

**WORSHIP EXPERIENCES OF PRIVATE UNIVERSITY UNDERGRADUATE
STUDENTS: A CASE STUDY OF PIONEER SEVENTH-DAY ADVENTIST
CHURCH, BABCOCK UNIVERSITY, ILISHAN-REMO, OGUN STATE,
NIGERIA.**

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ABSTRACT

University years mark a time of transition and self-exploration for teenagers and young adults. Their quality of life can be enhanced or diminished throughout the rest of their lives based on their university educational experience. Hence, everything to soothe and smoothen their experience is of importance. One such buffer is the undergraduate students' religious and spiritual connection during their studies. A major influencer is the students' worship experience. This paper examines the worship experience of undergraduate students in Pioneer Seventh-day Adventist Church, the major worship center in Babcock University, Nigeria. This study was designed to improve the worship programs, atmosphere and experience of the students so as to give them an enabling environment for personal and spiritual growth. A total number of 101 respondents were derived using a convenient sampling technique. This constitutes about fifty percent of the students in that worship center. The results are very revealing and representative of the general worship experiences of the students in this Christian Nigerian private university.

KEYWORDS: Worship; Worship experience; Liturgy; undergraduate students; private university; Millennial generation; Pioneer Seventh-day Adventist Church; Babcock University.

Introduction:

University education is a time of transition and with that comes many expectations and pressures for students to excel, and much self-exploration (Burke, Van Olphen, Eliason, Howell & Gonzalez, 2012). Through this transition, they are vigorously seeking and engaging in a spiritual quest for real meaning and purpose in life. Many of them find joy, strength, support, self-understanding, deeper personal values, guidance, and encouragement in their spirituality, worship experiences and spiritual beliefs and practices (Higher Education Research Institute HERI, 2003; Montgomery-Goodnough & Gallgher, 2007).

A study of undergraduate students showed a positive relationship between spiritual, religious and existential wellbeing, and quality of life (Kreitlow, 2015). As wellbeing and hope increase, regret decreases (Kreitlow, 2015). The World Health Organization (WHO) defines quality of life as “an individual’s perception of their

position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns” (WHO, 1997).

Spirituality and religiosity enhances meaning, purpose, hope, comfort, optimism, self-esteem, self-control, encouragement, sympathy, and relationships with others and a higher power (Moreira-Almeida, Neto & Koenig, 2006; Hodge & Horvath, 2011; Moss, 2011; Seinfeld, 2012). Religious university students report that church attendance helps to reduce stress, depression, anxiety, drug use, and eating disorders while increasing life satisfaction and academic success (Dolan, 2010).

Health, happiness, satisfaction, better relationships, and ability to overcome adverse circumstances are associated with regular attendance to religious services and religious devotion (Ellison 1991; Frankel & Hewitt, 1994; Ferriss, 2002; Chang, 2009). The consequent university education stress often impact students’ health and wellbeing. However, the students’ personal beliefs, faith, religiosity, spirituality, church attendance, and religious commitment have been found to act as a buffer and coping mechanism to the stress of university education (Ellison, 1991; Zaleski et al., 1998; Krageloh, Chai, Shepherd, & Billington, 2010).

Furthermore, religiosity and spirituality produce psychosocial health outcomes by decreasing the rates of crime and delinquency (Baier & Wright, 2001); substance and alcohol abuse (Moreira-Almeida, Neto & Koenig, 2006); while increasing higher grade point averages and standardized test scores (Jeynes, 2002), more satisfying committed and longer marriages (Mahoney, Pargament, Tarakeshwar & Swank, 2001), and increased longevity (Powell, Shahabi, & Thoresen, 2003). Another study associated weekly religious attendance with an increase of two to three (2-3) years of life

expectancy, which is comparable to the increase of three to five (3-5) years of life expectancy associated with regular physical activity (Hall, 2006).

More and more parents, guardians, and students are seeking holistic education that develops social, civic, political, moral, and ethical responsibility, a true sense of self, personal values, character, spirituality, and the practice of faith and religion (Collins, Hurst, & Jacobsen, 1987; Laurence, 1999; Braskamp, Trautvetter & Ward, 2006). The university years are critical in the holistic development of self-identity and spirituality of these young minds (Fowler, 1995; Parks, 2000). Without spirituality student development would remain incomplete (Braskamp, Trautvetter, & Ward, 2006; Chickering, Dalton, & Stamm, 2005). Hence, spirituality is greatly encouraged in young adults on “post-secular” campuses (Jacobsen & Jacobsen, 2008; Sommerville, 2006).

Faith-based institutions universities are better equipped than public institutions in providing such simultaneous development of the mental, spiritual, moral and physical development of students. Religious behaviors may be practiced individually and/or within group contexts in organized religion. These include worship services, prayers, and the study of religious texts (Cohen, Thomas & Williamson, 2008; Ellison, Musick, & Henderson, 2008; Kriegelstein, 2006). Christian commitment of undergraduate students while in school positively influences their Christian worldview and character, commitment to Church mission and personal spirituality (Hill, et al, 2000; Rasi, 2001; Stokes & Regnerus, 2009).

The major vehicle for students’ spiritual connection is worship. Worship services have significant effects on the faith development of university students (Garber, 1996; Ma, 2000; Beers, 2003; Lynn, Cobum, & Winegeart, 2003). This paper will consider the

worship experiences of private University undergraduate students using Babcock University, Ilishan-Remo, Ogun State, Nigeria as a case study. Of the twenty (20) worship centers in this flagship institution of higher learning in Nigeria, the “mother” church was chosen: Pioneer Seventh-day Adventist Church.

Worship, Liturgy, and Worship Experiences:

“Worship is universal, and is a part of the very expressive nature of humankind” (Michael, 2000, p. 11). God created human beings for the sole purpose of worshipping Him. Worship is the result of human beings acknowledging the greatness of Yahweh. We worship God in praise, adoration, thanksgiving, singing, and prayers both individually (Psa 22:22) and corporately (Psa 146:1). “Human existence and praising the true God are closely related (Ps 119:175) . . . The fullest richness of human life produces continual praise (Ps 84:4 [Heb 5])” (Coppes, 1980, p. 1:218). Worship must not be devoid of intellectual content and appropriate joyful expression.

Worship is the personal and communal affirmation of the holiness of God. It helps to build a community of believers, as everyone should be a participant not an on-looker. Worship experiences may be diverse but it should encourage and result in service, servanthood, missions, and discipleship. Authentic worship is about knowing God and making Him known. Through worship, God touches our hearts, opens our minds and ultimately changes our lives so that we leave the worship experience to share Him and His story with friends, neighbors, and ultimately the world. Worship enhances spiritual formation, enrichment, and growth. It is a faith journey of obedience to God’s will.

“Worship is the place where the presence of God is felt and experienced” (Jeremiah, 1995, p. 22) and where we experience the “awe, delight, truthfulness and hope

of God” (Salies, 1996, p. 14). “It is in the process of being worshiped that God communicates His presence to men . . .” (Lewis, 1958, p. 93). Worship ushers in the presence of God (Michael, 2000, p. 19). “Worship is the process of discerning and acknowledging the presence of the creator through the Spirit while responding to the call and living-out the journey” (Hayes, 2008, p. 92).

The Oxford Dictionary defines “worship” as “the feeling or expression of reverence and adoration for a deity.” Webster defines it as “reverence offered a divine being or supernatural power” (Webster, 1988, p. 1361). There is a major distinction between “worship” and “liturgy” that is something referred to as “worship styles.” *The Oxford Dictionary* defines “liturgy” is “a form or formulary according to which public religious worship, especially Christian worship, is conducted.” These definitions reveal that “worship” is an internal state of human consciousness, and internal inner human experience while “liturgy” designates objective forms and rituals, external to the believers and used in their worship ceremonies (Canale, 2009). Worship must be based entirely on scripture even when it is influenced by culture. Liturgy may be adaptable to culture and situation but constantly guided by biblical principles.

Worship is not about self-expression and humans are not at liberty to do anything in the name of worship and expect such to the acceptable before God (Canale, 2009). Worship requires that we crucify self just like Moses was required to take off his sandals from his feet in the presence of a holy God (Exod 3:5). Self is an unfortunate impediment to worship (Michael, 2000, p. 24). Furthermore, “we have gotten confused about who’s doing what in worship: we think of worshipers as an audience; pastors as

entertainers; and God as prompter, [when] In fact worshipers are performers; pastors are prompters; and God is the audience” (McCullough, 1995, p. 113).

Worship leaders should not base worship services on popular culture, personal enjoyment, entertainment, oratory, or creating a mood, but on Christ, Scriptures, and truth (Anderson, 2012). “Worship is meant to integrate faith and life. The more of our lives we bring into worship, and the more our faith spreads into all areas of our lives, then the more vital our worship becomes” (Gilbert et al, 2007, p. 13).

The young generation of today is not moved by old religious ideals and traditions, fancy sermons, elaborate programs, and even well built churches that contented people in the past. Youth and young adults want God: “the real thing,” and not an imitation (Barna, 1995, p. 17-21). Young people of today are not moved by creeds but rather “the Christ of the creeds” and “worship is the key to their quest” (Carrol, 1984, p. 11). They want to experience God at the deeper level.

Nonetheless, the ambiance of the worship location communicates something. Hence, the visual and nonverbal aspects of worship services must not be ignored. Everything during a worship service communicates something that either enhances the worship experience or detracts from it. Worship planners and organizers must be intentional and creative.

We must forced ourselves to design, evaluate, and study our worship services together as a true spiritual worship community (Hayes, 2008). While being fun, inspirational, and sometimes difficult, this co-created process forces us to “talk about what matters to us, learn about each other, and learn more about why we do the things that we do” (McFee, 2002, p. 7).

We need to allow the youths and students plan the worship services for all of us sometimes, in spite of the potential for failure, embarrassment, and possible liturgical blunders. The church and school is a liturgical training ground and place of spiritual formation. This brings more creativity, joint ownership, shared team leadership, flexibility, welcoming spiritual community, and counterbalance the anti-chapel attitude while minimizing top-down, micro-managed leadership (Hayes, 2008).

Worship services provide opportunities for children, youth, adults, and seniors to interact and serve together. Rather than lament the resultant stress or discomfort or disputes or criticisms by focusing on the greater goal of unity of the body of Christ (Eph 2). This would enrich each worshipper and transmit the faith across generational boundaries (Crawford, 2007).

Mabe (2005) suggests that parenting styles relate to one's interpretation of the Bible and worship style. The authoritarian and authoritative parenting styles result in a more literal biblical interpretation and structured worship style than the permissive parenting style. "The way that one reads the Bible and the way that one chooses to worship appear to be shaped, in part, by the relational and disciplinary philosophies of one's parents" (p. 61-62). Mabe (2005) further opines that women seem to gravitate towards a less structured worship style than men.

Millennial Generation

Majority of the undergraduate students are teenagers and twenty-somethings and they belong to the age group now described as the "Millennial Generation" or "Generation Y," or simply, "Millennials." This generally refers to the generation of people born between the early 1980s and the early 2000s. This group of people

immediately comes after the Generation X, which are those born between the early 1960s and 1980 (Elam, Stratton, & Gibson, 2007; Rickes, 2009).

Millennials are variedly described as questioning authority, using technology to bypass the chain of command, unwilling to wait their turn, deficient in maintaining customs and courtesies, overscheduled, overconfident, requiring excess affirmation, impatient, wanting immediate solutions, demanding, having short attention span, low tolerance for boredom, exhibiting teamwork, teambuilding, flexibility, being more open-minded, receptive to new ideas and ways of living, demanding equal rights for minorities, self-expressive, liberal, and upbeat. They show more emphasis on self more than the previous generations, which makes some to call them the “Generation Me.” They show emphasis on entrepreneurship, with more of them already owning businesses of their own and seeking more balance between work with life (Bonner, Marbley, & Howard-Hamilton, 2011; Bland, Melton, Welle & Bigham, 2012; Jackson & Chapman, 2012).

The Millennials were raised during the Internet and world-wide web boom, enjoying the impact of technology in all aspects of their lives from healthcare, transportation, to communication. Hence, they are generally technologically savvy from their childhood, college career, and into the workplace; multitasking and utilizing multiple technological devices simultaneously, like never before. This is normal for them. Most of them are on at least one social network (Lyons, 2007; Chelliah & Clarke, 2011; Childs, Gingrich, & Piller, 2011; Crawford, 2012; Barna, 2009, 2012). It is therefore paramount for technology to play a large role in education process of Millennials, using multimedia modes and some entertainment (Kirkwood & Price, 2005). Their over-dependence on technology may negatively impact their soft skills, that is, their written

and oral ability, critical thinking and problem solving skills, and building and sustaining relationships with others (Hershatter & Epstein, 2010; Hartman & McCambridge, 2011; Sahni, 2011).

This postmodern era is characterized by a yearning for community in reaction to modern individualism. Church should not be a spectator gathering, but relational, experiential, engaging, multi-dimensional, multisensory, and participatory for all worshippers. People are more visual rather than verbal. Hence the need for multisensory worship that involves seeing, hearing, tasting, smelling, touching, and experiencing with singing, silence, preaching, art, and other spectrum of expression that encourage participation in worship through all our senses (Kimball, 2004; Johnson, 2008).

Jones (2015) found that millennial generation attend church much less than Generation X. However, both groups prefer worship services that are blended in nature and include visual aids, contemporary music, ambiance, and different styles of preaching. Jones (2015) suggests that all demographics should worship together more often, creating intergenerational worship moments for their churches when the entire membership “can be together, worship together, laugh together, and experience God together” (p. 63).

Millennials are interested in open worship services with a real participatory narrative story where the churches and church leaders that are loving, accepting, forgiving, authentic, transparent, and God centered, rather than performance driven (Jones, 2015). Many youths and young adults do not feel safe to express their beliefs regarding real problems they are facing within the organized churches. They are looking for more authentic and non-hypocritical leaders with practical, demonstrable and actionable faith (Kinnaman, 2011). They long for a church environment where they are

not judged when they express their legitimate doubts (Tyson, 2013).

Babcock University:

There has been much hunger for the establishment of privately owned and operated University in Nigeria (Oladapo, 1988; Nwamuo 2000; Thaver 2003; and Obasi, 2008). Christian missions were responsible for the establishment of many faith-based institutions over the century of Nigeria amalgamation. One such was the Adventist College of West-Africa established in 1959 and changed name to Adventist Seminary of West-Africa before becoming the now-acclaimed Babcock University (BU) when the Federal Government of Nigeria gave its charter in April 1999. As one of the first three Federal government-approved private universities and owned and operated by the Seventh-day Adventist Church (SDA), it was the first to take off. As at today, there are sixty-one (61) Nigerian licensed private universities and most of them are faith-based.

The Pioneer SDA Church of Babcock University is as old as the institution itself. From its inception, it has served the worship needs and requirements of students, staff and faculty. From the foundation students of the institution, seven (7) in number, to its current teeming population of roughly ten thousand students, Pioneer Church continues to be the leading church on campus. As the “mother church” on campus, Pioneer Church has given birth to twenty (20) other churches and worship centers all over the BU campus. Its holding capacity is six hundred (600) worshippers, comprising of two hundred (200) undergraduate students, while the others consist of families of BU workers and people from the community. This makes Pioneer Church multifaceted, catering for the diverse worship needs of students, children, youths, young adults, educated, non-educated, retired, and guests all at the same time.

Research Method, Analysis and Findings:

This study reevaluates data from a survey carried out in 2014-2015 session, precisely, March 2015, among Babcock University undergraduate students attending Pioneer SDA Church on the university campus. The survey assessed their worship experiences since they have been allocated to this particular worship center. From a total of 250 questionnaire administered to all undergraduate students worshipping in Pioneer, 101 were filled and returned correctly, representing 40.4% of the total sample. The data was subjected to statistical analysis using SPSS, simple percentage, and such like.

From the survey results, only 20% of the respondents claim to be members of the Seventh-day Adventist Church, 67% belong to other Christian denominations while 3% are Muslims. 85.2% of the respondents at worship services in Pioneer SDA Church on Sabbath mornings while a slightly higher number (89.1%) attend Wednesday, Friday, and Saturday evening services regularly. This is a high percentage of attendance among BU students. However, only 41% of them agree or strongly agree that they actively participate in these worship services. This is less than desirable.

Table 1: Worship services are well organized and delivered.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	3	3.0	3.0	3.0
Disagree	7	6.9	6.9	9.9
Slightly Agree	44	43.6	43.6	53.5
Agree	38	37.6	37.6	91.1
Strongly Agree	9	8.9	8.9	100.0
Total	101	100.0	100.0	

Table 1 above, shows us that the largest number of the respondents slightly agree (43.6%) that worship services are well organized and delivered. If we add the 9.9% of the respondents who disagree or strongly disagree to this number, one may adjudge that 53.5%, a slight majority, are not enjoying a very well organized and well-delivered worship experience.

Table 2 Music at church worship services is appropriate and well delivered

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	11	10.9	10.9	10.9
Disagree	20	19.8	19.8	30.7
Slightly Agree	34	33.7	33.7	64.4
Agree	22	21.8	21.8	86.1
Strongly Agree	14	13.9	13.9	100.0
Total	101	100.0	100.0	

Table 2 above shows us the result that the largest number of the 101 respondents slightly agree 34 (33.7%) that music at church worship services is appropriate and well delivered. Adding this group to those who strongly disagree (11 = 10.9%) and disagree (20 = 19.8%), we may surmise that a considerable majority of the students (65 = 64.4%) do not seriously enjoy music at Pioneer Church.

Table 3: The facilities and equipment in the church are adequate and functional

	Frequency	Percent	Valid Percent	Cumulative Percent
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Strongly Disagree	3	3.0	3.0	3.0
Disagree	6	5.9	5.9	8.9
Slightly Agree	32	31.7	31.7	40.6
Agree	36	35.6	35.6	76.2
Strongly Agree	24	23.8	23.8	100.0
Total	101	100.0	100.0	

Table 3 above shows us that only a small number of the respondents (9 = 8.9%) disagree or strongly disagree that the facilities and equipment in the church are adequate and functional. The church leadership has recently made equipment improvements.

Table 4: The ICT unit is very efficient and enhances worship experience

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	6	5.9	5.9	5.9
Disagree	8	7.9	7.9	13.9
Slightly Agree	25	24.8	24.8	38.6
Agree	38	37.6	37.6	76.2
Strongly Agree	24	23.8	23.8	100.0
Total	101	100.0	100.0	

Table 4 above shows us that only a small number out of the 101 respondents (14 = 13.8%) disagree or strongly disagree that the ICT unit is very efficient and enhances worship experience in Pioneer.

Table 5: The Sabbath school period is very interesting and educative

	Frequency	Percent	Valid Percent	Cumulative Percent
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Strongly Disagree	15	14.9	14.9	14.9
Disagree	12	11.9	11.9	26.7
Slightly Agree	37	36.6	36.6	63.4
Agree	22	21.8	21.8	85.1
Strongly Agree	15	14.9	14.9	100.0
Total	101	100.0	100.0	

Table 5 above shows us that the largest responses are from those who slightly agree 37 (36.6%) that the Sabbath school period is very interesting and educative. Comparatively, only 36.7% agree or strongly agree that Sabbath School period is very interesting and educative. This result is not good enough. The church should reach majority of the student worshipers during the Sabbath School better.

Table 6: The church presents a wide range of variety of programs relevant to my spiritual needs.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	12	11.9	11.9	11.9
Disagree	19	18.8	18.8	30.7
Slightly Agree	36	35.6	35.6	66.3
Agree	21	20.8	20.8	87.1
Strongly Agree	13	12.9	12.9	100.0
Total	101	100.0	100.0	

Table 6 above indicates that 30.7% of the respondents do not feel that Pioneer Church presents a wide range of variety of programs relevant to their spiritual needs. This amounts to almost one-third of the respondents. This is not acceptable!

Table 7: I have learnt a lot of things at pioneer church that will help me face life outside Babcock

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	7	6.9	6.9	6.9
Disagree	13	12.9	12.9	19.8
Slightly Agree	40	39.6	39.6	59.4
Agree	24	23.8	23.8	83.2
Strongly Agree	17	16.8	16.8	100.0
Total	101	100.0	100.0	

Table 7 above shows that majority (81 = 80.2) of the respondents slightly agree to strongly agree that they have learnt a lot of things at Pioneer church that will help them face life outside Babcock. This seems to contradict the results of Table 6 above.

Table 8: The pastors are efficient in handling the church and inspire me to come and participate in worship

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	8	7.9	7.9	7.9
Disagree	20	19.8	19.8	27.7
Slightly Agree	39	38.6	38.6	66.3
Agree	24	23.8	23.8	90.1
Strongly Agree	10	9.9	9.9	100.0
Total	101	100.0	100.0	

Table 8 above shows that the largest number of the respondents (39 = 38.6%) only slightly agree that the pastors are efficient in handling the church and inspire them to come and participate in worship. In all, 29.7% disagree or strongly disagree with this view of Pioneer Church pastors. This does not reflect well of the pastoral team of this congregation.

Table 9: The sermons preached at pioneer church address my personal needs as a youth

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	11	10.9	10.9	10.9
Disagree	18	17.8	17.8	28.7
Slightly Agree	37	36.6	36.6	65.3
Agree	25	24.8	24.8	90.1
Strongly Agree	10	9.9	9.9	100.0
Total	101	100.0	100.0	

Table 9 above shows us that majority (71.3%) out of the 101 respondents slightly agree to strongly agree that the sermons preached at pioneer church address their personal needs as a youth. This gives a more positive indication of pastoral care in Pioneer Church than Table 8 above.

Table 10: The pastors are available and willing to talk, pray and counsel with those who are in spiritual need

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	6	5.9	5.9	5.9
Disagree	7	6.9	6.9	12.9
Slightly Agree	41	40.6	40.6	53.5
Agree	34	33.7	33.7	87.1
Strongly Agree	13	12.9	12.9	100.0
Total	101	100.0	100.0	

Table 10 above shows us that majority (88 = 87.2%) of the respondents slightly agree to strongly agree that Pioneer Church pastors are available and willing to talk, pray and counsel with those who are in spiritual need.

Table 11: I support the church financially by returning faithful tithe and giving freewill offerings regularly

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	7	6.9	6.9	6.9
Disagree	22	21.8	21.8	28.7
Slightly Agree	37	36.6	36.6	65.3
Agree	28	27.7	27.7	93.1
Strongly Agree	7	6.9	6.9	100.0
Total	101	100.0	100.0	

Table 11 above shows that 28.7% of the respondents do not support the church financially by returning faithful tithe and giving freewill offerings regularly. This is not satisfactory. Faithful giving is an important indication of spiritual growth of a Christian.

Table 12: The worship atmosphere is very noisy, irreverent and distracting

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	51	50.5	50.5	50.5
Disagree	31	30.7	30.7	81.2
Slightly Agree	10	9.9	9.9	91.1
Agree	4	4.0	4.0	95.0
Strongly Agree	5	5.0	5.0	100.0
Total	101	100.0	100.0	

Table 12 above shows that an overwhelming majority (91%) considers the Pioneer Church worship atmosphere as conducive and reverent.

Conclusion And Recommendations

Worship experiences of adolescents and young adult undergraduate university students are critical to their wellbeing and preparation for success in life. Worship not only connects them to God, it connects them to people, and acts as coping mechanism for

stressors of life. Hence, the private universities should always be intentional in planning worship experiences for their students. This document has demonstrated the importance of this in literature and through the analysis of the survey done on the undergraduate students of Pioneer Seventh-day Adventist Church in Babcock University.

It is paramount to make some suggestions that would enhance the efforts of this particular local church's worship experiences and by extension those of the rest of BU's worship centers and other institutions.

1. Each church should have a students' worship committee that would harvest suggestions and ideas from students for enhancing their worship experiences and planning worship services. This committee should meet regularly. Youth and children must be consciously and intentionally integrated and incorporated into worship leadership as equal partners in the worship of God. Their unique gifts and abilities must not be segregated or ignored. They must not just be physically present, but heard and welcomed within the worship of God (Craig-Wild, 2002).
2. We should focus on connecting and cultivating relationships between youth and adults within the church. We must continue to learn from one another. Mentoring must be planned intentionally and ongoing.
3. Young people enjoy occasional worship experiences outside the confines of the church walls. These should be take place in serene environments around nature.
4. More spiritual social programs should be planned to encourage interactions and feedbacks.
5. More community services should be carried out. The more young people help others, the more they connect with God and common humanness.

6. Pioneer SDA Church should make their worship services always well organized and delivered. The Sabbath School services should be more interactive and creative.
7. The pastoral team should become more efficient and inspiring. Campus pastors and other campus ministry professionals should be recognized as community builders who must use worship to get students to connect with one another and with their Creator (Durgan, 2004).
8. The young people desire more vibrant music including praise songs, not just hymns. Music preference has created wide generation gap and frequent conflicts between youths and older adults, between parents and teenagers in worship settings (Wuthnow, 2007).
9. There should be more use of ICT for illustrations in worship and social media to minister to students. Youths respond better to visuals of sights and sounds. The sound system and audio-visual systems must be continuously updated. Sales of CDs and DVDs of sermons and programs should be better promoted so that worshippers can share their worship experiences with others and relive them.
10. More creative ministries are needed to communicate the everlasting gospel in contemporary packaging. This should include more use of drama, skits, movieangelism, film shows, concerts, talent shows, and motivational talk shows on interesting topics that concern youth issues. Sermons should target the youth because they are usually the majority in the Pioneer SDA church worship services especially during the school session. Relationships issues should be on top programing priority. We must ensure we present a wide range of programs which

- meet worshippers' needs. Many people claim to have abandoned church attendance because their needs were never addressed (Duin, 2013).
11. Better time management is needed so that Sabbath morning services are not dragged on unnecessarily.
 12. Prophecy seminars, Daniel, and Revelation Seminars would be remarkably educative for the teeming thousands of inquiring young worshippers.
 13. Students in Pioneer Church need to be involved in decorating the Sanctuary and enhancing its ambiance and visuals. The place of worship would be more conducive if the pews were padded and cushioned.
 14. The Church should show more interest in the academic performances of her students worshippers. Better reading and memory-enhancing habits should be taught. The instructor-student relationship should be carry on to the Church.
 15. New students orientation should be more intentional even in the Church setting.
 16. Doubt is fairly pervasive in young people. While doubt in and of itself, is not necessarily bad, unexpressed or unexplored doubt is toxic. We must give youths and young adults the opportunity to express or explore their doubts in a safe environment so that their faith would grow stronger and more matured. We should intentionally raise tough questions and listen non-judgmentally to these youths. We thus demonstrate that our God is bigger than the toughest questions that bother us.
 17. We need to reach a compromise on students' use of electronic gadgets during worship, especially telephones and ipads. While it is true that some disinterested students play games on them during worship, there is a good number who prefer

to read their Bibles and sing their hymns from them. Phones have become an integral part of their lives and educational process such that it becomes strange to dumb them when receiving religious and spiritual education.

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