



PRESBYTERIAN CHURCH OF GHANA
COMMITTEE ON YOUTH MINISTRY
YOUNG PEOPLE'S GUILD

YOUTH GUIDE 2017/18
VOLUME 19

Published by the Presbyterian Youth Resource Centre
Kuku Hill, Osu, Accra- Ghana
Tel. +233302-762665, +233243-217155,
+233243-548382, +233206-631340
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Re-Printed by
DAOC Books and Stationery
Tel: 0244749951 / 0245179140

CONTENTS

Foreword	iii
Preface	v
Message from the National President	vii
Chapter One:	
Exposition on the theme for 2017- 2018	1
Chapter Two:	
Youth Calendar Year Programme	8
Chapter Three:	
Youth and Students' Week Celebration	14
Chapter Four:	
Youth Week of Prayer and Fasting	15
Chapter Five:	
Hymnal Studies (PH451& 453)	17
Chapter Six:	
Bible Study Outline	22
Chapter Seven:	
Sustaining Your Relationship as a Christian Youth	28
Chapter Eight:	
Understanding Your Role as A Youth Leader	33
Chapter Nine:	
A Brief History of Youth Ministry	45
Chapter Ten:	
Preparation and Presentation/Preaching of A Sermon	56
Chapter Eleven:	
Terrorism	60
Contact of YPG Executives	66

FOREWORD

The Presbyterian Church of Ghana is keenly aware of the importance of providing a balanced Christian nurture for all sectors of her membership to ensure that members are thoroughly equipped for every good work assigned by God who has redeemed His children so that they can also be agents of reconciliation. That is why the Youth Guide is constantly developed to help provide comprehensive Christian education for the youth of the Presbyterian Church of Ghana.

This Youth Guide has been prepared with the general theme of the PCG, **Let the Earth Hear (Romans 10:10-14)** as a background and the subtheme: **Changing the World by the Word (Acts 26:17-18; Romans 10:1-2, 14-17)**. After focusing on the Holy Spirit for the last seven years, the logical continuation is launching into massive sustained evangelism. This is especially relevant with the theme for the last in the series dealing with the Holy Spirit, drawing attention to the fact that when the Holy Spirit moves there must be results that glorify God.

The focus of the Bible verses chosen to underscore the sub theme stresses that God wants the Gospel message to be intentionally spread all over the world so that those have been blinded and imprisoned would receive their sight be set free to enjoy the abundant life promised by Jesus Christ.

We are in a world that is now mainly interested in material things and have relegated the demands of God to the background. Even those who are supposed to be Christians display powerless, ungodly, selfish human-centred lives that are not aligned to the Word of God. A lot of people are confused and cannot determine the path to authentic salvation. This is the time for the genuine children of God to allow the Holy Spirit to strengthen and guide them so that they can also lead and guide those who are wandering about in confusion into the Kingdom of God.

This Guide has been carefully prepared challenge allow its users to allow the pure Word of God to impact their lives so that they can also influence others with the Word of God to lead them into God's marvellous light. The materials in this Guide include: Bible Studies, historical studies, hymnal studies, catechism studies and relevant issues in the social, academic and relational aspects of life.

I remind leaders of the various congregations that they must continue to help the youth to use this Guide in such a way that the youth will continue to develop and grow in grace and favour before God and man. Once more, I call on the YPG to seek the guidance and help of Agents and Church leadership in the use of this Guide and in other activities of the Group.

I express profound gratitude to those who helped to prepare this Study Guide. May God bless you and make you even more useful to his Kingdom.

God bless you all, as you make prudent use of this Guide.

Rev Kwaku Bio Kyeame
CLAN Director

PREFACE

This book is the nineteenth (19th) in the series of resource material developed purposely for the guidance and instruction of the youth in the Presbyterian Church of Ghana.

The theme “Changing the world by the Word” (**Acts 26:17-18; Romans 10:1-2; 14-17**) is the youthful dimension of the church's theme “Let the Earth hear” for the year 2018. This youthful touch to the chosen theme was excellently handled by the Rev. Ernest Odame Asare, who is currently the chairperson of the Sekyere Presbytery. We are indebted greatly to him and take this opportunity to express our gratitude to him. He challenged participants at the Leadership Training Seminar (LTS, 2017) and the youth in general, to massively campaign for the spread of the Word of God. For him, our world today is plagued by bribery and corruption, materialism, sexual immorality, occultism, lawlessness, degradation of the environment, disrespect for the elderly and poor work ethics among others. All attempts to deal with these ills of society through the law and the courts, conferences, seminars, workshops have really not been able to achieve the desired results. It is only the power of the Word of God that can bring about the transformation and change we so much desire and need today. To conclude he placed a lot of responsibility on the youth of the church for the ministry of the Word to all manner of people at all places, for their hearts and minds to be transformed.

• The Youth Education Committee (YEC) realizing the challenge incumbent on the youth of the church has put together programmes and activities that seek to prepare them adequately for reaching out with the Word of God and impacting their generation. These areas of relevance as you will find in this publication, touched on following;

- Communication / relationships
- Physical & Mental health
- Talent & skill development/ entrepreneurship
- Coaching and mentoring
- Ministry/ faith and Christian growth

The book contains some useful thoughts from the LTS workshops on relationships, the environment/terrorism and leadership. Youth of the Presbyterian Church of Ghana (PCG) will find this volume very resourceful and of immense benefit as it deals extensively with youth related issues and concerns. We send forth this book with the humble prayer that it may please God to bless its use for the equipping of the youth of the PCG and all other young persons, as they seek to please and live for God in these times.

The tireless effort of the members of the Youth Education Committee (YEC) has produced this volume of the Youth Guide 2017/2018. The members are as follows;

- Mr. Sugar Adukonu
- Mrs. Joyce Nana Esi Offei Nketia
- Rev. Andrew Shardow
- Rev. Charles K. Yeboah
- Rev. Adjetey Quaye
- Rev. Micheal Ofosu Yeboah
- Miss Doris K. Kotei
- Miss Florence Ruth A. Ntreh

The Committee is grateful to the Lord God Almighty for His wisdom, strength and guidance which have made the publication of this book possible. I hope and pray this material will serve its intended purpose. To God be the Glory, great things He has done!

Rev. Andrew Jackson T. Odjawa
Chairman, Youth Education Committee
August, 2017

**MESSAGE FROM THE NATIONAL PRESIDENT OF THE
YOUNG PEOPLE'S GUILD OF THE PRESBYTERIAN
CHURCH OF GHANA**

“Not to us, O Lord, not to us but to your name be Glory, because of your love and faithfulness.” Psalm 115:1

It is my greatest pleasure and privilege to present this message to you, members of the Young People's Guild of the Presbyterian Church of Ghana. On behalf of the National Executive Committee of the Guild, I bring you greetings and welcome you to join hands with us to praise God for seeing us through 2016/2017 ecclesiastical year. May His name be praised. This year is a special year in the history and heritage of the Guild as YPG is 80 years. It has indeed been a journey with the Lord.

The theme for the Presbyterian church of Ghana this year is *“Let the Earth Hear.”(Roman 10:14-17)*. The focus or theme for the Youth this year is **“Changing the World by the Word.” (Act 26:17-18, Rom 10:1-2)**. This theme (Focus) is necessary for us the youth in times like these because the world today is in crisis! There is much pain, suffering, turmoil and conflict everywhere. We are surrounded by violence, fear, terrorism, political unrest, natural disasters, unemployment, poverty, gender discrimination, famine, dreaded diseases, religious tension, religious fundamentalism, factions, forced migration, abuse of women and children and the list goes on. Most of these are seen here with us in Ghana.

In the midst of all these, we may fail to understand what is going on. We are even tempted to question the presence of God. Psalms 8 reminds us that God is present and that God holds everything in His hands. These realities in the world and the church call for an empowerment to effect positive changes. And we can find comfort and change only through the Word of God. This calls for more evangelism in so many ways till there is a change. It calls for individual Guilders to be masters of the Word of God by constant meditation and studying the Word of God together with prayer and fasting and sharing in fellowship with others.

Guilders must watch out for more programs as part of the 80th anniversary celebration both within and outside the country. This year would be an opportunity for us to bring on board all past leaders and guilders who put themselves on the line to raise the Guild to higher height.

Let me use this platform to appeal to all guilders that, as a way of demonstrating love and commitment for the youth work, let us all bear one another in prayer at all times, especially the leadership of the Guild. Also, let each Guilder be diligent to renew his or her membership. That makes him or her legitimate member of the Guild. And Executive at the various levels must endeavour to remit the needed percentages to their appropriate quarters to facilitate work progress.

On this note, I must congratulate all Guilders on our 80th anniversary and most especially, the leaders of the guild and all who have been working tirelessly to ensure that the Guild and the Presbyterian church of Ghana is a better one.

We are so proud of you all. Stay blessed

Mr Alfred Appiah
(National President-YPG)

CHAPTER ONE

Theme: Changing the World by the Word
Text: Acts 26:17-18; Romans 10:1-2; 14-17

Introduction:

- Thanks to God
- Thanks to the National Youth Council and the Youth Education Committee for counting me worthy and therefore inviting me to speak at this important training session.
- It is my fervent wish and prayer that the good Lord will grant me the needed grace to utter His word which has the power to bring transformation, and for the audience the listening and humble spirit.
- Presbyterian Hymn (PH) 276
- Prayer

Some Basic Questions In Relation To the Theme:

1. What is CHANGE?
2. What does the WORLD mean?
3. What is the WORD?
4. What has gone wrong in the world that it requires a change?
5. What attempts have been made to bring about change in the world?
6. What power does the word has that makes it capable of bringing about a change in the world?
7. Who is expected to send or preach the word?
8. What should be our attitude towards preaching the word?
9. To whom should we preach the word?
10. When and where should we preach the word?
11. Why are most Christians not preaching the word?
12. Does something happen when the word is preached?

These are the few questions which we may attempt to address in this delivery.

CHANGE is to make or become different; it is to exchange one thing for another thing, especially of a similar type. For example, when one changes his/her mind, it means he/she has formed a new opinion or made a new decision about something which is different from his/her old one. One changing for the better or changing the ways is an

indication that there is an improvement in behaviour. There is also a negative change in as much as there is a positive one – the one required of a Child of God who has become a new creation (2 Cor. 5:17). A change of mind and heart affects our attitude, character and habit.

The WORLD has been defined as

- i) The Earth and all the people, places and things on it.
- ii) Morally evil system opposed to all that God is and holds dear. In this sense, the world is a satanic system opposing Christ's kingdom on this earth.

It is the second definition which is of concern to us in this subject matter of ours.

Characteristics of the World:

The World is characterized by three (3) things according to Scripture (1 John 2:16)

1. The lust of the flesh – sinful pleasures engineered by the 5 senses (eye, ear, nose, tongue, skin)
2. The lust of the eyes – covetousness and materialism
3. The pride of life – being proud of one's position in the world

These have been interpreted as corresponding to the three (3) different ways Eve was tempted in the Garden of Eden (Gen. 3:6) or the 3 different temptations Jesus experienced. (Luke 4:1-12).

These are the different ways believers could be lured away from loving God or opposing Him or being disobedient to Him. All the things which characterize the world are not of the Father (1 John 2:16), that is why we are admonished not to love the world or the things in it. (1 John 2:15). Loving the world makes one an enemy to God (James 4:4)

The WORD is an inspired message of God which is contained in the Holy Scriptures or the Bible or given directly to someone as in the case of the Prophets, and once uttered, it does not return to Him empty but it has to accomplish what He purposes. (Is. 55:11). The word of God is the fundamental aspect of God's self-revelation, for by His word He makes known who He is, what He is like, and what His will is for the world.

In the New Testament, the word is primarily Good News from God (Acts 15:7). It is the word concerning Jesus Christ and God's kingdom in and through Him (Acts 16:31-32; 17:13); and it is also the word of the Cross (1 Cor. 1:18), of reconciliation (2 Cor. 5:19), of eternal life (Phil. 2:16), and of salvation (Acts 13:26). Christians are told to abide in this word (John 8:31), to keep it (Acts 8:51; 14:23), and to serve it (Acts 6:4).

The Gideon International New Testament/Psalms/Proverbs Bible refers to the Bible as “the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter...It should fill the memory, rule the heart, and guide the feet.” What are the significance of all the aforementioned tools to the different categories of people mentioned? This underscores the importance of the word of God in the life of humanity in general.

What is happening in the world now?

Sin is on the increase. Sin is transgression of the law; it is not meeting a standard set; it is becoming disobedient; it is not doing something out of faith (Rom 14:23), etc. Examples are:

- I) Bribery and Corruption; embezzlement; get-rich quick attitude (1Tim. 6:10 – love of money is the root of all evil)
- ii) Materialism – love for material things
- iii) Degradation of the environment. E.g. illegal mining (*galamsey*), deforestation, filth, etc. (Gen 2:15 – man was to **tend** and **keep** the earth)
- iv) Sexual immorality (1 Cor. 3:16; 6:15-20, etc enjoins us to keep our bodies holy by fleeing fornication); adultery; incest; rape; etc
- v) Teenage pregnancy; Abortion
- vi) Occultism; idolatry
- vii) Homosexuality (gay and lesbianism); bestialism (sexual intercourse between human and animal)
- viii) Disrespect for the elderly and authority
- ix) Poor work ethics – lateness, laziness, theft, etc.
- x) Love for power/Unhealthy politics
- xi) Lawlessness
- xii) Armed Robbery
- xiii) Injustice

Attempts to Change the World

- Laws enacted to guide or regulate the lives of the citizenry; code of conducts at work places
- Courts and punitive system
- Conferences, Seminars, Workshops, etc.
- Education and counselling

All these attempts have really not been able to achieve the desired results because in spite of all these, the world continues to be “rotten” or corrupt or lacks the right moral values.

Power in the Word to bring Change to the World

- i) The word is given by inspiration of God and it is useful for teaching, for reproof, for correction, for instruction in righteousness to make a person complete and well-equipped for every good work. (2 Tim 3:16-17). Completeness in the mind, heart and the entire human faculty can only be possible by the transforming power of the word of God.
- ii) The word is active, powerful and sharper than any two-edged sword (Heb. 4:12). It has the power to pierce through the mind, heart, etc and get people convicted of their sin. The unadulterated word can cut people to the heart (Acts 7: 54) and they will begin to ask “What shall we do to be saved?”
- iii) Jesus is the Word Incarnate (John 1:1, 14) and He is the Saviour of the world. He alone can save people from the bondage of sin and the devil.
- iv) The early Disciples were able to “*turn the world upside down*” by the word. (Acts 17:6)
- v) The word is both spirit and life (John 6:63 – “*It is the Spirit who gives life, the flesh profits nothing. The words that I speak to you are spirit, and they are life*”). Minds which are darkened and dead can be enlightened and function alright when it encounters the word.
- vi) It is the sword of the Spirit (Eph. 6:17) which can be used to overcome the enemy and also temptations. Jesus used the word by quoting it - “*It is written*” in all the three occasions when He was tempted. (Matt. 4: 4, 7, 10)
- vii) The word is the truth which sets people free (John 8:32)

- viii) It helps people to cleanse themselves from their evil ways (Ps 119:9)
- ix) It is able to prevent people from sinning when it is kept in their hearts (Ps 119:11)
- x) It illuminates one's dark paths and ways (Ps 119:105)
- xi) It is like a hammer that has the potential of breaking hard rock (Jer. 23:29). Hearts which are hardened can only be softened by the word.
- xii) It is like fire which burns the chaff; refines the ore to bring out the best substance (Jer. 23:29)
- xiii) Faith is built upon hearing the word of God (Rom 10:17) and it is faith which makes us overcome the world (1 John 5:4)
- xiv) The word is food for the one who is starving spiritually (2 Pet. 2:2)

Senders/Preachers of the Word: Who are they?

“Go therefore and make disciples of all nations...” (Matt. 28:19) commonly referred to as “The Great Commission” is a **task for all followers of Christ** – educated and uneducated, male and female, Whites and Blacks, etc. A Preacher must send the word before it can be heard by people for them to believe and accept Jesus Christ as Lord and Saviour.

Recipients of the Word

The word is to be preached to all nations (Matt. 28:19) – in fact to everyone who has not believed in and given his/her life to Jesus Christ. Jesus told His disciples to start from *“Jerusalem, to all Judea, to Samaria and to the end of the earth.”* (Acts 1: 8). The Apostle Paul was to go and preach to the Gentiles (non-Jews), to open their eyes, to turn them from darkness to light, from the power of Satan to God in order for them to receive forgiveness of sins and an inheritance among those who are sanctified by faith in Jesus Christ.” (Acts 26: 17-18).

Similarly, we are being called upon to go and preach the word to those who are still in darkness; those who are heading towards fire are to be saved with fear (Jude 23).

The Lord is counting on us, so failure to go means a disappointment and disobedience to Him. It is our Christian responsibility to preach the

word to the dying and corrupt world in order to save it. Paul said, *“For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the Gospel.”* (1 Cor. 9:16).

Attitude Towards Preaching the Word Should Be:

- i) Obedience because it is a command by our Lord (Matt. 28:19)
- ii) Urgency because souls are perishing (Jude 22-23)
- iii) Joy because the feet of those who preach the word are beautiful (Rom 10:15). Again, there will be more joy in heaven among the Angels when even one sinner repents (Luke 15:7)
- iv) Reward awaits us (Dan 12:3 - shine as stars; 1 Cor. 9:17)

What Happens When the Word Is Preached (Acts 26:17-18)?

- i) Those who believe are saved and become children of God. They therefore receive an inheritance.
- ii) Spiritual eyes are opened for people to see
- iii) People in the dark come to the light and act as children of the light
- iv) Those under the power of Satan are freed
- v) Sins are forgiven

Time and Place to Preach the Word

Every time and place is appropriate to share the word of God – any time of the day; in times of joy and sorrow; in the towns and villages; in the market places; in schools; in prisons; at the work places; at the sports stadium; in the bus or in an airplane, etc. No wonder the PCG has Specialized Ministries. In which of these are we engaged? We must take every opportunity which comes our way to share the word.

Apostle Paul exhorted Timothy to “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.” (2 Tim. 4:2-4).

Let us endear ourselves more to the word which has that transformational power than prophecies, signs, wonders and miracles – all will pass but the word will abide forever.

Why Are We Not Sending The Word?

- i) Do we want to be disobedient like Jonah and go our own way? (Jonah 1:3)
- ii) Are we behaving like Moses by saying we are not eloquent, but slow of speech and have a slow tongue? (Exod. 3:11; 4:10)
- iii) Or we want to be like Jeremiah who underrated himself by saying he cannot speak because he is a youth? (Jer. 1:6)
- iv) Is it that we have not experienced the transforming power of the word ourselves?
- v) Is someone not responding to the Great Commission because his/her life is not in conformity with the word – both the Written Word (Scripture) and the Incarnate Word (Jesus Christ)?

Conclusion:

Paul's heart's desire and prayer to God for Israel was that they might be saved. Though, they had the zeal for God, they lacked the needed knowledge. Paul therefore did not relent in his efforts in confronting them with the unadulterated word at all places and times. It can be said that most Ghanaians have a similar zeal for the Lord, but they have not sincerely surrendered their lives to Christ to be their Lord. No wonder, in spite of the over 70% of the population in Ghana claiming to be Christians, sin continues to be on the ascendency in the country – bribery and corruption, embezzlement of state funds, and other rot are witnessed each day.

It is incumbent upon us, especially the youth to start a massive campaign to spread the Good News – the word to all manner of people at all places, for the hearts and minds of people to be transformed for them to think aright and also act as such. Blessed is he/she who will give heed to the clarion call to “GO YE.” Moslems have a strategic plan to win the whole world by a set date. What plans do we also have towards winning the world for Jesus, the only way to bring CHANGE?

God richly bless you! Let us pray!

PH 282 – “*Adansefo a wodiikan no...!*”

CHAPTER TWO

YOUTH CALENDAR YEAR PROGRAMME

INTRODUCTION

The youth calendar year which is the same for the Church runs from September to August. However, the programme guide starts from October 2017 and ends in September 2018. As usual, it has been divided into four (4) quarters and each quarter has specific weekly programmes, which cover a three-month period. Please refer to the below for explanations and guidance to the dynamics of the weekly programmes.

Below are the details of the calendar year programme of activities; (*See Tables*)

**PRESBYTERIAN CHURCH OF GHANA
.....CONGREGATION
PROGRAMME FOR 2017- 2018 GUILD YEAR**

THEME: LET THE EARTH HEAR (ROMANS 10:14-17)

**YOUTH THEME (Focus): “Changing the World by the Word”
(Acts 26:17-18, Rom. 10:1-2)**

FIRST QUARTER (OCT- DEC 2017)

WK.	DATE	ACTIVITY	REMARKS
1.	OCT Mon. 2 nd Sun. 8 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
2.	Mon. 9 th Sun 15 th	Exposition on theme “Changing the World by the Word”(Acts 26:17-18, Rom. 10:1-2)	To throw more light on the intent behind the choice of theme. Refer to youth guide.
3.	Mon. 16 th Sun. 22 nd	Teaching on evangelism / How to reach out.	To equip the individual and boost their confidence level in relation to evangelism.

4.	Mon. 23 rd Sun. 29 th	Prayer time (Let the fire of evangelism burn in me to reach out - Acts 4:29 - 31)	To seek guidance and employment from the Holy Spirit to take up the task.
5.	Mon. 30 th Sun 5 th (Nov)	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
6.	NOV Mon. 6 th Sun. 12 th	Team building activities (Role play)	<ul style="list-style-type: none"> To create an opportunity for members to put to practice knowledge gained on the talk 'Teaching on evangelism'. To be able to work as a team on the field.
7.	Mon. 13 th Sun. 19 th	Character Study -- Understanding the scriptures and message of the prophets (Jonah)	<ul style="list-style-type: none"> Help the youth stay true to the calling of evangelism. A focus on how to take evangelism seriously, using Jonah as a character study.
8.	Mon. 20 th Sun. 26 th	Talk - Relationship skills (friends & parents)	Creating an enabling atmosphere to promote cordiality amongst friend and family.
9.	Mon 27 th Sun 3 rd (Dec)	Prayer Time	Quickening our spirits, to keep the flame alive.
10.	DEC Mon. 4 th Sun. 10 th	Bible Studies - Jonah	A focus on Jonah's task to share the word against all odds - The Preacher. Refer to youth guide.
11.	Mon. 11 th Sun. 17 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
12.	Mon. 18 th Sun. 24 th	General Meeting/ Evaluation/ Love feast or Exchange of Gifts	Evaluation of the year 2017. Also use opportunity to encourage one another and share pieces of advice. This is the period to reflect on 2017 and undo any wrong and create peace on the youth front.
13.	Mon. 25 th Sun 31 st	Christmas Break	Merry Christmas

SECOND QUARTER (JAN- MARCH 2018)

WK	DATE	ACTIVITY	REMARKS/ REFERENCE
1.	JAN Mon. 1 st Sun. 7 th	Prayer Meeting	<ul style="list-style-type: none"> • Thank God for both the past and the new Year • Renewed Commitment & Zeal for the Lord • Plans and resolutions for the New Year
2.	Mon. 8 th Sun. 14 th	Talk - History of the youth ministry in PCG	<ul style="list-style-type: none"> • To inform the youth of the genesis of the ministry. • To better understand the nature of the youth ministry of PCG. • To ascertain the very essence of the youth ministry. • Refer to youth guide.
3.	Mon. 15 th Sun. 21 st	Talk - Leadership skills - The leader and resource mobilisation for effective evangelism.	Building up our individual capabilities to mobilise resources (study/evangelism materials, money, used cloths...) for effective evangelism.
4.	Mon. 22 nd Sun. 28 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
5.	Mon. 29 th Sun. 4 th (Feb)	Talk- Character and charisma of the 21 st century youth.	<ul style="list-style-type: none"> • Revisiting the discipline of old (helping the aged, knowing when to say sorry, thank you...). • To be taken care of by an elderly and matured Christian or agent.
6.	FEB Mon. 5 th Sun. 11 th	Bible study – Jonah	A focus on Jonah’s task to share the word against all odds – The Preacher.
7.	Mon. 12 th Sun. 18 th	Socialization	Members to organise indoor games and other activities to promote a relaxed and harmonised environment - All work and no play make Jack a dull.
8.	Mon. 19 th Sun. 25 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
9.	Mon. 26 th Sun 4 th (Mar)	Preparing and presenting sermon/messages	Refer to the study material in youth guide.

10.	March Mon. 5 th Sun. 11 th	Bible Studies - 2 Tim. 4	<ul style="list-style-type: none"> Paul's instructions to Timothy on evangelism. Refer to youth guide
11.	Mon. 12 th Sun. 18 th	Symposium - Importance of mentoring	<ul style="list-style-type: none"> What is mentoring all about? Dangers of being and not being mentored. Practical session – invite a Mentor and Mentee to share their experience.
12.	Mon. 19 th Sun 25 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
13.	Mon. 26 th Sun 1 st (Apr)	Prayer	Quickening our spirits, to keep the flame alive.

THIRD QUARTER (APRIL- JUNE 2018)

WK	DATE	ACTIVITY	REMARKS/ REFERENCE
1.	APRIL Mon 2 nd Sun 8 th	Bible Studies - 2 Tim. 4	<ul style="list-style-type: none"> Paul's instructions to Timothy on evangelism. Refer to youth guide
2.	Mon 9 th Sun 15 th	Talk -Mental Health (Managing stress)	A focus on anxiety, depression, and other traumatic situations that the youth face.
3.	Mon 16 th Sun 22 nd	Local/ Optional Programme	<ul style="list-style-type: none"> This is an option to choose a unique programme suitable for your local setting or area. To be treated by a health personnel.
4.	Mon 23 rd Sun 29 th	Discussion - Share your spiritual standards (1Pet. 3:15-16)	Declaring one's purpose for staying in tune with his/her faith.
5.	Mon 30 th Sun 6 th (May)	Understanding the scriptures and message of the prophets. (Jeremiah)	Help the youth stay true to the calling of evangelism. A focus on how to take evangelism seriously, using Jeremiah as a character study.
6.	MAY Mon 7 th Sun 13 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
7.	Mon 14 th Sun 20 th	Week of prayer and fasting	Refer to youth guide.

8.	Mon 21 st Sun 27 th	Bible Studies - Jeremiah	A focus on Jeremiah task to share the word against all odds – The Audience. Refer to youth guide.
9.	Mon 28 th Sun 3 rd (Jun)	Understanding Your Role as A Youth Leader	Refer to youth guide.
10.	JUNE Mon 4 th Sun 10 th	Dating	Building up a Healthy relationship.
11.	Mon 11 th Sun 17 th	Local/ Optiona l Programme	This is an option to choose a unique programme suitable for your local setting or area.
12.	Mon 18 th Sun 24 th	Entrepreneurship	Practical session – inviting someone who has an established business to share experience as well as train the youth in a given skill.
13.	Mon 25 th Sun 1 st (Jul)	Talent show	Help the youth identify and unleash individual talents and abilities.

FOURTH QUARTER (JULY- SEPTEMBER 2018)

WK	DATE	ACTIVITY	REMARKS/ REFERENCE
1.	JULY Mon 2 nd Sun 8 th	Bible Studies - 2 Tim. 4	<ul style="list-style-type: none"> Paul’s instructions to Timothy on evangelism. Refer to youth guide
2.	Mon 9 th Sun 15 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
3.	Mon 16 th Sun 22 nd	Terrorism	Refer to youth guide
4.	Mon 23 rd Sun 29 th	A Messed up relationship, how to fix it.	Helping the youth to survive, overcome and manage the stress and strains of a relation that has gone bad.
5.	Mon 30 th Sun 5 th Aug.	Prayer	Quickening our spirits, to keep the flame alive.
6.	AUGUST Mon 6 th Sun 12 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
7.	Mon 13 th Sun 19 th	Home/Domestic management	Home making (managing the home – setting the table/ preparing the bed, taking care of your spouse, table manners, dressing).

8.	Mon 20 th Sun 26 th	Share your faith	Sharing of testimonies on how.
9.	Mon 27 th Sun 2 nd Sept	Debate- This world cannot change	Choose 2 sides from groups in the church for and against the topic, e.g. Session. YAF, Men's and Women's fellowships or YPG
10.	SEPTEMBER Mon 3 rd Sun 9 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.
11.	Mon 10 th Sun 16 th	Terrorism	Refer to youth guide
12.	Mon 17 th Sun 23 rd	Prayer	Quickening our spirits, to keep the flame alive.
13.	Mon 24 th Sun 30 th	Local/ Optional Programme	This is an option to choose a unique programme suitable for your local setting or area.

CHAPTER THREE

YOUTH AND STUDENTS' WEEK CELEBRATION

Please find below an outline of the YOUTH WEEK 2018 programme
6th March -12th March

THEME: Changing the World by the Word: strategies for effective peer evangelism /equipping our youth for effective peer evangelism
(*Isaiah 35:1-6, Romans 10:1-2, Acts 26:17-18*)

DAY	ACTIVITY	FOCUS/ REMARKS
Sunday-5 th	Launching of Youth And Students Week	Launch at church Service
Monday	Exposition on theme - Changing the World by the Word	Exposition on theme if possible by the Agent or Speaker
Tuesday	Debate: Social Media, an effective tool for Evangelism	Get two groups to speak “for” and “against” the motion.
Wednesday	Youth Praise (Praise and Adoration)	Involve other youth groups in and outside the Congregation
Thursday	Talk: Strategies for effective peer evangelism or equipping our youth for effective peer evangelism	Refer to the theme above
Friday	Prayer Night	
Saturday	<ul style="list-style-type: none"> • Door to door evangelism • Street Evangelism or word • Visitation to backslidden members • Prison evangelism • Games with sister Guilds or sister churches. • Clean up exercises in the community 	Select that which best suits your community
Sunday	Thanksgiving and Fundraising Service	

CHAPTER FOUR
YOUTH WEEK OF FASTING AND PRAYER

PRESBYTERIAN CHURCH OF GHANA
COMMITTEE ON YOUTH MINISTRY
YOUTH WEEK OF PRAYER AND FASTING 2018

THEME: *CHANGING THE WORLD BY THE WORD*
(Act. 26:17-18, Rom. 10:1-2)

DATE: MONDAY 7TH - SATURDAY 12TH MAY, 2018

DATE	TEXT	TOPIC	REFERENCE/REMARKS
Monday 14 th May, 2018	Psalms 95:1-6, 96	Praise, Adoration and Thanksgiving	<ul style="list-style-type: none"> • For God's love, salvation and mercies • The PCG- All Congregations, workers in the church of God (Ordained and Lay) • For Christian Council of Ghana • For the peace of the Nation Ghana
Tuesday 15 th May, 2018	Jonah 3:5-10 Ezra 10: 1-17	Asking God for Forgiveness	<p><i>Sins of the nation</i></p> <ul style="list-style-type: none"> • Corruption • Idolatry • Not paying attention to God's word <p><i>PCG</i></p> <ul style="list-style-type: none"> • Divisive tendencies • Lack of commitment • Grieving the Holy Spirit (Actions and inactions of the church, lack of evangelism etc) <p><i>Family</i></p> <ul style="list-style-type: none"> • Sins of ancestors (Ex. 20:5) • Lack of parental control (Eph. 6:4) <p><i>Personal/ Individual confessions</i></p> <ul style="list-style-type: none"> • Empty yourself of all forms of sinful burdens (Ps. 51)
Wednesday 16 th May 2018	1Tim 2:1-2 Psalm 33:12	Nation Ghana	<ul style="list-style-type: none"> • Leaders of the Nation • Against natural disasters, Strange killings and accidents • For economic prosperity (2Cro. 9:8) • Job Creation for more youth to gain employment

			<ul style="list-style-type: none"> • Security (Ps. 127:1) • The nation to accept God's word, draw close to him and love him (Jer.17:7-8)
Thursday 17 th May, 2018	Acts 20:28 Matthew 28: 18-20	PCG / Evangelism	<ul style="list-style-type: none"> • The Moderator/ Health • General Assembly Council • Leaders of the church - all groups (2Tim. 2:15) • Spiritually and numerically growth (for a spirit of evangelism) • All the courts of the church • Commitment to the Vision and Mission of Church (Christ centeredness, centrality on the word of God and self-sustenance) • Power and zeal to evangelise • Unity in embarking on evangelism • Mobilization of resources
Friday 18 th May, 2018	Is. 40:31, 2Tim 2:22 PH 310	Youth/ Individual	<ul style="list-style-type: none"> • Youth work in the church at all levels • The love of God should increase (Eccl. 12:1) • Seek purity in word, deed and thought • Employment opportunities • Stay and live for God (abstaining from homosexuality and lesbianism, drugs, alcohol etc.) • Be useful in the church • Youth Education Committee • God's protect in schools • Challenges facing the youth today
Saturday 19 th May, 2018	Act. 26:17-18, Ps 91 1 Corinthians 12: 7-10	Prayer Bazaar or Conference (Half day) OR Evangelism School	<ul style="list-style-type: none"> • Financial Breakthrough • Anointing of the Holy Spirit • Breaking of family curses • Marriages/ Relationships/fruitful • Students' academic work (God should deliver his children from any occultism in schools). • God's favours (Ps. 84:11) <ol style="list-style-type: none"> 1. Teaching on Evangelism 2. Holy Spirit Impartation & enablement

CHAPTER FIVE HYMNAL STUDIES

THE PRESBYTERIAN HYMN 451

1. A charge to keep I have
A God to glorify
A never dying soul to save,
And fit it for the sky.
2. To serve the present age
My calling to fulfil;
O may it all my powers engage
To do my Master's will.
3. Arm me with jealous care,
As in Thy sight to live,
And O Thy servant Lord prepare
A strict account to give.
4. Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

(Charles Wesley 1707- 1788)

This hymn was written by Charles Wesley (and is one of the most popular hymns written by him). He was born in Epworth, Lincolnshire, to Rev Samuel Wesley an Anglican cleric and poet, and Susana Wesley in 1707. He composed his hymns out of the life experiences of his ministry. He wrote over 6500 hymns which were based on every phase of Christian experience and Methodist theology.

As is the case with hymns by the Wesley's, this hymn is grounded in scripture. The lyrics are based on Matthew Henry's commentary on Leviticus: We have every one of us a charge to keep, an eternal God to glorify, an immortal soul to provide for, needful duty to be done, our generation to serve; and it must be our daily care to keep this charge, for

it is the charge of the Lord our Master, who will shortly call us to account about it, and it is our utmost peril if we neglect it. Keep it “that ye die not”; it is death, eternal death, to betray the trust that we are charged with; by the consideration of this we must be kept in awe.

These reflections occasioned him to the writing of this popular hymn. It is important, as Christians to understand the significance of this hymn, especially as we seek to transform the world by the Word of God. The calling by this hymn is twofold; a God to glorify and serving the present age. Very Rev. T.K. Anderson a minister of the Methodist Church Ghana, writing on this hymn links these two charges or thrust upon us, with the answer Jesus gave to a question posed to Him by 'an expert in the Law'. It is found in Matthew chapter 22:38; “Love the Lord your God with all your soul and with all your mind... and the second is like it; Love your neighbour as yourself”. (*25 More Hymn Stories* by Very Rev. T.K. Anderson. Paulson Printing Press, 2004).

The advice or lessons for us according to the hymn writer are;

- To glorify God,
- To do the masters will and
- To rely on God our Maker, while at the same time we serve the present age
- For we have an account to give

His hymns were used to “arouse sinners, encourage saints and to educate all in the mysteries of the Christian faith.” He died on March 29, 1788 in London, United Kingdom

Questions

1. Who wrote this hymn?
2. Who were his parents?
3. What occasioned the writing of this popular hymn?
4. What are the two callings placed on us as Christians according to the hymn?
5. In what practical ways can we serve the present age?
6. What will be our end if we fail to fulfil the calling or charges placed on us?

THE PRESBYTERIAN HYMN 453

1. Angels of the Lord Almighty
Sow God's sees, in God's own time,
Faithfully, they share the Gospel,
Bearing Jesus' name in all
Serving us, protecting us from evil,
That we shall be fruitful in the work of God.
2. Labour on, you Saints of Jesus.
Heavy burdens you may bear,
Tears of sorrow, pains encounter,
Such the lot of saints of God.
Joyful times awaits God's suffering servants,
Joy eternal soon shall come, in place of pain.
3. Peace eternal, God has promised.
Peace, that none can understand.
We must trust, the words of Jesus,
Words of truth that shall not fail,
That we soon shall have eternal blessings,
Living waters, we shall have from God in Heav'n.
4. Bless O Lord, the Gospel servants,
That you sent from lands afar,
Through these servants you have blessed us,
With Christ's Gospel everywhere,
Grant that they may have eternal blessings,
Grant them everlasting joy before Your Throne.

(Johannes Zimmerman, 1825- 1876)

The hymn PH 453 was written by Johannes Zimmerman (March 2, 1825- December 13, 1876). He was of the Basel Mission and helped to translate the entire Bible into Ga language. He also wrote a Ga grammar book and made Ga the literary language of the Ga- Adangme.

He was born in 1825 at Gerlingen, near Stuggart, in Germany. While still a boy he had decided to become a missionary but it was in 1844 that

he began his training with the Basel Mission in Basel, Switzerland. After completing his training, he came to the Gold Coast in 1850 and married Catherine Musgrave, a Jamaican of African descent, who was then teaching in the girls' school at Christiansborg.

Zimmerman's greatest contribution to the Gold Coast was in the field of literature. In his teaching work at Christiansburg, both in the Catechist Seminary as well as in the boys' school, he emphasized the teaching of vernacular.

The translation of verses 2 & 4 of the hymn into the vernacular (Twi) was assisted by Rev. Wilfred Emmanuel Okae-Anti (1914-2002) and Rev. R. F. Mantey who helped with the verse 3 into the Ga. Portions of scripture used for the lyrics of this hymn are Isaiah 52:7, Haggai 2:4-5, Ephesians 3:13, Matthew 21:28-30 and 2 Timothy 2:21.

The first stanza calls on all messengers of Christ to faithfully sow the seeds of the gospel, the good news with the assurance that the Lord of the harvest is with us and the work is under His control to ensure our success. The second reminds God's suffering servants and saints of the burdens, tears and pains associated with this calling. However eternal joy awaits them. The third continues to encourage the servants, as he reminds them of Gods promise of peace beyond understanding which is sure and cannot fail because the One who promises is faithful; and finally the fourth stanza blesses the Lord for servants of the gospel across the world, through whom we have also received redemption and salvation. To conclude the hymnist prays for these servants who sow the seeds of the Gospel, to have everlasting joy and blessings.

Lessons drawn from these scripture passages are that just as God promised to bless the Israelites upon their return from captivity, yet they had to go out and work. We must realize it is time to work. We must be Christian youth who love to worship, pray, and study the Word of God, but eventually we must get out and do what God has in mind for us. He wants to transform (change) this world through us. God has given you a job to do in your home, at church, and your place of employment at large. Just as a mother endures the pain of childbirth in order to bring

new life into the world, Paul endured the pain of persecution in order to win new believers to Christ. Obeying Christ is never easy. Be willing to endure pain so that Gods message of salvation reach the entire world. It is a wonderful privilege to be able to share Gods good news with others but our actions must match our words. Paul urged Timothy to be the kind of person Christ could use for his noblest purpose. Don't settle for less than God's highest and best. Allow god to use you as an instrument of his will. Fruitfulness in the work of God is guaranteed.

Questions

1. Who wrote this hymn?
2. What do you know about him and his contribution to the Presbyterian Church and Ghana?
3. What makes it difficult for us to heed to the call to sow seeds of the gospel?
4. Are the youth following the example of Zimmerman in deciding to leave everything and come to the then Gold coast as a missionary?
5. What is Pauls advise to Timothy? (See 2 Timothy 2:21)
6. Do we often remember servants of the Gospel across the world? What does this hymn suggest?
7. What is our source of encouragement according to the hymn, even in the face of burdens, tears and pains?

CHAPTER SIX

BIBLE STUDIES
STUDY ONE (1)**JONAH***Hindrances to fulfilling the task***Text:** Jonah 1:1-3**Memory verse:** Jonah 4:1-2a.**Introduction**

God who is sovereign in all He does has never gone wrong and would never go wrong. It is always human frailty that runs good things into futility. When God calls, there is an assignment He lays upon the called. God's call clearly shows that the assignment needs to be done and not compromised. But many people find the terms of divine assignment conflicting with personal or human impressions. For instance, in Hosea 1:2, how reasonable was it for God to ask Prophet Hosea to marry a prostitute? Human as we are, there would certainly be a hindrance in such a call as the human mind tries to make sense of God's demand. However, as long as God reserves the sole right to determine life's outcomes, He surely knows what to put together for results. Hence, we must vitally ensure that we do not become hindrances to what God is doing. This study focuses on the lesson of Jonah that essentially teaches us the importance of avoiding hindrances that impede God's assignment to preach the gospel.

Questions for discussion.

1. What did God ask Jonah to go and do in Nineveh?
2. How did Jonah respond to the word of the Lord?
3. Read Jonah 4:1-3 and identify Jonah's reason for deciding to run away from God's assignment.
4. Was Jonah right on his reason for refusing to deliver God's message to Nineveh? Give your reasons.
5. From Jonah 4:9-11, find out God's real intention for sending Jonah with His word.
6. What does the whole study teach you about fulfilling God's task of preaching the Gospel?

Conclusion

Acknowledging God's sovereignty in every experience of life helps to avoid putting hindrances in God's way. This is because, human beings work from single and personal perspectives. On the contrary, God works with the bigger picture in mind. So, what God does a lot of the time wouldn't make sense to us from the onset. We are simply required to trust God, be patient and always submissive. God is sending you to share the Gospel of Christ not for the destruction of sinners but for their salvation. Always remember Jonah when your divine assignment begins to feel meaningless.

STUDY TWO (2)

JEREMIAH

It's the youth God needs for this.

Text: Jeremiah 1:4-10

Memory verse: Jeremiah 1:6

Introduction

Acts 10:34, Joel 2:28 and 1Timothy 4:12 among others, clearly show that God respects the abilities of the youth. He plans for the old just as He plans for the young and in His divine plan, youth have a part to play. Our cultural disposition tends to relegate the youth in many ways. The common notion is that the youth would cause destruction by their naivety and inexperience. However, God's perspective is very different. In His presence, all are one. The young are able to do what the elderly can do because the enablement comes from God. There are many instances where children and youth have prophesied, preached and powerfully defended the faith. Just as God made these possible, He is calling on you to also make a difference through His enablement. This study seeks to prepare the youth for spiritual exploits.

Questions for discussion.

1. What was Jeremiah's response when God called him?
2. Outline the details of God's call to Jeremiah? Would you say that God was not aware of Jeremiah's age?

3. Why do you think God set Jeremiah apart and appointed him as a prophet even before he was formed in the womb?
4. After Jeremiah expressed his fears, what did God do to him?
5. In what ways do you think that God is equipping the youth for His work today?
6. Discuss some godly ways you must employ as youth when others try to prevent you from fulfilling your divine assignment.

Conclusion

It is on record that God calls and equips. This is so because it is His work and He graciously chooses to use humans to accomplish. The truth is that, God can do everything He needs to do by Himself. So, when He brings human beings into it, He gives might and strength for them to be able to do as He will do. This points to the fact that we cannot do God's work without His power. It also implies that refusing to work after God has enabled us is very wrong. It is a privilege to be called by God for His divine purpose. He seeks to let the world know of His love through the youth. Don't be left out.

STUDY THREE (3)

TIMOTHY –STUDY I

Theme: *Our Charge as Christian Youth*

Text: 2Timothy 4:1-5

Memory verse: 2Tim 4:2

Introduction:

We live in a world in which Christianity superficially appears to be drawing more people to fill Church services but in most of these gatherings hardly are pastors and leaders heard preaching the Word of God. There are places that non-Christians go to fellowship to seek spiritual relief and are not confronted with the Word of God to repent because the focus of preachers have shifted to performing miracles but not preaching the word of God. The few who try to preach only end up drawing attention to themselves and the power they possess.

Paul in the second letter to Timothy offers personal advice to him to encourage him to keep on witnessing faithfully about Jesus Christ, to hold on to the true teaching of the Gospel and to do his duty as a leader and evangelist. He uses his own life as an example for Timothy to emulate.

In this study we will discuss what charge Paul gives to Timothy. We will also learn how he encouraged him to pursue it diligently even though his audience may reject the true Gospel of Christ and draw lessons for our contemporary witnessing.

Questions for discussion

1. What was the basis for Timothy's charge and is that basis relevant in committing today's youth to the same charge? (V1)
2. According to 2Tim 4:2, what was Timothy's main charge and how was he to carry out this charge?
3. Paul encourages Timothy not to lose sight of exercising great patience and giving careful instructions in carrying out his mission. Is this caution worth considering in our witnessing in this contemporary world? Compare Gal 3:1-5 and Gal 6:1-3, 1Tim 5:1-2
4. In 2Tim 4:3-4, Paul outlines the calibre of audience Timothy should expect to meet in his generation as he witnesses. Identify their features and compare with our generation. Are there similarities and differences?
5. Paul gives Timothy the keys to survive and excel in his work in the midst of that perverse generation. Identify these keys and discuss how today youth should apply them in their duty to let the whole earth hear the word of God. (2Tim 4:5)
6. What lesson(s) have you learnt from this study?

Summary

We have a duty to preach the Word of God to this perverse generation of our time who cares little about godliness. This notwithstanding in our effort to witness to them it behooves on us to exercise great patience and carefully instructs them to eschew worldliness and to turn to the word of God. The severity of people rejecting the Gospel of Christ for myths, fables and miracles can be predicted with utmost certainty. Yet we are to endure whatever hardship we go through and persevere in discharging

our ministry. Paul knew that one day he will stand before God to be judged on how he carried out and accomplished his ministry and so did not allow anything to derail him from witnessing about Christ (2Tim3:10-11). Let us also do likewise.

TIMOTHY - STUDY II

Theme: Completing our Charge as Christian Youth

Text: 2Timothy 4:6-8

Memory Verse: 2Tim 4:7

Introduction:

Many people are very good at conceiving ideas and initiating the process to translate their ideas into reality. Unfortunately some people are able to start but accomplishing their goals has always become insurmountable. They are always like the seeds that fell among thorns, which grew up with the thorns and choked the plants in the parable of the Sower. (Luke 8:1 ff)

A lot of people on becoming Christians vow to tell others about their faith in Christ irrespective of the cost but only an insignificant number of Christians are able to follow through to the end. The rest are not able to resist and overcome the devils maneuverings. In this study we will consider how Paul was able to complete his witnessing agenda in spite of all the challenges and opposition.

Questions for Discussion

1. What message was Paul communicating to Timothy in V6?
2. Identify the three things Paul did throughout his Ministry in V7 for which reason he was confident of an eternal reward.
3. In the context of Paul's Ministry how did he do the following?
 - a. "fought a good fight" - Eph 6:12-18, 2Cor 6:2-10, 2Cor 10:4-5
 - b. "finished the race" – Acts 20:22-24, Gal 5:7-8, Rom 12:1-3, Acts 21:10-14
 - c. "kept the faith" – Phil 3:7-14, PH 564:1-3
4. How can the youth of today fight a good fight, finish the race and keep the faith in their attempt to witness to the world around them?

5. What was Paul's motivation in risking his life to witness to the world? 1Cor15:29-32, 2Tim 4:8
6. What should be your motivation to propel you to go every length to witness about Christ to your generation?
7. What lesson(s) have you learnt from this study?

Summary of the study

Paul aimed at nothing except the crown of righteousness as he witnessed to his generation. Consequently, he maintained his focus and completed his charge of witnessing. He was able to accomplish his purpose because in his own words he fought a good fight, kept the faith, and finished the race. Let us like Paul dare to go every length to tell the whole world about Christ believing and trusting God to reward us with the crown of righteousness when our work is done.

CHAPER SEVEN

SUSTAINING YOUR RELATIONSHIP AS A CHRISTIAN YOUTH

INTRODUCTION

Nurturing any relationship takes more than love, endurance and compromises and Christian youth are not exempted from the vicissitudes of being in a relationship with the opposite sex. Yet for the sake of the God we serve, we who are the aroma of Christ should be able to reflect Christ-like love and attitudes in our interaction with the opposite sex for the world to know of God's love and power to save his own. Let us discuss some few things that we can do to strengthen our relationships.

SINGLES

Singles who are considering marriage will first have to consider the following among other issues:

- How to maintain pure dating relationship?
- Falling in love with my co-executive; opportunities and challenges.
- Relationship with the opposite sex, should it be kept a secret from parents till marriage?
- When can I end a dating relationship?

1. How to Maintain Pure Dating Relationship?

Relationship: -

- Being connected to another person, be it by blood or not.

Dating: -

- Alternative word for courting.
- Setting a date (outing) to find out some things about someone you are interested in.
- This is when a male and a female agree to study themselves in order to prepare for marriage.
- A period of knowing more about the opposite sex you intend to marriage.

Pure Dating Relationship: -

- Dating and making effort to live within dignified and morally acceptable relationship norms.
- When two parties try to observe each other in a way that is not contrary to the word of God, as well as meeting societies standards (mostly cultural or traditional) for it. Thus, avoiding sexual immorality.

How to maintain it:-

Due to individual differences, maintaining the connection in any given relationship might vary. Below are some points to consider in sustaining relationships.

1. Use the scriptures as a guide.
2. Prayer. This is the key that directs you both on what actions you should make.
3. Ask for the direction of the Holy Spirit.
4. Attend relationship coaching programmes.
5. Visitation should not be at odd times and places.
6. Be humbled and ready to learn from your partner.
7. Practice self-control.
8. Learning to be tolerant.
9. Make room for errors – nobody is perfect.
10. Set short and long-term goals.
11. Set limits to the relationship.
12. Know your strengths' and weaknesses, and know how to help each other maintain a balance.
13. Flee from activities that play on the intelligence of your weaknesses.

2. *Falling in Love with My Co-Executive; Opportunities and Challenges.***OPPORTUNITIES**

- Both partners know their spiritual maturity level, and hereby help each other grow together.
- There is a sense of security.
- You get to know different aspects of the person.
- There is an opportunity to become very good friends.
- It serves as a monitoring regulator – help in 'checks and balance'.
- Easy decision making to each other.
- Knowing each other is made easy.

CHALLENGES

- It can impede discipline during meetings.
- It affects efficiency of roles - Brings about some amount of lack of respect for roles.
- Distraction may occur on the executive board.
- It becomes difficult to break up. In times of struggling and difficulties.

- You happen to have low concentration during meetings.
- Favouritism and some level of compromising might affect decisions made.
- Difficult for you to talk against your partner even if he/she is wrong.
- It brings jealousy.
- It creates confusion when one is in love and the other is not.

3. *Relationship with The Opposite Sex, Should It Be Kept a Secret from Parents till Marriage?*

Partially Yes: -

Not at the beginning stages of the relationship. Until one is very certain about a relationship there might be no need to inform parents. This is because you are yet to find out for yourself things that you really don't like and hereby break up with the individual. For this reason, it will be in your interest to introduce a partner when you have fully investigated and seem certain that you would like to carry on the relationship into marriage before telling you parents. With this in place, parents will accord you the respect needed since your judgement is much concrete and the possibility of a breakup is low.

Partially No:-

Parents might have their own expectations; therefore we need to communicate with our families to know what they want first before making your selection or making an introduction. Many at times our parents see beyond what we see (simple actions or utterances) and therefore it is very important to inform them - they can hereby help suggest possible actions to take in any given circumstance. Parents simply provide a guide to steer us on unknown paths – this is not interference. It is better to be directed as early as possible to help prevent any challenges.

4. *When Can I End a Dating Relationship?*

- When your challenges are more and can't bear the impact.
- When there is any serious threat/problem (health wise, disagreement from parents...) it will be best to end it so the friendship does not go bad.
- When you are ready to marry or quit.

COUPLES

Issues to be considered will be centred on the following:

- Sex in marriage: - Making your bed enjoyable.
- Sex is becoming a marital challenge.
- Is it advisable to have a shared responsibility at home?
- The importance of the family altar.

1. Sex In Marriage: - Making Your Bed Enjoyable

Sex is a vital ingredient/pillar in marriage and as such should seriously be considered by both husband and wife as a special means to spice up the marriage, hereby both partners must help to make it work. This act of intimacy has its roots hidden in every individuals' psyche, for this reason, our thoughts plays a greater role in initiating this personalised act of love. Ways of psychologically initiating sex involves sending text messages, revealing nakedness, tickling, using fragrance, etc. all such acts or moves can be initiated or begin in the morning to set ones' partner on the right path for a wonderful experience later in the day.

2. Sex Is Becoming A Marital Challenge.

Since sex plays a vital role in marriage, without a good understanding of the above points couples miss the very essence of sex in marriage and this creates challenges in the union. Aside the effect of lacking the knowledge of spicing up one's sex life, some financial and social factors of living can also have a negative impact on our sex life. Men and women alike should learn to be romantic, employ foreplay tactics, and also adjust to convenient positions and times for making love.

3. Is It Advisable To Have A Shared Responsibility At Home?

Since marriage makes man and wife help mates, there is nothing whatsoever wrong with both couples making the home a hospitable haven for habitation. Chores at home could be shared upon agreements made in order to balance the stress on both partners at any given time. In this era were women have gone beyond the duties of solely engaging in home making, men can lend a helping hand to their wives so both of you can dine and enjoy the rest of the evening together in love.

Sharing responsibilities at home takes nothing from you as a man, but rather enhances the relationship. Women on the other hand should not constantly engage their husbands by leaving some tasks for them to

constantly finish, never forget that fulfilling your home making duties makes your husband feel blessed and he in return loves you more.

4. The Importance of the Family Altar.

The creation of a family altar is that one sacred action (devotion/meditation/prayer time) that links up the family to God the originator of the family. Devotion is a means to let God into our family to protect and nurture it in the way he alone has planned it. In time of misunderstanding, it helps mend grudges, unites the home and prevents the evil one from causing grievous problems between members of the family especially the couple.

CONCLUSION

Living as a young single or married Christian calls for a great deal of dedication and Christian principles among other considerations in making things work out right. Having God at the centre of affairs makes all the difference – in nurturing a Christian relationship before and during marriage.

CHAPER EIGHT

UNDERSTANDING YOUR ROLE AS A YOUTH LEADER

(THEME SONG – PH451:1-4)

MAIN TEXT - 1 PETER 5:1-4

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: 2 Be shepherds of God's flock that is under your care, serving as overseers not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; 3 not lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (NIV)

INTRODUCTION

A study of the Bible reveals that leadership is indeed God's idea. God is not only the ultimate leader but he created humankind to lead. This is because we are created in God's image and that he gave humankind the right to lead his creation – Gen 1: 26-27. In this regard God expects us to excel in this leadership role especially when he calls us to lead His Church. We can only excel in our leadership role when we understand our role and diligently pursues.

DEFINING A LEADER

1. A leader according to the Oxford University Press dictionary is; ***“The person who leads, commands, or precedes a group, organization or country.”***
2. Harry S. Truman (33rd US President); ***“defines a leader as someone who can persuade people to do what they don't want to do, or to do what they're lazy to do, and like it.”***
3. John Maxwell defines a leader as; ***“Someone who knows the way, goes the way and shows the way.”***
4. According to J. Oswald Sanders; ***“Leadership is influence nothing more nothing less. It is about influencing others in a worthwhile cause.” It is the ability to inspire others to work towards a goal of beneficial permanence.”***

Thus the benefit that leadership is able to cause to accrue to a group should be **permanent and stand the test of time**

5. A leader is *someone who has a clear vision of leading his people to a particular destination or purpose*. Leadership is not dependent on titles or positions but someone catching a vision from God, and mobilizing others to join in its fulfilment.

- From the above definitions Leadership is about knowing and leading the way (vision) and influencing and inspiring others (including those who are lazy and reluctant) to work towards **goals of beneficial permanence**.
- Leadership is more of **guidance** and **facilitation**; harnessing the potentials of the other members of the group for the success of the group.
- It is necessary to note that the most important tools to help the leader excel in his/her leadership role are **character** and **integrity**. John C. Maxwell in his book; "The five levels of Leadership" buttress the above with the following:
 - ★ Leadership isn't about oneself but advancing the team.
 - ★ Leaders become great, not because of their power, but because of their ability to empower others.
 - ★ When people feel liked, cared for, included, valued, and trusted, they begin to work together with their leader and each other.
 - ★ If you have integrity with people, you develop trust. The more trust you develop, the stronger the relationship becomes. In times of difficulty, relationships are shelter. In times of opportunity, they are launching pad.

From the above leadership is not about self-seeking but "others-seeking" and this commensurate with the law of legacy which states that; *"the success of every leader is succession."* **Any legacy that does not include people has no eternal value.**

- Jesus Christ knew the positive impact of character and integrity on leaders and so spent time to mould the character and build the integrity of His disciples whom He had called from varied educational and professional backgrounds until all the internal wrangling were over before putting them into leadership.

DEFINING UNDERSTANDING AND ROLE AS KEY TERMS IN THE TOPIC

- To understand means to perceive, appreciate the intended meaning and significance of something.
- Role means a person's function, task, or responsibility in a particular situation.
- Therefore understanding your role means recognizing and appreciating the significance of your function or task and acting responsibly towards fulfilling those functions.
- Remember it is the role of the leader and not the roles.
- In this time of unprecedented opportunity and plentiful resources the Church is actually losing its influence. The primary problem is lack of leaders who understand their calling and their reluctance to play their leadership role to accord with the pattern of leadership our Lord and Saviour Jesus Christ exemplified for us in Matt 20:20-28 and Mark 10:35-45.
 - ★ When leaders do not understand their role there will always be internal wrangling and struggle for superiority, underserved honour, recognition, and to outshine the others in the leadership team. This was evident in the life of the disciples of Jesus Christ when they had not understood their individual leadership roles. The extent of lobbying for position and superiority among the disciples had become so intense to such an extent that James and John in Matthew 20:20-24 had to bring in their mother to plead with Jesus to consider her children for the highest place of honour in His Kingdom.
 - ★ The other disciples were infuriated by the action of James and John to such an extent that Jesus Christ had to intervene to calm the mounting tension for superiority. This happened because none of them wanted to be second. Robert Morrison of China made this observation among Missionaries in China and concluded that; *“The greatest fault, I think in missions is that no one likes to be second.”*

THE ROLE OF THE YOUTH LEADER

1. I strongly believe that the first and major role that the Youth Leader cannot misunderstand in his/her leadership role is to the “Self”. Thus ensuring that he/she fits appropriately into that leadership capacity to be able to play his/her role as expected. **He /she must be exemplary in**

character and integrity which are the most important tools to help the leader excel (1Pet 5:2-4). Once members identify these two traits in the leader they will naturally follow and contribute meaningfully to help accomplish the vision of the Youth group. Therefore whatever role the leader seeks to play in the group to work towards achieving set goals, the success or otherwise depends on how exemplary the leader lives his/her leadership role.

Our Church and group constitution allows some people to assume leadership roles when they themselves know they are not morally, spiritually, academically, and socially ready to lead a Church group. How people are selected to become leaders may not be the best but what is important is how the person so elected allows God to transform him/her to fit appropriately into that leadership position to be able to win the respect and support of the group he/she leads.

In the days of the Apostles the rewards for the work of leading the Church were hardship, hatred and rejection. The leader was the first to draw fire in persecution and the first in line to suffer. Therefore only a deep love for Christ and genuine concern for the Church could motivate people to lead the Church. But in many countries including Ghana today Christian leadership carries prestige, fame and privileges. Consequently people aspire to leadership for reasons quite unworthy and self-seeking.

According to J. Oswald Sanders in his book; *Spiritual Leadership – Principles of excellence for every believer*; **“We can lead others only as far along the road as we ourselves have travelled. Merely pointing the way is not enough. If we are not walking then no one is following and we are not leading anyone”.**

1 Tim 4:12-14; “Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.”

This is exactly the message Paul seemed to be communicating to Timothy in the above text; **“be exemplary - build your character and**

integrity” so that others will not look down on you even though you are young. The youth leader must ensure that he takes this advice seriously.

2. Helping the youth appreciate PCG and to uphold the vision, Mission, core values, traditions and to be responsible Presbyterians.

We live in an era characterized by mass exodus of our youth to other Churches. Though the reasons for the mass exodus of our youth to other Churches are many and varied, the bottom line still remains the inability of the leadership to help them imbibe the traditions, and the core values of the Presbyterian Church of Ghana. The exodus of the youth has negative repercussions on the growth and future of our Church, therefore it behoves on the leadership of the youth to consciously ensure that the youth are well groomed and indoctrinated to appreciate the Presbyterian Church so that they will not exit the Church on trivial issues such as mode of baptism, glossolalia (speaking in tongues), and any wind of false teaching that blows. Leaders at both the Junior Youth and the Y.P.G as part of their role must ensure that teachings services geared toward helping the youth imbibe the Vision, Mission, Tradition, and Core Values of the PCG at the group level are held.

Quite a number of the youth especially the YPG members are members in the various congregations but are very irresponsible. Some do not own membership cards of PCG and the few who are card bearing members are lackadaisical in the payment of tithes and other financial commitments. Majority of the youth though have been baptized and confirmed yet do not attend communion regularly. The few who attend do so without attending speaking and preparatory services. Additionally most of the youth are only committed to attending Youth meetings and participating in youth programs but ignoring all other programs of the Church.

The role of the leadership therefore is to draw their attention to some of these irresponsible Church membership behaviours and to help them become more responsible and contribute meaningfully to the growth of our beloved Church. The following texts lend support to the call on youth leaders to train and equip the youth with the Vision, Mission, and Core Values of PCG.

Proverbs 22:6; *“Train a child in the way he should go, and when he is*

old he will not turn from it.” 2 Tim 1:5; “ I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.”

3. Encouraging the Youth to live up to the Motto and the Slogan of the youth groups

- **YPG – Service All The Way – 1Pet 5:2;** *“Be shepherds of God's flock that is under your care, serving as overseers not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.”*
- **You – Practice Godliness – 1Tim 4:8;** *“For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.*
- **JY- Youth for Jesus - 2 Tim 2:22-23;** *“Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. 23 Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels.”*
- **Youth for Jesus – Show Yourself Approved Of God- 2 Tim 2:15-16;** *“ Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly.*

4. Facilitating high level of spiritual discipline among the youth by mobilizing them for Fasting, Prayer, Bible Study, Fellowship, and Evangelism. The leadership of the youth should ensure that they constantly point the youth to an intimate relationship with Jesus Christ. This will make the youth selfless and committed to their calling unto righteousness and upholding high moral standards, whip up their appetite to be spiritually disciplined in all spheres of life. When this has been achieved fornication, adultery, and worldliness which sometimes characterizes the youth will be reduced to the barest minimum if not completely eradicated.

The direct consequence of the above will be real desire for fasting, prayer, evangelism, Bible Study, fellowship leading to Church growth. The youth leaders' role therefore is to intensify programs geared towards helping the members draw closer to God.

Ecd 12:1; *“Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, “I find no pleasure in them”*

5. Mobilizing and equipping the youth with knowledge and skills for effectiveness and inclusion and involvement in our Church life and Nurture as well as Church Polity. The youth in the PCG constitute a substantial percentage of the total membership of the Church but their representation in decision making at all the levels of the Church is insignificant. Only few of the Youth are members of the Sessions with a maximum of two representatives at both the Presbytery and General Assembly Councils. There is a high probability of increasing the youth representation at the Districts and the Congregational levels since at these courts people are elected to such positions by members.

Additionally the General Assembly of the Presbyterian Church of Ghana reduced the minimum age requirement for Presbyters from 30years to 25years to allow more youth representation in the decision making process of the Church at the congregational level. This notwithstanding it is worthy to note that members of the congregation including the youth will not vote for the youth to such leadership positions just because they are youth. They will rather vote for people who are knowledgeable in the issues of PCG, have proven record of effectiveness in Church life and Nurture, and have other skills to help impact positively on the Church.

Consequently the leaders of the youth group must ensure that they create the platforms to broaden the knowledge and skills of the youth in matters of the Church. Ensure that they are acquainted with the Polity and Structure of the Church, functional roles of the Departments, Church Administration, and the Blueprint of the Church, Strategic Plan of the Church, the Reformed tradition, and Church Councils/Sessions. This can be achieved through continuous well-structured educative programs, capacity building workshops, and symposia at the youth level.

2 Tim 2:20-21; *“In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.”*

6. Helping the youth unearth their Spiritual Gifts, abilities, Talents and Ministries and creating a learning platform for them at the group level to serve to prepare them adequately to serve ultimately in the PCG. Every youth possesses one spiritual gift, ability, Talent, or is called into one ministry or the other. The youth according to the prophecy in Joel 2:28-29, are the major recipients of the outpouring of the Spirit of God in the last days. This is because the following category of people mentioned to receive the Spirit of God in the last days are youth; ***“Sons and daughters will prophesy, young men will see vision, on your servants, both men and women I will pour out my spirit.”*** The role of the leadership is to help the youth beginning with the Junior Youth to discover their areas of service in the group and the Church so they can impact positively on Church life and nurturing.

The era where the youth were commended for doing only menial works in the Church should be over. The youth are full of talents, Spiritual Gifts, and Ministries bubbling up in their spirit yearning to be unearthed and properly channeled for the edification of the group and the Church. It therefore behooves on the leadership of our youth to highly prioritize this role so that the youth groups will be more vibrant than we see today. *Rom 12:6-8; “We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. 7 if it is serving, let him serve; if it is teaching, let him teach; 8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”*

7. Helping the youth minimize the dangers and risks associated with their growth, pursuit of life goals and life choices as they strive to achieve their developmental task. The youth of today are exposed to so many dangers and risks which have the potential to derail them from faith in Christ. They are highly exposed to the dangers associated with the internet, drug use, the print and the news media, “Sakawa menace”, Sim box fraud, overseas travel – “Modern Day slavery”, occultism, crazy fashion, amorous relationships, co-habitation, lesbianism and gay to mention but a few. The role of the youth leader is to provide the right platform where the youth can be educated and sensitized to desist from acts that predispose them to these dangers and risks. They should encourage the youth consistently to flee from pursuing all evil desires and

to pursue righteousness, godliness, faith, love, endurance and gentleness.” For instance a team of matured Christians can be constituted by the leadership of the youth and called friends of the youth. Membership of this team can be practical Christian Counselors, Psychologists, Psychotherapist, Educationists, Ministers, Medical Doctors, and Youth Workers who have the youth at heart to help in salvaging those who have already been caught in the web and guiding the others from getting caught up in the same web. Like Paul who helped Timothy to escape the corruption of his time (desire for money) by giving the advice below, these people can also do likewise to help our youth.

1 Tim 6:10-11; 10; *“For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many grieves. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.”*

8. Helping to build and grow the youth groups numerically and economically in the face of religious plurality and ensuring smooth transition of matured members to the next generational group. One of the major challenges of the growth of the youth groups which leadership had over the years struggled to overcome is the reluctance of some members of the youth to join the youth group especially the Young People's Guild. The reasons why they do that may vary from place to place but irrespective of how cogent or flimsy their reasons might sound, it is the responsibility of the leadership to do everything within their power to make the youth group attractive to help win most of them to join the group.

Winning such people into the group is as relevant as helping to maintain them in the group. The leader must ensure that such people feel belonged, their needs and concerns are addressed, and their knowledge, gifts and talents are tapped for the good of the group.

The leadership must also ensure that the group is financially sound and self-sustaining. Members should be encouraged to be prompt in paying their dues and other financial commitments. Other possible income generating ventures should be explored to help provide additional income to help boost the finances of the group especially the Young People's Guild.

The leadership must as a matter of responsibility and due diligence ensure that those who mature per the upper age limit of the group are graduated to the next generational group level in line with the policy of the Church. The Junior Youth leadership should prepare their members emotionally, psychologically, liturgically, and doctrinally well in advance before they attain the age of eighteen years to join the adult service and the YPG. Likewise the YPG leadership must also do same to ensure that their matured members are smoothly transited to YAF. Ensuring smooth, peaceful and successful transition to the next generational level is a hallmark of responsible leadership.

9. Helping to promote good moral and social lifestyles among the Youth. The youth go through a lot of struggles, challenges and disappointments in their relationships, Career choices and advancement, employment, apprenticeship trainings, marriages and family life. Most of these youth end up compromising their faith and morality and becoming social misfit in the long run.

The proverbial Presbyterian discipline among Youth members is non-existent. Sexual promiscuity, alcoholism, indecent and provocative dressing, negative peer group pressure, internet fraud, lesbianism and gay practices, gambling-Soccer bet, and other social vices are on the ascendency among the youth.

It behooves on the leadership of the youth groups to serve as Shepherds and Watchmen to help them eschew indulgence in such negative acts and to lead them towards godliness. This can be done through organizing workshops and seminars where these issues would be addressed.

10. Upholding the aims and objectives of the youth Ministry. The youth groups are not fun clubs where members come only to have fun and to socialize but religious groups with aims and objectives carefully designed to help the youth grow spiritually, morally, socially, economically and culminate into the growth of the youth group and PCG. Consequently the leadership of the Youth groups must ensure that these aims and objectives register deeply in the minds of the youth so that together they work towards their achievements. These aims and objectives are carefully written down in the constitution of the Young People's Guild for our perusal.

CONCLUSION

When the youth leader has been able to understand his/her role as discussed above he/she will appropriate the recommendation of Peter in 1Pet 5:1-4; “Be shepherds of God's flock that is under your care, serving as overseers not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.”

QUESTIONS

1. What is your understanding of who a leader is?
2. Using 1Peter 5:1-2 as your foundational text, identify the character traits of a Christian Leader.
3. In your opinion do you share the view that the success or failure of every Christian Leader depends largely on his/her character and integrity?
4. Read Matthew 20:20-28 and Mark 10:35-45 and distinguish between how the Disciples understood their calling and the real intention of Jesus Christ who called them. What is the implication for us leaders?
5. To what extent do you agree or disagree with the view that the first and most important role the youth Leader cannot misunderstand is to the “Self”. Give reasons.
6. According to J Oswald; “We can lead others only as far along the road as we ourselves have travelled.” What is the implication for us youth leaders?
7. Read 1Timothy 4:12-14 and identify what the youth leader is expected to exemplify and how these can impact positively on the youth group.
8. Identify and list ways by which the youth can be made to imbibe the Vision, Mission, and Core Values of the Presbyterian Church of Ghana.
9. To what extent have the youth of PCG lived their Motto and Slogan? What suggestions would you want to offer?
 - i. JY – Youth for Jesus
 - ii. Youth for Jesus – Show Yourself Approved of God
 - iii. YPG – Service all the Way
 - iv. You – Practice Godliness
10. Enumerate practical ways by which the youth leader can successfully play the following role to help grow the Youth group.

- I. Build and growing the youth groups numerically and economically.
- ii. Ensuring smooth transition of matured members to the next generational group.
- iii. Upholding the aims and objectives of the youth Ministry.
- iv. Promote good moral and social lifestyles among the Youth.
- v. Minimize the dangers and risks associated with their growth, pursuit of life goals and life choices as they strive to achieve their developmental task.
- vi. Unearthing Spiritual Gifts, abilities, Talents and Ministries.
- vii. Mobilizing and equipping the youth with knowledge and skills for effectiveness, inclusion and involvement in our Church life and Nurture and Church Polity.
- viii. Facilitating high level of spiritual discipline among the youth.

CHAPER NINE

A BRIEF HISTORY OF YOUTH MINISTRY IN THE PRESBYTERIAN CHURCH OF GHANA

The history of the Youth Ministry in the church can be traced far back to 1870's when Johannes Zimmerman started a school in Krobo Odumase. He observed that those who were in school, the "educated", did not want to mix up or mingled with those who were not in school, the "uneducated".

Zimmerman then started what he called the 'Youth Movement' or the 'Young People Society' to bring the educated Youth and the uneducated youth together. The purpose for starting the school was to create an avenue for the educated to help in building the church and society also to serve as an aid to their uneducated brothers and sisters and not to create factions in the church. The Youth Movement spread to other areas including Kwahu.

In 1937, a young accountant, Andrew Mcutheon Atkinson was appointed by the Church of Scotland to work as a missionary accountant in the then Gold Coast. It was through his inspiring work that the first Young People's Guild branches were organized in 1938. The idea of the guild sprang from the Scottish milieu. As a member of the Young People's Guild in the Church of Scotland, Atkinson sought to set up a Christian youth movement in the then Presbyterian Church of Gold Coast. This idea was meant to provide a forum through which the unorganized youth of the Church could find expression in serving the Lord.

The formation of YPG in 1938 by Rev. A. M. Atkinson took over from the unorganized youth movements in the church. YPG became a vibrant youth group in the church in charge of youth activities and the youth ministry spread through the Country and by the end of the year 1938, there were eight branches; 1.

1. Odumase,
2. Adabraka,
3. Accra,
4. Nsawam,
5. Suhum,
6. Koforidua,

7. Osu and
8. Kukurantumi.

The total membership of organized youth as at December 1938 stood at ninety (90). Atkinson had set up a monthly newsletter 'The Christian Way' for the edification of the movement. From 6th - 9th January 1938, the first National delegates' conference was held at the Osu Junior Boys school. This conference drew up the first constitution of the Guild and the motto, '**To Know His Will And To Do It**' was adopted. At the conference, the first national executive was elected with A.E Bannerman (late Rev.) as President, Puplampu as Secretary/Treasurer, while A. M Atkinson was appointed as Organising Secretary.

With the rapid development of the guild, it became necessary for the movement to have a National office. Through negotiations with the Basel Mission, a mission bungalow at Osu was leased to the guild for this purpose. The bungalow served as an office, dormitories for outstation members, and a library for youth work. Guild conferences were held there until 1950 when it became the official residence of the Moderator of the Church.

However, other events in the 1960s and the 1970s including the Accelerated Educational Programme, governments take over and control of mission schools, the formation of Ghana Young Pioneer Movement (GYPM) and Coup d'état led by a young military officer of about 27 years old and the issues that followed drew most youth out of the church. In an attempt to weather the new storm, the then leadership of YPG organized a lot of social activities to draw the youth back to the church. This started the secularization of programmes and activities in the church which continues till today.

To address the issue as well as listen to the youth, a commission was formed which developed the first youth policy in 1983. This youth policy categorized the people in the church especially the congregations into

- 1) Children Ministry
- 2) Junior Youth
- 3) Young People's Guild
- 4) Women and Men Ministry.

The Youth Policy of 1983 sought to: -

- I. Merged and forge effective mobilization of all youth Councils and the Young People's Guild which were then separate organizations.
- ii. It also ensured that ministry in the schools and Universities championed by the National Union of Presbyterian Students of Ghana was effectively organized under the youth ministry.
- iii. The policy also identified youth as the Church and people between the ages of 12 and 35 years. The Youth were placed in two separate categories. Those between the ages of twelve and eighteen years (12-18) were identified as Junior Youth (JY), while those between eighteen and thirty-five years (18-35) were placed in the Young People's Guild (YPG).

At this point, many hardworking youths who were above thirty-five (35) years ceased to be members of the Guild. However, by the formation of Young Adults Fellowship (YAF) and adoption of a new YPG constitution in 2007 (at Akim Oda Secondary School) the age was reduced to 30 years. This followed the 2005 decision of the General Assembly of the Presbyterian Church of Ghana held in Kumasi. This implied that all youth 30 years plus ceased to be members of the YPG and are now members of YAF. The Youth Policy which was reviewed in the year 2000, is under consideration to be reviewed to help reflect the current reality in the church and society.

Youth ministry in the Presbyterian Church of Ghana in the post Youth policy era has seen many developments. The Presbyterian Youth engendered a project known as the 'Self-Help Project' of the Youth Movement. This was inaugurated in 1997 in three Presbyteries; Dangme-Tongu, Volta and West Akyem. The project offered employable skills in the areas of bee-keeping, snail rearing, batik printing, tailoring, carpentry and masonry. Within its first four years, it produced about 300 graduates. However, this project is no longer functioning.

The National Office was manned by the General Youth Secretaries. A youth resource centre was created with the aim of documenting important information and activities of the youth in the Church and Community at Large. The centre comprised a small film studio, a printing machine, and computers. With the Commitment of the Youth, the resource centre still remains till today to the glory of God.

Currently, the 'Committee on Youth Ministry' (CYM) is composed of:

- 1) 4 YPG reps
- 2) 2 NUPS-G reps
- 3) 2 Junior Youth Reps
- 4) 2 Boys and Girls Brigade Association Reps
- 5) 3 General Assembly Reps appointed by GAC or 3 Presbytery Reps in the case of the Presbytery level.

Previously, the same structure was replicated at the districts and congregational levels. However, the restructuring of the CLAN Department in 2010 and 2011 abolished the CYM at the district and congregation levels, yet they still exist at the presbytery and national levels. The districts and congregations now have CLAN Committees composed of all the group presidents under CLAN and two reps from Session.

The functions of the Committee on Youth Ministry include but not limited to:

- 1) Coordinating activities of all the youth groups at all levels of the court of the church through their respective national bodies.
- 2) Oversee the production of educational materials for the youth groups through the Youth Education Committee.
- 3) Receive reports from the youth groups and take key decisions on them.
- 4) Appoint two youth reps to General Assembly Council and other committees among other duties.

The church expects a lot from the youth. Thus the church expects the youth to be a great part of the solution to the problems facing the church and society. For this reason the church has also changed its focus on the youth; from youth programmes to youth as a person. This is why the youth cannot have representatives on committees under the various departments of the church. It must be noted that until recently JY operated under YPG while Brigade only existed at the congregational levels and operated outside the church up to international level. The Boys and Girls Brigade as it stands was seen as alien group to the mother church.

JUNIOR YOUTH

Previously, the Junior Youth (JY) operates under YPG. That is YPG oversaw the JY activities and any reported on JY to the various court of the church were given by YPG. However, a decision by the General Assembly of the Presbyterian Church of Ghana held at Takoradi (in **YEAR**) separated the Junior Youth from the Young Peoples Guild as a separate Youth Group. When the JY was under the care of YPG, the YPG Vice President at the Congregational levels were made part of the Junior Youth Executive (Junior Youth Leaders). At the District and Presbytery Levels, the Junior Youth Presidents were made part of the YPG executives and attended all YPG executive meetings and council meetings. This was to enable a smooth collaboration of the JY at all levels. Today the situation has changed since JY has been separated from the YPG.

It must be noted that as at now we don't know when, where and how the Junior Youth actually started. For that reason, all Presbyteries have been tasked to compile the history of the JY in their respective presbyteries stating the first congregation that started the JY in the Presbytery and the time it was started. This is to help compiled a comprehensive history of the Junior Youth Ministry of the church.

However, information gathered so far indicated that the JY started in the 1970s at Peyer Congregation, Bantama in the Asante Presbytery by two Presbyters as a Youth service for youth between the ages of fourteen to twenty-five(14- 25) year. One of them is Mr. Fred Darko. Mr. Darko and the other Presbyter bought a set of drums for the youth to go and 'do their own things', when they realize that the youth of that age group had no sense of belonging in the church during service. As time went on, this youth service spread to other congregations and other parts of the country and was finally accepted by Synod when the Youth Policy was adopted in 1983. The age limit was then changed from fourteen to twenty-five (14-25) year to twelve to eighteen (12-18) years.

When the Junior Youth was operating under the supervision of the YPG, it had five executive members at all courts from congregational to Presbytery. The executive positions were:

- 1) President,
- 2) Secretary,
- 3) Assistant Secretary,

- 4) Organizer, and
- 5) Treasurer/Financial Secretary.

The General Assembly Council modality that accompanied the implementation of the separation provided the following structure.

- a) **Congregational level:** Seven-member executive consisting of:
 - Four(4) Junior Youth Leaders,
 - Three (3) Junior Youth members with at least one female representative
- b) **District level:** A team be formed of:
 - One (1) Junior Youth Leader representative from each of the congregations with Junior Youth within the District,
 - Two (2) Junior Youth members appointed on rotational basis.

c) **Presbytery level:** The presbytery maintains the old structure. However, there are several challenges in implementing the modality so the structure proposed in the modality was not strictly followed. For example, some districts had about 24 JY congregations. This meant that such a district would be having 27 District Executive. For this reason, it was generally agreed that those who can implement it should do so but those who could not should blend it with the old structure.

Realizing the urgent need to initiate a process to detach the Junior Youth from the direct control of the leadership of YPG, the General Assembly in 2010 took a decision to separate the JY from the YPG (GA Decision number two: That Junior Youth (JY) should be separated from the Young Peoples' Guild but remain under the Committee of Youth Ministry). The earlier arrangement meant that the JY did not have a national body unlike the other groups in the church, a situation which still persists today.

Due to a lack of a National JY body after the separation, the then Director of Church Life And Nurture (DCLAN), Rev Dr. Kofi Amfo-Akunnor, held quarterly meetings with the Presbytery Presidents of JY to deliberate on issues affecting the JY Ministry. Considering the need for a national body for JY, a decision was made during one such quarterly meetings with the then DCLAN to appoint a two-member coordinating team to coordinate the activities of the JY nationwide on

rotational basis. However, this could not function well as planned. When Rev. Kweku Bio Kyeame took over as DCLAN, he called a meeting on 5th March, 2015 where a decision was reached to elect five (5) members out of the Presbytery Presidents or their representatives present at the meeting and two (2) appointed by DCLAN to constitute a Coordinating Committee for JY at the National level.

The seven-member Coordinating Committee has been working since its inception by organizing meetings and programmes at the national level. During one of such meetings on 25th September, 2016, a decision was taken to constitute a substantive national body just like any of the other groups within the Church. Consequently, a five-member committee was constituted and tasked to come out with modalities for constituting a functional national JY body and also consider the possibility of holding national conferences.

The Committee presented its report on 21st January, 2017 during the maiden joint Children Service Teachers and Junior Youth Leaders retreat held at Basel guest house, Kumasi. The Committee's report was discussed and adopted. The National Coordinating Committee headed by Mr. Sugar E. F. K. Adukonu has presented a proposal to General Assembly Council through the Director of Church Life and Nurture Rev. Kwaku Bio Kyeame for the formation and formalization of the Junior Youth at the national level where everybody have equal chance of being elected to lead the ministry.

NATIONAL UNION OF PRESBYTERIAN STUDENTS – GHANA (NUPS-G)

Available information extracted from a speech by the former National President in 1963, Mr. K. A. O. Ofosuhene indicated that the Union began at Akuafo Hall Chapel of the University of Ghana on the 22nd of November 1959 with thirty-nine students.

The inaugural ceremony was held at the Legon Hall at 3:00 pm of 28th February 1960. The chairman was Rev. W. S. Robertson of the University of Ghana. Present were the Moderators of the two Presbyterian Churches; (EPCG). Also in attendance was Rev, A. L. Kwansa; Synod Clerk of PCG.

The first branch President was Rev. E. S. Mate-Kodjo (later synod clerk

of the PCG 1985-1995). Among the founding fathers of the Legon Union were Messrs Patrick Asare, Pupilampu, S. A. Preprah, John Amponsah, O. K. Caesar, C.R. Garba and KwamenaPoh. Others included P. V. Akoto, D. N. A. Nortey, Damalie. K. A. Ofosuhene and others, with the late Rev. Prof. Emeritus C. G. Baeta as their patron.

The idea of NUPS-G spread to other institutions and in 1962 the first National Conference was held at the Commonwealth Hall of the University of Ghana. The second National Conference was held at Winneba Training College (now Abetifi Training College, Abetifikiwahu) and the third at Krobo Training College, Odumase-Krobo. The Conference was chaired by the then National President Mr. K. A. Ofosuhene. The main issue of discussion was a draft constitution prepared and presented by Mr. D. N. A. Nortey; the National President (now retired Professor and former Dean of the faculty of Social Studies, University of Ghana).

Among the National Leaders in its formation years were Mr. D. N. A. Nortey now Prof. (1961/1962); Mr. K.A. Ofosuhene (1962/1963), S.A. Ocansey (1963/1964), Mr. A. A. Beeko former Moderator of PCG (1964/1966); Mr. D. A. Dartey former General Secretary of the Christian Council of Ghana, (1967/1968); Mr. E. Y. Boakye (1969/1970); Mr Seth Baahnow lecturer at the College of Art, U.S.T., Kumasi, (1970/1971) and Mr. I. A. Forkuo former Inter Church and Ecumenical Relations Secretary of the PCG.

Since the 1960s the NUPS-G has been involved in getting her members to be active in church services. In this vein, the Union is involved in a lot of activities geared at achieving this aim. One main area has been the organization of Leadership Training Programmes. The first leadership training was held at Trinity College on 26th January 1985 for the four coordinating branches.

One other major activity has been the Student-In-Church-Evangelism (SICE). This has afforded members of the NUPS-G the opportunity to share the Gospel of Christ with many people in deprived areas of the country. Revivals, witnessing, crusades, healing, deliverance and counselling sessions have been the main features during SICE.

NUPS-G has also been involved in voluntary work camps where free manual services have been placed at the church's disposal. Example of these were at Kwahu Nkwatia, in 1985, building of a school, Kwawu Tease, in 1986, the constructing of a church building in Chirapatre, Kumasi, in 1957, digging the foundation for the construction of a water tank (one day programme at a National Congress) and the last work camp in Abokobi 1999, construction of chalets (joint programme with German Youth).

The Union has also been involved in the Publication of articles in her mouth piece "THE NUPS-G OBSERVER"

PRESBYTERIAN BRIGADE ASSOCIATION

The Brigade was introduced in Ghana in 1911 by Rev. Herman Noah Anang. It was started in Osu. The Salem Boy's Boarding Schools in the Presbyterian Church of Ghana (Gold Coast) were used for the initial rolling out of the programme. The activities of the Brigade became dormant due to the first and the Second World Wars.

It was however revived in 1952 and because it was non-denominational and an international organization, the Methodist Church also started it. Due to its non-denomination in character the organization of the activities were alien to the church's structure and programme. Even though the church supported the program financially, it was not reporting to the church and its activities were also not discussed by the church at any level. The Ghana Council of the Boy's Brigade in 1995 started encouraging denominational groupings and meetings to enhance growth and expansion work. The council finally came out with policy guide lines for the formation and operation of the denominational Association of Brigades.

In 2011, the General Assembly Committee formed a coordinating committee with Rev. NiiBlebo Anang as the Chairman to replace the one headed by Rev. Kwabena Oponi Frimpong formed in 2001. The committee was mandated to ensure that Brigade activities were organized along the Presbyterian Church structural lines, that is the Congregational, District, Presbytery and General Assembly. The committee visited the Presbyteries and met with councils and later with all the Ministers in each of the Presbytery visited with the permission of

the Presbytery CLAN'S office in the various Presbyteries. Here, dates were fixed for the election of Presbytery Officers to coordinate the activities in the Districts.

By 2015, all the Presbyteries except for the Northern and Upper Presbyteries had Presbytery and District officers in place. Annual Leadership seminars were organized to fine-tune the role of the Brigade in the church and also to ensure expansion work in the Presbyteries. The constitution of the church now has grafted in the Brigade completely by fitting them into the Youth Ministry where they belong.

SOME CHALLENGES AND THE WAY FORWARD

1. Today, we can observe traces of the problem Johannes Zimmerman was trying to solve in the 1870s in the church, especially. It is high time we the educated, especially the tertiary students and graduates try draw close to the uneducated than looking down upon them. Remember that without them, we are nothing.
2. There used to be a general lack of coordination in the management of the youth office. The absence of a Youth Desk created a demand for volunteers, and all things are done by the executive body. When executives end their term of office they leave, and this created vacancy of personnel to work out the issues for the Youth office. Now there are some full time Youth Coordinators, which help to reduce this challenge, yet at the National Level, there is nobody managing issues with the youth (Church), as the National Officers come and go without permanent officers.
3. Youth issues are no longer come up as focal subjects in the church, as was done in previous years during General Assembly meetings. Issues of the Youth do not come up and no one is talking about the Youth. The youthful stages of life remains critical phase, neglecting Youth work we will run the church into unprecedented difficulties in the future.
4. There is also the issue of funding. The Youth no longer have a good source of income unlike first. This makes working for the youth very difficult and not encouraging. The youth week went away but has come back, and it's a sign of hope that things could get better.
5. Youth Responsibility: - Young people really need to be entrusted with responsibility and when young people are given responsibilities, they should be allowed to discharge them without constant interruption.

6. Politicisation of Youth Work: - Generally, the Nation is polarised along partisan political lines and it seems as if to some extent, we are allowing these practices gobble up our church. This we ought to be very careful about. As Youth, we should always do our best to take politics out of our Youth work. The Youth Ministry is a spiritual organization and an ecclesiastical body and we should respect it as such.
7. Lack of leaders to mentor the youth: -Due to the busy schedules of individuals, the youth currently seem not to have people they can go to and seek for counselling. This is a major issue. Though one can have some form of peer mentoring, career and lack of time has created a vacancy in getting love ones who will walk along with young people; and nurture them in social, moral, career, economical as well as biblical grounds by offering counsel though life's challenges.
8. Lack of structured curriculum: - The youth has never had any laid-out design for the Youth Ministry to work with. Materials like the 'Youth Worker's Manual' among other old publications though out dated have over the years helped the Youth workers in their duties as youth representative at all levels. A policy should therefore be developed for the Youth Ministry, so that, all Youth leaders will have something to work with. The world we find ourselves in today demands that we have a proper curriculum and materials that will be put together to serve the curriculum.

If we are able to put these things in place among other things, we will be able to move our Church forward.

Note:

This brief history was compiled from a presented at the Leadership Training Seminar held at the Akrofi Christaller Institute of Theology, Mission and Culture in Akropong Akuapem, by Rev. Dr. A. N. O. Kawkye in May 2015, a Presentation by Rev. NiiBlebo Annang on Brigade, Pioneers of the Faith, Youth Policy, Verbal History from Peyer Congregation, Kumasi, NUPS-G website, the Triple Heritage and other materials.

CHAPTER TEN

PREPARATION AND PRESENTATION/PREACHING OF A SERMON

1. INTRODUCTION

Robert Hammond Adams (1883-1975) says,

O preacher, leave the rhetorician's arts; Preach Christ, the Food for the hungry human hearts;

Hold fast to science, history, or creed, but preach the answer to our human needs,

That in this place, at least, it may be said, No hungry sheep looks up and is not fed.

This is how the pulpit is described by Robert H. Adams.

Every person is very privileged to preach the WORD of God. God has chosen you to speak His words to the people whether they listen to you or not (Ezekiel 2:7). God has chosen YOUR mouth (Acts 15:7) to speak through it to the world. There is the MOUTH of the preacher and the EAR of the congregation, thus preaching becomes a communication when both mouth and ear are engaged. The sermons must be true “replies” to the needs of the people (congregation). Preachers should always endeavour to preach scripturally, rationally, God-centrally, and with theological accuracy. Every preacher will either have a God-centred or a man-centred theological sermon. What therefore is preaching?

John Calvin defined preaching as “the public expression of scripture by the man sent by God in which God himself is present in judgement and in grace.” According to William Evans, “Preaching is the proclamation of the Good News of salvation through *man/woman* to men (*humanity*)” – (*How to prepare sermon*). And for Emmanuel Asante (Rev. Prof), “Preaching is the ordained medium for the transmission of the word of God.” – (*The foundations of preaching*)

1. THE TASK OF THE PREACHER (SERMONIST)

The preacher's task is to translate the message (sermon) to his/her hearers. The translations must focus on the “then” and the “now”. The “then” is what transpired in that culture and the “now” is what the contemporary culture is

2. HOW TO INTERPRETE A TEXT: THE STEPS

- a. Reading and studying the text
It is important that you read through text several times. Take note of spirit led ideas or lessons for the sermon
- b. Text and theme
Sometimes it is difficult handling the text and theme together, sometimes not difficult. Sometimes the theme is found in the scriptural reading or outside the reading.
- c. Handling the text
Handling the text involves an exposition.
An expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage and its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.
- d. The role of the Holy Spirit
There can be no meaningful expository preaching without the leading and guidance of the Holy Spirit. You must pray as you reflect on the passage being sensitive to the prompting of the Holy Spirit.

3. Sermon Outline

- i. You must have a theme and biblical passages to guide you
- ii. Arrange the main divisions of the sermon
- iii. Concentrate on the passages
- iv. Meditate on the passages

NB: The preacher must brood over the passages (texts) as a hen broods over her laid eggs.

4. Sections of the Sermon

- **Introduction**
It should be brief and interesting. It can be a song, a short story, acting or just a prayer. It helps to capture the attention of your hearers.
- **Body of the Sermon**
It has to do with the details of the sermon, that is, story outline and lessons drawn from the biblical passage (s). You must learn to apply the sermon to the lives of the individuals in the congregation. Else it becomes a bible story.

Conclusion

It contains the summary of the key lessons in the story. Sometimes masterful sermon outlines are destroyed because most preachers do not know how to bring their sermons to a meaningful conclusion. Andrew Backward once wrote, “Apart from the text, the most vital part of the sermon is the conclusion. It is the last part of the sermon the listener will hear, so the conclusion needs to;

- i. Summarise
- ii. Restate an important lesson
- iii. Illustrate or
- iv. Apply the sermon in such a way that the listener will take home the essence of the word of God preached on the day

Effective preaching, demands an equal effective ending. What a shame to destroy a well prepared, spirit-inspired, biblically based sermon simply because you do not know how or when to end or conclude.

NOTE:

When you are preaching either with the Queen's language or the vernacular keep your sermon words very simple. Words also contribute to clarity. Haddon W. Robinson in his book: Expository Preaching says, “no matter how accurately a phrase or a word expresses a speaker's meaning, it is worthless if the listeners do not know what it means (p. 191). “Speak,” said Abraham Lincoln, “so that the lowliest can understand you and the rest will have no difficulty”.

5. Preparation of sermon

John Gregg says, “Throw yourself into the subject by prayer. Then throw the subject into yourself by study. Finally, throw yourself and your subject into your audience by preaching”. Effective preaching calls for the correct interpretation of scripture. Without an intensive prayer, the preaching cannot prepare an inspiring, touching and live transforming sermon. Your sermon needs to have clarity of thought. The expression of your thought should be consistent. How then must one start his/her sermon preparation?

- i. Begin early
- ii. Begin right – settle down comfortably, have all your material for the preparation of the sermon. For example, bible concordance
- iii. Read the passages of scripture frequently
- iv. Look out for parallel passages in other parts of the bible
- v. Concentrate on the topic/theme

6. Sermon delivery

This is very essential. After prayerfully and carefully preparing the sermon, it must be preached. A good message can be destroyed by poor delivery.

7. Pulpit Manners

- a. Write down your message
- b. Establish your presence at the or in the pulpit through your voice and body language
- c. Be smartly dressed (appearance before the audience is key)
- d. Watch your mobility
- e. Be very mindful of your gestures as you take into consideration the cultural practices of the audience
- f. Eye contact – it's very essential for feedback from the audience/congregation
- g. Stick to time
- h. Your selected hymns/songs should be in agreement with the theme/topic
- i. Know how to use the public address system
- j. Explain key/ unfamiliar words to your audience

8. Types of Sermon

There are several types of sermon that the preacher can decide on depending on the needs of his audience. These are;

- I. Textual
- ii. Expository
- iii. Topical
- iv. Biographical
- v. Doctrinal
- vi. Moral Discourse

9. Conclusion (a word of advice)

Emmanuel Asante is right when he stated that, “God, in his own wisdom, chose to reveal himself to mankind through the preaching of his word. It means that the call to preach the word of God must be approached with the seriousness it deserves. Effective Preaching demands not only a well-prepared message but also a well-prepared messenger”. The preacher must know that he/she is very privileged to be preaching the word of God thus need to prepare very well.

CHAPTER ELEVEN

TERRORISM

1. Is an unlawful act of violence
2. Intimidates governments or societies
3. Goal is to achieve political, religious or ideological objectives
4. *“...warfare seeks to conquer territories and capture cities;*
5. *terrorism seeks to hurt a few people and to scare a lot of people in order to make a point”*NYTimes, 1/6/2000
6. *“Putting the horror in the minds of the audience, and not necessarily on the screen”*
7. **Fear always springs from ignorance. Emerson, 1837**

Early History of Terrorism

1. Terror has been used to achieve political ends and has a long history
 - a. As early as 66 – 72 A.D. Resistance to Roman occupation, terrorists killed Roman soldiers and destroyed Roman property.
2. Terror was used to resist occupation.
3. *Suicidal martyrdom represented being killed by invaders which resulted in rewards in heaven. It dates back thousands of years in most societies and religions.*
4. *Terrorism against the enemy is often viewed as a religious act.*

Modern History of Terrorism

1. *The term “terrorism” was coined in the French Revolution's Reign of Terror (1793 – 1794)..*
2. *This was the birth of Government-Sponsored Terrorism*
3. *The line between terrorism and political violence is often blurred*
4. *Goal: of State terrorism was to eliminate opposition, consolidate power, e.g., the Vanished in Argentina*
5. *Anarchists were seen in the late 19th century*
6. *Individual terrorism*
7. *The use of selective terror against an individual in order to bring down a government, e.g. Lincoln assassination*
8. *Propaganda by deeds ...terrorists acts*
9. *Terrorism became tool of communication, propaganda*
10. Middle 20th century, terrorism became a tool used by both sides of colonial conflicts.

11. The last 20 years of the 20th century religious based terrorism became more and more frequent.
12. Another format is economic terrorism, which destructs industry and agriculture system.

Terrorism conclusions

1. Terrorism is an **ancient** tactic.
2. Terrorism is a mode of **communication**.
3. Terrorism is a special type of violence and **Asymmetrical warfare**.
4. Terrorism is **used in times of peace, conflicts and war**.
5. Terrorism is designed to make a point, through psychological means, **fear**.
6. Terrorism is a **political act**.

Primary prevention:

1. ***Education!!!***
2. ***Understand the differences in cultures, religions, beliefs and human behaviors***
3. ***Think of the peace, freedom and equality of all human beings, not just “my group of people”***
4. ***Eliminate the root of terrorism***

Secondary prevention:

5. ***Establish surveillance and monitoring system on terrorism attack***
6. ***Improve protective system for citizens***
7. Terrorism is different from regular crime because of its strong political properties
8. The definition of terrorism can vary from people to people due to the differences in standpoint
9. One person's terrorist can be another's fighter

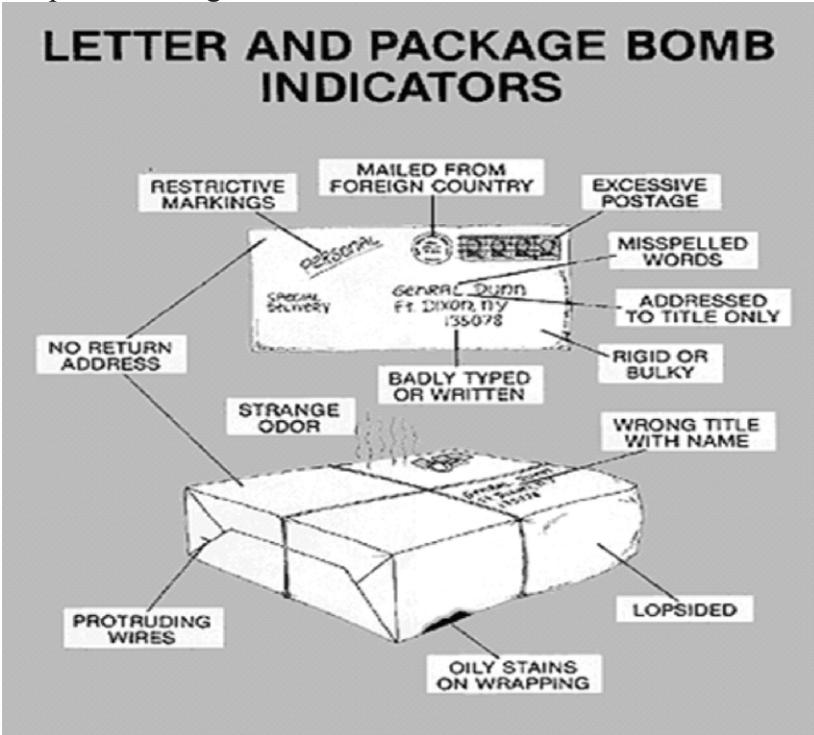
Types of Terrorism

1. Domestic terrorism involves groups whose terrorist activities are directed at elements of our government without foreign involvement. Oklahoma City is a primary example.
2. International terrorism involves groups whose terrorist activities are foreign-based and/or directed by countries or groups outside the United States. Sept. 11 is an example of International Terrorism.

Methods of Terrorism

1. *Firearms*
2. *Explosive and Incendiary Devices*
3. *Chemical Agents*
4. *Biological Agents*
5. *Nuclear Weapon*

Suspicious Thing to Look for



From Emergency Net NEWS Archives, 1994
 Document Courtesy of the U.S. Postal Inspector's Office

Chemical Agents

1. Chemical agents kill or incapacitate people, destroy livestock or ravage crops
2. Some agents are odorless and tasteless
3. They can have an immediate or a delayed effect
4. *Sarin nerve agent attacked the Tokyo subway system in March 20, 1995*

5. *12 people were killed and 53 were seriously injured*

Biological terrorism

1. Dispersal of microbes or their toxins to produce illness, death and terror
2. The paths of infection can be contaminated water, food, air and packages.
3. Microbes
4. Bacteria
5. Viruses
6. Toxins

Nuclear Terrorism

1. Spreading of radioactive materials through ventilation system or explosion
2. Disable nuclear reactor cooling system and cause leakage of radioactive materials
3. Detonate a nuclear weapon
4. No use of nuclear material for non-military terrorism has ever occurred

Proportion of death from terrorism in total death in the United States

Average death per year	From terrorism	From all causes	Proportion (%)
1990's	8	2534203	0.0003
2001	2893	2404624	0.12

Risk of Dying

Smoking 10 cigarettes a day	One in 200
All natural causes age 40	One in 850
Road accident	One in 8,000
Playing soccer	One in 25,000
Homicide	One in 100,000
Terrorism attack in 2001	One in 100,000
Hit by lightning	One in 10,000,000
Terrorism attack in 1990's	One in 50,000,000

Death Rate of Various Causes in 2000 USA and that from Terrorism

Heart disease*	One in 400
Cancer *	One in 500
Cerebrovascular diseases*	One in 2,000
Accidents *	One in 3,000
Diabetes*	One in 4,000
Suicide*	One in 10,000
Homicide*	One in 20,000
Terrorism in 2001	One in 100,000
Terrorism in 1990's	One in 50,000,000

What occupation has had the greatest risk of death from Terrorism?

1. The risk of dying from terrorism was extremely low in 1990's, and was still relatively low compared with some diseases in 2001
2. But the death rate increased by 500 times in 2001 due to Sept. 11
3. Overall the death rate of terrorism has not been high
4. Despite the low risk, shock, surprise and fear engulfed the United States and world

Why did terrorism draw considerable attention in 2001?

1. The risk of dying from terrorism was extremely low in 1990's, and was still relatively low compared with some diseases in 2001
2. But the death rate increased by 500 times in 2001 due to Sept. 11
3. Overall the death rate of terrorism has not been high
4. Despite the low risk, shock, surprise and fear engulfed the United States and world

Conclusion

1. Terrorism is unlawful act
2. Terrorism has a long history of being used to achieve political, religious and ideological objectives
3. Terrorism can be conducted through firearms, explosive devices and biological, chemical, nuclear materials
4. Even through the events of 2001, the risk of dying from terrorism has remained much lower than that from motor vehicles, smoking, and alcoholic beverage.
5. The only thing we have to fear is fear itself. FDR, 1933
6. Fears are educated into us & can, if we wish, be educated out. — Karl A. Menninger

Presentation by

Richard Offei

(Former YPG National President & Chairman CYM)

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Ramsey Brown Donkor	Sankore- DP	0203047294	
Emmanuel Akorli	Bechem-DP	0203368986 0541041319	
Kyere Solomon	Nsoatre -DP	0205555567 0247668871	
Asabea Ophelia	Nkwabeng- DP	0240717829	
Sah Abraham.	Banda- DP	0549643593	
Obed Nyamaa	Techiman- DP	0206702380 0501546649	
Antwi Collins	Hwidiem DP	0244062245	
Charles Adjei	Nkoranza-DP	0248240168	
Eric Donkor	Kintampo DP	02045955111	
Johnson Afari	Abesim DP	024 902 3631	
Ramsey Brown Donkor	Kasapin DP	024 540 4990	
Papayaw Obese - Akyea	Wenchi-DP	0542625820	
Asare-Anim Kofi	Tepa –DP	0247453850	
Akoto Daniel	Fiapre DP	024 427 6771	
Evelyn Hinneh	Tachimantia DP	0203801224	
Adu Augustine	Tuobodom –DP	0502795575	
Ramsey Brown Donkor	Sankore DP	0203047294	
Emmanuel Mensah A.	Odomasi District	0274560893	
Nyarko Djan	Kenyasi DP	0546749288	

NORTHERN PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Adade Patricia	Superintendent	0544623402	patriciaadade@yahoo.com
Nataniel Kwame Kumah	Secretary	0542924207 0206304142	
Wekem Wepia Ramah	Assistant Secretary	0541591806	ramahwepiaw26@gmail.com
Abukari John Aminu	D. P's Representative	0243106081 0508455389	Johnabukari0@gmail.com
Wedam Kadoa Rhoda	Treasurer	0542018495	wedamrhoda@gmail.com
Pascal	Organizer	0547035658	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Siam Shirley Seumaa	Tamale Urban	0262606909	
Abdul Samed Alhassan	Yendi	0264836088	
Timothy Daniel Nyamesah	Damongo	0543627330	
Appah Thomas	Salaga	0248860697	
Abukari Joghna Aminu	Tamale Rural		

GA WEST PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Rev. Joseph K.L.M. Ansa	Coordinator	0202476142	klmansa@hotmail.com
Emmanuel Osei Mantey	Suprintendent	0243515307	
Juliana Aboagyewa Aboagye	Secretary	0549273547	
Seth Anim Annor	Assistant Secretary	0245922537	
Ebenezer Ansah Addo	Organizing Secretary	0540919396	
Philip Nyarko	Financial Secretary	0546205491	
Enoch Yaw Gyabaah	Dp's Rep	0240535039	
Benedicta Asante	Treasurer	0243284952	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Enoch Yaw Gyabaah	Abeka	0240535039	
Akosua Osei-Bonsu	Adabraka Official Town	0266545508	
Richard Narh	Apenkwa	0248551666	
Ransford Boafo	Aplaku	248942668	
Daniel Degraft-Amoah	Dansoman	0247789008	
Francis Osei Owiredu	Gbawe	0247749945	
Collins Gyapong	Kaneshie	0554956859	
Frank Asare	Kwashieman	0236336431	
Martha Acquah	Laterbiokorshie	0279264018	
George Ayeh Bekoe	New Achimota	0242038440	
Andrews Asante-Nyinaku	North Kaneshie	0242952562	
Patrick Agyei Opoku	Ga West Mission Field	0245876994	

ASANTE PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Deborah Tetteh	Superintendent	0547614379	
Rev. William O. Akotuah	Youth Coordinator	0244408763	
Mark Ofori	DP's Rep	0507565500	
Samuel Adjei	Organizer	0246710791	
Fred Takyi Darko	Financial Secretary	0242053528	
Florence Amankwah	Treasurer	0248276122	
Dennis Kesseh	Secretary	0244196982	
Saraphina Abrah	Assistant Secretary	0200773415	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Emmanuel Owusu Damoah	Abuakwa Asenemaso	0247044012 0547273863	
Felix Nana Osei Yamoah	Adukrom	0242212991	
Isaac Owusu Ansah	Akropong	0246038033	
Thomas Opoku Konadu	Akumadan	0244655664	
Prince Osei	Antoa	0245034319	
Appiagyei Felix	Anwomaso	0243964981	

Hosea Boakye	Asawasi	0244466360	
Patrick Lawer	Asokwa	0545327084	
Yaw Sarfo	Asonomaso	0247248982	
Bright Amponsah	Asuoeyeboah	0245375584	
Joseph Larry Anokye	Atonsu	0249564942	
Richard	Bantama	0207351271	
Seth Baffour Armah	Bekwai	0249565800	
Osafo Mensah Asare	Bohyen	0205021270	
Seth Wiafe	Bohyen	0541982886	
Evans Twumas i Ankraah	Bomso	0249116248	
Kwabena Nkansah Boakye	Buokrom Estate	0245074190	
Solomon Nimako	Ejisu	0247661419	
Kofi Oppong Appiah	Kokofu	0541543547	
Philemon Opoku	Kumasi	0246462188	
Andy Adu Apea (Ag)	Kwadaso	0246744193	
Michael Boakye	Kwaso	0246022102	
Eric Sarfo	Maakro	0501596434	
Emmanuel Asibiri	Mankranso	0242430834	
George Tenkorang	Nkawie-Toase	0248885291	
Charles Ofori-Gyamfi	Nyinahin	0242213515	
Peter Yeboah	Offinso	0242077181	
Kwaku Frimpong	Oforikrom	0509840907	
Bernard	Old Tafo	0249197446	
Mark Ofori	Pakyi-Manso	0268084022	
Evans Agyei	Pankrono Dome	0507565500	
Samuel Adjei	Patasi	0540809836	
Christian Okofo Atta Anokye	Santasi	0264884283	
Lucas Agyei-Barfi	Suame	0247183045	
Emmanuel Nyarko Frimpong	Tanoso	0502552245	
Edward Mawuli Ahiabile	Tek	0201020024	
	Yennyawoso	0244413291	
		0246513319	

WEST AKYIM PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Ebenezer A. Appiah	Superintendent	0248021459	
Rev. P.E Asare Abeka	Coordinator	0209372228	
Charles B Kankam	Secretary	0249379992	
Akwaboa K Gyakari	Asst. Secretary	0241502526	
Sandra Agyeiwaa	Financial Sec.	0248958424	
Regina K Afreh	Treasurer	0241395575	
Alex Arhen	Organizer	0241106462	
Prince Agyekum	D.P's Rep.	0544790437	

DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Enoch Addo	Oda	0544790437	
Benjamin Ahenkorah	Oda North	0249045850	
Ampah Ogyaasi	Wenchi	0245103769	
Prince Agyekum	Assin Akropong	0543921450	
Isaac Asamoah	Asuoboa	0544802877	
George Appiegyei	Asene	0543264505	
Osae Micheal	Abenase	0242654354	
Solomon Ofosu	Ayirebi	0248250563	
Andrews Effah	Akokoaso	0546643919	
Kwakye Kingsley	Akwisa	0249445140	
Nicholas Ofori	Achiase	0548213599	

DANGBE TONGU PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Pierrila Kojo Koranteng	Superintendent	0249996429	
Rev. G. K. Anato -Ocansey	Youth Coordinator	0242608282	
Friend Nyakor Tawiah	Secretary	0540912467	
Kate Duffie Ashiangmor	Assistant Secretary	0242504057	
Timothy Adjetey Sowah	Organizing Secretary	0546947815	
Victoria Padikuor Tetteh	Treasurer	0540592434	
Robert Botchway	Financial Secretary	0243002531	
James Tetteh Duamor	DP's Rep/ Great Ningo D.P.	0243873477	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Gabriel B. Lawer	Ada Foah	0246426338	
David Osei	Akuse	0249798789	
Ebenezer Promise Kumasa	Asesewa	0542662255	
Richard Kwaku Zormelo	Big Ada	0543481495	
Ernest Tetteh Nyadey	Dodowa	0245428285	
Benjamin T. Adjabeng	Manyakpongunor	0248882538	
Nicholas Ahedemla	Mepe	0540973909	
Jacob Osei Tutu	Nkurakan	0245929431	
Anthony A. Atteh	Obawale	0249884619	
Ebenezer T. Kwao	Odumase	0547750581	
Philip Sai	Sege	0548595111	
Joseph Baah	Sekesua	0241636094	
Wonder Kuwornu	Sokpoe	0248564566	
Stephen Nakotey	Somanya	0242664080	
Benedict Tei-Mensah Ahoni	Sra	0240086461	

VOLTA PRESBYTERY			
NAME	POSITION	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Ebenezer Asare-Debra	Superintendent	0243084277 0202683107	ebendebr@gmail.com
Rev. John Atta Donkor	Youth Coordinator	0243586659 0243604191	
Prince Boadu	Secretary	0548983726	princeboadu35@gmail.com
Margaret Baah	Assist. Secretary	0247917056	kkbaah@yahoo.com
Keekay Sebastian	Organizer	0244209057 0279656461	keekesebastian@yahoo.com keekesebastian@hotmail.com keeke445@gmail.com
Gifted Nyarko	Financial Sec	0241956192	g.nyarko@yahoo.com
Joyce Asare	Treasurer	0542663010	joyceasareokyere@gmail.com
Richard Nayo	DP's Rep /Nkwanta DP	0246927192 0558726605	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Ebenezer Ofori-Danso	Akosombo DP	0247202864 0203757023	ebenezeroforidanso.oe@gmail.com
Daniel Amponsah	Akwamufie DP	0548954920	
Collins Ayim Nyarko	Ho DP	0247799872	Collinyark@yahoo.com
Nana Kwabena Adaakwa	Boso DP	0244821228	kwabenaadaakwa@yahoo.com
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Godsway Afram	Dambai DP	0245069041	
Kingsley Karl Agbogah	Bodada DP	0248958310	kingsleykarl5@gmail.com
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UPPER PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Jacob A. Alale	Superintendent Bolgatanga Dp	0508284857 0248977141	
Rev. Joseph Azumah Alale	Youth Coordinator	0207971973	
Timbia Gorib Isaiah	Secretary	0241078092 0206846214	
Awini Timothy Atindaug	Asst. Sec.	0246002998 0205142669	
Azieba Mathew	Org. Sec	0209897937	
Comfort Gumah	Treasurer	0554054415 0205912136	
Lambon Wisdom Bawoma	Fin. Sec.	0547132783 0203089109	
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Akalim Isaiah	Garu	0207685985	
Moyom Isaac Wonipo	Gambaga	0541632162 0203897881	
Kuufam Isaac	Wa	0204191840	
Alem Peter Abugbilla	Bawku	0203116936	
Akanperiba Joshua	Sandema	0200791510	
George Atta Oser	Navrongo	0546499459	

GA PRESBYTERY			
NAME	POSITION	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Martin Laryea	Superintendent	0276257104	mschandorflaryea@gmail.com
Norbert Schall	Secretary	0576336004	aromatyc4u@gmail.com
Kwasi Darko Ansong-Dwamena	Assistant Secretary	0273700579	chelspaa@gmail.com
Philip Gideon Aye -Darko	Organising Sec	0203960435	philjj71@gmail.com
Victoria Ashitey	Treasurer	0266132981	Vicashy123@gmail.com
Awuku Alexander Adum	Financial Secretary	0249628612	awukualexander@gmail.com
Emmanuel Adjetej Quaye (Rev)	Youth Coordinator		Osofoemma189@yahoo.co.uk
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Mensah Kwabena Alfred	Abokobi	0246537006	mennsahalphred@gmail.com
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Sewu Peter Narh	Ashaiman	0247860071	petrocknarh@gmail.com
Francis Frederick Frempon	Ashale Botwe	0246067706 0503304836	frempscitty@gmail.com
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Harriet Sakyiamah Agyei	Ga Mission Field	0244092441	wilsonH@stanbic.com.gh
Emmanuel Odame Ofori	Haatso	0242041017	eoamanfo@yahoo.com
Nana Yaw Ansah	Kaajaano	0272696888	
René Boateng	Madina	0209585455	rene.boat23@gmail.com
Prince Danso-Gyimah	Nima	0249623924	princedsansogyimah@yahoo.com
Theophilus Nyarko-Mensah	Nungua	0209006662	blamlez@gmail.com
John Emmanuel Forde	Osu	0248176759	johnforde91@gmail.com
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Caleb Edwards	Sakumono	0264666712	caledlys@gmail.com
Justice Opere Mantey Annan	Taifa	0541386228	mjusticeopere@yahoo.com
Tekpetey John Zimmermann	Tema Manhean	0260990730	tekpeteyjohn@yahoo.com
Grace Asantewaa Koranteng	Tema One	0267743307	gynel08@gmail.com
Samuel Adjra	Tema 2	0207113474	adjrasa@gmail.com
Yevugah Agbeko Lawson	Tema North	0266323662 0541140830	abgeko98@gmail.com
Patrick Ofoe Kugblenu	Teshie	0543966908	patfoe2008@gmail.com

WESTERN PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Godfred Arhin	Superintendent	024892676 9 027668210 7	arhingodfred9@gmail.com
Hayford Owusu	District President's Rep	024174104 8	hayfordowusu40@gmail.com
Priscilla Animah	Assistant Secretary	054644356 1	panimah94@gmail.com
Parick Arhin	Organizer	024480908 5 050123422 0	zafinalfire@gmail.com
Henrietta Frempong	Financial Secretary	024094507 9	fremps25@gmail.com
Stephen Anoful	Treasurer	024115936 8	anoful90kwaku@gmail.com
Richard Dela Pord a	Evangelism Coordinator	024873306 5	richardsonporda@gmail.com
Mr. Sugar E.F.K. Adokunu	Youth Coordinator	026648153 9 024498302 1	seefkasugar@hotmail.com
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Obed King Avagah	Effiekuma	0247909557	kingobed62kco@gmail.com
Daniel Appiah	Takoradi	0572512627	patwiku29@gmail.com
Samuel Amoadu	Assin Fosu	0242854902	gmits2012@yahoo.com
Avorli Esi Sotsope	Twifo Praso	0265924375	
Ebenezer Noruh	Bogoso	0553513110	Nak0156@gmail.com
Gyegyiri Samuel	Asankragua	0241076454	gyegyirisamuel@gmail.com
Stephen Tetteh	Prestea	0242681162	tettehstephen44@gmail.com
Oparebea Anseh	Kwesimintim	0208096317	
Benamin Adu Adomako	Nzema Mission Field	0249902351	benjaminaduadomako@gmail.com
Shie Daniel	Sameraboi	0247869445	
Hayford Owusu	Tarkwa	0241741048	hayfordowusu40@gmail.com
Catherine Agyei	Sekondi	0549166615	catherineagyei@yahoo.com
Ptrick Defor	Cape Coast	0246220693	Capecoastdistrictypg@gmail.com
Alex Donkor	Enchi	0244107308	

WEST BRONG PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Ebenezer Ofosu Tabiri	Superintendent	0549598328	
Rev. Bernard Kyeremeh	Coordinator	0543127444	
Emmanuel Darko	Secretary	0248503489	
Juliana Tafoa	Asst. Secretary	0542917849	
Solomon Asihene Mensah	Financial Sec.	0247982742	
Gordon Amoah	Treasurer	0207186125	
John Boakye	Organizer	0247851324	
Alexander Sah Kwame	D.P's Rep.	0241673417	

DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Enock Addo	Oda	0544790437	
Benjamin Ahenkorah	Oda North	0249045850	
Ampah Ogyaasi	Wenchi	0245103769	
Prince Agyekum	Assin Akropong	0543921450	
Asamoah Isaac	Asuboa South	0544802877	
George Appiegyei	Asene	0543264505	
Osae Michael	Abenase	0242654354	
Solomon Ofosu	Ayirebi	0248250563	
Andrews Effah	Akokoaso	0546643919	
Kwakye Kingsley	Akim Swedru	0247637737	
Nicholas Ofori	Achiase	0249445140 0548213599	

AKUAPEM PRESBYTERY			
NAME	POSITION/OF FICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
Samuel Kwesi Danso	Superintendent	0547584184	akuapempresbyteryouth@gmail.com
Rev. Ebenezer Ampem Darko	Coordinator	0207474500	
Eric Brafo Adofo	DP's Rep	024848614	asuboidistrictypg@yahoo.com
DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Eric Brafo Addo	Asuboi	0248486814	asuboidistrictypg@yahoo.com
Henry O. Danso	Akropong	0247452601	akropongdistrictypg@yahoo.com
*	ABURI		aburidistrictypg@yahoo.com
Godfred K. Opare	Adukrom		adukromdistrictypg@yahoo.com
Rutherford Odei Asare	Adeiso	0245664200	adeisodistrictypg@yahoo.com
Eric Kwanor Addo	Abiriw	0241808591	abiriwdistrictypg@yahoo.com
Kurt O. Appenteng	Adweso	0264214731	
Michael Obuobi	Adawso	0244636740	adawsodistrictypg@yahoo.com
Kelvin G.B. Manu	Amanokrom	0246608120	amanokromdistrictypg@yahoo.com
Larbi, Kissiedu	Coaltar	0541674141	coaltardistrictypg@yahoo.com
Eric Abra Abrokwa	Djankrom	0504739123	djankromdistrictypg@yahoo.com
Charlse Fobi	Effiduase	0208599699	effiduasedistrictypg@yahoo.com
Ernest Nartey	Koforidua	0554197222	koforiduadistrictypg@yahoo.com
Osei Arko	Larteh	0243563949	lartehdistrictypg@yahoo.com
Desmond Senyo	Mamfe	0545297804	mamfedistrictypg@yahoo.com
*	MAMPONG		mampongdistrictypg@yahoo.com
Emmanuel Antwi	Mile 50	0245807344	
Benjamin Orison	Nankese	0209516627	nankesedistrictypg@yahoo.com
James Narh	Nsukwao	0240557875	nsukwaodistrictypg@yahoo.com
Desmond Awuvi Kwao	Nsawam	0248770883	nsawamdistrictypg@yahoo.com
Richard Kumah	Suhum	0249849906	suhumdistrictypg@yahoo.com
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Regina Tetteh	Tutu	0546423772	tutudistrictypg@yahoo.com

NORTH AMERICA/AUSTRALIA PRESBYTERY		
NAME	POSITION/OFFICE	CONTACT E-MAIL ADDRESS
PRESBYTERY OFFICERS		
Rev. Frank Addo	Youth Coordinator	832-278-3024 frank_addo2003@yahoo.com
Daniel Antwi	Superintendent	614-477-1231 dannypharma@yahoo.com
Cynthia Bortsie-Ansah	Secretary	347-615-8076 cbortsie@gmail.com
Elizabeth Obeng	Assistant Secretary	773-219-5724 cowiredua@gmail.com
Samuel Oteng	Treasurer	614-843-3704 gyeabouroteng@gmail.com
Samuel Ahenkora	Financial Secretary	602-919-9953 sahenkora1@yahoo.com
Patrick Agyei	Organizing Secretary	773-807-5261 kofimega@gmail.com
Alfred Bening	Presidents' Rep/ UNAAPS Coordinator	571-575-6337 nana.bening@yahoo.com
DISTRICT PRESIDENTS		
NAME	DISTRICT	CONTACT E-MAIL ADDRESS
Foster Gyamera	New York	646-620-2072 fosterbgyamera@yahoo.com
Irene Nsowaa	New Jersey	732-763-4735 irenash16@gmail.com
Michael Aduama-Larbi	Ohio/Illinois	513-497-1361 mickylab10@gmail.com
Jerry Oduro	New England	508-365-9435 joduro85@gmail.com

CENTRAL PRESBYTERY			
NAME	POSITION/OFFICE	CONTACT	E-MAIL ADDRESS
PRESBYTERY OFFICERS			
George Evans Nti - Boakye	Superintendent	0245296703 0262296703	
Freda Addo	Secretary	0543291427	
Benedicta Asane	Assist. Secretary	0241177883	
Isaac Yamoah	Organizer	0248180639	
Ebenezer Nyarko	Financial Secretary	0241429996	
Victoria Andoh	Treasurer	0201511549	
Isaac Mensah	Dist. President Rep.	0248180639	
Rev. Albert Baffoe Koomson	Youth Coordinator	0504933239 0246586702	

DISTRICT PRESIDENTS			
NAME	DISTRICT	CONTACT	E-MAIL ADDRESS
Isaac Mensah	Nyakrom	0248180639	
Doris Ampong	Kasoa	0242259638	
Eric Akuffo	Kasoa South	0246825588	
Collins Opoku	Winneba	0245847672	
Emmanuel Ampomah	Kwanyako	0241624089	
Benjamin K. Donkor	Swedru	0248203141	
Richard Duodo	Nsaba	0249464794	
Solomon Mamphey	Breman Asikuma	0207296040	
Patrick Affram Norman	Ajumako Bisease	0241658000	
Richard Asare	Akroso	0245536251	
Gilbert A. Amoah	Brakwa	0241541269	

