

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: STRATEGY TO IMPROVE THE SPIRITUALITY OF YOUTHS
AFFECTED BY GLOBALISATION IN ANTSIRANANA CHURCH
DISTRICT, MADAGASCAR

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Date Completed: July 2022

The majority of Seventh-day Adventist Churches in Antsiranana district, that is, 75% of them, consist of young people. Instead of becoming assets for the churches, their existence seems to be a burden for the church leaders. They complain that nowadays the youths' spirituality level is very low.

This paper presents the strategy to improve the spirituality condition of youths which is affected by globalization in this church District. As a result of the analysis of the situation, then analysis of some documents and information, it is suggested that the strategy which should be adopted to educate these young people in Antsiranana is to equip the church leaders and the board members of the churches to improve and correct this defect.

Research on the culture, mentality, distraction and religious backgrounds in Antsiranana city are presented in this study. All of these are meant to be a starting point to help parents and church leaders understand the real situation regarding young people, so they can help young people have a good relationship with God and train them to be spiritually mature. Thus, the main purpose of this study is to improve the spiritual condition of these young people in such a way that they become real pillars of the church, have an influence on their neighbors in order for them to be able to preach to their friends, and become citizens of heaven.

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A project

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To God be the Glory

TABLE OF CONTENTS

LIST OF TABLES	viii
ACKNOWLEDGMENTS	ix
CHAPTER	
1. INTRODUCTION	1
Statement of the Problem	3
Purpose of the Study.....	4
Significance of the Study	4
Delimitation of the Study	4
Methodology	5
2. BIBLICAL AND THEOLOGICAL FOUNDATION	6
Biblical Foundation of Spirituality	6
Biblical Spirituality in the Old Testament.....	6
Creation.....	7
Covenant	7
Community	8
Challenge	8
Biblical Spirituality in the New Testament	9
Theological Foundation.....	10
Definition of Spirituality.....	10
Description of Spiritual Maturity.....	13
Aspect of Spiritual Growth.....	15
Grow in Grace.....	15
Grow in Faith	16
Grow in Holiness	18
Grow in Love	24
Grow in Personal Piety	27
Aspect of Spiritual Maturity.....	28
Devotion and Meditation	28
Reading the Scripture.....	29
Prayer	30
Tithing.....	31
Participation to the Activities.....	33
in the Local Church.....	33
Fellowship.....	34
Biblical Foundation of Globalization	36
Globalization in the Old Testament	36

Globalization in the New Testament.....	37
Theological Foundation of Globalization.....	38
Elements of Globalization.....	38
Cultural Globalization.....	38
Technological Globalization.....	39
Economic Globalization.....	39
Impact of Globalization.....	39
Secularization.....	40
Cultural Impact.....	41
Technological Impact.....	41
3. DESCRIPTION OF THE LOCAL SETTING.....	43
Geography and Demography of Madagascar.....	43
Position.....	43
Population.....	43
Economy.....	44
Religious Background.....	44
The Profile of Antsiranana.....	44
Geographical Position.....	45
Climate.....	50
Economy.....	50
Culture.....	50
Population.....	52
Mentality.....	53
Distraction.....	55
Religious Background.....	56
Brief History of the Seventh-day Adventist.....	57
Church in Antsiranana City.....	57
Globalization.....	59
Culture.....	60
Technological Issues.....	60
Spirituality of Adventist Youths.....	61
Review of Process.....	61
Questionnaire.....	61
Interview.....	68
Appeal to Integration into the.....	69
Ambassador Club.....	69
4. PROGRAM DESIGN.....	71
Program Design.....	71
Seminars.....	71
Training.....	72
Create Small Group.....	73
Adventist Youth Club.....	73
Implementation.....	73
Seminars.....	73
Training.....	76
Create Small Groups.....	78
Appeal to the Ambassador Club.....	79

Evaluation.....	79
5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....	83
Summary	83
Conclusion.....	84
Recommendations	85
APPENDIX.....	87
TWO VOTE EXTRACTS FROM ADCOM - FMN OF 08 NOVEMBER 2019.....	87
BIBLIOGRAPHY	88
VITA.....	96

LIST OF TABLES

1. Subject of Questionnaire.....	62
2. Youth Response Profile	63
3. Religious Background.....	63
4. Baseline of Spiritual Life	65
5. Church Activities	66
6. Personal Life	67
7. Social Network (Time Spending)	68
8. Program of Seminary	74
9. Training Program	77

ACKNOWLEDGMENTS

To God be the glory!

Special thanks to my family, especially to my wife Novy Andrea who encouraged me to strive and complete my study. I cannot forget my four daughters for giving me the time to meet all my requirements for the study:

- RAMBININTSOA Cathia Anne Glorieuse
- RAMBININTSOA Eyrena Noémi Glorieuse
- RAMBININTSOA Annousckha Abigayil Glorieuse
- RAMBININTSOA Arriana Keren Glorieuse

Thanks to all my friends, church leaders and the church members who supported me and encouraged me generously.

May God bless you all!

CHAPTER 1

INTRODUCTION

The Seventh-day Adventist Churches in Antsiranana District are made up mostly of young members; around 75% of the members are between 12 to 35 years old. The church is privileged to have such young people with full intellectual vigor, talents and above all the ability to go everywhere for evangelization. E. G. White explained that today we have a young army that can do a lot if properly led and encouraged.¹ Holmes affirms clearly that churches' future existence depends totally on youths.² However, today the church has also found problems in the education and supervision of its young people, because globalization is taking captives of young people in the church and that evidence destroys their spirituality. The majority of them took the decision to give themselves to Christ during a certain evangelistic campaign but after a short time they are already gone. It becomes very difficult for them to return to church.

It seems that one major factor that promotes this apostasy amongst young people is globalization. By definition, the term 'globalization' is indicating the emergence of international networks, of economic and social systems.³ In addition,

¹Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1996), 30.

²C. Raymond Holmes and Douglas R. Kilcher, *The Adventist Minister* (Berrien Springs, MD: Andrews University Press, 1991), 77.

³*Online Etymology Dictionary*, s.v. "Globalization," accessed April 03, 2019, www.etymonline.com/index.php?term=globalization.

the term Globalization is often used to describe the spread of communication production and technology around the world.⁴

According to Olivier Dollfus, Globalization is like any exchange between different parts of this world, especially between space of human.⁵ Globalization manifests itself in the intensification of competition, by the expansion of exchange and human interaction.

Through the media, globalization favors the free exchange of ideas and lifestyles, which leads the world especially young people to lean towards sex in order to intensify adultery. According to William Edgar,

Christians, too, are divided on the opportunity of globalization. For some, globalization is flattening cultural differences, forcing humanity to settle for a common minimum. The mission risks, then, to face the impossibility of announcing the Gospel henceforth. Hence the publication of a number of books and articles warning believers not to conform to the world with its more or less subtle temptations. Others, the most optimistic, proclaim, on the contrary, that globalization will allow the Christian message to cross all obstacles and reach the whole of humanity.⁶

Internet is the first vector of globalization that facilitates the spread of ideas and the lifestyle of Western modernity. Currently, it has been found that young people are very much interested in the internet and spend several times and much more money to browse on the internet. Cuterela says that young people are the main target of these types of networks. According to the Information obtained in 2010, more than

⁴Sandu Cuterela, "Globalization: Definition, Processes and Concepts," *Romanian Statistical Review Supplement, Romanian Statistical Review* 60, no. 4 (2012): 137.

⁵Olivier Dollfus, *La mondialisation* (Paris, France : Presses de la Fondation Nationale des Sciences Politiques, 1997), 167.

⁶William Edgar, "L'Eglise face au défi de la mondialisation," accessed April 03, 2019, <http://larevuereformee.net/articlerr/n243/leglise-face-au-defi-de-la-mondialisation>.

83% of 12/17-year-old are connected to the Internet and the development of the mobile Internet (mobile phone) is contributing to this.⁷

The generation today is soaked with good and/or bad information from the internet: good or bad with the most famous being Facebook. As a result of the rapid development of this network, many of the Adventist youths in Antsiranana are no longer interested in spiritual things. Diligent study of the Sabbath school lessons and Bible reading are no longer evident. Most of them no longer have Bibles, and even those who are supposed to have Bibles never bring them to church, their excuse being that the Bible and hymns are already in the phone. But once they get into church, they only focus on Facebook but not the Bible nor the hymn books. The real danger with this online development is that many young people are falling as prey to prostitution. As a result of Facebook, many girls are getting pregnant out of wedlock. Some have become mothers and fathers at an early age, as a result of the lifestyle found on social media, mostly Facebook. Thus, many churches do apply disciplinary measures that lead most of youths to total retreat. After being a former Adventist youth director and now a director of communication, the researcher interacts frequently with youths. This is the reason why this study is intended to solve this emerging trend amongst the youths.

Statement of the Problem

Nowadays, there exists a relationship between globalization and the apostasy of Adventist youths. The question one should ask is: What is the impact of globalization to the spirituality of Adventist youths in Antsiranana? Actually, pastors and elders and youth leaders are very concerned about this spiritual decline amongst

⁷*Etudier*, s.v. "Les dangers d'internet," accessed April 03, 2019, <https://www.etudier.com/dissertations/Les-Dangers-d%E2%80%99Internet/414549.html>.

the youths. Their attendance of the church is intermittent. As a result, their participation in church activities diminishes, finally leading to their parting from the church. Consequently, the church is not growing normally. The church leaders and the committee members have tried to find the solution to this decline among the youths, but so far this effort is still unproductive.

Purpose of the Study

The purpose of this study is to find out the characteristics of the youths today and the possible reasons for the spiritual decline among them in the church has brought by globalization. It also investigates spirituality according to the biblical revelation and the sign of spiritual maturity. The study finally gives some practical suggestions on how to improve spirituality while facing globalization challenges.

Significance of the Study

This study is significant in a number of ways. It may provide answers to any kind of questions about the impact of globalization in the youths' spiritual life of Antsiranana. This study also explains about the spirituality and its importance in the church. This study may also expose the signs of spiritual maturity in personal life. Finally, it gives some remedy for this spiritual disease.

Delimitation of the Study

Youth apostasy is a common problem in almost all churches, but this study only covered the seven churches that have more young people in Antsiranana church District. It is also a general note that the doctrines are often incomplete for those who are baptized. Sometimes they only attend a biblical seminar for a week and then get baptized. So, it is sometimes a problem for church leaders. In this regard, this study focused on the young people aged 14 to 22 years-old.

Methodology

The methodology used in this study is reflected in the way the study proceeds. Aside from providing theological foundation, this study is both qualitative and quantitative in nature. Chapter one gives the introduction, Chapter two is about the main reasons for spiritual decline and what the Bible says about the globalization. Chapter three describes Antsiranana city, the surveys and the interviews. Chapter four deals with the implementation and evaluation of the study findings and finally, Chapter five is the conclusion of the study.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

Biblical Foundation of Spirituality

The Bible says a lot about spirituality. Spirituality and holiness are often closely related. According to Walter, the word biblical spirituality is a relationship with God and people that can be summed up in these things: holiness, the gift of the Spirit, a life led by the Spirit, and yielding to the Spirit.¹ So, biblical spirituality is a good relationship with God and His people that He gave the Holy Spirit to guide them. One author explained that, Biblical spirituality is the process of restoring and healing the relationship by sin between God and man. Thus, Biblical spirituality is the return of man who repents in heart and mind to a loving God.²

Biblical Spirituality in the Old Testament

According to Harper, spirituality in the Old Testament will be viewed in following components: creation, covenant, community and challenge.³ Followings are more information related to each item:

¹Walter Harrelson, "The Biblical Understanding of Spirituality," *The Ecumenical Review* 15, no. 3 (1963): 252, accessed April 14, 2020, <https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1758-6623.1963.tb00832.x>.

²Robert Francis, "A Statement on Biblical Spirituality," accessed March 22, 2020, <https://www.ministrymagazine.org/archive/2012/08/a-statement-on-biblical-spirituality>.

³J. Steven Harper, "Old Testament Spirituality," *The Asbury Theological Journal* 42, no. 2 (1987): 63.

Creation

Spirituality based in creation is important. God created man in His own image so that he could have the closest relationship with Him, but after the fall of sin, God's relationship with man was broken. Instead, God took significant steps to restore that broken relationship because of sin. In the image of God is a founding concept of the spiritual formation of humanity⁴ (1Cor 2:12, 13; Rom 8:14). So, biblical spirituality is a mindful walk with God in which we appreciate His splendid presence, and depend on Him.⁵

Covenant

Harper says that through the introduction of covenant, the Old Testament reveals the strengthening and special emphasis on the relationship between God and man.⁶ That is to say, the ideas of familiarity and intimacy are reinforced through the covenant.⁷ According to Holmes, because for the Jews, the land and the law are the first two ways to remind themselves that God does not want people to live as they want. Through the land, Israel got a place to nurture their spiritual life.⁸ In summary, the idea of a covenant implies a deepening of the relationship among God and man, and the development of a less defined consciousness of God.⁹

⁴Harper, "Old Testament Spirituality," 63.

⁵Francis, "A Statement on Biblical Spirituality."

⁶Harper, "Old Testament Spirituality," 70.

⁷Ibid.

⁸Chauncey D. Holmes, *Christian Spirituality in Geologic Perspective* (Philadelphia, PA: Dorrance & Company, 1975), 17.

⁹Harper, "Old Testament Spirituality," 70.

Community

The Old Testament distinguishes of true spirituality except community, and many theologies of Old Testament make community the central of the Old Testament.¹⁰ Because of this, spiritual maturity and mission are only formed in the community of faith.¹¹ And it can be asserted that, on community, we see many important factor of spirituality.¹² That is, through the community, first, we see the formation of identity, second we see the existence of interdependence, third the community is supported and challenged by a divine intuition.¹³

Challenge

Harper explains that the spirituality of the Old Testament never ends. On the one hand, it is a challenge for man to bring each newer generation to the God's experience.¹⁴ This challenge is to test the true faith in a relationship with God especially for today's generation. In summary, all that has been said is that, the spirituality of the Old Testament is one that ultimately focuses on the coming of the Messiah and the development of the People of God.¹⁵

Craghan summarizes this idea by saying that Old Testament biblical spirituality is tied to real God dealing with real people in real situations.¹⁶

¹⁰T. C. Vriezen, *An Outline of Old Testament Theology*, 2nd rev. (Newton, MA: C. T. Branford, 1970), 9.

¹¹J. F. Craghan, *Love and Thunder: A Spirituality of the Old Testament* (Collegeville, MN: The Order of St. Benedict, 1983), 10.

¹²Harper, "Old Testament Spirituality," 72.

¹³Ibid.

¹⁴Ibid.

¹⁵Ibid.

¹⁶Craghan, *Love and Thunder*, 2.

Biblical Spirituality in the New Testament

Speaking of spirituality again in the New Testament, it is seen to be closely linked to the work of the Holy Spirit. Paul declares in Ephesians 5:18 “be filled with the spirit.” The Holy Spirit conducts into all truth, helping people to become like Christ. Biblical spirituality is closely linked to spiritual growth. It requires time and special care to grow spiritually. Thus, all believer should be filled with the Spirit. That way, they are must be filled to better steps of conformity to Christ.¹⁷ When Paul spoke to the Corinthians, he announced that those who have just converted to become members of the Church are given spiritual milk to increase them (1 Cor 3: 1-4).

According to Francis, the Corinthians, like babies in Christ, could not digest the strong food (the higher teaching) of the Word. They have not yet passed the physical stage of spiritual infancy. They still needed the milk of the Word (the basic teaching). Paul used the image of a child's growth in his spiritual life. Believers are given spiritual food so that they can grow.¹⁸

It is clear from the explanation that new converts need to study the Bible. Because, the Word of God is the source of instruction, precisely, and it contains different overtly competing spirituality.

John says again that through constant digestion, he fully develops as a man to physical maturity. A daily diet of milk and meat is necessary for many years of gradual growth, in order to develop from a newborn baby to an adult. The same is true of the spiritual life.¹⁹

¹⁷John A. Ricci, *Biblical Spirituality: How a Christian Is Filled with the Spirit* (np: GFC Publication, 2008), 23.

¹⁸Francis, “A Statement on Biblical Spirituality.”

¹⁹Ricci, *Biblical Spirituality*, 24.

Therefore, the Holy Scriptures are one of the basic teachings of the Spirit.²⁰ From John's idea, the idea is clear. In order to progress from the flesh to the spiritual, it needs to eat and digest the milk of the Word. This allows believers to grow spiritually. This happens as a process of development, as time passes, when the believer feeds on the Word every day. Becoming spiritual is not immediate.²¹ Therefore, not only does reading the Bible increase spirituality, but it also applies spirituality to daily basis. Therefore, Spirituality is not only a method of literary analysis or interpretation,²² that is, following what the Word of God says.²³ Therefore, Christian spirituality is not just one aspect of the Christian life; but a real Christian life.²⁴

Theological Foundation

Definition of Spirituality

Pedro states that: Spirituality is a dimension that can be measured and evaluated. In other words, there may be more or less spirituality for one person, or much better or worse for another person. A person's spirituality will be very good when the work and presence of the Holy Spirit is marked in them, when they really live according to the guidance of the Spirit.²⁵

²⁰Christo Lombaard, *The Old Testament and Christian Spirituality* (Atlanta, GA: Society of Biblical Literature, 2012), 12.

²¹Ricci, *Biblical Spirituality*, 24.

²²D. Sheriffs, *The Friendship of the Lord: An Old Testament Spirituality* (Eugene, OR: Wipf & Stock, 2004), 4.

²³Craghan, *Love and Thunder*, 1.

²⁴Michael Downey, *Understanding Christian Spirituality* (New York: Paulist Press, 1997), 71.

²⁵Pedro Casaldaliga and José Maria Virgil, *The Spirituality of Liberation* (Kent, Great Britain: Burns & Oates, 1994), 3.

According to Holder, Spirituality is the realization of the basic human capacity for wholeness.²⁶ For this definition, Spirituality is not just an uplifting or enlightening experience, but a conscious and intentional way of living.²⁷ That is why spirituality is a way of life, and often applied in Christian life. So, Christian spirituality as a Christian defines the most important horizon of the triune God revealed in Jesus Christ which the Holy Scriptures legitimately stand for and transmit to the believer through the Holy Spirit, His life, makes her or him a child of God.²⁸ Hawthorne summarizes the text of Paul in 2 Corinthians 1: 17-20 that the spirituality which Paul speaks of here can be best summed up as the expression of submission to God from the heart of the believer which, by the power of the Spirit, is manifested in action and behavior.²⁹ He adds that:

The affirmations of Pauline spirituality may be pictured as an ellipse representing the believer's life. The Holy Spirit as the effective power at work in the believer elicits the believer's "Yes" to God, a "Yes" that is expressed in the interactive poles of the ellipse, the privileged responsibilities of the child of God (especially the triad of prayer, word and community, culminating in worship), and the comprehensive obedience represented by the fruit of the Spirit.³⁰

Therefore, spirituality of Paul can be defined as a grateful and heartfelt response to the call of God, and is shown in actions. Believers live in obedience and imitation of Jesus Christ, that is, the true Son of God, walks in a disciplined and mature order of obedience to God.³¹ Elwell explains spirituality from the Hebrew

²⁶Arthur Holder, *The Blackwell Companion to Christian Spirituality* (Malden, MA: Blackwell Publishing, 2005), 31.

²⁷Ibid.

²⁸Ibid., 32.

²⁹G. F. Hawthorne, R. P. Martin, and D.G. Reid, "Spirituality," *Dictionary of Paul and His Letters (DPHL)* (Downers Grove, IL: InterVarsity Press, 1993), 906.

³⁰Ibid.

³¹Ibid., 907.

point of view. According to Elwell, the spirituality of the Hebrews was determined by God's saving work in his history with his people. This story is reflected in the beliefs of the society they lived in and their practices.³² That is to say, Christian spirituality is not a rejection of knowledge of the created world which the Gnosticism asserts or an escape from Plato's explanation of the soul leaving the body. But the real thing is the object of God's love (John 3:16), and we should to glorify God in our bodies (Rom 2:1; 1 Cor 6:19–20).³³

The Spirit of God has a great role in a believer's spirituality. Because, that Spirit provides the love, joy, peace, kindness, faithfulness (fruit of Spirit), in addition to that is the spiritual maturity and holiness growing.³⁴ Therefore, Christian spirituality begins with the feeling of being saved in Christ. We are baptized into Christ, we died in sin and was raised with Christ out of the water and the old man became the new man (Rom 6:3–11; 2 Cor 5:17).³⁵ More precisely, true spirituality is not just a program to help the poor or a self-righteousness method (Gal 2:15–21). But it begins with a rebirth followed by complete conversion and feel the divine call (John 3:3–8; Acts 2:38–39), where we admit we are powerless to help ourselves in our slavery to sin and enmity with God (Rom 5:6–11).³⁶ So, when we see the Christian's context, Elwell says that Christian spirituality must first and foremost be related to sanctification. It requires grace from God (first and always) and cooperation with

³²W. A. Elwell, *Evangelical Dictionary of Biblical Theology (EDBT)*, (1997), s.v. "Spirituality."

³³*Ibid.*

³⁴M. H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies (DBTACTTS)*, (1999). s.v. "Spirituality."

³⁵Elwell, *EDBT*, s.v. "Spirituality."

³⁶*Ibid.*

humans. Therefore, spirituality is related to holiness, which is the restoration of humanity to what it was created for.³⁷

Description of Spiritual Maturity

To the following question: What is spiritual maturity? Andy simply responds that “spiritual maturity is loving Jesus, becoming more like Him, and loving others.”³⁸ Because Jesus in Matthew 22: 37-39 commands to love God with all heart, all soul, and with all mind. And He also emphasized to love one's friends as one's self. According to this idea, spiritual maturity is about love.

Although the answer is so simple like that spiritual maturity, it should be the aim of all Christians because our ultimate goal is to grow spiritually and be worthy of being called a child of God. Ellsworth says “every Christian is interested in spiritual maturity. No one can be a Christian and not be interested in growing in the things of the Lord.”³⁹ God's desire is that every Christian should grow spiritually. The Bible says in 2 Corinthians 13: 11 that the Christian should grow in maturity. That is why, we can affirm that spiritual growth is God's will. The Bible also says in Matthew 5: 48 “be perfect, therefore, as your heavenly Father is perfect.” White says that Christ is eagerly waiting for his appearance in his church. When the character of Christ is fully revealed in his people, he will come to take them for himself.⁴⁰ In Hebrew 6: 1 Paul encourage us to avoid the elementary teaching about Christ but to move forward to maturity. According to this verse, Paul advises Christians to cease remaining in the

³⁷Elwell, *EDBT*, s.v. “Spirituality.”

³⁸Andy Manning, *The Six Spiritual Growth Habits*, PDF file, March 22, 2020, <http://churchacadiana.com/wp-content/uploads/2012/04/The-Six-Spiritual-Growth-Habits.pdf>.

³⁹Roger Ellsworth, *Opening up James* (Leominster, England: Day One Publications, 2009), 107.

⁴⁰Ellen G. White, *Christ's Object Lessons*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 1015.

state of baby feeding the milk, namely the lowest doctrine, but they must feed the strong meat, and should be capable to understand the highest doctrine, should be adult Christian. That is what growth is. In Hebrew 5: 14, he explains that for those who have grown up and are used to using their minds and can distinguish between good and bad, they are given solid food. Therefore, by solid food (the high and sublime doctrine) the Christian understands, receives, and digests it, thus they grow.

As believers, we must understand that the desire of God, we should always be close to him and have a special relationship with him throughout our lives.

We can say, grow spiritually is commanded by God, because the Bible in 2 Peter 3: 18 encourages believers to grow in the grace and knowledge of God and Jesus Christ. E. G. White says that it will grow in grace and the knowledge of Christ and you will show good progress.⁴¹

On the other hand, to grow spiritually is a choice, it requires a diligent and continuous effort. Spiritual growth is not like a physical body. By default, involuntary the body grows gradually. But spirituality does not work like that. It is a choice and requires daily continuous effort from us. “Don't think that when you grow up, you grow spiritually.”⁴² No! Spiritual growth requires a regular effort. Pink explains that Spiritual growth consists of the mind being more engaged in the purposes of God, the attachment to higher things, the conscience being softened, and the human nature being brought into harmony with God, and in that case the human being is also more conformed with the image of Christ.⁴³ He summarizes his explanation in a simple

⁴¹Ellen G. White, *Steps to Christ*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 1572.

⁴²Mark A. Copeland, *Spiritual Growth*, PDF file, 2001, https://executableoutlines.com/pdf/grow_so.pdf.

⁴³Arthur W. Pink, *Spiritual Growth* (Scotts Valley, CA: CreateSpace Independent Publishing Platform, 2005), 34.

manner and says, growth spiritually can be described as the progress of our grace, the consolidation of faith, the expansion of hope, the growth of love, the growth of peace and joy.⁴⁴

Aspect of Spiritual Growth

Grow in Grace

2 Peter 3: 18 “But grow in the grace.” The concept of Clarke at this point is that, every divine grace and influence you have received is a heavenly seed which, if watered with dew from heaven above, will increase and multiply unceasingly.⁴⁵ That is to say, everyone should seek every moment of watering from above in order to grow. So, those who do not grow in Jesus Christ will be sick and will soon die, dead in all spiritual sense and heavenly things.⁴⁶ Therefore, those who are satisfied with the grace they received when they converted to God, will remain in a state of infancy.⁴⁷ According to Wiersbe, growing in grace means becoming as the Lord Jesus Christ, from him we obtain all the grace we need (John 1:16).⁴⁸ So if this statement is properly explained, growth in grace is a gradual increase in the virtues which constitute holiness and must be accompanied by a diminution of the power of sin. The real growth in grace also contains the progress of spiritual knowledge, especially the

⁴⁴Pink, *Spiritual Growth*, 35.

⁴⁵Adam Clarke, *Clarke's Commentary: Hebrews – Revelation* (np: Wesleyan Heritage Publication, 1998), 351.

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Warren. W. Wiersbe, *The Bible Exposition Commentary: New Testament*, vol. 2, *Ephesians – Revelation* (Wheaton, IL: Victor Books, 1996), 470.

knowledge of our wickedness, unworthiness, difficulties and Jesus Christ as our mediator.⁴⁹

Grow in Faith

Paul says in his epistle encourages the Thessalonians to grow their faith (1 Thess 1:3). 'Faith', according to the Bible definition is faith is the assurance of things hoped for, the manifestation of things not seen (Heb 11: 1).

Stanford adds to this by saying that faith must be based on trust. There must be a clear knowledge of God's purpose and will. Without it, there will be no true faith.⁵⁰

Ellen G. White views faith as a characteristic of belief in God's love and care for the human being. Therefore, faith is an individual's acknowledgment of his trust in God,⁵¹ and she adds that faith is taking God at his word and trusting him completely, not asking to understand the meaning of every testing you face.⁵² In short, faith is a complete trust in God and His promises, and obedience to whatever He recommends. Concept of Ellen G. White says that through faith and obedience God will fulfill his promises.⁵³

Some people explain that faith was compared to the seed of the kingdom of heaven, so it needs to be cultivated and watered so that God can make it grow.⁵⁴ Therefore, the true life of a Christian should grow in faith. Constable suggests that the

⁴⁹D. Wallis, *Take Heart: Daily Devotions with the Church's Great Preachers* (Grand Rapids, MI: Kregel Publications, 2001), 380.

⁵⁰Miles J. Stanford, *Principles of Spiritual Growth* (Grand Rapids, MI: Zondervan, 1975), 2.

⁵¹Ellen G. White, *Gospel Workers*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 1832.

⁵²Ibid., 1833.

⁵³Ibid., 1832.

⁵⁴Adam Clarke, *Clarke's Commentary: 1 Corinthians – Philemon* (np: Wesleyan Heritage Publication, 1998), 584.

Christian's faith should continue to grow throughout his life; they should trust God constantly and expand more as they grow in Christ. Belief in God is not a random thing. Since it is like a trust in a Person, it can increase or decrease. Growing faith refers to growing Christians.⁵⁵ So, if we see closer, frequent interaction with the scriptures is one of the building blocks of faith. Hughes says, “faith comes to us in response to God’s Word.”⁵⁶ Paul, an apostle explains in his epistle that faith come from preaching, and the preaching come from the word of Christ (Rom 10: 17). That is, reading and pondering and listening to the word of God frequently increases our faith. The fact is, as faith grows, brotherhood and sisterhood grow together as well; they cannot be separated. Someone who says he has faith or grows in faith, but he hates his brother does not have a genuine faith. The bible clearly points out that he who says he is walking in the light but still hates his brother is still in darkness (1 John 2:9). As Nichol explains that, love and faith grow in accord with growing knowledge of the character of God. Faith and love are inseparable and interdependent, the growth of one also strengthens the other.⁵⁷ That information is still being consolidated by Constable who says that faith and love are more than they should be thought of because they grow like fertilized plants.⁵⁸ That is, love for each other should be reflected in each believer's life. He emphasizes that “faith is the root; love is the fruit.”⁵⁹ Faith also needs to be tested and practiced, and the true faith of God is

⁵⁵T. L. Constable, “2 Thessalonians,” *The Bible Knowledge Commentary: An Exposition of the Scriptures (BKCES)*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 2:714.

⁵⁶R. K. Hughes, *Hebrews: An Anchor for the Soul* (Wheaton, IL: Crossway Books, 1993), 2:144.

⁵⁷“Faith” [1 Tim 4: 12], *Seventh-day Adventist Bible Commentary (SDABC)*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1980), 7:306, Logos Bible Software 5.

⁵⁸Constable, “2 Thessalonians,” *BKCES*, 2:715.

⁵⁹*Ibid.*

often seen in the trials and wonders of life. Nichol provides an example of this situation in his explanation of this faith. He says that when faith and hope are used and tested, they grow. The miracle of Jesus at Cana strengthened and increase the faith of the disciples (John 2:11). The life of Job, shows how a firm character to strengthen faith and hope, especially for sincere believers (see on Job 40; 42).⁶⁰

It is known that the power that successfully resists the Devil is a faith. As Apostle Peter encourage to resist the devil and stand firmly in the faith (1 Pet 5:9). And the same faith is the way we fight the world's ways and the evils that are found in this world. Mentioned in the Bible that the victory that overcomes the world is our faith (1 John 5:4). Spurgeon says, “let faith increase in fullness, constancy, and simplicity.”⁶¹

Grow in Holiness

Holiness does not mean sinless or perfectionism, but it set apart. God is Holy because He is set apart from the other gods. According to Scorgie “holiness is an attribute of God that is mentioned most often in the Bible, meaning that God is special and unique in all that he has done, and is separate from sin or even the lesser evil holiness.⁶² One author says that to be holy means to be dedicated to God. Anything, time, or person can be used for this. All believers are dedicated to God, and therefore made holy.⁶³ Holiness is not accidental but there are steps that must be followed. The question that arises is: How can we become holy? According to my research, there are

⁶⁰“Faith” [Rom 5: 2], *SDABC*, 6:525, Logos Bible Software 5.

⁶¹C. H. Spurgeon, *Morning and Evening: Daily Readings* (Peabody, MA: Hendrickson Publishers, 2006).

⁶²Glen G. Scorgie, *A Little Guide to Christian Spirituality: Three Dimensions of Life with God* (Grand Rapids, MI: Zondervan, 2007), 75.

⁶³Marten Visser, “Being Holy,” accessed February 24, 2020, <http://www.biblword.net/what-is-the-difference-between-being-righteous-and-being-holy>.

some examples of steps to follow, such as: belong to God and thirst for holiness, prepare your mind and heart, set yourself apart, practice self-control, and finally do not tolerate sin. Let us explain these steps one by one.

Belong to God and thirst for holiness. All youths and followers of Christ as God's people should always thirst for that holiness, and seek for it with all means. The first thing to do is to make a total commitment to God. When Paul, an apostle wrote his epistle to Timothy said devote yourself to God as one approved (2 Tim 2: 15). Therefore, it is necessary to have a close relationship with God, because God is the foundation of holiness.⁶⁴

Another author confirms that, holiness is the result of a good relationship with God through faith in Jesus Christ as one's personal Savior.⁶⁵ The truth is, that holiness begins with God's initiative. The Bible says "you are to be holy to me because I, the Lord, am holy" (Lev 20: 26). That is to say, God is holy from the beginning and He requires all who follow Him to be holy like Him. Therefore, holiness must be seen in all aspects of life. All God's people, young and old, especially young people who are the subject of the research must aspire to be holy. God alone is the only source of Holiness. It is vital for a believer to understand the God's holiness if he or she aspires to live a full life of holiness.⁶⁶

⁶⁴Thomas B. Dozeman, *Holiness and Ministry: A Biblical Theology of Ordination* (New York: Oxford University Press, 2008), 12.

⁶⁵*Got Questions*, s.v. "What does the Bible Say about Holiness?" accessed March 11, 2020, <https://www.gotquestions.org/holiness-Bible.html>.

⁶⁶"How to Be Holy," January 7, 2020, Wikihow, accessed March 11, 2020, <https://www.wikihow.com/Be-Holy>.

To make it simple, holiness that is mentioned here requires to remove all sin in our lives. This writer's phrase: 'show yourself holy' seems to refer to abstaining from sin; 'be holy' relates to the positive aspect of the effort to fulfill the will of God.⁶⁷

Prepare your mind and heart. Peter in his epistle calls Christians to be holy in all behavior because Jehovah who calls him is holy (1 Pet 1: 15). Preparation for holiness stems from the heart and the mind because it is the work of the mind and the heart that is transformed into actions. So, efforts are made to purify the mind. Paul, an apostle in Romans 12: 2 recommends the Christian to change with the renewal of the mind. This effort cannot be done alone but requires the help of the Holy Ghost. Because God is Holy, He calls all who believe in him to imitate his holiness.

Set yourself apart. The statement here "consecrate yourselves and be holy" in Leviticus 11: 44, means to set apart yourselves; if we explain clearly, it means separate yourselves from all the people of the earth.⁶⁸ During Israelites' period, it was God's call to holiness to them. This is a great plan of God for all these prohibitions and commandments; but these external sanctifications are a symbol of the inner purity that the holiness of God requires here. According to David Wright, the original essence of holiness in Hebrew, represented by the word "qodesh," implies the concept of set apart or separated.⁶⁹ Someone says "to become a saint implies an entire submission of his whole personality to the sanctifying action of the Holy Spirit."⁷⁰ Those who belong to God must distinguish themselves by their ways of life and

⁶⁷ Alfred Kuen, "Saint," *Encyclopédie des difficultés bibliques*, Biblia Universalis 3 [CD ROM] (Saint Léger, Suisse : Edition Emmaüs, 2006).

⁶⁸ Adam Clarke, *Clarke's Commentary: Genesis – Deuteronomy* (np: Wesleyan Heritage Publication, 1998), 741.

⁶⁹ David P. Wright, "Holiness," *The Anchor Bible Dictionary*, ed. D. N. Freedman (New York: Doubleday, 1992), 3:237.

⁷⁰ Kuen, "Saint," *Encyclopédie des difficultés bibliques*.

distance themselves as much as possible from anything which may pollute of the body and the spirit. Though we live in a sinful world, especially in this globalization era that is detrimental to the human race or human behavior, the people of God should always be distinguished by holy conduct. They should not follow the practices of the world as Paul says in Romans 12: 2. Always this current situation is completely opposite to the spirit of true Christianity as it was in the world at that time. Even, when we live in a mean world, the followers of Christ must constantly renew their minds.

Paul recommends that the mind of the Christian should be on things above, not on earthly things (Col 3: 2), which does not mean that the believer will have to leave the world but must avoid not to become contaminated by sinful things in this world. And Jesus himself said that I will not take him away from the world but to protect him from the evil ones (John 17: 15). Therefore, to sanctify oneself is to dedicate one's fullness to God and refrain from evil.

The majorities of worldly distractions will never provide the spiritual food that the soul needs, that is why the Bible forbid the love of worldly things (1 John 2:15). That is, you do not need to isolate yourself to distinguish yourself from the world, but protect yourself from bad influences.

Therefore, to grow in holiness, we must know the holiness of God and his power in human life and apply it in our daily life.

Practice self-control. No one can run away from temptation even if the person lives a life of holiness. It is therefore important to face the temptation with self-control by maintaining some levels of holiness in life.”⁷¹ No one is immune to temptation, but the Bible says that no temptation befalls you except that which man

⁷¹Wikihow, “How to Be Holy.”

can bear, and if there is temptation, he puts a way to overcome it (1 Cor 10: 13). So, what needs to be avoided is that the temptation does not end into sin. There is a need for self-control, especially for young people today, because there are so many things in their eyes that draw their attention to wrongdoing.

It is true that it is hard to resist the path to temptation, but when we are with Christ, we will be victorious. One thing we need to do is protect ourselves from the weaknesses of traits that separates us from God, such as pride, envy, jealousy, greed, hatred, laziness, gluttony, and lust. These are all the enemies of holiness.

Do not tolerate sin. The Bible declares that those who cherished sin in his heart, the Lord will not listen to them (Ps 66: 18). Ellen White affirms that if we cherish sin in our hearts, if we cling to it in known sin, Jehovah will not listen to us but the prayer of a broken and afflicted heart is always appreciated. When all the mistakes are corrected which is known, we can believe that God will answer the our complaint.⁷² A sin is sin. It cannot be justified. There is no in between when it comes to sin. One author explains that intolerance of sin also means rejection of it in the world around you.⁷³ It is clearly stated that we must hate the sin, not the sinner. This author adds although we cannot judge or control the minds of others, we should not accept the sins of others as true because it harms the purity of your own mind and own heart.⁷⁴

We cannot deceive ourselves by saying we will never sin, but that we should try under God's grace. Ellen White affirms that pretending to be sinless is a proof that

⁷²White, *Steps to Christ*, 1576.

⁷³Wikihow, "How to Be Holy."

⁷⁴Ibid.

those who say so are far from sanctity.⁷⁵ If all of the ideas mentioned above are successful, then God's people, especially the young people on whom this research is focused, need to take the steps toward holiness, because this is not something that can happen accidentally but there is an effort to be made.

According to Tim Chester, Holiness is therefore not an attitude that only the elite can master. It is much more than a feeling, a decision, or an action. Holiness is harvest.⁷⁶ The strict adherence to the instructions given by Scripture leads to holiness because “but our growth in holiness is usually gradual.”⁷⁷

Moreover, the process of holiness will not be complete as long as the misunderstanding and hatred among God's people are still evident. This author says that growing in holiness results in love that is directed outward toward others, not by staying within ourselves.⁷⁸ Karleen affirms that, on the other hand, Christians should grow in Christ, grow in holiness, and remove the sin that destroys the fellowship, all these characteristics determine what brings about his kingdom.⁷⁹

In fact, holiness is the work of the Holy Spirit working in us, because “only God can help us grow in this kind of holiness.”⁸⁰ Therefore, holiness is the alignment

⁷⁵Ellen G. White, *The Great Controversy*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 895.

⁷⁶Tim Chester, “How Do We Grow in Holiness? (Part 1),” January 2, 2013, accessed February 24, 2020, <https://www.crossway.org/articles/grow-in-holiness/>.

⁷⁷Marian Blessed, “5 Steps to Holiness,” accessed February 18, 2020, <https://www.thedivinemercy.org/articles/5-steps-daily-growth-holiness>.

⁷⁸Chris Webb, “How Do Our Hearts Grow in Holiness?” accessed February 24, 2020, <https://renovare.org/articles/how-do-our-hearts-grow-in-holiness>.

⁷⁹P. S. Karleen, *The Handbook to Bible Study: With a Guide to the Scofield Study System* (New York: Oxford University Press, 1987), 361.

⁸⁰K. Larson, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, Holman New Testament Commentary 9 (Nashville, TN: Broadman & Holman, 2000), 44.

of the heart and life with the will of God.⁸¹ Then we need to pray constantly to God for this to come to His holiness. That is what one writer says, It is difficult to reach holiness without the presence of God. Prayer is one of the most powerful tools a believer can use to achieve this, in fact, so constant prayer for holiness can help you become and stay more holy.⁸² The prayer, however, does not need to be very long, extravagant, or well structured, but a simple prayer from your heart. For example, O God, let me always thirst for holiness more than the thirst of the world, and make me holy in all aspects of my life, especially in my character and my work.⁸³ If all is specified, growth in holiness is necessary for spiritual growth.

Grow in Love

The presence of brotherly love is also a sign of spiritual growth. Jesus said that brotherly love is one of the conditions of discipleship (John 13:35). Spiritual growth and love should never be separated, because love reflects the character of God. John an apostle says “because God is love” (1 John 4: 8). Because we know God's love for us, so we should always remain in his love (1 John 4: 16). That is, one who believes in God should remain in love and this is reflected in someone’s love for others. Those who love God and others, God dwells in them. Nichol says, love and faith grow in accord with growing knowledge of the character of God. Faith and love are inseparable and interdependent, the growth of one also strengthens the other.⁸⁴

⁸¹C. Simeon, *2 Timothy to Hebrews*, *Horae Homileticae Series 19* (London: Holdsworth and Ball, 1833), 466.

⁸²Wikihow, “How to Be Holy.”

⁸³Ibid.

⁸⁴“Love” [1 Tim 4: 12], *SDABC*, 7:306, Logos Bible Software 5.

Showing love for others, especially for young people and the weak, helps them grow spiritually. Wiersbe points out in his explanation that to love one another is very important in spiritual growth and he adds on others suggestion about the necessity of knowledge. He says that strong believers often grow in love while weak believers stop at only intellectual growth. Therefore, if a brother is still weak in faith, we must help him with love in his immaturity. But if we really love him, we will help him grow.⁸⁵ To increase the spirituality of these so-called weak people is to teach them everything about God's character and His will, and make it with love and tact. Wiersbe confirms that knowledge plus love makes the weak strong.⁸⁶ The urgent need is to teach the young or the weak the basic truths that the Bible proclaims, especially those about love. Wiersbe kept insisting that love and knowledge should always go together. Truth without love is cruelty, but love without truth is hypocrisy.⁸⁷ Redford confirms that truth without love seems to be harsh and vindictive in its application. Love without truth will be like an empty and uncontrolled emotion. The combination of these two is necessary to increase the process of growing like Christ.⁸⁸

That is, to put it all together, love is one of the major spiritual growth factors for both youth and the people of God. When we say that we believe and love God but there is conflict or misunderstanding among God's people, spiritual growth will not be possible. Jesus said that people who say they love God but hate their brothers are liars (1 John 4: 20). Though, the good thing to know is that, they are interdependent, because if the love of God does not really dwell in us, it is hard for us to love others.

⁸⁵Warren. W. Wiersbe, *The Bible Exposition Commentary*, Vol. 1, *Matthew - Galatians* (Wheaton, IL: Victor Books, 1996), 561.

⁸⁶Ibid., 560.

⁸⁷Ibid., 595.

⁸⁸D. Redford, *The New Testament Church: Acts-Revelation*, Standard Reference Library Series 2 (Cincinnati, OH: Standard Publishers, 2007), 215.

Let our hearts be moved by God's love, and we will always be able to communicate it to others. We must first acquire the love of God and then pass it on to our brothers. According to Wiersbe, in other words, the Christian life should grow daily in God's love. It involves the Christian knowing his heavenly Father more deeply as he grows in love.⁸⁹ Aden adds that, "The love of Christ poured into our hearts draws us in love toward our neighbors."⁹⁰

Most important of all, there are steps that we must take in order to grow in love. We must make the effort for loving God first and after which the Holy Spirit increases the love within us. For Wiersbe we can never love our friends or our brothers if we do not love our God. First of all, we must love God with all hearts and minds; only then can we love our friends as ourselves.⁹¹ God really wants us to grow in love. What is more important for us is this: God wants to help and is always ready to help us grow in our ability to love.⁹² Therefore, those who want to grow spiritually should continue to grow in love. According to Constable, "genuine faith in God is always accompanied by love for others. Faith is the root; love is the fruit."⁹³ The presence of brotherhood, unity, and love within the church are part of the expectation of the outpouring of the Holy Spirit. The first church, when united and loved each other, they were filled by the Holy Spirit. That is the Holy Spirit gives us love and

⁸⁹Wiersbe, *The Bible Exposition Commentary*, Vol. 2, *Ephesians – Revelation*, 521.

⁹⁰L. H. Aden and R. G. Hughes, *Preaching God's Compassion: Comforting Those Who Suffer* (Minneapolis, MN: Fortress Press, 2002), 24.

⁹¹Wiersbe, *The Bible Exposition Commentary*, Vol 2, *Ephesians – Revelation*, 521.

⁹²L. Richards and L. O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987), 147.

⁹³Constable, "2 Thessalonians," *BKCES*, 2:714.

helps us grow in love. When love is seen and prevails in the church, it is a sign of the presence of the Holy Spirit.⁹⁴

Grow in Personal Piety

Growing in godly devotion is essential to spiritual growth. By definition, according to Nichol, the word ‘piety’, which comes from the Greek word *‘hosios’* meaning pure, conveys the idea of personal godliness, and is therefore different from the word *‘hagios’*, which refers to dedication or commitment.⁹⁵ Devotion to God must be reflected in godly devotion, that is why Dederen also says that piety is an expression of deep personal and social commitment to God. The first four commandments are the general principles of piety.⁹⁶ In other words, Croy explains that Piety is a matter of personal and voluntary devotion to religious practices.⁹⁷ So both the reading and the program in the church and the sermon should increase godly devotion, as all of these should lead to a close relationship with God. McMickle said while announcing “some sermons should be devoted to matters of personal piety with the hope that people will adopt spiritual-formation practices that will result in their beginning a life of devotion. He suggests that the outcome for sermons in this area would be an invitation to “prayer, personal discipline, moral conduct, and the maintenance of a right relationship with God.”⁹⁸ That is why Price confirms that the

⁹⁴Redford, *The New Testament Church: Acts-Revelation*, 128.

⁹⁵“Piety” [Acts 3: 12], *SDABC*, 6: 145, Logos Bible Software 5.

⁹⁶Raoul Dederen, ed., *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald, 2001), 12:687.

⁹⁷N. C. Croy, “Religion, Personal,” *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship*, ed. C. A. Evans & S. E. Porter (Downers Grove, IL: InterVarsity Press, 2000), 926.

⁹⁸Marvin A. McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis, MN: Fortress Press, 2008), 72.

preacher must reassure his congregation of his own personal integrity and piety.⁹⁹

And Broadus himself declared that Christian hymns, of different ages and countries, contain many hymns, suitable for the development of personal piety, and at the same time for improving the critical appreciation of sacred lyrics, so that we can choose wisely.¹⁰⁰ Therefore, even the songs that are performed should be carefully selected songs, to help enhance this spirit.

Aspect of Spiritual Maturity

This study tries to find out if a young person or a follower of Christ is spiritually mature or not. Spiritual maturity involves every aspect of life. Therefore, there are certain traits or habits that should be reflected in the youths or people of God especially in their daily lives, like daily dedication, reading the Bible, prayer, active participation in church program, trust in the tithes and offerings and finally Christian brotherhood.

Devotion and Meditation

Daily dedication is a very important part of a Christian life. Those who are spiritually mature devote much of their time to self-reflection and personal relationship with God. According to one author, if we are going to talk about spiritual maturity, we start by examining our hearts first to see where we are in the Christian spiritual life.¹⁰¹ Those who practice daily self-examination can grow to mature spiritually. Paul an apostle insisted to make self-examination to find out whether we

⁹⁹N. Price, "Preaching and Church Growth," in *Handbook of Contemporary Preaching*, ed. M. Dudit (Nashville, TN: Broadman Press, 1992), 485.

¹⁰⁰J. A. Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 23rd ed., ed. Edwin Charles Dargan (New York: A. C. Armstrong and Son, 1898), 520.

¹⁰¹Wiersbe, *The Bible Exposition Commentary*, Vol 2, *Ephesians – Revelation*, 336.

stayed in faith or not (2 Cor 13: 5). For Wiersbe, it is essential to be born again. There is no spiritual maturity unless it is followed by a spiritual birth.¹⁰² James an apostle mentioned the new birth early in his epistle (James 1:18). Next, an author says, “all true and living devotion presupposes the love of God.”¹⁰³ This writer confirms that, devotion is a spiritual work and a simple survival in which the Love of God works in us, and makes us work actively and with love; and just as charity leads us to the general application of all God's commandments, so self-sacrifice leads us to apply them easily and diligently.¹⁰⁴ It is often felt that meditation leads to spiritual maturity. Therefore, dedicate an hour a day to meditation before dinner or early in the morning if you can, when you are less nervous, especially when it was fresh after the restful sleep.¹⁰⁵

Reading the Scripture

Reading and studying the Bible regularly are spiritual nourishments. According to Manser, through the scriptures, the believers will nurture their faith and lead them to spiritual maturity.¹⁰⁶ There are many benefits to Bible study, because Paul an apostle says that the Bible is an inspiration from God that can be used to admonish, rebuking, correct mistakes and teach the truth (2 Tim 3: 16).

Since the Bible reveals the will of God as a way of communicating messages to this generation, it should be read and considered seriously because it promotes

¹⁰²Wiersbe, *The Bible Exposition Commentary*, Vol 2, *Ephesians – Revelation*, 336.

¹⁰³St Francis of Sales, *An Introduction to the Devout Life* (Dublin: M. H. Gill and Son, 1885), chapter 1, https://www.catholickingdom.com/s_Library/Books/I/INTRODUCTION_TO_THE_DEVOUT_LIFE_DESALES_OCR_CK.pdf.

¹⁰⁴Ibid.

¹⁰⁵Ibid.

¹⁰⁶Manser, *DBTACTTS*, “Spiritual Maturity.”

spirituality. According to Hugues, “spiritual maturity being full-grown is possible if we simply take God’s word seriously.”¹⁰⁷ Arnold also confirms that the Holy Scripture is the entire written Word of God. It contains everything that God wants to communicate directly to humans about how to live in His truth.¹⁰⁸ Even though there are some limitations in understanding the meaning of the Bible, but reading it in its own right, can affect the heart and the mind, thus allowing it to develop faith and to change attitudes and behavior. Arnold says again that the Bible has authority in all aspects of life and faith. There may be things that we do not understand what the Bible says, but if we take seriously its teachings and the advice it gives, we can admit it with all humility, sincerity, and obedience.¹⁰⁹ The purpose of a devotional reading is spiritual direction and edification.¹¹⁰ Therefore, diligent Bible reading will determine spiritual maturity.

Prayer

Let us find out what prayer is and what God wants as far as prayer is concerned. This section will help us understand how prayer can be the foundation of our spiritual lives and also recognize that regular worship of God is spiritual maturity. In the book *Steps to Christ*, Ellen White shares her vision of the power, gifts, and blessings of her relationship with our Heavenly Father. I need to disclose everything in our hearts to him. And need to have close relationship to our Father who is in

¹⁰⁷R. K Hughes, *Hebrews: An Anchor for the Soul* (Wheaton, IL: Crossway Books, 1993), 1:150.

¹⁰⁸Jeffrey Arnold and Stephanie Black, *The Big Book on Small Groups* (Downers Grove, IL: InterVarsity Press, 1992). 118.

¹⁰⁹*Ibid.*

¹¹⁰ Richard N. Longenecker, “On Reading a New Testament Letter—Devotionally, Homiletically, Academically,” *Themelios* 20, no.1 (October 1994): 5, accessed June 05, 2020, https://biblicalstudies.org.uk/article_reading_longenecker.html.

heaven, to make us have spiritual life and courage. If you want to be united with God, we must have something to tell him about our living conditions.¹¹¹

Moreover, she explains that, Prayer is pouring out the heart to God, like about friends. This must be done, not to make God aware of our condition but to make us to receive Him. Prayer does not lower God to us, but raises us to Him.¹¹² People who are used to talking to God are spiritually mature, because they will never give up in their lives though they face temptation, but they depend on God. Aden says “Prayer is a ready resource for believers in the face of life’s negative happenings. In the midst of suffering, when God’s countenance is hidden and prayer seems ineffectual, God insists on conversation.”¹¹³ Instead, begin every prayer, whether mentally or vocally, with the attendance of God. If you follow this rule, you will soon find it useful.¹¹⁴

Tithing

What is tithe? According to Elwell, an old English word meaning “tithe” is expressing a charge on produce or labor taken for the maintenance of a particularly religious work.¹¹⁵

Returning tithes is a sign of spiritual maturity because, for the first time, a person who returns tithes realizes and acknowledges that everything belongs to God but he is only meant to be a steward. In the Bible, “Jehovah’s is the earth and everything in it, the universe and its inhabitants (Ps 24: 1). Pfeiffer affirms that the basic principle of returning tithes is the recognition that everything belongs to God,

¹¹¹White, *Steps to Christ*, 1576.

¹¹² Ibid.

¹¹³LeRoy Aden and Robert G. Hughes, *Preaching God’s Compassion: Comforting Those Who Suffer* (Minneapolis, MN: Fortress Press, 2002), 25.

¹¹⁴Ibid.

¹¹⁵W. A. Elwell and B. J. Beitzel, *Baker Encyclopedia of the Bible (BEB)* (1988), s.v. “Tithe.”

including the wealth of a person, and that people are only stewards. The tithe is a sign to honor the Lord and to know Him as the owner of everything.¹¹⁶ Youngblood confirms that “basic to tithing was the acknowledgment of God’s ownership of everything in the earth.”¹¹⁷

So, those who pay their tithes show their faith in God and at the same time demonstrate that they are faithful to the One who assigned them to be stewards. The people of God who are spiritually mature are faithful in tithing. Wilson says the same thing, “tithing is related to the “ought” in faith, to obedience, to discipline.”¹¹⁸ That is, those who pay tithes reflect obedience to God's command. The question that arises is: ‘why is it important’?

Sometimes even, “tithing certainly brings to all Christian people a real challenge.”¹¹⁹ On the one hand, tithe is holy to God. According to Manser, offering a tenth of the produce of the land and livestock to God is sacred. The concept can also be used in a universal sense, which means offering a tenth of a person's income is sacred to the Lord.¹²⁰ That is why it is consecrated because it is holy. In the same way, Ellen G. White confirms that the tithe of our income is sacred to the Lord.¹²¹ Those who are spiritually mature feel the its sanctity and pick it in their pockets and deliver it to the storehouse.

¹¹⁶Charles F. Pfeiffer, Howard Frederic Vos, and John Rea, *The Wycliffe Bible Encyclopedia (WBE)* (1975), s.v. “Tithe.”

¹¹⁷Ronald F. Youngblood et al., *Nelson’s New Illustrated Bible Dictionary (NNIBD)* (1995), s.v. “Tithing.”

¹¹⁸L. Wilson, “The Old Testament and the Tithe,” *Baker’s Dictionary of Practical Theology (BDPT)*, ed. R. G. Turnbull (Grand Rapids, MI: Baker Book House, 1967), 357.

¹¹⁹E. A. Briggs, “The Church Budget and Stewardship,” *Baker’s Dictionary of Practical Theology, (BDPT)* ed. R. G. Turnbull (Grand Rapids, MI: Baker Book House, 1967), 341.

¹²⁰Manser, *DBTACTTS*, “Tithing.”

¹²¹Ellen White, *Counsels on Stewardship*, Spirit of Prophecy Library 3 (Harrah, OK: Academy Enterprises, nd), 1629.

Second, the return of tithing reflects management skills. This statement confirms that “tithing is an expression of our stewardship in giving.”¹²² Therefore, “tithing is recommended and every loyal Christian should seriously consider it as a part of his/her way of life.”¹²³

Participation to the Activities in the Local Church

Participation in worship service. Active participation in all church activities is part of spiritual being. So, even if you are baptized but have no responsibilities in the church, even just for leading different worship services; this situation can reduce the level of spirituality. Spiritually mature people are willing to work with Christ because all church members are called to do the work that is right and honorable according to their spiritual gifts. According to Ellen G. White God has long awaited the spirit of service for the whole Church, so each one works for him according to his ability.¹²⁴ Each church member is invited to accomplish actively his part in the ministry of the church. The General Conference has established a system of total member involvement, that is, everyone is personally involved in the ministry, no spectator. Ellen says that we should all be partners with God. No idler is accepted as his servant. Each church member should realize that the life and growth of the church is affected by their actions.¹²⁵

¹²²“Tithing,” *The Seventh-day Adventist Bible Students’ Source Book*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1962), 1018.

¹²³Briggs, *The Church Budget and Stewardship, BDPT*, 341.

¹²⁴Ellen G. White, *The Acts of the Apostles*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 642.

¹²⁵Ellen G. White, *Christian Service*, Spirit of Prophecy Library 1 (Harrah, OK: Academy Enterprises, nd), 2097.

Evangelization. Spiritually mature members do not just stay as members of the church, nor just that are they happy because their names are written in the church roll, but they must take steps by steps to become disciples. One of the responsibilities that Christ offered to His disciples is to spread the gospel to all people. Therefore, those who are spiritually mature go on preaching the gospel.

In the book *Christian Service*, Ellen White suggested the pastor to teach the members of the church that in order for them to grow spiritually, and they must carry the burden that the Lord has placed, the burden of leading souls to the truth.¹²⁶ She insisted in her scripture that God expects a special service from everyone who has entrusted the knowledge of the truth at this time.¹²⁷ Therefore, Human beings are tools in the hands of God, he uses them to fulfill his plans full of grace and mercy. Everyone has a role to act.¹²⁸

Fellowship

According to Anders, “Fellowship translates the word *koinonia*. *Koinonia* means “association,” “fellowship,” or “close relationship.”¹²⁹ It is one of the identifying marks of spiritual maturity in the congregation. That is exactly what the church should be doing. According to Jesus, to recognize the discipleship is brotherly love. Jesus commanded his disciples to love one another as he loved them (John 13: 34, 35). For more information, fellowship is first and foremost about having a close relationship with the Father and his Son, where we are combined by the Spirit in ties

¹²⁶White, *Christian Service*, Spirit of Prophecy Library 1, 2112.

¹²⁷Ellen G. White, *Testimonies for the Church*, Spirit of Prophecy Library 2 (Harrah, OK: Academy Enterprises, nd), 9:1284.

¹²⁸White, *The Great Controversy*, Spirit of Prophecy Library 1, 862.

¹²⁹M. Anders, *Galatians-Colossians*, Holman New Testament Commentary (HNTC) 8 (Nashville, TN: Broadman & Holman Publishers, 1999), 27.

of love, unity and oneness of purpose. This community of believers expands to all activities that glorify God, including eating together in one place.¹³⁰ According to Faw, along with the participation in fervent prayer in the temple, this new Christian fellowship has the practice of meeting in every home and eating together in a spirit of great joy (Acts 2:46).¹³¹ Wiersbe gives more clarification that, the term fellowship simply means “to have in common.” True Christian fellowship should be much more than eating or enjoying a game together.¹³² Witmer gives another explanation that every Christian has different levels of spiritual maturity. They each have their own background which colors their attitudes and practices. The first lesson to learn to live in harmony with other Christians is therefore to stop judging others.¹³³ Manser confirms that, “true fellowship is demonstrated in concern for, and practical commitment to, one another.”¹³⁴ According to Anders Spiritual maturity requires that we serve together, serve others and allow them to serve us.¹³⁵ From this explanation, we can say that above all things, fellowship is the result of the Holy Spirit.¹³⁶ Therefore, it should be a priority to make it reign within the church, especially among the youths. That is to say, fellowship is a serious business in the church.

¹³⁰Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 432.

¹³¹C. E. Faw, *Acts* (Scottsdale, PA: Herald Press, 1993), 50.

¹³²Wiersbe, *The Bible Exposition Commentary New Testament, Vol. 2, Ephesians – Revelation*, 64.

¹³³J. A. Witmer, “Romans,” *The Bible Knowledge Commentary: An Exposition of the Scriptures (BKCES)*, eds. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 2:492.

¹³⁴Manser, *DBTACTTS*, “Fellowship.”

¹³⁵Anders, *Galatians-Colossians*, 157.

¹³⁶R. K. Hughes, *Acts: The Church Afire* (Wheaton, IL: Crossway Books, 1996), 49.

Biblical Foundation of Globalization

The Bible talks also about the globalization when the people in this earth began to spread, since the increase of the descendants of Cain. Perhaps, the most famous example history of globalization found in the bible is the attempt to build the Tower of Babel to avoid the flood in the 21st century BC.¹³⁷ However, it was felt that evil always prevailed at that time.

Globalization in the Old Testament

In Genesis 11: 1-9, after God's destruction through the flood, the people of Shinar decided to build a tower. According to some authors, Humans did not fill the earth as God commanded (Gen 9:1), but humans rebelled and decided to settle in one city instead of spreading throughout the earth (Gen 11:4). This building work led by King Nimrod, Noah's great-grandson.¹³⁸ The sin of the Shinar people was that they wanted to control the world and their own destiny through organized groups to put people at the center and power of great historical achievements. This goal is based on pride and rebellion against God. Ellen G. White said, "They exalted themselves against God."¹³⁹ God destroyed this effort by breaking the language so that it is no longer possible to understand each other's language. One author explained, in response, God confused his language, forcing people to band together according to their dialects and disperse to settle elsewhere (Gen 11:8-9).¹⁴⁰ Then all those who share the same language joined together and spread throughout the world.

¹³⁷*Got questions*, s.v. "Should a Christian Be Opposed to Globalization?" Accessed July 27, 2022, <https://www.gotquestions.org/Christian-globalization.html>.

¹³⁸*Ibid.*

¹³⁹Ellen G. White, *The Spirit of Prophecy*, (n.p.: E. G. White Estate, 2010), 1:92.

¹⁴⁰*Got questions*, s.v. "Should a Christian Be Opposed to Globalization?"

In the time of Nebuchadnezzar, this is what a writer said, All the kingdoms shown in a dream to Nebuchadnezzar the king of Babylon show an attempt to establish a government for the world (Dan 2). It should be noted that Nebuchadnezzar thought establishing a fifth and final world empire.¹⁴¹

Globalization in the New Testament

The bible reveals the presence of people from the north, south, east and west in the kingdom of heaven (Luke 13: 29). This verse is specifically referring to people from the four corners of the world.

In Revelation 13, this is what this writer says about the Babylonian empire: this last empire will be a world government, which will be ruled by the man called the Antichrist or the beast and the transgressor (Rev 13:4; 2 Thess 2:8). He will have authority over all nations, and will force all people to receive his mark, along with the false Prophet. This future global leader will control all financial transactions (Rev 13:17).¹⁴²

In Revelation 17: 1-3, talks about sexual immorality. What we want to emphasize is the adultery that dominates the world. So, the Bible shows that whenever people try to globalize, it is governed by an evil and ungodly empire. Should we be against globalization as we understand that Devil, the god of the world today (2 Cor 4:4), is practicing it. Interestingly to note that the last effort that humans and Satan are making in globalization includes the rise of Babylon, which has already started this globalization effort a long time ago.¹⁴³

¹⁴¹*Got questions*, s.v. "Should a Christian Be Opposed to Globalization?"

¹⁴²*Ibid.*

¹⁴³*Ibid.*

Theological Foundation of Globalization

There may be many ways to define globalization depending on the point of view. For one author, Globalization is the act of expanding influence in all fragments of the world. This is the existence of a single international market or the abolition of regulations leading to internationalization.¹⁴⁴ According to Ottuh, the term “globalization” refers to the late 20th century phenomenon of increasing economic, political and technological integration of communities around the world.¹⁴⁵ One author explains that, in a general definition, globalization can be defined as a vast network of economic, cultural, social and political relations that transcend national borders.¹⁴⁶

Elements of Globalization

These few things can be said about the globalization elements.

Cultural Globalization

According to one author, Cultural globalization refers to the transmission of ideas and values around the world to expand and strengthen social relationships. This process is marked by the mainstream consumption of culture that has spread through the Internet, popular culture media and international travel.¹⁴⁷

Foods, sports, media, tourism, are all examples of cultural globalization.

¹⁴⁴*Got questions*, s.v. “Should a Christian Be Opposed to Globalization?”

¹⁴⁵Peter Oghenefavwe Ottuh, “Religion and Globalization,” in *The Arts, Man and Globalization: Trends, Issues and Problems* (Accra, Ghana: Deocraft Communications, 2021), 472, accessed July 27, 2022, https://www.researchgate.net/publication/349379127_Religion_and_Globalization.

¹⁴⁶Betul Yalcin, “What Is Globalization?” accessed July 27, 2022, https://www.researchgate.net/publication/324331543_What_is_globalisation.

¹⁴⁷“Cultural Globalization,” Wikipedia, accessed July 28, 2022, https://en.wikipedia.org/wiki/Cultural_globalization#cite_note-1.

Technological Globalization

The technological side is developing very fast. According to Drew, due to the rapid development of technology in the 21st century. The increasing ease and speed with which technology can be transferred throughout the global economy, technological globalization is occurring at a faster rate than never before.¹⁴⁸

Economic Globalization

Economic globalization focuses on the aspects of production, trade, technology, finance, business, and people. According to Mohan, Economic globalization refers to all international movements of property, capital, services, the fastest growing technology and information.¹⁴⁹

Impact of Globalization

A huge, popular and controversial issue in today's "globalization," it remains a vague and even ill-defined concept. According to Robert, the effects of globalization are not necessarily the same. Instead, globalization has caused various negative consequences. Moreover, the various consequences are not necessarily positive or negative but both good for some and bad for others.¹⁵⁰ For the Catholic Church, Pope Benedict said clearly about the globalization issue; he said, there are new opportunities and new dangers from globalization, which must be met with the

¹⁴⁸Chris Drew, "Technological Globalization," accessed July 28, 2022, <https://helpfulprofessor.com/technological-globalization-examples-pros-cons/>.

¹⁴⁹"Economic Globalization," Wikipedia, accessed July 28, 2022, https://en.wikipedia.org/wiki/Economic_globalization#cite_note-Joshi,_Rakesh_Mohan_19309-2.

¹⁵⁰Asep Muhamad Iqbal, "Varied Impacts of Globalization on Religion in a Contemporary Society," *Religió: Jurnal Studi Agama-agama* 6, n^o2 (2016): 209, accessed July 28, 2022, <https://www.readcube.com/articles/10.15642%2Freligio.v6i2.604>.

broadest agreement among nations.¹⁵¹ There are a few examples we will look at as far as the globalization impacts on youths are concerned.

Secularization

The results of the globalization are secularization. Because of Hellenization, many ideologies have changed. Many philosophers like Emile Durkheim, Max Weber, Karl Marx, brought change in the world of religion. Consequently, the force of religion in the world was decreased.¹⁵² Society becomes increasingly modern and religion turns to be less important. People are no longer religious. Even those who are still in church, most of them are just wasting time and do not experience real conversion. Kliever confirms that, because of the forces of modernization, religion will become insignificant element in human life in this modern society and the modern secular system will become a great force when the theological system will deteriorate.¹⁵³ Furthermore, what is likely to happen is that the love of religion will no longer exist in the life of modern society.¹⁵⁴ Berger confirms that, the basic idea of the theory of secularism is simple, progress towards modernization must lead to the decline of religion, either in society and in the mind of the individual.¹⁵⁵

¹⁵¹Sebastian Kot, "Globalization – The Catholic Church Approach," accessed July 28, 2022, https://www.researchgate.net/publication/324877635_Globalization_-_the_Catholic_Church's_Approach.

¹⁵²Anson Shupe, "The Stubborn Persistence of Religion in the Global Arena," in *Religious Resurgence and Politics in the Contemporary World*, ed. Emile Sahliyah (New York: State University of New York Press, 1990), 19.

¹⁵³Lonnie D. Kliever, "Liberalism in Search of a Political Agenda," in *Religious Resurgence and Politics in the Contemporary World*, ed. Emile Sahliyah (New York: State University of New York Press, 1990), 134.

¹⁵⁴*Ibid.*

¹⁵⁵Peter L. Berger, ed. "The Desecularization of the World: A Global Overview," in *The Desecularisation of the World: Resurgent Religion and World Politics* (Washington, DC: Ethics and Public Policy Center, 1992), 2.

That is the reality with today's youths. The love of piety decreases and the spiritual side depressed because the things of this world distract it. However, the bible prohibits the love of worldly things (1 John 2:15). That is, the love of the world and the love of God cannot go together.

Cultural Impact

Globalization also affects culture. It is felt that people's behavior seems to be getting worse. Especially in the lives of young people, immorality such as adultery and rape are gaining ground. However, some believe that globalization also has negative effects: the deterioration of moral standards, the decline of religious unrest, and the destruction of culture.¹⁵⁶ As the Bible says, that association with evil destroys good behavior (1 Cor 15: 33).

Technological Impact

In general, the technology is good because the technological progress has been one of the main forces driving globalization. However, it has a negative side. An author said, due to the development of technology and digitalization, the power of social networks is increasing exponentially. We can reach our loved ones but soon they will disappear inside our phone.¹⁵⁷ That is especially the problem among young people; they spend a lot of time playing on the phone. They do not find time for his personal prayer, reading his Bible and commit to God. Facebook is so fascinating to many young people that it has become like a drug for them, yet it is there where they

¹⁵⁶Hon David Kilgour, "Spiritual and Ethical Impact of Globalization," accessed July 28, 2022, <http://www.david-kilgour.com/secstate/spiritglobe.htm>.

¹⁵⁷Gizem Nazli, "Positive and Negative impacts of Technology and Artificial Intelligence in Globalized World," accessed July 28, 2022, <https://medium.com/@gizemnazli9/positive-and-negative-impacts-of-technology-and-artificial-intelligence-in-globalized-world-bfd546363bf4>.

see the worst behavior and most obscene images. However, the Bible encourage to submit to God in order to have peace (Job 22: 21).

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The purpose of this study is to give a clear understanding of the context. Several studies show that the economic, social, cultural and political backgrounds have much influence on the people of Madagascar. So, before we take a closer look at Antsiranana, let us look at Madagascar in general.

Geography and Demography of Madagascar

Historically, the name Madagascar is not native to the place, but because of Marco Polo's confusion of the name Mogadishu the port of Somali.¹

Position

Madagascar is the 47th largest country in the world, and is ranked as the 2nd largest island and among the four largest islands. The country mostly in between latitudes 12°S and 26°S, and longitudes 43°E and 51°E.²

Population

In terms of population in the country, Madagascar's population was estimated at 26 million in 2018, compared to 2.2 million in 1900. This represents a growth rate of 2.9 percent in 2009.³ So, if the calculation is done, around 42.5 percent of the

¹“History of Madagascar,” Wikipedia, accessed June 13, 2020, <https://en.wikipedia.org/wiki/Madagascar#Etymology>.

²“Geography of Madagascar,” Wikipedia, accessed June 05, 2020, <https://en.wikipedia.org/wiki/Madagascar#Geography>.

³Ibid.

population are young people under the age of 15, while 54.5 percent are between the ages of 15 and 64.⁴

Economy

On the economic side, Malagasy people are mostly farmers. As mentioned earlier, Rice crops occupy the largest part of the total land area. Rice is grown in many ways, such as irrigated rice for the central plateau and dry rice for the other places.⁵

Religious Background

On the religious side, majority the population are Christians, and more than a quarter of the population are Protestants and about a fifth are Roman Catholics. However, the conversion to Christianity did not cancel the observance of the traditional religious rituals, especially the services related to the dead. There are also Sunni Muslim communities found in the northwest.⁶

The Profile of Antsiranana

Antsiranana is one of the most famous cities in Madagascar. It is located in the north part of this great island. According to the research Antsiranana, in the northern tip of Madagascar, known as Diego Suarez since 1975 and many still call him Diego. It is the capital of the northernmost province in Madagascar. It has the world's deepest

⁴Wikipedia, "Geography of Madagascar."

⁵*Encyclopedia Britannica*, s.v. "Agriculture," accessed June 13, 2020, <https://www.britannica.com/place/Madagascar/Demographic-trends#ref23467>.

⁶*Encyclopedia Britannica*, s.v. "Religion of Madagascar," accessed June 13 2020, <https://www.britannica.com/place/Madagascar/Ethnic-groups#ref279542>.

harbor, complete with the picturesque Sugarloaf Mountain.⁷ According to history, this town bears the name of the two Portuguese men who discovered Madagascar, in the northeast end of the island, and was called Diego Suarez. In 1506, this two brothers, Diego Diaz and Fernando Suarez, visited Madagascar.⁸ The city is located at Cap d'Ambre (named Tanjon'i Bobaomby in malagasy) in northern Madagascar with the Mozambique Channel to the west and the Indian Ocean to the east. It covers an area of 47 km². This city has its own particularity for example, geographical position, culture, religion, and so on. It is also good to mention that this place is the capital of the Antakarana tribe which has its own characteristics.

Geographical Position

Antsiranana on the map of Madagascar is at the northernmost point.

Antsiranana is located on a beautiful 250km² alleys with white beaches where the waves of the turquoise-blue Indian Ocean run out. It is located in the largest natural bay in the world like the bay of Rio de Janeiro.⁹

Figure 1 shows the Map of Antsiranana and the number 6 is the Antsiranana City, and Figure 2 shows the Map of Antsiranana City.

⁷Travel Madagascar, *Antsiranana (Diego Suarez)*, PDF file, n.d., <https://landmatrix.org/media/uploads/travelmadagascarorgcitiesdiego-suarezhtml.pdf>.

⁸Ibid.

⁹Zoky Be, "Bay of Antsiranana," *Madamagazine*, accessed January, 08, 2021, <https://www.madamagazine.com/en/bucht-von-antsiranana-diego-suarez/>.

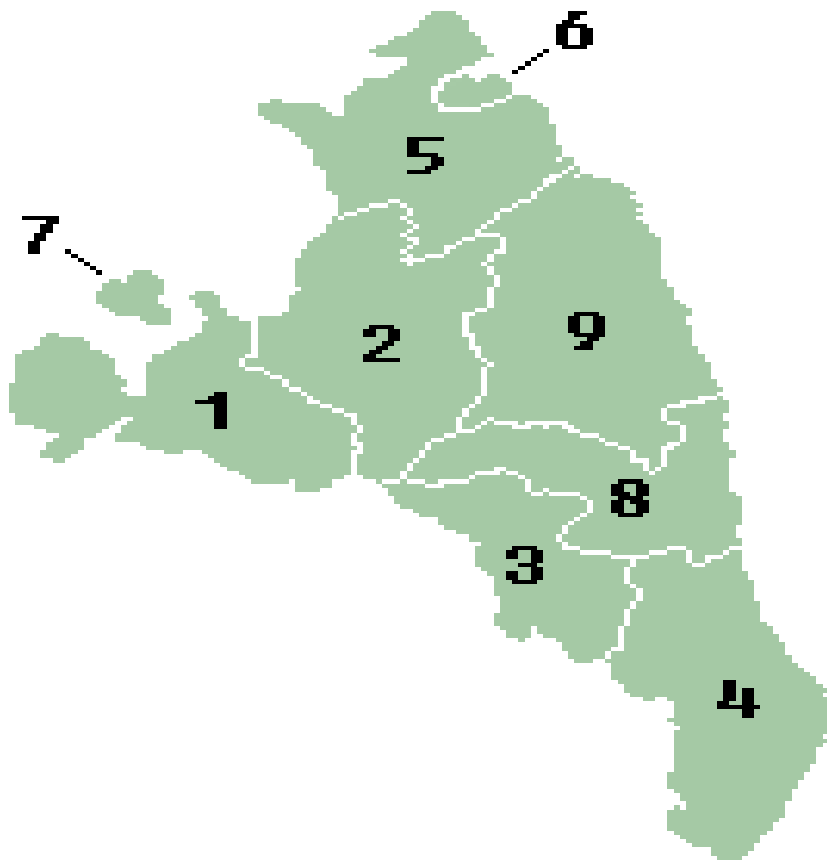


Figure 1. Map of Antsiranana

6= Antsiranana City

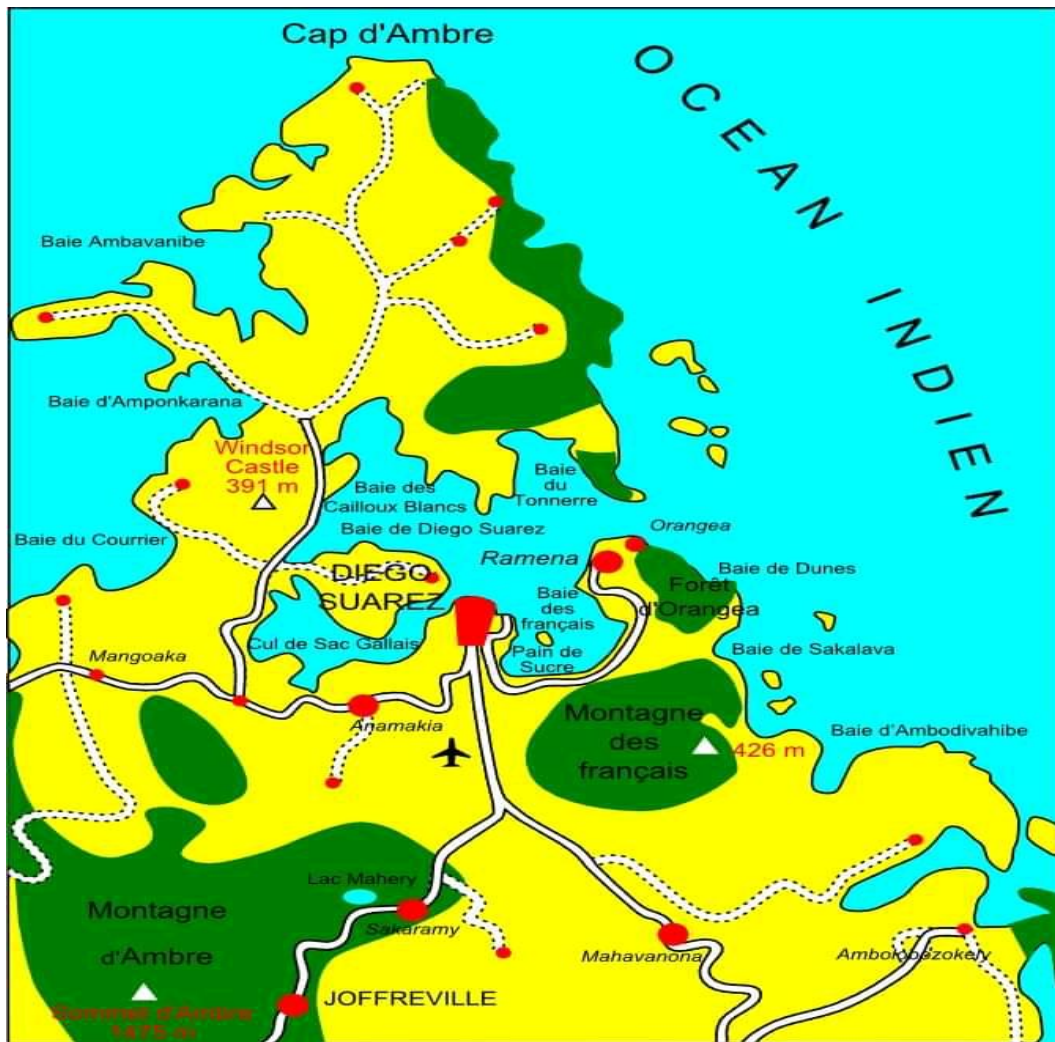


Figure 2. Map of Antsiranana city

The bay, which is said to be an arm of the Indian Ocean, is one of the finest natural harbors in the world; its geographical location, however, has hampered its development as a major port.¹⁰ The presence of this bay gives the city its very shape. In 1543, the bay was visited by Diego Suarez, the Portuguese explorer. In 1885, this area was given to France, at that time the city became the capital of the French colony; from 1901 to 1972, France kept a naval base there.¹¹ On this bay is the second largest

¹⁰*The Columbia Electronic Encyclopedia*, s.v. “Antsiranana,” accessed December 22, 2020, <https://www.infoplease.com/encyclopedia/places/africa/madagascar/antsiranana>.

¹¹Ibid.

port in Madagascar where various goods and products are transported. Antsiranana is a trans-shipment point between coastal and ocean-going vessels, with coffee, maize, peanuts and livestock being the export items with nearby salt pans.¹² It also has the first military port in Madagascar, and a military base in Cap Diego.

Antsiranana is unique in that it is surrounded by many bays. It is composed of several smaller bays: The Bay of Tonnerre, Tsiala, Andovombatofotsy, Antsahazo and Andovombazaha are parts of the bay of Antsiranana. The most famous of them is Andovombazaha, because it lies directly in front of Diego Suarez.¹³ What makes this bay so popular is that, the ‘Sugar loaf’ (Nosy Lonjo) of Diego, a circular green island of volcanic origin is located in the middle of the bay of Andovombazaha.¹⁴

There is also the Sakalava Bay closed by 2 km long, which is the best place for wave surfer because of the wind and amazing waves. The beach of this bay is designed to give you the best comfort such as lounge chairs, shades and beach volley fields will permit you to relax.¹⁵ Next is Dune Bay close to Ramena’s village is among the most popular excursion in Antsiranana’s region. Bird watching lovers will enjoy because of the various bird species that are sheltered throughout the site.¹⁶

There is also, another bay called the Cul de Sac Gallois, west of the city of Diego where a lot of salt is produced.¹⁷ The current salt company is called SALINE.

¹²*The Columbia Electronic Encyclopedia*, s.v. “Antsiranana.”

¹³Be, “Bay of Antsiranana.”

¹⁴Ibid.

¹⁵Diegosuarez-tourisme.com, “The Three Bays, an Outstanding Place,” accessed January, 11, 2021, <https://diegosuarez-tourisme.com/en/the-destination/the-three-bays/>.

¹⁶Ibid.

¹⁷Be, “Bay of Antsiranana.”

Figure 3 shows the Bay of Andovombazaha lies of the “Sugar loaf” (Nosy Lonjo).



Figure 3. Bay of Andovombazaha and Sugar Loaf (Nosy Lonjo)

One of the highlights of Antsiranana is the fishing village of Ramena, which has a beautiful beach where people can go for a swim.

Not far from Ramena village, you can take boat trips through the bay, to small dream beaches in the Emerald Sea or snorkeling trips.¹⁸

¹⁸Be, “Bay of Antsiranana.”

Climate

Antsiranana has a tropical climate with long and hot summers as the climate lasts every year and is divided into two seasons: December to March called wet season and the rest of the year called dry season.¹⁹ Local temperatures range from 30°C to 36°C.

Economy

Antsiranana's economy is almost entirely dependent on industrialization, as the area does not have many farms. According to reliable sources, the local economy is still largely dependent on shipyards and the movement of cargo between coasters and larger ships. The main industry in the city is the construction and repair of ships. There are other industrial products like salt, soap and processed foods.²⁰ The three largest companies that employ the most people in Antsiranana are; SECREN that repairs ships, STAR which produces all the beverages, and PFOI which exports tuna fish.

Apart from those who work in the industry, there are also fishermen, especially from small villages along the coast. Tourism is also one of the main sources of income for the city.

Culture

Antsiranana is the capital of the “Antakarana” tribe which, by definition, is a name derived from stone. The Antankarana are an ethnic group occupying the northern tip of Madagascar. That name is from the limestone rock formation, means

¹⁹“Antsiranana,” Wikipedia, accessed January, 11, 2021, <https://en.wikipedia.org/wiki/Antsiranana>.

²⁰*Encyclopedia Britannica*, s.v. “Antsiran”ana,” accessed December, 12, 2020, <https://www.britannica.com/place/Antsiranana-Madagascar>.

‘the people of the *tsingy*.’ There were over 50,000 Antakaranas in Madagascar as of 2013.²¹ The Antakarana people are very traditional. According to their tradition inherited for a long time but is still maintained, the Antakarana people have their own leader as a king. According to Walsh, “the Antakarana are also united in their recognition of the authority of a king (*Ampanjaka*) who is the living descendant of a line of Antankarana royalty going back nearly four centuries. The authority of this king is reaffirmed every five years at the village of Ambatoharaña in a ritual of mast-raising ceremony called the ‘*Tsangantsainy*.’²² It is true that the capital of Antakarana is Antsiranana but Ambatoharanana, close to Ambilobe, there is the Antakarana traditional seat where the king currently sits.²³ Actually, their king (*ampanjaka*) is called ISSA III (retired gendarme). The council of elders in the ruling royal family chooses the king who is in succession.²⁴

Antsiranana is a tourist city, with many tourists coming to visit from November to April. The various cultures found in the East Coast make up the culture. The most famous is the celebration of the annual high street called Festival Zegn Zo which began in 2007.²⁵ This author explains that the first Street Arts festival in

²¹“Antakarana,” Wikipedia, accessed, June 05, 2020, https://en.wikipedia.org/wiki/Antankarana#Funeral_rites.

* *Tsangantsaina* is the collective celebration celebrated every 5 years by songs and dances accompanied by sacrifices and prayers. Mainly consists of erecting a royal mast on which is fixed the flag of people who symbolizes his unity to strengthen the monarchy.

²²Andrew Walsh, *Constructing Antankaraña, History, Ritual and Identity in Northern Madagascar* (Toronto, Canada: National Library of Canada, 1998), 1.

²³Karen Middleton, *Ancestors, Power, and History in Madagascar* (Leiden, The Netherlands: Brill, 1999), 154.

²⁴Walsh, *Constructing Antankaraña*, 64.

²⁵ Since 2007, the Zegny'Zo Festival has taken place every year in Diego Suarez. Created by the Zolobe Company and co-organized by the municipality of Diego Suarez and the Alliance Française de Diego Suarez, it brings together artists from the north of Madagascar every year. Giant puppets, street theater, clowns, object theater, visual arts, dance, and traditional music are on the program. *Encyclopédie Grandir Dignement*, s.v. “The Zegny'zo Festival at the Maison Centrale de Diego,”

Madagascar, the Zegny Zo Festival was born out of the desire to offer the inhabitants of Diego-Suarez free and high-quality street performances. It is also a way to bring together artists from northern Madagascar.²⁶

In addition, there are other festivities at the Ramena beach near Easter called the “Fatsiky lamoty Festival.”²⁷ One author explains that it is a long weekend of celebration with a rich and varied program made up of sporting events, beach entertainment, concerts, improvised parties ... and above all a large cabaret with Jaobjoby and Hazolahy.²⁸

Both are cultural events and as a result, the people of this city have become fond of parties, trips and celebrations. People, especially young ones, are able to spend money and pursue these various events. With so many artists and foreigners coming to attend these festivals, young people have become very fashionable, imitating the way of life of these guests.

Population

Although it is supposed to be the capital of the Antakarana ethnic group, “those of the cliffs,” “Antsiranana is a cosmopolitan city where the diversity of the population is striking. Its population comprises of the Sakalava, Comorians, Indians, Antandroy, Antesaka, Merina, Chinese, Yemenis and Somalis, Europeans: French,

accessed June, 05, 2020, <https://www.grandirdignement.org/le-festival-zegnyzo-a-la-maison-centrale-de-diego/>.

²⁶*Encyclopédie Grandir Dignement*, s.v. “Zegn’ Zo,” accessed June 05, 2020, <https://www.grandirdignement.org/000006+/le-festival-zegnyzo-a-la-maison-centrale-de-diego>.

²⁷The traditional Fatsiky Lamoty Festival (“jube thorns”) takes place every year in the rural town of Ramena during the Pascal weekend. Maholy Andrianaivo, “Commune Rurale de Ramena, Festival Fatsiky Lamoty 16ème édition,” accessed June 05, 2020, <https://latribune.cyber-diego.com/breves/891-commune-rurale-de-ramena-festival-fatsiky-lamoty-16eme-edition.html>.

²⁸Maholy Andrianaivo, “Commune rurale de Ramena, Fatsiky Lamoty Festival 16th edition.”

Italians, and Swiss.”²⁹ According to the 2014 census, “it has a population of 125,103.”³⁰

Mentality

Because the focus of this study is on young people, the following can be concluded: young people aged 15 to 25 constitute around 35% of the population, 80% of whom can read and write.³¹ There are two categories of youths in Antsiranana. As for the countryside, the reality is that, for peasant youth, we generally observe: lack of leisure, problems of isolation due to the lack of infrastructure, lack of training, supervision and funding, lack of information and communication. Sometimes the negative influences of customs and drug addiction practices are observed.³² In the capital, Antsiranana, this is how it feels, for the urban youth, the problems encountered are the inadequacies of the Professional Training Center, unemployment, lack of leisure and entertainment and sometimes drug addiction. It also suffers from the bad influence of foreign cultures.³³

Most of Antsiranana's youths are addicted to drugs, the most popular and characteristic of this city is the use of drugs such as “khat.”³⁴ Chewing khat has become a culture, for both men and women. Khat is a drug that characterizes this

²⁹Wikipedia, “Antsiranana.”

³⁰Ibid.

³¹Jerome C. N. Harinony, *Plan Régionale de Développement Diana (PRD Diana)*, PDF file, September 10, 2013, http://www.notices-gratuites.com//d7af3a58458b9c0fe688e52f10581971/pdf_monographie%20r%C3%A9gion%20atsinana.html.

³²Ibid.

³³Ibid.

³⁴The khat, qat or kat, is a shrub or shrub (a kind of charcoal) of the Celastraceae family, native to Yemen and Ethiopia. ... It is consumed by the inhabitants of these regions who chew the leaves for a long time for their effect stimulating and euphoric comparable to that of amphetamine. “Khat,” Wikipedia, accessed June 05, 2020, [https://fr.wikipedia.org/wiki/Khat_\(botanique\)](https://fr.wikipedia.org/wiki/Khat_(botanique)).

northern region. “Khat also refers to the psychotropic substance contained in the leaves of this plant.”³⁵ The socio-economic consequences are considerable and while khat does not necessarily lead to drug addiction, its effects on health cannot be overlooked. We sought the advice of a doctor on this subject. In fact, ‘the alkaloids contained in this plant act on the body like amphetamines, but unlike the latter, their amounts cannot present an immediate danger to the body.’³⁶ As a result of this drug addiction, it is difficult to raise and educate the young people in Antsiranana, as it is difficult for drug addicts to receive advice.

Consequently, a group of youths called “foroche”³⁷ engaged in acts of delinquency disturbed the peace of the city. Not only did they destroy or rob the people but also killed them. Students in secondary schools (CEG and Lycée) are their main targets. According to research, the city has experienced social phenomena in the last ten years among some young people: the ‘foroches’ (groups of delinquent adolescents often very aggressive) attacking individuals. Since 2015, the municipality with the various ministerial divisions as well as development actors (NGOs, Development organizations), have sought solutions to eradicate this scourge.³⁸ These groups range in age from 9 to 16 years old.³⁹

³⁵Wikipedia, “Khat.”

³⁶Maholy Andrianaivo, “Khat,” accessed June 05, 2020, <https://latribune.cyber-diego.com/societe.html?start=410>.

³⁷Note that the word foroche derives from the word “forced.” Originally, it was a gang war, which fought over young girls who complained that they had been coerced by members of another gang, said a local official. Then later, the foroches turn into a band of delinquents. To assert themselves and under the influence of alcohol and drugs, they became violent and terrorize the population. *Newsmada*, s.v. “Antsiranana,” accessed February 05, 2020, <https://www.newsmada.com/2016/08/13/antsiranana-la-police-contre-les-foroches>.

³⁸Wikipedia, “Antsiranana.”

³⁹*Newsmada*, s.v. Antsiranana, accessed June 05, 2020, <https://www.newsmada.com/2016/08/13/antsiranana-la-police-contre-les-foroches>.

In addition, some tourists come to Antsiranana every year, some of them are mainly for sexual purposes, and as a result there are a few women involved in this act. There is also the prevailing mentality among Antsiranana women that those who marry foreigners are happy because they have a lot of money, so they do everything to attract the attention of these foreigners. Sometimes, in fact, they often wear clothes immodestly or walk naked to attract the attention of the foreigners.

Distraction

Moraingy. The youth of Antakarana have a hobby that they really like called “moraingy.”⁴⁰ This is the traditional martial arts of Madagascar.⁴¹ This is one of the attractions for many young people.

Social network. The youths of Antsiranana are also fans and spend time on social networks. The most popular of the social networks is Facebook. It has had an impact on the youths’ study because there is little time left for studying or for their assignments. What they do is just focusing on Facebook which is very time consuming. Since they belong to the Generation Z category, these young people do not pay much attention to religion. The real danger of playing Facebook is that even in the churches, they keep on being glued to their Facebook projects. Besides, even the time to study the Bible is consumed by this Facebook. That one has become a drug in the lives of young people because they feel like life is not in its fullness if they do not log into Facebook even for a day.

⁴⁰*Moraingy*: Popular show that consists of traditional wrestling. The adversaries challenge and choose each other according to specific codes and rituals. *Nordmada*, s.v. “Les Traditions Culturells,” accessed June 05, 2020, <http://www.nordmada.com/Histoire%20cultures%20et%20traditions.htm#commerces>.

⁴¹Wikipedia, “Antakarana.”

Spectacle. The youth of Antsiranana love to watch all kinds of musical shows. When the artists from other cities, even the local ones come to accomplish the spectacle in this town, the young people get together, and often spend their money just to attend the shows that take place.

Religious Background

Most of Antsiranana tribes are Muslims because their conversion to Islam was politically motivated. According to the investigation:

King Antankarana, Tsialana I having submitted to King Radama, the Hovas installed a series of forts in northern Madagascar, notably, in 1828, at Ambohimarina, in the 'Montagne des Français'. When Tsialana died in 1822, his son Tsimiaro succeeded him and took up arms again against Radama's troops. Defeated, he took refuge in the caves of Ankarana in 1838, but a traitor having shown access to the caves to Merina troops, he had to take refuge in Nosy Mitsio. Legend has it that he took a vow at that time to convert to Islam if God came to his aid. However, it seems that the reasons for this conversion are also political: indeed, eager to take revenge against the Hovas, Tsimiaro asked for help from the Sultan of Zanzibar, who sent a warship⁴²

As a result, "Diego Suarez currently has 19 mosques, which reflects the dynamism of Islam in the region."⁴³

There are also those who worship in traditional manners which are always referred to as the "tromba."⁴⁴ When there is a problem or a thing to be accomplished or other desire, they turn to the "tromba" and bring offerings to confirm it. The following explanation says, assuming that, the ancestors and the dead body have the

⁴²Suzanne Reutt, "La vie spirituelle à Diego Suarez," accessed June 05, 2020, <https://latribune.cyber-diego.com/histoire/1477-la-vie-spirituelle-a-diego-suarezil-ya-cent-ans-2eme-partien-limplantation-de-lislam-a-diego-suarez.html>.

⁴³Ibid.

⁴⁴ The tromba is a widespread manifestation of possession in the Madagascan northwest and in the Comoros, which plays an important role in the Sakalava political and religious organization. This term designates at the same time - and for this reason can lead to confusion - the spirit of a deceased 'ampanjaka' (prince), the state of possession of the person haunted by this spirit, the possessed himself when he 'is not designated more precisely by the term 'saha', and, by extension, the entire event insofar as it involves regular collective conduct. Paul Ottino, *Le Tromba (Madagascar)*, *L'Homme* 5, no. 1 (1965) : 84, accessed June 05, 2020, /www.persee.fr/doc/hom_0439-4216_1965_num_5_1_366689.

power to help the living. The dead offer the link between the alive and god (Zanahary). When the need for help is felt, this ritual is used, which consists of invoking the spirits of the deceased who speak through the possessed person who enters a trance (tromba) to communicate advice. A ceremony was always done with animal sacrifice and prayers.⁴⁵

However, there are many who practice Christianity and are scattered among various religions. It can be said that this Christian religion is growing stronger. It is confirmed that, Christianity is the dominant religion today. This situation is understandable by the omnipresence of the four churches making up the FFKM: Catholicism, the two Protestant religions (FJKM and FLM), Anglicanism (EEM); or even the Adventists and the 'Jesosy Mamonjy' even in the far place.⁴⁶

Brief History of the Seventh-day Adventist Church in Antsiranana City

In an interview with Brother Jean Faustin Saïd, who was a former employee in the Mission but is now retired, he explains that:⁴⁷ “Evangelist Albert Rakotozafy assisted by a missionary called Schneider were the first Adventists to settle in the capital city of Diego Suarez. The first local place where the Sabbath worship began was in the square of current MADAUTO.⁴⁸ The first members who were baptized were Mr Tafony Ramasilava and his wife Rosina Kakalo and a lady from Vakinankaratra, Antsirabe called Ratompo. Then, a french missionary named Fayard

⁴⁵*Nordmada*, s.v. “Tromba,” accessed June 05, 2020.
<http://www.nordmada.com/Histoire%20cultures%20et%20traditions.htm#commerces>.

⁴⁶Harinony, *Plan Régional de Développement Diana (PRD Diana)*, PDF file.

⁴⁷Jean Faustin Saïd, Retired Evangelist, interview by the author, Antsiranana, March, 12, 2019. Before he was a teacher Adventist Primary School and became an evangelist after.

⁴⁸Name of the Society which sell the auto and motorcycle.

arrived with his family. Since then, God's work has expanded rapidly. Church membership has increased gradually including: Benezera, Ramosa, Ragostera and his wife, Dada Ravo and Jean Pierre.”

In 1949, the Adventist Church of Tanambao located downtown was founded. In 1950, an Adventist School led by Ratsimbazafy Gylbert was created. During this time, the gospel was spread through the school.

In 1958, an Adventist School of Antsiranana city was settled. A sergeant named Andrianasolo Rostra Marnoel who was convinced through a biblical seminar held by the missionary Fayard resigned from the military to become a pastor. Rostra Marnoel then became the manager of this Adventist School.

After the departure of Fayard, a missionary called Eugene Vervort assisted by Pastor Rostra Marnoel continued to take care of the Adventist Church in Antsiranana from 1957 to 1975. In those days, the head of mission of Diego Suarez was Pastor Rakotovao while his wife directed the elementary school. In 1970, after the departure of Pastor Rakotovao, Pastor Ramorasata took over for a while and was replaced by Jean Faustin Saïd who took charge of the primary school. He was assisted by a volunteer called Mazava Salomon Emile. After that, many pastors took turns leading the church in Antsiranana, such as Pastor Razafindrabetsizaraina Seta, Pastor Lemaitso, Pastor Frederic, and Pastor Ramahavonjy Florent.

In 1992, after the pastoral convention at the Mission of Mahajanga, Pastor Djaosenga Robert was appointed to lead the church and it was during this time that the high school in Antsiranana started.

In February 2003, the province of Antsiranana was separated from the Mission of Mahajanga and it became Regional Mission of Antsiranana (MRA) led by Pastor Rakotondrasoa Florentin.

In September 2016, after the administrative session, MRA obtained the status of a Conference. This session was led by Pastor Machamire who came from the SID and Pastor Herinirina Jasmin, the president of the IOUC.

Currently, there are eight churches and four companies in the city of Antsiranana. Since the establishment of the Adventist Church in 1949 in the town of Antsiranana, church membership has grown gradually. In “the year 2020, the number of church members stood at 3349 (end of 3rd quarter).”⁴⁹

About Adventist Youth; since the focus of this study is on Adventist youth in Antsiranana, it is indeed necessary to talk about them. Around 75% of the Adventist Church members in Antsiranana district are all young people. The main basis of the investigation is the young people aged between 15-22 years old. Some of them are church members’ children while others are not part of the Adventist family at all. Most of them are university students who left their parents from far away to study in Antsiranana. On the other hand, there are a few who are not studying but are already working to support themselves. Some of them struggle hard to stand faithful in following God, but there are those who seem to fall into evil actions. The main struggle they face is peer pressure, especially those who are not close to their parents to raise them. The church, which should be the means to take care of them, however, does not seem to be able to fulfill this responsibility.

Globalization

We are particularly concerned with the impact of globalization on this city. We will look at two problems caused by globalization in this city that have a enormous impact on the lives of young people.

⁴⁹Antsiranana District, *Statistical Report 3rd Quarter 2020* (Antsiranana, Madagascar: Antsiranana District, 2020).

Culture

Malagasy values start to be lost in the lives of the people. There is no longer any mutual respect among people. If we only talk about clothes, it is obvious that the value of the human body gradually disappears. Young women are no longer ashamed to wear inappropriate clothes in the street. Even in the presence of their brothers and fathers, they still dare to wear this type of clothing. As a result, adultery and violence of all kinds become rampant.

The second thing we want to talk about is the value of marriage. The reality is that only few young people get married legally. Many simply think that when they love each other, they can live together. Sex outside marriage is considered as a normal process. Those situations affect the lives of the young people. Unfortunately, the youths of our church are included in.

Technological Issues

Technology is advancing, but it has a negative impact on the lives of young people. The most prominent aspect of this problem is social media. There are too many sexual things and encouragement of drug abuse on social media. The most fascinating thing for young people today is Facebook. This social network has become a tool for spreading pornographic images and videos, and many young people are addicted to watching them. In addition, they spend a lot of time looking at these pictures, among other things that are circulating in Facebook. Sometimes Facebook becomes an online sex shop. Thus, young people turn to bad behavior, such as smoking drugs and fornication.

Spirituality of Adventist Youths

The fact is this, many young people are baptized on the same occasion but few remain in the church. Even those who remain in the church, few of them can be expected to be its pillars. Why so? Firstly, these young people never learn the Bible and Sabbath school lessons. Most of them do not even have a Bible or the Sabbath school lessons, because even if they go to church, they only bring their hands. It is just an excuse to say that the Bible is in the phone, but the truth is that there is no desire to have it. In the past, Adventist youths were famous for their knowledge of the Bible, but today, that is no longer the case.

Secondly, young people are too lazy to go to prayer meetings, especially for mid-week prayers. If they come to the Sabbath morning church service, in the afternoon they are gone. This fact reflects the low level of their personal prayers and communication with God.

Moreover, it is felt that they are no longer interested in spiritual things, so they do not actively participate in the worship services of the church.

Finally, most of them do not keep the Sabbath holy. If there is a party or a celebration that is held on a Sabbath day, many of these young people will not be in the church. For the university students, when the examination happens on Sabbath, some of them go to sit for it. Because of their spirituality decay, they are easily led to fornication. Many of them have sex before marriage causing the church committee to apply disciplinary rules against them, which drives some of them to leave the church.

Review of Process

Questionnaire

The researcher conducted a survey to help to understanding the situation. It is through the short questions that were asked to these young people that the true reality

around them be revealed. It is through the available data that their spiritual dimensions were identified, to help find a solution for them. According an author, the data represent the results of the research work because they provide information that allows them to define the phenomenon in the end, to predict the events, to identify and evaluate the differences in the situation.⁵⁰

The questions were designed to be comprehensive so that all the necessary data can be viewed carefully. The results varied, but this reflected the situation. The topics covered in these questions can be summarized in the Table 1 below.

Table 1. Subject of Questionnaire

Modules	Objectives
Identity: age, genre, study level	Able to evaluate profile
Religious Aspect: baptized or not, family Adventist or not, former religion	Find out their religious position
Spirituality aspect: frequency to the prayer meeting, reading the Bible, faithful returning the 1/10, participation to the church activities.	It allows you to estimate the extent of your spiritual temperature.
Social aspect: occupation, hobby, social media, network...	To find out, what they really spend time on.

Knowledge this data allowed the researcher to delve deeper into the strategies for raising the spirits of these young people. Table 2 below shows the profiles of the young people that were surveyed.

⁵⁰Geoffrey Marczyk, David DeMatteo, and David Festinger, *Essential of Research Design and Methodology* (Hoboken, NJ: John Wiley & Sons, 2005), 199.

Table 2. Youth Response Profile

Characteristic	Category	Frequency N= 100	Percentage
Gender	Male	42	42%
	Female	58	58%
Age	14 -18	68	68%
	19 - 22	32	32%
Educational status	CEG	23	23%
	Lycée	51	51%
	University	12	12%

In Antsiranana district churches, women are the majority. Most of them are in the 14-18 age groups, in secondary school (Lycée in Madagascar). There are also those who are already studying in the university. It can be concluded that they are in the age group that still needs special care and upbringing. Table 3 shows the religious background of the young people that were surveyed.

Table 3. Religious Background

Questions Put Forward	Lists of choice provided	Respondents Number	%
How did you become an Adventist?	(a) Born from an Adventist family	67	67%
	(b) Converted from other religion	33	33%
If you are converted, which religion did you convert from?	(a) Catholic	13	13%
	(b) FJKM	9	9%
	(c) FLM		
	(d) Pentecostal	2	2%
	(e) None of the above	1	1%
	(f) Animist	8	8%
Are you baptized?	(a) Yes	98	98%
	(b) No	2	2%
If baptized, for how long?	(a) 1 year	14	14%
	(b) 3years	43	43%
	(c) 5years	31	31%
	(d) Above 5 years	12	12%

This table states that most of them were born into Adventist families. Thus, the spiritual life that they experience in their respective homes can be reflected here. The best way to raise the spirituality of these young people is by ensuring that the effort comes from the family itself. Parents should prioritize the education of their children.

According to Ellen White, Fathers may exert an influence on their children that is stronger than the temptations of the world. He should consider the nature and character of the members of his little circle, so that he may understand their needs and dangers, and be ready to suppress the evil and encourage the good.⁵¹ The education of the child will begin at home. This is the first school. He will learn the lessons that will guide him throughout life, and his parents will be his teachers.⁵²

In addition, 86% of them have been baptized for over 3 years. In fact, they are not new to the faith. These young people should be nurtured spiritually, especially Christian values, morals, and godliness. The church is primarily responsible for the spiritual development of those who are newly baptized. So, start it by training and teaching them the doctrines. This teaching should be continued. “God expects the Church to train its members.”⁵³ Ellen White said, it should never be late in planning the education of the church members.⁵⁴

⁵¹Ellen G. White, *The Adventist Home* (Washington, DC: Ellen G. White Estate, 2013), 170.

⁵²White, *Testimonies for the Church*, Spirit of Prophecy Library 2, 1:107.

⁵³Ellen G. White, *Témoignages pour l'église* (Washington, DC: Ellen G White Estate, 2012), 3:59.

⁵⁴White, *Testimonies for the Church*, Spirit of Prophecy Library 2, 9:1306.

Paul and Barnabas should emulate it in dealing with those who have just dedicated themselves to God in the church. The training of new converts is one of the successful preaching of the gospel by Paul and Barnabas in the lands of the Gentiles.⁵⁵

Table 4 shows the base line of spirituality of the young people that were surveyed.

Table 4. Baseline of Spiritual Life

Questions Put Forward	Lists of choice provided	Respondents Number	%
Do you have the habit of praying to God every day?	(a) Once a day	38	38
	(b) 3 times a day	20	20
	(c) Sometimes	35	35
	(d) No more	7	7
Do you have the habit of reading the Bible?	(a) Every day	27	27
	(b) 3times a week	18	18
	(c) Once a week	15	15
	(d) If I have time	34	34
	(e) No more	6	6
Do you have the habit of reading the Spirit of Prophecy books?	(a) Every day	6	6
	(b) Frequently	19	19
	(c) Sometimes	36	36
	(d) No more	39	39
Do you attend prayer meetings? (Wednesday evening)	(a) Always	48	48
	(b) Sometimes	27	27
	(c) Infrequent	25	25
Do you return tithe to God?	(a) Faithful	14	14
	(b) Sometimes	41	41
	(c) No more	45	45

The baseline of Spiritual life is essential for the preparation and implementation of the empowerment program. It helps to make the program relevant, attractive and appropriate because here lies the spiritual flaws of youth. It was found that only 20% of surveyed young people pray 3 times a day according to biblical

⁵⁵White, *Acts of Apostles*, 661.

guidelines. Only 27% have a daily Bible reading habit. Most surprisingly, it was discovered that 39% do not read even one book of prophecy. It is a fact that the Bible and Spirit of Prophecy are of spiritual support for everyone. On church attendance, 25% never attend prayer meetings on Wednesday evenings. In terms of faithfulness in returning tithes, 45% do not participate in it at all. Tithe is part of the measure of spiritual maturity. Through this obtained data, it is possible to design programs that can help treat this spiritual illness.

Table 5 shows the participation of the young people that were surveyed in the church activities.

Table 5. Church Activities

Questions Put Forward	Lists of choice provided	Respondents	
		Number	%
Have you participated in any church program?	(a) Frequently	55	55%
	(b) Sometimes	34	34%
	(c) Infrequent	7	7%
	(d) No more	4	4%
Have you participated in an evangelistic program?	(a) Frequently	49	49%
	(b) Sometimes	26	26%
	(c) Infrequent	14	14%
	(d) No more	11	11%
Have you participated in a fellowship program?	(a) Frequently	57	57%
	(b) Sometimes	24	24%
	(c) Infrequent	15	15%
	(d) No more	4	4%
Do you have a friend in your church?	(a) Yes	98	98%
	(b) No	2	2%

This data identified participation in church programs and in evangelization. It allowed the researcher to make training decisions regarding active participation in church affairs, evangelization. It is also through this data that leaders are encouraged

to have fellowship programs within the church, which are part of fostering love and brotherhood among all members, especially the youths.

Table 6 shows the personal life of the young people that were surveyed.

Table 6. Personal Life

Questions Put Forward	Lists of choice provided	Respondents	
		Number	%
Do you have a hobby?	(a) Yes	88	88%
	(b) No	12	12%
If you have, which one is it?	(a) Music	24	24%
	(b) Hiking		
	(c) Football	18	18%
	(d) Basketball	19	19%
	(e) Volleyball		
	(f) Jogging		
	(g) Footing	17	17%
	(h) Film	13	13%
	(i) TV program	9	9%
	(j) None of them		
Have you used a social network?	(a) Yes	83	83%
	(b) No	17	17%
If you used, which of the followings?	(a) Just email	7	7%
	(b) Google	12	12%
	(c) YouTube	19	19%
	(d) Tweeter		
	(e) Facebook	62	62%
How many hours per day do you spend in a social network?	(a) Few minutes		
	(b) 1 hour	21	21%
	(c) 2 hours	16	16%
	(d) 3 hours	42	42%
	(e) Above 3 hours	21	21%

Table 7 shows the time spending by the young people that were surveyed in the Social Network.

Table 7. Social Network (Time Spending)

Description	Age	Number	%
Age of lover the social network	(a) 14 -18	54	54%
	(b) 19- 22	46	46%
Age of those who spend much time in the social network	(a) 14-18	73	73%
	(b) 19 -22	27	27%

According to the survey, it was discovered that these young people have different hobbies. It can also be seen here that the majority of young people use social networks as indicated by 83% of them. It was also deduced that Facebook is the most used platform by the respondents. All of these are the results of globalization. Life in the world itself tends to use this social network. It is also evident that some education systems are already using social media as a source of knowledge. This data also assists the leaders in raising and educating church youths. According to the survey, about 79% of young people between the ages 14 to 18 spend more than 1 hour on social network.

Interview

Interviews were intended to provide more information on the facts, as well as to fill in the missing data from the survey. The purposes of the interview were to:

1. Find out in detail, why young people do not have time to read the Bible or the book of prophecy.
2. Find out why they can buy expensive phones but not a Bible or even a Sabbath school lesson.

3. Find out why they spend so much time playing Facebook compared to spiritual things.
4. Identify the responsibilities and training to be implemented as strategies to raise the spirituality of young people.

The design of interview guided the collection of information and their transcription. Interviews together with observation were used in the collection of data. It came out that seminary training is one of the ways in which these young people can be nurtured to increase their spirituality levels. In addition, the inclusion of each one of them in the AY club can also work to nurture and improve their spirituality.

Appeal to Integration into the Ambassador Club

This is intended to be a long-term program. The youth Department of the Adventist Church is a branch devoted to the care, nurturing, and spiritual development of the youths. It is designed to develop humanity so that they can become heavenly beings. The purpose of this club is to:

1. Encourage Senior Youth to discover the talents God has given them and to use their gifts and abilities to fulfill God's expectations.
2. Inspire Senior Youth to personally express their love for God by uniting in different evangelistic activities.
3. Make the personal salvation of each young member the number one priority of the Ambassador planning program.
4. Through a safe, well-planned program of adventure and discovery, build up in the lifestyle of young people an appreciation, understanding and love for God's creation. They will then realize that their relationship with God is one of the most significant as they have the opportunity to live an

experience, this kind of feeling of wonder, of worship as nature reveals its secrets as they are underlined in Romans 1:19.20.

5. Provide youth of both sexes with ample opportunities to communicate through healthy activities that will be fruitful and strengthen a dedicated and lasting relationship for a lifetime.⁵⁶

These young people are therefore encouraged and specially invited to join and follow the Ambassador Club.

⁵⁶General Conference of Seventh-day Adventists, *Adventist Youth Ministries*, accessed January 10, 2022, <https://www.gcyouthministries.org/ministries/ambassadors/objectives/>.

CHAPTER 4
PROGRAM DESIGN

Program Design

Here are some programs to improve the spirituality decline because of the globalization: seminar, training, a small group creation and improvement of the Adventist Youth Club.

Seminars

Seminars for 3 days from Friday to Sunday were conducted in various places.

First, promote ‘revival and reformation’ because the spirituality level of the youths of our day diminishes because of sin, especially the dominion of Satan's darkness over the world. According to Ellen White, the most important and urgent thing we need is the revival of true godliness among us. Finding it should be our first task.¹ During the seminar, the young people were taught how authentic revival and true reform should be done.

Second, promote ‘prayer and fasting.’ Jesus encouraged his disciples to stay awake and pray to protect them from temptation (Matt 26: 41). Young people are well aware that prayer is a vital part of spiritual life. So, during the seminar, all young people were invited to live a life of prayer. During the seminar, they were given some suggestions on how to pray: personal prayer, constant prayer and fervent prayer.

¹ Ellen G. White, “The Church’s Great Need,” *Review and Herald*, March 22, 1887.

About fasting, during the Sabbath day of this seminar, each one who came was invited to fast.

Third, mandated in Scripture. Physical health is supported by physical nourishment while spiritual health is supported by spiritual nourishment which is the scripture. During the seminar, the goal was to instill in the youth the importance of Bible reading so that everyone can have his or her own Bible to use for the rest of their lives.

Training

The second program was to train these young people. This program took place on Sunday, July 28, 2019. It was in collaboration with the Department of Personal Ministry, and one elder of the church. Here are all the subjects that were tackled to train them.

First, social media. They should learn to use social media so as not to harm their spiritual life. Because, nowadays, Facebook mostly destructs many young people's behavior.

Second, about stewardship. It was to be taught that the children of God should know how to manage the resources given to them, including giving tithes and offerings to God.

Third, involvement in the church activities. One of the methods to retain young people in church is to get them involved in church activities. If they are able to use their spiritual gifts, they can help church leaders in advancing the cause of God. According to Ellen White, the Lord selected the youth as his hands to help him.²

²White, *Testimonies for the Church*, Spirit of Prophecy Library 2, 7:1106.

Fourth, about the relationship between different sexes. They were taught that as people of God they should be chaste, especially not having sex before marriage.

Create Small Group

It is very difficult to build a strong relationship with people in a crowd. That is why bringing young people together in a group of Eight (8) to Ten (10) people, is much more effective way to foster fellowship. The small group is the little church within the large congregation which prays together. Others call it prayer group.

Adventist Youth Club

These young people are encouraged to join the Ambassador's club and follow the training programs outlined in it.

Implementation

After describing all the methods used in this project and the collection of all the data, this section will state how to apply them.

The followings are some programs to help enhance the spirits of these young people: seminars, training, create the small group and encouraging them to get involved in Adventist Youth Club.

Seminars

The seminars took place from 05 to 07 July 2019. Table 8 shows the schedule during these seminars.

Table 8. Program of Seminary

Time	1 st Day	2 nd Day	3 rd Day	Facilitator
06.30 p.m.	Introduction	Introduction	Introduction	District Pastor
06.40- 07.15p.m	Revival and reformation	Necessity to read regularly the Bible and Spirit of Prophecy	Revival and reformation	Pastor (researcher)
07.15- 07.45 p.m	Necessity of prayer	Fasting	Revival and reformation	Pastor (researcher)
07.45 – 08p.m.	Prayer session	Prayer session	Prayer session	One of participant

The purpose of this seminar was the authentic revival and true reform in the life of the youths. Because, revival without reformation does not result in true revival. A reformation without revival is also not a true reformation. Revival and reformation must go hand in hand, otherwise they become mere feelings.³

About the prayer: First, patience in prayer is one of the answers to prayers. Paul gives good instruction as stated in Colossians 4: 2 “devote yourselves to prayer.” Because, those who are spiritually mature do not become discouraged in prayer even when their prayers are not answered as often as they may think, but invite them to repeat that prayer patiently until they receive the answer and it can be done well. Hughes says “thus we see that a life of continual prayer is possible.”⁴ Especially when you ask for the Holy Ghost, you often have to pray and ask for it. Hughes affirms also that “the one who wants his sail full of the breeze of the Spirit must have such perseverance in prayer.”⁵

³Stephen Bohr, *Revival and Reformation*, PDF file, 2011, https://secretsunsealed.org/content/PDF_downloads/RevivalandReformation.pdf.

⁴R. K Hughes, *Ephesians: The Mystery of the Body of Christ* (Wheaton, IL: Crossway Books, 1990), 252.

⁵ Hughes, *Acts: The Church Afire*, 26.

Secondly, during the seminar, young people were encouraged to pray by themselves, that is, not with anyone, because people who are spiritually mature take time to pray for themselves. Scorgie explains the difference between personal prayers and prayers with many people. He said that personal prayer includes prayer of reflection, tears, despair, and edification. Group prayer, on the other hand, looks outward with others and has ministry in mind: petition, intercession, authoritative prayer, and powerful prayer.⁶ Those who have high morals always take time to pray for themselves. The Bible encourages prayer as a normal intimate aspect of one's daily relationships to God.⁷ We teach them that personal prayer improves their relationships with God because they talk to Him on a daily basis. Glen says that a life of integrated prayer consists of upward prayer, seeking closeness with God.⁸

About fasting, during the seminar, we let them know that many examples in the Bible talk about fasting. Before Jesus did His work on earth, He fasted (Matt 4: 2). When Jesus' disciples reported to Him about their confrontation with the demons, Jesus struck them and said this one type can only be released through prayer (Mark 9: 29). Ellen White says that the believer should choose a day for fasting and prayer.⁹ The advantage of fasting is a way to focus more on the heart and mind in all prayer. Ellen White here describes true fasting and prayer as the spirit that submit the mind, heart, and will to God.¹⁰ Some also say that "fasting is used as a means of piety. The psalmist confesses that he humbled his soul with fasting and that when he wept in his

⁶Scorgie, *A Little Guide to Christian Spirituality*, 147.

⁷Carl F. H. Henry, *God, Revelation, and Authority*, Vol. 6 (Wheaton, IL: Crossway Books, 1999), 481.

⁸Scorgie, *A Little Guide to Christian Spirituality*, 147.

⁹Ellen G. White, *Last Day Events* (Boise, ID: Pacific Press, 1992), 82.

¹⁰Ellen G. White, *Counsels on Diet and Food*, Spirit of Prophecy Library 3 (Harrah, OK: Academy Enterprises, nd), 1322.

soul with fasting, he was publicly insulted. ... Fasting is conducted for the sake of personal piety and spiritual discipline.”¹¹

About the mandated in Scripture, during the seminar, we let them know that spiritual maturity is not accidental, but requires daily reading the Bible. During the seminar, I encouraged the youth to find enough time to be with the Father by learning His word. Time spent with the Bible is never wasted, because it is the sword of the Spirit. Only through His Word will we be cleansed and strengthened to do His will.¹² However, according to Braodus, reading the Bible carefully is a difficult task and requires careful study.¹³ Therefore, we need the help of the Holy Spirit as we read and study the Bible to understand the ideas or lessons, we want to convey. We should not have any preconceived notions that the Holy Ghost is permitted to act in His will.

Training

This program took place on Sunday, July 28, 2019. It was in collaboration with the Department of Personal Ministry and one elder in the church.

Table 9 presents the program of this training.

¹¹Leland Ryken et al., *Dictionary of Biblical Imagery (DBI)* (2000), s.v. “Fasting.”

¹²Paul L. Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, 1996), 1068.

¹³Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 517.

Table 9. Training Program

Time	Subject	Facilitator
8.30- 8.50 a.m.	Introduction and meditation	Pastor (researcher)
9.00 – 10.00 a.m.	TMI (total Member Involvement)	Personal Ministry Director
10.05- 10.55 a.m.	Social Media	Pastor(researcher)
11.00 a.m.	Closing prayer	Personal Ministry Director
2.00-3.00 p.m.	Course of Marriage	One elder
3.00 – 4.00 p.m.	Stewardship	Pastor (researcher)
4.05 p.m.	Final Prayer	Pastor with 2 young boys

The content of this training is presented below.

Involvement in the church activities. The trainer emphasizes that each individual must use his or her spiritual gift in the accomplishment of the work of God, including evangelism. Ellen white says that, with an army of workers like our youth, if properly trained and equipped, the message of the savior will soon reach the world.¹⁴ One of the ways to retain young people in the church is to involve them in whatever responsibilities are appropriate for them. Moreover, at that time they will become assistants to church leaders in preaching the gospel. When young people are well trained and committed to their appropriate roles, they are enthusiastic about serving the Lord.

Social Media. In this training, young people were informed that the use of the Internet is important, but that it is necessary to be careful when using it. In addition, they were encouraged not to waste time playing on Facebook.

Stewardship. If they have not had the experience to give back to God the offering, especially the tithe, this training was to teach them that God requires

¹⁴Ellen G. White, *Education* (Nampa, ID: Pacific Press, 1952), 271.

returning it. God calls His disciples or His companions to be His co-workers in supporting the work by returning tithes and offerings. Ellen White says that, Jesus does not intend to come to this world, and put wealth like gold and silver to develop his work. He gives people resources, so that they can advance their work through their gifts and offerings.¹⁵ They are taught in the seminary that the returning of tithes and offerings is in support of God's work. Ellen White asserts that, if they are faithful in returning the money lent to them in His treasury, their work will progress quickly. Many people will be influenced to the truth, and the day of Christ's coming will be fast.¹⁶

Course of Marriage. They were well informed during training about the dangers of premarital sex. Sex outside marriage is not only harmful like unwanted pregnancy and many diseases that can be obtained through sex, but it is a sin before God.

Create Small Groups

They were divided into groups of 8-10 people and a parent was assigned to take care of each group. This is done to facilitate their individual monitoring. Through this small group, the youth particularly the new baptized feel the heat mutual because they can share their experience in spiritual life. Julian explains “while most small group advocates see small groups as a way to build community, small groups actually do a better job creating space for in depth teaching and accountability.”¹⁷

¹⁵White, *Counsels on Stewardship*, Spirit of Prophecy Library 3, 1621.

¹⁶Ibid., 1624.

¹⁷Kent Julian, *101 Ideas for Making Disciple in Your Youth* (Grand Rapids, MI: Zondervan, 2007), 98.

Appeal to the Ambassador Club

They were introduced to the Adventist youth organization, especially the Ambassador Club. This ambassador club has 7 important topics that young people should consider. These topics include:

- 1) “A Christ centered, talk about discipleship.
- 2) Leadership.
- 3) Small group, Private and Public Evangelism.
- 4) Personality, character, and outdoor adventure.
- 5) Lifestyle and vocation.
- 6) Nurturing Godly relationship.
- 7) Community outreach development.¹⁸

Evaluation

The first part of the evaluation is the reaction of all those who came to the seminary or training.

It was through interviews that the evaluation was carried out on whether the message was successful or not. Four young people were interviewed. Below are their reactions and comments.

A young man from Tanambao 5 who is still a CEG student (secondary school) said that he always felt that there was a big mistake in their home because, according to him, there was never a family worship in his home. “If I really want to learn and reflect on the Sabbath School lesson, I am the only one reading the lesson on my bed.” There are times he completely forgets to study his lesson. He does not have a

¹⁸General Conference of Seventh-day Adventists, *Ambassador Club Manual* (Silver Spring, MD: Youth Ministries Department of Seventh-day Adventist Church, 2013).

Bible and his parents do not bother to buy him one. After the seminar, he decided to raise some money from pocket money to buy a Bible.

A young boy who studied at Lycée Mixte (secondary school level 2), once again expressed his deep appreciation for the seminar since he is not an Adventist and fights alone when it comes to religion. It is difficult for him to obtain prayer materials such as a Bible, hymn, and so forth, because his parents will never give him money to buy these. About the Sabbath School lesson guide, he had never had one since he was baptized. After the seminar, he decided to make some money to buy at least some Sabbath School lessons guide. The training, he said, encouraged him because it helped him grow in faith even when he was not part of an Adventist family. In particular, the programs of friendship and brotherhood in the church were his main attraction, and having friends who support and lead in prayer always helps him to face temptation.

A young man who was not yet learning but working for himself again had a comment to make. He sells cakes and cold drinks. He attended the 2nd and 3rd days, and he felt the need to repeat these trainings as often as possible. He said that he did not even have time to read the Bible. He spends a lot of time on Facebook, because that is his hobby. According to him, he takes as much as 3 hours a day on social media, especially Facebook. He says, "I have a Bible and a Sabbath school lesson guide, but I can't study it every day. I will try to change from now, and take time to talk to God every day."

The 4th youth is a university student. According to her, all the training was interesting. She said that she always comes to the seminar and it was never too late. She has a Bible, Sabbath School lesson guide and hymn for herself according to her, but she is unable to have personal meditation due to many academic requirements.

According to the principle of putting God first in life, she is determined by God's grace to apply it in her life. In terms of evangelization, she is very much involved, both in seminars and Gospel sharing programs. In the prayer meeting attendance, she said that she would make great efforts to be present at all times despite her studies.

At the end of the seminar and training, a campaign was launched and even called for those, who are not yet members, to join the ambassador's club. The Adventist Youth Society is part of a club that aims to nurture and uplift the spirituality of these teenagers.

The second part of evaluation is that, when all these programs were carried out, there was success because, for the first time, many young people attended all the programs. For example, when some of them did not come or came but late, they felt a loss. The message was successful and the young people understood the lesson we wanted to convey.

Two months after the implementation of these programs, things have changed in the lives of these young people. In the past, only 20% had the habit of praying 3 times a day, but after these programs, 53% tried to do it. The same is the case with reading the Bible every day, if it was 27% before; it has increased to 67%. About the tithe, if it was 14% before, after that it has already risen to 23%. About the evangelistic program, while only 49% participated before, now during the evangelistic campaign in April 2022, it has increased to 85%. In the use of social networks, there was only a small change. While 42% used to spend more than 3 hours a day before, it has dropped to 25% now. About the fornication, after the implementation of this program, many young people, especially university students regularized their situations. For example, from 2020 to 2022, 18 young couples appeared before the Civil Status Officer to legalize their situations. While observing these figures, it can

be said that the programs that were proposed to those young people had impacted their lives. Moreover, the situation of Adventist youth in Antsiranana will continue to improve.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Young people are the pillars and future of the church, because most church members are young. This study identified the possible causes of spiritual decline among young people as a result of globalization and shared information on the various cultural events that exist in the region. There are also spectacles, balls and various luxuries that attract the attentions of young people. Today, most churches are exhausted due to the apostasy in youths, especially in the Antsiranana region because each leader feels that the behavior of young people in the church today is deteriorating as a result of globalization. Social media, which has been found to be very popular, is one of the most debilitating spiritualities among young people. The study focused mainly on the so-called Generation Z, i.e., those born between 1995 and 2010. This generation is not so concerned with spiritual things. One author says that, the majority of Generation Z still believe in God but still less than half attend church of any kind every week.¹ So even though there is a lot of spiritual stimulation and activity going on, it seems that it is not very appealing to most young people.

Facebook is mainly used by most young people today, but what is noticeable on this social network in Madagascar is not political issues but it seems to lead people to serve sex. According to one young man, generation Z was brought up in a sex-

¹Jaquelle Crowe, "Meet Generation Z," accessed June 5, 2018, <https://www.thegospelcoalition.org/reviews/meet-generation-z/>.

filled environment that really ruined their innocence. They now face a world that is moving without hope, not to mention God, church, morality and faith.² To put it simple, one author says, Generation Z is “‘lost ’and ‘leaderless.’”³

Facing the reality, this study biblically demonstrates the importance of spirituality. It also shows the suggestion and recommendation to follow in order to maintain and uplift spirituality. There are a number of strategies offered through this study aimed at improving the spirituality of these young people.

Conclusion

This study seeks to help the readers to understand the biblical view of spirituality. The following can be concluded based on the study:

- 1) Some signs of spiritual maturity are diligence in devotion and meditation on a daily basis, diligence in studying the word of God, active participation in prayer meeting, faithfulness in tithe, active participation in church activities such as worship service and evangelistic campaign.
- 2) The main source of declination in the youth’s spirituality are the impact of globalization, culture and distraction out of social network. Moreover, it is their lack of spiritual education from the house, and lack of friendship within the church that caused apostasy mostly in the youths.
- 3) Practical suggestions to improve the youth spirituality are programing in the church revival and reformation, promote the prayer and fasting, mandated in scripture, promote stewardship, building atmosphere of friendship in the church and involvement in the church activities.

²Crowe, “Meet Generation Z.”

³Ibid.

Almost of all churches suffer spiritual declination among the young adults. Despite the program provided by church, most youths feel that they are not concerned. Consequently, the major part of their time during the worship is outside the church, in fact, they never come to worship. Even when they arrive, they do not wait till the end of service.

Recommendations

There is a special message for young people; Paul's counsel to think the things above not the earthly things (Col 3: 2), which should be thought of by young people every day. If they keep thinking about eternal life, they are trying to improve their relationship with God. If the young people heed to the advice in this study, they can improve their spirituality.

For parents, they should never neglect family worship. Family worship is the first school to train children in spiritual things as written in "Proverbs 22:6." Therefore, family worship is very important. Ellen G. White says, "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations."⁴

The church should take precedence over the care of its youth, especially as the officers are primarily responsible for this. Holmes suggests "if you preach to a congregation on a regular basis, your preaching should include the youth. Young people don't need to have an entirely different sermon from adults."⁵ Other part is major or young people, particularly the new born in Christ feel as guests in the church

⁴Ellen G. White, *Ministry of Healing*, Spirit of Prophecy Library 3 (Harrah, OK: Academy Enterprises, n.d.), 259.

⁵Holmes and Kilcher, *The Adventist Minister*, 82.

because of lack the friendship, and finally they leave the church completely. Strommen suggests in his landmark “Five cries of youth” that youth ministry should be searched two imperatives youth’s needs: *mutuality* and *mission*.⁶ Fortunately, the church finds the solution for programing revival and reformation to remedy this situation. The effort may be hard. Sutton says “great task is never completed if you give up at the last minute.”⁷ Therefore, for the Pastor and the church leader, never give up, make much effort.

⁶Merton P. Strommen, *Five Cries of Youth* (San Francisco, CA: Harper and Row, 1988), 158.

⁷Carolyn Sutton, *Staying Vertical* (Hagerstown, MD: Review and Herald, 2004), 114.

APPENDIX

TWO VOTE EXTRACTS FROM ADCOM - FMN OF 08 NOVEMBER 2019

19.98 VOTING OF RESEARCH PROJECTS FOR THE FOUR STUDENT PASTORS

VOTED, that the research project topics proposed by Pastors Alphonse Lovanomenjanahary RAMBININTSOANANDRASANA, student in Masters at UAZ were accepted:

“Strategy to improve the Spirituality of Antsiranana youth affected by Globalization”

19.99 VOTE CONCERNING THE SURVEY QUESTIONNAIRES FOR THE RESEARCH PROJECT

VOTED, that the survey questionnaires for the research projects established by Alphonse Lovanomenjanahary RAMBININTSOANANDRASANA, Masters students at UAZ, are feasible and he can start actions related to these points. Expenses related to this will be under the responsibility of the FMN.

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