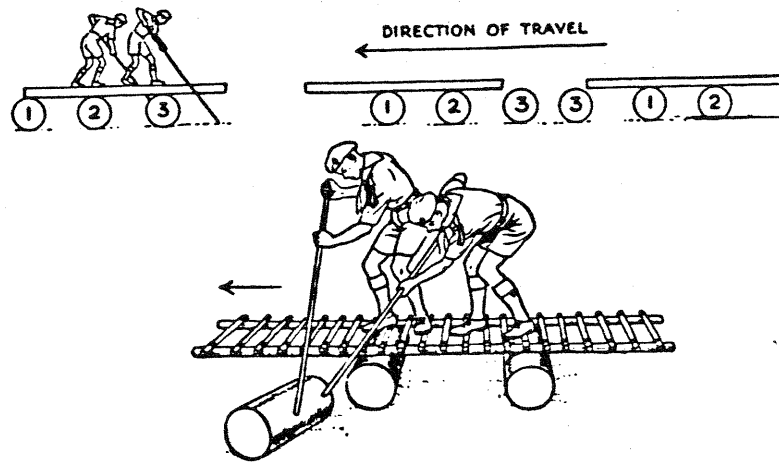


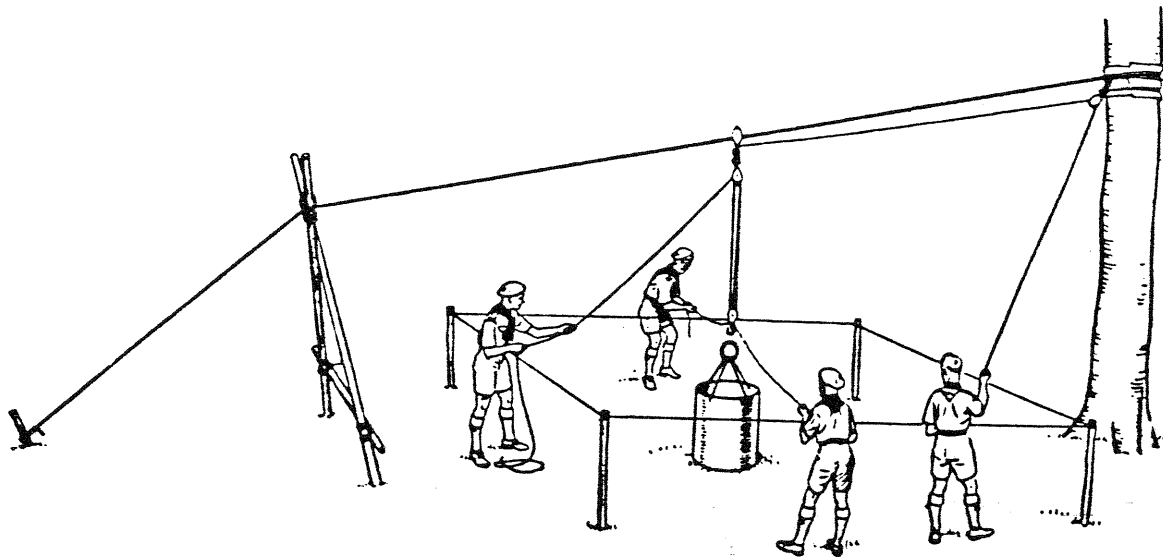
### THE SWAMP

To continue your journey you must cross the swamp marked out before you. A primitive swamp vehicle is provided. All the group must travel together and at all cost avoid the mud and water. It is very polluted and highly poisonous and if allowed to get on the skin it will blister and become infected.



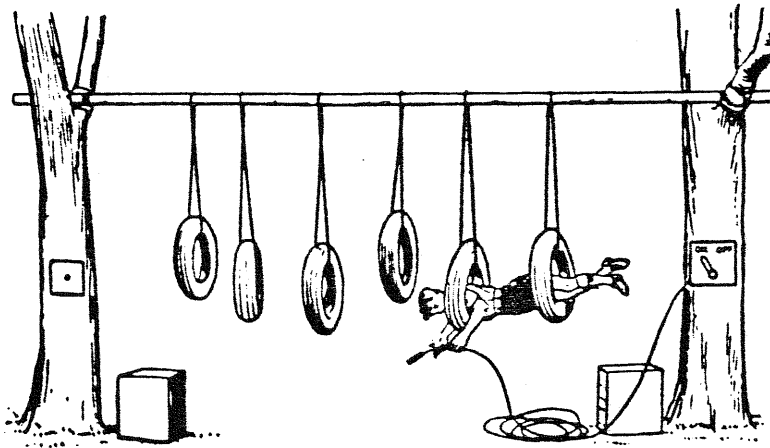
### THE URANIUM DRUM

This drum of uranium has fallen from an aeroplane into the quicksands and already the area within the fence is radio active. The drum is sinking and must be recovered within 20 minutes. It can only be raised by a vertical lift and must be kept upright throughout the entire process of recovery. It must not be touched by hand but must be brought clear of the fenced area.



On arrival on Mars, your Space Ship was damaged, with the result that your space suits have become heavily charged with Esteeyaylites. A crude De-esteeayliser has been fashioned, and it is necessary for each member of the Patrol to pass through the coil of the machine, holding the Nuion all the time. The Nuion must pass outside the coil. Until a member can make contact with an "In" platform at either end of the coil he must not let go of the Nuion or make any other contact outside the coil. Should he do either of these things he will dematerialize and those behind him will have to go back out of the coil until the disturbance settles. If the Nuion makes contact with Mars other then from inside the coil, its effect is neutralized and a fresh start must be made.

Translated, all that it means is get your unit to pass one at a time through the hanging tyres, each member of the group carrying with him a line which must remain outside the tyres, but movement must take place only when the machine is on.



### SAUSAGE RAFT

You are working with a group of geologists in a survey party. You are in a fairly narrow gorge. Your way is blocked by a cliff which you cannot climb that rises straight up from the bed of the river. To proceed any further you must make a sausage raft to take men and equipment around the rock face about 9 Metres. The raft can take only 2 people as a maximum.

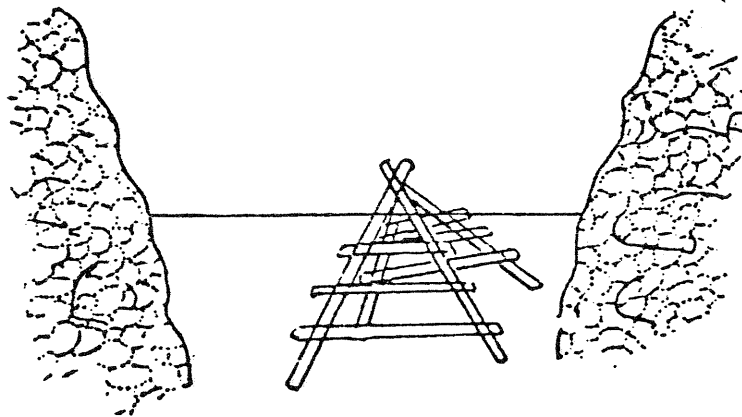


### ONE ROPE BRIDGE

This is single horizontal rope stretched fairly taut that is best crossed by the Dead Man's Crawl method. The hanging underneath method ('slothing') is unsatisfactory except for very short distances as anyone finding it too tiring on the arms has no option but to drop off. To do the Dead Man's Crawl one stands astride the rope and leans forward so that one is lying on the rope. Then one leg is hooked over the rope behind with the instep resting on top of the rope and the knee bent. The other leg is kept straight. It is then possible to pull one-self along sliding on top of the rope and, providing the hanging leg is kept straight, there is no danger of dropping off.

### ELECTRIC FENCE

You are caught in a narrow pass. Your path is blocked by an electric fence. You cannot go around it or under it - and it definitely cannot be touched. You must devise a way to get all the unit over it. You must then dismantle what ever apparatus you make so as to leave no trace of your passing. Maximum time - 20 minutes.



### TREE AND WALL CLIMBING

For this incident the unit is required to climb up and down the rock face at the prescribed place using the rope and your initiative in getting up and down.

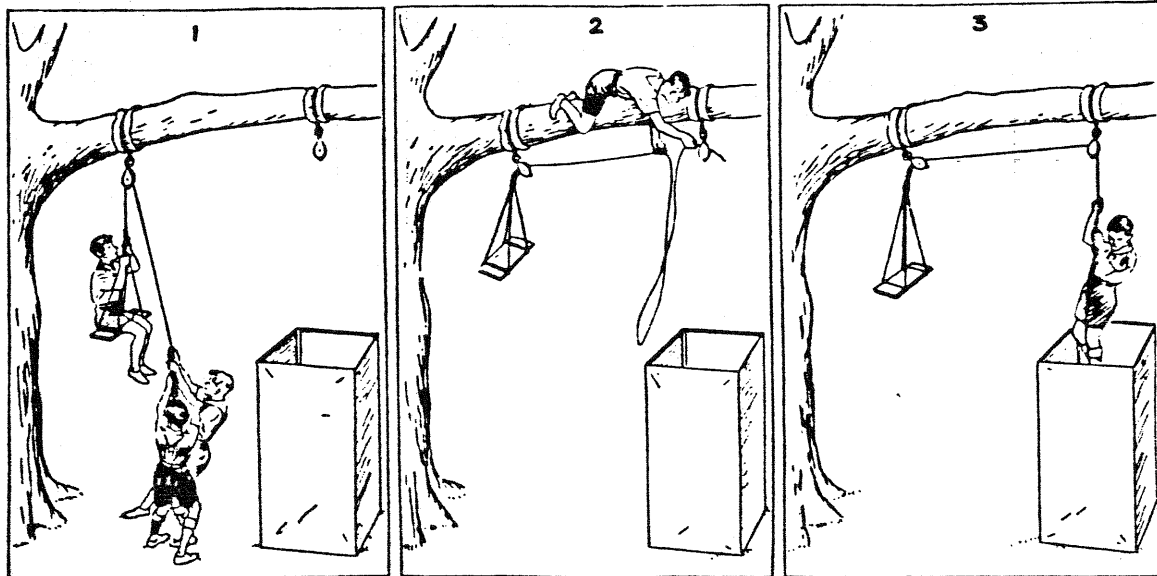
### ICEBERGS

All except the leader have become snowblind (blindfolded). When they reach an iceflow they must cross one at a time under the leader's direction using icebergs to walk on.

### SEDAN CHAIR

The King of the African Kingdom of Mulwaki is late for his appointment. Dressed in full regal attire he has come to the bank of a river and must go across. He angrily refuses to arrive wet and insists that a chair be made to carry him across the river. Using the poles and ropes provided oblige the King and help to calm his temper.

You are in Tiger country. Your only safety is hiding in the Well. You must construct a lift to raise the whole unit one by one to the marked landing. From there you must lower the unit into the well and remain in it until you are all in the well. Time is not on your side. This operation must be carried out in complete silence.



### GIANT STRIDE

Once again it is necessary to cross the creek. This time there is a convenient overhanging tree limb and you must fix the rope to it so that the unit one by one can swing across the creek and by letting go at the right moment arrive dry (?) on the other side.

### DISASTER!

Your captain has fallen. He is barely conscious and has a broken arm. You must erect a tent and place him inside. Put a sling on the broken arm and light a fire so that water boils. Time is not on your side as there is only 15 minutes of daylight left.

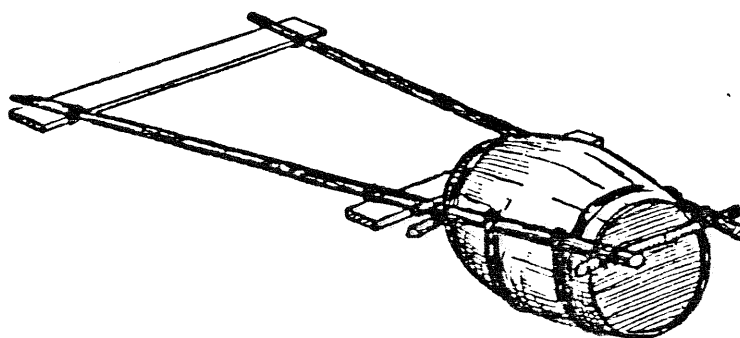
### COMMANDO BRIDGE

You have been given 2 lengths of rope and have just 20 minutes to erect a Commando bridge, get your unit across, dismantle and recoil the ropes. This is simply two horizontal ropes fixed one above the other (about 1 Mtr apart) that are used as handrail and footrail. It is normally built between two trees.



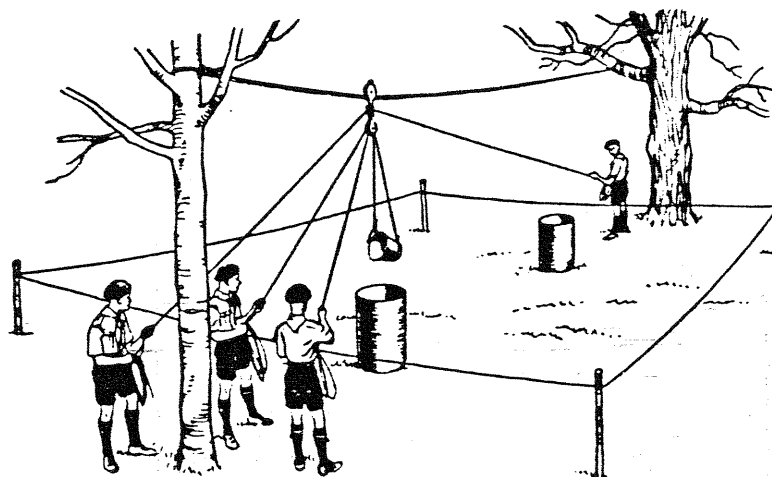
### NAVIGATION BEACON AND DRUM RAFT

The channel navigator beacon has gone out. Already the lights of a boat can be seen making its way up river. Unless the beacon is lit the boat will run aground in 15 minutes. Using materials available construct a drum raft. Paddle out and light the beacon. Dismantle raft after use.



### THE SYDNEY CANNISTER

A tank containing a very valuable yet highly dangerous chemical solution has cracked and is leaking badly. Scientists have already marked out the contaminated area. There is no time to call in sophisticated equipment. Using what equipment is available and not entering the marked area see how much liquid can be saved in the 15 minutes available.



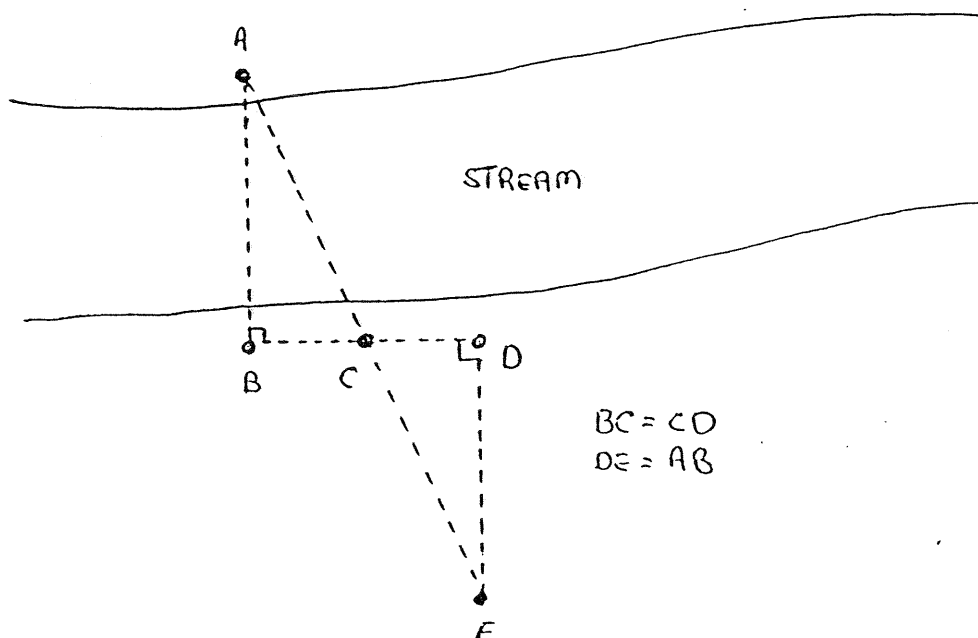
## 3C

SUSPENSION BRIDGE

Permanent streams and creeks on frequently used tracks present a real problem to the pioneer. This requirement shows you how to overcome this problem without getting your feet wet using knots and lashings. Construction of a simple suspension bridge allows you to construct a large item using all the basic lashings relatively quickly and simply.

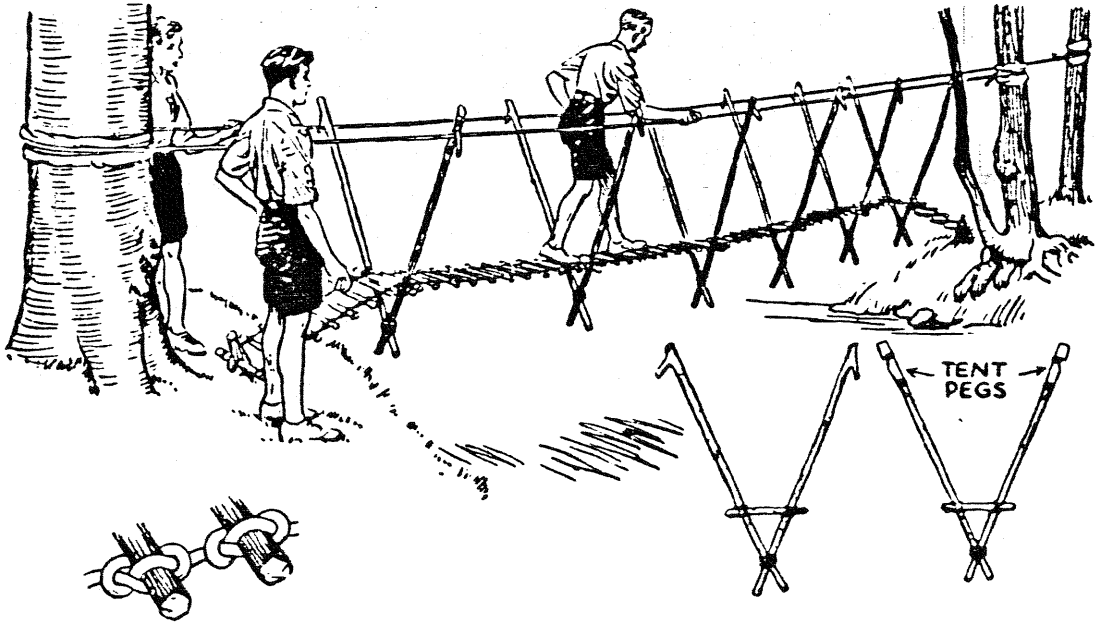
Before we have a look at some bridges we should take a look at a quick method of judging the distance across a river or stream. Firstly select a mark on the opposite bank "A", directly opposite your position. Drive a stake in the near bank at your position, "B". Walk at right angles for a known number of steps and put another marker stake, "C", and continue an equal number of steps and put in a third marker, "D".

Turn at 90° away from the stream and keep moving back until mark "A" on the opposite bank and marker stake "C" line up. At this position place marker stake "E". Measure the distance between the marker pegs "D" and "E" and you will have the width of the stream.



Following are some examples of Pioneer bridges. For this requirement we suggest you construct the "Bushman's Bridge" but if you are feeling more adventurous try one of the others.

### THE BUSHMAN'S BRIDGE



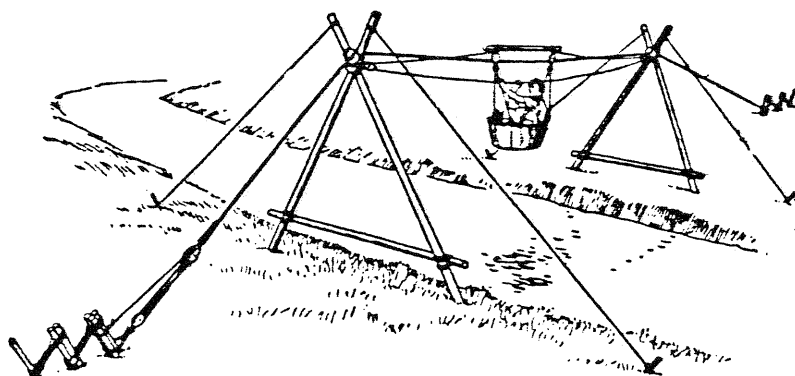
This is one of the most simple bridges to construct and if you can get the right materials it presents very little problem at all. There is a lot of lashing to be done but once made the rope ladder can be used on many other occasions. The diagram explains the construction very well but here are a few notes that you might like to make your task simpler.

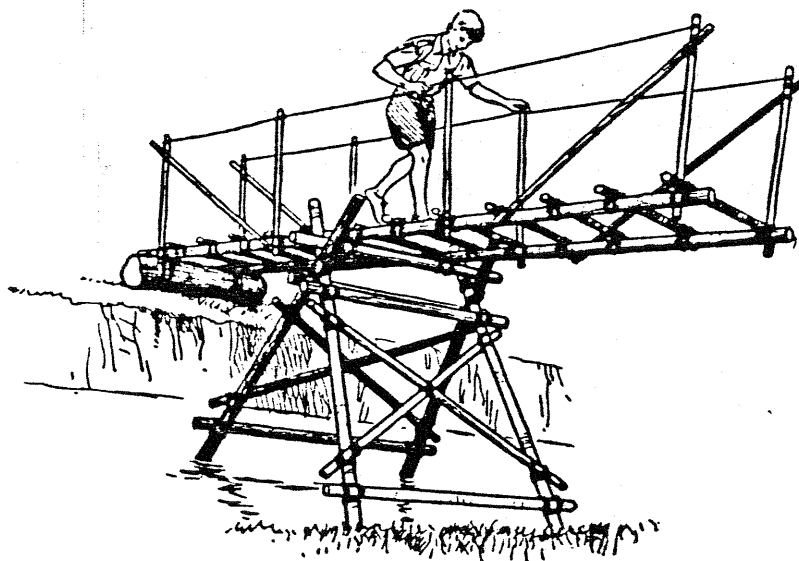
If fork sticks are not available for the supports, tent pegs may be lashed together and these will serve the purpose well. In constructing the rope ladder, don't make it too wide nor make the steps too far apart. No wider than one half of one metre is far enough between the ropes. The knot illustrated for making the rope ladder is the leaver hitch or marline-spike hitch. This is recommended and is really much better than close hitches. To do this knot you will need approximately two and a half times the width of the stream for each side of the ladder. Light rope is sufficient. Pull the knots tight before the bridge is walked on and it will probably be most satisfactory for you to tighten them from the opposite ends. That is, tighten the left one from the far end and the right one from the near end.

Length of the bridge we suggest to be six to eight metres.

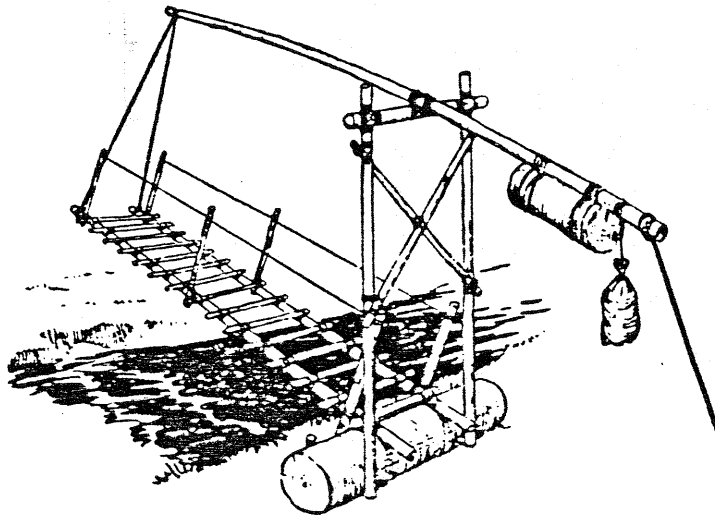
AERIAL TRANSPORTER

This is one of the best runways that can be built. Firstly because it moves in both directions and secondly because it can either be operated by the occupant or with a simple adjustment can be worked from either side. Thirdly, it is a good introduction to the nervous Pathfinder to this type of transport and can be used for even someone who is handicapped. There are no problems with the construction of it. Lashings need to be tight and secure and the anchorages also need to be very secure. The diagram shows six hooks and pulleys but really only the two above the basket are necessary. Simple rope loops or a truckie's hitch may be used in most of the other places. This can be modified in a number of ways. For instance you can have the basket or box or bath or whatever you may use attached to the pulleys and spars in such a way that it can be lowered when it reaches the bank.





This bridge is ideal for crossing a creek that has uneven banks or if you wish to paddle canoes along a creek that has very low banks. There is nothing difficult in the structure but you must have good sound material for the trestle and these must of course be designed with the depth of the stream in mind. You need to have some kind of weight on one end or else the bridge will tend to stay permanently in the elevated position. You will learn from experience how much weight is required. If the bridge is properly constructed no guy ropes are necessary. You may like to try putting jam tins over the spar that is lashed to the bottom of the bridge where it rests upon the trestle. If you do, lash the tins to the top of the trestle and this will be like a collar and will help to make the pivot point last longer. For the rest we think that the diagram is fairly self-explanatory, you might like to try making the trestle one metre high to the point where the bridge rests on them and the actual stand of the bridge four to five metres.



### General Information

First, get the width of the stream that you are to bridge and allow at least one metre extra for the length of your spars. The picture is fairly self-explanatory but a few notes will help with its construction. The uprights need to be driven into the ground somewhat; the small bag of sand is for finer balance once the structure is in operation; the log is of any size but probably within reason the bigger the better. Your aim should be to get a bridge that is so perfectly balanced that just by leaning gently on the guide ropes it will come up when you release your hold it will stay in whatever position you leave it. The lashing where the counterbalance spar crosses the top of the trestle would probably be best as a square lashing with no frapping to allow it some movement. We hope that you can improve on this with your initiative, for instance diagonal stays on the bridge itself would strengthen it and stop it from moving sideways when it is being lifted and no doubt if you think, you will find other ways of improving it too.

Suggested size is a span of four Metres.

## CHURCH AND COMMUNITY SERVICE

### 1. JUNIOR YOUTH EVANGELISM (45 Mins.)

- a. Definition and scope (25 mins.)
- b. Purpose (10 mins.)
- c. Gospel Commission (10 mins.)

#### OBJECTIVE

To create an awareness of the scope of Junior Evangelism and in so doing, emphasise the importance of the acceptance of an evangelistic approach to Pathfinder ministry.

#### RESOURCE

The work that lies nearest to the Seventh-day Adventist Church is the saving and training of its youth. The child's brain pattern is formed by the time he reaches twelve years of age which makes it imperative that during the early formative years right habit patterns, thoughts, motives, commitments, dispositions and attitudes be established. There are many voices calling young people today and the church must accept an increasing responsibility in influencing the child for Christ.

The Pathfinder Club, a church centred recreational-spiritual program is designed for boys and girls 10-15 years of age. It appeals to this age group because its program is geared to their interests. It is filled with action, adventure, challenge and group activities that produce team spirit and loyalty to the church. Pathfinder ministry in its totality must of necessity be evangelistic in nature.

The basic Pathfinder philosophy requires that Pathfinder leaders:

- (a) Help the youth to understand that the church loves them, cares for them and appreciates them. They should know that they are needed in its total program.
- (b) Hold before the Pathfinders the destiny that God has planned for each of them and expand the knowledge of their part in the great plan of salvation which will make them want to live up to God's expectation for their lives.
- (c) Train and organise the youth for active service. Teach them that witnessing to others is not a project to be engaged in once a week or once a month, but that it is a daily way of life.
- (d) Work for the salvation of each individual Pathfinder.

### 2. YOUTH EVANGELISM IN THE PATHFINDER CLUB (45 mins)

- a. Pathfinder Club evangelistic in nature (15 mins)
- b. Inreach evangelism (10 mins)
- c. Outreach evangelism (20 mins)

- i. By Club
- ii. By Unit
- iii. By Individual

### OBJECTIVE

To demonstrate and re-affirm the evangelistic potential of the Pathfinder Club.

#### (a) Evangelism by the Pathfinder Club

Inherent in the basic philosophy of Pathfinders is that the Pathfinder club itself must be evangelistic by nature. This can be directed in two ways.

##### i. Inreach

That work be directed to and for the salvation of the Pathfinder himself. The challenge of Pathfinder leadership is not the number of Pathfinders engaged within the program, but the number of Pathfinders that eventually will stand around the throne.

We must ever keep in mind that the success of any club is measured by how well each Pathfinder in that club reaches God's ideal and plan for his life. As we see these Pathfinders developing and growing, we recognise that each one is a distinct individual. There are no two Pathfinders that are exactly alike or ever will be. We must also recognise that God has a plan for each one of their lives. We must not try to put them into some preconceived plan or idea that we may have for these children. "Each person has his place in the eternal plan of heaven and no more surely is a place prepared for him in the heavenly mansions than a special place is designed for him on earth where he is to work for God." MYP p.219.

This is a most thrilling destiny to hold up to our Pathfinders. They are God's special creation. Each one is a distinct individual. Each one has a special plan for his life that God has in mind, and if that individual does not find that plan, we are told that there is an eternal loss.

Let us challenge our Pathfinders to bloom in a way that was meant for them to bloom. To develop personalities to allow their lives to develop and grow according to the individual blueprint and destiny that God has for them. Each one cannot be the same.

"Our Heavenly Father requires no more or not less than He has given the ability to do". MYP .209. As we think about dealing with the individual Pathfinder one of the greatest things that a leader must do is to see the Pathfinder not as he is today, but as he can become and will become through the power of God.

It is not difficult to love the lovely. If all Pathfinders were lovely it would be an easy thing to be a Pathfinder leader. But what about the unlovely - the trouble-maker? It is going to take patience, faith and



trust and perseverance, but it will pay off and we must see that child through the eyes of the Lord Jesus Christ.

"Jesus saw in every human being infinite possibilities. He saw them as they might be transfigured by His grace - looking upon them with hope He inspired hope. Meeting them with confidence He inspired trust. Revealing in Himself man's true ideal He awakened for it both desire and faith". Ed. p80.

In dealing with young people, Jesus sought to inspire with hope the roughest and most unpromising, and set before them the assurance that they might become blameless and harmless and obtain a character that would make them children of God. Therefore dealing with young people we must see in each one of them truly a child of God and they become changed through the wonderful spirit of the Lord working through us and in their individual hearts.

The Pathfinder Club that accepts this philosophy as its own becomes a powerful evangelistic tool within the Church working for the salvation of its own youth.

ii. Outreach

\* When the club itself moves into the community with the intention of sharing with others.

\*\* Each Pathfinder Club should invite participation of non-Adventist youth. An aim of 10% of membership is suggested. Work for these young people and their parents also is evangelistic in nature and its experience is very rewarding for all Pathfinder clubs.

(b) Evangelism by the Unit

Each counsellor should consider himself responsible for the evangelism of the unit under his care. He should again be mindful of both Inreach and Outreach possibilities.

While working for the salvation of each Pathfinder he should also encourage outreach opportunities by the unit as a whole either working within a club or as a unit on their own.

(c) Youth Evangelism by the Individual

Each Pathfinder needs to understand the gospel commission and how it applies to himself. After discovering their spiritual gifts they should be encouraged to use them in personal witness.

3. DEVELOPMENT OF THE 10-15 YEAR OLD (40 mins.)

- (a) Physically
- (b) Mentally
- (c) Socially
- (d) Spiritually

OBJECTIVE

To enable the participant to be aware of the peak times of spiritual awareness of a Pathfinder, through the study of the development of a 10-15 year old.

Understanding the Person

PRE-ADOLESCENCE (10-12)

The junior age is full of noise and ceaseless activity, slow growth, and boundless health. Girls tend to be more developed than boys physically, mentally and even somewhat emotionally. By the age of 12 this advance has reached two years, but after this the boys begin to catch up, drawing even at about 18-19 years old. There is a growing tendency for independence and self-assertion. In school the children are quick to learn, and have an amazing power to recall that which they have heard or studied. They now have a great admiration for people who are able to "do things", and thrive on hero stories. It is during this period that children have a lively interest in religion.

They find it natural to turn to Christ and commit themselves to Him and His way of life.

EARLY ADOLESCENCE (13-15)

There is now rapid growth, which often brings with it an awkwardness, due to lack of co-ordination of mind and body. It also causes embarrassment to the young people, because certain organs, such as the nose, mouth and feet grow more rapidly than the rest of the body, making them "ugly ducklings" and bringing unexpressed fears that they will always be that way. The gang age now reaches its height and begins to recede, being replaced by an interest in sex, with accompanying bashfulness, at this stage. Mental development makes definite gains, causing the young person to be critical rather than credulous as he has been in the past. He gives much time to daydreaming and thinking about what he is going to be and do later on. He is definitely altruistic and is challenged to do worth-while things in the world. Religious interest continues and spiritual things begin to become a matter of experience, rather than the acceptance of a lot of facts.

PHYSICAL CHARACTERISTICS: (10-12)

1. This is the healthiest period of life.
2. The body and mind are well balanced for co-ordination. Games, marching, and skills are readily learned.
3. This is a restless period when a child can't "sit still and be good". He has an innate desire to exercise his lungs, which makes the conventionalities and confines of a room too narrow for his boundless and boisterous activities.
4. Someone has said, "There never seems to be any nice relaxed middle ground in a child's behaviour. He is either running at a wild clip or stopped dead - and both strike fear in the breast of a parent."

PHYSICAL CHARACTERISTICS: (13-15)

1. The health is excellent, second only to the pre-adolescent period.
2. Physical growth is very rapid, with tremendous appetite accompanying this growth.
3. Muscle development or co-ordination fails to keep pace with bone structure growth, causing a tendency toward awkwardness or clumsiness.
4. Sex organs develop, making rapid changes biologically. New hormones that develop sexual instincts influence behaviour. Rousseau said: "We are born twice, the first time a member of a race, and the second time a member of the sex."
6. Girls average taller than boys at 12 and 13, slightly taller at 14, less at 15 and 2 inches shorter at 16.

MENTAL CHARACTERISTICS: (10-12)

1. Pre-adolescence is the golden age of memory - the mind is like wax for receptiveness and like bronze for retentiveness. The pre-adolescent learns rapidly and can memorise easily.
2. The youth at this age are alert, and very eager to investigate and learn. They like to take things apart and see how they are made. They like to build models.
3. They are lovers of stories and good books, and usually like to read.
4. They have a real interest in collecting. Some educators estimate that 90% of all children of this age collect one thing or another. At these years they may be gathering four or five different collections simultaneously. This is an excellent time for studying AY Honors.

5. This is not the age for specialisation, but the Pathfinder Club should open up many avenues of interest to the club members. Since new interests are vital to this age, a three-month program on one craft or honor study is sufficient.

MENTAL CHARACTERISTICS: (13-15)

1. Youth is alert, but subject to day-dreaming periods.
2. Youth learns quickly.
3. Boys have keen interest in scientific data, and girls become more interested in homemaking.

SOCIAL CHARACTERISTICS: (10-12)

1. A Pathfinder of the pre-adolescent age likes secret codes and adventure.
2. He is learning teamwork, but retains an independent spirit.
3. Wanderlust is a natural impulse of this age, not a moral delinquency. It has been called the "Big Injun" age, because in so many ways its representatives imitate the out-of-door life of the Indians.
4. This is an age of great hero worship and great credulity.
5. Interest in the opposite sex is minimal; boys prefer to be by themselves and girls choose their own "sets".

SOCIAL CHARACTERISTICS: (13-15)

1. This is an age of loyalty to gangs, with a fear of being different from the group. He seeks the approval of the group for all activities.
2. He seeks more individual freedom with a new discernment of the inward qualities of individuals. Weigle remarks: "His vision penetrates the outward act and catches the spirit within a man. He begins to discern inward qualities and to feel the intrinsic worth of truth, faith and self-sacrifice. He is full of ambitions and makes plans for the future."
3. Money-making often grips youth of this age, resulting in a desire to drop out of school.
4. There is frequent change of mood. One time activity is manifested, while another time, apathy. In the morning the early adolescent may be generous in his impulses, while in the afternoon he may seem greedy. One hour he is astonishingly self-conceited, and another quite timid.
5. These eccentricities manifest themselves in many ways:
  - (a) Strong likes and dislikes in foods; certain favourite foods are used in excess; the corner drugstore fountain.
  - (b) Great love for athletics, with a tendency to overdo.
  - (c) A crude sense of humour; girls tend to giggle.

6. Those of this age group have an attraction for the opposite sex. This is a dangerous age for sexual and social temptations, as the youth is not prepared for individual courtship. Group activities should be sponsored for those of this age. Careful chaperonage must be provided on Pathfinder field trips, camporees, etc.

#### SPIRITUAL CHARACTERISTICS (10-13)

1. This is an age of keen interest in spiritual things and in the work of the church.
2. This is the peak age of baptism (12).
3. The Pathfinder at this age likes share your faith activities and delights in award pins, ribbons etc.
4. The quality of credulity makes this an easy age to instruct in religion.

#### SPIRITUAL CHARACTERISTICS (13-15)

1. The interest in spiritual things wanes slightly at this age, but the youth is influenced by the attitudes of the group he is with.
2. Thirteen is the age when the second largest number of youth are baptised into our church.
3. This is an age when choice of one's lifework is often determined. The importance of holding before these youth their destiny in finishing the work of the gospel is thus apparent.
4. There is less tendency for this age group to demonstrate their feelings on spiritual matters or convictions.
5. There are often conflicts with conscience.

#### 4. BASIS OF DECISION MAKING (30 mins)

- (a) Factors influencing spiritual decisions
- (b) Relevance of Kolberg's theory of moral development as it relates to spiritual decisions of 10-15 year olds.
- (c) Steps in nurturing and developing a Pathfinders spirituality.

#### OBJECTIVE

To analyse the basis of decision making of a growing 10-15 year old in order to find the best way to influence the Pathfinder spiritually.

5. BAPTISM (30 mins.)

(a) Attitudes toward baptism by:

- i. The church
- ii. The pastor
- iii. The parents
- iv. The Pathfinder.

OBJECTIVE

To allow the participant to give study to the various attitudes to Baptism, in order to

- i. discover its proper perspective,
- ii. discover the best ways to present the teaching to the Pathfinders so that they see it as a relevant and desirable step.

6. DETERMINING AND DEVELOPING SPIRITUAL GIFTS IN PATHFINDERS (50 mins.)

- (a) Doctrine of spiritual gifts.
- (b) Recognition of individual gifts.
- (c) Necessity of outreach tailored to individual talents and capabilities.
- (d) How to design outreach to individual need.

OBJECTIVE

To help the participant to determine the spiritual gifts of their Pathfinders and assist in providing creative ways to utilise those gifts in outreach.

TEACHING RESOURCE

Refer seminar notes - Church & Community Ministry  
PLA - Spiritual Gifts.  
Inventory of Spiritual Gifts - Church Ministries Department.

7. INVOLVING PATHFINDERS IN OUTREACH (20 mins)

- (a) Purpose and Motivation.
- (b) Involvement - a necessity for spiritual growth.
- (c) Relevancy of both the type of involvement and outreach to the individual.

OBJECTIVE

To ensure that the participant fully understands the reason and motivation for a Pathfinders personal involvement in witnessing.

## Church and Community Service cont.

8. TRAINING AND RESOURCES (180 mins)

- (a) Community Ministry - Types of outreach activities (40 mins)
- (b) Training Session - Junior Voice of Youth (120 mins)
  - i. What is a Junior Voice of Youth.
  - ii. Materials available.
  - iii. Before it starts - countdown to success
  - iv. The meetings.
  - v. Follow-up.
- (c) Materials and Resources for outreach (20 mins)

OBJECTIVE

To provide the participant with specific training to conduct a Junior Voice of Youth as well as providing information for other types of outreach activities.

TEACHING RESOURCE

A.P.S.M. 149 - 155

Voice of Youth Guide Book - Local Conference Youth Ministries

Junior Voice of Youth Manual - Local Conference Youth Ministries.

9. OUTREACH PLANNING AND ORGANISATION

- (a) Within the club.
- (b) Co-operating with
  - i. The church
  - ii. The pastor
  - iii. The conference.

OBJECTIVE

To give the participant step by step planning guidelines for smooth and successful operation of outreach activities.

EVALUATION

On completion of this seminar the relevant details in the Pathfinder Leader's Record Book are to be filled in and signed by the Conference Youth Ministries personnel.

## CREATIVITY

### REQUIREMENT 2

Drama needs no defence with youth who - via television plays and motion pictures, as well as stage - are often turned on by this magnetic medium. In Christian congregations it is generally youth who sense the values of dramatising things, who will innovate with drama in worship when their parents are content to listen passively to the pastor and sing the same old hymns.

So drama doesn't need to be sold to youth, but it will be helpful to review some of its values for them:

1. Drama is an acting out of human behaviour and attitudes. We may learn about human life through watching this acting out or doing it ourselves.
2. By acting, one can identify with another human being in a direct way and get inside the skin of that character. Acting affords the opportunity to "try on" behaviours that one wouldn't do in real life, without the risks of the real-life situation.
3. Drama helps individuals develop creativity. Youth, especially if they write some of their own plays and sketches, will find this sort of creative process to be a mind-stretching thing.
4. Finally, drama is a meaningful, powerful way to make a statement about God, Christ, faith, and their relation to twentieth-century life. Many plays are biblically based; however, a play doesn't have to have a biblical reference or even contain the name of Jesus Christ to have a spiritual effect.

### Selecting a Play

Whoever selects your play should consider these issues:

1. Occasion and Audience:  
When will it be presented - Divine Service, Sabbath School, Saturday evening Sacred Concert, Campout, Hospital visitation, Childrens Home.
2. Available Personnel:  
How many potential actors do you have; how much experience have they had; and what is the male-female ratio? you will find that some plays are too difficult for amateurs with little experience and that others require too large a cast.
3. Available Equipment  
This refers to the stage or auditorium in which you will perform and also to props and costumes. Many readings and plays can be given on a bare platform without any equipment, but others may demand special lighting effects or something else which is beyond your ability to provide. Plays with complicated scene changes and special effects cannot normally be performed in churches.



### Puppets Attract Attention to the Gospel

By Mary Lou Serratt  
Church Recreation Magazine.

How will a world conditioned to noise and confusion hear the still, small voice of God? He will speak, but we first must call attention to his good news. Puppets are a tool to do that. It is hard to analyse, but pop up a puppet and you find an instant audience.

Where can a puppet be effective? Anywhere a group of people exists, there is an opportunity for witnessing. Fairs, rodeos, parades, resort areas, parks and traveller's rest stops each bring the world to you! The people may be young or old, lonely or happy, polite or gruff. They are almost always glad to accept a cup of cold water, a place to relax, and free entertainment. Lovable, laughable puppets speak to them through happy tunes and comical dialogue, quickly leading to a pointed spiritual truth. Sinbad, the skunk, may say "You know, God loves even the stinkers!" That leads to a discussion of God's love and His plan for all (John 3:16).

Convalescent and retirement homes, hospitals, and correctional institutions are eager for entertainment. People may come to see the puppets from sheer boredom, then be thrilled as songs and skits remind them of God's care and power.

Shopping malls, laundromats, mobile home parks, and your own church may utilise puppet ministry. Parents welcome planned supervision for their children as they shop or do the wash. Mobile home parks and apartment complexes offer eager viewers for entertainment. Many church organisations welcome the fresh enthusiasm of puppets.

That's the WHERE...now for the HOW: be creative and practical. A thirty-minute musical would be great for a worship service in the park or a special program at an institution. Most of the time, however, you cater to people on-the-go. A program made up of short skits, songs, and Bible-learning activity is great for fair booths, malls, and other mobile situations. This type of program may last twenty minutes, then be repeated after a break. Those who watch for even a few minutes will have some truth planted for use by the Holy Spirit. Even those walking by the area may find themselves humming along to "Jesus Loves Me".

Pocket puppets are most effective when used by clowns along parade routes and in room-to-room visits in hospitals and convalescent homes. What a thrill when a puppet pops up beside you and tells you about a puppet show in the park! The clown gives out invitations and Scripture pamphlets, along with a smiling face sticker as the puppet calls, "Good-bye - Remember God loves you!" Even adults along the way scramble for their cameras and gladly accept the Scripture pamphlets. Often they ask if this is free, offering an opportunity to share about the greatest gift of all, God's gift of life.

## Creativity cont.

Puppets also may be used to announce a coming revival. They help teach Scripture verses in Backyard Bible Clubs. They train children about the meaning of worship on bus routes. Practical application of Bible stories and spiritual truths can be shared with humour and impact.

People listen to puppets. That's a big responsibility! Important guidelines include:

1. Be portable and flexible; use what you have where you are.
2. Check on policies and restrictions; don't abuse opportunities.
3. Be consistent and sound in teachings.
4. Plant a bit of truth; don't just entertain.
5. Be sensitive to needs of those watching; a brief encounter may be a life-changing situation for an observer.
6. Provide follow-up information; don't just stress the new life and neglect sharing how to find it. Make a list of local churches for handouts.

Puppets attract attention. They are useful in many settings, using a variety of methods. In 1 Cor. 9:22 we read "So I become all things to all men, that I may save some of them by whatever means possible" (GNB). Would Paul choose to be a puppeteer today? We can't be sure. However we do know that God is blessing and using the puppet ministry.

Learning to be a friend is also part of our personal ministry. We want to be able to share in sorrow or loneliness as well as joy and happiness. Allowing our puppeteers to have a share time and prayer in a friendship circle at the close of each rehearsal and prior to each performance invites the group to grow together as each person shares personal concerns. Learning to be a friend who affirms and supports is a life-long skill developed by many puppeteers.

Our puppeteers perform for many types of people; we perform for large and small groups. As leader, we sincerely hope our puppeteers can grow in Christian maturity by relating to their fellow man.

Our ultimate goal is that each youth will develop the ability to share Christ on a personal level. We are reminded of the Great Commission from Matthew, "Go ye therefore and teach all nations, baptising them in the name of the Father; and of the Son, and of the Holy Ghost." (Matt 28:19 KJV). Puppeteers learn to share and to care - becoming doers of the Word. After all, that's what it's all about.

75 THINGS TO DO IN YOUR PATHFINDER CLUB THIS YEAR

1. Pathfinder led worship services.
2. Develop a puppet ministry.
3. Adopt a grandparent in your own church.
4. If you're a rural church host a weekend for a city church, and if you're a city church, host a rural church for a weekend.
5. Have a "Carnival for Christ".
6. Form a Bible drama group to perform in church.
7. Hay ride.
8. Host a district youth rally.
9. Attend an event or go to worship service of another faith.
10. Put together a talent show.
11. Have a "Hike for World Hunger".
12. Go on a camping retreat.
13. Have a youth leadership training lab.
14. Organise a picnic; invite the whole congregation.
15. Sponsor special seminars: death and dying, human sexuality, teenage alcoholics, family relationships, the occult, liberation.
16. Challenge the adults to a cricket match, basketball or volleyball.
17. Hold a marathon.
18. Put together a youth contemporary music group; use it in worship.
19. Offer to lead an adult Sabbath School class on the topic of youth.
20. Sponsor an overseas foster child.
21. Pathfinder reunion: invite all former Pathfinders and staff (that will be most of the congregation).
22. Bonfire communion service.
23. Create a game show.
24. Have an olympics, "anything goes" night.
25. Visit Avondale College/ or SHF factory.
26. Create a Bible mural for your church.
27. Role playing.
28. Arts and Crafts projects.
29. Write an article for your church paper on what your group is doing.
30. Hold a 24-hour prayer vigil.
31. Sports activities.
32. Recall Reformation Day..find someone to be Martin Luther and go to it.
33. Prayer chain.
34. Make kites and fly them.
35. Creative Bible studies.

36. Sing-a-longs.
37. Film festival.
38. Walk-a-thon; Bike-a-thon; Swim-a-thon.
39. Hold a birthday party for the residents of a nursing home.
40. Canoe trips.
41. Back -packing.
42. Have a frisbee tournament.
43. Have a short worship and breakfast before school (you'll need to rise and shine early!)
44. Roller-skating, ice skating, sledding, skiing, swimming.
45. Sponsor a field day; plan games for participation of youth and adults; and provide refreshments.
46. Raise money to help build or repair a school in a developing country.
47. Visit the night people at work; a police station, fire department, newspaper, hospital emergency room, bakery, all-night restaurant. Conclude with breakfast.
48. Popcorn party.
49. Write a song/motto for your group; share it.
50. Create a youth group symbol, silk-screen in onto T-shirts for all your members, and wear them at youth gatherings.
51. Car wash.
52. Road rallies.
53. Change that storage room into a youth room, and paint and decorate it.
54. Offer your services in a flood-ravaged area.
55. Sign up for a workcamp.
56. Plan a workshop service centred around the early persecuted Christians.
57. Create a slide presentation on Pathfinder activities to share with the congregation.
58. Scavenger hunt.
59. Bring in speakers.
60. Have a back-off: the guys vs the girls.
61. Hold a Senior Citizens Banquet - Senior Citizen Prom Night.
62. Group building games and exercises.
63. Progressive dinner.
64. Have a Pathfinder adult combined mini-retreat for an afternoon, focus on communications.

65. Attend your church conference.
66. Find out what goes on beyond your own church.
67. Publish a youth newsletter in your church.
68. Simulation games and values clarification.
69. Invite a different ethnic group to share their culture.
70. Pen-pals with other churches around the country to share ideas.
71. Field trips: state prisons, mental hospitals, drug rehabilitation centre, local food programs.
72. Visit the sick and shut-ins with a mini Share service.
73. Start a youth resource library.
74. Create a banner to present to the church.
75. Invite your Youth Leaders to dinner.

## OUTDOOR EDUCATION

### A. NATURE AND CONSERVATION

#### RESOURCE

1. A.Y. Honor requirements - APSM 139.
2. Source material in Outdoor & Camping - M. Guide Basics, PLA, and Options
3. Wild Food - Cribb
4. Audio Visual - Wild Food and Wild Medicine - E. White
5. Book on Nature Displays and Presentation. George Hougay - Aust.Nat. Museum, Sydney.

### B. EXPEDITION

#### RESOURCE

1. TRM-T p. 359-364
2. Some material on Camping & Outdoor Basic Unit and PLA
3. Australian Wilderness Skills - Robert Rankin
4. Magazines such as "Wild" "Outdoors".

### C. ORIENTEERING

#### RESOURCE

1. Map and Compass Fundamentals of Orienteering Tony Martin and David Lotty.
2. Australian Wilderness Skills - Robert Rankin.
3. How to Conduct an Orienteering Event - Source material PLA Options.

### D. SEARCH AND RESCUE

#### RESOURCE

1. Aust. Wilderness Skills - Robert Rankin.
2. Stay Alive - 3rd Edition by Nayruce Dunberry. (Aust. Comm. Govt.Printer)
3. "Bushwalking and Mountain Craft Leadership" Department of Sport and Recreation, Vic.
4. Source Material - M. Guide Basic PLA.

## RECREATION

### 1. PHILOSOPHY OF RECREATION (150 mins)

#### (A) Recreation and Competition (30 mins.)

The following guidelines were adapted by the South Pacific Division from guidelines prepared by the General Conference for the use of school administrators and teachers in planning and organising school activities which may lead to elements of competition not conducive to the best development of the individual.

#### GUIDELINES FOR CARRYING ON ACTIVITIES THAT MAY CONTAIN ELEMENTS OF COMPETITION

#### 1. A PERSPECTIVE AND ANALYSIS:

##### a) INTRODUCTION

The Seventh-day Adventist Church and its various organisations in their concern about competition and rivalry in their many activities, wish to clarify their position and to recommend certain guidelines for activities which may involve competition. These proposals are intended to give direction and guidance to individual members, churches, conferences and institutions of the church from the perspective of the Bible and the Spirit of Prophecy.

##### b) UNDERSTANDING OF COMPETITION AND RIVALRY

The Scriptures make it clear that a contentious and hostile attitude towards other people has its beginning in the mind and in the heart.

"... rivalry between man and man. This too is emptiness and chasing the wind." Eccl. 4:4 NEB.

"What causes conflicts and quarrels among you? Do they not spring from the aggressiveness of your bodily desires? You want something which you cannot have, and so you are bent on murder; you are envious, and cannot attain your ambition, and so you quarrel and fight." James 4:1,2 NEB.

"But if you are harbouring bitter jealousy and selfish ambition in your hearts (if your heart is full of rivalry - J B Phillips), consider whether your claims are not false, and a defiance of the truth". James 3:14 NEB.

"For with jealousy and ambition (rivalry - J B Phillips) come disorder and evil of every kind". James 3:16 NEB. Recognising that "as a man thinketh in his heart, so is he," any activity which encourages unchristian competition or rivalry will one day bear a harvest in a contentious and abrasive disposition.

The Christian finds a higher motivation for his desire for excellence.

## Philosophy of Recreation cont.

"Whatever you are doing, put your whole heart into it, as if you were doing it for the Lord and not for men, knowing that there is a Master who will give you your heritage as a reward for your service." Col. 3:23 NEB.

"Can you not see that while there is jealousy and strife among you, you are living on the purely human level of your lower nature?" 1 Cor. 3:3 NEB.

"I fear ... I may perhaps find you different from what I wish you to be ... I fear I may find quarelling and jealousy and personal rivalries." 2 Cor. 12:20 NEB.

"There must be no room for rivalry among you." Phil. 2:3 NEB.

"Those who are governed by selfish ambition." Rom. 2:8 NEB.

When Christ is the centre of the life of the individual and ruling in His church, unchristian ambition and partisan rivalry will not appear.

Those responsible for planning school, youth groups, or church activities should bear in mind the scriptural admonition of avoiding sowing seeds which engender rivalry between individuals, for a harvest of selfish dispositions will result.

"The wise are peacemakers who go on quietly sowing for a harvest of righteousness - in other people and in themselves." James 3:13 J B Phillips.

Webster's Third New International Dictionary (1971) defines the word rivalry as the striving "to gain some object in opposition to", "to strive to equal or excel", and a statement, "excitable subjects are prone to overstimulation through rivalry". Definitions of competition come quite close to this: "To seek or strive for something for which others are also contending," may indicate simply the fact of "struggle to win out over others," and "may suggest vigorous striving and struggling against an equal or stronger adversary".

Selfish rivalry is not God's plan. "Not consolidation, not rivalry or criticism, but co-operations, is God's plan for His institutions." 7T, p 174.

"When the labourers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle." 1 SM, p 175.

The Scriptures (Matt. 25:14-30) reveal that all people have talents, some more, some less. God expects faithfulness in service regardless of talents or pay (Matt. 20:1-6). Even though talents are distributed differently, God expects us to



## Philosophy of Recreation cont.

develop what we have to the best of our ability, and we will be given responsibility according to our faithfulness.

### GOD'S PLAN FOR HIS WORK:

God's plan of salvation is open to all, based on the gift of His grace and man's willing response to it. Therefore, programs and activities planned and carried out by churches, institutions, departments and conferences should incorporate only principles which are included in this plan of salvation. Learning experiences in the school youth activities, the various campaigns and numerous other church-related activities should each provide success opportunities for every individual.

"Character-building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now ... Never before were young men and young women confronted by perils so great as confront them today..."

"God's plan of life has a place for every human being. Each is to improve his talents to the utmost and faithfulness in doing this, be the gifts few or many, entitles one to honour. In God's plan there is no place for selfish rivalry. Those who "measure themselves by themselves, and compare themselves among themselves are not wise." 2 Cor. 12:12. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4:11. It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:23,23. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil." Ed. pp 225-226.

### A BETTER WAY

The ideal is co-operation and unity in God's church, as illustrated in 1 Cor. 12:12-31, where the parts of the church, as symbolised by the parts of the body, work together for the good of the whole.

"As it is, there are many parts, yet one body. The eye cannot say to the hand, "I have no need for you," nor again the the head to the feet, "I have no need for you." On the contrary, the parts of the body which seem to be weaker and indispensable, and those parts of the body which we think less honourable we invest with the greater honour, and our unrepresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so adjusted the body, giving the greater honour to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ and individually members of it." 1 Cor 12:20-27 RSV.

There is sympathetic co-operation; there is no rivalry.

c) PURPOSES AND GOALS FOR CHURCH ACTIVITIES:

All the programs and activities of the church should contribute to, rather than inhibit, the development of Christlike character and effective witnessing. They should foster the attainment of the following:

1. The full development of Christian love and unselfish consideration of others. 1 Cor. 13.
2. The deepening and utilisation of "the great motive powers of the soul ... faith, hope, and love." Ed p 192.
3. Mutual respect and fellowship among believers, as illustrated by the apostle Paul in his figure of the church body as a unit.
4. Emancipation from selfish rivalry and the development of the higher experience of co-operative endeavour.  
Ellen G White states:

"There is in his (man's) nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?"  
Ed. p 29.

5. The development of a healthy body and a liberated mind and spirit. James 2:12.
6. Provision for, and implementation of, wholesome social relationships.
7. Inspiration for, and direction toward the acceptable worship of God.
8. The encouragement of individuals to work toward the highest and best of which they are capable in all worthy pursuits.
9. Activation of the enormous human resources of the church for soul-winning.

d) IMPLEMENTATION IN SPECIFIC SITUATIONS:

In keeping with the foregoing statements of purpose, the following guidelines are recommended to minimise the use of rivalrous competition as a motivational tool within the church:

Any activities which frustrate these basic goals should be rejected.

## Philosophy of Recreation cont.

1. Exposure to commercialised, highly competitive activities should be discouraged.
2. Satisfying alternative activities which avoid unwholesome competitive involvement should be sought.
3. In development of incentives for individual action, participation and personal advancement in the work of the church, the program should be so structured that individuals will relate to a standard of performance rather than to a system which involves inter-personal, inter-church and inter-institutional rivalry.
4. While giving recognition to the efforts or achievements of individuals or groups, it is important that it should be done in such a manner as to give God the glory for the success of the endeavour rather than to foster glorification of individuals.
5. The program or activity should be arranged to provide some level of success for every individual, helping to preserve his individuality, identity and personality and constant dependence on God. Each participant should receive some degree of recognition. Any such recognition should avoid extravagance and extreme differences.
6. In recognising achievement, consideration should be given to improving the recipient's efficiency and effectiveness in the work of the Lord.
7. Statistical reporting involving growth in membership and financial matters should be used to encourage good works and not as tools expressive of rivalrous attitudes which are created to facilitate the efficiency of organisations.
8. Grading systems should reflect the personal growth and development of the individual student and his mastery of the essential requirements of his discipline rather than his relative standing among his peers.
9. Any activity that restricts potential success to the few should:
  - a) Be discontinued
  - b) Be limited to temporary combinations in recreational settings, or
  - c) Be used as necessary aids to help identify basic skills needed for entry into a particular profession, e.g. aptitude tests or requirements for entrance to a professional school.
10. The construction and the expansion of church buildings and institutional plants should be for the purposes of need and function, with due consideration for good taste, aesthetic requirements and simplicity of architectural

## Philosophy of Recreation cont.

beauty. All attempts to erect buildings which will excel or rival buildings of sister institutions and conferences should be considered as incompatible with Seventh-day Adventist ideals.

"Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendour. We shall gain the victory, not by erecting massive buildings, in rivalry, ... but by cherishing a Christlike spirit - a spirit of meekness and lowliness. 7T, p 100.

11. Since rivalry and many selfish attitudes can originate in the home, it is imperative that parents cultivate in their children attitudes which will avoid a pattern of selfish rivalry in later life.

### d) EXAMPLES OF APPLICATION:

Standards of achievement and the pressures resulting therefrom should not be confused with competitive rivalry, and it is recognised that in all areas of church activity there may be standards of achievement set by organisations and controlling committees.

The above guidelines should be applied to all the activities and programs of the church, conferences and institutions, such as the following:

1. campaigns
2. contests: college bowl, Pathfinder, oratorical, Bible quiz, debates
3. recreation, including athletic programs.
4. grading systems
5. scholarships, academic honours
6. striving after position
7. design, style and dimensions of buildings
8. achieving church goals

### e) GENERAL OBSERVATIONS:

Since enlightened leadership is essential in implementing and controlling motivational programs the following observations are appropos:

## Philosophy of Recreation cont.

1. Leadership: In selecting leaders for church programs the following qualifications should be emphasized:
  - a) Spirituality, dedication, experience and ability to organise.
  - b) The capability of commanding the respect of students and other leaders and maintaining proper authority and discipline.
  - c) Commitment to the purposes and goals stated in this outline.
  - d) The ability to challenge and inspire participants to take part enthusiastically in realising the goals projected herein.
  - e) Knowledge about activities in which they are involved and of the implications thereof - physical, mental, spiritual and social.
2. Safeguards and Controls: Experience has demonstrated the necessity of establishing adequate safeguards and controls in church activity. Implementation includes the following:
  - a) Obtaining and using acceptable equipment and facilities with all appropriate safety precautions.
  - b) Planning for the transportation of church groups under the guidance and direction of responsible adults.
  - c) Respecting the Sabbath by refraining from travel related to secular activities and, so far as possible, religious activities.
  - d) Securing sufficient insurance protection for participants and equipment, including transportation.
  - e) Safeguarding the health and safety of touring groups by refraining, as far as possible, from night-time, irregular meals and poor housing arrangements.

### f) CONCLUSION:

Since the work of education and redemption are one, the following statement has broad application to programs and activities within the church:

"Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory and for the uplifting of our fellow men. And in this employment is found its purest, noblest, and happiest exercise."

"Were this principle given the attention which its importance demands, there would be a radical change in some of the

## Philosophy of Recreation cont.

current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavour to awaken the love for goodness and truth and beauty, - to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfil the purpose of the Creator and to receive His likeness." PP. p 595.

It is recognised that in many educational systems, promotion from one level of education to another is based on scoring high marks in competitive examinations. Admission to professional and graduate schools, necessary in preparation for certain vocations, is granted to those who excel above their peers in such examinations or by the achievement of high grades in classes. Also, success in many crowded vocations can be achieved only by performing at a higher level than others. Although some aspects of competition are a part of life, the genuine Christian will minimise this as much as possible. It is hoped that the guidelines herein stated will be helpful in eradicating the selfish rivalry or unwholesome competition which is detrimental to the development of the Christian character.

## 2. ORGANISED PHYSICAL ACTIVITIES:

### a) INTRODUCTION

"In this age, life has become artificial, and men have degenerated. While we may not return fully to the simple habits of those early times, we may learn from them lessons that will make our seasons of recreation what the name implies - seasons of true upbuilding for body and mind and soul." Ed. p 211.

This striking statement, written at the turn of the century when life was less complex, has even more significance to our generation. Life is vastly different from what it was then - when most people, including children, spent their waking hours in hard physical labour. The future holds even more drastic changes. Many changes already have adversely affected physical habits. The following are just a few:

1. The shift from a rural to an urban society.
2. The decrease in occupations demanding physical activity.
3. Multiplying tensions.
4. Increasing domination of leisure time by sedentary entertainment such as radio, television and movies.

### b) A BALANCED-APPROACH:

Seventh-day adventists believe that man is an integrated being whose physical, mental, spiritual and social needs are inter-

## Philosophy of Recreation cont.

related. They are concerned with the total development of each individual, feeling that every person needs consistent and appropriately planned physical exercise. To meet this need, at the turn of the century, Seventh-day Adventist institutions, generally located in rural areas, offered ample opportunities for physical labour. Today institutions operate in ever more crowded environs with shrinking opportunities for useful work as a means of recreation. To compensate for these changes, a carefully balanced approach to physical activities must be encouraged in our schools, churches and other institutions, while positive emphasis is given to the benefits of spiritual service to others.

This approach to physical, mental, spiritual and social development has been and may be promoted through such activities as the following:

1. Outdoor recreation and nature activities - swimming, cycling, horsemanship, skiing, canoeing, gymnastics, gardening, hiking, camping, rock collecting, scuba diving, speleology and other inexpensive recreations.
2. Avocations - ceramics, rock cutting, auto mechanics, agriculture, woodwork, leathercraft, sculpturing, photography.
3. Formally organised and properly directed intramural programs involving rotating participation of team members.

Intramural means "within the walls", and such activities are confined to and among individuals of each specific church, school, or institution. When properly conducted, they will develop character, physical fitness and wholesome group interaction. Inspiration emphasises that "recreation, when true to its name, re-creation, tends to strengthen and build up." (Ed. p 207). It will not foster selfishness, rivalry, hostility, strife, love of pleasure, or unwholesome excitement. Effective leadership will take the responsibility for achieving these objectives.

In any church or school situation involving organised physical activities, the results can be beneficial if these ideals prevail: co-operativeness, helpfulness, selflessness, a cordial spirit, playing for enjoyment rather than only to win, and observing the rules in spirit and not merely in letter.

Christian athletics should teach the individual "how to compete" rather than to be "competitive". "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Any activity involving competition should be conducted in a way that will reinforce the Christian principles which should guide all human relationships.

Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of schoolwork; but the interruption will prove no real hindrance. In the

## Philosophy of Recreation cont.

invigoration of mind and body, the fostering of an unselfish spirit, and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundredfold. A blessed outlet will be afforded for that restless energy which is so often a source of danger to the young. As a safeguard against evil, the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline." Ed. p 213.

c) OBJECTIVES OF PHYSICAL ACTIVITIES:

1. To improve the physical development and the body functions of the participant.
2. To develop the individual's neuromuscular control in the fundamental movements, overall body mechanics and basic skill in activities deemed of value by Seventh-day Adventists.
3. To eliminate defects that can be corrected and improve the general physical condition of the person, insofar as these may be influenced by a properly designed exercise program.
4. To achieve mental and intellectual development by the use of strategy, decision under pressure and organisation of thought necessary to function successfully.
5. To develop the personality to include self-discipline, self-reliance, emotional control, respect for the rights of others and moral and ethical conduct based on Christian ideals.
6. To provide proper physical experiences and proper recognition of achievement that will contribute to self-discovery, emotional stability and co-operative social relationships.
7. To develop the spiritual qualities and social traits that make up a good citizen, with Christian morals and ethics to guide in human relationships.
8. To develop recreational skills that have a beneficial function as activities for leisure time throughout life.
9. To develop safety skills that will increase the individual's capacity for protecting himself and assisting others in daily activities and in emergencies.
10. To develop an awareness of the aesthetic values inherent in physical and recreational activities.
11. To promote a love for nature and the out-of-doors, and a realisation of the contributions they can make toward living a happier, more abundant life.



## Philosophy of Recreation cont.

12. To aid in the development of a philosophy of life that includes proper attitudes and practices in regard to the care of one's body.

### d) INTER-ORGANISATIONAL SPORTS:

Among the reasons Seventh-day Adventists oppose an organised program of inter-school athletics for their schools (or inter-organisational sports for other Adventist institutions or churches) are the following:

1. Additional concentration of effort and attention may be necessary by the personnel directing the activities of the institution.
2. Personnel directing inter-organisational activity must concentrate their effort and attention on a few, generally the ones who need activity the least.
3. Facilities of the school are monopolised by a few.
4. Educational outcomes may become secondary to the emphasis on winning and the tendency to use the activities as public entertainment and for publicity.
5. Seventh-day Adventist objectives can be achieved more effectively through other approaches.
6. The inherent hazards of competitive rivalry, against which inspiration has cautioned, are exaggerated in inter-organisational events.

### e) RECOMMENDATIONS:

To retain the wholesome benefits that may be derived from an organised program of physical activities, the following recommendations are made:

1. That the reporting of games, participants and results be de-emphasized in campus or church publications.
2. That to avoid excesses in team and crowd reaction and to ensure a wholesome spirit of participation, qualified officials be in charge.
3. That participant and spectator orientation to the philosophy and objectives stated herein be a requisite to organised physical activities. Organised cheering and a carnival spirit are inconsistent with these objectives.
4. That team participants be rotated to de-emphasise rivalry.

## Philosophy of Recreation cont.

5. That directors of physical activities be alert to the participants' needs of a balanced program, which shall include recreation from sources other than sport.
6. That care be taken to provide adequate equipment and facilities in the interest of health and safety.
7. That an appropriate classification of participants be established on such factors as physical size, age and skills, but that provision be made to include all who wish to participate.
8. That a committee of representative leaders and participants be established to plan and control organised physical activities in any church, school or institution where these are used.
9. That if a group of churches, other institutions or independent groups organise for joint recreational activities, leadership at the next higher level of the church organisation be represented in an advisory committee; and that members of teams be chosen from a cross section of the total organisation in harmony with the guidelines previously outlined.
10. That churches discourage independent groups organising for a series of competitive activities.

f) CONCLUSION:

Organised physical activities, when properly conducted, are recognised as a legitimate means of meeting recreational needs. Seventh-day Adventists should also be encouraged to enjoy the recreational benefits of missionary endeavours, vocational pursuits, agricultural and industrial activities - all, indeed, recreation resulting in practical skills and long-range rewards.

ADDITIONAL RESOURCE - See manual appendix

"E G White and Competitive Sports"

Recreation cont.

## 2. RECREATION AND OUTREACH (45 mins)

Recreation provides a wonderful opportunity for us to reach out to our non-Adventist friends, neighbours and work-mates and to influence them for Christ.

While many of our youth would hesitate to invite friends to a religious meeting they may feel quite at ease to encourage their friends to attend a car rally, social evening, a tennis match, a photographic club or other social activity of the church.

The non-Adventist friends are also more likely to attend a recreational activity of the church as they would not feel threatened or embarrassed.

In this avenue of recreation as an outreach activity we can learn much from the Latter Day Saints, who win most of their youthful converts this way - mainly through basketball teams. We may not be able to use some of the activities they do but we certainly can use the principle.

Even a small church could start a table-tennis club (only need two young people) and they could invite a friend each and play doubles.

That may not sound much but when you think of the fact that even if each young person in this Division was to influence one person to Christ a year, then in 12 years we could personally reach every person in Australia for Christ.

"The example of Christ in linking Himself with the interest of humanity should be followed by all who preach His word, and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labour, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment." MYP, p 403.

"It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour." MYP, p 402.

"God has placed in us certain inherent desires. Among these is the desire for pleasure. God has designed that we should have pleasures. He wants us to be happy, but the greatest enjoyment in this life is found in loyally serving the Lord Jesus Christ and in having a good time doing good." Recreational Plans p 10.

## Recreation and Outreach cont.

"In God's plan for our lives there is time for soul-winning recreation, and as Adventist Youth, we must find it."

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour." Testimonies for the Church, Vol. 1, p 172.

### THANKSGIVING MISSIONARY BANQUET

Have your youth group pick three to five mission fields in various parts of the world. Form a banquet committee for each country chosen.

The work of the committee is to decorate a room in the church or a section of the school gym to represent that country. Get travel posters from travel bureaus and air lines, and make table decorations, etc. that represent that country.

Each committee corresponds with missionaries in that country and gathers letters, tapes, music, pictures and slides from the missionaries with whom they correspond. Get one or two good human interest stories from each country.

Someone else on each committee arranges for members of the church and youth to prepare food that is part of the culture of that country. e.g. India - curry, Japan - tempura, etc.

On the night of the banquet, invite the entire church. Have the youth of each committee dressed in a costume that relates to the country they represent. Have some youth (one or two) serve as MC and hostess of that particular room. Plan a 15-minute program from letters, tapes and music received in the earlier correspondence, and allow another 20-30 minutes for the eating of the food.

If you have three countries you would plan a three-course dinner, divide your group into three and rotate through the rooms with a little program and one course in each room. If you have five countries you'd do the same in five different areas.

Ask the adults to furnish the food.

At the close take up a mission thanksgiving offering and send the money to the missionaries you corresponded with as a special Christmas gift from your youth group to them. It would be nice to have a photographer take pictures in each room and send them to the missionaries, this would be a good time to feature them.

### SPRING BIBLE COSTUME PARTY

Here is an idea that can be done by your youth group only, or sponsored by your youth group as a family social activity.

Through your church bulletin, advertise this social activity at least two months prior to when it is planned, so that all your youth or

## Recreation and Outreach cont.

families will have time to decide what Bible characters they will represent, and gather and make the materials for their costumes.

Everyone comes to the party disguised as much as possible, or dressed in full costume, portraying some Biblical character.

When the guests assemble, give each one a number to pin on his costume. At a given time, after the group has had opportunity to mingle and examine each other's costumes, they all receive a sheet of paper with the numbers down the left-hand side and a blank space to write in the Bible name of who they think it is.

Allow 20 minutes or more for this identification process.

Then call the group together, have each person or family tell a short story about the person or thing he or she was representing and why they chose to come to the party as portrayed. As various characters are introduced, sing some Bible songs about them, e.g. "Only a boy named David", "Zacchaeus was a little man", etc.

After the group has been identified, divide them into groups of six to ten people and have each group plan a skit which teaches a Biblical concept, giving time for each group to perform.

From the skits and concepts choose two or three that the whole group votes to be shared with the entire church congregation at a future church service, or at a children's hospital ward or nursing home, etc.

Refreshments should be Bible foods, such as, grapes, nuts, lentil soup, etc.

Have several polaroid cameras on hand, so that the youth can have opportunity to get some pictures of various people in costume.

From the pictures taken, design a collage with Bible texts that could be put on display in the church foyer.

If you choose, you can charge a \$1.00 per person admission or \$3.00 per family, and close the evening by showing a Bible film. <sup>47</sup>

<sup>47</sup> Pages 139-140, selected from AIDS to the Successful Youth Ministry in the Local Church, produced by Paul M De Booy, Pacific Union Conference Youth Department.

Recreation cont.

### 3. RECREATION AND THE SABBATH (45 mins)

#### a) THE ORIGIN OF THE SABBATH

Gen. 2:1-3: "And God blessed the seventh day and made it holy, because on it He rested from all the work of creating that He had done."

This shows us three important things about the Sabbath.

- (1) It has three important components to make it complete.
  - i Blessed - happiness, joy, celebration (emotional and social refreshing).
  - ii Holy - for sacred use (Spiritual refreshing).
  - iii Rested - from normal routine (physical refreshment).
- (2) God rested and still does rest with man on Sabbath. It is therefore the time of richest fellowship between God and man.
- (3) It is only the day God made holy - the seventh day - that can be kept holy.

"The Sabbath is a golden clasp that unites God and His people. T6, p 351.

The Sabbath was the crowning creative act of God. He blessed the seventh day, sanctified it and made it holy. Then it was given to man by a loving God to be a rich spiritual blessing for him.

"Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy." T6, p 349.

#### b) THE PURPOSE OF THE SABBATH

Mark 2:27: "The Sabbath was made for man."

"Greek anthropos, literally, "a person" a general term meaning men, women and children. "Mankind" would reflect the meaning more accurately. The Sabbath was designed and ordained by a loving creator for the welfare of humanity." 5 Comm. 588.

So the Sabbath was given to mankind, not so much for his physical good but to remind him of his origin, of his dependence upon and obligation to his Creator.

It wasn't made for animals and creation. The flowers still grow, the animals pursue living, but man, an intelligent being, can worship. When we disregard the Sabbath we equate ourselves with brute creation.

## Recreation and the Sabbath cont.

"By thus straining at a gnat and swallowing a camel the Pharisees were continually employing the letter of man-made laws to destroy the spirit of the law of God. The Sabbath, designed originally to afford man an opportunity to know his Maker through a study of the things He had made, and to reflect upon His love and goodness, became, instead, a reminder of the selfish and arbitrary character of Pharisee and scribe. It effectively misrepresented the character of God, by picturing Him as a tyrant.

Nature declares the wisdom, power, and love of God, and it was to these things that the Sabbath was designed in the beginning to direct man's attention, lest man become so absorbed in his own activities that he forget the One who gave him his being and who constantly exerted divine power for his happiness and welfare. The problem some modern Christians find in determining what may or may not be appropriate as a Sabbath activity is readily solved once the purpose of the Sabbath is clearly in mind. Whatever draws us closer to God, helps us to understand better His will for us and His ways of dealing with us, and leads us to cooperate more effectively with Him in our own lives and in contributing to the happiness and well being of others - this is true Sabbath observance. 5 Comm, 587, 588.

Ex. 20:8-11: "For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."

The Sabbath was a memorial of God as Creator. This distinguishes God from all false gods.

Eze. 20:12,20: "Also I gave them my Sabbaths as a sign between us, so they would know that I the Lord made them holy. Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the Lord your God."

The Sabbath is the sign of man's allegiance to God as long as there are any upon earth to serve Him.

Exodus 31:13: "Say to the Israelites, You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so that you may know that I am the Lord, who makes you holy."

The Sabbath is a sign of God's re-creative power as well as His creative power.

Deut. 5:12-15: "And remember that you were slaves in Egypt, and that the Lord your God brought you out of there... therefore...observe the Sabbath day."

"The fourth commandment has a natural basis reaching back to creation (Gen. 2:1-3) it also has a moral basis in the Creator-

## Recreation and the Sabbath cont.

creature relationship. The primary purpose of the Sabbath as an institution is to safeguard that relationship. As physical health calls for a day of rest each week, so spiritual health requires the Sabbath for exercising the mind and heart in quest of God, that we may "feel after him, and find him." (Acts 17:27)

Every act of God on our behalf constitutes a reason why we should 'remember,' that is, to reflect upon, acknowledge, and appreciate this love and beneficent care. It is God's purpose that on the Sabbath day whatever interferes with the direct and personal fellowship between the creature and his Creator should be laid aside. The Sabbath is a day on which it is our happy privilege to become better acquainted with our Father in heaven, whom to know is life eternal (John 17:3). To know God is to love Him (see 1 John 4:8), to honour Him, and to appreciate the evidences of His paternal goodness (Rom. 1:21).

Their deliverance from Egypt constituted an additional reason why the Israelites should reverence the Sabbath, yet the very words of the fourth commandment itself point back to the origin of the Sabbath at creation (Ex. 20:8-11) as the reason for the command here to 'keep the Sabbath day to sanctify it.'

As literal Israel was delivered from the bondage of Egypt, so God's people today have been set free from the bondage of sin (Rom. 6:16-18). The Sabbath thus becomes for the Christian a memorial not only of creation but of the re-creation of the image of God in his own heart and mind (see Deut. 5:8). The Sabbath is thus a 'sign' of sanctification (Eze. 20:12) - of redemption as well as of creation." 1 Comm. 972.

c) GENERAL BIBLICAL PRINCIPLES

Ex. 20:8: "Remember..to keep it Holy."

You can only obey the fourth commandment by fulfilling the other nine. You can't keep the Sabbath holy unless you are holy, so we need the forgiveness of Christ and acceptance of God as the Sabbath begins.

The sabbath is a spiritual experience. We do not keep it to be saved but because we are saved - saved from the transgression of God's moral law that tells us what His will is for us on the seventh day. Because we love the Creator who made the Sabbath and told us to remember it, we will want to observe it in all the fulness of His grace within us. It will then be to us all that God desired it should be.

"In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ." Desire of Ages, p 283.

"Loyalty to our God results in a spiritual experience of complete obedience to His wishes. To legalistically refrain from



## General Biblical Principles cont.

work on the seventh day does not constitute true Sabbath observance. But if one has allowed his life to be captivated by the Master, saved by His grace and sanctified through His power, he will find the Sabbath a joy and delight. He will love it. All through the week he will anticipate the glorious 'opportunity for communion with Him, with nature, and with one another.' Education, p 251.

Mark 2:28: "The Son of God is Lord even of the Sabbath."

Ex. 20:10: "The Sabbath of the Lord thy God.

The Sabbath is God's day, not ours. He has given us six days to earn our livelihood and has reserved only one day for Himself.

"You must have higher views of God's claim upon you in regard to His holy day. Everything that can possibly be done on the six days which God has given to you, should be done. You should not rob God of one hour of holy time. Great blessing are promised to those who place a high estimate upon the Sabbath, and realise the obligations resting upon them in regard to its observance... When the Sabbath commences we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's." T2, p 702.

"He who gave us six days for our temporal work, has blessed and sanctified the seventh day and set it apart for Himself. On this day He will in a special manner bless all who consecrate themselves to His service. All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake; for are we not to meet with God and with Christ our Saviour? We may behold Him by faith. He is longing to refresh and bless every soul." T6, p 362.

Heb. 10:25: "Let us not give up meeting together... Let us encourage one another, and all the more as you see the day approaching."

The Sabbath is a day sanctified by God. That means that it is not only a holy day but a special day, a day set apart for us to celebrate life, love, and hope as we experience them in God. A day to participate in the joy of the Creator and His creation. A day to revel in the fellowship of the saints. A day to do good.

'The Sabbath...is not an interlude but the climax of living,' wrote Abraham Heschel (The Sabbath, p 14). But keeping this pinnacle of time from falling into a sleepy intermission between work weeks is not always a simple matter.

Celebrations mean getting together expressing the feelings we hold common.

The Lord knew all this. He knew we would be like Him. When He finished creating the world and filling it with good things,

## General Biblical Principles cont.

He couldn't just walk off. He announced a 24 hour celebration.

Sabbath is a day when we spend time with our family, show love to them and are loved by them. But the Sabbath is a day, not only for fellowship with our families and with our larger family, the church, but also with God. He has given us a special time when He can show us His love and we can demonstrate our love to Him.

Yes, we can love and be loved and in so doing we will be obeying His will as revealed in the fourth commandment. God simply asks us to refrain from anything that will subtract from that close relationship.

Ex. 20:9: "Six days you shall labour and do all your work."

God tells us six days we can do our own thing - our work, our pursuits, our pleasure.

Is. 58:13-14 (first phrase): "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honourable, and if you honour it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord."

Notice three things

- (a) doing as you please
- (b) going your own way
- (c) speaking idle words

The Hebrew word for (a), rendered in King James as 'pleasure' means 'self interest'.

What Isaiah is saying is that if we don't pursue self interest we will find joy in the Sabbath. He is helping us find real pleasure (joy), not taking it from us.

Is. 58:13: "If you call the Sabbath a delight..., then you will find joy in the Lord."

The Sabbath is to be called a delight, and can be such if we honour it by not 'going our own way,' but rather go the way of God. We should not 'do as we please' but rather what God pleases. And, he adds, that we should avoid 'idle words.' Isaiah's instruction is aimed at self-centredness on the Sabbath. Sabbath joy comes from making God the centre of the day.

Is. 53:6: "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all."

If we can keep self and self interest out of the Sabbath then we will know God and find real joy.

## General Biblical Principles cont.

Rom. 14:7: "For none of us lives to himself alone..."

Rom. 14:13: "Make up your mind not to put any stumbling-block or obstacle in your brother's way.

Rom. 13:9,10: "Love your neighbour as yourself. Love does no harm to its neighbour."

Here the Apostle Paul makes abundantly clear that we are our brother's keeper and that we have a responsibility to others to set a high standard of godly living so that we don't give cause for a brother to stumble. Influence and example are very important Biblical principles to be considered in the matter of Sabbath observance.

This principle helps us also to understand that something I may do in private on an individual basis would be out of place on a group or corporate basis.

d) BIBLICAL PRINCIPLES AS REVEALED IN CHRIST'S EXAMPLE

Luke 4:16: "He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read."

Worship of God and fellowship with the believers was a very important part of Sabbath to Jesus. Involvement with the church and its activities is plainly illustrated in the life of Christ.

Jesus, the Creator, kept the Sabbath while on this earth. Looking at how He celebrated the Sabbath is helpful in our understanding of Sabbath-keeping.

We know that Jesus took part in worship. He read the Scripture in public and He taught the people. He took delight in healing, much to the disgust of many of the church leaders and much to the delight of those who were 're-created' with new limbs or healed bodies on the day in memory of creation.

Jesus said that the Sabbath should be kept in a practical way; the Sabbath was made for man - to enjoy in fellowship with God; man was not made to be a servant of the Sabbath. He told the man at the Pool of Bethesda to do that which was necessary - to carry his bed-roll home. He defended His disciples for picking wheat, for it was obvious that the restriction was silly and impractical.

Jesus showed that the Sabbath day was not to be restricted in the way the Jews of that time were teaching. Rather, He opened the Sabbath by simply saying that 'it is lawful to do good on the Sabbath.'

## General Biblical Principles cont.

The Sabbath is a day of celebration, a day of recognition of God as our Creator and Saviour. It is a day set apart to renew and strengthen our relationship with Him and to help others into His ways.

The Sabbath is not a time for inactivity, idleness or sleeping.

"Heaven's work never ceases and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labour on the rest day of the Lord; the toil that gains a livelihood must cease; no labour for worldly pleasure or profit is lawful upon that day; but as God ceased His labour of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds." Desire of Ages, p 207.

"None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbath keepers to sleep during much of the Sabbath. They dishonour their Creator in so doing, and by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time." T2. p 704.

Luke 13:10-16: "The Lord answered him, 'You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?'"

It is right to care for the necessities of the animal creation and also to conduct healing ministry.

Matt. 12:12: "How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

Let us expand that:-

- (a) "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." Micah 6:8

Anything that enables me to accomplish those things must be acceptable Sabbath activity.

- (b) "Religion that God our Father accepts as pure and faultless is this; to look after orphans and widows in their distress and to keep oneself from being polluted by the world." James 1:27

"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'" Matt. 25:31-40

## General Biblical Principles cont.

This teaches that - feeding the hungry, giving thirsty drink, clothing naked, caring for the stranger, visiting the sick and those in prison, are all legitimate Sabbath activities. When else would we take time to do these things?

"Every working of Christ in miracles was essential and was to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but the common work was not to be done. Pleasure seeking, ball playing, swimming was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles merely to display His power but always to meet Satan in afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing." Letter 252, 1906.

Christ's life shows us that true Sabbath observance is found in forgetting self and ministering to the needs of others. Is this not also real re-creation?

Luke 4:31: "He (Jesus) went down to Capernaum...and on the Sabbath began to teach the people."

Jesus also used the Sabbath to witness and share the story of God's love for man.

The Apostle Paul followed this example of Jesus. One illustration is at Corinth where every Sabbath he reasoned in the synagogue. (Acts 18:1-4)

The basic issue in the controversy which took place between Christ and the Pharisees with reference to the Sabbath was how it should be observed. They said, "This man is not of God, because he keepeth not the Sabbath day." John 9:16. Luke 13:14-17, 14:1-6; Matt. 12:1-8, 12, show how Christ refuted their charge that He and His disciples broke the Sabbath.

"As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements...The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions." Desire of Ages, pp 382, 284.

## General Biblical Principles cont.

CONCLUSION

Is. 56:2,6,7: "Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil."

God promises special happiness and joyous experiences for the true Sabbath keeper.

Aside from all legalism, God has laid down basic principles that are a joy and a delight to follow if we serve Him because we love Him. From union with the Lord on His day will come spiritual refreshment, and courage to face life's burdens with renewed strength. The Sabbath becomes a benediction for the week that is past and a promised blessing for the week to come. In no other experience can man find such sweet communion with his Maker and satisfying fellowship with family and fellow believers. J I Robinson said some years ago that God's holy day was like an oasis in the desert of life. Each Sabbath brings to those who keep the day a refreshing draught of the water of life and a soul-satisfying portion of the bread of life, giving new vigor and vitality to everyone who has learned the true meaning of Sabbath observance.

Some have requested a set of rules to mark out a precise way to be followed - what to do and what not to do. This is what the Pharisees tried to do until they had twenty four full chapters depicting in minute detail how the Sabbath should be kept. Jesus freed His day from the burdens loaded upon it by man. However, the nearer we come to God the more faithfully we will want to study His word, the more earnestly we will seek to know His will with reference to the observance of His holy day, so that we may enjoy all the promised sanctified blessings.

Neh. 8:9-12: "Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to them all, This day is sacred to the Lord your God. Do not mourn or weep. For all the people had been weeping as they listened to the words of the Law. Nehemiah said, 'Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the Lord is your strength.' The Levites calmed all the people, saying, 'Be still, for this is a sacred day. Do not grieve.' Then all the people went away to eat and drink, to send portions of food and to celebrate with great joy, because they now understood the words that had been made known to them."

We are not to grieve on God's sacred day but to celebrate.

## General Biblical Principles cont.

God called it a holy day. It is a day sanctified or set apart, for holiness involves a 'separation from common use and dedication to a sacred one.' The reasons for such a day are spelt out quite clearly.

In the first listing of the Ten Commandments, the fourth begins, 'Remember the Sabbath day by keeping it holy.' The reason given is that God created in six days and rested on the seventh; because He rested and made holy the Sabbath day, we too should keep it holy. In other words, the Sabbath is a celebration of creation.

In the second listing of the Ten Commandments there are some changes in the fourth which are significant. Moses was speaking directly to the Israelites, and he gives another reason for observing the Sabbath (a reason not in contradiction, but in expansion of the first 'fourth commandment').

In Deuteronomy, the fourth commandment begins, 'Observe the Sabbath day by keeping it holy.' The reason now is because God has brought them, the Israelites, out of Egypt. The command is to obedience because they have been saved from Egypt. The Sabbath then is also a celebration of salvation or perhaps a celebration of new creation. Just as God makes specific reference to Israel's salvation as being a reason for Sabbath-keeping, so too our salvation is reason for us to enjoy God's holy day.

But how can we enjoy this day given by God? How can we make it a weekly celebration?

Moses notes that the Sabbath day should include a coming together for worship as a group, in, as he says, a 'holy convention' or 'sacred assembly.' The more formal programs of the Sabbath day, the worship hour for instance, are an essential part of the celebration. It is important to meet with others.

Rev. 14:6,7: "Then I saw another angel flying in mid-air, and he had the eternal gospel to proclaim to those who live on the earth - to every nation, tribe, language and people. He said in a loud voice, 'Fear God and give him glory, because the hour of his judgement has come. Worship him who made the heavens, the earth, the sea and the springs of water.'"

The attention of the whole world is to be drawn to the Sabbath - God's sign of Creatorship. How important therefore we preserve it and keep it in the way God designed. This is no light matter for people's lives will be lost or saved on the decisions we make. May God's Spirit open our minds and keep us from foolishness.

The Sabbath is a gift - whether we reject it or disregard it, it will never go away, we will never be able to change it or do away with it.

General Biblical Principles cont.

As one author said, "The world keeps saying to us, 'Don't just stand there, do something'", but the Sabbath says to us, 'Don't just do something, stand there'.

May we find the joy God planned for us in a proper observance of the Sabbath. May we learn to be accepting of each other just as the Sabbath is a revelation of the way God accepts each one of us.

\*\*\*\*\*



## Recreation and the Sabbath cont.

### MAKING SABBATH A PRISM, NOT A PRISON

Marci stared out the window looking at the occasional car that passed by their house. After reading her INSIGHT and studying her Sabbath School lesson, there was nothing more to do. Three more hours until the party at Connie's. It sure was going to be fun...

All too often that is how our Sabbaths go. When we think of our social life, we think of it apart from the Sabbath hours. Our Sabbath fellowship ends with the church potluck or visiting after church. When we plan to have a group of people over, we usually plan to have a Saturday-night party rather than a Sabbath-afternoon social. Yet we have public meetings. And the Sabbath was designed for fellowship with other Christians. If we do have company on the Sabbath, it often results in nothing more than a group discussion about the latest television programs. Sabbath socials can be fun and they can help us draw closer to God and to one another. If you, like me, have the Sabbath blahs, try one of these:

#### 1. MORE THAN SOUP

Plan a Sabbath meal around a hearty soup. You can provide bread and spreads, a salad, and perhaps a dessert. Then have each member of the group bring one ingredient for vegetable soup. Enjoy visiting while putting the soup ingredients together. While the soup is simmering, do some constructive studying. For a start read aloud the same passage or chapter from several translations of the Bible. As you read, stop to compare the differences in the texts. Then, keeping in mind those differences, in your own words tell what you think the passage is saying. If you have time, end your fellowship by singing some songs from the Church Hymnal or a book of modern hymn arrangements. Then enjoy your soup!

#### 2. SPINNERS, MARKERS, AND DICE

If you haven't played a Bible game in the past few years, you're in for a pleasant surprise. In addition to games to improve factual knowledge, several games have been designed to improve interpersonal communication. The Un-Game is one example of such a game. True, the Un-Game has a board, but there all game similarity ends. As players move around the board, in a pattern determined by one individual, they get a chance to draw cards or ask one another questions. Printed cards have questions like these:

"If you could give any gift in the world, what would you give to the person on your right?"

"Say something about praise."

"If you could take only three people around the world, whom would you take?"

"What is your favourite Bible story?"

## Recreation and the Sabbath cont.

Players also get a chance to ask questions they make up or make comments of their own choosing. At a slumber party for the teenage girls in my church, I was surprised at how profound some of the girls' questions were: One question a 13 year old asked me was: "You are in a museum unlike any other. On one exhibit is a balance, with a statue of a virtuous woman on one side. Describe what character traits are needed to equalize the balance."

I write down questions I especially like and insert them in with the printed cards. In this way my game is constantly growing. Along with the Un-Game there are at least two other non-traditional games available. One of these is Roll a Role, a game in which players act out a variety of situations and Social Security, a game in which personal feelings are explored. Social Security gets its title from its objective. The game is designed to make people feel more secure in social situations. Games such as these can be found in or ordered from most Christian bookstores.

While you're looking at these games at your Adventist Book Centre, check out some of the more traditional ones as well. One game we've enjoyed is Bible Match-Ups. Twelve pair of Bible characters are turned face down behind a number. A player must call out two of these numbers, such as four and 24. When the card is revealed, if the names match, the player gets to keep the match. The card counts as a point for his team. At first the game is chance, but as a few cards are revealed, skill enters in as players try to recall where the cards are. I've had fun playing this game with the teen-agers in our church as well as the children from the primary division.

### 3. SHARE YOUR SABBATH WITH A CHILD

Bring a child home with you after church to spend a few hours, and you'll be an instant hero in his eyes. (Me a hero? I can almost hear you say.) Children naturally model their lives after the adults around them, and too often the only available models are television characters. One of the greatest privileges of church membership is the chance to minister to all members of the congregation. And by taking a child home for the afternoon, you'll be ministering to not only the child but the parents as well. Parenting is more than an eight, 16, or even 24 hour-a-day job. Most parents find it difficult to concentrate on spiritual reading material for any length of time or with any depth because of the constant interruption of their children. And most college students complain of too much reading material!

So what are you going to do with a houseful or a couple of kids on Sabbath afternoon? This Sabbath I plan to have 16 members of my primary division over to see my kittens. Four kids will sit in a circle and a kitten will be in the middle. Each child will have twine and a ball of string to amuse the kitten with. (Mummy Cat and Becky will rotate among the groups.) Afterward

## Recreation and the Sabbath cont.

the children will write an imaginative narrative about the pets they plan to have in heaven.

No kittens? Even a box of macaroni or alphabet cereal can entertain a child. Dump the letters on the table and try to spell out the names of Bible characters. Afterward, talk about the character traits of these Bible personalities.

Bible scenes can be made with Play-doh or reconstructed with Lincoln Logs. A Sabbath with a child can be more than just baby-sitting. It can be constructive and rewarding for both the child and the adult.

### 4. THE RECORD SHOPPE CONNECTION

Ask the friends you have invited over to bring some of their religious records. Spread the records out on the floor and let each person select one song from an album of his choice. The song he chooses cannot be one from his own records, and if possible, it must be one he has never heard before. Choose someone to play the records. If your group members have a short attention span, you may want to provide another activity to go on at the same time, such as putting a Bible puzzle together, working on a Bible cross-word puzzle or finding hidden words in a Bible search-a-word worksheet. Other groups will be happy just sitting and listening to the music, then trying to restate the theme of the song or thinking of an alternative title for the song. It is also fun to try and write another stanza to a song.

### 5. TELL ME A STORY

We never outgrow a good story, and Friday evening with candle-light, friends, a read-aloud story, and discussion afterward is to me one of the most perfect ways to begin the Sabbath. Select three good readers and give them each a story to prepare. Coming up with the thought questions is, of course, the hard part. There is no one formula, but reading the story carefully, looking for hidden meanings and symbolisms, can help. When you form your thought questions, delve deeper into these meanings. One question involving symbolism might be: the author used an unusual symbol for love - a cook with a recipe book. How else could she have portrayed love? What symbolizes love to you?

The best stories do not didactically teach their lessons; instead, their moral is woven into the characterizations, dialogue, and plot. One such example of a thought question involving the reasons behind the story is: describe the difference between feeling sorry for and being sympathetic with a person.

If someone from your church has a large collection of old Adventist periodicals or religious periodicals from other denominations, spread them out on the coffee table and let people browse through them, reading articles of their choice. After thirty minutes, have the readers give a "book report" on what they've read.

## Recreation and the Sabbath cont.

A friend and I felt as though we'd discovered a great treasure when we found a collection of old INSIGHTs published during our early teen years. They were inside an old pulpit in the youth room. We spent a happy afternoon reading the articles from a different perspective than that of a teen-ager. Maybe some of the teenagers in your church have never had an opportunity to look through an old YOUTH's INSTRUCTOR. If these magazines are available, spend enjoyable time reading them, comparing then and now. If you are attending an Adventist college, you may be able to check out bound volumes of periodicals from the library.

### 6. BRING HOME THE SINGING BANDS

While at a local cafeteria, I noticed a middle-aged woman accompanied by three elderly women. One woman turned to me and said, "We get to go out to eat because she takes us." As tired as you might get of your college cafeteria food, a chance for a senior citizen to eat Sabbath dinner with you at school would be comparable to your excitement at the chance to go to an exclusive French restaurant with a date.

Try to arrange to bring your guest up to your room for a tour before returning to the retirement centre. Be sure to show your friend your college books and point out the chapters you are studying at the present time.

Evaluate your Sabbaths. At the end of each activity, rate it. What parts seemed the most successful? What variations would you like to do the next time? Remember, what might work well for one group may not work with other groups. If you have a highly verbal group, chances are the Un-Game will be popular. However, in groups not as verbal it would be better to plan for a more leader-centered activity such as sharing records and then reading aloud. When possible, it is always good to have an alternative activity in mind, just in case the activity you have in mind doesn't work out. Which activity did your friends most enjoy? Get a group report from them.

Whatever you plan, Sabbaths are meant for companionship, and whatever the activity, the best part is certain to be the chance to fellowship with other Christians. Like a prism separating the light, the Sabbath separates into different meanings, depending on whom you spend it with. But whatever you do - have a happy Sabbath. <sup>48</sup>

ADDITIONAL RESOURCE - See manual appendix  
 "The Sabbath is for celebrating"  
 - Kit Watts, parts 1,2,3.

Cultural Enrichment as Recreation cont.

- a) Classical
- b) General
- c) Religious

Sources for cultural improvement:

- a) AY Silver Award - T.R.M. p 372
- b) AY Gold Award - T.R.M. p 381, 382
- c) D. of E. Award - T.R.M. p 387, 388

Philosophy of Recreation cont.

#### 4. CITIZENSHIP AS RECREATION (15 mins)

Young people should be encouraged to see that development and use of citizenship skills can be a very rewarding form of recreation.

Attendance at courses such as:-

- How to manage finance
- Charm, poise and personality
- Landscaping
- Interior decorating
- Floral decorating
- Cooking
- Home management
- Acquiring a home, etc., would be very helpful to them.

To inspire the young people to pursue this form of recreation we suggest the use of the AY Silver and Gold Awards, and also the Duke of Edinburgh Awards.

All these Awards have sections on Service Projects.

You should read the Teen Teachers Resource Manual:

- p 372, AY Silver Service Projects
- p 381, AY Gold Service Projects
- p 385, 386, 389, Duke of Edinburgh Service projects.

#### 5. CULTURAL ENRICHMENT AS RECREATION (15 mins)

Cultural enrichment is closely related to the true meaning of recreation. It is a learning and tutelage development for the betterment of genuine participants. The human body and mind seek recovery and development to maintain a high level of efficiency.

Anything less than this level becomes an entertainment without progression towards the benefits available. The well worn saying, "Don't just stand there, do something", suggest involvement towards achievement. Our personal aims and ambitions should always be upward and for advancement.

Prayerful choices will enhance the development of the spiritual, physical, mental and social aspects of the balanced person.

Areas particularly challenging toward enrichment are, music, drama, art and literature. Ever before the participant is the spiritual and physical components giving completeness to cultural enrichment and re-creation.

Music, drama, art and literature can be easily divided into three simple catagories for evaluation and purposes.

Recreation cont.

## 2. GAMES AWARENESS AND EXPERIENCE (150 mins)

### A) TYPES OF GAMES (30 mins)

"As modern forms of entertainment are becoming increasingly distasteful to Christians, there is a growing need to help those who, with courageous devotion to Christ, cut loose from the crowd and determine to walk in the paths of righteousness. And that way need not be dreary if Christian workers, parents and friends - yes, and the individual himself - will be resourceful. No worldlying need pity the lot of the people of God, for the world has no monopoly on real fun!

God's people have access to fellowship and good times which surpass anything the world can offer, because of their relation to Him and to each other in Him.

When a person receives Christ as his own personal Saviour, God forgives his sins and makes him a new creation. That means the sinner's biggest problem, his sin problem, has been solved. He is now released from the sense of guilt for past sins, from the fear of condemnation, and from the present power of sin in his life. Shackles are broken and the once-fettered spirit soars. This is the foundation for all other joyous experiences of life. Without it, all other pleasures are hollow. With it, every other joy is sweetened.

What can a Christian do to have a good time if he separates himself from the questionable practices of the world?

What can I do as an individual? What shall we do as a family? As a group of believers? What is good fun indoors and out? What can we do away from home? On trips? At church? How do you go about planning a good party? A picnic? A banquet? A vacation? What is fun for small children? Adults? Large crowds? What about wallflowers? And cliques? How do you handle games? Decorations? Refreshments? And (for old maids, bachelors, and those who enjoy the pleasures of solitude by choice rather than of necessity) how can you have a good time by yourself?" <sup>49</sup>

We can see that we need a great variety of games to meet the needs of people.

Provision needs to be made for:-

- groups and individuals
- young and old
- families and God's family

## Games Awareness and Experience cont.

to be able to join in:-

- quiet or active
- solo or team
- indoor or outdoor activities,

either -

- at home or at camps
- at the church or in the out-of-doors.

"Here's a brief assortment of fun-to-do games and group activity starters. You can use them in home settings, group fun nights, picnic/outings, etc. Most require no equipment and can be done quickly when needed.

### GOING WITH THE WIND

A group ice-breaker for retreats and group assemblies. Leader makes up sketchy story about a traveller and mentions names of winds. People face that direction (leader tells what direction to face for different winds) and do proper wind motions:

- For South Wind - gentle waving motions...
- North Wind - violent motions and strong "ooooing" sound...
- East Wind - stronger motions than South Wind...
- West Wind - swing arms around freely...
- Tornado - turn around violently in place.

Be sure to space your group with plenty of room between people before doing this activity. (Adapted from Omnibus of Fun, p181)

### IMAGINARY BALL

Divide group into smaller groups, seat in chairs in a circle. Make believe there is an imaginary ball in the group. Throw the ball back and forth. As each person "catches" the ball, that person reshapes it before tossing it on to someone else. Each person then changes shape and weight of the ball. Good small-group "ice-breaker" activity.

### BARNYARD MIXER

Here is a way to form smaller groups from a larger one; dividing into relays or team activities. Write an equal number of barnyard animals on sheets of paper (dog, cat, pig, duck, chicken, cow, etc.) Pass out the papers. Tell everyone to look at their paper, and not say anything or let the person next to them see the paper. Turn the lights off. People begin making the sounds of the animal on their paper. The object is for all the same sounds to clump together, thus forming a group.



## Games Awareness and Experience cont.

JOHN-JOHN

Here is a fun way to form many smaller groups, and get acquainted too. The entire group forms a large circle...make it as large as your facility permits. Choose 2-4 people to be in the centre of the group (the number in the centre is the number of smaller groups or teams you want.)

The people in the centre stand back to back, facing opposite directions (i.e. if you had four groups, they would be facing four directions of the compass, etc.). At a given signal, the people in the centre of the circle go to someone directly across from them. While doing this they shuffle and go "choo-choo" like a train. The leaders stop in front of a person in the circle and say: "Hi! My name is \_\_\_\_\_. What is yours?" The person then gives his name.

The person in the circle then takes the lead and the two form a chain. They go directly across the circle to someone else and repeat the process. Each time the chain crosses the circle, it adds the people just introduced. The people in each chain go "choo-choo" like the train. The result is that the chain gets larger, with groups running back and forth across the circle meeting people.

When a person is approached, after he or she gives their name, the front person in the chain repeats the name to the person behind him/her, and the name is passed along the chain to the last person in that line. Each person repeats the name before passing it on.

After everyone in the circle is in a group, proceed with instructions for the teams.

BROKEN-DOWN CAR RELAY

Divide into teams of six. Each team does, in relay fashion, the following: the first person is a loose steering wheel - one step forward, turn completely around, etc; the second person is a flat tire - hop on one foot to goal line and on other foot back; the third person has stripped gears - run backwards all the way; the fourth person has water in the gas tank - two steps forward, one step backwards; the fifth person can't go at all...is pushed or pulled by the sixth person. Each team member goes to goal line and back doing their part. The team with all members through first wins.

PARTY BLOWERS

Another relay. Push a ping-pong ball to the goal line (and back if desired), using a party blower to push the ball. Team through first wins.

## Games Awareness and Experience cont.

HUMAN OBSTACLE COURSE PLAY

Here is a fun outdoors event. Each team stands in a single file behind a line. Ten additional people are used as obstacles; pole to circle around, leg tunnel to go under, kneelers to leap over, sitters with outstretched legs to step in and among, etc. Each person in the team goes through the obstacle and returns. First team through wins.

UMBRELLA RUN

Relay teams game. The first in each team upon signal opens up an umbrella, and using umbrella gets an inflated balloon to the goal line and back. The balloon must be kept in the air, and only the umbrella is used to transport the balloon. When the team member returns to the starting line, he closes the umbrella, still keeping balloon in the air, hands to the next team member. Object is to see which team can get through first without letting the balloon touch the ground.

ROUNDUP

All youth are divided into two teams with the same number of boys and girls on each team. Girls are jillaroos and boys are steers. Steers stay on their hands and knees throughout the game. (Best played outdoors on grass). Object of the game is for the girls to try to get the steers from opposing team into an area designated as the corral. Girls can drag, carry, etc.; steer can resist but must stay on hands and knees. At the end of a designated time, the team with the most steers in the corral wins.

SHOE SHUFFLE

Divide into teams...groups of six. (Girls must wear jeans to play). Each team member lies with his feet up in the air, meeting in the centre of a circle. In each team circle, all feet are touching in the centre. Place a dish of rice or beans (if inside) or water (if outside) on the feet. Object is for each member to remove his shoes without spilling the container. The team to win is the one with the most shoes off at a given time.

HEAD-N-TAILS

Here is a very fun, and very active, outdoor game, (or inside gym). Divide group into teams. Teams hold onto waists, forming a 'dragon chain.' Person in the back of the chain tucks a handkerchief in his belt. Object is for the front of the 'dragon' to get the tail. The tail tries to pull away from the head...the people in the middle don't know which way to go!

## Games Awareness and Experience cont.

PINBALL (A GAME YOUR BOYS AND GIRLS WILL LOVE)

The Equipment Needed includes a softball diamond or a large playing field, four bowling pins, a heavy duty playground ball, and four bases. Chipped bowling pins may be obtained at your local bowling alley sometimes at no cost. Water or dirt-filled two-litre size plastic bottles may be used instead of bowling pins.

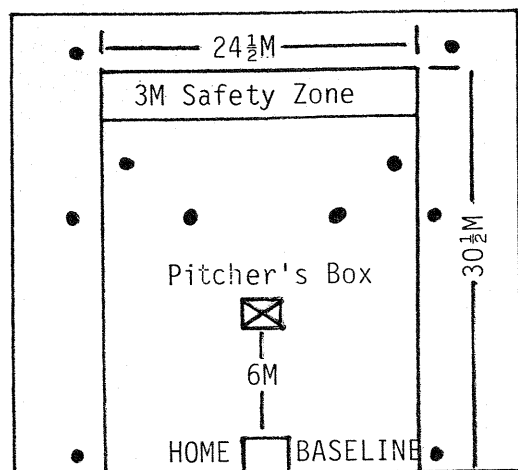
The Basic Play is as follows: One team is the fielding team, one is the batting team. The batter must kick the stationary or rolled playground ball anywhere within the base lines of the playing field. After the ball is kicked, the batter attempts to run around all the bases and get back to home plate; the runner does not have to worry about being tagged out or being hit with the ball - the runner just tries to get home before the ball does. The fielding team must retrieve the kicked ball and use it to knock down each of the four bowling pins which are located on the inside corner of each base. The pins must be knocked down using the ball, and must be knocked over in succession, beginning with the first base pin, then second, third, and the home plate pin last. If the ball is kicked in to left field, the fielding team may knock down the third base pin first, then second, first, and finally the home plate pin. There are no outs. A run is scored if the batter gets to home plate before the home plate pin is knocked down by the fielding team. Needless to say, there are many close plays in this game.

Special Rules: If a fielding team member knocks a pin over with anything other than the ball (hand, foot, etc) a run is scored automatically. If the runner knocks over a pin while running the bases, no run can be scored. The batter has the right of way when running the bases and if struck by the ball or an opposing team player, a run is automatically scored. The fielding team is responsible for resetting the four pins before each new batter; the home plate pin is set up immediately after the batter kicks the ball. The batting team and fielding team switch after every ten batters or after every person on the batting team has had one time at bat.

Possible Modifications:

- (1) If the runner can get a foot on the ball while running the bases, the runner may kick the ball again.
- (2) For children, the base lines may be shortened.
- (3) Handicap the fielding team by using a lopsided ball.
- (4) If the batting team is having difficulty scoring runs, the batter/runner can be allowed to skip second base and go from first to third, then home. If this modification is used, to run around all the bases can be worth two runs; using the shortcut would be worth one run.

## Games Awareness and Experience cont.

RUN-OUT BALL

Fielders

Run-out is a vigorous game of teamwork, with plenty of action for everyone.

Equipment: Volleyball, rubber playground ball, or soccer ball.

Formation: Any number can play, but it is best not to have more than fifteen players on each side. Form two teams, dividing the sides as evenly as possible. One team fields, the other bats.

Establish boundaries, (see illustration),  $24\frac{1}{2}$  M by  $30\frac{1}{2}$  M. Safety zone is 3m deep by  $24\frac{1}{2}$  M wide. The batting (actually kicking) line is the home base line.

Directions:

The fielding team scatters around the playing area in strategic locations to field the ball. There is not out-of-bounds except for the home base line.

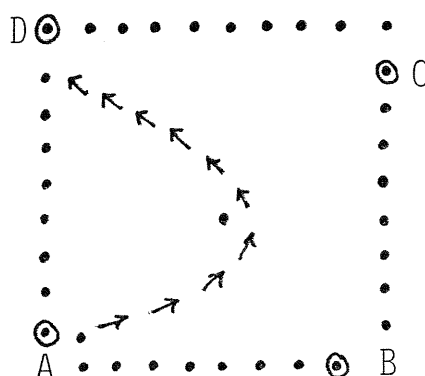
The batting team forms a line behind the first batter and continues to bat in this order through the game. The pitcher stands about 6 metres from home base and slowly rolls the ball to the batter.

The batter tries to kick the ball. Fair territory is any area on the fielders' side of the home base line. If the batter succeeds in kicking the volleyball into fair territory, he must run to the safety zone, staying within the sideline boundaries. Upon reaching the safety zone, the runner has the choice

## Games Awareness and Experience cont.

of staying or trying to return across the home base line to score. If he stays, he can return on any future kick of a teammate that he thinks will provide a good chance for him to run and reach the home base line safely. A run is counted only when the runner returns safely across the home base line.

A fielder can take only three steps after he gains possession of the ball. If he is out of position and does not have a chance to hit a runner with the ball for a put out, he can pass the ball to a teammate closer to the path of the runner.

SQUARE RELAY OR REVOLVING DOOR

Eight to twelve people are seated in chairs without arms on each side of a square. One chair is in the centre of the square. (The circled dots in the diagram are the leaders of the sides.)

At a signal each leader hurries to the centre chair and goes around it and on to the last chair on his side. (Follow on the diagram the route of A) The last chair is vacant because as soon as the leader leaves his place, everybody on his side slides up one chair. Thus number two becomes number one. As soon as the leader sits down, the new number one hurries around the middle chair while his side does the sliding act again, leaving the last chair vacant. The game involves constant running and sliding. The winning team has its original leader back in position and other team members seated in the order in which they began.

Now play it again with this variation: Give the leader on each side a ball or some other object. When he sits down in the last chair he passes the ball down the line to the first one waiting to run. This one cannot run until he gets the ball. Each player on the side must handle the ball. The procedure is the same as above. The only difference is that the one occupying the chair number one cannot leave until he gets the ball.

## Games Awareness and Experience cont.

B) CREATION OF GAMES TO ASSIST IN PATHFINDER CLUB REQUIREMENTS

(30 mins)

If learning experiences can be creatively turned into fun times, then young people will not only learn more quickly, but they will enjoy the experience.

Seeing Pathfinder ministry gives us opportunities to teach requirements both indoors at the church and in the out-of-doors at camps, we therefore have ample opportunity to use games as a means of instruction so let's make full use of this avenue.

The game "Sword Drill" as explained in the Teacher's Resource Manual - Junior, p 59, is a good example of what we are about.

Games could be used to teach any of the following requirements:-

FRIENDS: Bible Search 1-4  
Health and Fitness 2  
Nature Study 1, 3  
Camping and Survival Skills 1, 3, 5, 6

COMPANION: Bible Search 1-4  
Health and Fitness 1, 3  
Nature Study 1, 3  
Camping and Survival Skills 1-4

EXPLORER: Bible Search 1, 2, 5  
Health and Fitness 1(a)  
Nature Study 1  
Camping and Survival Skills 2, 4

RANGER: Spiritual Discovery 1-4  
Health and Fitness 1,2  
Outdoor Living 2,4

VOYAGER: Spiritual Discovery 1-4  
Historical Perspective 1  
Outdoor Living 3

GUIDE: Spiritual Discovery 1-4  
Health and Fitness 1  
Outdoor Living 3, 5

C) EXPOSURE TO RULES OF GAMES AND SPORTS (30 mins)

You cannot have a game or sport without rules. In fact, it is the rules that actually make the game.

Like the game of life, it is when you play by the rules that fun, excitement and challenge come alive.

The participant should be exposed to the rules of at least two games and two sports and should be proficient enough to lead a group in those activities.

Games awareness and Experience cont.

D) LEARNING NEW GAMES (60 mins)

No matter how good a game is it can be over used and people will grow tired of it.

It is essential therefore that new games be found continually. Buy new books of games periodically, subscribe to youth sports journals, make lists of new games you experience at parties, socials or camps.

This period, participants will be taught and experience new game and sports.

3. HOW TO CONTROL PEOPLE IN RECREATION (60 mins)

A) LARGE, SMALL AND AGE GROUPS (15 mins)

"Recreational Plans" pages 115, 116" 'Group Division'

"When it is desirable to divide the group for games into various-sized groups, some of the following suggestions will prove helpful.

Number by 1, 2, 3's, or 4's, 8's, etc.

Divide by alphabet according to first letter of last names.  
e.g. A to F, G to L, M to R, S to Z.

Separate by formations in the grand march.

Have players race to a designated point - first, or last, to reach point is "it".

Match groups by:

Month of birth	Avoirdupois - fat, lean, middling
Birthplace - state of town	Profession: teacher, student,
Colour of eyes	clerk, nurse, soldier, etc.
Colour of hair	Lines in stanza or stanzas in
Animals )	poem
Birds ) All of a	Cars
Flowers ) class	Cities
Trees ) together	Books from same author - slips
Bible relations	with names of books given
Proverbs	guests.
Stars in constellations	Group according to authors.
Complexion	
Height - tall short, medium.	

For dividing a large group into single circles in which partners stand side by side, come up in eights in the grand march. The one on the right end of each line counts for his line. Lines

## How to Control People in Recreation cont.

number 1 face lines number 2 and spread out, taking hold of hands and forming circles of sixteen each.

When it is desired to have two lines facing, partners side by side use the grand march to get the guests into lines four abreast, a man and a girl, and a man and a girl, etc., facing the leader. Now divide the group down the middle, asking each division to form a single line facing the centre, man standing to the right (or left) of partner. If sets are required, have the lines count off by sixes or eights or tens, each group thus forming a set.

'Good Times for God's People', pp 30,31.

### 'Play Stages in Children'

Those who lead out in recreation should know something about how play is influenced by age and sex. For example, Mitchell and Mason in their 'Theory of Play' divide the child's life into play periods as follows:

early childhood (birth to 6 years); later childhood (6 to 12 years); early adolescence (12 to 15 years); and later adolescence (15 to 18 years).

During the pre-school period an ever-changing variety of vigorous activities keeps the child in motion almost continually. Imitation and make-believe develop toward the close of this period and will set him to playing house, school, church and store.

In later childhood he still loves to act out in play the familiar realities of his world. Dressing up in Mother's clothes, a nurse's outfit, or cowboy outfits, will occupy the child for hours. Dolls, soldiers and Indians have their day. Children play less with toys at this stage, and show a new zest for games based on individual competition (e.g. marbles), and for hiding and finding games (hide-and-seek, peanut hunt, pin the tail on the donkey). Definite skills develop now: running, climbing, wrestling, skating, etc.

In early adolescence (junior high age) make-believe and the simpler games are left behind. The gang spirit is strong and team play is added to the drive of individual competition, so now it's football, basketball and cricket. Organizations such as Pathfinders, Scouts, Girls and Boys' Brigade are popular. Young folk do little specialising in any one sport or activity but enjoy them all.

The Senior High group cuts down sharply on the number of its activities. Team play and desire for personal recognition run high.



## How to Control People in Recreation cont.

### B) GETTING OTHERS TO HELP (15 mins)

'Good Times for God's People', pp 149-151.

#### Conducting the Party

A good leader not only makes wise and thorough preparation but sees to it that social events begin at the scheduled hour. If they always start on time, folks will learn to get there then. It is also his function to bring order out of chaos when the guest assemble, and infect them with a contagious spirit of enjoyment. He gets people happily active in the program of the hour, and times with discernment the shift to new and varied activity.

In directing games or making announcements, wait until you have the attention of everyone. With a crowd of any size, you will need a whistle, but use it sparingly, wait till quiet reigns, and then give directions. Never shout, and do not 'talk down' to your crowd like a school teacher. Use an ordinary tone of voice, but be sure it is alive with enthusiasm and zest. Don't be so nervous in the midst of your responsibilities that you fail to smile and enjoy the fun yourself. A buoyant spirit is a contagious thing - be sure you have it!

Forget yourself and turn the attention of the crowd to the program. This is no time to be coy or embarrassed, or to clutter your instructions with silly remarks. Let your directions be brief and clear, lest you confuse the players. Although it is your job to direct activities, don't be bossy or domineering.

Do not allow cheating. It may spark a laugh at the moment, but if you let it continue your crowd will lose interest in the real goals of the game. If necessary, appoint a committee of judges for some crucial contest to see to it that the rules are followed and the victory fairly won.

Even when you use old games, do not take it for granted that everyone knows how to play them. It will embarrass the few who do not. Encourage everyone to take part, for spectators on the sidelines make it hard to get the rest of the crowd into the spirit of play.

When choosing who shall be "It" to start a game, dress up your program by inventing some amusing way of making the choice. Spin a frying pan in the middle of the circle created by the last game, and let the one to whom the handle points be "It". Or have a sticker pasted on the bottom of one of the chairs and ask the person sitting in the chair so marked to come to the centre of the circle.

When you choose individuals to captain a side or lead in some other capacity, pick those who are natural leaders, at ease

## How to Control People in Recreation cont.

among others and full of fun and enthusiasm. They are easy to spot and will have a large part in determining the success of the game. Do not make the mistake of trying to rescue some chronic wallflower by assigning him a leadership job. Help that sort of person by letting him pass out game materials or keep score.

Watch the pace of your party carefully. Do not let any game continue until players begin to tire of it. Make a change in activity before the program starts to drag.

Never make a fool out of anyone - even when the individual is creating difficulty for you in the conduct of the party. No one likes to be humiliated before others, especially strangers. If you plan a game that pulls a joke on some of your group, ask for volunteers or choose those who are good enough sports to 'take it'. Be careful not to embarrass anyone who hesitates to take part for fear of not showing up well either in skill or knowledge.

Save some of your best games till the last so that the party will end in a climax of enthusiasm. Do not fail to end as promptly as you begin. No matter how much fun the crowd is having, wind up your program and send folks home eager for the next social event to come due."

### C) PREPAREDNESS (15 mins)

#### Supervising the Recreational Gathering

Recreational Plans, p 57, "All recreational gatherings should have a purpose and a central theme about which everything is planned. Many games may be adapted to meet the purpose of the evening. However, rarely, if ever, should an evening be devoted wholly to a single type of game. Ordinarily, there should be an opportunity for getting acquainted, for games that require thought, and for still others that require motion and perhaps stretching of muscles. The number of each type of game should be planned to meet the special needs of those in attendance."

#### Balance of Program

Ibid, pp 58-60. "Be sure that your program has balance. All the quiet games and all the active games should not be grouped together, but should rather be interspersed throughout the evening. After your crowd has become acquainted and all have joined in a good active game, they will probably wish to sit for a little while. This is the time to bring in some quiet or pencil-and-paper game. Never play a game long enough to tire people. Stop when they would still like to continue. Change frequently from one game to another.

50

## How to Control People in Recreation cont.

Plan your games so that when one is completed, the group will be in position for the next one. For instance, when you have finished playing a game such as "Animated Alphabet" your group will be divided into sides and can retain those for some more quiet games such as a quiz of guessing games.

Don't let cliques form, but tactfully break them up so that there are no wallflowers left alone.

The following suggestive outline will give you an idea of what is meant by balance:

1. Preprogram activity. This is the place to use your first-comer games. As soon as guest arrive, give them something to do. Make the late-comers feel they have missed something by not being on time.
2. Active mixer.
3. Active game (first climax).
4. Quiet game.
5. Active game.
6. Quiet pencil-and-paper game (mental games)
7. Active game or march (grand climax).
8. Farewell activities, good nights, and benediction. Be brief.

The grand climax mentioned in item 7 is very important. Everyone should participate in this final part of the program. Close when the fun is at its height and players would still like to continue. If you see that the program you have planned is too long for the time allotted, drop out some of the games in the middle and save your special game for the climax.

## D) CONTROL

### Size of Groups

Ibid, pp 58, 60. "When you are supervising a small group, you will not have much trouble conducting the games and keeping everyone active. But with a large group you must alter your plans to fit the size of the crowd. First of all, you should have a number of well-coached assistants interspersed throughout the room. Divide the crowd into sections with a leader for each group. Before the program these assistants should have played all the games with you, so that they understand them thoroughly. You should also supply them with an outline of the general program so that they can help fit into any emergency that might arise and will know each item planned.

## How to Control People in Recreation cont.

If desired, the leaders of the groups may each have a different game to conduct and may play it with progressive groups who change from one game to another at a signal given by the director. In this way all can take part in every game at some time during the evening. Thus the assistants do not have to conduct more than one type of game each.

One good method for keeping the program moving along is to have a small card with the entire outline of the program on it, keep it inconspicuously in your hand or up your sleeve, and refer to it when necessary. Include special directions for unusual games so that you do not hesitate when explaining them.

If any of the games require equipment, this should all be checked over and should be handy when needed.

Avoid trying too many new games in one evening. The players will tire of these and the evening will seem dull. Be sure to include some familiar favorites, and you will find that everyone will have more enthusiasm for the new games.

When planning your program, have more games than you think necessary so that alterations may be made or extra games added if games are completed sooner than you had anticipated. It is far better to have too many than to have embarrassing moments when the crowd, as well as you, are wondering what is coming next.

Be sure to understand new games before introducing them to the group. Explain clearly and simply, and then have them try to play them. Perhaps you can have a small group act out the instructions with you, so that the others can see what is supposed to be done. And by all means be cheerful when explaining, and don't show irritation if they don't catch on immediately. It may be your fault for not explaining simply enough.

While this program balance refers primarily to indoor recreational gatherings, picnics and other outdoor gatherings require equally as systematic preparation. In order to keep everyone interested, one should plan games to suit all ages and should provide plenty of equipment of a varied sort."

### Thoughts on Indoor Activities

1. Plan for twice
  - a) the people you expect to have
  - b) the time you are allotted
  - c) the activities you think you will need
2. Know the activity well
3. Get their attention
4. Arouse their interest (never seen it before - never will again)

### How to Control People in Recreation cont.

5. Get them into formation needed
6. Introduce activity, equipment and skills
7. Mention the major rules
8. Get them active
9. Clarify the rules as situation requires
10. Name the activity
11. Kill it before it dies
12. Put equipment away

### Thoughts on Outdoor Activities

1. Use variety in the program
2. Give opportunity for choice
3. Keep track of the participants, e.g. hikes
4. Have alternate plans - bad weather, emergencies
5. Be safety conscious
6. Focus on objectives, motives and response
7. Use opportunities for development

### D) PROBLEM AREAS IN RECREATION (60 mins)

#### The Problem of Choosing

"Life is a succession of choices. Every person is the arbiter of his own destiny. His happiness in this life and for the future, lies in the decisions he makes.

Christ calls upon everyone to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for time and for eternity. While you are thus engaged, Christ speaks: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'

## How to Control People in Recreation cont.

God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure.

Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unChristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave effort to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross.

It should be the business of all Christians to keep themselves in condition to minister to the living and the dying. If we cannot do this and indulge in certain forms of amusement, there is but one consistent thing for us to do - surrender the amusement. In our search for amusement and recreation, let us shun the things which are harmful and choose the things which are helpful to our moral character and spiritual life.

The staggering difficulty in this amusement-loving age of ours is to choose the best from among the things that are good. We have just so many years to live, and there is so much to do that we cannot afford to waste a minute of time on anything, though in itself good, if at the same time we might be doing something better. We must remember that there is 'a time to every purpose under heaven.' Eccl. 3:1. To indulge in a thing which is itself good may be sin if by such indulgence we are neglecting duty or are failing to do that which had better be done.

The function of recreation is to re-create, and amusement that goes beyond recreation is not worthwhile. True recreation rebuilds body, mind, and spirit. It is harmful to amuse oneself with anything, however good it may seem, that goes beyond this.

A person is not to blame for the characteristics with which he is born, but he is responsible for those with which he dies. Christian character is developed through choosing the right things, the right pleasures, and the right friends. The follower of Christ will 'choose poverty, reproach, separation from friends, or any suffering, rather than to defile the soul with sin.' Death before dishonour or the transgression of God's law, should be the motto of every Christian.

## How to Control People in Recreation cont.

### MOVIES

#### Man and the Movies - Daniel A Sheehy

Just as modern art has both reflected and predicted changing cultural attitudes in Western Society, so the cinema has assumed a role as prophet-priest in an increasingly anxiety-ridden society. Marshall McLuhan, the Canadian media critic, has called our age the 'age of anxiety, the century of the psychiatrist's couch,' and having rejected the radical demands of Christian belief, the man in the street is looking for less demanding, more secular alternatives to fill the vacuum of meaninglessness. One of these is the cinema. If (as it is said) college students now see twenty films for every book they read, then that preference is the product of current pressures and hungers, and must be recognised as a cultural condition.

Now that the impact of colour television has settled down in suburbia, the movie theatre has again become a kind of cultural cathedral, beckoning millions of the lost and lonely to a few hours of colourful escape at the shrine of the silver screen. This cultural condition of the need to fill the contemporary ideological and cultural vacuum, explains the new and increasing popularity of the cinema. Steven Spielberg, the director of the 1978 science fiction movie, 'Close Encounters of the Third Kind', said in an interview with a correspondent for Cinema Papers, that if 'Close Encounters' was to be popular, it wouldn't be because people were afraid of the phenomenon, but 'because UFO's are a seductive alternative for a lot of people who no longer have faith in anything'.

It might be worth noting that in the final scene of this film, the alien spacecraft is, in reality, a celestial city, and it descends upon a mountain (in this case, 'Devil's Tower'). It presents a truly 'religious' scenario, and the parallel to Revelation 21:2 is perhaps not accidental! ('And I John saw the Holy City, New Jerusalem, coming down from God out of heaven.')

It is interesting to note the advertising for the 1978 film, 'Superman'. It runs like this: 'Nothing you have ever heard or seen could prepare you for this reality. This is a brilliant cast in an unforgettable story. The awesome technology of modern films brings you someone to believe in'. One film critic noted that the first fifteen minutes of 'Superman' is almost apocalyptic, with the elderly father of Superman launching 'his only son' toward the planet Earth.

The movie industry, with its 'awesome technology' (Which includes sophisticated computer-created special effects), offers an alternative 'reality' that the man in the street, in the midst of his uncertain world, can grasp and believe in.

With the failure of the counter-culture of the 1960s, we shifted into what some sociologists called the 'me decade', or 'the self-centred 70s. There has been a return to a preoccupation with self-interest and materialism, and a swing to the right in

## Movies cont.

Western society in an attempt to recapture some of the old values cast off during the sixties. There is also a persistent and growing yearning to believe in something. As a result, such science fiction movies as '2001--A Space Odyssey', 'Star Wars', and 'Close Encounters', which supply natural and benevolent alternatives to Christian belief, are very popular. As Jack Kroll reported in Newsweek (21/11/77), in an article entitled, 'The UFOs are Coming', 'It's no wonder so many millions of ordinary people want desperately to believe in the reality of other worlds and other beings, free from the hype and heartlessness that increasingly afflict this paranoid planet'. He goes on to say that Spielberg's 'Close Encounters' is the friendliest, warmest science fiction epic you've ever seen. It brings the heavens down to earth".

The Prefabricated Daydream

The famous film historian, Siegfried Kracauer, in his classic study, 'Theory of Film', discusses at length the effects film has on the spectator, and helps point up the reasons for their contemporary cultural attractiveness: 'With the moviegoer, the self as the mainspring of thoughts and decisions relinquishes its power of control...in the cinema I dissolve into all things and beings. 'If the cinema produces its effect, it does so because I more or less forget myself in what is being displayed on the screen. I am no longer in my own life. I am part of the film being projected in front of me'.

It is not mainly a more or less marked compacency', says Cohen-Seat about the spectator's condition, 'which makes one renounce the effort to use his mental and superior capacities: rather, even a mind most capable of reflective thought remains powerless in a turmoil of shock-like emotions.'

Objective movement of the projected movie image acts as a physiological stimulus. Henri Wallon describes the kind of fascination it exerts upon us: 'We cannot turn our eyes away from the film whose images supersede each other - not only because we would then drop the thread of the story and no longer understand what will follow, but also because there is in the flow of the successive images a sort of attraction, a sort of inducement enjoining us, our attention, our senses, our vision not to lose anything of that flow. The movement, then IS IN ITSELF SOMETHING ATTRACTIVE AND CAPTIVATING

The manipulative impact of the movement of the image is heightened by film editing. Quick cuts from one scene or camera angle to another, accompanied by appropriate music and sound, have the effect on the frontal lobes of the human brain of what some researchers call an 'information overload'. The conscious mind cannot absorb the artificial flow of images and there is a 'shut-down' of conscious analysis. Consequently, the information (regardless of the cultural and spiritual implications) flows 'unfiltered' into the subconscious mind. In view of the narcotic effect of this experience, the way in which the content of movies



Movies cont.

(and TV) is presented to the viewer is often more dangerous than the content itself. Kracauer goes on to say, 'Films, then, tend to weaken the spectator's consciousness. Its withdrawal from the scene may be furthered by the darkness in movie houses. Darkness automatically reduces our contact with actuality, depriving us of many environmental data needed for adequate judgement and other mental activities. It lulls the mind'.

The old argument of environment (the 'smoking' the 'bad' people etc.) that was advanced to discourage movie attendance was never really a valid one; but the argument from the total environmental manipulation that occurs in the modern cinema (eight-track stereo systems, 70mm curved screens, 'sensurround' - where huge speakers set up a vibrating effect in the air molecules) is a valid one, and ought to be considered soberly.

#### Mass Manipulation

This use of film as a means of mass-manipulation comes through in the 1960 movie 'Psycho', produced and directed by the late Alfred Hitchcock. This 'master of suspense', as he had become known, said himself about this film, 'It is rather exciting to use the camera to deceive the audience. The game with the audience was fascinating. I was directing the viewers. You might say I was playing them like an organ'. He went on to say, 'My main satisfaction is that the film had an effect on the audience ...(it) made the audience scream. I feel it's tremendously satisfying for me to be able to use the cinematic art to achieve something of a mass emotion. And with 'Psycho' we most definitely achieved this. It wasn't a message that stirred the audiences, nor was it a great performance or their enjoyment of the novel. They were aroused by pure film'.

Thus movie directors such as Hitchcock have clearly demonstrated the effectiveness of film as a means of mass-manipulation, and because of the 'pervasive power of film images', the audience becomes just so many pawns in the game.

If we are serious about the process of being transformed into Christ's likeness by the 'renewing of our minds' (Rom. 12:2) and beholding His character (2 Cor. 3:18), then let us face squarely the fact that the modern cinema experience will have the opposite effect.

The author, after considerable personal and professional study into mass media, considers that there is a place and need for film and film-making in a Christian context, but that both the content of modern feature films and their cinema setting are anathema to anyone who is serious about preserving his God given faculties intact, and who is honestly preparing to spend eternity with Christ. The silver screen and the gilded hell it offers is just another form of contemporary idolatry. Also I think it is an insult to any intelligent person to ask him to pay \$5 to \$7 to spend two or three hours in a completely manipulated environment, little different from a modern disco, and

## Movies cont.

have his brain scrambled by a totally artificial and desensitising alternative 'reality'.

From the twenties to the present day, the devotees of film and its opponents alike have compared the medium to a sort of drug, and have drawn attention to its stupefying effects. Doping creates dope addicts. It would seem a sound proposition that the cinema has its habitues who frequent it out of an all but physiological urge. They are not prompted by a desire to look at a specific film or to be pleasantly entertained; what they really crave is to be released from the grip of consciousness, lose their identity in the dark and let them sink in, with their senses ready to absorb them, the images as they happen to follow each other on the screen. Admitting the truth of this, the Italian film director, Federico Fellini, has called the movie industry 'a heroin racket that has been unjustly made legal'.

### Mindless Excitement

With the same kind of insight, Gene Davis, director of Manhattan's American 'Cinematheque', said about the 1978 cinema season: 'There was a big desire for mindless excitement this year. Whether it is laughter or screams, anything that gets the adrenalin going gets people into the theatre. We are in an era where people are looking for a jolt. 'The same Time magazine article ('Bottom-line Time in Hollywood', 1/1/79) spoke about the 1978 movie trend as 'escapist' and 'mind-numbing'.

The stupefying effect of the cinema experience, along with its manipulative and desensitising aspects, was clearly pointed out to me by a student who had spoken to several Seventh-day Adventist friends who had gone to see the movie 'Grease' (starring John Travolta and Olivia Newton-John). They all told him that in spite of their ethical and Christian beliefs regarding the negative results of fornication, they 'felt glad' when the girl in the film 'lost her virginity'. What they didn't realise, of course, was that the film was calculated to achieve that audience reaction. As someone has said, 'when biology meets theology, biology usually wins' - and those young Adventists have had a part of their subconscious minds (that which controls behavioural patterns) committed to approaching fornication as acceptable, if it 'helps my relationship'. As a result, we become just pawns in the devil's game, and any irrational conclusions about 'cultural freedom' and 'doing my own thing in spite of the church's standards' may make us feel more comfortable, but the destructive long-term result is certain death. (see Rom. 8:5,6).

### The Devil's Weapon

One of the results of the world squeezing me into its mould is that I become increasingly unaware of the process, as I become less sensitive to the promptings of the Holy Spirit. This is the devil's most effective weapon.

Movies cont.

It only takes a cursory survey to reveal that many Adventists attend the movie theatre, either regularly or irregularly. Of those who don't many will watch the same or similar movies on television, and tend to rationalise on the basis of the 'home environment being different to the theatre', etc. One Adventist high-school student told me how his father always refused to allow him to go to the movie theatre, but watched, with all the enthusiasm of a true devotee, the same kind of moview on TV, including James Bond films. The result of that parental example of hypocrisy upon the experience of this young boy is, tragically, almost beyond repair, and my arguments fell on deaf ears.

If, as Seventh-day Adventist Christians, we attend the cinema, then this is a definite indication of a lack of meaning and spiritual fulfilment in our own lives. Attempts to fill the inner vacuum by these artificial means are an indication of both a personal spiritual crisis, and an unwillingness to look for the appropriate solutions.

The author, after becoming an adventist at the age of eighteen, continued the practice of attending movies, if somewhat infrequently. I have even rationalised that certain movies needed to be seen for me to 'keep up' with what was happening in our culture. The price is too high! When one begins to understand more clearly the dangerous subliminal nature of the electronic media, and their ability to seep negative thought and picture-patterns into the subconsciousness of even a critical and prepared mind, one ceases to make these rationalisations.

Since coming to a more sensitive realisation of my own need before God, and since my professional experience has led me to study mass-media as forces for change in society, I have seen quite clearly, the absolute necessity and meaningfulness for the church's stand on non-attendance at the cinema.

#### Sin Should be Abhorrent to Christians

In view of the desensitising artificiality of the cinema experience, it might be appropriate to quote this statement from 'The Great Controversy': Satan summons all his forces and throws all his power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and indifferent? Because they have so little real connection with Christ; because they are destitute of His Spirit. Sin is not to them repulsive and abhorrent, as it was to their Master'. p 507.

It is time that we began to count the high cost of compromise. Let us determine, by God's grace, not to sell our blood-bought souls for a mess of cultural pottage. (Rom. 13:11-14).

Movies cont.

### FEATURE FILMS

WHEREAS Seventh-day Adventists believe in the soon-coming of Christ and desire to be found at His appearing with characters fit for the society of heaven, and

WHEREAS the following counsel from the Spirit of Prophecy seems especially applicable for our day: "Those who would not fall a pray to Satan's device must guard well the avenues of the soul. They must avoid reading, seeing, or hearing that which will suggest impure thoughts." Messages to Young People, p 285 (underlining supplies); and

WHEREAS the history of theatrical drama and its present character show it to be a device of Satan, opposed to the high ideals of morality and alien to spiritual life, with its theme built on human passion, violence, crime, murder, sex, multiple marriages, and other evils; and

WHEREAS its conception of love and love-making desecrates the most intimate and sacred relations of the home and even its attempted depiction of virtue is feeble and has a hollow ring when portrayed by those who are notorious for their infidelity and way of life - all of which, even in the so-called better films, leaves its subtle influence on the mind of the observer; and

WHEREAS we are endeavouring to prepare a people for the coming of Christ by choosing 'whatsoever things are true, honest, just, pure, lovely and of good report', and

WHEREAS experience shows that only an infinitesimal proportion of feature films are fully acceptable and in harmony with denominational standards; and

WHEREAS attempting to classify films as 'acceptable with minor objectionable features' has proved to be misunderstood, with resulting problems and perplexing influences.

### RECOMMENDED:

1. That we strongly advise our youth leaders, church boards, associates and committee leaders to cease to preview, classify or attempt to endorse feature films produced for theatrical use, with the possible exception of those which are, or may become, available, in the field of natural history and wild life, or may be classified as documentary, industrial, instructional (in the sense of teaching films), or travelogues, and which conform with the ideals and principles of the denomination.
2. That while we recognize the use of suitable motion picture films as being highly valuable as means of instruction, education, and increasing one's knowledge and understandings; however, purely for purposes of entertainment and as recreational outlets, we consider their use questionable and inferior to other activities, and therefore as a primary

## Movies cont.

purpose of raising funds for any recognized worth-while projects we discourage the use of feature films which generate an increasing urge and demand for this type of picture.

3. That we appeal to our churches, schools, and other institutions, affiliated organizations, administrators, pastors, evangelists, teachers, elders, youth leaders, and church officers and members, to seek profitable entertainment and recreation from other sources than feature films, and present a solid front in upholding the principles set forth in this statement.

## ADDITIONAL RESOURCE

AY leaflets

Appendix - A look at Christian Standards,  
- Entertainment

## TELEVISION

Electronic Manipulators - Daniel A Sheehy.

"By commenting on the content of television programs rather than the nature of the medium itself, governments and voluntary bodies have totally misunderstood the nature of television's threat to civilization".

Criticism of television usually has been concerned with content. While this has been important to its cultural and psychological implications, a mistake has been made in centring research and interest mostly on the content of television programs.

Recent research is looking at the effects of the TV image itself, apart from content. The result indicates special dangers for young children. More disturbing is the fact that most parents, and even teachers, seem unaware of these dangers. We have found this to be true in our own work as we lecture to groups of parents and teachers regarding the latest findings about the effects of television upon young children.

Marshall McLuhan, the Canadian media critic, for years talked about the medium as the message (not the content), and researchers are now beginning to see the importance of what he was saying.

Part of the problem is that many of us have passively, rather uncritically, accepted television as an indispensable part of our lives in much the same way that we have accepted other elements of our technological society. As the automatic dishwasher and washing machine have become extensions of our hands and the motor car an extension of our feet, so the TV set has provided an extension of our eyes and ears, giving us new audiovisual experiences that we could have in no other way. It offers the viewer new patterns of perception by which to interpret the 'real' world around us. One benefit has been that our children

## Television cont.

have attained a greater degree of visual literacy through exposure to television, but there are some real dangers that are missed. While a great deal of concern is expressed about the violence shown on television, the violence of television itself is more threatening.

Here we are concerned with the inherent psychological dangers of TV as a new visual and perceptual environment, apart from the content.

For example, no child walks around in real life with zoom lenses built into his head, nor do his natural perceptual resources offer him stop-action or slow-motion replay systems, sophisticated cutting and editing techniques, unusual camera angles, or panning abilities. What is being presented to the child is not the world as he will experience it in daily life using his natural sensory mechanisms. The problem then is not only the content, but the way in which the content is presented on the television.

In order to assess the long-term psychological impact of TV as environment, we need to examine several of the standard techniques and production techniques in common use throughout the commercial television industry.

Tilting sequences, which are screened at the beginning of a television program, normally include some of the most sophisticated audiovisual special effects for two reasons:

1. To maximize emotional arousal in order to create enough interest for the viewer to stay with the program. To achieve this, fast cuts from the most exciting scenes in the total program also are shown.
2. To make the viewer more susceptible and responsive (at least subliminally) to television commercials because his critical faculties are dulled by the turmoil of shocklike emotions.

In one crime series titled 'Kung Fu' (ABC, New York) a special technique, 'streak photography', is utilized to create a distortion effect to 'bring about a metamorphosis from the title to a flamelike shape and then to the face of the star of the series'. As the face emerges ghostlike from the fading letters, highlights on the face (light on one side, dark on the other) are used in conjunction with close-ups to heighten the emotional impact. Other distortion techniques involve slit-can, in which the screen is divided horizontally or vertically, with a rolling, vibrating scanning created from the central 'slit' with wide-angle lenses and filters.

### Viewer Responds Emotionally

Being unaccustomed to this kind of presentation, the viewer responds emotionally, for with fast moving cuts and music

## Television cont.

there is simply no time for reflection. The use of special camera angles to create an emotional 'mood' is well established in both TV and cinematography. For example, a shot taken of a person with the camera at floor or ground level looking up at the figure creates a mood or feeling of fear or authority. Close-ups have proved particularly useful in inducing shock effects, especially on TV where the limitation of screen dimensions lends itself naturally to the 'talking head' (or heads) with limited background visual data. As an example, the camera can zoom toward or fade away from a tear falling from an eye, blood trickling from a wound, or the mouth opening in a scream or laugh.

This is not the way we naturally perceive people and objects in daily life. We do not see just an open mouth or one eye. The remaining visual data, including the background visual information that helps to locate the person or thing in time and space, also is available. Thus not only the content, but the manner in which the content is presented affects powerfully the unwary and uninformed viewer.

Another technical feature used in TV commercials is 'canned' laughter (prerecorded sounds of laughter attached to the sound track). Have you ever stopped to ask why there is canned laughter with TV programs but never in a movie? The reason is that in the movie you have a mass audience and there will always be enough natural laughter generated to induce a mass response. But with TV the viewing audience might be only one. In that case a mass mentality or mass response is created technologically to induce a laughter response. The danger is that the canned laughter that occurs at the whim of program producers could be at an inappropriate place from a Christian viewpoint. If you are watching when this occurs, regardless of your Christian principles, laughter is induced subliminally (or subconsciously) if not at a conscious level. It is a simple psychological response, but the damage is done.

Another similar danger is that TV usually is watched with a light on nearby, so not all environmental data is cut off, as in the cinema. This means that there is always a 'homey' atmosphere and any values or antivalues promoted via the medium are thrown into a cozy, low-key situation where their acceptance will occur more readily. This is enhanced if family worship occurs in the same room as TV viewing, and the room itself becomes a place where habit patterns of positive acceptance become established. The intimacy of home viewing creates an atmosphere that is conducive to subtle emotional effects, regardless of the implications.

Motion picture special effects (SFX) provided a direction for television dramatists: they wanted to be as flexible as film practitioners in their use of 'trick photography'. In many ways, TV has now outstripped film in SFX innovations. Effects that cost thousands and take days on film can be accomplished

## Television cont.

with the push of a button on television. The most fundamental TV effect is the split screen (also called insert or wipe) which is accomplished by using two cameras to supply two separate images - say, of Harry Reasoner in New York and Barbara Walters in Washington - in which the scanning field (the lines that make up the TV image) or one picture is partially eliminated and replaced by part of the field of another picture. The home TV picture can seem to be split in half; the dividing line can travel across in a wipe; there can be an insertion of a circle, or of any geometric shape that can be handled by the SFX control board.

SFX techniques are used primarily in news, documentary and interview-type programs.

Magicam, a special effects system used in both television and cinematography, has eliminated the production and utilization of costly, elaborate sets. Actors are videotaped against a blue background with one camera while a second camera, by means of a periscope, reaches into a small miniature model or set. In the centre of the system, a video-control installation permits the 'slaving' together of the two images so that the actor appears to be moving in and around the set (which in reality may be only a few inches high). 'What you see, then, is not what you get', as they say in the industry.

Another technical feature of the TV and cinematographic image is that of constant movement. The psychological aspects of this often are overlooked. Because there is a constant flow of images, the viewer cannot stop at any point and say, 'Now what do I think about this idea? How will I relate this to my Christian values and philosophy of life?' He is not allowed this kind of critical involvement by the fact that a new image has appeared on the screen to engage his attention. He may remember some highlights of the sequence after it has concluded but will not recall details. This means he can react primarily at only an emotional and not an intellectual level. The printed page is different. A reader can reflect on what he has read and can proceed at his own pace. Not so with 'moving' media.

The dangers are clear. Value judgements made during any particular sequence or new visual experiences have been accepted subliminally via emotional rather than intellectual faculties.

Someone may say that real life 'moves', too. There are, however, significant differences. With life I am involved personally in the flow and at my own pace. I can reflect upon what is happening. In addition, life is not edited for me by another, and there is no deliberate manipulation (or cutting off) of environmental data. The flow of images is natural, not artificial. Eyes are marvelous sensors, but the Creator in His wisdom did not supply zoom lenses, wide angle distortions, editing and cutting facilities, or stop-action replay systems.



## Television cont.

These and other techniques are used to create an audiovisual environment of artificial stimulation. The effect is similar to that produced by a habit-forming narcotic drug (stimulation - depression), which is especially true for small children who do not have the emotional or intellectual maturity to deal with a new, artificial environment.

Suppose a small child is at school, where he sees a fight developing at the other end of the school yard. He discovers that he cannot zoom down to the fight the way a TV newscameraman might do but has to walk or run over to see the action. When he arrives, he finds the fight is over and then with some disappointment he realizes that he cannot 'replay' the fight. He soon discovers that real life is not as exciting as it is presented to him on television. Inevitably he is drawn back to the TV for additional stimulation. In some experiments, children who have been taken off television viewing have exhibited withdrawal symptoms similar to drug withdrawal.

Let us state this important point again. What is being presented to the viewer is not the way in which he will perceive the world in his daily life as he uses his natural sensory mechanisms. The problem is not only the content, then, it is the way in which the content is presented. TV creates its own audiovisual environment which is artificially stimulating.

Many Christian parents are under the impression that if they apply the 'sanctified-switch solution' (which implies that programs are selected from a Christian point of view) the dangers are removed. Let us say very clearly that the 'sanctified switch solution' will not remove all the dangers - it can only minimize them. This becomes clearer when one considers the physical effects of the TV image upon the human brain. But first, it might be well for parents to mull over this statement from Ellen White: "So far as possible, He (Jesus) closed the door to the tempter...His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child, the more free from artificial excitement, and the more in harmony with nature, - the more favourable is it to physical and mental vigor and to spiritual strength". Desire of Ages, pp 72, 74.

## TELEVISION

WHEREAS the Spirit of Prophecy warns that theatrical performances may "so confuse the senses of the youth that God and heaven will be forgotten" (MYP 214) and that "the only safe course is to shun the theatre", (MYP 380), and

WHEREAS the advent of television with its subtle mixture of good and evil has made it possible to bring the theatre into the home, and

## Television cont.

WHEREAS it is inevitable that the viewing of the theatrical performances has the effect of conditioning the viewer to desire more of that kind of entertainment, thus presenting a grave danger to Seventh-day Adventists,

### RECOMMENDED:

That where our people feel it necessary to have television in the home, we urge them to exercise the greatest care in the selection of television programs in order that the standards of the church be upheld in the home.

### ADDITIONAL RESOURCE

AY leaflets

Appendix - Assault from Hollywood

- TV and the Learning Process - D Sheehy

### MUSIC

'Philosophy of Music' pp 13-16.

#### Secular Music

"Music rightly employed...is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul." Education, p 167.

The Seventh-day Adventist life-style demands that the individual Christian exercise a high degree of discrimination and individual responsibility in the selection of secular music for personal use, solo, or group performance. All such music should be evaluated in the light of the instruction given in Philippians 4:8, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' He will also keep in mind the warning given by Ellen G White in Testimonies to the Church, V1, p 497.

'I was shown that the youth must take a higher stand, and make the Word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their task. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse.'

## Music cont.

The Christian will not sing songs that are incompatible with the ideals of truth, honesty and purity. He will avoid elements that give the appearance of making evil desirable or goodness appear trivial. He will try to avoid compositions containing trite phrasing, poor poetry, nonsense, sentimentality, or frivolity which lead away from the counsel and teachings found in Scripture and in the Spirit of Prophecy.

He will consider music such as blues, jazz, the rock idiom, and similar forms as inimical to the development of Christian character, because it opens the mind to impure thoughts and leads to unholy behaviour. Such music has a distinct relationship to the permissiveness of contemporary society. The distortion of rhythm, melody and harmony as employed by these styles and their excessive amplification dulls the sensibilities and eventually destroys the appreciation for that which is good and holy.

Care should be exercised when using a secular tune wedded to sacred lyrics so that the profane connotation of the music will not out-weigh the message of the text. Moreover, the discerning Christian, when selecting any secular music for listening or performing which is not included in the above categories, will subject such music to the test of the principles given in the general principles outlined in this Philosophy of Music.

The true Christian is able to witness to others by his choice of secular music for social occasions. He will, through diligent search and careful selection, seek out that type of music which will be compatible with his social needs and his Christian principles.

'There must be a living connection with God in prayer, a living connection with God in songs of praise and thanksgiving.'  
E G White, Letter 96, 1898 (Evangelism, p 498).

'The Sound of Music,' pp 10-13.

Consider a few examples of the kind of music that does not add to real life.

In connection with a jazz festival, Newport, Rhode Island, experienced 'the worst rioting in its history'. Marines and National Guardsmen were called in to reinforce city and State authorities, and Rhode Island Governor, Christopher del Sesto, personally took charge of law enforcement. Authorities declared a state of emergency and banned jazz performances. Said a press report: 'Police arrested more than 200 persons Saturday night and another 100 went to hospitals when an unruly crowd of about 10,000 rioted after being denied entrance to the already filled site of the seventh annual Newport Jazz Festival.'

By its fruits such music can be judged.

## Music cont.

Describing the reaction of his teen-age daughter and 7,000 others like her at a performance of a music idol of a few years ago, a father wrote, 'It was immediately obvious that the assemblage was under the influence of a strange, invisible opiate.' After the program, which no one really hears because of the continuous screaming and swooning of the feminine audience, 'a line of bobby-soxers moved past the platform. Each rubbed the stage floor with a tissue or a handkerchief and then hurried away clutching the precious memento.'

By its fruits idolatry and its accompanying music can be effectively judged.

Heaven's former choir leader works cleverly, leading a careless Christian on step by step. We leave the radio on to whatever pours forth, scarcely believing that it can in any way affect us. But it does, writes Paul E Hamel: 'The physical changes that occur within our bodies as we listen to music have been measured. Music actually does raise or lower blood pressure, depending upon the type of music...Brain waves are altered from their usual pattern, pupillary reflexes change, and a host of other physiological changes take place as we listen to music.' - 'A Psychology of Music for Christians', in The Journal of True Education, April, 1961, p 12.

The same author suggests that one judge music by the company it keeps. He states that he does not want in his home the type of music played in gambling houses, night clubs, and brothels, and then remarks, 'I don't believe that a Christian in his home, in his room, or in his car has any business inviting into his being music that is so much at home in places of ill-repute'. Ibid, pp 12, 13.

Thus far civilization has survived rock 'n' roll, Presleyism, and Beatleism, though some are probably wondering whether it can take much more. Be that as it may, the days of such music are numbered, and if we cultivate a taste for it we inevitable exclude ourselves from the land where rock 'n' roll would be incongruous.

Even here, does this kind of music contribute anything to real living? Or is it an opiate that takes the keen edge off the satisfying joys of life?

The future of every Christian is destined to be filled with the sound of music. When Christ returns, 'with anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way.' - The Great Controversy, p 641.

Then, arriving back at the city of God, the angelic choir strikes the note of victory, and the redeemed all join in a mighty anthem that proclaims, 'Worthy is the Lamb that was slain.'

And of the pulsating, ever-onward moving ages of eternity it is said: 'The prophet caught the sound of music there, and song,

## Music cont.

such music and song as, save in the visions of God, no mortal ear has heard or mind conceived.'  
Prophets and Kings, p 73.

'The sound of music' - of 'songs and everlasting joy' (Isa. 35:10) - will awaken yet richer joy as the delights of really living eternally increase.

'Philosophy of Music, pp 11, 13.

### Music in the Home

1. Music education and appreciation should begin early in the life of the child through:
  - a) The introduction to great hymns and gospel songs in the informal, happy experience of family worship.
  - b) The establishment of right listening habits through home audio equipment which includes carefully selected music.
  - c) Attendance with the family at music concerts with standards conforming to those outlined in this document.
  - d) The proper example and influence of parents.
2. Family singing and participation in family music instrumental ensembles should be encouraged.
3. Experiments in writing poetry and song compositions might be encouraged.
4. A home music library of wisely selected materials should be established.
5. It must be recognized that Satan is engaged in a battle for the mind, and that changes may be effected imperceptibly upon the mind to alter perceptions and values for good and evil. Extreme care must therefore be exercised in the type of programming and music listened to on radio and TV, especially avoiding that which is vulgar, enticing, cheap, immoral, theatrical and identifiable with trends in the counter-culture.

'Philosophy of Music' pp 3-6.

The General Conference Committee, at the Autumn Council, (held October, 1972), voted on certain recommendations concerning music in the Seventh-day Adventist Church. The Executive Committee of the South Pacific Division endorsed these recommendations when it met in November, 1972, and has since passed them on to the Union and local Conferences.

## Music cont.

The subject of music in our church being a somewhat vexed topic at times, we feel we cannot do better than to share with all our people this report of the general principles and recommendations voted upon by the General Conference Committee. May we study it prayerfully, and in our worship and our pursuit of musical enjoyment, always seek to uphold these standards. We quote the report in full:

"VOTED: That guidelines toward a Seventh-day Adventist philosophy of music be adopted as follows:

The seventh-day Adventist Church has come into existence in fulfilment of prophecy to be God's instrument in the world-wide proclamation of the Good News of salvation through faith in the atoning sacrifice of God's Son and by obedience to His commands in preparation for our Lord's return. The lives of those who accept this responsibility must be as distinctive as their message. This calls for total commitment by each church member to the ideals and objectives of the church. Such commitment will affect every department of church life, and will certainly influence the music used by the church in fulfilment of its God-given commission.

Music is one of God's great gifts to man and is one of the most important elements in a spiritual program. It is an avenue of communication with God, and 'is one of the most effective means of impressing the heart with spiritual truth.' (Education, p168). Dealing as it does with matters of eternal consequence, it is essential that music's tremendous power be kept clearly in mind. It has the power to uplift or degrade; it can be used in the service of good or evil. 'It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.' Ibid.

Those, therefore, who select music for the distinctive purposes of this church must exercise a high degree of discrimination in its choice and in its use. In their endeavours to meet these ideals, more than human wisdom is needed. Turning then to Revelation for guidance, the following general principles are revealed:

The music should:

1. Bring glory to God and assist us in acceptably worshipping Him (1 Cor. 10:31).
2. Ennoble, uplift and purify the Christian's thoughts (Phi. 4:8; 'Patriarchs and Prophets', p 594).
3. Effectively influence the Christian in the development of Christ's character in his life and in that of others - Manuscript 57, 1906.

## Music cont.

4. Have a text which is in harmony with the Scriptural teachings of the church - 'Review and Herald' June 6, 1912.
5. Reveal a compatibility between the message conveyed by the words and the music, avoiding a mixture of the sacred and the profane.
6. Shun theatricality and prideful display - 'Evangelism', p 137; Review and Herald, November 30, 1900.
7. Give precedence to the message of the text which should not be overpowered by accompanying musical elements - 'Gospel Workers', pp 357, 358.
8. Maintain a judicious balance of the emotional, intellectual and spiritual elements - 'Review and Herald', Nov. 14, 1899.
9. Never compromise high principles of dignity and excellence in efforts to reach the people just where they are - 'Testimonies', V9, p 143; 'Evangelism', p 137.
10. Be appropriate for the occasion, the setting and the audience for which it is intended - 'Evangelism', pp 507, 508.

There is much that is spiritually uplifting and religiously valid in the music of the various cultural and ethnic groups; however, the musical taste and practices of all should conform to the universal value of Christ-like character, and all of the gospel which calls for unity rather than uniformity. Care must be exercised that worldly values in music which fail to express the high ideals of the Christian faith be avoided.

The above principles will serve as effective guidelines in the choice and use of music for the varied needs of the church. Certain musical forms, such as jazz, rock, and their related hybrid forms, are considered by the church as incompatible with these principles. Responsible persons involved in the church's broad-ranging music activities, either as leaders or performers, will find little trouble in applying these principles in some areas.

### ADDITIONAL RESOURCE

Books by Bob Larson

Video - Flash Dance Demons - Youth Department.

### DANCING

#### The Problem of Dancing - D Winn

I remember the question 'What's wrong with dancing?' coming up in Sabbath School. The answer was always vague: since it was

## Dancing cont.

sexually stimulating and usually took place in nightclubs - 'beer gardens' - Adventists didn't believe they should dance. It used to be not a very difficult decision, but today it is. Many of us face the critical decision. Should we go ahead and, for instance, join in today's disco version of the ballroom? Or should we risk being 'old fashioned' and stand firm on principle, which was included in the church's past abstinence from this scene?

Before choosing, consider the stand the church has taken in the past. From the very beginnings of the Seventh-day Adventist Church, believers have been encouraged to abandon this form of amusement. The reason lies deeper than puritanical rules. It rests in the belief that we need to be like Christ. Our lives must be ennobled and perfected until we reflect His character and imitate His example. For this reason we cannot indulge in any pleasure that banishes Christ from our minds.<sup>1</sup>

The association of dancing with irrational conduct and self-exaltation is what condemn it, not so much as the dancing itself. God as an object of thought and reverence is too far removed from, say, a disco. Praying and singing praise to God is too great a transition from the world of the Bee Gees, Donna Summer or the Doobie Brothers.

Now, I've heard the argument that Miriam led the children of Israel in dancing when they crossed the Red Sea (Exodus 15:20,21) and that David 'danced before the Lord' (11 Samuel 6:14), but these were religious dances associated with worship. They were in memory of God and not a device to forget God.<sup>2</sup>

Dancing tends to decrease spiritual interests, often involves non-Christian influences and does involve sexual excitement of a kind that exploits others.<sup>3</sup> Of these three factors, the spiritual emphasis is more important. But the other two relate to it.

Go ahead, consider the atmosphere surrounding the disco. There are discos for teenagers where only soft drinks are served and the atmosphere would seem quite harmless. But is the language that of Christians or is the name of God slung around like swigs of soda pop? The music envelops you. It soothes you, relaxes you, controls you. The dancing, the music, the partner push reality so far away.

Be honest, the problem of dancing is really another form of the problem of selfishness. This is the whole purpose of dance. Disco, like the waltz of the nineteenth century has a distinctive character, expression, spirit and passion. The entire purpose of dance is ecstatic emotion, exaltation, surrender and oblivion to the surrounding world.<sup>4</sup>

How can we unite with this abandonment of reason? Disco is wrapped up in feelings and emotion is wrapped up with decision.



## Dancing cont.

The nature of social dancing has not changed since the early days of our church. The dance steps, the fashionable dances, may come and go, but dancing remains one of Satan's cleverly designed diversions. Even in our homes where the atmosphere can be controlled, there is reason enough to exclude it. Dancing in the home only strengthens the attraction to dancing outside the home. How long will we consider dancing harmless in other places when we consider it harmless at home?

The issue is clear. If in 1980 our church leaders recognized the intense earnestness and dauntless effort Satan was employing in this world, isn't it even more important that we not unite with wordly pleasure now? Will our associates be more inclined to accept the solemn truth of grace and judgement when they see us in the disco?

Too often we claim to be children of God while engaging in some of the very things His Word condemns. We imagine our godless carousing is linked to some spiritual good. Thus as Ellen White states, 'They borrow the livery of Heaven to serve the devil in'.<sup>5</sup> Are we not doing just that when we ignore the counsel we have? Can we let anything interfere with our relationship to our heavenly family? The end was near in 1890. It has not gotten any farther away. Now is the time to put God first and ourselves last.

1. Ellen G White 'Should Christians Dance', Advent Review and Sabbath Herald, (Feb. 28, 1882), pp 129, 130.
2. Patriarch and Prophets (Mountain View, California: Pacific Press Pub. Assoc. 1958), p 707.
3. Seventh-day Adventist Encyclopedia, Don F Neufeld, ed. (Washington D.C. Review and Herald Pub. Assoc. 1976), p 1189.
4. Curt Sachs, World History of the Dance (New York: W W Norton and Co. Inc. 1937), p 430.
5. White, 'Should Christians Dance', op. cit.

ADDITIONAL RESOURCE

AY Leaflets

COMPUTERS

In this modern world of computer technology children are taught at primary school to use these machines.

The market has been saturated with computer games for children and hours are being wasted in this form of recreation.

## Safety and Recreation cont.

IN THE EVENT OF DEATH OR SERIOUS INJURY THE RISK MANAGEMENT SERVICE MUST BE ADVISED IMMEDIATELY BY PHONE.

PHONE (02) 477 1355.

REMEMBER: All accidents resulting in injury or third party loss must be notified.

1. Obtain professional care as quickly as possible.
2. Inform parents or guardians immediately of the accident and action taken.
3. Advise your Conference Youth Director.
4. Complete an INCIDENT REPORT.
5. Give complete details of the incident and obtain written accounts from witnesses if injury or loss is serious.
6. DO NOT ADMIT LIABILITY. If you do the insurer may be entitled to refuse to meet any liability.

### ADDITIONAL RESOURCE

Notes from Risk Management Dept. of S.P. Division.

### EVALUATION

Attendance and participation in this seminar is sufficient. Requirement should be signed in the Pathfinder Leadership Record Book by the leader of the seminar.