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ABSTRACT

EVALUATING THE EFFECTIVENESS OF SUMMER DAY CAMP  
IN THE LOCAL CHURCH AS AN OPPORTUNITY TO  
ENCOURAGE YOUTH IN THEIR SPIRITUAL  
GROWTH, CHURCH IDENTITY,  
AND SERVICE

by

Michael J. Stevenson

Adviser: Loren Seibold

## ABSTRACT OF GRADUATE STUDENT RESEARCH

### Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: EVALUATING THE EFFECTIVENESS OF SUMMER DAY CAMP IN THE LOCAL CHURCH AS AN OPPORTUNITY TO ENCOURAGE YOUTH IN THEIR SPIRITUAL GROWTH, CHURCH IDENTITY, AND SERVICE

Name of Researcher: Michael J. Stevenson

Name and degree of faculty chair: Loren Seibold, D.Min.

Date completed: April 2009

### Problem

Large amounts of time and effort are expended by youth directors in providing camp related opportunities for employment. It is widely hoped by these youth directors that the experience of being a camp staff person will increase spirituality among the staff, that it will strengthen their identification with the Seventh-day Adventist church, and that, in the future, these same staff members will desire more opportunities to serve in the mission of the church.

The purpose of this project is to qualitatively study whether staff are affected positively or negatively in the ways mentioned above, by being staff members of Camp SonPower in the Ohio Conference during the summer of 2008.

### Method

A study of the Scriptures was made to ascertain the attitudinal changes that young Bible heroes went through as a result of working in the service of God. Reference was made to the experience of early Adventist leaders who were themselves young when they started the Adventist church.

Current literature was reviewed in the areas of leadership training and its intended and actual results. Literature in the theory of learning by doing was also reviewed. Special attention was paid to day camp operations and the literature available on staff training and the hoped-for outcomes for the staff.

A survey consisting of three sections, one for each of the identified growth areas, was administered to the staff of Camp SonPower (a traveling, one-week day camp), at the beginning and at the end of the summer camping season in the Ohio Conference. The comparison of these surveys yielded the attitudinal changes that occurred in the staff after being a part of a Camp SonPower team for a summer.

A staff training manual was created to prepare staff for their responsibilities. The training manual consisted of a leader's guide, a staff training workbook, and a guide for the local church participating in Camp SonPower.

## Results

The comparison of the two surveys (pre and post camp) revealed a variety of reactions and attitudinal shifts. There were some for whom being a staff member with Camp SonPower was “just a job.” Others looked for and found the hand of God, grasped it, and consequently reported increased desire to continue working with Him.

The creation of a staff manual for training SonPower staffers was a helpful tool in preparing the teams for their assignments. It provided clarity on mission, living conditions, job descriptions, and ideas for doing the work. This manual will be useful in replicating SonPower’s training experience elsewhere.

## Conclusion

Providing Camp SonPower not only aids the local church in its efforts to reach out to children and young families, it also provides a summer job for some of the older young people in the church. The hand of God can be seen influencing the lives and attitudes of SonPower staff members who are open to Him. It has to be more than money that staff members are after if they want to see changes in their lives. Their attitude at the beginning most often will determine what they get out of the experience of being a staff member in a day camp like SonPower.

Andrews University

Seventh-day Adventist Theological Seminary

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AND SERVICE

Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Michael J. Stevenson

April 2009

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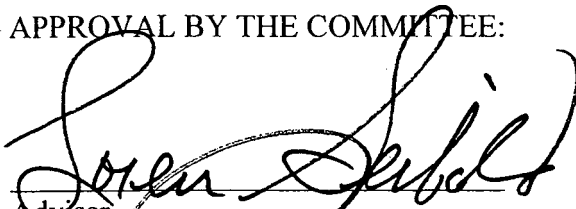
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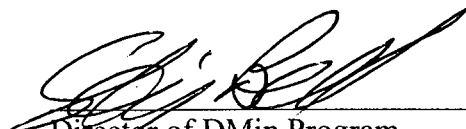
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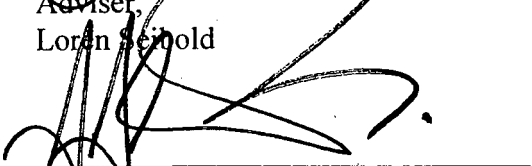
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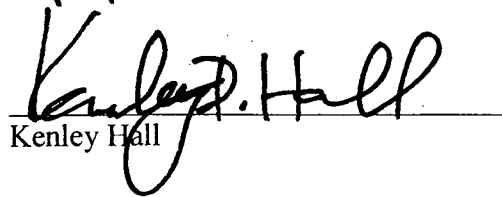
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Date approved



## DEDICATION

This dissertation is dedicated to my wife Kris Stevenson, without whom I would not be sane. Her generosity, tenacity, and love have been my constant companions throughout our life together.

It was God who inspired the idea of using his kids in a winsome way to show His love and great desire for all of His children. He is the focal point of this work. To all those past and future who will use the idea of SonPower as a tool to channel the grace of God into a community, I dedicate this effort.

## TABLE OF CONTENTS

Chapter			
I.	INTRODUCTION .....		1
	Statement of the Problem .....		4
	Statement of the Task .....		4
	Justification for the Project .....		4
	Description of the Project Process .....		5
	Expectation from This Project .....		6
II.	TOWARD A THEOLOGY OF MISSION IN THE LOCAL CHURCH THAT INVOLVES YOUTH THROUGH PARTICIPATION .....		7
	Social Context .....		7
	Historical Context .....		9
	Theological Review .....		11
	Old Testament Examples .....		11
	Moses .....		11
	Joseph .....		14
	David .....		17
	New Testament Examples .....		20
	Jesus' Teaching Method .....		20
	Paul's Evangelism Mode .....		24
	Conclusion .....		26
III.	LITERATURE REVIEW OF LEADERSHIP TRAINING, YOUTH LEADERSHIP TRAINING, AND CAMP RESOURCES .....		29
	Leadership Training .....		30
	Learning by Doing .....		37
	Youth Ministry Leadership Resources .....		43
	Summer Camp and Day Camp Training Resources .....		47
IV.	DEVELOPMENT OF DAY CAMP TRAINING MANUALS .....		55
	The History of SonPower .....		57
	Preparation for the 2008 Camping Season .....		59
	Camp SonPower Staff Guide .....		72
	SonPower Church Day Camp Manual .....		72

V.	ANALYSIS OF ATTITUDES OF STAFF THAT HAVE WORKED IN CAMP SONPOWER.....	74
	Survey Section 1: Evaluation of the Staff's Personal Spiritual Interest and Growth over the Summer .....	76
	Survey Section 2: Analysis of, Identification With, and Interest in the Seventh-day Adventist Church. ....	80
	Survey Section 3: Evaluation of Interest and Desire to be Involved in Service .....	84
VI.	SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS .....	89
	Section 1 Trends.....	89
	Section 2 Trends.....	90
	Section 3 Trends.....	91
	Analysis .....	92
	Findings .....	94
	Reflections .....	100
	Recommendations .....	102
Appendix		
A.	CAMP SONPOWER CHURCH DAY CAMP MANUAL .....	105
B.	CAMP SONPOWER LEADER STAFF-TRAINING MANUAL.....	115
C.	CAMP SONPOWER STAFF TRAINING GUIDE.....	145
D.	QUESTIONNAIRE AND RESULTS .....	166
	BIBLIOGRAPHY .....	187
	VITA .....	192

## LIST OF ILLUSTRATIONS

Figure 1. Survey Section 1 Results .....	80
Figure 2. Survey Section 2 Results .....	84
Figure 3. Survey Section 3 Results .....	88

## CHAPTER 1

### INTRODUCTION

When it comes to impressions that end up forming opinions, active experiences that involve the mind and body rather than passive experiences like reading books or watching television, make a deeper impact. This is true in my experience. As a college freshman and sophomore, I took the opportunity to work at Camp Upward Bound (still operated by Sligo church in Takoma Park, Maryland). As a theology major with an interest in youth ministry, I was looking for experiences that would inform and broaden my knowledge base. Camp Upward Bound provided me with experiences working directly with kids from a variety of backgrounds and families. I could not help but broaden and deepen the bank of knowledge that I have drawn upon since then in my ministry. I could not have gathered this knowledge as efficiently, any other way. Books, videos, stories from others would have helped, but, firsthand experience, worked powerfully for me.

Later, as a youth pastor at the Spokane Valley Church (Spokane, Washington), I dreamed the same dream that my mentor at Sligo church had dreamed—to start a day camp. It was helpful that a church in the Oregon Conference, Hood View, had a five-year track record of running a successful day camp. I went to visit. That visit confirmed my desire and the following summer I launched Camp Safari at the Spokane Valley Church.

It was moderately successful, so it was run again the next summer. Our success continued but my family and I took a call to the Ohio Conference and the church decided not to continue Camp Safari. I believed during my time at Spokane Valley, that a day camp was beneficial to the kids needing care in the summer months and that it would be a great job for the older kids in the congregation.

Now to the present. Because of a variety of reasons, attendance at Camp Mohaven (the residential camp run by the Ohio Conference) began to fall off in 2004. Analysis of the situation led me, as director of summer camps in Ohio, to consider previously untried alternatives to a residential camp in Ohio in order to increase the number of kids influenced by positive Christian young people. I decided to use the summer camp staff as staff for both Camp Mohaven and a new venture, Camp SonPower, a one-week day camp situated in various churches in Ohio.

SonPower was successful. It provided an enlarged Vacation Bible School-like experience for the kids who attended and gave tremendous support to a number of churches that didn't have the manpower to do even a regular VBS.

Christian camps do not exist in a vacuum. They inject an intense dose of Jesus-saturated experience into a child's life. Not unlike a dose of Miracle Grow, camp can be a major nutritive moment for spiritual growth in a young life. I have seen this happen many times. When the home or church environments are sad and frustrating, camp provides that ray of hope for the child. When there are loving parents and a supportive church family, camp provides that additional encouragement that urges the child on in his or her spiritual journey with Jesus. Camps exist to assist the local congregation in the upbringing of their children. Camps exist as an evangelistic platform from which intense

efforts are made to win over the hearts and minds of campers and staff. This is done to help the local church achieve its God-given mission of “teaching them to obey everything I have commanded you” (Matt 28:20a). The “them” in this case is the kids in the congregation and their community friends.

So, we acknowledge that camp is great for the kids who come, but not as much time has been given to studying the benefits to the staff of being involved in a camp. It is my opinion that in the process of doing camp, staff members are affected positively for the kingdom of God. They are given the same opportunities as campers to strengthen their ties to Jesus, and in addition, are given the privilege of working together with Jesus to draw campers closer to Him. This is why I have always said, “I do camp for the campers who come and for the staff who work alongside me to make camp happen.” Without the staff, camp would not happen. Every year I ask Jesus to lead competent, kind, Jesus-loving young men and women to join me in this amazing adventure called camp. I know that some of them have not yet met Jesus in a special way and that because of working at camp and meeting Jesus up close they will dedicate the rest of their lives to forwarding the mission of his kingdom, working directly for the church. Others will be supporters of the mission, going forward in their professions doing their part to fulfill the Great Commission.

Currently, within the Seventh-day Adventist church, being a camp staff person is one of only a few ways to work in a mission-focused job that pays money and forwards the specific ministry of the Adventist church. The advent of Camp SonPower in Ohio has meant more positions for dedicated young people. In addition, local churches in Ohio are

happy to be helped in their quest to minister to the kids and young families of their communities. It's a win-win all around.

### **Statement of the Problem**

The problem is whether the effort of providing Camp SonPower (a day camp) as a benefit to the local church and as a money-making summer job for Ohio youth achieves a positive spiritual effect on the staffers. That effect is that staffers will grow closer to Jesus, identify more positively with the Adventist church and desire future opportunities for service.

### **Statement of the Task**

The task of this project is to evaluate whether as a result of participating as a Camp SonPower staff member in local church ministry, the staff will grow spiritually, identify more closely with the church, and become more desirous of service opportunities. As a tool to help achieve this task, a staff training manual needs to be produced to ensure that the staff are ready to assume their responsibilities and are aware of the expectations of the job.

### **Justification for the Project**

In doing youth ministry in the Ohio Conference, resources like time and money are spent producing opportunities for training for various groups that do ministry at the local church, for example, Pathfinder leadership training. It makes very good economic sense to know whether the spending of those resources has paid off in the ways the architects hoped they would. In the same way, checking to see whether being a Camp SonPower staff member is helpful to the staff themselves (one of the hoped-for outcomes) is wise,



especially when resources of time and money are strained. This project is an attempt to check on the effectiveness of staff membership in achieving the three objectives of increased spirituality, closer identity with the Adventist church, and increased desire for future service.

As with my own experience, the need for money is a motivator for getting a job in the summer. This project is looking to see whether attitudes can be changed by participation as a staff member—that kids can go from the attitude of “It’s just a job” to “I saw God work in these ways. . . .”

Providing real-time ministry opportunities gives young people the chance to shoulder some of the ministry load in a meaningful way. But is it meaningful to them? Do they have a reasonable idea of what a functioning outreach ministry looks like in a local church? This project looks at whether the results in the staff members lives of being involved in this ministry are worth the effort and resources it takes to set up and run the program.

### **Description of the Project Process**

1. Theological reflection will center on young Bible heroes whose lives show the effect of training and involvement in mission and ministry at a young age. A comparison will be made to the early history of the Adventist church and its use of young leaders.

2. Current literature will be reviewed. This will include books and articles on general leadership theories, learning by doing, and the training processes that have brought great results in transforming youth into leaders. Special attention will be paid to day camp operations.

3. Staff from day camps will be questioned about their experiences before and after serving in a day camp.

4. An evaluation of the value of being a staff member of a day camp team will be made with an eye to the staff's future missional involvement with the church.

5. A manual for day camp staff training will be produced as the major part of this project as well as an accompanying leader's staff training guide. A local church guide will also be included. The training materials will be used in the training of Camp SonPower staff and churches in the summer of 2008.

### **Expectation from this Project**

1. This project will meet my need for a personalized staff-training manual that will be used to train Camp SonPower staff in the future. It will also provide a leader's staff training guide and a local church guide to be used in administering Camp SonPower.

2. Data gathered from this project will help to determine the effectiveness of Camp SonPower as a youth ministry strategy for personal spiritual growth, solidarity with the SDA church, and interest and involvement in service.

3. This project will provide data that may be useful in advertising the day camp idea to other churches who have not tried it.

4. This project will highlight the rewards from involving more young people in mission-focused paying jobs which keep the cycle of leadership training going.

## CHAPTER 2

### TOWARD A THEOLOGY OF MISSION IN THE LOCAL CHURCH THAT INVOLVES YOUTH THROUGH PARTICIPATION

#### **Social Context**

“Train up a child in the way he should go, and when he is old he will not depart from it” (Prov 22:6 KJV). It is the dream of every God-fearing parent and the hope of every local congregation that their offspring come to know God and His will for their lives. Like Mary and Joseph with Jesus, parents bring their children for dedication to God in front of the church. They give their boys and girls back to God who blessed them with the joy of parenthood (Luke 2:21). Like Simeon and Anna, congregations gladly rejoice as they accept the responsibility of helping to nurture each little one (Luke 2:28-40). This interactive dedication service says that, as a community of faith, everyone is pledging to help “train up” each child “in the way they should go.” This pledge says that as the child grows, their needs change. As their needs change the congregation will pay attention and be ready to assist at each critical juncture.

Having committed to participating in the training process of the child as a God-fearing community, there is a high degree of incentive to keep that commitment and provide training in safe environments for their children. Hence, teaching opportunities like Sabbath School, Adventurers, Pathfinders, and the Adventist Youth (AY) society have been offered to fulfill the congregation’s goals.

Most of these training environments are designed to last an hour or two on a Sabbath, 52 weeks a year. A lot of effort goes into those hours. The General Conference Sabbath School Department employs a full-time staff that writes lessons for each age group. The Youth Department keeps careful watch over the production of materials for use in Adventures, Pathfinders, and Adventist Youth Society, which are programs designed to augment and broaden the Sabbath School experience with more active learning.

E. G. White in *Testimonies*, volume 3 says, “Children may be trained for the service of sin or for the service of righteousness. The early education of youth shapes their characters both in their secular and in their religious life” (White, 1948, p. 131).

Sabbath School and these other programs are the corporate church’s programmatic offerings to the Adventist congregation to assist them in “training up a child in the way he should go.” A common emphasis in all of these programs is service for God to humanity. “The way” is the path that Jesus laid out for us as our example.

In *Ministry of Healing* (1942) White declares that “Christ’s method alone will bring true success” (p. 146). Parents and congregations made up of groups of parents, aunties, uncles, and grandparents who band together to teach their young ones that “the way” they should go is Jesus’ way, will experience that promised success. This work will “take in everything that is good, virtuous, righteous, and holy: It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention” (White, 1948, pp. 131, 132).

## Historical Context

Ellen G. White writes eloquently about the holistic plan for teaching children. The idea of learning by doing, by active involvement is stressed throughout her writings. She, herself, was only 17 when she had her first vision, while praying with a group of other teenagers about the Great Disappointment. She was empowered by the Holy Spirit to overcome her timidity and unwillingness to share her visions. Through difficult times, physical hardships, and even danger of imprisonment, God called, sustained, and provided for this young and frail messenger. She was told, "If I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for he would restrain those who would do me harm" (A. White, 1985, p. 70). One way he provided for Ellen was to bring James White into her life. Not only did he become her husband, but he was also her partner in ministry until his death in 1881. Before James and Ellen met, James was baptized at age 16 and also experienced the Great Disappointment. He began preaching and was ordained at age 23. Their youth and commitment helped them through great difficulties as they spread the message God had given them. Historically, then, God placed in the hands of young people the message of hope in early Adventism. They learned while they did what God asked them to do (A. White, 1985, p. 112).

Not only Ellen and James White were called in their youth to be a part of the budding Adventist church, but there were several other notable pioneers in Adventism called while still young. J. N. Loughborough is probably one of the most interesting and eccentric characters from the early Adventist days. Having no money but feeling compelled to preach the gospel, he went out dressed in clothes given to him by someone

seven inches taller. He was only 17. For three and a half years he preached before he met some strange Adventists. It would seem he “learned by preaching.” He went to a meeting prepared to argue with the speaker and discovered the Bible truth the Adventists were preaching was true. The man who was speaking was J. N. Andrews (Stevenson, 2004, p. 173).

Andrews, himself, was only 15 when he experienced the Great Disappointment in 1844. But that experience only strengthened his faith in God. He began to preach the early message of the Sabbath and the soon-coming of Jesus from church to church. He was part of the formation of the early church and worked hard alongside Ellen and James White (A. White, 1985, p. 186).

These brief vignettes of the lives of several key figures, central to the formation of the Adventist church, gives reason to claim that from the very beginning, the Adventist church has had a history of using youth to forward its message. In subsequent generations the Adventist message has been carried by young people who learned by their involvement in the mission of the church. Under the guidance of the Holy Spirit, this process keeps the message fresh and the connection with the church’s history alive. In the lives of the Whites, Loughborough, and Andrews the passionate desire to be actively involved in introducing others to Jesus is found. They employed the popular evangelistic methodology of their day to achieve this, namely traveling around and preaching. Today there are many other evangelistic modalities like Camp SonPower available to Adventist young people as they too look for ways to be actively involved in introducing others to Jesus. The young pioneers of the Adventist church did not wait for others more qualified

to answer the call, they plunged right in and did what they could to deliver the message God had entrusted to them. They learned by doing.

This project is positioned to look at whether Camp SonPower is helpful as an opportunity for employing young people to evangelize children and their families. This project looks at the effect of learning by doing in this particular context as it mimics the history of the pioneers of Adventism.

## **Theological Review**

### **Old Testament Examples**

In the Old Testament there are certain individuals who stand out as people whom God watched over and trained through various experiences that started in their younger years. These individuals have their stories recorded for our benefit. Their lives serve as observation points for us to see the way in which God interacts with humanity. The individuals below were chosen particularly for their recorded interaction with God at a young age. It is instructive to investigate how God used them in their youth as well as preparing them for the work he had for them later in their lives.

#### **Moses**

Moses, so named by his adoptive mother, Princess of all Egypt, was found in a woven basket bobbing in the bulrushes on the Nile River. Exodus 2:1-10 details how Moses' devoted, daring parents Amram and Jocabed decided not to throw their baby boy to the crocodiles in the Nile, as commanded by Pharaoh, but rather to raise him as quietly as they could. That's how the plan formed that included a papyrus basket, tarred to keep the water out, and launched near the bullrushes to keep it close under the watchful eye of

Moses' older sister Miriam, was played out. Once the basket was spotted and retrieved by the Princess' servants, Miriam had to act fast. Quick action on Miriam's part brought Moses back home under royal protection to be cared for by his parents and siblings. This story is amazing on a number of levels. First, Moses is born into a slave family who loved him enough to disobey the law. Second, he is retrieved from the Nile by the princess of Egypt. Third, he was given back to his parents for them to raise until he would go to the palace.

These years at home with his family were extremely formative for Moses. He got an incredible threefold education. First of all, he was trained by his mother in the way of the Lord (Exod 2:9). "She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. . . . She kept the boy as long as she could, but was obliged to give him up when he was about 12 years old" (White, 1958, p. 241).

Next, he was trained with the best "modern" education Egypt had to offer. His adoptive mother and adoptive grandfather, the Pharaoh, were priming him to be the next Pharaoh (p. 245). After fleeing from Egypt, Moses went into the final phase of his education as a shepherd. For 40 years he learned the lessons God had for him under the guidance of his father-in-law Jethro, priest of Midian (p. 247).

After he has been trained by his mother and educated by the Egyptians, he was full of his own understanding and he saw himself as a potential savior for his people (pp. 246, 267). He did not understand how to trust in God and this gap in his training left him



thinking that the killing of the Egyptian would be the signal the Israelites were looking for to follow him as their leader (Exod 2:12) (p. 246). His education had been theoretical but had lacked interaction with reality. Though he had been respectful toward God, he had not learned the full extent to which he would need to depend on Him.

The third part of his education began at the well in the desert where he saved his future wife, Zipporah, from some unsavory shepherds. Jethro, Zipporah's father, invited him home and then offered him a job herding sheep (Exod 2:17-22). Moses had never done this, but was taught by Jethro and his family. Jethro lived in Midian, situated in the Arabian Peninsula. Part of the knowledge that he passed on to Moses, was how to survive in the desert. He must have taught him where to find water, how to read the sky, what was normal, and what was not in the desert. This sheep herding was excellent experience in preparation for managing people. Forty years of sheep herding taught Moses the rhythms of nature and dependence on the Creator for sustenance. Moses, under Jethro's influence, completed the third section of his training and came to see life in a whole new way. Ellen White describes his training process in the book *Patriarchs and Prophets* (1958):

Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught—not to rely on human strength or wisdom, but upon the power of God for the fulfillment of His promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive. In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his care. (p. 247)

After forty years of sheep herding, his patience had grown. Though still hot-headed, he had learned to be introspective, observant, and willing to listen. Now he had the skills necessary to manage people (p. 248).

Moses' educative process began at his mother's knee. Until he was 12 years old she had influence opportunities. The results of her efforts stayed with Moses throughout his career. Moses stands out as one boy who grew into a God-fearing man even though sorely tempted to do otherwise. His early training, his learning alongside his mother (p. 244) laid down strong habits that protected him when he later went to live in the palace of Pharaoh. The question this project asks is, "Does working as a SonPower staff member help build character like that found in Moses after he left his mother?"

In the three sections of his education Moses acquired a combination of religious training, political science, military tactics, and animal husbandry which prepared him for leading the children of Israel. This unruly band of ex-slaves needed the understanding of a priest, a general, a philosopher, and a shepherd, all of which Moses became in his first 80 years of life, due to a combination of theoretical and practical learning. "Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of the most glorious kingdom and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer" (p. 246).

## **Joseph**

Joseph, the eleventh son of Jacob is introduced in Gen 37. He lived in Canaan with his father, brothers and other extended family. Joseph, age 17, tended his father's sheep, along with the rest of Jacob's sons. It is recorded that Joseph brought a bad report

home about his brothers. Joseph's reporting on his brothers, combined with Jacob's obvious preference for Joseph, demonstrated by Jacob's gift to Joseph of a "richly ornamented robe," (3b NIV), caused Joseph's brothers to hate him so much that they never spoke kindly to him (Gen 37:3).

We are then told that Joseph had some interesting dreams. In both of them, he figures as the main character who was being worshipped by his brothers and parents (37:5-9). The effect of telling his brothers and his father about his dreams was jealousy on the part of his brothers and a rebuke from his father. This tense relationship reaches a turning point during Joseph's trip to see his brothers. Upon reaching Dothan where his brothers were grazing their father's sheep, Joseph was grabbed and thrown into an empty water cistern upon Reuben's advice (v. 24). This saved him from being killed immediately, which was the other suggestion (v. 20).

It was when an Ishmaelite caravan was spotted coming their way from Gilead that the plan to sell Joseph, came to Judah's mind. When the merchants came by, Joseph was sold to them for 20 shekels of silver. Joseph was transported to Egypt, where he was sold to Potiphar, captain of the guard (v. 36).

"The Lord was with Joseph" (Gen 39:2). This is noticed by Potiphar and he elevated Joseph to the position of personal attendant (v. 4). This position put Joseph in charge of all Potiphar's household and his holdings. The extent to which Joseph was in charge meant that the only choices Potiphar made were what he was going to eat for breakfast, lunch, and supper (v. 6).

So far, Joseph had been raised as a shepherd and had learned that livelihood. Then, sold into slavery, he was blessed by God, who in turn, blessed Potiphar because of

Joseph's presence. Joseph, as Potiphar's attendant, was in charge of all Potiphar's affairs down to the minutest detail, all while he was most likely still a teenager.

To function in this capacity, Joseph would have had first-hand knowledge of the operations necessary for the smooth-running of Potiphar's affairs. His closeness to Potiphar, as his assistant, brought Joseph into the inner circle of Potiphar's life, giving him valuable insights needed to lead in his household.

It was a personal and economic tragedy for Potiphar when his wife accused Joseph of rape (Gen 39:14). Potiphar was very angry (v. 19). He put Joseph in prison with the king's prisoners. He could have executed him or put him in a general population prison but God was directing Joseph's future. Joseph's success under God's kindness and favor continued in the prison. The warden of the prison put Joseph in charge and ceased to pay attention to what happened as he came to trust how Joseph was taking care of things. Every time Joseph was attacked by misfortune, it was turned to good—slave to administrator, prisoner to warden's assistant.

Not only did God entrust instruction for the salvation of the Egyptian empire to Joseph, but also the means to save his own family. The plans Joseph came up with were indeed inspired. Pharaoh knew it the very moment Joseph sketched them out for him after hearing his dreams. Great leadership recognizes great leadership when it sees it. With energy and zeal, Joseph attacked the problems associated with a project the size he envisioned. He was charismatic, drawing other leaders to his cause by sharing the vision and dividing up the work load. Evidence of that organizational ability was the wealth that Potiphar realized while Joseph was manager of his affairs.

Joseph had three sections to his education, like Moses. Initially, he was at home with his father, where he was taught to be a God-fearer and a shepherd. Second, after being sold into slavery and bought by Potiphar, Joseph, under God's special blessing, experienced a high degree of success. Potiphar noticed Joseph's success and drew him closer to himself in order to mentor him. This gave Joseph further education under Potiphar's watchful eye. Joseph learned the people skills, the negotiating skills, the organizational skills, the strategic planning skills that were necessary to run Potiphar's affairs. In the third section of his training, Joseph honed his interpersonal skills and exhibited managerial qualities that were noticed by the prison warden. This was a continuation of the training he had received under Potiphar, only this time it was under far worse conditions. These three educational phases of Joseph's life prepared him for the incredible destiny that God had in store for him.

Like Moses, Joseph's life is worth studying in order to gain insights into what influences made him a standard in the Bible. Once again, early family training, this time from his father, was key to Joseph's success. The God of his father is the one he chooses to serve through many years of slavery and imprisonment. Likewise, can working for the church as a teenager be a formative occupation that sets a tone for the rest of life? This project seeks information to indicate that serving on a SonPower team has possible life-changing effects like Joseph's choice to serve his father's God.

## **David**

Like Moses and Joseph before him, David's education had several phases. First he was a shepherd. Then he was a musician in King Saul's court. Then he became a fugitive and learned survival skills and battle tactics while on the run from the same King Saul.

David's place in the family, the youngest son, played a pivotal role in his upbringing. Due to being the youngest, he was sent out to shepherd the sheep. This was lonely, somewhat boring, sometimes dangerous work. David's personality made the best of the situation. Diligent care for the sheep, including protection from predators, left some times for song composition and slingshot practice. A couple of incidents during David's shepherding days are included in the book of Samuel. David himself relates these incidents of killing a lion and a bear while convincing Saul to let him take on Goliath (1 Sam 17:34-36). David learned to be vigilant, careful, and tender while depending on God for courage and passion. Sitting alone with his sheep in the wilderness with only God for company, David fell into the habit of writing songs to God.

Active participation in the family and its religion meant feasts and pilgrimages to Jerusalem. One of those feasts was put on by the prophet Samuel in the family hometown of Bethlehem where Samuel was instructed by God to tell David he would be the next king of Israel (1 Sam 16:12, 13). This experience with Samuel was a touchstone event that undergirded David's pathway to the throne of Judah and Israel. He had a keen sense of the presence of God and was blessed like Sampson with superhuman powers (1 Sam 16:13). It was reflected in his attitude towards Saul when he had a chance to kill him but did not raise up his hand against the Lord's anointed, knowing that he too was the Lord's anointed (1 Sam 24:6). He would not do anything without the Lord's instruction. This showed David's intentional dependence upon God as his teacher, not only in the first phase of his education but into the second and third phases of his education as well.

The second phase of David's training found him at court serving King Saul. Not only was he a household name because of killing Goliath, but his sweet singing was used

by Saul to calm Saul's increasingly painful bouts of depression and insanity (1 Sam 16:23). This put David directly in the line of fire (1 Sam 18:10). At the same time, he was both appreciated and feared by Saul (1 Sam 18:26-28). "Whatever Saul sent him to do, David did so successfully that Saul gave him a high rank in the army" (1 Sam 18:5). Saul's government was successful because of David's military exploits but conversely, Saul knew that David had been anointed his successor. In his darker moments, Saul thought of nothing but killing David. This was the environment in which David's second phase of education took place. David learned several things at court. He learned how to negotiate the politics of a volatile kingdom. He learned the value of loyalty to a good friend in his experience with Jonathan. He learned how to read the moods and machinations of those who had power. He also honed his own people leadership abilities as he won the hearts of the army during his military exploits.

The third phase of his education was "learning on the run." Still unwilling to "raise his hand against the Lord's anointed" David spent years running for his life from Saul and his army. Surrounded by others whose lives were also in jeopardy from Saul, David was forced to live in the desert and in the mountain fortresses, moving quickly and often in order to avoid confrontation with Saul. Twice Saul nearly discovered David and his men. Twice David had a chance to kill him, but did not (1 Sam 26). Finally, when Saul was killed in battle with the Philistines, David was grief-stricken (2 Sam 1:11, 12). David asked God what his next move should be. God directed him to move to Hebron where he was crowned king of Judah (2 Sam 2:1). David lived in Hebron for 7 and one-half years before moving to Jerusalem, where he was crowned king of Israel as well (2 Sam 5:5).

One might think that David would have been very bitter about being on the run for so long. Instead, he learned to wait patiently for God to work things out on His own timetable. David learned that trusting God kept him alive. Being on the run from Saul and fighting with the Amalekites and Philistines improved David's military skills. By the time he became king, David was already a feared adversary with a lot of experience and a reputation to match.

Even though he was only the second king of Israel, David is looked at as the high water mark of the dynasty, not to mention being an ancestor of the coming Messiah. This happened because of his extensive training while at home with the sheep, while at court with mad King Saul, and while a foot-weary renegade on the run from a despot. The depth of feeling revealed in the songs that David wrote to God—the Psalms—comes directly from this educational experience. Without these preparatory phases David may not have been equal to the task of consolidating the kingdoms of Judah and Israel and laying the groundwork for the golden age of Israel's mission as God's light to the world.

Taking the opportunity to place oneself in the position of working for God means that all the previous life experiences one has accrued are usable by God for His purposes. This project takes a few snap-shots of individuals as they work for God to see if anything changes as a result of those experiences.

## New Testament Examples

### **Jesus' Teaching Method**

Jesus' mission was to tell all humanity the truth about God (John 14:8, 9). He chose to come as a Jew (Luke 1:28-32). Israel had been chosen to be the people who would witness to all the world about what a nation would look like who followed the



leadership of God. Though this method worked for awhile under kings David and Solomon, it never achieved what God had intended. Though rejected and reviled, God never let go of his relationship with this people. When the Son of God came to earth to represent the Trinity, He came as a Jew. Jesus chose to confine the major part of His ministry to the chosen people of Israel. He chose 12 young Jewish men to be His disciples. He chose to train them in a way that was common in His day, that of a rabbi with disciples. Because part of His mission was to be the sacrificial lamb, Jesus was on a timetable. He did not have the luxury of a lifetime to teach His disciples. He had three and a half years. His method had to be efficient.

Jesus chose a two-part teaching method. Part one entailed teaching and involving His disciples in His ministry. Part two involved sending His disciples out to copy His ministry and learn by doing ministry. His disciples would receive His teachings and participate in ministry in His presence and then go out in the second phase and practice doing ministry like Jesus.

One day Jesus was teaching beside the lake. Matthew 14:21 says there were 5,000 men listening to Him, besides women and children in the crowd. Jesus taught this crowd all day long. Around supper time the disciples suggested to Jesus that he send the crowd away to the surrounding towns to buy food. Jesus replied to them, "They do not need to go away. You give them something to eat" (Matt 14:16 NIV). The disciples felt stumped when they found out they only had access to five loaves and two fish. Jesus' only reply was, "Bring them here to me" (v. 18). Jesus gave instructions to have the people sit down on the grass. He then proceeded to break the loaves and fish which he gave to the

disciples to serve the people with. “They all ate and were satisfied. And the disciples picked up 12 basketfuls of broken pieces that were left over” (v. 20).

In this example, Part one of Jesus’ method is revealed. He went about doing the ministry His Father intended Him to do, and involved His disciples in the doing of that ministry—12 baskets, 12 disciples. “In Christ’s act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to His disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others” (White, 1940, p. 369).

Both parts of Jesus’ method are described by Ellen White:

The apostles were members of the family of Jesus. And they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone. They were still in need of much instruction, great patience and tenderness. Now, while He was personally with them, to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives. (White, 1940, p. 349)

In the second part of Jesus’ teaching method, He sent out His disciples to work on their own without His physical presence. First, the 12, and later the 70 were sent to do as Jesus had been doing. Luke 9:1-6 paints a picture of Jesus sending out His 12 disciples with specific instructions. Their ministry was to mirror His own ministry. Jesus instructed them that through His power and authority they were to “drive out all demons and to cure all diseases, and he sent them out to preach the kingdom of God and to heal the sick”

(Luke 9:1, 2). Further, He gave them specific instructions as to how to do these ministries by saying, “take nothing for the journey—no staff, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave that town” (Luke 9:3, 4). In this second part of his teaching method, Jesus launched His disciples out on their own to practice what they had seen and heard their Master doing. He knew that they would not do it perfectly and that they would feel inadequate for the task, even though He had given them detailed instructions as to what to do and how to do it. Jesus launched the 12 in this manner and then while they were away practicing He instructed the 70 whom He sent out after the 12. “These disciples [the 70] had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission” (White, 1940, p. 488).

It is clear that Jesus had a specific training method which He utilized repeatedly with different groups of disciples. First He would train by association with Himself and then He would send the disciple group out to practice on their own. After this practice session He would debrief with the disciple group, encouraging them and correcting their mistakes so that their future efforts would be more fruitful (Luke 9:10). Christ’s method is the same for all those who want to be His disciples. “However imperfect and sinful we may be, the Lord holds out to us the amazing offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that uniting with Christ we may work the works of God” (p. 297).

## **Paul's Evangelistic Mode**

It was Paul's desire to "work the works of God." He was a "Hebrew of Hebrews" who met Jesus on the road to Damascus (Phil 3:4-6). After three and a half years of reconfiguring his mental picture of God to include Jesus as the Messiah, Paul came away from his time contemplating the life of Christ convinced that Jesus was who He said He was. For the rest of his life, Paul determined he would tell anyone who would listen about Jesus (Phil 3:7-11). Because of his previous occupation, Paul was not very welcome in Jerusalem (Acts 9:26, 29). It is not surprising that the early church ordained him for mission and sent him to Tarsus for his own protection (Acts 9:30). Paul starts on one of three mission tours stopping in cities all around the Mediterranean from Jerusalem to Rome.

Paul demonstrated that he, like Jesus, had a specific evangelistic mode that he used. In this mode he included disciples. These disciples had a specific purpose once he felt that a church in a particular town had taken root and that he could confidently move on. Paul then left behind the disciple or disciples to continue the work that he had started in that town. Upon reaching a new town, Paul repeated the process and the books (or letters) that are found in the New Testament are a testimony to Paul's continued interest in and instruction of the congregations that he had developed along the way. These letters contain his sentiments of joy, sadness, anger, and hope. He always had a word of encouragement to continue along the lines of the beliefs that he had taken pains to instill in the new believers.

Like Jesus, Paul used disciples to continue the work that he began once he was no longer around. Like the disciples of Jesus, Paul's disciples needed opportunity to work

with him personally before he moved on to the next city. Once he was gone, Paul kept in touch by letter and return visits.

There are two letters in the New Testament from Paul to Timothy. This young man appealed to Paul because of his background—Greek and Jew—and his faithfulness to the cause. Timothy was mentored by Paul and then sent to care for the church in Corinth that Paul started (1 Cor 4:17). Then Paul communicated to him by letter; I and II Timothy. Those letters provide an insight into Paul and Timothy's relationship of teacher and student.

Paul is different from Jesus in that he raised up multiple churches, nurturing smaller groups in each place. But his training mode is the same as Christ's two-part teaching methodology. First, he taught by observation and participation, and then he launched his disciples into their own ministry.

Another facet of Jesus' training method was the two-by-two method that Jesus instituted when sending out his disciples. This was adopted by Paul and the early church missionaries (Acts 13:2-4). However, people are not perfect like Jesus. They have personality differences that sometimes clash. An example of this is Paul and one of his young disciples, John Mark (Acts 12:25). John Mark turned back from the trip Paul and Barnabas took him on. Paul was not impressed with this. Happily, for John Mark, Barnabas still saw potential in him and picked up his training where Paul had left off (Acts 15:36-40). Paul, then paired up with Silas. Later, after traveling with Barnabas, John Mark showed up again to assist Paul in prison (Col 4:10). This time Paul was very grateful for his service and thanked God for him, instructing the Colossians to welcome him as he came to them.

The two-by-two learning-by-doing process, provided an opportunity for young people like Timothy and John Mark to be taught by experienced leaders as they traveled doing missionary work. Paul also used interested and dedicated individuals from the local area to be his disciples, who, after they were trained, stayed behind to lead the church. These methods and modes provide excellent patterns to follow, especially when stories of the results confirm their success.

### **Conclusion**

The Old and New Testaments contain stories about the educative interaction between individuals and God. God educated Moses through his mother's religious training, through Egyptian schooling meant to prepare him for great leadership, and through the hands-on hard labor of being a shepherd in the lonely desert. God educated Joseph in a slightly different way. His early years were spent in religious training by his father and shepherding with his brothers—both similar to Moses' experience. Then, under the adverse circumstances of slavery and imprisonment, Joseph acquired managerial skills that prepared him for the call of God to save the world. David also was a shepherd in his early years and also participated in the religious training of his tribe and nation. Like Moses and Joseph, David "learned by doing" the skills which God knew he would need as the future king of all Israel and Judah. This practical experience prepared him to maneuver through the difficult military and political environments in which he found himself as king.

If indeed it is true that "Christ's method alone will bring true success," then careful consideration is needed as to how Christ trained his disciples (White, 1942, p. 143). Christ's method is simple and straightforward. It was by association with Him as

He lived among the people of Israel, that His disciples learned His way of doing ministry.

Like Jesus, Paul used disciples to increase his effective reach in a particular town. In this process the disciples learned Paul's theology and his methods of congregational management. This was not merely theoretical education at the foot of a rabbi, but was a practical, hands-on opportunity to learn by doing ministry.

The review of these Old and New Testament stories supports the hypothesis that young Adventists are better prepared and more predisposed to a lifelong involvement in mission and ministry if they have hands-on learning experiences in their teenage or young adult years. Purely theoretical or academic study does not prepare the modern disciple of Christ for the rigors of ministry. Actual involvement in the real lives of people that exist in the orbit of a local congregation is necessary to learn how to introduce them to Jesus. None of the biblical characters studied in this theological review entered into their major life's work without having gone through an apprenticeship in their life journey. Without exception they all "learned by doing" the skills they needed for their ministry in later life.

Based upon this biblical idea of service learning, the Adventist church has emphasized "training up a child" in a number of ways. Our own Adventist history shows that young adults were integral to the establishment of the church by their consistent and energetic evangelistic activities. Offering opportunities for young people to be involved in active ministry now, should be seen as a continuation of the history and sociology of the Adventist movement and the Biblical precedent. When Adventist young people "learn by doing" they exhibit the spirit of the Adventist pioneers and carry on the method that Christ and Paul used.

The purpose of this study is to determine whether or not participation in a day camp as a staff member is helpful in the spiritual lives of the staff. It is hoped that the training that they receive by participating in Camp SonPower will give them practice drawing near to God to receive His wisdom, will help them hone their ministry skills, and increase their desire for future involvement in service to mankind that is vitally important to the mission of the church.



## CHAPTER 3

### LITERATURE REVIEW OF LEADERSHIP TRAINING, YOUTH LEADERSHIP TRAINING, AND CAMP RESOURCES

The current need for good leaders in this world has never been greater. Though today's leaders may look different from yesterday's leaders, the need for leaders is still acute. This need cuts across the working world and the world of volunteers, from industry to education, from healthcare to nongovernmental agencies, from Salvation Army to the Girl Scouts. Even if a particular job is not looked at as "a lead position," doing that job with excellence makes that person a leader in that endeavor. Every employer wants hard working, committed, loyal employees who share the vision of the business. Learning to be that employee yourself or being that company that trains existing employees to know their function more precisely, adds value to the employee and assists the company in achieving its goals. The need for good leaders has spawned a growth industry of leadership training. This field is no longer confined to the halls of academia. On-the-job training, in-service training, executive management training, and a host of other skills-training seminars, classes, and conventions vie for the attention of everyone from the worker to the CEO. If there is a need for training, a trainer can be found who will produce a program to accomplish the desired employee upgrade.

In this global economy there are several Christian denominations that are also global in their scope and their mission. The Seventh-day Adventist church is one of these

denominations. Adventists believe that they have been given a mission to tell those on planet earth about the imminent return of Jesus Christ. This is a global task. This task will require many helpers and many leaders. Multinational corporations are scrambling to keep their workforce specifically trained to meet the ever-changing market. The Adventist church, too, is searching for innovative ways to put its message before the people of the world. In its effort to be heard and understood, training opportunities are being offered to willing young communicators in the hope that they will help to keep the church's message in front of the current generation.

Camp SonPower is one of these innovative methods to reach young families in the community. However, its other stated purpose is to provide a training course for the long-term spiritual benefit of the staff.

For the sake of clarity, four categories of literary resources that have to do with youth leadership and camp ministry are reviewed in this chapter: (1) Leadership Training; (2) Learning by Doing; (3) Youth Leadership Training; and (4) Camps and Day Camps—Training Resources. These categories are not exhaustive, but represent a group of resources and ideas that will be useful in any study of or preparation for day camp as a leadership training opportunity for young people in a local church context.

### **Leadership Training**

The strengthening of the global economy has helped to produce a hyperactive “training frenzy” of leaders. Multinational corporations, like GE, Pepsi, and the Archer Daniels Midland Company, have dramatically changed the global job market. With their global reach, multinationals employ people from countries around the world. These

companies have embraced the imperative to form their own culture, almost like a separate country. Indra Krisnamurthy Nooye, CEO of Pepsi-Co, was recently featured on the cover of *Fortune* magazine. She is quoted from a recent speech made in Davos, Switzerland as saying that companies today “are little republics” (Morris, March 3, 2008, p. 66).

While multinational corporations are struggling to train leaders to understand a world economy, that world economy is busy sharing ideas back and forth, and in some ways, becoming more alike. In his bestselling book, *The World is Flat*, Thomas L. Friedman (2005) points to the “sameness” that multinationals have brought to neighborhoods around the globe. Being aware of globalization and how it may be changing life abroad and at home helps teenagers to be on the lookout for changes and trends in their neighborhood. Friedman says:

No one ever gave me directions like this on a golf course before: “Aim at either Microsoft or IBM.” I was standing on the first tee at the KGA Golf Club in downtown Bangalore, in southern India, when my playing partner pointed at two shiny glass-and-steel building off in the distance, just behind the first green. The Goldman Sachs building wasn’t done yet; otherwise he could have pointed that out as well and made it a threesome. HP and Texas Instruments had their offices on the back nine, along the tenth hole. That wasn’t all. The tee markers were from Epson, the printer company, and one of our caddies was wearing a hat from 3M. Outside, some of the traffic signs were also sponsored by Texas Instruments, and the Pizza Hut billboard on the way over showed a steaming pizza, under the headline “Gigabites of Taste!” No, this definitely wasn’t Kansas. It didn’t even seem like India. Was this the New World, the Old World, or the Next World? (p. 3, 4)

The world may look different than it actually is. A “poor” city in India may now have glass and chrome American corporations. These corporations are training their workers to think globally and then make local applications from that global perspective. In the same way a local congregation in Ohio may be more diverse than expected. It is

important to know the culture and context of a congregation as a group does ministry there and it is important to train the work group to understand the culture of the church organization and how it interacts with that local church. Knowing and understanding the needs in a community and being connected with a ministry that meets those needs is a satisfying experience that young people will want to repeat in the future. An informed perspective of the global church mission can translate into interest in the local community when viable participation opportunities are made available to implement the mission of the church locally. These opportunities make the mission something that is understandable in the daily life of a young person who has little or no care for what is happening on the other side of the world.

Rushing into this global economy are thousands of workers who need leadership training. Some of the very corporations that Friedman mentions, Microsoft, IBM, 3M, and others, now market their own branded methods of leadership training to fill this need to train and enculturate new workers. A much envied and copied example of this corporate cultural by-product being packaged and mass-marketed is the book by Robert Slater (2000), *The GE Way Fieldbook*. The book outlines “Jack Welch’s battle plan for corporate revolution. . . . Boardroom legend Jack Welch is widely regarded as one of the most effective CEO’s in business history. Welch’s ground breaking programs—including Six Sigma and WorkOut—along with his numerous strategies on business leadership have helped transform GE into the global benchmark for maximized productivity and labor efficiency” (flyleaf).

In the religious world, corporate groups like Youth Specialties, Group, and Simply Youth offer training for huge numbers of neophyte youth leaders that are newly

minted every year. “The first annual YS National Youth Workers Convention, in 1970, reflected what became a YS trademark: off-the-wall and slightly irreverent humor, yet deeply serious about encouraging, training, and equipping youth workers” (Youth Specialties, 2008). This was done for the same reasons that all the big corporations began their own training programs—to train effective and loyal workers for their own organizations.

Jack Welch felt strongly about changing the culture of GE, even before he became the CEO. He instituted a process whereby management could be retrained to think and act differently. This, he believed, would have the desired effect on the products GE was producing, and that the workers would increase productivity. “Welch had simply come around to the view that employees had to be treated as an integral part of the business. Allow them to take part, he argued, and you will discover employees becoming a good deal more conscientious. And conscientious employees automatically become more productive” (Slater, 2000, p. 52).

When current practices are examined closely for their value in “producing the product,” for example, more people told about and excited about Jesus, church boards or conferences may want to follow GE’s “Workout” strategy. This process encourages open communication between “managers” and “workers.” That is meant to bring to the surface, bright ideas and helpful solutions to productivity road blocks. Welch “had a strong conviction that it was the men and women closest to the actual work who possessed much of the creativity and innovation that could spark productivity” (p. 52). Welch’s workers “learned by doing” in that their creativity and innovativeness was sparked by being involved in the actual work. By involving young people in the mission

of the church through ministries such as SonPower, they are “closest to the actual work.” The creativity sparked by their immersion in ministry benefits the workers of SonPower by increasing their spirituality and desire for future service, but also contributes new ideas and innovations for the Adventist church.

The members of the local church and the church board will have had to come to a consensus about the need for this innovative kind of an activity in their church before inviting Camp SonPower to come and serve their community. When SonPower staff are aware that this process has been followed, it helps them understand how Camp SonPower fits into the doing of mission in the local church.

Given a chance, kids will solve problems and design systems that defy adult logic, but still work. Marc Ecko, New York city based clothing mogul and designer, is harnessing the amazing talent of inner-city kids to enhance his brand—Ecko Clothing. These kids use their skills in his studio to design watches, cars, and clothing, among other things. When a design is purchased by a manufacturer, the proceeds go to the designer who is, most often, still a teenager. “Sweat Equity Enterprises (SEE), launched in 2005, is a Marc Ecko Enterprises philanthropic initiative that builds design collaborations between youth and industry; a learning opportunity for teens and an innovation lab for design professionals and companies. SEE takes place in a real professional environment where teenagers participate year-round for all four years of high school. As SEE expands nationwide, this year, it plans to reach thousands of youth, educators, and professionals” (Marc Ecko Enterprises, 2008). In the same way the church can help young people understand its mission more thoroughly by involving them. The young people understand especially well and are much more engaged when they have helped to design the

components of the program, organize them, and then use a plan they have produced to accomplish the program or mission.

Organizations that aspire to greatness are led by individuals who, themselves, are driven by the desire to build more than a money machine. They want to affect the way people live both within the organization and as a result of being served by the organization. One such individual was Thomas J. Watson, Sr. He cast a very long shadow over the company he started which is still known as “Big Blue.” IBM took on Watson’s “values, beliefs, preferences and also idiosyncrasies” (Gerstner, 2002, p. 183).

Louis V. Gerstner Jr., as CEO of IBM, addresses in *Who Says Elephants Can't Dance?* (2002) the long-term effects of an institutionalized culture in an organization—an observation that is very instructive when thinking of training new recruits into mission service in the church:

Watson’s experience as a self-made man engendered a culture of respect, hard work, and ethical behavior. IBM was the leader in diversity for decades, well before governments even spoke of the need to seek equality in employment, advancement, and compensation. A sense of integrity, of responsibility, flows through the veins of IBM in a way I’ve never seen in any other company. IBM people are committed—committed to their company, and committed to what their company does. (p. 183)

Gerstner goes on to talk about how organizations that have a rigid code or culture have a difficult time adapting to changes around them:

This codification, this rigor mortis that sets in around values and behaviors, is a problem unique to—and often devastating for—successful enterprises. I suspect that many successful companies that have fallen on hard times in the past—including IBM, Sears, General Motors, Kodak, Xerox, and many others—saw perhaps quite clearly the changes in their environment. They were probably able to conceptualize and articulate the need for change and perhaps even develop strategies for it. What I think hurt the most was their inability to change highly structured, sophisticated cultures that had been born in a different world. (p. 185)

What Gerstner had to do was to keep IBM's "basic beliefs" but facilitate a cultural change in his workers in order for those basic beliefs to be effective again. This he did by encouraging workers by telling them that the culture change would come from them—that they were vitally important and needed in the organizational structure. "In the end, my deepest culture-change goal was to induce IBMers to believe in themselves again—to believe that they had the ability to determine their own fate, and that they already knew what they needed to know. It was to shake them out of their depressed stupor, remind them of who they were . . . and get them to think and act collaboratively, as hungry, curious self-starters" (p. 188). Gerstner could only change the stagnant culture of IBM by reinvolving the workers so that they would buy in to the core vision of the company. Camp SonPower is an avenue for young people to be involved in the mission of the church so that they will buy into the core vision of the church.

It has been said that the days of "top-down" management are over. The new role of the leader on a mission to transform a company, a congregation, a family, a youth group is to "create the conditions for transformation" (Gerstner, 2002, p. 187). Gerstner set out to "induce" the employees of IBM into believing that they were indeed great people, quite capable of stepping up to the challenge of making IBM what it needed to be in order to meet the challenge of a changed environment.

These successful, multinational companies learned that in order to be more productive they needed to involve their workers in various phases of reshaping their company, in order to make it competitive in today's market. They trained and involved their workers in order to increase internalization of company values. The effective was that workers became "more conscientious" and productivity increased. Camp SonPower



staff members are provided the opportunity to be involved in the local church in order for them to have the benefit of seeing God at work in a community and as a result having a closer relationship with Him. When SonPower staff work with a global organization such as the Seventh-day Adventist church in a local venue it gives them the opportunity to identify with the mission of the church and to develop a life-long interest in service.

### **Learning by Doing**

“For the things we have to learn before we can do them, we learn by doing them” (Aristotle).

The inspiration for learning by doing did not come out of traditional leadership theory. Its origin can be traced to a Nobel prize winning economist, Kenneth J. Arrow. He coined the term “learning by doing” in a paper published in 1962. “Two 1962 papers studied the efficiency with which the market encourages innovation and the implications of learning by doing for economic growth” (Lindbeck, 1992). His learning by doing theory was “the predecessor of modern endogenous growth theory” (Fonseca & Rand, 2005, p. 474).

This is a pretty “common sense” idea. In fact, this concept came out of engineering. “It seems that the more practice people have in doing a particular job, the better they get at the job, and labor productivity increases as a result” (McCain, 2008). Hard data from cotton farming in Nicaragua, kibbutz farming in Israel, a steel plant in Sweden, and aircraft manufacturing during WWII proved that laborers became faster and more efficient at their jobs over time (2008).

This economic application continues in works such as *Learning from “Learning by Doing”*: *Lessons for Economic Growth* by Robert M. Solow (1997), *Learning by*

*Doing in Market Firms and Countries*, by Naomi R. Lamoreaux, Daniel M. G. Raff, and Peter Temin (1999), and *Measuring Sustainability: Learning by Doing*, by Simon Bell and Stephen Morse (2003).

Another application of the learning by doing theory has been in education. Learning by doing is part of the experiential learning movement. The idea behind this movement is learning by actually participating in an activity rather than just being fed information. However, more recently it has become a more defined area of study. Experiential education is a formal educational process, not just an experience one learns alone. “An experiential educator's role is to organize and facilitate *direct experiences of phenomenon* under the assumption that this will lead to genuine (meaningful and long-lasting) learning. This often also requires preparatory and reflective exercises” (Neill, “What Is Experiential Learning?” 2005).

Experiential learning has been researched and broken down into theories based on cycles of learning. They range from 1 cycle to 6. Groups such as Outward Bound use a 1 or 2 cycle process. One cycle proposes that the experience itself is enough to learn, while a 2-cycle program includes a time of reflection after the experience. The most recognized theory was proposed by David Kolb who theorized a 4-stage cycle of experience, reflection, abstraction, and experimentation. “This model suggests that a participant has a Concrete Experience, followed by Reflective Observation, then the formation of Abstract Conceptualizations before finally conducting Active Experimentation to test out the newly developed principles” (Neill, 2004). Kolb then theorized that students learn predominantly with one learning style. His four stages he associated with four styles of learning: Abstract Conceptualization (AC)—learning by thinking; Active

Experimentation (AE)—learning by doing; Concrete Experience (CE)—learning by feeling; Reflective Observation (RO)—learning by reflection, watching and listening (Santo, 2008). Basically, experiential “learning by doing” in education is all about the educational steps necessary to use an experience to transmit learning. It also has to do with what style a learner is most comfortable and most adept at learning with.

Another application of learning by doing is in the arena of teaching service as a life ethic to children in the educational domain.

Founded in 1992, KIDS (Kids Involved Doing Service-Learning) is a nonprofit organization that serves schools and community organizations in Maine and throughout New England. KIDS assists teachers, administrators and community partners as they work with K-12 students to identify, research and address real community challenges (an approach known as service-learning). Students are involved in powerful learning experiences, forge stronger ties to their communities, and gain the skills and confidence they need to become engaged citizens. (KIDS Consortium, “Overview,” April 8, 2008)

KIDS’ three key principles are academic integrity, apprentice citizenship and student ownership. The principle of apprentice citizenship has been especially popular with civic organizations like the 4-H clubs, youth urban planning groups, social action and environmental groups (KIDS Consortium, “Key Principles,” April 8, 2008). This model builds upon the ingenuity of kids and draws out the best in them.

Some of these service-learning projects developed and implemented by kids include “Promoting Reusable Bags,” “Education about Shaken Baby Syndrome (SBS),” “Reducing Carbon Footprint” and “Lyme Disease Awareness” (KIDS Consortium, “Projects 6-8, 9-12,” April 8, 2008).

“A recent two-year (2004-2006) evaluation by the Center for Youth and Communities at Brandeis University found that KIDS Consortium programs had a positive impact on the civic, social, and academic attitudes of program participants

(middle and high school students), on their civic skills, and on their involvement in volunteer service” (Kids Consortium, “Evidence,” April 8, 2008). This evidence points to the positive results of learning by doing among kids. Children involved in this program are more likely to have positive feelings towards the activities they have participated in. Likely, they will be willing to participate again later on.

When asked what her most effective method for boosting students’ self confidence in the classroom was, a veteran teacher replied, “In my more than 30 years teaching experience, nothing has built students self-confidence more than the use of service learning as an instructional strategy. . . . Service learning helps students understand the relevance of their lessons and helps them feel they are doing work” (Marshall, Dalkiewicz, and Springer, 2007, p. 47).

Although this study focuses on younger kids like those coming to Camp SonPower, the principles discovered also apply to the teens working with Camp SonPower. This doctoral project is hoping for similar results by studying the effects of being a Camp SonPower staff member on the increased likelihood of future participation in church related service activities.

The importance of young people being involved in service opportunities by volunteering cannot be overlooked. Gabina Torres (2003) speaks of the benefits of volunteering on teens:

Everyone benefits from children serving as volunteers. There are several advantageous factors that children can receive and contribute to recipient organizations and to society by serving as volunteers. Volunteer projects have the potential of dramatically making a difference in the lives of their young participants. The importance of children as volunteers include the following; promotes healthy lifestyle and choices, enhances development, teaches life skills, improves the community, and encourages a lifelong service ethic. (Torres, Importance of Children, para 1).

Youth benefit from learning by doing whether it is volunteer work or work for pay. Volunteerism is an ethic that all children and youth should be encouraged towards. Volunteering for civic projects, doing local community service work, or going on short term mission trips helps to teach the young person the value of sharing their skills with other humans who are in need. Camp SonPower is aligned with these same goals while also providing the staff member with pay.

Service learning is cited in a number of studies and articles. Service learning, with an emphasis on volunteerism, is being incorporated into a number of learning regimens, from freshman orientation to studies abroad (MacDonald, 2008, p. 9d), to new ways to teach environmental issues in Mexico (Schneller, 2008, p. 291). With the addition of service learning, students “retained pro-environmental attitudes and behaviours and unexpectedly exhibited an expanded role in intergenerational learning” (p. 291).

Universities have come to understand that service learning can provide a strong contribution to the learning process of their students. “Researchers are continuing to recognize the contributions of SL to teaching and learning. These contributions are threefold: (a) the benefit to students in their appreciation of the need for deep and continuous, as opposed to surface and fragmentary, learning; (b) the benefit to the community through the connection with higher education; and (c) the benefit to faculty through SL’s integration of the areas important to academic success: scholarship, teaching, and service” (Goldberg, 2006, p. 143).

A project at a Southeastern university included a service learning component. In analyzing the results of that project there were a number of positive themes. “Experiential education through service-learning projects, such as the one presented in this study,

exemplifies the need to engage students by combining classroom theory with authentic field-based experiences. Results suggest that students exposed to well-planned experiential learning activities overcome initial concerns, develop professional confidence, and demonstrate learning at an advanced level when confronted by real and meaningful work-place challenges” (McClam, 2008, p. 247).

Roger Dudley included the idea that participation in an organization helps to lead to a sense of ownership. In his ten year study on church retention and drop out in the Seventh-day Adventist church, Dudley created a Social Attachment Scale which measured six items that included “personal involvement in congregational activity” as one of the factors of attachment. His study showed that participation in the local church led to increased ownership in the church.

“Active involvement in the life of the body also seems to increase attachment. Those who direct or conduct congregational events, who actively share their religious faith with their friends, and who participate in the social life of the group tend to experience a sense of ownership in the enterprise and are more likely to be committed to it” (Dudley and Muthersbaugh, 1996, p. 47).

This project focuses on how “learning by doing”--being actively involved programmatically in the local church community--will affect the spiritual relationship, attachment to the SDA church, and interest and involvement in future service of the participants.. This project seeks to test one activity for its effectiveness in the aforementioned areas. This will add to the practical body of knowledge available for study and reflection.

## Youth Ministry Leadership Resources

As with business in general, the doing of youth ministry does not happen in a vacuum. There has been much written when it comes to the experience of those who have spent their lives working with kids. The new youth leader has a vast choice of resources being advertised to him or her these days. As with the burgeoning business of leadership training there is a growth industry rushing to be the resource of choice in youth ministry.

The literary resources reviewed here are just some of the many that exist. They range from foundational guides on building a youth ministry to workbooks that lay out the practical principles of youth ministry that can be easily assimilated and then taught at the appropriate moment.

In the 1970s, organizations that catered to the youth leader's growing needs began to gain prominence interdenominationally. Mike Yaconelli and Wayne Rice started Youth Specialties that now puts out a catalog of resources for youth ministry every year. "The first annual YS National Youth Workers Convention, in 1970, reflected what became a YS trademark: off-the-wall and slightly irreverent humor, yet deeply serious about encouraging, training, and equipping youth workers" (Youth Specialties, 2008). The same is true for Thom and Joni Schultz and the organization they started—Group. Later they started Group Publishing and they also put out a resource catalog every year (Group, 2008).

Some examples of what these networks produce comes in categories like programming, small groups, speaking to youth, discipleship, middle school, drama, leadership, volunteers, families, worship, outreach, missions, culture, and college. Many of these resources come as sets of leader guides and participant manuals. In many ways

some of these resources resemble Sabbath School lessons and books of support written to help the teacher. Many community churches do not have access to regular resources like our Sabbath School lessons. Therefore, they need other sources for teaching guides. When youth leaders are stumped for ideas, these sources, Group Publishing and Youth Specialties, have been the way to get them off dead-center and move them forward. Most of the resources are written by long-time youth leaders who have current ministries. Their books are written from their own need and with a desire to see others succeed as well.

Doug Fields started doing church-based youth ministry over 25 years ago while still in high school. He is based out of the Saddleback Community Church in Orange County, California and has been on the speaking circuit for years. He now has his own company that produces resources for youth leaders—Simply Youth Ministry (Fields, 2002).

In 1998 Fields followed the lead of Rick Warren, his senior pastor, and wrote a sequel to Warren's phenomenally popular *Purpose Driven Church* (1995). Doug Fields' (1998) book is called *Purpose Driven Youth Ministry*. His second book, *Your First Two Years in Youth Ministry* (2002) is, in fact, his youth ministry manual. Fields recommends this book more than his first book because it details the necessary steps to take in building a youth ministry.

Part of this project's goal is to produce a day camp staff training manual. Like those who have seen the need for leadership training materials in the past, I am hoping this manual will help fill a need that others may have in the doing of youth ministry.

For the short, youth group focused event, Chap Clark (1990) wrote a book that Youth Specialties produced called *The Youth Specialties Handbook for Great Camps and*



*Retreats*. This book focuses primarily on organizing and running retreat-style camps with specific themes. His section on Service Camps is particularly helpful when looking for practical ways to teach learning by doing. “A service retreat (or missions trip) is a retreat primarily devoted to aiding people in need. It can include building houses, cleaning churches, working with the homeless, helping in a feeding program, and assisting an inner city school. . . . There should be some elements of struggle and sacrifice and a willingness to go as learners as well as helpers” (p. 133). This attitude encapsulates the elements that Camp SonPower staffers will need to embody.

As with other denominations, Adventists have a history of training their young people to join in the mission of the church. From the beginning, methodologies and materials were needed for this task. Adventist youth training materials dates back to Ellen G. White. She wrote extensively on the need for training the youth and helped to establish many of the Adventist academies and colleges around the world. Her writing on the subject of youth was compiled into books like *Education* (1903) and *Messages to Young People* (1930). Much of her writing was in letter form to specific people. In one letter she says:

When young men and women are so sober minded, and cultivate piety and devotion, they will let their light shine forth to others, and there will be vital power in the church. It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and for the relation of their experiences. . . . After they have had a little experience, let one of their number take the leadership, and then another, and in this way let workers be educated that will meet the approval of God. (White, 1892, para. 5)

This letter shows her interest in the training of young people in relationship to God and to each other, and is remarkable because it outlines a learning-then-sharing leadership model that is still useful today.

The medium of the written word was the main modality for conveying education in early Adventist history. *The Youth Instructor's*—forerunner of *Insight* magazine, as well as Sabbath School materials like the *Sabbath School Quarterly* were the main tools for regular training of young people. But in time, the church saw a need for more specific youth leadership training materials. The Missionary Volunteer Society (MV) begun in 1907 raised youth ministry to new importance. The materials generated by the MV society provided training for the involvement of youth in the evangelistic enterprise of the church which had become controlled by older adults, unlike earliest Adventist history when the Whites and others were young and in leadership. The MV Society was renamed the AY Society (Adventist Youth) and has continued to produce resources aimed at training leadership and the youth themselves.

More recently, Dr. Barry Gane (1997) poured a lifetime of youth ministry knowledge into a Hancock Center Publication—*Building Youth Ministry: A Foundational Guide*. This book represents a major resource for anyone looking to set up youth ministry in a local Seventh-day Adventist church. This book reassures the person who needs to know that Gane knows and understands the Adventist context. All the major areas that one would want to address are dealt with in Gane's book. Though day camps are mentioned in Gane's book, there is no manual for staff training included.

Again, sensing the need for ongoing training, the Center for Youth Evangelism at Andrews University produced a manual entitled *7 Principles for Youth Ministry Excellence* (1999). Seminarians training in youth ministry were given opportunities to make presentations based on this manual at a number of locations around North America. The need is constant for the training of new youth leaders. With each nominating

committee comes a fresh batch of readers that are hungry for instruction. The Center for Youth Evangelism is trying to help meet that need. Their manual and its principles are part of the basis for the Camp SonPower staff training manual.

Also contributing ideas to the staff training manual is a resource written by Adventists but published by Group. *Hands-On Service Ideas for Youth Groups* (1995) is a guide filled with easy-to-use ideas. Each page introduces a new way to involve youth in service projects that promote learning by doing. Group Publishing thought enough of Steve Case's and Fred Cornforth's book *Hands-On Service Ideas for Youth Groups* to publish it, giving it a wider audience than just the Adventist church.

Group Publishing and Youth Specialties have published many materials concerning organizing and maintaining a youth group, assisting youth in their personal spiritual journeys, and teaching youth how to share their faith. Though not specifically mentioned, much of the material could be said to promote learning by doing. Service projects like Group Work Camps and mission trips have become standard fare for many active youth groups. This has helped to fill the need for activities that teach by doing.

### **Summer Camp and Day Camp Training Resources**

A central focus of this project is to investigate the experience of the Camp SonPower staff member to see whether that which was done for them was adequate. The question comes from previous experience with inadequate training tools. In this section of the literature review, a number of helpful resources for operating camps are looked at. Both day camps and residential camps have counselors. These counselors need training. Dr. J. David Burrow (1998) has written a popular manual for the camp counselor. It is appropriate that the first section *How to be a Successful Camp Counselor* takes the

counselor right to the foot of the cross. Burrows points out that cooperation with God while at camp is the most important realization any camp counselor can have. Many young people want to be counselors but do not have any previous life experience that prepares them to “just know what to do” with a wriggling group of 7-9 year olds. Burrow’s advice is easy to follow for the inexperienced counselor.

Although this volume is directed at residential camp counseling, many of the interactive, relational instructions carry over to the day camp situation. Camp is a teaching environment and Burrow’s book is helpful in that it instructs counselors on how to lead a discussion on any subject in ways that keep the attention of younger children. Camp can be a place where manners are learned and reinforced. Burrow helps the counselor to see things from the kids’ perspective so that the counselor can be prepared and therefore more compassionate. Burrow helps the counselor to see that the main reason for putting kids in a natural environment where God is more easily experienced is to give them an opportunity to meet God without distraction. Day camp can be held in a number of locations. Burrow’s instructions and tips can be implemented to a great in day camps of various kinds.

A key element to the learning that takes place in a camp setting is the games that are chosen to convey the main theme of the camp. The Christian message needs to be served in a Christian fashion. Games that have only one winner reinforce winning and losing rather than cooperation. Games that teach cooperation are “on message” with what Camp SonPower wants to convey. The need for resources to keep things fresh is crucial. Fluegelman’s (1976) *The New Games Book* and *More New Games* are based on cooperation and inclusion. These games can be used to teach a number of important

concepts like “good touch.” Inclusive, cooperation-based games can be used to help kids with all sorts of body types to feel included because of their non-competitive nature. Kids just want to have fun. Games accomplish that goal and the right games accomplish the goals of Christian teaching as well as the goal of fun.

It is imperative to tailor the offerings of a day camp to an age group. One needs to be careful to be age-specific in choosing games. Susan Butler (1986) has prepared a large selection of games by age group. Her *Non-competitive Games for People of All Ages* helps particularly when looking for the perfect game for a specific situation and age group. Relationship-building games and storytelling games are some of the categories that help to make this compilation a useful tool for camp staff.

Sometimes, as a camp leader, a person needs some extra game ideas. Linda Magee’s (1983) *201 Group Games* contains many quick games that can be adapted for many situations.

Learning through play is a special version of learning by doing. As staff members play with kids in a day camp, they convey concepts to the kids like fairness, good sportsmanship, loyalty, patience, teamwork, compassion, and cooperation to name a few. Games give opportunity for touch that is considered safe. These books on games have been included because they assist the camp staff member in coming up with new and exciting games that engage campers in group learning experiences.

Residential camping has been available to the young for generations. More recently economics have played a role in the increased need for bringing camp to the local neighborhood.

“The first known YMCA day camp didn’t begin until 1922, at the YMCA of the Rockies in Estes Park, Colorado. . . . Day camping was initially looked upon as an alternative to resident camping, allowing children whose parents did not want to send them away overnight to still reap the benefits of a camp environment” (Forster, 2006, p. 7).

Day camps are the single biggest programming item that the YMCA is known for. In order to bring uniformity and to share knowledge gained in various areas, the *YMCA Day Camp Fundamentals* (2006) was compiled and published by the YMCA of the USA. This manual includes sections on foundational concepts, campers, staff, programming, parents, and a sample of a number of forms. This manual is a great resource for anyone wishing to prepare carefully for operating a day camp.

Three other excellent camp resources recommended by the YMCA include *Learning Leadership* (2003), *Training Terrific Staff* (1999), and *Day Camp from Day One* (2004). These books are not easily available and had to be ordered off of the YMCA’s resource site.

Brandwein’s book is a step-by-step recipe that puts the teacher in a great position to lead by example and then mentor young camp staff as they learn. *Learning Leadership* takes nothing for granted. As Brandwein interacts with and teaches various groups, he gleans good questions and answers and has included them. This gives this resource a very inclusive, participative feel. These are concepts that Brandwein wants his students to emulate.

Brandwein teaches learning through playing games. The chapter “Playing Favorites” is devoted to games and how to use them in teaching the concepts that the young staff must grasp to succeed. For example, in a game called “Soul Boat Regatta” (in

which paper cups are threaded onto a very long string through holes in the bottom), the usefulness of this game is to strengthen the theme of “how we all work together to accomplish goals” (Brandwein, 2003, p. 226). Secondly, it provides an opportunity for staff to practice learning from each other by observing each other’s techniques.

Brandwein’s jovial attitude and great ability to make a good point, make this book a must as a leader develops a program to teach leadership to teens.

*Training Terrific Staff*, also by Michael Brandwein, is a folksy, energetic manual that focuses specifically on staff training. The book breaks down staff training into goals, skills, methods and activities and covers each of these areas in detail, including technique tips. Brandwein makes a big point of modeling desired and appropriate behaviors for the camp staff, who then, in turn, will model it to the campers. In his “Participation Principle he writes, “People take better care of things they help create” (Brandwein, 1999, p. 24).

Another specific resource is Coutellier’s book *Day Camp from Day One*. This guide is specifically designed for someone wanting to start a day camp. It lists the specific skills necessary to begin and carry out this kind of program. Chapters cover topics such as creating a community, designing a program, running camp as a business, administration issues, marketing and risk management.

Although this book is largely about day camp operations, it covers the importance of recruiting, training and retaining good staff. One day camp director is quoted as saying, “It’s also important to have a logical progression in your structure; first campers become Junior Leaders, then Counselors, then Assistance Directors and finally Directors. Workers who come all the way through the ranks are often the best” (Coutellier, 2004, p. 97).

Filling a gap in Adventist ministry comes a recent resource published by Advent Source, *Day Camp Handbook: A Complete How-to Guide for the Local Church Directors and Staff* (Wood, 2005). Bill Wood, respected Youth Director of the Atlantic Union, put a taskforce together of some of the most long-served youth professionals in Adventism today. These individuals have had experience with or are currently doing day camps in the North American Division. Wood includes Bill Crofton, Youth Director and Day Camp Ministries Director for the Florida Conference; Buz Menhardt, founder of FLAG Camp; Pedro Perez, youth director in the Southern New England conference; and Doug Banner a Risk Management consultant. This team has produced a user-friendly handbook that covers the bases. For the interested local youth pastor or youth leader, this book outlines the steps of preparation for and operation of a successful day camp from an Adventist perspective. The handbook makes reference to staffing for camp, safety and risk management, how to market and promote your camp, the daily schedule options, among other topics. This is the only handbook for day camps published in North America by Adventists.

There is no general manual published by the North American Division for summer camps. In 1993 the Youth Department of the General Conference put out the *Conference Director's Youth Manual*. However, it does not detail camp operations. Each conference that has a camp produces its own staff manual for use each summer. This allows for specialization concerning the laws of each state and the requirements of the American Camping Association.

In the early 1980s, Pastor Buz Menhardt started Fun Learning about God (FLAG) camp as a gymnastics training camp that had a spiritual focus. With his troop of gymnasts



he went around to various churches in the Potomac Conference sharing his love of Jesus and gymnastics with the children in those communities. Over the years, FLAG camp grew and more teams were added. Menhardt standardized the program that included class rotations and games. Menhardt has prepared a manual for FLAG camp programming and operations entitled *Opening Little Doors: How to Reach a Neighborhood through its Children* (1999). He details many of the programming needs and schedules for the rotations that are characteristic of FLAG camps, namely nature, music, crafts, and Bible. FLAG camp is the idea upon which Camp SonPower is based. SonPower has only functioned in Ohio whereas FLAG camp has been taken international, particularly to central Europe. As a basis for the development of the Camp SonPower Leader Staff Training Manual and the Camp SonPower Staff Guide, Menhardt's manual was very useful. It does not, however, go into as much detail in the area of staff training and personal development as the manual in this project does.

Menhardt's brother-in-law, Scott Schalk, has partnered with him in running a "base camp" version of the traveling FLAG camp at Andrews University. He too has prepared his own unpublished staff manual which was a good resource in the making of the Camp SonPower manuals. Schalk's handbook was particularly helpful in pointing out how FLAG camp helps parents raise their children.

The resources for the kind of day camping that FLAG and SonPower do are limited, but the idea of training young people for leadership and service by actually doing those things is not limited to materials specific to day camping. The manuals that have been developed for Camp SonPower have benefited from the wider body of leadership training and learning by doing materials. Though shaped by the details in the available

day camping materials, the SonPower manuals have focused on the training of the staff in a deeply spiritual manner. These manuals are not meant to encompass the entire operation of day camping. They are meant to zero in on staff training in order to develop the thesis that participation in a day camp such as SonPower provides an opportunity to encourage youth in their spiritual growth, church identity, and service orientation.

## CHAPTER 4

### DEVELOPMENT OF DAY CAMP TRAINING MATERIALS

In the summer of 2007, I hired a director for Camp SonPower. I felt she was a capable person. Although she had no camp experience, her managerial skills attracted me to her as a possible overseer for the SonPower teams that would be deployed in some 14 churches across Ohio. But then, she did not see things the way I did. She was mystified as to what I wanted her to do and what I saw in her that caused me to hire her. Much of the angst that my director felt concerning the performance of her duties was due to the lack of a specially-designed manual for training the staff. She felt a manual detailing the program and its philosophy outlining various procedures and protocols clearly letting the staff know the expectations that would be placed upon them, would have made her job much easier. No such manual existed at that time in Ohio. Therefore, the development of the manuals is, in large part, a response to that cry for help. It is an attempt to provide, not only for the needs of Camp SonPower, but to add to the existing material on day camping.

In hindsight, it became clear that not all the difficulties we worked through could have been solved with the production of a manual. However, the relationships between myself and my director and between my director and the staff might have been easier to define in the beginning, the vision easier to transfer from my head to that of the staff, if a

training manual had been available. It would have made it easier for them to own that vision and be passionate about it. That SonPower is effective in the local church is not a question anymore. It has been proven. But my director wanted and needed a more thorough training process that would bring peace, harmony, and the Holy Spirit's synergy to the teams serving the local churches. That is why I have chosen this goal as part of my project.

The Camp SonPower Leader's Staff Training Manual (the manual) is not an overall "how-to" type manual for day camping. Advent Source already sells Bill Wood's day camp handbook for that. This is an attempt to provide a training guide for young people who have gamely agreed to spend their summer ministering to young children in the local churches of Ohio. It is my hope that this manual will inspire a vision for ministry in day camping, and that it will form the basis for hope and courage as the staff of Camp SonPower contemplate the huge responsibilities ahead of them.

The manual is quite subjective in its approach. The wider study I have engaged in to do this manual, has informed my vision of day camping and affected my choice of topics to include. Also, the experiences of previous summers with Camp SonPower, has had the greatest sway over decisions as to what to include as essential and what to leave out.

The trail-blazing organization whose inclusion is essential is the Young Men's Christian Association (YMCA). I am fortunate to have a friend who works at my local YMCA—Heather Lynn Thomas, Director of Aquatics. Her help contributed to my increased interest in YMCA materials. The YMCA has had many years of experience in which to try all sorts of helpful programs for kids. The helpful attitude they encouraged

was certainly exemplified by my friend at our local YMCA and the sales lady who sold me the YMCA books over the phone.

The YMCA has been doing day camps of various kinds since 1922 when it began a day camp at the YMCA in Estes Park, Colorado. Today, youth day camps are the “number one program, with more than 1,700 YMCA’s offering day camping at 2,000 day camps. Day camping for teens is the fastest-growing YMCA program” (Forster, 2006, p. 7). My friend at our local YMCA was happy to help with information concerning current Ohio laws governing the operation of day camps. She gave me web sites where I could download YMCA guides and forms for day camp. This helpful spirit mirrors the mission statement of the YMCA: “To put Christian principles into practice through programs that build healthy spirit, mind, and body for all” (p. 12). Families near a YMCA have benefited since the early 1980s as well, by “many activities and healthy positive attitudes of everyone involved” (p. 7).

Incorporating the YMCA principles into the SonPower staff training lends the credibility of this venerable organization to a young program in one small denomination in Ohio. The YMCA provides for the summertime childcare needs for thousands of families. It is my hope that SonPower can contribute along the same lines where programs like those offered by the YMCA do not already exist.

### **The History of SonPower**

The idea for Camp SonPower was born out of the need to give my 2006 summer camp staff a full summer’s work. Due to declining enrollment at Camp Mohaven (Ohio Conference’s residential camp) the idea of expanding summer camp to the local church was entertained. For a number of years Fun Learning About God (FLAG) Camp, a day

camping organization started by Buz Menhardt, current senior pastor of Mt. Pisgah Academy church in North Carolina, has been operating in Ohio at a few key churches. I felt that an Ohio version of this program, staffed by Mohaven summer camp staff, could increase the reach of camping ministries to areas that could not afford to send their kids to Camp Mohaven. This financial incapacity was part of the motivation that led Menhardt to start FLAG back in the 1980s.

Menhardt has long believed in expanding summer camping to include the local church as a location for day camp. In an interview with him, I detected a sadness that this idea has not grown in the years since he and a small staff went church to church in the Potomac Conference, teaching gymnastics. Menhardt was very amenable to sharing his training procedures, but told how he has changed FLAG to be more of a “base” camp operation instead of the “traveling camp” model he started with. The main reason for the change he cited as “finding leadership.” I would concur. Finding drivers/team leaders who are at least 21 years of age or older (an insurance requirement) is very difficult. Most young people that age have schooling or internships going on that keep them from being involved.

Five teams of five staff each, fanned out over the conference and served some 15 churches in the last three weeks of the summer of 2006. That summer the combined total of kids served at residential camp and kids served by Camp SonPower exceeded any previous summer camping attendance records for one summer’s work in Ohio.

In the summer of 2007, Camp SonPower was separated from the operation of Camp Mohaven. This move called for a specific staff to minister in the local churches for the whole summer. This increased the number of paying summer job positions overall.

The positive experience in the Wooster, Ohio church during the first summer of SonPower prompted the pastor, a conference executive committee member, to call for *all* the churches in Ohio to receive Camp SonPower free from the conference, paid for from evangelism funds. The vote for this initiative passed unanimously. Wisely, the conference made funds available only to those churches that desired to participate. During that summer 14 churches invited Camp SonPower to work with them.

### **Preparation for the 2008 Camping Season**

Before I could start with training the staff, however, the staff needed to be selected. In order to recruit the best possible prospects, I followed a specific recruiting protocol. First, I inquired of my previous camp staff what their interest was in returning to camp this summer. Next, I advertised this summer ministry opportunity to pastors and elders in local churches in Ohio in order for them to help me reach SDA students not in the Adventist school system. Finally, I personally recruited staff at our academies in Ohio (Mount Vernon Academy and Spring Valley Academy) and also at Adventist colleges such as Southern and Andrews.

In the face-to-face interviews, I asked the recruits a variety of questions. Do you like working with kids? What is your relationship with Jesus like? Give me an example of your involvement in ministry of any sort. Do you have experience working with young children? Give me an example of a job you have done that you considered hard. How did things work out on that job? Follow up questions were asked based on their responses.

I outlined the job of working on a SonPower team to each recruit and then I would ask them to identify a place on the team where they thought they could make a difference. We discussed remuneration and time on and off the job as well as living

conditions and other support structures provided by the local church. I reviewed with them the recommendations offered by a pastor/teacher, friend, and previous supervisor.

A good staff member comes to light from the recommendations of a number of respected sources. This, coupled with possible personal knowledge of the prospective member, helped me develop a mental picture of the possible fit that the prospective staff member would make with the program. If both sides are satisfied with the answers, we issued a contract, along with a description of the job function that the staff member is being invited to fill. Once a good fit is discovered and an invitation is made and accepted, as director, I expect that the staff member wants to be on the team.

A summer spent in ministering to children warrants a week of staff training. Days are split up into class time (morning) and curriculum development (afternoon). This entails what the teachers of a particular class will need to cover each day as they move toward the final program on Friday of each camp week. Nothing prepares a staff better than actually visiting a church site prior to arrival. Field trips during staff week provide a chance to meet the “church team” and size up the facilities. As schedules and curriculum continue to evolve, they can be customized to the specifications of the church’s facilities. All of this takes place during staff week.

During the classes, we review the manual section by section. The sections include: Theological basis for service, disciples of Jesus, personal walk with Jesus, theory behind doing day camps, the Friday program—the “big finish,” the weekly program (basic structure and the need for possible innovation to accommodate special needs in a particular church), interaction with host families and other church leaders, awareness of



customer service and appropriate attitude, and other issues regarding care and safety of the campers.

The teams that I assembled for Camp SonPower 2008 were made up of staff that all wanted to be on a SonPower team. They were vetted and chosen by me. Each may have had their own reasons for wanting to work with SonPower, but all were aware of what they had signed up for and what was expected of them.

I expected them to run a day camp for five days at an Ohio Conference Church as part of a team of five 16-22 year-olds. I expected them to live with church members from the church they were serving and to eat with them. I also expected them to be punctual, polite, and properly dressed to represent Camp SonPower (they were given two camp T-shirts and a hooded sweatshirt to wear). Finally, I expected that they would lead out in a particular class during the day and generally support the team in its effort to run the program of Camp SonPower.

I designed Camp SonPower to employ a team of five young people to bring a prepared program to a local congregation and to do that program with or without the support of local congregants (it is best when there is a partnership with the local congregation). I offered all the churches of the Ohio Conference this service at ministerial meetings, by contacting the local elders, and by placing bulletin inserts at the disposal of all bulletin secretaries.

Though there are many churches in Ohio that have a low or non-existent child population, the invitation to accept help in this area of programming (to assist in the development of a children's ministry) was not widely called for in the summer of 2008. As a result there was only the need for two teams of five. Each team served five churches

for a total of 10 weeks of Camp Sonpower. The Ohio Conference has 96 churches and companies altogether.

The churches that did call for Sonpower's assistance usually had some children in the congregation and were interested in being of help to other families with children in the community. The number of community children that participated in a week of Camp SonPower depended greatly on the prior relationships the church members had with the children and their parents. These prior relationships made it easier for church members to be trusted when they suggested to their friends that their children might enjoy Camp SonPower along with their own kids. On average, there was a fairly large proportion of community children attending Camp SonPower.

Much of the feelings that is generated about SonPower originates in the households where the staff reside while doing the week of camp. Whether or not people feel like an Acts 2 community rests largely on the staff's shoulders. The evidence points to the fact that if the staff is kind and courteous to their host families, the church will be more likely to think positively about their SonPower experience and to want another one the next summer. To this end I have outlined ways in which the staff can be good guests. Experience shows that these teachings are necessary due to the different ways in which kids were raised. Setting the standard and making it clear helps everyone to be sure of what to do and how to be. The end result I'm looking for is "a great time was had by all" and that the communal living experience touched off desires to help others by bringing them into that kind of family circle.

Basic to any service organization is the notion of how to treat the customer, or the ones receiving the service. This is not a concept commonly held by teenagers, or even a

lot of adults. I decided to share the three points of value, service, and relationship to familiarize the staff with a way of thinking that should be how every entrepreneurial Christian thinks in regards to the Kingdom of Heaven. These points help staff to realize that even in a spiritual venture like SonPower, the staff must understand that a relationship is being forged and that future interaction of the type they are engaged in hinges on their performance now.

Another crucial area that goes along with good customer service, is customer safety. Especially when working with children, safety has to become the top priority, otherwise the whole ministry is at risk. A number of issues exist in any grouping of children. Huge law suits have been filed against church groups who acted in an unsafe manner. When the church is involved, people assume that good things will happen for their children. If that does not happen, the surprise, outrage and disappointment are much more keenly felt. The staff needs to be prepared to identify safety hazards and know how to deal with them if they appear. Children from the community are invited to Camp SonPower. Taking great care of them tells more about how SonPower feels about them than anything else. Because they bring with them their genetics, their temperaments, their personalities, their allergies, their social situations, their relationships, and their age, kids from the community and the church need the staff to be safety conscious and prepared to love them regardless of their background. Preparation for each specific camp will be made during staff week to acclimate the team doing that camp with the make-up of the group of children they will be serving. This customization is seen as a part of the customer service package that SonPower operates. Addressing environmental concerns will also be part of the preparation long before SonPower arrives. I want the staff to take

notice of how carefully the preparations are. It shows the value placed on each child and family that is served.

Preparing a staff means protecting them. One of the dangers in ministry of any kind is the possibility of being accused of inappropriate behavior. Protecting the staff by training them to be aware of the unwanted advances of a lovesick boy or a love-starved girl may save them untold pain and embarrassment. I want them to know the safe practices that keep staff from being accused or trapped into dangerous situations. I want them aware, for example, of what the “T-shirt zone” is and that in this law-suit-happy world, Camp SonPower can not afford any inappropriate touch from neck to mid-thigh. I want the staff to learn positive ways to transmit their feelings to kids. The staff will use role playing during staff week to help to cement a vision of what is “good touch” and what is not. I have to trust the staff to operate with good judgment. This helps everyone to sleep peacefully at night. The staff is also helped to see that training in the knowledge of what is safe behavior reduces their risk of having ministry opportunities taken away from them.

As the staff get to know each other at the beginning of the summer and begin their training, I want them to be unified in their understanding of what they are doing and why they are doing it. So, in the training manual I have emphasized the theological and philosophical basis for going out to serve like Jesus did. I feel that John 3:16 is the heart of Jesus’ manifesto. He wanted Nicodemus to understand His mission. Today, He wants His disciples in 2008 to know that same mission and the extent to which Heaven went to make it possible. In *Desire of Ages*, Ellen White (1940) makes it clear that Christ’s intention is to reproduce in us His love for the world and its inhabitants. He works daily

to cultivate in us a sense of that need that exists all around us (p. 641). I am hopeful that this love will be instilled in the hearts of SonPower staff as the reason for taking the time to study more deeply as they prepare to serve.

Experience teaches it is quite different to know about something as opposed to actually experiencing it. My intention for Camp SonPower and, by extension, the manual, is to furnish young Christians with an opportunity to witness the need that exists in every community, specifically in the communities where Adventist churches exist. Learning about need by being involved with it is a far more powerful way to transmit passion and methodology than just hearing about it.

Most of these young people have been brought up in Adventist Christian homes. They have heard about the needs of humanity that exist in far off lands. A few have been taught by the example of their parents that ministry and mission exist here at home, too. Most of the staff have or still do attend our Adventist schools. Even though many have been given service opportunities that were life changing, these opportunities were limited in scope and time due to schedule constraints and were mostly done in other countries. So when they join a Camp SonPower team, careful attention must be paid to make sure they are all spiritually motivated for service and mission in the local American church and that it is their primary reason for working on the team. I take care of their financial needs, but must also take care that they have a proper mental and spiritual motivation. This is the focus of staff training.

My interest in doing this project stems from a desire to see whether, as a microcosm, SonPower could enhance the lives of the team members in the same way that GE or IBM had affected the lives of their employees. Could working for Camp

SonPower, a very local missionary endeavor, somehow be connected to the global mission of the SDA church? Could working for SonPower help the team members to see that they were useful in the global mission of the SDA church? Could SonPower get team members to think globally while acting locally (like GE and IBM teach their employees and like Friedman encourages us to believe is a necessary philosophy when encountering the current global economy)? I believed this microcosm was possible and would provide a test case for analysis of other teaching/learning activities that youth ministry offers young people in the SDA church today.

I was very much hoping, like Welch, that team members working for SonPower would feel an “integral part” of the mission of the church. Then, as a result, they would, to use Welch’s terminology, “become more conscientious” and ultimately more productive. Global corporations have discovered that involving those at the front line of the organization in the development of the product creates greater buy-in by the employees. A summer with SonPower offers a young Adventist the opportunity to connect to the greater mission of Christianity and to the Adventist church’s part in that mission. SonPower team members are given specific attention by the leadership of the conference and asked to perform specific functions. This increased attention to those on the front lines, and the feedback those participants give about their experience, would hopefully produce greater understanding and allow for sharpening of the skills of engaging the community with the message of Jesus.

Jack Welch and his kind are not as much interested in the experience of the worker as they are in whether the company moves forward financially. Youth ministry is interested in the young and their experience with an eye to instilling a desire for kingdom

growth. Involvement in the doing of ministry should help to spark imagination and creativity. Opportunity meets willingness and experience results. It would be great if the resulting learnings could be analyzed and used to inform further opportunity offerings. In other words, youth directors could learn from feedback from those who are experiencing the doing of ministry in the situation provided by youth ministry. Then even more useful situations would be developed with better resulting experiences, not unlike the “sweat equity” idea that Marc Ecko has involved numbers of unknown young artisans in. Industry is given samples of their work and then can react. The young artist can learn from the feedback and better understand the industry.

An educational example of this is KIDS Consortium. I looked at their experience with the desire that SonPower be like their experience. Unfortunately, SonPower is only six weeks in duration. KIDS Consortium was able to study the attitudes of their subjects for two years. However, SonPower is very intense and involved, making it more likely to leave a transforming mark on the ideology of the participants.

Due to the six-week duration of SonPower, I will not be able to implement all four stages of Kolb’s cycle. Participants will be able to analyze their learnings but will need to come back for another summer to experiment with the new ideas they come up with. They will, however, be encouraged to continually reflect and innovate as they proceed through the summer. Returning to the same churches another summer would allow for further experimentation. Kolb’s cycle is key to the long-term health of SonPower as an opportunity for ministry for reasons expressed above. Leadership can learn while participants are learning. The accumulated learnings and their interaction are important areas of study for the health of the church.

In the manual, I place a heavy emphasis on Christ's method of going about spreading His message. In *The Ministry of Healing*, Ellen White (1942) outlines Christ's method in a simple paragraph (p. 143). I did not want to complicate this presentation with other wild strategies. I just wanted the staff to see Jesus. So I included this five-point method with minimal explanation and advice added. I hope to present the clearest picture possible, praying it will develop in the minds of all the SonPower staff. I plan to encourage them to do as He did.

I think of the boy with five loaves and two fish. When he offered it up it was multiplied in ways that boggle the mind. Jesus did not need that boy, but he used him to get the job done. Looking at the lives of the disciples, it becomes clear that Jesus was and is able to adjust His teaching and ministry style to make even Peter feel like following him. Jesus has a thousand ways to meet people today. I want the SonPower staff to know that Jesus wants to include them and wants to work with them. This is key to solidifying their motivation for working with Camp SonPower.

Any relationship needs feeding. One feeds a relationship with time and energy. The staff is encouraged to feed their relationships with Jesus by spending as much time with Him as possible. It becomes obvious that Jesus received a huge power input from time spent with His Father, to cope with the demands of His ministry. Those that walk that same path will need a constant, open lifeline to the Holy Spirit to survive on the front lines of ministry. I am encouraging the SonPower staff to spend time in close quarters with Jesus so that His Spirit will be felt in their lives. As they move among the kids, they will distribute that Spirit like bees pollinating flowers. It is a life transforming cycle—Jesus to us, us to others.



I try to make clear why I do SonPower the way I do. I am looking for some specific outcomes. The outcome that I most desire is a clear, attractive picture of Jesus caught by the minds of the kids SonPower works with. This will be the pay off for spending time personally with Jesus—seeing others affected by that relationship. By the time the Friday evening program comes around, the hope is that no doubt will be left in the minds of the parents and church members as to the fact that these kids met and played with Jesus at Camp SonPower—courtesy of a well-connected staff.

To make this happen, SonPower needs a clear goal. I have shared Covey's mantra, "Start with the end in mind" so that what happens in the middle makes sense. We do what we do because the end of the week is coming. The manual takes the staff through the week, day by day, and highlights the programmatic details that make SonPower the added benefit it should be to the local church in its move to speak into the lives of young children and their families. The staff is encouraged to minister not only to the kids who come, but to their families. These families include those who are already part of the congregation. Just like the Acts 2 church, they eat with the people, interact with their children and socialize in a way that provides congregations that are starved for interaction with vivacious young people, the opportunity to see what a generationally inclusive congregation feels like.

I made this manual for training SonPower staff so that the staff would know their job and why they are doing it. I am motivated by another desire as well. I want the kids to have an opportunity to work in the local church. As they grow and mature it is my hope that all Adventist young people become more and more desirous of opportunities to serve in local communities, interacting with local citizenry on behalf of the Kingdom of

Heaven. Pushing forward with SonPower in Ohio, while doing residential camp simultaneously, is a huge undertaking for me. If, as a result of this effort, the young people staffing Camp Mohaven and Camp SonPower come to understand these ministries and their importance in the larger mission of the church, then the long hours will have been extremely well spent. I hope that they see SonPower as a cooperating agency that works with the efforts of local congregations to attract young families and their children to the Kingdom of God. I hope they see that this is what healthy churches do, so that, when they are in a position to be a part of a local church after school, they will have a kingdom-friendly template from which to work as they step into leadership. The goal of this project, then, is to measure the effects of SonPower staff “learning by doing” in the local church in the hope that their time spent as a part of this effort will translate into continued spiritual growth and commitment to the SDA church.

One of the goals of this project is to see SonPower staff grow closer in their connection to God. As the opportunity to work in the local church’s effort opens up, my hope is that the staff will be looked at like Timothy. The Apostle Paul told Timothy, who had grown up in the church, that he should act in such a way so that the mouths of the older generation would be stopped up. They would not be able to criticize his activities because what he was doing would be so closely associated with God. This advice is still helpful today (I Tim 4:12).

Doug Fields is a nationally-known speaker at youth events and has his own ministry called, “Simply Youth Ministry.” In his book, *Your First Two Years in Youth Ministry*, Fields points to the super importance of a connection to God when you are in ministry. He does an exegesis of Matt 22:36-39 to make the crucial point about the

difference between *being* and *doing*. Timothy was to be a certain type of person. His doings would be an outgrowth of who he was according to the Apostle Paul. Fields makes the fabulous point that Jesus claims the greatest commandment is to “love the Lord your God with all your heart, mind and soul.” The only way to do this is to just be. Being in a loving relationship with God is not about doing. The second greatest commandment is about doing. “Love your neighbor as yourself.” This is as a result of who a person is. “The distinction between these two commandments is that one is the greatest and the other is the second greatest. Failing to understand the difference can have devastating effects on your spiritual life because serving in ministry and loving others can become an excuse for not falling more deeply in love with God” (Fields, 2002, p. 67).

It is scary to think that a ministry-focused life is one devoted to the second greatest commandment not the first! Our society rewards doers! Christians are called to up-end that reward system and revere those who just *are*, those who know that being is more important than doing. Developing young Adventist who are schooled in understanding this difference is crucial to the change that is needed in order to meet the challenges of this present age.

Participation in SonPower gives young people opportunity to test this theory. Being who God has made them, allowing His love to flow through them as unique examples of His face, is an exciting prospect. This is why the staff training manual must ultimately direct them to a relationship with God. It is also the ultimate goal of this project to help the staff achieve their own personal spiritual growth and thereby become lifelong participants in the mission of the church, by being mentored as leaders at a young age in local church evangelism.

## **Camp SonPower Staff Guide**

As a communicator, I always seek to be well understood. As a teacher, coach, and mentor to the Camp SonPower staff in the training, doing, and evaluating phases of their work, I want them to understand and remember as much of what I teach them as possible. Therefore, I have produced a staff guide as a workbook/interactive tool for the staff to use in their learning process. By writing notes on and reactions to the instructions concerning how to do the best job possible with SonPower, they will better incorporate the theories, practices, and procedures they will need to know when they go out to the churches.

The second guide is written to appeal to the younger mind. It gives opportunity for self-expression and investigation. Becoming familiar with the situations they will find in the churches will give practice opportunities prior to “the real thing.” Solutions to possible problems can be tested and embraced or discarded ahead of time, further boosting the confidence of the staff. I want them to make this process of learning by doing something they are comfortable with. The staff guide incorporates the same order and material as the leader’s staff training manual but in an abbreviated form. The leader will use the staff training manual to develop the subjects covered aloud, while the staff take notes or reflect on scenarios that apply directly to them. The staff guide is more of a workbook to guide the staff through the training process.

## **SonPower Church Day Camp Manual**

“Change is the only thing we can count on” is the mantra that most organizations are being taught to embrace. The problem is that it is hard to “embrace change.” People are creatures of habit and find routine to be comforting in the fast-paced, constantly

changing world they live in. That individuals like certain things to stay the same should not be a surprise.

This is why a SonPower Church Day Camp Manual became essential as an informational tool. It was crafted to keep the defenses of the prospective church congregations at rest. I wanted the churches to read for themselves about the relationship SonPower wanted to have with them. I wanted them to know, for instance, that SonPower is coming to assist, to stand beside, to enhance their already existing programs. I wanted them to be clear on SonPower's expectations for money, food, and a bed to sleep in. Conversely, I wanted them to know that SonPower would bring the program and produce the program with whoever wanted to help from the congregation.

I did this because, although change is inevitable, most congregations expect more to stay the same about their church experience than to change. Hosting SonPower is a big change for most churches. Some of the churches SonPower has been to and will go to in 2008 have not had Vacation Bible School or any other summer children's programming for years. So hosting SonPower for a week of day camp is a massive change. It is my hope that this SonPower church day camp manual will take some of the fear out of the change that hosting SonPower brings.

## CHAPTER 5

### ANALYSIS OF ATTITUDES OF STAFF THAT HAVE WORKED IN CAMP SONPOWER

In this chapter I give a layout of the answers to the survey. I hoped to get a picture of the participants' experience in Sonpower through their survey answers. On June 13, 2008 and then on July 20, 2008, the survey was administered to ten Camp SonPower staff members. I followed the research protocol exactly and there were no objections or problems from the participants. Every comfort was made available to the participants including the provision of bottled water, pens, pencils, crossword puzzles, and Sudoku puzzles, for those who finished early. I gave the participants the assurance several times that nonparticipation would not affect employment with Camp SonPower. Further, as the researcher, I took pains not to be present during either survey distribution. The number of participants was only ten because there were only ten SonPower staff members in 2008.

Survey participants seemed genuinely interested in taking the survey. Several showed their interest with lengthy answers while others were succinct and short. As instructed, the participants gave themselves aliases and disguised their gender and age, the researcher randomly assigned a number to the alias for ease of reference. The numbers are from 1-10. The participants will be referred to hereafter by their randomly assigned numbers. Because their genders were not known, the researcher chose to use the grammatically incorrect, but politically correct, personal pronoun "they" to refer to each

participant. The first time the survey is administered will be referred to as "Sitting 1." Likewise, the second time the survey is administered will be called "Sitting 2" for the purposes of this project.

For this project I decided to write my own questions. I wanted the questions to be personal and localized to my situation here in Ohio. I asked subjective questions knowing that I would be the best person to interpret the resulting answers. I did write one quantitative question in each of the three sections that measured the participants' interest level in each of those sections.

As I looked at the words chosen to describe relationship to the church organization or to God, I found the changes that I was looking for. Some of these changes were positive, others were negative. If a participant indicated through choice of word or method of rating, a deeper level of reliance upon God or a greater knowledge of the workings of a local church, I found this to be positive. Another thing I looked at was the level of understanding a participant had about a particular relationship. For example, if the participant came to a more pronounced understanding of their relationship to the church and recorded this by how they answered, I noted this as positive. I also noticed that some participants did not answer at all to certain questions. If a participant gave no answer the first time but answered during the second sitting, I found that positive, unless it was an obviously negative comment. If a participant used similar language in both sittings of the survey, the answers were judged to reveal no change. I asked similar questions in a given section to give the participants every opportunity to be open and forthright. I believe they were both.

## **Survey Section 1: Evaluation of the Staff's Personal Spiritual Interest and Growth over the Summer**

There are three sections to the survey. The first probes the staff's personal spiritual interest and growth. The intent of Section 1 of the survey was to collect data on the participants' attitude concerning their current spiritual growth, to see what attitudes emerged. The survey questions looked for actions, attitudes and feelings about connectedness to God and how their relationship with Him was going. Six questions were put forward to try and ascertain the spiritual interest of the participants. Five of the questions gave opportunity for sentence-type answers or three-word descriptive answers. One question asked about spiritual growth on a scale of 1-5 with 5 being high interest.

### Question 1

*Question: How would you describe your relationship with God as of this moment?*

Answers were generally similar in length between pre and post. Personality and attitude were consistent for the participants as evidenced by their answers. Several participants used identical language in each pre and post (e.g., 1, 6, 10). There were some answers that were significantly different between pre and post (e.g., 3, 5, 8, 9).

Nine stated that their relationship was "not where it should be" in Sitting 1, however, in Sitting 2, they stated that, "My relationship with God is pretty good. I have to rely on Him more now." Eight stated in Sitting 1 that their relationship was "not good enough" while in Sitting 2 they stated that their relationship is "growing stronger, is pretty good. He's [God] done a lot for me lately." Five went from "lukewarm" to "growing." Three went from "really good" in Sitting 1 to "closer than before" in Sitting 2.



There was one participant who indicated difficulties. Two stated that in Sitting 1 “my relationship with God seems alright, but I want it to be better. I want my relationship to be consistent every day, and I hope I can do that this summer.” In Sitting 2, they reported that their relationship was “kinda rocky, I haven’t had my devotion in a while.”

Overall, the responses showed a positive trend from Sitting 1 to Sitting 2.

### Question 2

*Question: How would you describe your interest in spiritual things right now?*

Answers were generally short in both sittings. Interest in spiritual things was consistently high in both sittings. There was definite movement in a positive direction for Eight, who went from “some interest in Sitting 1 to “pretty interested” in Sitting 2. Although Five stated things exactly the same way in both sittings, Three went from “deep” to “great.” One made no comment in Sitting 1, but indicated interest as being “pretty strong” in Sitting 2. The trend in Question 2 was positive between sittings. There seemed to be deeper interest in spiritual things by Sitting 2.

### Question 3

*Question: What are the three words that come immediately to mind when you think about your relationship with God?*

Some of the participants used three words to describe their relationship with God. Others used a sentence. Overall, the responses were negative in both sittings. The participants had pessimistic views of their relationship with God. One and Ten commented in Sitting 1 but not in Sitting 2. Six commented that their relationship “needs to get stronger.” This sums up the comments rather well. This question seemed to touch a raw nerve. Or, the question may have reminded the participants of other interrogations

thus eliciting dour, somewhat depressing responses in both sittings. There was no major change between sittings.

I feel that this attitude stems from a general hesitancy within Adventism to speak positively about one's relationship with God. There is a cultural norm that dictates an unsteady answer to questions regarding how it is between an individual and Jesus. Theologically, there is much that is made of Adventism's disbelief in the doctrine of "once saved, always saved." So one can never be "sure" about where he stands with God. The answers the participants gave were in line with this norm, unfortunately.

#### Question 4

*Question: How would you rate your desire to grow your relationship with God right now?*

The participants were not given a scale with which to rate their desire to grow their relationship with God, so they chose their own rating mechanism. Several gravitated toward a 1-10 scale. Several chose to comment without rating themselves. Seven participants were ready to rate their desire to grow as high, rather than low in both sittings. There was a tentativeness shown in Seven's comment in Sitting 1 and Two's comment in Sitting 2 that spoke of a reticence to be positive about their relationship or desire to grow it. The trend to be positive always begs to be questioned when those that were more forthright speak of needing something extra or of missing some special strength in order to be able to report positively. There was no difference between Sitting 1 and Sitting 2 for this question.

#### Question 5

*Question: What have you done in the last month to develop your relationship with God?*

Participants listed ordinary relationship development aids in Sitting 1. By Sitting 2, several mentioned SonPower as aiding in the development of their relationship with God. Reading a devotional was a popular aid. In Sitting 1 a couple of participants mentioned joining SonPower as a developmental aid to their relationship with God. Seven stayed with that answer for Sitting 2, while Six referenced SonPower, saying “worked with kids telling them about Jesus.” Joining Seven and Six were Nine and Four in referencing SonPower in Sitting 2. The trend between sittings seemed positive. For example, in Sitting 1 “Read my Bible” was Ten’s answer. In Sitting 2, Ten said “became closer to the Bible.”

#### Question 6

*Question: On a scale of 1-5 with 5 being the most interested, rate your interest in your spiritual growth.*

Given a scale of 1-5, with 5 being most interested, all the participants (with the exception of One) rated their interest as a 4 or 5 in Sitting 1. One, Eight, and Ten increased their rating in Sitting 2, while Three and Four decreased their rating in Sitting 2. The other five participants’ ratings remained the same in both sittings. There seems to be no significant change indicated by this question.

<b>Evaluation of the Staff's Personal Spiritual Interest and Growth over the Summer</b>	<b>Change</b>	<b>Analysis</b>
Question 1	Positive Change	9 out of 10 participants showed positive change or no change, evidenced by their words
Question 2	Positive Change	Majority answers indicate deeper interest in spiritual things by Sitting 2
Question 3	No Change	Most participants rated their relationship with God negatively and that didn't change by the end of summer
Question 4	No Change	The majority stayed the same in their rating of their desire for a relationship with God
Question 5	Positive Change	Majority noted increased action toward time spent with God
Question 6 Sitting 1: 4.2 average Sitting 2: 4.3 average	Small Positive Change	Average moves up from 4.2 to 4.3. Participants came to SonPower with already high interest in spiritual growth
<b>Overall for Section 1</b>	<b>Positive Change</b>	

Figure 1. Survey Section 1 Results.

### **Survey Section 2: Analysis of, Identification with, and Interest in the Seventh-day Adventist Church**

The second area of interest this survey looked at was identification with and interest in the Seventh-day Adventist church. Ostensibly, participation in Camp SonPower presupposed an interest in doing outreach in an Adventist setting, under Adventist direction. Ascertaining attitudes toward the church before participating in Camp SonPower and then afterward was meant to reveal possible changes in attitude toward the Adventist church as a result of working with Camp SonPower.

## Question 1

*Question: What three words come to mind immediately when you think about the Seventh-day Adventist church?*

This question asked participants to list three words that came to mind regarding the SDA church. One used the words “hypocritical, somewhat uptight” in Sitting 1 and did not comment at all in Sitting 2. Nine was consistent in both sittings by identifying the SDA church with “Ellen White, Second Coming, and Our beliefs on life after death.” Three was consistent in their tone saying that the SDA church is “fake, stubborn, passive” (Sitting 2) and “currently not active” (Sitting 1). Six was consistent on Saturday Sabbath and “don’t eat pork” for both sittings. Two used one positive word and two negative words in both Sitting 1 (accepting, awkward, controlling) and Sitting 2 (learning, boring, old). For Five, “family” was a consistent word in both sittings. Seven used the word “family” in Sitting 1 but chose a different tone in Sitting 2 with “trying, falling off, working.”

It seems that a change, a sharpening of focus took place for Four between sittings. In Sitting 1 they said, “evangelistic, Pathfinders, boarding schools and college.” In Sitting 2, “ministry, dedication worship” were the words chosen. Eight seemed to be poking fun at lifestyle in Adventism in Sitting 1. By Sitting 2 they chose to stay with “clean/unclean” but used “hypocritical” and “biblical” as the other two choices instead of “haystacks” from Sitting 1. The trend is very little change between Sitting 1 and Sitting 2.

## Question 2

*Question: What do you understand to be the mission of the Seventh-day Adventist church today?*

Six summed up the group's answers in both sittings by saying, "to lead people to Christ." In Sitting 2 and acerbic comment was made by Three, "It seems just to be getting members." This came after saying, "to spread God's Word" in Sitting 1. Generally, however, the consensus about the Adventist church was that its mission was to give the Good News to those who haven't heard it. This consensus was the same between Sitting 1 and 2.

## Question 3

*Question: How would you rate your present level of participation in the Seventh-day Adventist church?*

The participants' answers ran from "very low" (Six in Sitting 1) to "very high" (4 in Sitting 1). Several participants (One, Two, and Seven) indicated willingness in their sentence-long answers to go so far as to indicate the things they would be ready to do. In Sitting 1, Seven said, "I do what I can, like pray, read, sing, give the children's story and a lot with kids." Overall there was a slight positive change.

## Question 4

*Question: How would you rate your present level of interest in the Seventh-day Adventist church?*

The answers to this question were varied. On the negative end, in Sitting 1, Seven said that "church doesn't really get me excited anymore." One said their interest was "somewhat lacking." In Sitting 2, One said their interest was, "not too strong." On the

positive end of the scale, Five said, “very interested” in Sitting 1 and “in the uppermost level” in Sitting 2. From a personal perspective Two saw that “I can see the potential it has if I could help it” (the Adventist church). The trend was that attitudes remained the same from sitting to sitting.

#### Question 5

*Question: In what ways do you see yourself participating in the Seventh-day Adventist church in the future?*

Between Sitting 1 and Sitting 2 the participants’ answers did not change much. What they said they would like to participate in when they answered in Sitting 1 was the same or similar to what they said would interest them in Sitting 2. Although Ten indicated “becoming a pastor” in Sitting 1, there was no answer in Sitting 2. Seven indicated that they wanted to be involved in a large church with youth in Sitting 1, but in Sitting 2 their focus was on changing the mission statement of the church. Several participants chose youth or children’s ministry as their intended avenue of participation in both Sitting 1 and 2 (One, Four, Six, and Nine).

#### Question 6

*Question: On a scale of 1 to 5 with 5 being most interested, rate your interest in the Seventh-day Adventist church.*

Participants rated interest on a scale of 1-5 with 5 being high interest. Their ratings ranged from 3 to 5 in Sitting 1. Two participants increased their rating, three participants down-graded their interest and four remained the same in their ratings of their interest in the SDA church between sittings which leaves Sitting 2 slightly lower on the scale.

<b>Analysis of, Identification with, and Interest in the Seventh-day Adventist Church</b>	<b>Change</b>	<b>Analysis</b>
Question 1	Small Positive Change	Optimistically, the language used by several participants indicated small positive changes
Question 2	No Change	Neither the wording nor their attitude changed between sittings
Question 3	Small Positive Change	Most participants rated themselves high in Sitting 1. Several increased their ratings by Sitting 2.
Question 4	No Change	Participants' interest level remained the same between the sittings.
Question 5	Small Positive Change	Some of the participants' answers became more specific due to increased awareness.
Question 6 Sitting 1: 4.3 average Sitting 2: 4.2 average	Small Negative Change	Average moves down from 4.3 to 4.2. They came to SonPower with a high level of interest in the church, but this waned over the summer.
Overall for Section 2	<b>Small Positive Change</b>	

Figure 2. Survey Section 2 Results.

### **Section 3: Evaluation of Interest and Desire to be Involved in Service**

The questions asked in Section 3 were designed to bring in answers about desire for service in general. The hope was that working for a summer as a staff member on a Camp SonPower team would spark even greater commitment in the future to a life that includes service.



### Question 1

*Question: What three words come to mind when you think of serving others?*

Strangely, One and Ten chose not to answer this question in both sittings. Nine chose the word “caring” in both sittings. Five chose “work” as a descriptor for service in both sittings. Eight used the word “giving” in both sittings. Though the sentiments describing service were great, those sentiments were consistent between Sitting 1 and Sitting 2 suggesting strong positive preconceived notions about service before SonPower that remained unchanged by SonPower.

### Question 2

*Question: What kind of activities would you call “service activities”?*

The participants were asked to list service activities. Several participants answered the question with similar lists in both sittings. For example, Nine said “visit the sick, feeding the homeless, taking people where they need to go.” Six said, “just being friendly to strangers” in Sitting 2, which reflected his answer in Sitting 1 of “saying hi to people you don’t know.” Three used the word “outreach” in both sittings. After a summer with Camp SonPower, Four sharpened their focus by saying, “Quality time with children” (Sitting 2) as opposed to generally, mentioning Camp SonPower and Camp Mohaven in Sitting 1.

### Question 3

*Question: What service activities most interest you?*

Service activities that most interested the participants involved children and youth. “Mission trips” were mentioned in Sitting 1 by Seven and Eight. Only Eight mentioned missions in Sitting 2. Six out of ten participants answered “working with kids”

or something similar in Sitting 2. Nine chose Camp SonPower in both sittings. Four added, “praying for others and cleaning” to “childcare” in Sitting 2 and “children’s ministry” in Sitting 1. Five changed from “helping the older generations” in Sitting 1 to “helping kids” in Sitting 2. Overall, the focus on kids increased between sittings.

#### Question 4

*Question: What skills and talents do you have that you believe are most helpful to people you choose to serve?*

When asked what skills and talents they had Eight said, “I don’t know, I’m not very talented” (Sitting 1). However, in Sitting 2 the answer for Eight was “music, warmth, ability to relate.” Five mentioned listening skills in both sittings. Ten did not answer in either sitting. Nine put a “?” both times. Six put “Umm” in Sitting 2 and nothing in Sitting 1. It seems a few didn’t know what to say and the rest knew enough about themselves to list some positive areas of contribution. The trend was to have a more positive and specific understanding of their abilities with kids.

#### Question 5

*Question: How much time do you see yourself giving to service activities in the future?*

Time is an indication of desire and devotion when it comes to service. While Ten didn’t answer at all, Six wrote “a lot” both times. Five downgraded from “eight hours a week” to “at least three hours a week” in Sitting 2. Eight put “a chunk of time” in Sitting 1 and “some” in Sitting 2. Three put a “?” both sittings. Six and Nine both used the word “hopefully” in Sitting 1. By Sitting 2, “hopefully” is gone.

The trend in this question was to promise less time by Sitting 2. I see this as positive in that the participants have learned from their summer work experience to have

a more realistic view of how time in a week flows. On the negative side, some of the participants may have seen what it takes to do ministry and decided it wasn't for them.

#### Question 6

*Question: On a scale of 1 to 5 with 5 being the most interested, rate your interest in being involved in service.*

Rating interest in services gives opportunity to check commitment levels. While six out of the ten participants indicated the same level of interest in both sittings, two went down and two went up in their interest rating for involvement in service. There were fours and fives in Sitting 1 while in Sitting 2, there was one rating of three which was down from a four rating in Sitting 1. Generally, all the participants rated their interest in involvement in service as high.

<b>Evaluation of Interest and Desire to be Involved in Service.</b>	<b>Change</b>	<b>Analysis</b>
Question 1	No Change	Majority used similar wording and didn't change attitude at all.
Question 2	Positive Change	After listing generic service activities in Sitting 1, several participants evidenced deeper philosophical understanding of service by Sitting 2.
Question 3	Positive Change	The participants' answers were either unchanged or became more specific which was a positive development.
Question 4	Positive Change	Most participants went from less specific answers to more specific answers which was positive.
Question 5	Positive Change	Interest remained high, though tempered by the demands of SonPower and caused some to become more specific about the amount of time they would give to service.
Question 6 Sitting 1: 4.4 average Sitting 2: 4.2 average	Slight negative change	Reality seems to have caused a slightly negative drop in interest in service from 4.4 to 4.2
<b>Overall for Section 3</b>	<b>Positive Change</b>	

Figure 3. Survey Section 3 Results.

This method of reporting the answers to the surveys was chosen to protect the identities of the participants. The raw data with the actual answers is available in appendix D.

## CHAPTER 6

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Don't look now, but there were some amazing trends that emerged from the ten SonPower staff, identified from the surveys they took. The following is a trend summary of each of the three sections of the survey instrument.

#### **Section 1 Trends**

Asking questions about a person's spiritual life is hard. Never-the-less, I wanted to get a base-line comment from each staff member and then see if a summer working with children in SonPower changed that thought in some way. In Section 1 the goal was to determine interest in spiritual things, particularly the staff's relationship with God and how they thought that relationship was progressing or whether it wasn't. It tried to determine whether working with Camp SonPower impacted that most important of all relationships. Although answers were generally short they did provide momentary snapshots of the feelings the participants had towards God when they answered.

Comparing the two sittings, there is evidence of a positive upswing in their attitudes about their relationship with God. For example, comparing the answers Five gave, there is a positive change from the tepid descriptor "lukewarm" to a more encouraging comment of "growing." Although somewhat pessimistic in their language, there is an underlying hopefulness that increases by the second sitting. For example,

Eight goes from “some interest” in Setting 1 to “pretty interested” in Sitting 2 for their answer to Question 2. Though not highly revelatory, it shows a positive upswing in their interest between sittings of the survey. This is a positive trend.

### **Section 2 Trends**

There was only a small variation between the answers of Sitting 1 and Sitting 2 showing that their participation with the local SDA church over the summer slightly increased their wish to identify with the church. In Section 2, the participants were asked for their attitudes, understandings, interest in and identification with the Seventh-day Adventist church. There are many service organizations doing a lot of good in society today. Section 2 looks for the group’s interest in associating with the Adventist Church and its mission. With one exception (Three), the words used to describe the SDA church were not unusual coming from SDA young people. What came to mind most quickly for the participants, were some of the identifiers that are singular to Adventism such as “Ellen White, second coming, and church on Saturday.” What strikes one as odd in this situation is that the answers were generic, as if coming from non-Adventists. The descriptors were the commonly known ones.

When asked about the mission of the SDA church, the group was almost unanimous in its response that “leading people to Christ” was and is the mission of the church. This was cause for encouragement for me. Asked about their own level of participation, the group’s perception was that they maintained a high level of participation. When asked where they felt most confident contributing to the mission, the majority of the group wanted to work in a youth or children’s ministry-related field. Again, this sample group was small (10) and was already interested in being involved in a

children's ministry. Generally, they rated their interest in the SDA church as a 4 or 5 out of 5. To choose to work for SonPower presupposes an interest in the church and its mission coupled with a higher than normal desire to work with children.

### **Section 3 Trends**

Section 3 was designed to find out how the group felt about church-based service activities before and after serving with SonPower. The immediate, almost unanimous response was positive and very much oriented toward action in the community that would lift other people's burdens and encourage them. Their willingness to serve was very obvious—2 used words like “excited, enthusiastic, hopeful,” while 8 used words like “missions, pro-bono, satisfaction.” However, when asked which of their skills and talents (Q4) were “most helpful” the group seemed to be less sure about how to answer. Some relied on temperament qualities like “ability to relate.” Others were more confident of skills they had already deployed like music and public speaking. When asked to look into the future and estimate how much time they would be spending doing the things they had written down previously, some were unsure but others were ready to list a number of hours per week (which actually decreased between Sitting 1 and Sitting 2 indicating SonPower had provided a reality check). Nonetheless, interest in service remained high in general as evidenced by the 1-5 ratings in both sittings (4.4 in Sitting 1 and 4.2 in Sitting 2). Only two participants downgraded their interest between sittings. This was offset by two participants upgrading their interest after a summer of SonPower.

This group was motivated for service, or else they would not have said “yes” to working with Camp SonPower. Asking questions about service to this group might seem redundant; however, one of the objectives of this project was to see if service-motivated

teens could be made more permanently service-oriented by working with SonPower. The answers in Section 3 and their consistency between sittings, shows that day camp was a good fit for service-oriented young people. Only time will tell if their experience will be a catalyst for future involvement.

Their reactions show that the effect on their attitude toward service after a summer in ministry with SonPower was positive, especially when looking at children and youth ministry. Rather than running from this kind of ministry after having experienced it, this group maintained their interest and, in some cases, sharpened their focus for the future by indicating even more interest in this kind of service after working with SonPower.

### **Analysis**

In this project, there are some factors that contributed negatively or positively to the results.

#### **Negatives:**

Small number of participants

Short term project (6 weeks)

Answers may have been phrased to win approval from the researcher

Participants were already interested in service (a negative for the survey)

Participants were young and spiritually immature

Social standing is more important than spirituality

Fatigue affected Sitting 2 answers

#### **Positives:**

Project included extensive training



Carefully designed survey

Average willing teens—not spiritual superstars

Participants were already interested in service (a positive for the project)

This Doctor of Ministry project zeroes in on the attitudes and thoughts of 16-22 year olds who had been recruited to work in a day camp and had said “yes” to that call. Therefore, the answers they gave must be seen as answers coming from a willing, interested group. Having noted their willingness and interest, however, did their participation in Camp SonPower increase or decrease their desire for more work in this area? Or, was it just for a paycheck? Did they experience the Adventist Church as being “on mission”? Did they choose to be a part of a Camp SonPower team for God’s glory or their own? It was these and other attitudes and perceptions I was looking to discover.

I would have liked to have surveyed a larger sample. A larger sample may have yielded different results. Sixteen to twenty-two year olds who say “yes” to working for SonPower, do so because they want to. A positive response to this opportunity shows a pre-existing service-orientation that makes them interested in this kind of work.

The project looked for progress of any sort, in the spiritual walk, identification with the SDA church and its mission, and a willingness to be involved in service activities in their future life. It must be remembered that these were average teens, not characterized by spiritual superstardom. A few felt close to God, but most exhibited feelings of reticence when asked personal questions about their relationship with God, saying things like, “It could be better (Participant 6 in Sitting 1).

I feel this exhibits a common reaction among Adventists when asked about their relationship to God. Hesitancy to give a sure answer seems to stem from the cultural

norm of it not being socially correct to be too sure of your salvation status. This may reflect the Adventist preoccupation with the text 1 Cor 10:12, “If you think you are standing strong, be careful, for you, too, may fall into the same sin,” (NLT) and a misrepresentation of Ellen G. White’s statements on salvation such as; “Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved” (White, 1900, 155). This makes those who were willing to testify to closeness with God, cultural rebels.

My hope was that, as a result of being part of the staff of a SonPower team, the participants’ relationship with God would blossom and grow. The survey questions asked the group to answer according to how they were feeling right then. What became apparent was that there was a relationship but that most of the group wasn’t satisfied with where they were in that relationship—hence the statements reflective of guilty feelings like “not where it should be” (Participant 9 in Sitting 1). Instead of talking openly about whether they felt comfortable with God, they retreated to defending the perceived lack of relationship when asked about it. They acted as if I was judging them by asking this question at all. It felt to me like they were reacting “as usual” when asked these kinds of questions. Their response pained me. While I was glad for those like Participant 4 who said in Sitting 1 in response to Q1, “I believe we are close friends” that they had a good relationship, the majority seemed tentative, or unwilling to describe their feelings about God. Again, this response is culturally on par for Adventism, unfortunately.

### **Findings**

I read a lot of books on leadership with a desire to see whether what the authors were reporting could be replicated in microcosm in the Camp SonPower experience.

What I found was that older teens and twenty-somethings are not looking for a connection to a global mission when they sign up for work with Camp SonPower. They are looking to interact socially on a local level. Whether their local experience can be transformed into a worldview-changing experience is not possible to fully see due to the shortness of the work time. It became apparent from the minimal change in answers between sittings, that large-scale attitudinal change was not going to result from one summer with SonPower.

What Welch and Gerstner and maybe even Friedman would want at this point is more corporate learning from this local situation. Those doing the work are concentrating on the work itself intently enough not to see how it may or may not be changing them at this moment. The youth director (in this case, me) is the one who stands to learn the most (corporate learning). However, this learning will need to be plotted over multiple summers to determine patterns that will help to improve the program. In the short term, though, listening to the suggestions of the SonPower team as to how do SonPower's work better, may do for SonPower what listening did for Jack Welch and GE—improve product and productivity.

I feel that SonPower as a hothouse for growing young Christians, is more like Marc Ecko's "sweat equity" idea. Like Ecko, the conference, through the youth department, gives 16-21 year olds opportunities they would not normally have had to participate in the mission of the church (if mission can be compared to economy). Through their own hard work in a creative environment, these young people are able to "bring to market" their own version of a needed product—in this case a day camp. The conference cooperates with the local church to help stage this event. The local church is

benefited in the same way that a store would be by buying a watch designed by one of Ecco's protégés; the store gets fresh interesting merchandise thereby enticing more customers. The church is seen in the community as interested in young children and their families by having a day camp like SonPower. Both parties, workers and church, should come away from their engagement satisfied (at least in theory). I need to point out the difference, however, in the creativity level between SonPower and "sweat equity." Marc Ecco provides venue and process. The young people he works with provide the creative product. SonPower team members help mold a program whose skeleton has already been put in place. In essence, they put a human face on an existing programming product.

Even though SonPower did not seem to be a worldview changing activity it did positively effect the personal spiritual lives of the participants. The stress and the fatigue of the SonPower situation may have contributed to a lack of increase in their desire for future service. In my own experience the fatigue needs to be answered by rest before I can honestly say that I want to go back for another round of stressful ministry. My hunch is that if the 2008 SonPower participants were to be interviewed later they would have more positive responses. Indeed the 2008-2009 school year several of the participants have been involved in ongoing ministry opportunities while in school.

This lack of desire for future service is not what I hoped to see. When looking at the results gained from the KIDS Consortium study, I was encouraged to believe SonPower would create a similar effect on the participants. I thought the desire for future service would be the easiest result to show from my project, yet it wasn't. In order to ascertain the reasons for this result, the study would have to be projected into the future

and more participants added to better detect the causes of a decrease in interest in service. This would mirror the time involved in the KIDS Consortium study.

There are many lessons that can be derived from a project like this one, both for the participants and for the researcher. As the researcher, I “learned by doing” and the staff “learned by doing.” We all found that the journey was more productive when there was a combination of hands-on learning moments, didactic training and reflection. With the opportunity of another summer’s work SonPower staff could complete David Kolb’s fourth stage in his four stage cycle (experience, reflection, abstraction, and experimentation). Sonpower gave the staff the space to experience what heretofore they had only heard or read about. Each new camp at a church gave them opportunity for reflection, innovation and adaptation. Then the testing at the end of the summer gave chance for abstraction and formulation of new plans. Next summer would see new experimentation.

Reflecting upon the actual doing of Camp SonPower, I am shocked that we as a church organization would do something so risky and fraught with danger! But, high risk often has high rewards. Exchanging the safety of the classroom for the open playground with children who are ravenous for attention and love, scares most adults into turning down requests to participate in such encounters. They just won’t risk it. Yet, SonPower staff are willing to march into these situations, take control and guide lives in the midst of screaming chaos. Jack Welch would be proud.

SonPower has sparked innovation and creativity which led to the formulation of new relationships. These relationships have become the building blocks of community which in turn is now supportive of more salvific relationships which has spurred service

actions that have elevated and invigorated the down-trodden and abused. Like dominos falling, each relationship spills over into the next. This is the way Jesus intended us to understand the phrase “into all the world.” We start a ripple and never see the end of its full outward motion. God takes care of that. He multiplies the effects of actions done in his name for his glory.

Whether the staff members in SonPower were ace students or drop-outs, there was a place to function and a role to play for them. Thought, at times, the teams were plagued with “issues” that developed from bent or broken social connections within the teams, or the lack of maturity, they “muddled through.” They were instrumental in sparking change and causing the unloved to be brought into the center of the congregation and be loved. Like Louis Gerstner, Jr. who dreamed of IBMers who believed in themselves, SonPower gave ten young Adventists the chance to see that their church believed in them (enough to risk deploying them), that their God was with them (or else they wouldn’t have survived) and that their youth director trusted in them, so that they would learn to believe in themselves as change agents in God’s hand.

The changes in attitude in each of the three key areas that were studied, were not dramatic. The clearest positive change in attitude appears to come in the area of spirituality. Working for a summer in a high-stress, challenging environment developing new skills and managing relationships seems to cause the staff members to have to dig deeper into their relationship with God for support and strength. As a result, their answers in the area of spiritual interest and growth showed a positive change by the end of the summer, and their interest level went up by .1 percent.

By comparison, their attitude toward and interest in the Seventh-day Adventist church hardly changed at all. Rather, their answers in Sitting 2 reflect a more specific understanding of what the church is and what it does. Working side-by-side with a variety of church members, some who gave them positive feedback, and others who were more critical, probably gave them a realistic view of the church. They seemed in tune with the church's mission, but slightly negative about their interest in the church (.1 percent drop), maybe as a result of dealing with difficult church members.

Finally, the results of their interest in and desire for service were similar to the results for their interest in the SDA church in Section 2. Their answers become more focused in Sitting 2 after a summer of seeing what service is all about. They seemed to have a better understanding of their own skills and how they fit into service. They also seemed more realistic in gauging how much time they will give to service in the future. However, when asked a direct question about their interest in service right now, their interest level drops slightly--.2 percent overall and .1 percent more than the drop in Section 2. Since anecdotal evidence suggests that many of these staff members are still involved in service now, exhaustion seems the most likely culprit for this reported change in attitude.

Although the changes in attitude are not dramatic in the three studied sections, what is interesting to note is that the staff members came into the study with high levels of interest (over 4 on a 5 point scale), and stayed that way with only slight variations, after a summer of hard work. They were still very strong in their interest in all three studied areas after several weeks of Camp SonPower.

## Reflections

Doing a day camp is a useful way to meet some of the obvious needs in most communities. It is generally accepted that half of all children in American society today are being raised in single-parent homes. There is a huge need to come alongside these single parents and relieve the burden on their shoulders. Day camp is one way to help. As a church group does this, however, they take on danger-filled responsibility. Prayer and more prayer is the only way to proceed with meeting needs in the community.

The journey that ends on a Friday afternoon or evening in a church in the Ohio Conference, begins with two entities seeing the same needs in the community and both concluding that a day camp would be a good answer. Those entities are the conference youth director and the local church board. Together these two entities prepare their side of this sequence. The conference prepares the team and the church prepares the community. Then together, they provide an experience which gives the Holy Spirit a platform to work from in the hearts and minds of the children who participate.

I have been part of this dance for several summers in the Ohio Conference. For my part, I have had to woo congregations into dancing with me (so to speak). Many are "wall-flowers," not doing anything of a day camp or VBS nature for children. I invite them, they consider the cost and accept or reject the invitation. I must admit to feelings of frustration when the vision of serving young families in their immediate area does not play upon the minds of the prospective church group. Correspondingly, when a church board books a meeting with me to discuss the possibilities, I feel a thrill of anticipation much as one would before an important game or before a dance.



The second phase of the journey, or dance, occurs when the staff arrive on site at a church. I have prayed for them, put them through a training course, divided them into working teams and interacted with them as they planned their classes for the day camp. Now the two entities will join forces to provide an experience of God's love for children who will come from quite varied backgrounds.

This interaction between team and church group has born a variety of experiences. Just as some marriages work and others do not, the combination of certain SonPower teams and certain churches has either been tremendous, so-so, or not good at all. I am always relieved to hear that the week of camp has gone well, that participants were blest and kept safe. I go into "patch-up" mode when feelings between staff and church group have been negative. I am always aiming at salvaging the opportunity to do camp again, even though this year's team may not have performed as well as it should have. Or, on the team's side, calming them down when they feel injured by the lack of confidence or cooperation or both, coming from the church group.

This project has taught me the need for a third phase. An in-depth evaluation would give opportunity to see value, plan successive steps (for the church group), and calculate impact in the community. The opportunity to change tactics, attract more participants, and make more friends is afforded by doing a cooperative evaluation process at the end of SonPower. This is one innovation that academics brings to ministry.

Clearly, the project has helped me to situate doing SonPower in the pantheon of "in-house" training. The church, like big and small business, has a specific goal. Training young people to incorporate an attitude of service in their world-view, to "see" the opportunities that correspond to the needs in the community—this is the quest of any

youth director. I need the local church to see their own predicament and to wish for a resolution. Providing a SonPower team to assist them is a solution to some of their need. It can and does move them down the road toward fulfilling their God-given mandate to “go into all the world.”

On a personal level, this project gave me an opportunity to do more than just evaluate the usefulness to the local church, of a program I had instituted. It also gave me a chance to review why I am involved in ministry at all. Ministry is hard. The role of prophet/priest, though biblical, has never been associated with a life of ease and the adulation of the masses. So there are times of reflection needed to remind the minister of why this is worth the hassles and pain. This project was catalytic in effecting one of those times for me. The very act of preparing the required theological review, the literature review, and the manuals, gave time for pause to ask why, to ask how, and to remember the journey past.

I have emerged from most of this wondering with a renewed sense of purpose and a determination to impose more rigorous evaluation on the “programs” I have propagated, somewhat glibly over the last eight years. Innovation is disturbing in a good way, but disturbing nonetheless. If good analysis and proper postmortems are conducted after the action has subsided, helpful innovations can come to light more easily.

### **Recommendations**

This study was helpful to me personally in several ways. First, it gave me data with which to see whether my assumptions were correct. Second, it provided me an opportunity to get better prepared to educate and prime the staff for their jobs. Finally, it has shown me the value of being involved in a day camp for any young Christian.

This study has generated the need for further investigation. That investigation has several areas that it might cover. First, is the role of this program (SonPower) in the life of a local church. Study could be conducted on the attitudes and presuppositions of the leadership of the church that caused them to invite Sonpower to come. Study could be done on the history of the congregation before a move was made to engage young families in the community. What was the effect of SonPower on that history? The whole experience of the church as the partner with an incoming group could be studied and evaluated.

Second, the long-term effects of working with SonPower need to be studied. The staff move on with their lives. This, after all, is a summer job, seasonal work. Five years after college, will SonPower staff point to that summer job as being formative either positively or negatively? After all, knowing that young people engaged in ministry in a local church is good, but knowing it was instrumental in leading and guiding a whole life is very good! I, for one, would like to know this.

In the short term, I would that recommend continuing with SonPower is a good idea. Though there are always negative things that happen when doing ministry, it is still worth doing. It will depend on the faith that local congregations put in God to lead and guide, even when they are disappointed with the results of engaging with young people in ministry. We will try again.

These considerations, along with some additional areas of study not covered by SonPower, lead to a number of recommendations for further study:

What effect does Camp SonPower have on a local church?

Why did that congregation want Camp SonPower to be part of their evangelistic outreach?

Did the addition of Camp SonPower change the church's demographic profile?

Did the congregation learn anything about the community as a result of Camp SonPower?

Did Camp SonPower affect the attitudes of the congregation toward young people in leading roles in the mission of the church?

What long-term effects did SonPower have on each staff member after six months?

After one year?

After five years?

Would the participants do Camp SonPower again? Why or why not?

How would the results change with a larger number of participants to survey?

What would the results show if the participants analyzed themselves by predicting what they thought they would learn prior to their service experience and then comparing it to what they perceived they actually learned?

Would similar results be found by studying other service opportunities for youth such as summer camp, short term mission projects and task force assignments?

Finally, I hope this project and its accompanying manual, will encourage conferences and/or local churches to include young people in their evangelistic plans.

Young people are interested, willing and effective members of the congregation.

Everyone benefits from including young people—the church, the people being ministered to, and the young people themselves.

## APPENDIX A

### CAMP SONPOWER CHURCH DAY CAMP MANUAL

#### **Congratulations**

Congratulations!

Thank you for considering Camp SonPower as a partner in the ministry God has called your congregation to do in your area. We are excited when we think of the possibilities that lie ahead. As we have cooperated with other churches, we have been privileged to see God's hand reaching into the lives of children and families to show His love to them. Kids have come to understand Jesus' feelings toward them more clearly. Parents have been encouraged as they see their children grasping Jesus' hand and learning more about Him and the world He wants them to live in now, and in the future.

That you, as a congregation, have asked to partner with SonPower shows that you have caught a vision for what God can do in the lives of young families through ministry aimed primarily at their children. With the median age in many SDA churches rising above 60, there is much discouragement about the future. Partnering with Camp SonPower is a smart move to counteract the current aging trend. Along with many other activities which the church can engage in as a concerted effort to reach out to children and young families, Camp SonPower injects needed excitement, energy and care for a population that needs something to do in the summer months. It may as well be at your church. Right!

Again, congratulations and thanks for trusting Camp SonPower to partner with you in this adventure.

## Preparation Time

Every great adventure takes preparation. A week of Camp SonPower at your church needs careful, prayerful preparation. Below is a list of a number of areas that will need your attention. Some things need to be cared for before SonPower's arrival, so look to those first. Begin praying now for the Spirit's power and protection.

- A. Housing. Each SonPower team will have male and female staff. They will need housing as close the camp site as possible. If it's possible for the whole group to stay at one home, that would be fine. SonPower doesn't need "posh" accommodations. Bedroom for the girls and basement for the boys works fine. Separate homes can work as well as long as they are not too far apart. SonPower comes with their own transportation and will commute from "home" to "work" daily as a team.
- B. Food. The SonPower team needs to be fed. Breakfast in the host home is expected. Lunch can either be provided at the camp site (church) or be made at breakfast to take along as a sack lunch. If the church chooses to provide a meal for all the SonPower campers, the staff can eat with the campers. Supper happens on a rotating basis. The host church provides families which the SonPower team goes and visits for supper. Some nights the team may prefer to eat out. Those arrangements will be known ahead of time by the church organizing team.

## Preparation for Campers

- A. Prayer for those God will send starts immediately.
- B. Make a list of every child ages 6-12 that you can think of—relatives, friends, children of single mom's, etc.
- C. Make a simple invitation in writing to your list of kids (like a birthday, invite them with lots of excitement!).
- D. Purchase a sign for the front yard of your church. You can get a copy of the Camp SonPower logo from the Youth Department of the Ohio Conference.
- E. Choose an advance design team who will prepare the set and other creative signs for Camp SonPower ahead of the team's arrival. These might include backdrops, extra signs around the church for bathrooms and classrooms and registration. Assume that those who will come have never been to your church before.
- F. The "snack attack" team will plan the snacks that the church plans to provide the campers with. We don't usually advocate eating between meals, but we can't be sure that the kids who come will have had breakfast. A small mid-morning snack will tide them over until lunch. An afternoon snack will do the same for the long stretch between lunch and supper. Lots of love is associated with good food! So bake with prayer!
- G. Field trips are an option the church may want to consider as part of their customization of the week. Consider things like:
  - Transportation
  - Entrance fees
  - Medical release forms

- Group identification t-shirts

These trips are often a real highlight of the week. One camp site took the campers to the local pool every afternoon. Knowing these church choices ahead is crucial to the SonPower team's scheduling plans for your camp.

- H. Pre-registration. The on-site coordinator of Camp SonPower will facilitate pre-registering as many campers prior to the registration process which begins on the Monday of camp week. See the appendix for the registration forms.

### Advertising

- A. Word of mouth. Friend to friend is the best way to start an "advertising buzz" about your camp.
- B. Social agencies. Partnering with existing social agencies to benefit children and families already identified as being in needs will save the church much time in searching out people to help. Examples may include food banks, social services, Mound builders, women's shelters, etc.
- C. Other churches have much the same desires as we do to affect positive change in the lives of kids. Make partners of other congregations to build friendships and extend influence.
- D. Signs in the front yard of the church and elsewhere grab the attention of passersby. Big letters, short message, contact information should all be clearly displayed.
- E. Flyers are another contact method. Think about the refrigerator door. That's where you want people to put this flyer to remind them daily of your camp. Make it cheerful and easy to read.



F. Newspaper ads in your community paper may be one of the best ways to let people know what you are doing. Often there is a church news section that you can put information in for free. Buying ad space is a good investment if only to inform. It often provokes action, which is what you want. Keep your ad clear, short and bold-faced.

### Prayer

More than anything else of importance that a church can do to prepare is coming together in prayer for God's involvement in this venture.

- List the names of all the families and their children who could possibly need what SonPower can offer. Divide the list and have various families prayed for by various church members.
- Enlist the whole church family in praying for SonPower's success. Even when someone can't be directly involved in what is going on at church, they can be praying for the Father's blessing.
- Pray for the barriers in the community and in the church to be lowered so that this operation can be as effective as God wants it to be.
- Pray for the readiness of the congregation to show the love of God to the kids who come.

### First Sight

#### Meeting the SonPower Team

A. A Sunday night get together can be arranged. This is at time when the team can meet with the church members and their families. They will be working together

for the next week so parents and grandparents may want the opportunity to size-up the staff and hear more about their plans for the week.

- B. The meeting spaces for the classes that start Monday morning need to be in total readiness by Sunday night. After the meeting with the SonPower team, these preparations can be completed.
- C. Be sure that the registration process is well-thought-out to maximize efficiency and thoroughness. This needs attention on Sunday evening. Ensure that the tables and materials are in ready position for meeting the kids and their parents as they come to drop off their kids. This is part of the great “first impression” the SonPower team and the church needs to make.
- D. The Sunday get-together gives a chance for the housing host families to meet the team and lead them from the church or camp site back to where they will be staying. This route will be the one the team will want to learn so as to be on time every morning for work at camp.

### **Monday Registration**

#### **SonPower Staff on Duty**

The SonPower team will be trained in the registration process. However, this is a meeting/greeting moment that as many church members as possible will want to attend. Relationships that already exist are strengthened when the church members are there to greet the family at the door.

## Week-long Fun and Games

### Involvement

- A. Come and See. Church members are always welcome at Camp SonPower. A church directory will be necessary to verify church affiliation, but no background checks are necessary. This would be for safety since the SonPower team will not be acquainted with all the members. Church member interaction with SonPower is greatly encouraged. The more relationships the kids have with church members by the end of the week, the more willing they will be to attend the next event or celebration planned by the church.
- B. Ways to be Involved.
1. Bake some cookies and be a part of the "Snack Attack" squad. Come over and help serve the cookies to build relationships.
  2. Lunch is big! Be a part of the lunch team. If the church serves lunch to the camp and the staff, it is a pretty big operation and needs a lot of help.
  3. Come and play with the kids! Spend time with them! Spend time with them! This is a luxury not many kids get from adults in their lives. If you've got time you can spend it on the kids. They will love you for it!
  4. If you have a special craft knowledge that you feel would be age-appropriate for the kids, come on over and teach it to them. For example, someone who loves to paint or knit or build bird houses or cook or bake. These can be incorporated into a week of craft rotations.

## **Friday Evening Program**

- A. **Crucial Moment in the Process.** All week long there have been moments to get to know the kids. Now it's time to get to know their parents or guardians. The SonPower team will be working with the kids all week to prepare them for a little program on Friday evening. The time will be just a little bit after the normal pick-up time in the late afternoon. Making time to be at this meeting, even if you can't come at any other time in the week, is critical to the impact SonPower can have in your area.
- B. **Church Social.** This meeting is a perfect time to plan a church social. People love punch and cookies and seeing old friends. The bonus is that they get to see their kids perform as well.
- C. **Advertising.** Having friends and family around is the perfect time to let them know what else is coming up in your church calendar. This is especially true of other community-oriented projects that a wide variety of community friends might be interested in. Some great things to invite folks to may include—other VBS opportunities in the community, Camp Mohaven, Pathfinders and Adventurers, community outreach (like refurbishing a run-down house), after school reading/tutoring programs at the library, etc.

## **Sabbath Wrap Up**

- A. **Sabbath Morning SonPower Team Report.** SonPower will be prepared to assist the pastor in preparing this report. There are several options available to the worship leader at your church. SonPower will be prepared with a Power Point presentation that can be used in several ways:

- As a Sabbath School missions report
- As a church time missions report before the divine service
- As part of the main church service
- As part of the sermon conducted by the SonPower team

B. Potluck Lunch and Farewell. The SonPower team has worked hard all week. They will have fun coming together to celebrate your combined success. Have potluck on the final Sabbath as a time to remember and say farewell. The SonPower team's "day off" begins Sabbath after potluck. They will need to take off right after lunch for Mount Vernon. God willing, this has been a positive experience for the church and for the SonPower team. "Parting is such sweet sorrow," said Shakespeare. It is hoped that this will be your experience when SonPower departs.

C. Rebooking. If you feel this has been a positive influence in your community and you would like to see it happen again next summer, don't hesitate to book a week of SonPower immediately. The weeks of the summer are given to whoever asks first. So book SonPower right away!

#### Thanks to You

Once again, it's been a privilege to help your program along with the services of Camp SonPower. You have been served, but you also provided a service situation for young people who desired a ministry job opportunity this summer. You have provided a vital link in the chain of events that trains future church workers. Thank you—a thousand times thanks!

Sincerely,

Pastor Mike Stevenson

Youth Director, Ohio Conference

Camp SonPower Director

## APPENDIX B

### CAMP SONPOWER LEADER STAFF-TRAINING MANUAL

#### Chapter 1 Introduction

##### History of SonPower

Day camp is not a new concept. Larger churches that enjoy the services of youth pastors have long been fans of summer ministry programs that include day camp. The YMCA has been philosophically tied to the idea of serving the community from its beginning and they have had many forms of day camp for years.

Day camp on-the-road, did not start in the Ohio Conference. Elder Buz Menhardt, long-time youth pastor, chaplain and now senior pastor of an academy church, developed FLAG (Fun Learning About God) camp. This idea was taken around to churches in the Potomac Conference. From there it has grown to include international teams that have done camps in places like Romania.

Localizing this traveling day camp idea to the Ohio Conference, began in the summer of 2006. Five teams of five each from Camp Mohaven, took a program to three churches each with most of those churches feeling blessed enough by the program to sign up again in 2007. Camp SonPower (name donated by Pastor Bobby McGhee of the Worthington SDA Church) was born as its own ministry in that summer of 2007, taking on a staff that did not have any duties at Mohaven (the residential camp of the Ohio Conference). The program has been supported enthusiastically by the conference administration who feel that it is a good example of a ministry that digs deep into the needs in a community and meets some of these needs with a good answer—a day camp

for kids who need to have a place to go and who need to hear the story of Jesus from devoted young people.

### Economics

At the present time (Spring, 2008), the financial news in the United States is grim. Leading economists like former federal chairman Alan Greenspan, are saying that our economy is as precarious as it was before World War II. It seems that everyone is holding their breath to see which way the market will go—whether we will be plunged into not just a recession but a depression.

In this tense economic environment, people tend to hold onto what is theirs for fear they may lose the little they have. Money becomes scarce. Extras are put on the back burner. But kids are still kids and they want to play in the summertime. Maybe Mommy can afford summer camp—maybe not. Enter Camp SonPower. Faith-filled churches reaching out a helping hand, aided by a team of young people, help camp to come to town. Vacation Bible School is great but Camp SonPower is bigger because it's all day. Grandma needs a break from watching the kids, while mom and dad work. Camp SonPower can help. There is never a time when helping kids know that Jesus loves them is out of season, or out of fashion. Economic downturns only increase the need. And SonPower is there to help.

### **Chapter 2 Theological and Philosophical Basis for Service**

Jesus said, “This is how much God loved the world: He gave his Son, his one and only son” (John 3:16, The Message).

Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the king of glory became one with us.



And when His parting words are fulfilled, ‘Love one another, as I have loved you’ (John 15:12); when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for Heaven; for we have heaven in our hearts. (White, 1940, p. 641)

The only thing that is special about anyone is that they know Jesus! We are special by association. Being part of the “One Family” is what makes any human immortal and seen to be the precious pearl for which the merchant searched unceasingly. When we love people like Jesus loved people we are privileged to walk beside Him as he goes out searching for His wandering children. Then we are graced with the joy of cooperating with Him in wooing them back home. We are empowered by the Holy Spirit to be His hands, His feet, His face, His breath, His words. We are permitted, given authority, urged to go . . . go continue the incarnational mission of our Lord Jesus; to be in our world, born of this world, but saved to extend grace—His grace to our fellow humans. We put sinew and flesh on the Jesus that possesses us. When our world sees us they see Jesus. Thus the incarnation, the enfleshment, that Jesus started is extended into the world in our time to all those we come into contact with. His power, His strength, His motivation—our cooperation, which He also gives us strength to do. It’s all Him in us!

“When we love the world as He has loved it” (p. 641). Jesus was ready to lay down His life for rapists, murders, liars, pride-filled Pharisees, hypocrites, whores, tax collectors, thieves, pagans, rich, poor, blind, leprous, and those who thought they didn’t need Him.

So how do you love people that much? It’s not natural these days. It hasn’t been natural for humans to love like that since Adam and Eve left Eden. It comes from copying Jesus. He empowers us *to want* to do like Him. Then he shows us how and tells us to copy Him. That’s how He did it with the first twelve disciples. Today, as his

disciples in the 21<sup>st</sup> century, we are still invited to “Come follow me” by the Master, Jesus Christ.

“Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them ‘Follow Me’” (p. 143).

This blueprint is simple and is the only method that brings the success that is helpful to the Kingdom of Heaven. The components are few but straightforward:

- Jesus “Mingled.” One can’t be of assistance if one is not in contact. Mingling implies a closeness, and involvement that is intimate. One mingles at a party, at a gathering of close friends. Jesus knew no strangers. He still desires a close relationship with every human on planet earth.
- Jesus “Desired their Good.” People just knew when they were around Jesus that He wanted them to be there with Him. Mary knew it and told Martha that the dishes could wait. She wanted more Jesus—as much as she could get. That was the effect Jesus had. People wanted more because they felt He desired to make them the best they could be.
- Jesus “Showed His Sympathy.” Sympathy implies an intimate knowledge of the person and their situation. Jesus took time to get to know people so that their needs were known very well to Him. Just knowing isn’t enough. It’s showing that you care in many ways that exhibits sympathy. It’s a magnetic quality. People need sympathy. It’s seldom offered so it’s become a valued characteristic. Jesus

gives all His disciples the capacity to sympathize. More time with Jesus increases one's ability to sympathize.

- Jesus “Ministered to Their Needs.” Village after village saw their dead raised, their sick healed as Jesus passed through. Mingling, desirous of the good, sympathizing, and then acting to meet the needs. It's a natural Godly progression. We're too selfish to naturally follow this pattern. That's why we have to trade in our “hearts of stone” for hearts fashioned by the Creator, soft and breakable with the pain of the world we walk in. Jesus draped humanity over divinity and moved through our villages and towns, one face and one handshake at a time. And they all had their needs met. Today we follow Jesus as He is still doing this very thing—only through us—by us. WOW! What a responsibility!
- Jesus said, “Follow Me.” This phrase “Follow me” meant a whole lot to a disciple of a rabbi. It meant that the rabbi felt his disciple was good enough to be taught more and to become a rabbi in their own right some day—you made the grade. You were worthy—you were good enough! What power those words hold for those who think poorly of themselves, weighed down by the lies they have believed about themselves, as told to them by the evil one. “Follow me. You are already good enough, I have made you good enough by being with me,” Jesus says. We are special by association—good enough by association. “Follow me” is the best news in the world—and we get to share it.

#### How Jesus Chooses His Disciples

The stories that are told in the Gospels about how Jesus chose his disciples should give all people hope that anyone can be used by the Master. Working with young children

in the Camp SonPower program is a calling just like Jesus walking beside Lake Galilee and calling fishermen to become “fishers of men” (Matthew 4:19b, NIV). There is a special work to be done and Jesus wants to bless people with the joy of accompanying Him on His mission. Answering His invitation, following in His footsteps as He goes about His work, is what it means to be a disciple. Jesus loves little children and is always interested in helping them. Camp SonPower gives Jesus a chance to work in the lives of young children and their families.

Jesus chose His disciples from every group in society. He chose blue collar workers like fishermen. He chose white collar businessmen like Matthew the tax man. He chose politicians and social activists like Simon the zealot. He even allowed others to choose like when the disciples asked if Judas Iscariot could join.

Working together as a team takes special patience. Being able to get along with all kinds of people is very important to the kingdom of God. He is inviting all kinds of people to be a part of His kingdom. We have to learn to get along here on earth. Otherwise heaven won't be enjoyable for us. Camp SonPower gives staff members the opportunity to work closely with various personalities and temperaments. Jesus builds his temple with the living stones of our lives (1 Peter 2:5). Together we praise Him most eloquently when our lives blend and flow, no matter how different we may be.

Your decision to participate with Jesus as a staff member on a SonPower team shows your interest in cooperating with the mission that Christ has given to all who would follow Him. He wants us to “Go” (Matthew 28). The church is locally visible in the congregations that gather on a weekly basis. SonPower teams come and assist these congregations as they seek to be the church that God is calling them to be. Jesus is

pleased to have us join Him in His quest to get close to every one. SonPower day camps provide an avenue for kids and their families to join with an existing congregation to be fed spiritually and socially, if not emotionally and physically as well. This is the mission of support that SonPower seeks to embody. Many congregations cannot do a day camp for a number of reasons. SonPower provides personnel and program support giving the congregation capability it didn't have before.

### Your Personal Walk with Jesus

The main quality that is required to participate with SonPower is a living relationship with Jesus. You can't share what you don't have. What we all have is life. Sharing our lives with young children in Jesus' name is bedrock to the concept of a SonPower day camp. The camp is an attractive interactive opportunity to let our lives, soaked in Jesus' love, rub off on the kids who come. By word and action in the flow of the program, the Holy Spirit uses us—our life force—to infuse His love into His kids in that locale.

Pathfinders teaches that we should "keep the morning watch." This is an old phrase that harks back to walled cities with watchmen on the walls making sure the city was safe while it slept. The morning watch is that first part of the waking up time in the day when we collect our thoughts, review the schedule for action that day, make our preparations and begin to move. Devoting a regular space to "checking in" with God into the beginning cycle of your day really does make the rest of the day go better. Even if bad things happen, the surety of your connection to the Lifegiver gives one confidence and hope in trying situation. Camp SonPower attracts many kids from "all backgrounds." Being Jesus to them will be as difficult as it was for Jesus to be himself in Jerusalem or

Jericho or Nazareth or anywhere else he wandered. Problems and problem people seemed to gravitate to Him. Without the deliberate maintenance of His living connection to His Father, Jesus would have failed. So will any SonPower staff member who thinks that camp is just a job. It is vital to keep the channels of communication open at all times between heaven and Camp SonPower. As the name implies, we run on Son Power, entirely and completely. We are at a dead stop without His intervention. He is our Power Source.

So, whether you're a morning person or an evening person, be a connected person. The bigger the connection, the more juice flows, is what computer geeks will tell you. Jesus says, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5 NIV). When the power is flowing, fruit is produced. It's the seeds in the fruit that then are empowered by the Lifegiver to develop into more plants that produce fruit . . . and so on and so on. Camp SonPower gives connected "Jesus Freaks" the opportunity to produce fruit—watch out! We may never see the full effect that fruiting produces. We leave that to God. We just make sure our part was done well.

### **Chapter 3: Theory of Day Camp**

#### Direction of the program

Steven Covey has become famous for many helpful insights that focus and guide a well-ordered life. One of his most famous is the statement that keeps the main things the main thing. Covey says in *Seven Habits of Highly Effective People* (2004), "start with the end in mind" (p. 99).

As we examine the final outcome that we are hoping to see in the children who participate in Camp SonPower, we need to work backwards to ensure that the necessary steps have been taken to bring us to the outcome we desire. We don't want to plan so tightly that there is no room for the Holy Spirit to shift us if He needs to. However, we want to honor God with order and precision born from a desire to be like Him. We depend on His precise care for our world and solar system. Children and parents need to know from the very first meeting with the SonPower team that they can trust them to give proper care and instruction in the week to come. Nothing instills confidence in parents like a well-organized team. So we "start with the end in mind."

The outcome we desire most is that the kids who attend Camp SonPower would see a new and attractive vision of Jesus through the program and especially the staff. Though some children had never been told the complete story of Jesus, they may have some small idea to go on. SonPower injects a large dose of personalized attention into the kids' lives allowing them to see Jesus through the staff. This new information and experience can and will be used by the Holy Spirit to teach these young ones about Jesus' love and care for them. They have no idea of what Jesus looks like but they know what Jesus' love is like because someone on the SonPower team was kind to them. This is the end or outcome we will work diligently toward.

#### Friday Program

Speaking of the end, at the close of every week there will be a program for the parents and guardians of the kids who attend Camp SonPower. Though parents may have been hearing details about the program all week from their children, the Friday program gives them an opportunity to witness the prepared learning their kids have been tutored

in. Daily practices Monday through Friday of relevant material prepared for the program will build confidence and pride and skill. The integration of these “practices” into the daily routine will take wisdom and serious consideration.

The main residual effect that SonPower hopes to leave with every child is the distinct impression that Jesus loves them dearly. Portraying this fact in the final program should be the focal point of all preparations. The songs, the recitations, the skits, the PowerPoint presentations need to leave no doubt in the minds of all who attend that these kids were talking to and playing with Jesus all week, in the form of the SonPower team.

## **Chapter 4 Weekly Schedule**

### **Program Details**

#### **Arrival at the Church: From the Top**

- A. **First Impressions.** You only get one chance to make a first impression. Good planning and the discipline to carry it out are essentials in making sure that your first impressions are the ones you want. Be on time to your first meeting with the church. Some churches will want to meet with you as a team on Sunday afternoon. Following that meet and greet session there will be set up of the camp at that location. Being prepared entirely for Monday morning registration on Sunday night will help you sleep better and will inspire confidence in you in the members of the host church.
- B. **Meeting Your Host Families.** SonPower camping gives the team member some unique opportunities in the Ohio Conference. Not even the President of the Conference has stayed in some of the homes that you will be invited to share.



Jesus instructed His disciples to stay with people where they were traveling around preaching the good news. A special blessing was promised to those who took in the evangelists as they made their way around the countryside.

As a SonPower staff member you represent Jesus first and then the program second. Your conduct reflects on both. The host church will have deliberated and decided who would be suitable host families for SonPower team members—preferably close to the church. Graciously accepting the invite of a church member and looking to bless them and serve them has to be the attitude of all SonPower staff members. Your comfort is secondary to your mission in this situation.

Instructions will have been given to the host families so that they will know the needs of the team prior to your arrival. In their excitement about having the team stay with them families can be somewhat overwhelming to the team members. SonPower team members will graciously work with the accommodations they are given.

- C. Monday Morning. Once again, at registration time, on Monday morning, the team has but one chance to make first impressions. Be sharp, look sharp, smile and man your registration station so that registration runs smoothly and efficiently.

The program will begin while latecomers are still arriving. This gives opportunity for parents and guardians to see what camp will be like. Make that impression a great one. It bears repeating that timely arrival, in order to be sure all is ready and the team is in place, is expected. Preferably, the team has had a

corporate worship time prior to starting, in order to enhance the cohesion and understanding of the team.

D. Learning Names and Family Information. It is best if this is made into some kind of game between the staff, but the faster the team can learn the names of the kids the better the program will be. Using a name reinforces the impression that the staff member cares. Kids like to be called by their names and will also need to learn the names of their unit mates and the others attending camp that week. The faster relationships can be built and the stronger the bonds of those relationships, the deeper the impact Camp SonPower will have on the kids. Names and family information will be invaluable information for the local church as they seek to maintain the relationships SonPower has endeavored to start. This is harder than one might think. Handing off a relationship is tough! SonPower must strive to make this hand off as easy as possible.

E. Basic Schedule.

7:30 a.m.	Arrive at church from host families
8:00 a.m.	Registration and beginning of opening (Camp Council)
8:30 a.m.	Transition to Class #1
9:30 a.m.	Break time
9:45 a.m.	Transition to Class #2
10:45 a.m.	Snack time
11:00 a.m.	Group games (age specific)
11:45 a.m.	Prepare for lunch
12:00 p.m.	Lunch and games for fast eaters

12:45 p.m. Story time/rest period  
 1:30 p.m. Practice for Friday Program  
 2:15 p.m. Break  
 2:30 p.m. Transition to Class #3  
 3:30 p.m. Break  
 3:45 p.m. Transition to Class #4  
 4:45 p.m. Camp Fire program—ending  
 5:00 p.m. Departure

This is a basic outline of the day. Modifications will need to be made based on majority age-group in attendance at any given site; for example, shorter classes for a younger age group. The classes we offer will connect with the Vacation Bible School (VBS) outline we work with. VBS provides the thematic background to the camp. We will modify that curriculum to suit our purposes giving the SonPower experience more of a “campy” feel. Traditionally SonPower has taught classes in Bible (VBS program as the basis), music, games, crafts and nature. A specific team member is attached to one of these classes and makes it their specialty for the summer. At each location that staff member teaches that class.

Class preparation can be seen in blocks of five classes. Depending on age-appropriateness, each class can be taught multiple times as the various units rotate through in their daily schedule.

<b>Unit A</b>	<b>Unit B</b>	<b>Unit C</b>	<b>Unit D</b>
Nature	Music	Crafts	Bible

Bible	Nature	Music	Crafts
Crafts	Bible	Nature	Music
Music	Crafts	Bible	Nature

The teacher prepares five lessons for Monday through Friday and teaches the same lesson four times each day. Any modifications or customizations to the basic program will preferably be made before the team arrives on site. For example, if the church wants a shorter day (9 a.m. to 4 p.m.), adjustments will need to be made. The church might want a field trip planned mid-week for the kids to attend the local zoo or pool. With an eye to the end product, substitutions and changes will be made to maximize the desired experience for each camp. More fun equals bigger memory for the kids. However, that memory needs a definite spiritual setting and feel.

- F. Close of the Day. Churches will know that SonPower closes no later than 5:00 p.m. Should a need for after-camp care exist, the church will provide personnel to see to the needs of the kids until they are picked up. From 5:00 p.m. on the team will need to engage in clean-up and resetting for the next day. Fridays may require extra resetting in preparation for Sabbath School. Leaving at the end happens when the team knows they can show up the next day at 7:30 a.m., have worship and jump right into Camp Council at 8:00 a.m. Some days will require more cleaning and resetting than others. Teamwork, and careful attention to assigned duties so that everyone can get going, makes for a happy team. When everything is ready, the team locks up and leaves (unless the church has chosen someone else to be the closer).

G. Evenings. One of the advantages of Day Camp is that the evenings are free for the staff. Once the site has been locked up, it's off to supper. The host church is responsible to feed the team breakfast, lunch and supper. A supper rotation will be arranged so that one church member will not have to bear the whole cost of feeding the team. If the team chooses to go out one evening to Taco Bell or elsewhere, prior arrangements need to be made with the host church. That meal will not be subsidized by SonPower. Good communication here is critical from a hospitality perspective. SonPower would not want to miss a meal lovingly prepared by an expectant church family.

Following supper, SonPower teams may want to go out. This is fine as a group. Transportation is one of the issues needing consideration when planning an evening foray to the mall, for example. Riding with church members needs to be passed by the SonPower director (Pastor Mike Stevenson). In general, evenings are personal time for the team. The team leaders will want to be as accommodating as possible with the desires of various team members. Whatever activities are chosen for the evening, depending on what's available, choices need to be made with an eye to bed time and the context of the camp site. Even "off-duty" SonPower team members need to represent first God and then the program they are participating in. Making wise choices adds to the confidence churches place in SonPower teams. The opposite, unfortunately, is also true.

Keeping the program in mind, means timely arrival at the host families for rest and preparation for the next day's events. Ten-thirty is the latest arrival time.

Consideration for the working families the SonPower team members will stay with, dictates courtesy and planning ahead.

H. Being a Good Guest. Some have been taught their manners as a child, some have learned them along the way, while others have forgotten what their momma taught them. Just so that SonPower team members are clear. . . . here are some common courtesies we want you to remember *and* practice.

1. Keep your living space clean and tidy. This means keeping all of your clothes and personal items in your suitcase while you are away. Make your bed. Hang up your towel. Make sure the bathroom is tidy, dry and smelling nice for the next person. Make sure your laundry is in your laundry bag.
2. Food. Not everyone likes the same food. Picky eaters don't make good house guests. We will try to make arrangements with host families to accommodate food allergies, but we will expect that team members will be happy to eat most of what is set before them. If the whole team is violently opposed to certain foods, mushrooms, for example, we will be happy to let the host family know in advance. They want to please you as a team. We would like to help them with that as much as possible. Your job is to be polite by enjoying what has been prepared. Lasting positive or negative impressions are made at the table. This is critical when it comes to future teams and the church's willingness to work with SonPower again.

Ungrateful guests mean that church members will be uncooperative when asked to help again for fear of another bad experience. We don't want that

situation to develop, ever. Prior arranging is much to be preferred and will be done as far as humanly possible. Then everyone is happy. That's good for everyone!

3. Interpersonal Relationships. Because it can happen, it must be addressed.

Appropriate relationships between SonPower staff members and host family members are expected. Dating of church members can only happen after SonPower is finished for the summer—on your own time.

Interpersonal relations between staff members are expected to be friendly and professional. Dating between staff members is not forbidden but neither is it encouraged. Small teams, close working quarters, the need to keep open communications, are but a few of the reasons one could cite for not complicating a summer mission such as SonPower with intricate interpersonal issues.

I. Customer Service. Because Camp SonPower is a service for which congregations are paying, it is wise to talk about customer service. In the marketplace today there are some general expectations that customers have that need to be met in order for those customers to feel that “they got what they paid for.”

1. Value. Someone chooses to buy something because they place value on that item for some reason. Congregations choose to employ SonPower teams because they catch the vision of what SonPower can assist them to do, namely to help them to interact with young children and their families. So they are willing to pay for that service, believing they will be better for doing so. A week where SonPower staffers build close relationships with

local kids and hand them off successfully to local church members for the future will have a congregation more than ready to sign up again for another week of SonPower.

2. **Service.** Jesus came to Planet Earth to tell humanity the truth about Himself and His Father. He did for humanity what humanity was and is unable to do for itself. In essence, SonPower is doing similarly. For most of the congregations we serve, there would not be even a small VBS in place without outside help. Contracting with SonPower is a giant step forward. Providing this service places SonPower in a helping position, coming alongside a congregation to help them move in the direction God is indicating.
3. **Relationships.** Because SonPower provides a service that is valued, a relationship develops between the team and the congregation. The team is looked at as a temporary extension of the congregation in that community. Hence our desire to act accordingly when out and about after work hours. A congregation may wish it had devoted young people like those on a SonPower team and enjoys the ministry of and attention from the team while they are around. Repeat customers always look for the team members from previous years, because a bond has developed—in a week! Amazing! This relationship is helpful to the kingdom of Heaven. Not only is it encouraging to tired church members weighed down with the mundanities of church maintenance, but it is vision-casting in that it holds the promise of a bright future for the church if wonderful, young people



like the SonPower staffers are going to be around. This encouraging atmosphere helps congregations believe that they can do what God is calling them to do (with the help of teams like SonPower). SonPower must never lose sight of this relationship. It's the "Big Picture" in which SonPower is seen as "a good deal" by the congregations that pay for their services. It means a lot more to serve in these congregations than just helping the kids.

#### J. Further Scheduling Details.

1. Field trips. It is possible that a congregation would like SonPower to offer a field trip or two during their week. We would like to facilitate that. Types of trips might include going to a local pool. Some sites might want that as part of their daily schedule. There may be a zoo nearby that can be reached easily. Some sites are close to a park. Either walking there or being transported makes for an adventure that is different to what is available at the host site.
2. Snacks/lunch. Each location is a different congregation. We will encourage the members to participate with SonPower as much as possible. One way they can participate is by making snacks or lunch for the campers. They will already be responsible to feed the staff. At various times during the day drinks and snacks can help to keep the kids on an even temper.
3. Modifications. It should be understood by the staff that each site may want to "customize" SonPower to fit the needs of the home group of kids and

parents. Change in the timings of the schedule, the number of field trips, snacks served or not, lunch served or not, camp offered for a cost or not—all these are areas the local church has power over. SonPower teams can adjust.

## **Chapter 5 Dealing with Kids**

### **Safety**

Alongside the spiritual goals that SonPower is trying to achieve with the kids it serves, constant attention has to be paid to safety. In fact, where safety issues are not cared for the whole program is put at risk. As team members, each SonPower staff member should be “eyes-open” for safety hazards. Sometimes a team member will be so engrossed in an activity, having enormous fun with the kids, that he or she doesn’t notice the dangers that may need to be considered. This is the time to be a brother’s keeper. Gently remind the team member that safety is our first concern. When kids feel safe they are much more likely to be happy. SonPower wants to make kids happy with safe, fun days of play and learning.

- A. Allergies. Part of the registration procedure will be a permission to treat form. We will get the parent or guardian to list all allergies that the child has and the medications that they take. Being aware of a child’s allergies is part of the care SonPower shows to the participants.
- B. Clothing. Making sure that kids are properly clothed for the activities and the weather is what a good parent would do. Seek to work with the parent or guardian to ensure proper footwear and clothing for your campers.

- C. **Locational Hazards.** Even when SonPower operates at a local church it is necessary to be aware of the local hazards. Is the church near a busy road? What sort of access does the public have to your site? Who is the “greeting person” on the team? What is your emergency plan for very bad weather? Should a fire break out, do you know where the exits are? Does the site have lots of stairs to climb? Are there sharp corners? These are a few of the considerations a team should look into upon arrival at a camp site. Prior inspection can be achieved by on-site visits and telephone conversations with a head deacon.
- D. **Accidents.** Accidents like a scraped knee or a cut finger are part of life for most kids. If these types of accidents occur at Camp SonPower, an accident report needs to be filled out and sent home to the child’s parent or guardian, detailing what happened and the measures taken to remedy the situation.
- E. **Emergencies.** Emergencies need a calm, thoughtful response. A fire in the building, a “stranger danger” intrusion, an allergic reaction needs staff that know what to do and who do it calmly and professionally. In an emergency, knowing who plays what role in meeting the emergency can be very important.
1. **Fire.** Child safety is the most important thing. Get the kids out in an orderly fashion. Know where the fire extinguishers are and how to use them.
  2. **Stranger on the campus.** Administrator is alerted and an interception plan is initiated.
  3. **Allergic reaction.** Administrator is notified and 911 is called. Some examples are an asthma attack or bee sting. Allergies in campers should be

documented and a person to call listed as part of the registration process.

A report about SonPower staff involvement in an emergency needs to be written by the team leader and submitted to the SonPower director.

- F. **Sickness.** If a child appears to be sick or is complaining about a sore stomach or head ache, the SonPower leader will call the parent or guardian. If the sickness continues, the parent will be called to come and pick up the child.
- G. **Stranger Danger.** As noted above, a procedure for “greeting” anyone unknown to the team needs to be established. Obtaining information in the form of a list of members and friends of the church should be done Sunday afternoon upon arrival. When the team doesn’t recognize someone, that could pose a “stranger danger” moment. Protecting the kids is part of the job SonPower is there to do. Initiation of a verification process (calling the pastor, head elder, head deacon, deaconess) to verify an unknown person’s identity would be essential. Churches are places vagrant people sometimes come for assistance. Knowing the church’s policy on helping people in need and protecting the children can run hand-in-hand if good communication has taken place.
- H. **Bullying.** It’s sad that a section on this subject would need to be included in a camp manual, but we must. Bullying is a growing problem in schools. It has morphed from the school yard and the classroom to include the internet. Being aware of the relationships that may be ongoing in the community or congregation SonPower has come to serve, is crucial to the safety and fun factor of those who may be being victimized. Bullying will not be tolerated at Camp SonPower.

1. Camper to camper contact. Camp SonPower wants to encourage “good touch.” Some children will come to camp already marred by “bad touch” experiences and will conduct their own relationships in a similar manner. Camp staff can help to re-teach these kids by encouraging appropriate interaction. If a camper engages in hitting, scratching, biting or pinching other campers, immediate remedial action needs to be taken.
  2. Emotional bullying. Poor interaction skills, or just evilness comes in words and looks and small derogatory actions. Providing a safe environment means protecting campers from being put down verbally or excluded socially. Part of the learning at camp is how to get along with others. This may include learning manners. Staff who act in a super-nice, very mannerly way toward each other and the campers, set the tone for the environment. Kids will follow that example quicker than a reprimand.
- I. Age Appropriate Behavior. Part of caring for the children entrusted to Camp SonPower requires knowing in general terms, what to expect from a five-year-old or a nine-year old. Including age-appropriate activities in the schedule is crucial to the success of day camp. Every attempt needs to be made ahead of the week of day camp to know the general age range that the SonPower team is most likely to face at a given site. Putting the kids into units by age at registration begins the process of combining kids with age-appropriate activities. This allows for a unit to have customized attention. For example, little ones love to color. Some older kids do too, but only when bored and out of other options.

J. Staff to Camper Contact. In a world where legal action lurks around every corner, Camp SonPower staff needs to be clear on what is ok and what is not when it comes to staff physical contact with campers.

1. Same gender contact. When a girl counselor is in physical contact with a girl camper, care should be taken to keep the contact on the side of the body. For example, sitting beside a camper is fine on the playground or in church. Lap sitting is not recommended. An arm around the shoulder for reassurance or a hug is okay. But be aware of the 'T-shirt zone'. Not knowing what kind of family a young girl comes from means caution is always the right course of action. Touches anywhere inside the area of the body that would normally be covered by a long T-shirt are a risk. Back rubs, even stroking of the hair, need to be seen in the context of a lawsuit where the kid will always be right.

The same is true for the young men—maybe even more so. Even though young boys may be starved for good male physical attention, a male staff needs to be extremely careful not to have his actions misunderstood by a male camper. Heightened sexual awareness on the part of younger campers means more danger for male counselors. One accusation can lead to bad things, like law suits and years of embarrassment.

The T-shirt zone (neck to mid-thigh) is off limits for touching. It's best to use hand to hand gestures of affirmation rather than to touch in the T-shirt zone.

For the protection of all staff, no staff member should ever be alone with any camper. In a situation of accusation, the adult will always be assumed to be guilty or “should have known better”. Kids today have far more access than we know to influencing agents that may prepare them to be tools of the evil one. Children are assumed to be innocent. Some are and some aren’t. Protecting each other as staff members is primary when on duty at camp. Keep the risks down by staying in groups and covering for each other.

2. Opposite gender contact. In a needy world, it is safe to assume that most children would enjoy extra attention. As a staff member, you represent the good in the world. Kids are drawn to you for a variety of reasons. One might be your “good looks”. Making sure you understand who you are and why you are there is important at all times. Some might call this “keeping your focus”. Being the focus of a young boy’s or girl’s attention is awkward. Sometimes it is exciting and brings on thoughts of specialness that is pure fantasy—both on the part of the child and the staff member. Television has fixated on bad teacher-student relationships. This only makes more children aware and should also raise the staff’s guard against unwanted advances. These can come in slight ways. A camper may want to sit on the lap of a staff of the opposite sex. Innocent enough, but dangerous. A boy may want to spend extra time with a girl staff member. Though the staff may have a great desire to help their campers to be loved,

the way in which they go about showing that love is what will bring on risk or help avoid it.

**K. Staff Dress Code.**

**Guys: Yes**

T-shirts

Shorts

Belts

T-shirts with positive messages

**No**

Tank tops, wife beaters

Boxers showing

T-shirts with suggestive sayings or

inappropriate groups

Common sense: Be well-groomed, smell sweet, brush your teeth, change your socks. Shirts and shoes are required.

**Girls: Yes**

T-shirts

Shorts (mid-thigh)

Skirts/dresses (knee length)

**No**

Spaghetti straps

Tanks tops

Underwear showing

Bellies showing

Common sense: Wear clothes that are non-restrictive so that you can participate in all the activities.

**Both Guys and Gals:**

Each staff member will be given at least two SonPower T-shirts. Wearing them at the beginning of the week and at the end or on field trips will designate you as a staff member and a responsible person. It is a SonPower house rule that no jewelry be worn.



- L. Electronics. Things like iPods and cell phones are very important items to all staff members. What is important to SonPower is that they not interfere with ministry. Therefore, keeping iPods out of sight and use during work hours is standard procedure. Using cell phones only on personal breaks like lunch makes sense in the context of child safety and ministry. Let your friends know that you won't be able to talk or text them while you are working them as this takes your attention away from the kids.
- M. Loss of Personal Items. Any loss of personal items like electronic (cell phones, iPods, cameras), clothing, water bottles, money, or other valuables will be the responsibility of the SonPower staff member. Campers love the same electronics that you love and some will not hesitate to steal yours. Keep your personal items in a safe place. Keeping instruments safe is the responsibility of SonPower staff. SonPower is not responsible for damaged musical instruments.

### **Chapter 6 Personal Growth**

Opportunities and what we do with them are what make up the direction our lives. Taking the opportunity to work with Camp SonPower will grow you and stretch you as a person of faith. Each time you place yourself in the arena of opportunity that God provides, you can be sure of only one thing—that God will meet with you and lead you to where He wants you to be of service. Like when you replace a light bulb at home; you take the bulb out of the package and screw it into the socket, flip the switch and the bulb has an “opportunity” to shine. Shining when electrified is what that bulb was made to do. Shining for our Maker, for His glory, is what we were made to do. Camp SonPower is one opportunity among many, where God can use us to shine for Him.

For the purpose of making note of how God uses you this summer as a SonPower staff person, a journal of your doings and prayers is strongly suggested. Starting immediately, all SonPower staff should take a few minutes every day to journal thoughts, impressions, dreams, names of friends to pray for and prayers to God for His love, His power, His guidance in your life as you work at each church site.

This is a personal growth opportunity. We make note of what is important to each of us. As we journey down the road of this summer, being able to look back and see how God has led us, played with us, prodded us, and challenged us, will give us the unusual opportunity to see God at work. The time invested in this discipline is always worth it—so be real, be raw, be relentless in your pursuit of God's face!

There are many potholes along the road of life that will cause the hubcaps of your spirituality to pop off and bounce into oblivion. Being prepared to meet these "potholes" with your hubcaps securely fastened, tied on, even, is essential to your spiritual survival.

One of the main potholes that will jar even the seasoned worker for God is the realization that what they are doing has become more important than being what God made them to be. Veteran youth pastor and mentor Doug Fields puts it this way. "God isn't looking for people who act righteous on the outside but aren't on the inside. God is much more concerned about your *being* than your *doing*" (Fields, 2002, p. 66). He points us as youth leaders, children's ministers, camp counselors to Matthew 22:36-39. Here Jesus is asked which is the greatest commandment. Jesus replies, "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'" Fields brings out an amazing point that probably has eluded most readers of this text.

“The distinction between these two commandments is that one is the greatest and the other is the second greatest. Failing to understand the difference can have devastating effects on your spiritual life because serving in ministry and loving others can become an excuse for not falling more deeply in love with God” (Fields, 2002, p. 67). Later he says, “Your service in youth ministry should never come at the expense of your personal spirituality” (p. 67). The greatest commandment is to be “total lovers of God”. This is intensely personal. But the effect is that God can use you to rub off on others around you like a bee pollinating flower after flower—rubbing pollen off one flower onto another. Keeping our focus on the greatest commandment, being in love with God, totally, fits us for the service of loving others the way God would want us to do. It’s an inseparable combination. This is why Jesus answered as He did: “Love God, then love others”. This is the power-building combination that builds the Kingdom of Heaven. We “love God” then “love others” which causes others to want to “love God,” which in turn causes them to “love others” and so on and so on—one relationship at a time. But it all starts with being “total lovers of God”.

Since we have been listening to Pastor Doug, let’s let him finish. Fields encourages us all to watch for warning signs that our connection to God may be weakening. He doesn’t have a long list of prescriptions for what to do to improve our connection but what he suggests is essential and powerful.

1. Pursue consistency. Be relentless in making time for God in your busy schedule.
2. Go public. Fields advocates having an accountability partner who you give permission to ask you about your journey with God.

3. Return to basics. When you're in a spiritual rut, remembering the way you felt when you first discovered God's love for you and rekindling those feelings can really help.
4. Pursue variety. Fields respects people who have "custom-tailored spiritual disciplines". The point is, don't try to be someone else with your own spiritual disciplines. Stay connected in ways that are meaningful to you.

Some of Field's additional suggestions:

- Journal about a meaningful Bible passage
- Seek extended solitude
- Pray through a passage of Scripture
- Journal about your life
- Sing
- Listen to Christian music (pp. 73-76).

These are activities that will strengthen your ability to "abide in Christ" (John 15). From this position of connection to the Life Giver, we become branches that will reach out and touch other lives so that they can become connected and empowered like we are.

### Evaluation

Each staff member will be given periodic opportunities to evaluate themselves with an eye to seeing the hand of God. As the director visits various camp sites, opportunity to discuss the journey will be made available. Each new church camp will be a further opportunity to experience the power of God and see Him work. Constantly looking for His actions among the campers and realizing the SonPower team's role in that action will be a major focus for the summer.

## APPENDIX C

### CAMP SONPOWER STAFF TRAINING GUIDE

To the SonPower Staff Member:

**First:** Welcome, thanks for joining this team. The call from God comes to everyone.

Some choose to answer it and some don't. You did answer and are here to prove it. Well done and God bless you!

**Second.** The Camp SonPower Staff Training Guide that you hold is intended to assist your learning journey. It can't cover everything because there is always something more. So, the first thing to remember as a staff member of Camp SonPower is common sense. Leadership will assume common sense on your part as you make decisions day by day at camp.

Third. The highest honor in this life is to represent the God of the universe. This will be the core of your job description as you work for Camp SonPower. It's not something you can put down at the end of the camp day. It needs to affect who you are all the time. May God be with you as you do this.

Mike Stevenson

Camp SonPower Director

### **Children Learn What They Live**

If a child lives with criticism,

He learns to condemn.

If a child lives with hostility,

He learns to fight.

If a child lives with ridicule,

He learns to be shy.

If a child lives with shame,

He learns to feel guilty.

If a child lives with tolerance,

He learns to be patient.

If a child lives with encouragement,

He learns confidence.

If a child lives with praise,

He learns to appreciate.

If a child lives with fairness,

He learns justice.

If a child lives with security,

He learns to have faith.

If a child lives with approval,

He learns to like himself.

If a child lives with acceptance and friendship,

He learns to find love in the world.

--Dorothy Law Nolte

## **Instructions**

1. This guide contains principles, guidelines, rules and helpful hints. Together with your common sense, this guide seeks to empower you to do the best job you possibly can.
2. This guide is meant to be your workbook. Please make notes, doodle, enhance any part in any way that will help you remember better, the lessons it teaches.

## **Objectives**

The objectives of Camp SonPower are as follows:

1. To lift Jesus up in front of young children as their best friend ever (relationship).
2. To assist the local church in its work to reach and help young families in its community to know Jesus.
3. To grow young children physically, emotionally and spiritually (target age 6-12).
4. To personally grow closer to Jesus through personal Bible study and team worships and the practical experience of working as staff for Camp SonPower

## **Chapter 1 Introduction**

### **History of SonPower**

Listen carefully as the leader shares a short history of Camp SonPower. Use the following space to take notes.

- 1.
- 2.
- 3.
- 4.

## Chapter 2 Theological and Philosophical Basis for Service

In this chapter the leader will take you on a journey that will help explain why Camp SonPower is a great idea and how it continues the “incarnational ministry of Jesus Christ.”

John 3:16. Can you quote it from memory? Write it out if you can:

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The way Jesus loved the world is the way we are supposed to love the world. Ellen G. White is a cool writer with much wisdom. Listen to *Desire of Ages*, p. 641 from the leader. What does she mean when she says, “When we love the world as He loved it”?

How does God love the world?

- 1.
- 2.
- 3.

When we love people like Jesus loved people, we are privileged to walk beside Him as he goes out searching for His wandering children. We put sinew and flesh on the Jesus that possesses us. When the world sees us they see Jesus. It’s all Him in us!

### Christ’s Method

This blueprint is simple and is the only method that brings the success that is helpful to the kingdom of heaven (*Ministry of Healing*, p. 143).

Jesus mingled. What does it mean to mingle?



1.

2.

3.

Jesus desired their good. What does it mean to desire the good for someone?

1.

2.

3.

Jesus “showed His sympathy”. What’s the difference between sympathy and empathy?

Can you have sympathy even when you have never experienced what someone else is going through? Why or why not?

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Jesus “ministered to their needs”. Can you name some of the needs Jesus ministered to?

1.

2.

Jesus said “follow me”. When are people “good enough” to be your friends?

1.

2.

3.

- Key thought: We are special by association—good enough by association.

“Follow me” is the best news in the world and we get to share it!

### How Jesus Chooses His Disciples

First text to study: Matthew 4:19b “Fishers of Men”

- 1.
- 2.
- 3.

Second text to study: I Peter 2:5 “Living Stones”

- 1.
- 2.
- 3.

Third text to study: Matthew 28

- 1.
- 2.
- 3.

What is your main reason for joining SonPower?

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### Keeping the Morning Watch

What’s your plan to keep in contact with God this summer? Look at John 15:5. How do you see your connection?

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Outcomes from SonPower

Pretend Jesus was going to work alongside you in Camp SonPower. What would He look like? How would He act? Describe your vision of Jesus.

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How do you intend to transfer this vision of Jesus to the kids you serve this summer?

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What about the Friday evening program? What vision do you want the kids taking home with them on Friday evening?

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## Chapter 4 Program Details

### First Impressions

1. Be on time (no second chances)
2. Meet and Greet Sunday night
3. Monday morning: another “first impressions” moment! Be on time.

### Ways to Impress

1. Learn their names ASAP. The faster relationships can be built and the stronger the bonds of those relationships, the deeper the impact SonPower will have on kids.
2. Share yourself. Be warm and caring. By day two or three they will believe you are genuine and respond to you the same way.
3. Bother about the details. Precision is always appreciated. Someone who “sweats the details” at the right time, in the right way, tells others they are special by the effort they make.
4. Get down on their level physically. For example, you might want to get down on one knee. Make eye contact with them.
5. Smile at the kids.
6. Watch for ways to personalize your attentions to campers. Each one is different, so treat them in ways that each one will appreciate.
7. Help the campers to stay involved. No one should feel left out.

### Basic Schedule

- |           |  |
|-----------|--|
| 7:30 a.m. | Arrive at church from host families                  |
| 8:00 a.m. | Registration and beginning of opening (Camp Council) |

8:30 a.m. Transition to Class #1

9:30 a.m. Break time

9:45 a.m. Transition to Class #2

10:45 a.m. Snack time

11:00 a.m. Group games (age specific)

11:45 a.m. Prepare for lunch

12:00 p.m. Lunch and games for fast eaters

12:45 p.m. Story time/rest period

1:30 p.m. Practice for Friday Program

2:15 p.m. Break

2:30 p.m. Transition to Class #3

3:30 p.m. Break

3:45 p.m. Transition to Class #4

4:45 p.m. Camp Fire program—ending

5:00 p.m. Departure

#### Class Preparation

Classes will be offered by the staff and kids will rotate through them. They will revolve around the chosen theme for the week. Each teacher will need to prepare five lessons. As each schedule for each church is prepared, watch for field trips that will cause a reorganization of the basic schedule.

<b>Unit A</b>	<b>Unit B</b>	<b>Unit C</b>	<b>Unit D</b>
Nature	Music	Crafts	Bible
Bible	Nature	Music	Crafts

Crafts	Bible	Nature	Music
Music	Crafts	Bible	Nature

### Planning your Classes

- Lesson 1      Intro
- Point of the lesson (Memory Verse)
- Cliffhanger for tomorrow
- Lesson 2      Continuation
- Point of the lesson (Memory Verse)
- Repetition of Lesson 1's point
- Hook for tomorrow (quiz with prize)
- Lesson 3      Quiz over material covered (give prize)
- Continuation
- Repetition of all three points (Memory Verse)
- Cliffhanger
- Lesson 4      Continuation (Memory Verse)
- Repetition over all four points
- Quick quiz (Hangman with key word)
- Lesson 5      Recap of Lessons 1-4
- Games that make today's point
- Preparation for evening program

The director will have materials to help expand your class outline.

#### Close of the Day

- Leave when the work is done

- Leave when you're prepped for tomorrow
  - Leave when all the kids are gone or in after-camp care
- All of the above.

### Evenings

- Benefit of Day Camp—evenings off
- Visit host families for supper
- Plan an evening out together. Make sure you can afford it—gas and food is on you.
- Possible trips to the mall, etc.
- Be home by 10:30 p.m.

### Being a Good Guest

True or false.

1. Roaches like a clean bedroom.
2. Toothpaste in the sink is my problem.
3. All my stuff needs to be in my suitcase when I leave for work in the morning.
4. I must eat everything put in front of me.

Answers:

1. False. They have nowhere to hide, because it's all picked up.
2. True. Keeping the bathroom clean and tidy is everyone's problem.
3. True. Being "spread out" is a luxury you can exercise only at home.

4. True. False. Sorta. You better have a very good reason (like allergies) not to eat what your host puts in front of you. We will work with host families to let them know your likes and dislikes ahead of time. But they ain't the Ritz, ya know.

### Interpersonal Relationships

1. Keep things simple. Date later!
2. Be professional. Date later!

### Customer Service

1. Value. What is it?
2. Service. What does it look like?
3. Relationships. How long term are we talking here?

### Further Scheduling and Program Details

1. Field trips. Be prepared to morph the program!. Be on the safe side always!
2. Lunch. If the church is doing lunch for everyone, you get what the kids are having. Otherwise, the church will get you lunch while the kids eat a sack lunch.
3. Snacks. We are encouraging the churches to put a "snack attack" team together to provide cookies and other snacks for the kids. You can have a cookie too ... just don't be a piggy hog!



## Chapter 5 Dealing with Kids

### Safety

Safety is Job #1. Without a safe environment, safe play, safe relationships and safe class content, the whole program is at risk. Managing the safety risks is your first priority. We can not be effective for the Kingdom of Heaven in an environment where kids feel unsafe or where we know bad things can happen, even if the kids don't perceive it.

Take notes on these specific areas in which to be careful.

1. Allergies
2. Clothing
3. Location hazards
4. Accidents
5. Emergencies
6. Sickness
7. Stranger Danger (external people dangers)
8. Bullying (internal people dangers)

Part of managing risk while doing Camp SonPower means managing interpersonal risks as well.

- a. Camper to camper contact
- b. Emotional bullying

Staff to Camper Contact. Take notes on how to manage your own risk:

1. Same gender contact (boy to boy counselor, girl to girl counselor).

- 
- 
- 

Can you define the T-shirt zone? Draw a picture of it.

2. Opposite gender contact (boy to girl counselor, girl to boy counselor).

- 
- 
- 

**Remember:**

*A risk that is managed where everything has been done to keep the risk level down, is a risk that has less opportunity to destroy your program.*

**Age Appropriate Activities and Behaviors**

It makes your job easier if you make sure that you know and understand what is possible for kids of a certain age to do.

1. Know the characteristics of children by age level.

2. Organize kids by age groups for easier management.
3. Know what a specific age-level can handle when you introduce them to Jesus.

### Discipline of Children

Based on managing your risk and the obvious risks between kids, it makes sense to understand appropriate discipline.

1. Remember that you represent Jesus. Your discipline will be equated with Him. Do as He would do.
  2. Make rules that are simple, understandable and easy to follow. Write three basic rules of behavior.
    - 
    - 
    -
  3. Constructive discipline is best. For example, saying “This isn’t cool because...” or “Why don’t you do this instead...” Write what you would say to redirect a student who was playing with the craft supplies instead of working on her own project:
- 
- 

4. List five different examples of what **not** to do when disciplining a child.
  - a.
  - b.
  - c.

d.

e.

5. Practical suggestions on handling discipline needs.

- a. Be at eye level when talking to children.
- b. Catch them being good far more than being bad.
- c. Go overboard with praise.
- d. Physical violence between campers must be stopped immediately.

Separation of the participants, comforting of the wounded, redirecting both into the main program is the best process for restoration of peace.

### **Chapter 6 Maximizing your Program Participation**

The leadership of Camp SonPower is making a positive assumption about you...want to know what it is?

We are assuming that you would like to do your best while being on staff with Camp SonPower. Because we make this assumption we are going to list a few reminders that will assist you in being your best.

#### **Put your Best Foot Forward**

1. Appearance is crucial to being your best. You are judged before you open your mouth because your appearance speaks volumes. Look at the following dress code and decide what message it will send to those who see you.

**Guys: Yes**

T-shirts

Shorts

**No**

Tank tops, wife beaters

Boxers showing

Belts	T-shirts with suggestive sayings or inappropriate groups
T-shirts with positive messages	

Common sense: Be well-groomed, smell sweet, brush your teeth, change your socks. Shirts and shoes are required.

**Girls: Yes**

**No**

T-shirts

Spaghetti straps

Shorts (mid-thigh)

Tanks tops

Skirts/dresses (knee length)

Underwear showing

Bellies showing

Common sense: Wear clothes that are non-restrictive so that you can participate in all the activities.

**Both Guys and Gals:**

Each staff member will be given at least two SonPower T-shirts. Wearing them at the beginning of the week and at the end or on field trips will designate you as a staff member and a responsible person. It is a SonPower house rule that no jewelry be worn.

2. Electronics. Pretend the parents of your campers are sitting in bleachers watching Camp SonPower reality TV. How involved are you going to look if you are always on your phone or iPod? Things like iPods and cell phones are very important items to all staff members. What is important to SonPower is that they not interfere with ministry. Therefore, keeping iPods out of sight and use during work hours is standard procedure. Using cell phones only on personal breaks like lunch makes sense in the context of child safety and ministry. Let your friends

know that you won't be able to talk or text them while you are working them as this takes your attention away from the kids.

**FYI:**

*If you lose your expensive personal items (cell phones, iPods, cameras) it's your loss and Camp SonPower will not be replacing that item.*

**Chapter 7 Personal Growth**

You and your team members will grow together this summer. The more deliberate you are about that growth, the more it will take place. Take a few moments to discuss these ideas with your team mates.

- What would your team like to choose as their summer theme song?
- What would your team like to choose as their summer Bible text?
- What plan would your team like to put in place for team worships? Each person take a day of the week? Each person take a week at a time?
- What format will that worship follow?

SonPower gives you an opportunity to grow and stretch. Write down your personal growth plan for this summer. The following outline will help you construct that plan:

- a. Spiritually; where are you with God?
- b. Emotionally; where are you with yourself?
- c. Socially; where are you with others?
- d. Physically; where are you health wise?

## **My Personal Growth Plan**

**Question:** What are your goals for each of the above four areas during Camp SonPower?

**Question:** What daily actions will bring you step-by-step to reach your goals?  
Some examples include Bible study, devotions, exercise routine, sleep habits, among others.

1. Know the difference between being and doing! Which is God more concerned about according to Doug Fields?

---

---

2. What is so amazing about Matthew 22:36-39? How does understanding this text help keep your life priorities in proper order?

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3. What does being a “total lover of God” mean to you?

---

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4. Doug Fields gives four ways to maintain and improve your connection to God. Name two that appeal most to you.

a.

b.

5. Doug Fields suggest journaling as a way to help with spiritual growth. SonPower is asking you to keep a journal for the summer. What might be some good categories to write about in your journal?

•

•



## Evaluation Time

It's for your own good! As director I also play the role of "coach". I'll be there at the beginning, the middle, and the end to help you achieve your goals for yourself and mine for Camp SonPower and for you, too. Evaluation time will happen periodically throughout the summer. These are examples of some of the questions I will ask you:

1. How is your connection to Jesus?
2. Are you strong, medium, or just so-so?
3. What is your relationship like with the other SonPower staff right now?
4. What's your dedication level to the program right now?

After you set your goals for the summer you will give me a list of questions that you want me to ask you at every evaluation. These questions that you set up for yourself will help to keep you accountable to your goals during the summer. List your questions here:

- 1.
- 2.
- 3.
- 4.

## APPENDIX D

### SURVEY RESULTS

#### First Sitting Results

##### Section 1: Spiritual Interest

1. How would you describe your relationship with God as of this moment?

One: Pretty Good, but could be better.

Two: My relationship with God seems alright, but I want to be better. I want my relationship to be consistent everyday, and I hope I can do that this summer.

Three: Really Good

Four: I believe we are close friends.

Five: Lukewarm.

Six: It could be better.

Seven: It's good not great, I have been going on a bumpy road, and sometimes I forget God, but we're fixing things.

Eight: Not good enough.

Nine: Not where it should be.

Ten: Very Good.

2. How would you describe your interest in spiritual things right now?

One: -----

Two: I'm very interested. I know I've made mistakes, but the main goal is for the kids to get spiritually acquainted with Jesus.

Three: Deep.

Four: I am very eager to learn.

Five: Somewhat interested.

Six: I am very interested.

Seven: I like doing things that bring me closer to God and I like bringing others close.

Eight: Some interest.

Nine: 7 out of 10.

Ten: I am still working on it.

3. What are the three words that come immediately to mind when you think about your relationship with God?

One: Dry, lacking.

Two: Inconsistent, struggling, neutral.

Three: Um, good, possibly.

Four: Lovingkindness, prayer, trust

Five: Lacking, disappearing, jumbled.

Six: Weak, needs help, and sad.

Seven: Under construction, good, no communication.

Eight: Inconsistent, in the back of my mind, lacking.

Nine: Prayer, His word (Bible)

Ten: It is great.

4. How would you rate your desire to grow your relationship with God right now?

One: 7

Two: 8

Three: Intriguing

Four: It is at a medium growth.

Five: Very strongly.

Six: I want it to grow a lot.

Seven: I really want to, I just need a boost.

Eight: 8

Nine: 10 out of 10

Ten: -----

5. What have you done in the last month to develop your relationship with God?

One: Not much.

Two: Listen to Christian music, have devotions every morning, read my Bible when I have a chance.

Three: ?

Four: Read a chapter from Bible every day, pray continually, show lovingkindness to others.

Five: I have been keeping a journal and started a devotional.

Six: I joined SonPower.

Seven: I try to pray at every meal. I started SonPower.

Eight: Prayed.

Nine: Spend more time with Him.

Ten: Read my Bible.

6. On a scale of 1 to 5 with five being the most interested, rate your interest in your spiritual growth.

One: 3  
Two: 4  
Three: 5  
Four: 5  
Five: 4  
Six: 4  
Seven: 5  
Eight: 4  
Nine: 4  
Ten: 4  
Average: 4.2

## Section 2: Identification with and Interest in the Seventh-day Adventist Church

1. What three words come to mind immediately when you think about the Seventh-day Adventist church?

One: Hypocritical, somewhat uptight.

Two: Accepting, awkward, controlling.

Three: Currently not active.

Four: Evangelistic, Pathfinders, boarding schools and colleges

Five: Kind, spiritual, family.

Six: Worship on Saturday, don't eat pork and are really focused on God.

Seven: Faith, family, love.

Eight: Clean, unclean, haystacks.

Nine: Ellen White, second coming, our beliefs on life after death.

Ten: A good church.

2. What do you understand to be the mission of the Seventh-day Adventist church today?

One: To spread the Gospel

Two: Our main goal is to bring others to Christ, but having older folk running the church they are resistant having youth come forth.

Three: To spread God's Word.

Four: The advent message to all the world in this generation.

Five: To help people learn about God.

Six: To lead souls to Christ.

Seven: The mission is to reach out across the lands and spread news about Jesus to those who don't know it before He comes (I don't believe this is happening in a lot of places),

Eight: To spread the gospel of J.C.

Nine: To bring people to Christ and get ready for His second coming.

Ten: To teach the word of God.

3. How would you rate your present level of participation in the Seventh-day Adventist church?

One: Very involved.

Two: 10, I participate every time I go to church, even my own.

Three: Moderate.

Four: Very high.

Five: Very interested.

Six: Very low.

Seven: Very high. I do what I can like pray, read, sing, children's story and a lot with kids.

Eight: Pretty high.

Nine: 10 out of 10.

Ten: 9 which is very good.

4. How would you rate your present level of interest in the Seventh-day Adventist church?

One: Somewhat lacking.

Two: I would give it a 9 or 10 cause I really want to help the Adventist church especially on my own, cause I can see the potential it has if I could help it.

Three: 4 on a scale of 5. 5=great. 1=good.

Four: Moderately High.

Five: Very interested.

Six: High.

Seven: I love God and kids but the church does not really get me excited anymore. Not camp but my own church.

Eight: High.

Nine: 10 out of 10.

Ten: 7

5. In what ways do you see yourself participating in the Seventh-day Adventist church in the future?

One: Youth ministries.

Two: Singing, Bible study, ingathering, and doing church service. Hopefully have SonPower come to my church.

Three: Unknown.

Four: Children's ministry, evangelism and preaching.

Five: Doing song service even more often and maybe teach a Sabbath School lesson.

Six: Lead in children's stuff.

Seven: I will belong to an SDA church somewhere with a lot of people and youth and I want to lead them in Pathfinders or church for kids, passing out tracts, etc.

Eight: Going to church, belonging, doing mission trips.

Nine: Helping with youth.

Ten: Becoming a pastor.

6. On a scale of 1 to 5 with five being the most interested, rate your interest in the Seventh-day Adventist church.

One: 3

Two: 5

Three: 5

Four: 4

Five: 5

Six: 5

Seven: 4

Eight: 3



Nine: 4

Ten: 5

Average: 4.3

### Section 3: Desire for Service

1. What three words come to mind when you think of serving others?

One: -----

Two: Excited, enthusiastic, helpful (hopeful)

Three: It's what's needed.

Four: Lovingkindness, patience, prayer.

Five: Friendly, work, dedication.

Six: Giving, putting others before yourself, and being a good example.

Seven: Sacrifice, love, unselfish.

Eight: Missions, pro bono, satisfaction.

Nine: Caring, sharing, time

Ten: -----

2. What kinds of activities would you call "service activities"?

One: Outreach ministries.

Two: Helping others in floods, soup kitchens, VBS programs, highway clean up.

Three: Outreach in the community.

Four: Shoveling driveways, Camp SonPower/Mohaven, praying for neighbors with them.

Five: Passing out drinks, picking up trash, help old folks, helping the poor, painting someone's house for them.

Six: Saying hi to people you don't know, passing out goods to people, etc.

Seven: Collecting canned food cleaning a house after a flood, passing out tracts in a community, even just making cards for the sick.

Eight: Serving food, mission trips, just helping others in general.

Nine: Feeding homeless, visiting the sick, taking people where they "need" to go.

Ten: -----

3. What service activities most interest you?

One: Youth ministries.

Two: Soup kitchens, flood victims, VBS programs.

Three: SonPower

Four: Children's Ministries

Five: Helping the older generations.

Six: Working with children.

Seven: I love mission trips to countries, to help them clean up in communities, working with youth.

Eight: Mission trips.

Nine: Camp SonPower

Ten: -----

4. What skills and talents do you have that you believe are most helpful to people you choose to serve?

One: Patience.

Two: I'm outgoing and talkative, love music.

Three: My ability to sympathize.

Four: Patience, listener, humble, gentle obedient.

Five: Good listening skills and musically talented.

Six: -----

Seven: Patient, caring, self-sacrificing, nice, responsible.

Eight: I don't know, I'm not very talented.

Nine: ?

Ten: -----

5. How much time do you see yourself giving to service activities in the future?

One: Not much

Two: Maybe half of my time since I'm in college

Three: ?

Four: However much time God uses me

Five: At least 8 hours a week on average

Six: Hopefully a lot

Seven: A lot!

Eight: A chunk of time

Nine: Hopefully a lot

Ten: -----

6. On a scale of 1 to 5 with five being the most interested, rate your interest in being involved in service.

One: 4

Two: 4  
Three: 4  
Four: 5  
Five: 4  
Six: 4  
Seven: 5  
Eight: 5  
Nine: 4  
Ten: 5  
Average: 4.4

## **Second Sitting Results**

### **Section 1: Spiritual Interest**

1. How would you describe your relationship with God as of this moment?

One: Pretty Good.

Two: Kinda rocky, I haven't had my devotion in a while.

Three: Closer than before.

Four: We are like a shepherd and His sheep.

Five: Growing.

Six: It could be better.

Seven: It is good but I've had some bad things so I have gotten a little astray.

Eight: Growing stronger, pretty good. He's done a lot for me lately.

Nine: My relationship with God is pretty good. I have to rely on him more now.

- Ten: Very good.
2. How would you describe your interest in spiritual things right now?
- One: Pretty strong.
- Two: Spiritual is there, but it feels rocky.
- Three: Great.
- Four: I am interested in spiritual things rather highly right now.
- Five: Somewhat interested.
- Six: I am really interested.
- Seven: It is high, I like doing work for God.
- Eight: Pretty interested.
- Nine: I'm interested in spiritual things.
- Ten: Alright, I guess.
3. What are the three words that come immediately to mind when you think about your relationship with God?
- One: -----
- Two: Rocky, inconsistent, unstable.
- Three: Surprisingly very close.
- Four: Loving-empowerment, guidance, understanding.
- Five: Lukewarm, in progress, nothing.
- Six: Needs to get stronger.
- Seven: Falling, restoring, hurting.
- Eight: Growing, stronger, comfortable.
- Nine: Prayer, Bible.

Ten: -----

4. How would you rate your desire to grow your relationship with God right now?

One: Lightweight.

Two: The desire is strong, but the flesh is weak.

Three: On a scale of 1 to 10, 10 the best—8.5.

Four: It is fairly high desire to continue growing with God.

Five: Very high on scale 1-5, 4.

Six: Needs improvement.

Seven: A lot, I have faith in God but we need to grow.

Eight: Scale of 1-10, 10.

Nine: 10 out of 10.

Ten: I read more.

5. What have you done in the last month to develop your relationship with God?

One: Not much.

Two: I have read my devotion off and on, but it been so-so.

Three: Out reaching.

Four: Camp SonPower Bible teacher, Prayer, reading Bible, singing.

Five: Starting reading a devotional

Six: Worked with kids telling them about Jesus.

Seven: SonPower, show Him to others

Eight: Prayed a lot.

Nine: SonPower [erased].

Ten: Become closer to the Bible.

6. On a scale of 1 to 5 with five being the most interested, rate your interest in your spiritual growth.

One: 4

Two: 4

Three: 4

Four: 4

Five: 4

Six: 4

Seven: 5

Eight 5

Nine 4

Ten: 5

Average: 4.3

## Section 2: Identification with and Interest in the Seventh-day Adventist Church

1. What three words come to mind immediately when you think about the Seventh-day Adventist church?

One: -----

Two: Learning, boring, old.

Three: Fake, stubborn, passive.

Four: Ministry, dedication, worship.

Five: Family, loving, growing.

Six: Go to church on Saturday, don't eat pork, follow God's commandments.

Seven: Trying, falling off, working.

Eight: Hypocritical, Biblical, clean/unclean.

Nine: Ellen White, second coming, life after death.

Ten: Christ first forever.

2. What do you understand to be the mission of the Seventh-day Adventist church today?

One: To spread the gospel.

Two: Reaching the unreachable.

Three: It seems to just be getting members.

Four: Spreading the gospel to all the world in this generation.

Five: To tell the world about God.

Six: To lead people to Christ.

Seven: To show God to others.

Eight: Show as many people Jesus as possible.

Nine: Get ready for the second coming of Jesus and bring his people home to him.

Ten: To teach others about Christ.

3. How would you rate your present level of participation in the Seventh-day Adventist church?

One: Very involved.

Two: Very high.

Three: Moderate.

Four: High.

Five: Very high.



Six: Low

Seven: Very high, I get involved in as much as I can.

Eight: Extremely high.

Nine: 10 out of 10

Ten: To help where I can.

4. How would you rate your present level of interest in the Seventh-day Adventist church?

One: Not too strong.

Two: 10

Three: 105 percent

Four: High

Five: In the uppermost level.

Six: High.

Seven: I like to help show God and get involved but I don't agree with a lot of Adventist churches.

Eight: Pretty high.

Nine: 10 out of 10.

Ten: -----

5. In what ways do you see yourself participating in the Seventh-day Adventist church in the future?

One: With youth ministries.

Two: Worship, children's ministries, song service.

Three: ?

Four: Children's ministries, Pathfinders, Adventist schooling, Camp SonPower.

Five: I continue doing what I am doing today and maybe even more. Right now I participate in music.

Six: Helping children.

Seven: I want to change the mission statement.

Eight: Missions.

Nine: Youth.

Ten: -----

6. On a scale of 1 to 5 with five being the most interested, rate your interest in the Seventh-day Adventist church.

One: 4

Two: 5

Three: 3

Four: 4

Five: 4

Six: 4

Seven: 3

Eight: 5

Nine: 5

Ten: 5

Average: 4.2

### Section 3: Desire for Service

1. What three words come to mind when you think of serving others?

One: -----

Two: Sacrifice, patience, perseverance.

Three: You can do it.

Four: Love, helpfulness, gentleness.

Five: Work, caring, help.

Six: Setting a good example, giving, being selfless service.

Seven: Always caring.

Eight: Patience, love, kindness.

Nine: Caring, sharing, time.

Ten: -----

2. What kinds of activities would you call "service activities"?

One: Things like VBS.

Two: Feeding the homeless.

Three: Outreaching.

Four: Disaster relief, quality time with children, keeping neighborhoods clean.

Five: Anything that teaches the message to others, i.e., missionary work at home.

Six: Just being friendly to strangers.

Seven: Helping, doing things you're not asked to do.

Eight: SonPower, missions, babysitting.

Nine: Visit the sick, feeding the homeless, taking people where they need to go.

Ten: -----

3. What service activities most interest you?

One: -----

Two: Working with kids.

Three: Soup kitchen.

Four: Childcare, praying with others, cleaning.

Five: Anything that deals with music or helping kids.

Six: Working with kids.

Seven: Working with kids.

Eight: Missions.

Nine: Camp SonPower.

Ten: Anything.

4. What skills and talents do you have that you believe are most helpful to people you choose to serve?

One: -----

Two: Music.

Three: Patience.

Four: Public speaking, creative, inventive, ingenuitive.

Five: Musical, and listening skills.

Six: Ummm.

Seven: Kids love me, I love kids, know how to show God.

Eight: Music, warmth, ability to relate.

Nine: ?

Ten: -----

5. How much time do you see yourself giving to service activities in the future?

One: Not much.

Two: A lot.

Three: ?

Four: 5 times plus every month.

Five; At least 3 hours a week.

Six: A lot.

Seven: A lot.

Eight: Some, I'd like to give a lot.

Nine: I want to give.

Ten: -----

6. On a scale of 1 to 5 with five being the most interested, rate your interest in being involved in service.

One: 3

Two: 3

Three: 4

Four: 4

Five: 4

Six: 4

Seven: 5

Eight: 5

Nine: 5

Ten: 5

Average: 4.2

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## Curriculum Vitae

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### Academic Training

Andrews Theological Seminary, Berrien Springs, MI 2009  
Candidate for Doctor of Ministry, Youth Emphasis

Andrews Theological Seminary, Berrien Springs, MI 1987-1989  
Masters of Divinity with concentration in Youth Ministry  
--Studied abroad in Israel with Dr. Richard Davidson, Old Testament emphasis

Columbia Union College, Takoma Park, MD 1980-1985  
Theology major with psychology minor  
--Student chaplain 1983-84  
--Student missionary 1982-83

### Employment

- 2000-Present Director of Youth Ministries, Ohio Conference of SDAs
- 2006-2010 Youth Ministries Coordinator, Columbia Union Conference
- 1995-2000 Pastor for Youth Ministries, Upper Columbia Conference of SDAs  
--Milton Freewater Church  
--Spokane Valley Church
- 1991-1995 Pastor for Youth Ministries, Chesapeake Conference of SDAs  
--Spencerville Church
- 1989-1991 District Pastor, Potomac Conference of SDAs  
--Buena Vista/Grottoes

### Innovations

Ohio Ministry University--Continuing education for Ohio Conference local church leaders.

Camp SonPower—Day camps run in Ohio Conference local churches.

### Interests

Travel  
Economics  
Cycling

Languages  
Film  
Sociology