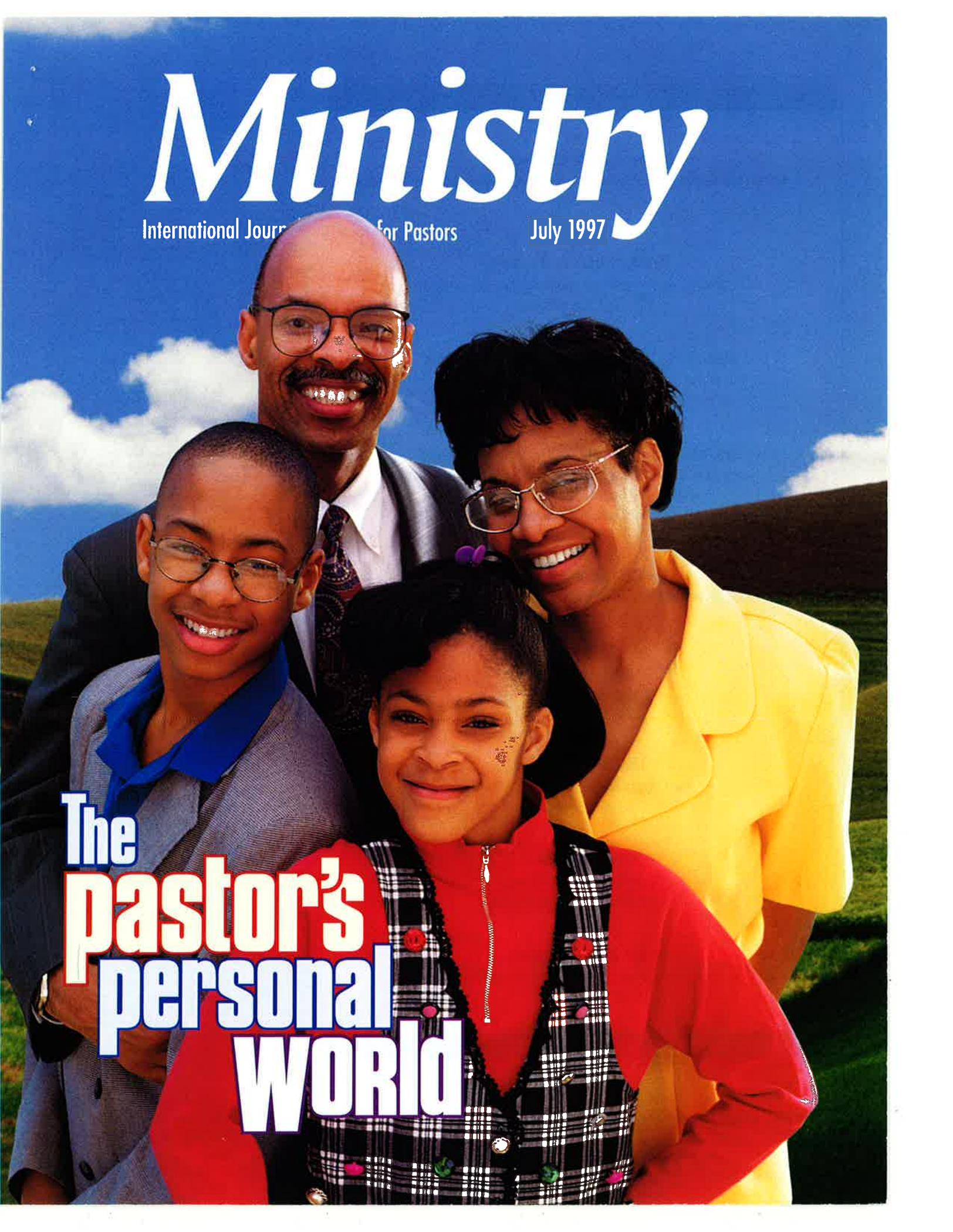


# Ministry

International Journal for Pastors

July 1997



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personal  
WORLD

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## November 1996 issue

My compliments on the November issue. The cover is gutsy, to say the least, and immediately attention-grabbing. John Cress's article is very tastefully done and is a high call for compassion, long overdue.

James Cress's article capped off the outstanding issue.—Bruce Campbell Moyer, Berrien Springs, Michigan.

## A practical theology of ordination

I appreciated Keith Burton's attempt to solve the widespread confusion over ordination (November 1996). Although I do not think that his distinction between elders and bishops is sustainable, his observation is correct that the current model of leadership in the Adventist Church is not biblical.

During the lives of the SDA pioneers and Ellen G. White, our church followed the biblical pattern, assigning the leadership of local churches to ordained elders. The local elders had the final authority in directing local affairs. In the 1930s a gradual change took place when the concept of a church board developed, which included other individuals besides elders. Today's church board has significantly decreased the authority of elders.

Officially the board of elders now has only an advisory function. The final authority for the local church is in the hands of the church board. The vote of the interest coordinator or the communication secretary has as much weight as the vote of an ordained elder. Because the Adventist Church claims to follow the Bible and the Bible only in matters of faith and practice, it should seriously consider reinstating the leadership model of the New Testament church, a model which the Spirit of Prophecy fully endorses. Its implementation would mean that all actions voted by the local church board would be passed on to the board of elders for final approval.—P. Gerard Damsteegt, Andrews University, Berrien Springs, Michigan.

## Relevant biblical preaching

Derek Morris's interview with John Stott in the January 1997 issue of *Ministry* is one I enjoyed reading. The article gave many helpful suggestions for me, a junior theology major at Southern Adventist University. Stott seems to have been so successful with them as a real resource! I hope to be able to start my own resource group at the church as early as this summer. I also want to apply the techniques for developing the preaching calendar as he suggests. It was a very useful resource to have all this information tucked into this concise format. Thanks.—Christopher Beason, Apison, Tennessee.

## Appreciation

● Yesterday I received a copy of the latest *Ministry* magazine (January 1997). While I haven't finished reading the entire issue, I do want to send a word of appreciation for the work you have done to provide such an attractive and valuable publication. And I feel that comment applies to all issues in general, not just this one.—Lowell C. Cooper, General Conference Secretariat, Silver Spring, Maryland.

● Today in ADCOM Jim Cress gave a presentation about the January 1997 issue and we all got a copy of *Ministry*. The cover is wonderful and the contents look interesting as well. You have done an excellent job! I know it represents a lot of hard work. I'm glad to see you are addressing some of the less-often talked about issues facing ministers and their families, those that deal with problems, emotional issues, and difficulties in relationships. I am referring to the new series, "Pastoral Pressure Points." I think it is very encouraging to see that we are facing honestly the pressures of being a pastor. Thank you for your hard work.—Dorothy Eaton Watts, Director of Women's Ministries, General Conference, Silver Spring, Maryland.

## Toward a more Christ-centered expression of our faith

In his admirable systemization of SDA doctrine (March 1997), Norman Gulley seems to stumble over one small detail. Gulley seeks for a logical and chronological delineation of gospel teachings that exalts the truth of Christ and Him crucified over all other Christian doctrine. In this quest he proposes that our cosmic worldview be the first statement of any organized exposition of SDA doctrine.

It is from the Bible that we learn of the centrality of the cross, and it is the Bible that shapes our cosmic worldview. Can the transcendence of Christ, or the validity of the "great controversy" concept ever be established before we own that the Bible is God's unique word to humanity? I think not. We know these by revelation, not by intuition.

It must be for this reason that the doctrine of the Bible as God's self-revelation to humanity has held first place in our articulation of gospel truth. Which, if not chronological, is certainly logical.—Lael Caesar, professor of religion, Andrews University, Berrien Springs, Michigan.

● For some considerable time now you have been sending me bimonthly copies of *Ministry*, which I have enjoyed reading. You have succeeded in producing a magazine that is consistently solid in content and yet at the same time very readable.

I was particularly interested to read the article by Norman Gulley in the March edition. I guess I must be numbered among those Christians who have continuing reservations about Seventh-day Adventists, though I do not regard your denomination as cultic. Dr. Gulley's article was encouraging and his proposed arrangement of your 27 beliefs helpful. His rejection of legalism was also reassuring, and it would be interesting to know whether his views are representative.—Reverend David Cartledge, Milngavie, Glasgow, Scotland. ■

## Free Subscription

If you're receiving *Ministry* bimonthly and haven't paid for a subscription, it's not a mistake. Since 1928 *Ministry* has been published for Seventh-day Adventist ministers. We believe, however, that the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share our aspirations and faith in a way that will provide inspiration and help to you as clergy. We hope you will accept this journal as our outstretched hand to you. Look over our shoulder, take what you want and find helpful, and discard what you can't use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead and addressed to the editorial office.



**T**here is Jacob, alone, crying out in his storm of anguish, "O God of my father Abraham . . . I am unworthy of all the kindness . . . you

have shown your servant. . . . Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children" (Gen. 32:9-11, NIV). Jacob then prepares lavish gifts to placate Esau, who long before had vowed to kill him for fraudulently taking his birthright. Jacob sends his family and possessions ahead and, apparently unable to sleep, walks alone into the night near the Jabbok River, perhaps to pray again and to sort through the fragments of his life.

Then in the darkness of Jacob's despair a mysterious, terrifying stranger suddenly comes out of the night. Jacob, probably thinking it is Esau, sees no option but to throw himself at his "enemy," and they wrestle on and on through the night. Then as dawn begins to blossom into the disclosing light of day, the opponent touches Jacob's thigh so that it is painfully wrenched, and he seems to try to break free from Jacob, saying, "Let me go, for it is daybreak" (verse 26, NIV). With the exhaustion of the struggle and the excruciating pain in his leg, Jacob must have wanted to do just that. But he would not let go.

Somehow, a staggering realization begins unfolding: that this is not, as every commonsense evidence seems to indicate, just a mortal man with whom he has been wrestling, and this is not simply a horrible human experience through which he agonizes. Much more is present here. God, in His ever-surprising way, is attending Jacob's anguish. He has come deep within this man's conflict with His sovereign skill in such a way as not only to defeat the evil that has precipitated this awful night but to take the evil itself and use its essential parts to transform Jacob's suffering into the blessing he has always craved so passionately.

## The ministry of personal anguish

W I L L E V A

It is God's sovereign use of Jacob's paralyzing fear and God placing Himself creatively at the very center of Jacob's trial that brings to reality the greatest blessing of Jacob's life. Thus God's greatest favors come from the heart of Jacob's worst trouble. Indeed, the blessing would not have come to him without the dark night of fear, apparent doom, and exhausting battle. From the stuff of the devil's worst God fashions the very best.

In Western Christian cultures especially, evil is seen as evil and good as good. Except for an awareness of a kind of constant clashing between them, there seems to be a limited insight into how they in fact relate. Satan has his domain and God His kingdom. Everything negative comes from Satan, while all described as good comes from God. The story of Jabbok presents itself in puzzling conflict with this thinking. At Jabbok, and in the seminal event of the cross, good and evil are definitely distinct from one another and they certainly meet in combat, but good relates to evil in a much more dynamic way than simply in a kind of all-out opposition that ends predictably in the immediately observable victory of good over evil. To Jacob at Jabbok, God seems to be very much a part of the trouble.

This is not only true at Jabbok. At Golgotha all that is evil and all that is good gathers in a certain cloud of obliqueness. Thus if the child of God asks the question "What is the *worst* thing that ever happened in our history?" the answer would have to be "The crucifixion of Jesus Christ." And if we ask the question "What is the *best* thing that ever happened?" it would have to be said, "The very same event."

As it was at Jabbok and Golgotha, so it

is also, I believe, in every moment of the life of the child of God. Evil and good are ever present to mingle in the overall life of each of God's people. Yet in God's hand good has such a potent creative power that it actually exploits evil, using it as the raw material out of which to create the best that can be.

It is most truly, as John expresses it, "The light shines in the darkness, and the darkness has not overcome it" (John 1:5, RSV). John is saying that not only does the darkness not overcome the light, but the darkness yields to the light because it is in the heart of the darkness that the sovereign, opportunistic Light seizes the moment to shine most brightly: "The light shines in the darkness."

This theology has an authoritative way of transfiguring how a believer views the evil of life, its trials, cruelty, injustice, sickness, sorrow, and even its sin. And in the hands of Christ nailed to the wooden bars, death, the ultimate evil, and even the fear of death are taken up and used by God to perfect us. In Christ God used death as a weapon to defeat the author of death and thus to defeat death itself (Heb. 2:14, 15) and bring in everlasting righteousness.

As we face our mortality we are reduced to our most elemental state. There all we have trusted and found meaningful is largely diminished into a kind of nothingness. Facing death, we are stripped and confronted by our greatest fear, emptiness and destitution, with God alone presiding. Yet here God appears to us as a disquieting, disguised presence. It is the helplessness that comes with death that exposes us most completely to the greatest realities. Ironically, we can be confronted by these realities only in the anguish of our final, darkest moments. Exploiting the death that faces us, the sovereign God holds out to us that which we have always needed and most truly wanted, His full blessing. In this way, facing death, we arrive at the maturest and most meaningful point of life, looking without the distracting clutter of false security, into the face of God. The fear and the pain accentuate our consciousness, and in God's skillful timing it all arrives with the dawn's light, so we may see just

*Continued on page 29*

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# DRUGS: OUR 20-YEAR JOURNEY

**O**ur 20-year journey with drugs is a continuing part of our lives. The nightmare is not so old that we can forget the pain. It is always close by, especially when we reach out to others as bewildered and frightened as we have been.

*Amos Slater \**

Seminary taught me how to minister. Experience led to departmental and other leadership opportunities. But nothing prepared us for our unexpected ordeal with drugs and the tremendous pain it would bring to our lives. When the editor of *Ministry* asked me to share my experience of dealing with a druggie child, I felt motivated to say yes. I would like to tell my peers, my fellow pastors, and other Christian parents what my ordeal has been like, and how my family is doing today. While my family embraces the opportunity to share our story, we recognize that in doing so, we might appear to be airing our dirty laundry. I will try to avoid doing that.

#### Trying to be the perfect family

We were trying to be the perfect Christian family. Our fourth-generation-SDA kids would have every opportunity we had, and then some: Pathfinders, summer camp, VBS, and church school. Our credo was work hard and pray hard and everything will be fine—academy, college, and careers would follow. Young Amy, after all, was the brightest and most promising child ever. But Jane was more challenging to raise. We thought that by trying harder everything would be fine.

We didn't realize the changes that slowly but steadily led us into new patterns of behavior. Conflicts began at home, then at school, and finally with the law. We didn't trust Jane's friends. There were lies and outbursts of anger. Some of the most embarrassing times took place in front of my colleagues. We attempted counseling, and it just didn't work. Eventually there weren't any schools left to get kicked out of. We'd get advice from well-meaning friends and criticism from others. It was a time of total frustration for me and for my wife, Mavis.

The pressure of not having an instant solution for our problem was overwhelming. Mavis and I would argue about how to discipline our daughter. I found myself escaping the stress at home by becoming a workaholic. I probably accepted more preaching invitations than I wanted to because it got me out of the house.

I don't believe that the tension between Mavis and me would have led to divorce. But my marriage was never more strained than before my family entered treatment. Not only do the druggie children inflict an inward wounding of themselves; the pain is keenly felt by anyone who cares for them. The same painful inclusiveness carries over the mo-

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A M O S S L A T E R

ment a family enters drug treatment. It is true also, however, that when the whole family participates in getting help, the rewards for making progress are felt by everyone.

When we visited the homes of our friends, Jane acted like the perfect child. It was difficult for people to believe that we had any kind of problem going on in our family. We weren't sure what to do with our problem child. In our search to find solutions, we began to change the way we did our parenting. Mavis and I thought that if we could just *try harder*, things would be better. Instead of becoming the super parents that we thought we could be, we ended up becoming super "overenablers" for our daughter. We made excuses for her odd behavior. We thought that her teachers just didn't understand her. We said to ourselves *This is her rebellion phase or She'll grow out of it*. Even when we had evidence of drug use we would say *It must be something else*.

#### Attempts to fix the problem

I became jealous of our friends who had normal children who were well behaved. Thus I soon became so preoccupied with fixing Jane's drug problem that I didn't realize my older daughter was feeling the impact of her sibling's behavior. Without our realizing it, Amy retreated into bulimia and when several years later she sought treatment for herself, she was able to piece together the mystery of why she fell into it—she wanted to feel in control of something . . . anything.

At the same time, Mavis and I thought that there must be something wrong with us. We didn't really have a source of help within the church. There weren't any treatment programs or places to go within the Adventist system. So we ended up at a drug rehabilitation center that is successful yet controversial in their methods of treatment.

We tricked Jane into taking a trip with us to a place that would enable her to get a better job. She was angry with us for deceiving her, but she signed herself into the treatment center. When I thought about all the endless lies and con games that Jane had put over on Mavis and me, I did not feel so bad about telling one lie that could help save my daughter's life.

Going through a rehabilitation center wasn't easy. My family had to relive some of

the most painful moments in our lives. Many tears were shed while we sorted out our "laundry." Our 12-step program took almost two years to complete. Getting treatment wasn't exactly smooth sailing. Jane ran away twice, and we had to start the program all over from scratch. Then again, in our desperate struggle to help Jane, Amy would sometimes be overlooked. Because most of our attention was aimed at the problem, we inadvertently ignored the good kid. I don't think either of our children ever felt unloved, but during the most drastic moments almost all our time and energy went into getting help for Jane.

**G**oing through  
a rehabilitation center wasn't  
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moments of our lives.

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Amy seemed to have the easiest time at the rehabilitation center. She would say, "Dad, I love Jane, but I *hate* her too. I guess it's her actions I hate, but if you could just hate her a *little*, it would really make things easier for you and Mom." I felt that I would be willing to do whatever was necessary to help my child stop doing drugs. Yet because I believed that I was entering the program for Jane, it took me a long time to realize that I was entering the program for *myself*. I was the last to admit I had changes to make.

#### Seeing some light

Once the family began to pay attention to each person's individual recovery, we began to make lifelong changes. I know, for example, that some of the reason for Amy choosing never to use alcohol or drugs is that she saw the damage it did to her younger sister.

We learned to take it easy. "Take baby steps," they would say in the program. "Take it one day at a time. Easy does it. First things first." These guidelines sound simple, yet they are profoundly helpful. The lightbulb was

suddenly coming on for me. I was getting it. God had been very patient with me. Why shouldn't I be patient with my family as well?

My own recovery was slow. Actually it is a continuous life-renewing experience for me and my family. I've seen a bumper sticker that says "Recovery is not a goal; it is a process." That also is true indeed. I've come a long way, and I still have a long way to go. Mavis has learned to talk about our concerns more openly with her family, but she still has the strongest reaction to airing our struggles too publicly. The hurtful experience of dealing with critical church members who could not relate to our situation is still fresh for her. She's never gotten over the experience of Jane being expelled from one of our church schools.

Mavis feels that Jane's whole life experience might have been drastically different if the people who judged our child could have shown more empathy. The guilt can be consuming when a parent feels they have not defended their child properly, or taken appropriate action in one situation or another. It is not difficult for Mavis to convince herself that Jane's experience with drugs is entirely her (Mavis's) fault. I have discovered that I was so overwhelmed with my own grief and my worry about what my peers would think of me that I didn't take a clear stand on the side of my wife or the school.

Mavis carries the wounds of comments from those who didn't understand what was happening in our family. But she has never been critical of other parents. Mavis's work puts her in contact with youth who have substance abuse problems. Having to watch the attitudes of other children who aren't ready for help can be a reminder to her of what our family experienced. Mavis is a strong support to any parent or family member who is suffering the pain of having a drug user in the family.

We all have opportunities to help people who are affected by a loved one who is into drugs. Many church members embrace me in public when I admit that our family had a problem. It is also true that sometimes I get a nasty look from a church member who feels I have no right discussing something so shameful in public. Yet if more people would take the risk to ask for help, we wouldn't have to feel so isolated in moments

of terrible pain. No member of God's family should have to suffer alone. Mavis and I have helped convince other parents that asking for help is not a sign of weakness.

Our daughter Amy has it together. Her career in church work and her positive attitude is a constant reassurance to us that God continues to lead in our lives.

Jane is a mother now, and we have our first grandchild. Just in case you think this is one of those storybook endings, let me give you the rest of the story.

No, Jane isn't doing drugs anymore. She completed high school and worked hard. She's even fun to be with again. But she's not serving the Lord. She says to me, "Dad, God doesn't seem real to me." Of course it hurts Mavis and me to hear one of our children say something like that.

Recently, while visiting with Jane, Mavis and I dropped in with our grandchild to a nearby Sabbath school. No one greeted us as we entered, or made us feel welcome. No one had any idea about our fear that our grandchild might grow up thinking that God does not exist.

It is difficult for a baby to stay quiet during a church service, and so we were probably viewed that morning as an inconvenience to the congregation. We wanted to be seen as an approachable family who wanted to share with our new friends.

#### A hopeful future

Jane and I recently stood in her driveway, looking up at the star-filled night sky. We talked about the future—the choices she's making and where they are taking her. We stood there with our hands on each other's shoulders. She didn't say anything. She didn't have to. I don't preach at her anymore. I don't need to. We brought her to a treatment program and placed her in God's hands. She knows what she has been taught, and we have to trust that God is looking after her.

Mavis and I are patiently waiting for Jane to accept God into her life again. Amy is hopeful too. We have scores of prayer partners all across America. The people who have been touched by our story have been very supportive of our family.

The changes we have made so far seem to have been good ones. We wait with the Lord, ready to rejoice as we all continue to

*Continued on page 24*

## Prepare Your Church for Satellite Evangelism by Organizing a Local Discover Bible School

**D**iscover Bible

Schools at local churches will provide many students and graduates to be invited to Kenneth Cox's "Hope Beyond 2000" evangelistic series by satellite in November.

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*Full-color newspaper inserts are among the advertising materials available for local Discover Bible Schools.*

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# PUTTING ANGER IN ITS PLACE

**A**ngry and not at all amused, she watched him through an upper window as he led the parade into town. He had irreverently doffed his vestments, danced with one young woman after another along the sidewalks, and generally—it seemed to her, at least—acted the part of a jester rather than the grand marshal.



*Ron and Karen Flowers are directors of family ministries at the General Conference of Seventh-day Adventists, Silver Spring, Maryland.*

“I can’t believe my eyes!” she fumed to herself. “How can he embarrass me like this? How will I ever be able to face people again? Just look at him!” Her brain fomented with the monologues she’d deliver when she got her hands on him.

For him the day had been exhilarating, fulfilling a longtime dream. Finally he had brought back the sacred ark to its proper dwelling place. Emotions soared as he partied with his people. With the public festivities ended, he turned homeward to cap off this high day with a private family celebration. But before David entered the front gate, Michal lunged at him.

“What a sight was the king of all Israel today!” she smirked with disdain. “Running around undressed in front of the servant girls like a shameless fool!”

David’s response was quick and cutting. It was as if his response had been building through other like episodes, perhaps even silently rehearsed for just such a moment. “What I did, I did for the Lord! You seem to forget that I, and I alone, was chosen to re-

place your father and his household as the king of this nation! So I’ll celebrate before the Lord the way I want. I might even do more daring things than take off my clothes! Anyway, who cares what you think? Plenty of women like me just the way I am!”

His massive retaliatory strike drew no response from Michal, at least none is recorded in 2 Samuel 6. But the sad postscript conveys coldly the plain fact that Michal bore no children. Perhaps it serves as an epitaph to the death of intimacy in their marriage.

## **Anger is inevitable in intimate relationships**

Anger is common to all. Yet Christians are so often in denial, unable to acknowledge it. Given the expectations for ministers, it is even more difficult to admit that it stalks the parsonage as well. In public we work hard at putting our best selves forward, carefully guarding from view the anger in our private lives. In times of great stress, when our guard may drop, we spawn euphemisms for anger. It’s merely “irritation,”

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RON AND KAREN FLOWERS

“annoyance,” or “frustration.” One cartoon showed a ruffled pastor responding to a church member’s pointed accusation that he was angry: “Good Christians do *not* get angry,” the cleric stoutly affirms. “They may become vexed in their spirits, but *they do not get angry!*”

Call it by any other name, the emotion is the same.

Scripture candidly shows anger as part of the human makeup. It is inevitable in close relationships. From personal experience we know the friction married couples experience with their differing personalities, temperaments, habits, values, and beliefs. Anger almost always accompanies the strain of making adjustments, retooling cherished values, and forging new ways of relating after the honeymoon is over.

We made a conscious effort with our children to play down the fact that we were a pastoral family, hoping to set reasonable expectations for all of us. But the sense of living in a fishbowl was nevertheless present, and so was anger. There was anger with whoever out there expected this very real couple with very normal children to display perfection, anger when our children, or worse yet, we ourselves, blew our cover. We were angry at the excessive demands on our time and energy, angry when robbed of opportunities for communication and family fun, and angry at being trapped between duty to church and responsibilities at home. We were angry that our hard work didn’t push us up into the same lifestyle bracket enjoyed by higher-paid professionals. We were angry that the church didn’t seem to appreciate that it was getting two for the price of one. We were angry when success was measured in terms over which we had no control. And we were angry that we didn’t have the tools to understand and work with our anger.

If we are able to process and resolve our anger, we will be freed for deeper intimacy in our families. If not, we may be driven further away from each other. If unresolved, anger will likely become destructive, inside of us and in our relationships. At best, it short-circuits our energy for growth and/or leads to persistent low-level hostility. At worst, anger becomes abusive. The good news is that we can come to understand this emotion of anger. We can bring it under the

discipline of the Holy Spirit, learn to appreciate it for what it can reveal to us, and harness its energy for good.

#### An emotion with a good purpose

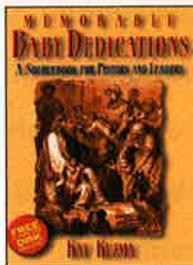
Anger is an important part of our emotional packaging. While all our feelings have been tainted by sin, the gospel has the power to change our lives and our emotions. God’s power at work in us through the Holy Spirit can enable us to bring our emotions under the control of reason and conscience and

restore God’s original purpose for them in our lives.

Scripture condemns attitudes and behaviors of anger that spring from a self-centered life and are destructive (Ps. 37:8; Gal. 5:19-21). These belong to the “old man” that Christians are called to “put off” (Eph. 4:31; Col. 3:8). Scripture makes it clear that these destructive *attitudes and behaviors* belong to life apart from Christ, while the *emotion* of anger itself does not. Ephesians 4:22-27 suggests that the individual in Christ may

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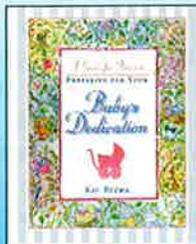


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become angry, but is not to sin. Thus we note a distinction between feeling anger and sinning. We must maintain this distinction and find ways of employing anger for its intended purpose in our lives without engaging in its destructive, sinful aspects.

"It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel free to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven."<sup>1</sup>

As we study the pertinent Scriptures and these supporting thoughts from Ellen White, we discover that anger has at least these good purposes:

● *Anger may appropriately defend God's name and cause.* Jesus was angry at the attitude and behaviors of individuals toward God, His worship, and His house (Matt. 21:12; Mark 11:15; John 2:14-17).

● *Anger may appropriately demonstrate opposition to all forms of injustice and oppression of the innocent.* All human beings are to be treated with dignity, respect, and justice, because they have been created in God's image and redeemed at great cost by Jesus Christ. Jesus was angry at the attitude and behavior shown toward the man with the withered hand (Mark 3:1-5). Nehemiah and David reacted against injustice (Neh. 5:6; 2 Sam. 12:5). Mistreatment of innocent human beings and failure to treat all with justice should arouse anger in us.

● *Anger may signal the need to address issues that affect our personal sense of dignity, respect, and worth.* Anger is an early warning system that protects our own sense of personal worth and dignity. When we are denigrated by others, healthy anger in us fights acceptance of their assessment of us. One author likens it to a smoke alarm in your home or a squeak in the motor of your car warning of some trouble to which attention needs to be given.<sup>2</sup> Oliver and Wright add: "[Anger] is a message system telling us that something is not right. We may be hurt, our needs may be unmet, our rights have been violated, or we have recog-

nized an injustice. Anger tells us that there is something in our life that needs to be addressed."<sup>3</sup>

● *Anger may also serve to alert us that something is amiss in relationships.* When people are angry with each other, they may find it helpful to reframe the anger as a warning that there are issues that need to be addressed rather than viewing their anger as necessarily all bad. Processing the anger thus may reveal that boundaries have been inappropriately crossed and personal space has been invaded. Or perhaps one is being manipulated or taken advantage of by another, and so on.

**A**nger may

*serve to alert us that something is amiss in relationships. We may find it helpful to reframe our anger as a warning that there are issues that need to be addressed.*

● *Anger limits the acceptance of abuse.* Abuse is an extraordinary expression of injustice and oppression, the exploitation of an individual in what should be an intimate, trusting relationship. Anger in the abused individual is a reliable warning indicator of the violation. It stimulates action to limit the abuse and secure self-protection. For example, the psalmist experienced anger at his mistreatment and rightfully gave voice to his distress, sought help, and called out for a redress of the wrong done to him (Ps. 4; compare Ps. 7:1, 6, 10; 35:1, 2, 4, 17, 23, 24; Luke 18:3-8).

#### When anger harms relationships

Persons of varying temperament and life experience handle anger in different ways.

Venting, suppressing, and processing are typical ways of relating to anger. By their nature the first two of these are more harmful than helpful to relationships.

● *Venting.* Vented anger includes verbal outbursts that range from raised tones of voice, crying, and screaming to shouting, cursing, or hurling insults. The release may be physical and range from stomping about, throwing objects, and slamming doors to violent and abusive treatment of animals or persons. Vented anger often has the effect of shutting down responses from opposition and pushing them back to what feels like a safe distance. In some temperaments, vented anger may soon dissipate after the verbal or physical outburst. However, such anger inevitably leads to alienation in relationships. It is the kind of anger expression most commonly condemned by Christians, because of its obvious display and harmful effects.

● *Suppressing.* Suppression is pushing down anger inside, making it less visible. There may be outright denial of the feeling, an attempt to seek peace at any price, or an attitude of "Let's just forget it." Other manifestations include putting up a sweet, phony front to camouflage the anger, silence to punish, criticism, nagging, or passive-aggressive behavior.

In the case of one professional couple we know, the husband was very forceful and would display the fireworks of his anger for all to see. His pet peeve was his wife's tardiness in keeping appointments. He, however, insisted on punctuality and would start the car and back it out of the garage—his way of prodding her to hurry. If this failed to bring results, he would angrily honk the horn. Her response was an angry one also, but of the passive-aggressive sort. Instead of coming to the car, she would leisurely stroll through her flower garden in the backyard, plucking off dead blossoms, pulling a stray weed here and there, and sniffing the aroma of her roses. In her own good time she got into the car.

Suppressed anger is anger stored. It will usually reappear forcefully, perhaps with only the slightest "last-straw" provocation. Research indicates that suppressed anger has detrimental effects upon health, including greater incidence of heart disease, cancer, accidents, suicide, and earlier age of death.<sup>4</sup>

Since they do not manifest the readily identifiable characteristics of venters, suppressors may rest in the false belief that they either don't get angry or that they are handling anger in acceptable ways. Suppressed anger, however, almost always leads at the very least to low-key hostility in relationships.

**Rage.** For some, anger being vented or suppressed in their relationships may transcend normal ranges and far surpass that which could in any way be construed as appropriate to the circumstances. Rage, as this intense anger has been named, has complex characteristics beyond our scope here. Bussert suggests that the cultural socialization of males often deprives them of normal feeling responses. "The so-called heart emotions such as sadness, hurt, disappointment, regret, feelings of inadequacy and vulnerability, are all channeled into and given expression in one single emotion—explosive anger."<sup>5</sup>

Oliver and Wright point out that explosive rage and fury exhibited by both men and women in adulthood is related to over-control as well as denial and repression of anger in one's family during childhood. It is not uncommon to find rage in adult survivors of child abuse. We strongly suggest that pastoral families seek intervention from a professional counselor in circumstances that indicate rage or when there are other manifestations of anger out of control.

#### Processing: how to be angry without sinning

While anger is our enemy when it is vented or suppressed, it can become our friend when it is processed. Processing anger involves several steps:

● **Acknowledge the emotion.** Those with a positive approach to anger permit others to be angry and to report this anger immediately without a sense of guilt, as easily as they report being hungry or tired. They agree never to attack, blame, put down, or belittle each other for acknowledging the feeling. While they realize that the anger may reside in only one of them, they make a commitment to work on it and resolve it together when it gets expressed in the relationship.

● **Share in a nonproblem time.** The heat of the anger may prevent the resolution of the issues that need attention. Allow suffi-

cient time for emotions to calm down. Then revisit the issues or events that stimulated the anger and discuss them. Patience with each other is important. People differ in how speedily they each can address an anger issue. Do not assume that because anger has passed, the issues are thereby resolved. "Sweeping things under the rug" only creates a bigger and bigger bulge that will eventually cause someone to stumble and fall.

● **Listen for feelings.** Listen for feelings and accept one another, even though the feelings expressed may be difficult to understand. Anger is generally undergirded by other emotions such as sadness, disappointment, hurt feelings, fear, frustration, or lowered self-es-

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teem. Processing anger gets us back to these primary emotions. By getting behind the anger we can learn important things about ourselves and others with whom we are in relationship. We can clear up misunderstandings, clarify expectations, and find better ways of meeting one another's needs, respecting boundaries and preserving each other's dignity and worth. Learning to recognize and respond to the more primary emotions as they appear can actually defuse many potentially angry situations.

● **Resolve conflicts so that everyone wins.** Anger that arises out of unmet needs cannot be resolved merely by bringing it up to the surface for discussion. A follow-up re-

sponse is needed to resolve the issue behind the anger in ways that leave everyone involved feeling that their perspective has been heard and their needs met.

● **Affirm any attempt to work through anger constructively.** At the foundation of much of our anger are perceived attacks on our personal worth. The willingness to listen and process another's angry feelings can itself be affirming when it springs from genuine warmth and empathy. Assurances that anger by itself does not make one a bad person or remove one from the circle of God's love or family love provide additional comfort and often speed recovery. Look for further ways to encourage and strengthen the angry person's wounded sense of personal worth. Because of sin, many of us harbor the internal conviction that we are flawed human beings. Anger then becomes a desperate means of protecting ourselves and of guarding from others discovering the awful truth we have come to believe and about which we feel so helpless.

#### Jesus the healer

Jesus can bring healing to our damaged emotions. The answer to our inner sense of worthlessness can be found only in Him who created us and redeemed us and bestowed inestimable worth upon us, not for who we are or anything we have done, but because of who He is and what He has done. By our positive attitude toward each other in times of anger, by our commitment to work through this difficult emotion, by tuning our own hurting hearts with the hurting hearts of the others nearest us, we can be Christ's instruments to convey the message of His love and value and to achieve the intimacy we long for in our families. ■

<sup>1</sup>Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 310.

<sup>2</sup>See David Mace, *Love and Anger in Marriage* (Grand Rapids: Zondervan Pub. House, 1982).

<sup>3</sup>Gary Jackson Oliver and H. Norman Wright, *When Anger Hits Home* (Chicago: Moody Press, 1992), p. 22.

<sup>4</sup>See Oliver and Wright.

<sup>5</sup>Joy M. K. Bussert, *Battered Women: From a Theology of Suffering to an Ethic of Empowerment* (New York: Lutheran Church in America, 1986), pp. 44, 45.

# JOURNEYING THROUGH THE VALLEY OF DEPRESSION

**D**epression is one of the most common emotional diseases of our times. In the United States it hits 10 to 12 million people every year. Statistics indicate that about one out of every 10 American males and one out of five females are likely to experience depression this year.



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Depression is a very subtle disease. William Styron, out of his own battle with depression, describes it as “a disorder of mood, so mysteriously painful and elusive in the way it becomes known to the self—to the mediating intellect—as to verge close to being beyond description.”<sup>1</sup>

Donald Klein and Paul Wender write that “depressive illness can be insidious because it frequently resembles the kind of unhappiness that is a normal part of human living. Without help, most people cannot distinguish between psychological depression and biological depressive illness. One reason is that most people, when depressed, immediately trace their emotional state to problems in their current or past life, failing to recognize distinctive clues hinting that they may

instead be suffering from a disease.”<sup>2</sup>

Depression is a disease of the mood that seeps into the brain. It does not come in a dramatic fashion. My own experience is consistent with this notion. Perhaps ministers would find it difficult to admit the presence of such a condition, because of the conviction that we, above all others, should be able to make use of the spiritual knowledge we have to take care of our own problems. Thus perhaps clergy possess an attitude that rather complicates the process of acknowledging and dealing with depression.

#### **My experience**

I know whereof I speak. I have fought a hand-to-hand battle with this frustrating malady. The first indications that

S T U A R T C . H A R R I S O N

something was wrong began early on in my pastoral ministry. Almost every year, about the end of spring and beginning of summer (the significance of this I will share later), I would spend a week or two ruminating on my discouragement in ministry. As the years went by, I would actually imagine myself changing my occupation.

These episodes increased in frequency until finally I sought help about 14 years ago. I began seeing a therapist. Word spread quite rapidly through the conference office. The fact that I was receiving psychological help became the subject of much comment. Hopefully attitudes have changed in recent times.

Subsequent to the summer of 1987, when I had to have both my hips replaced, depression became quite acute. I began using medication. After a few days of taking medication, I felt extremely edgy and anxious, to the extent that I thought that at any moment I might have a nervous breakdown. (I have since learned that antidepressants can act adversely with one's body chemistry, producing the opposite effect they were designed to create.) When I told my psychiatrist my experience, he immediately changed the prescription to one that turned out to be more agreeable. For about two years I experienced normal moods. I felt so good that I discontinued the medication.

That was a mistake. I slid back into depression in about two years. And even then, when it became full-blown, I did not recognize it. I thought I was just experiencing burnout from my work. It is often the case that those who suffer from depression or manic-depression will get on a medication that gives good results, only to stop taking it. Kay Jamison writes of her battle with manic-depression, which she eventually found could be treated successfully with lithium. She repeatedly discontinued the medication, only to have the disease return with a vengeance.<sup>3</sup>

I too quit taking medication on occasion, only to have my disease return. Through the years I have experienced many twists and turns in the development of depression and in efforts to find relief. I

have felt great fear and anxiety that always seemed to attach themselves to some stress in my environment. A few years ago my wife and I took a short vacation to one of our favorite places, Santa Fe, New Mexico. I was standing outside a store where my wife was shopping. Suddenly feelings of anxiety overwhelmed me. I thought to myself, *I must hold on. If I don't, I'll have a nervous breakdown right here.* At the time our church was experiencing a tremendous budget deficit, and all during this brief vacation I was preoccupied with this problem.

S

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with this problem.*

I have experienced fatigue for months at a time. Sometimes I had to think about putting one step in front of the other, just to get my work done. And I have had periods of insomnia, often waking up at 3:00 or 4:00 in the morning and not being able to get back to sleep, all the while ruminating over a multitude of worries.

Currently I am happy to have reached a point of relief. I have a lot of energy and zest for life that I haven't felt in years. (I'll tell you how I reached this state later.) In the effort to find healing, I found help in a medical maxim that says, "If what you are doing is working, don't stop; if what you are doing isn't working, try something else." This especially applies to depression.

#### Causes of depression

Today we know much about the causes and treatment of depression. "We now know that many mental disorders are actually biological in origin."<sup>4</sup> Styron adds: "The madness [depression] results from an aberrant biochemical process. It has been established with reasonable certainty that such madness is chemically induced amid the neurotransmitters of the brain."<sup>5</sup>

Serotonin is the neurotransmitter that communicates a sense of calm and well-being to the cells of the central nervous system. With an increase in serotonin comes a peaceful state, but with a decrease comes a feeling of agitation.

Research has shown that there are many different sources for the decrease or increase of serotonin. Klein and Wender have found that "the majority of cases of depression and manic-depressive illness appear to be genetically transmitted and chemically produced. Stated differently, the disorders seem to be hereditary, and what is inherited is a tendency toward abnormal chemical functioning in the brain."<sup>6</sup>

One can inherit a weakness in the brain chemistry that responds more easily to external factors. Stress or inadequate sleep, for instance, can affect the body chemistry and lower the level of serotonin.

Blood chemistry can be affected by real-life events, such as the death of a loved one. Researchers believe that depression is often the result of "incomplete mourning" in a young person who in his or her early life has suffered the death of a parent or a loved one.

Howard Kushner, a social historian, has studied Abraham Lincoln in connection with the severe depression that Lincoln often experienced. At one point in his life Lincoln was heard to say, "I am now quite certainly the most miserable man alive." During his youth Lincoln often experienced suicidal impulses. Kushner believes that these feelings can be linked directly to the death of his mother, Nancy Hanks, when Lincoln was 9. His grief was further deepened when his sister died 10 years later. These losses, which probably were never adequately dealt with,

## Coping with Grief

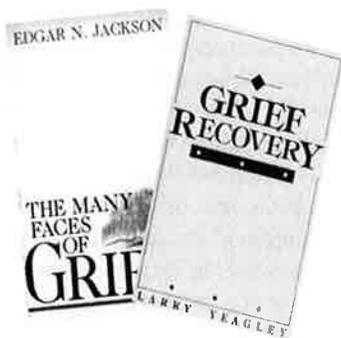
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most likely led to his later bouts with melancholy.

My own experience bears this out. My parents were divorced shortly after I was born. My father, who lived in the neighborhood, never came to see me. I actually thought that my grandfather, with whom I lived, was my father. One day a school-mate told me that he knew my father. At the supper table that evening when I mentioned this news, I was told of my real father.

When I was 13 my grandfather, who had been a father figure to me, died. I felt so hopeless that I felt I could not go on living without him. He died on June 6, a bright and sunny day. Years later I would discover the connection of this event with how I began feeling toward the end of May and the beginning of June. I recalled how I felt that day in June and realized that this is exactly how I was feeling each year at the beginning of summer as an adult. I have come to dislike summer. Perhaps the failure to mourn adequately these two devastating events has left me with a tendency toward depression.

#### What depression feels like

Before we look at some possible treatments, let's consider what it feels like to be depressed. What are the symptoms of the presence of depression? There are both physical and psychological symptoms.

First the physical. One may experience an increase in appetite or a reduction of appetite. Some depressives experience a considerable loss of energy, thus feeling an almost constant sense of fatigue. Some depressives sleep more, some sleep less, finding themselves waking up much earlier than usual.

The psychological symptoms of depression include a feeling of worthlessness and an inappropriate amount of guilt; a sharp decrease in the ability to experience pleasure; a sense of sadness and a general loss of interest in life; an indecisiveness about even trivial matters; a marked decrease in the ability to remember; an increase in irritability and anger; and a lack of hopefulness about the future.

Not all of these symptoms need be present for one to be suffering from

depression. Norden says that "in order to qualify for the diagnosis of major depression, one need have only five symptoms, and depressed mood need not be among them."<sup>7</sup>

#### What to do?

If you think you may be suffering from depression, the first thing to do is to get some help. Consult a trained, professional psychiatrist. After consultation, the professional may prescribe antidepressants. "The evidence is compelling that effective medical treatment can relieve or totally remove the symptoms in over 80 percent of people with severe depression."<sup>8</sup> These medications are not habit-forming.

When the right antidepressant is found that fits one's body chemistry and is administered in the proper dosage, there are few side effects and no "high feelings" or euphoria.

In the initial interview you can determine the doctor's attitude toward the use of antidepressants and if he or she has had experience in their use. Remember that a psychologist cannot prescribe medications, but a psychiatrist can. Psychotherapy along with the use of medication will be greatly helpful. I have learned much about myself and my disease through therapy. I have a very comfortable relationship with my current psychiatrist, so that when we meet periodically to discuss my medication, I also feel free to talk with him about current problems that affect my emotions.

In addition to therapy, other helpful measures in depression management are: adequate exercise (30 to 60 minutes three to five times a week); at least eight hours of sleep per night; a diet low in fat and sugar; and stress-reduction techniques.

In dealing with depression, a combination of approaches is most effective. Currently I am taking a small dosage of an antidepressant. I am also eating a diet low in fat and with very little sugar. For exercise I have adopted a weekly schedule of weight lifting three times a week and walking about 50 minutes three to five times a week. The result? I am feeling good, with lots of energy and a bright and positive mood.

A Chinese proverb says before you can conquer a beast, you must first make it beautiful. In a sense, that has been my stance toward depression. I have learned about the incredible power of the subconscious. I have learned to connect feelings with events, thus moving beyond what seems mysterious to understand the real. I have learned to stay well, to value myself, and to be patient with myself. And most important, I have learned to find strength and peace in the Word of God, particularly in the Psalms. David's experience with depression and fear has helped me find a place of refuge.

#### Out of our wounds, an advantage

As ministers we often become aware that the wounds of our life give us an advantage in ministry and a broadening of our influence. Because I have experienced depression firsthand, I have been able to talk with those suffering from the same disease with confidence and authority. I have been with the same congregation now for 14 years. I have been honest and open with them about some of my struggles with depression. It has made me more human to them and has encouraged them to keep on with their own battles.

In *The Wounded Healer* Henri Nouwen shares a Jewish parable of the Messiah. The Messiah, covered with wounds, is sitting at the city gate waiting for someone to appear who needs healing. It is the wounds of the Messiah that enable him to heal. "By his wounds we are healed" (Isa. 53:5, NIV). And it is the wounds of pastors that also enable them to have influence and grace in the lives of those before whom they preach and live.

So if you are suffering from depression and you decide to get help and you find healing, don't be ashamed to share your journey with your flock. Thank God He has given you the grace of weakness that you might come to experience the strength that He provides. Your calling is to share this with your people. ■

<sup>1</sup>William Styron, *Darkness Visible: A Memoir of Madness* (New York: Vintage Books, 1990), p. 7.

## Continuing education exercises

### Questions for reflection:

Because depression is such an insidious emotional disease, it may be difficult to determine its presence. Here are some questions to ask yourself:

1. Has my general mood become "depressed"? Remember that everyone has ups and downs and mood changes. But if you are experiencing an extended period of feeling down, then this might be a sign of depression.
2. Am I experiencing a drastic change in my sleep pattern? Do I want to sleep all the time? Do I find that I am waking up very early and not able to go sleep afterward?
3. Am I waking up feeling very anxious? Do I find myself not able to go to sleep at night because of anxiety?
4. Do I find myself losing interest in those things in which I was once interested?
5. Does everything about the future look hopeless?

### Suggested reading:

Burns, David. *Feeling Good*. New York: William Morrow and Co., Inc., 1980. A "cognitive" approach to healing depression. The patient is taught to change the way he or she interprets or looks at the things that are causing the condition.

Jamison, Kay Redfield. *An Unquiet Mind*. New York: Alfred A. Knopf, Inc., 1995. A practicing therapist's autobiographical battle with manic-depression.

Klein, Donald F., and Paul H. Wender. *Understanding Depression: A Complete Guide to Its Diagnosis and Treatment*. New York: Oxford University Press, Inc., 1993. A thorough and comprehensive work on depression, including its symptoms, causes, and treatment.

Norden, Michael J., M.D. *Beyond Prozac: Brain-toxic Lifestyles, Natural Antidotes, and New Generation Antidepressants*. New York: HarperCollins Publishers, Inc., 1995. In addition to dealing with the nature and symptoms of depression, the author provides different treatment approaches, including the use of antidepressants.

Styron, William. *Darkness Visible*. New York: Vintage Books, 1990. Styron tells the story of his own descent into suicidal depression and how he found healing.

<sup>2</sup>Donald F. Klein and Paul H. Wender, *Understanding Depression: A Complete Guide to Its Diagnosis and Treatment* (New York: Oxford University Press, Inc., 1993), p. 6.

<sup>3</sup>See Kay Redfield Jamison, *An Unquiet Mind* (New York: Alfred A. Knopf, 1995).

<sup>4</sup>Michael J. Norden, M.D., *Beyond Prozac:*

*Brain-toxic Lifestyles, Natural Antidotes, and New Generation Antidepressants* (New York: HarperCollins Publishers, Inc., 1995), p. 4.

<sup>5</sup>Styron, p. 47.

<sup>6</sup>Klein and Wender, p. 87.

<sup>7</sup>Norden, p. 6.

<sup>8</sup>Klein and Wender, p. 9.

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# SABBATH AND SALVATION IN THE NEW TESTAMENT

**I**n the previous article (May 1997) we examined how the Sabbath served in Old Testament times to typify the Messianic redemption to come. The existence of a redemptive typology of the Sabbath has led many Christians to conclude that we no longer need to observe the Sabbath because Christ has fulfilled any such function.



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As Paul K. Jewett puts it, “by his redemptive work, Jesus sets aside the Sabbath.”<sup>1</sup>

This article briefly examines some Sabbath passages in Luke, Matthew, and Mark, to determine if Christ’s redemptive ministry is viewed in the New Testament as a *termination* or *actualization* of the Old Testament Sabbath.

## The Sabbath and Messianic expectations

*Nazareth Address.* Luke introduces Christ as a habitual Sabbathkeeper (“as his custom was” [4:16])\* who delivered His inaugural address in the synagogue of Nazareth on a Sabbath day. In that opening address Jesus read and commented on a passage drawn mostly from Isaiah 61:1-3 (also 58:6): “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the

blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Luke 4:18).

In this passage Isaiah uses Sabbath imagery to describe the liberation the Messiah would bring to His people. Christ used this passage to present Himself to the people as the fulfillment of their Messianic expectations. This is indicated by Jesus’ brief exposition of the passage: “Today this scripture has been fulfilled in your hearing” (verse 21). This theme of promise and fulfillment is recurrent in all the Gospels, including Luke (Luke 24:44; cf. verses 26, 27). But how does the Sabbath fit into this theme? A look at Jesus’ Sabbath teaching and His ministry will help to answer this question.

## Early Sabbath healings

Christ’s announcement of His Messiahship in Nazareth is followed in Luke by two

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S A M U E L E B A C C H I O C C H I

Sabbath healing episodes. The first took place in the synagogue of Capernaum during a Sabbath service and resulted in the *spiritual* healing of a demon-possessed man (Luke 4:31-37; Mark 1:21-28).

The second healing was accomplished immediately after the religious service in Simon's house and brought about the *physical* restoration of Simon's mother-in-law (Luke 4:38, 39; Mark 1:29-31). The result of the latter was *rejoicing* for the whole family and *service*: "immediately she rose and served them" (Luke 4:39).

The themes of *liberation, joy, and service* that are present in an embryonic form in these first healing acts are more explicitly associated with the meaning of the Sabbath in the subsequent ministry of Christ.

The healing of the crippled woman, reported only by Luke, further clarifies the relationship between the Sabbath and the Saviour's saving ministry. In the brief narrative (Luke 13:10-17) the Greek verb *luein*, usually translated "to free," "to untie," "to loose," is used by the Lord *three* times, thus suggesting *intentional* rather than *accidental* usage of the term.

The first time the verb is used by Christ in addressing the woman, "you are *freed* from your infirmity" (verse 12). Twice again the verb is used by Christ to respond to the indignation of the ruler of the synagogue: "You hypocrites! Does not each of you on the Sabbath *untie* his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be *loosed* from this bond on the Sabbath day?" (verses 15, 16).

Arguing from a minor to a major case, Christ showed how the Sabbath had been distorted. An ox or an ass could be legitimately *untied* on the Sabbath for drinking purposes (possibly because a day without water would result in loss of weight and thus market value), but a suffering woman could not be released on Sabbath from the shackles of her physical and spiritual infirmity.

Christ acted deliberately against prevailing misconceptions in order to restore the day to God's intended purpose. It should be noted that in this as well as in all other Sabbath healings, Christ was not questioning the validity of the Sabbath commandment, but rather He argued for its true ultimate val-

ues, which had been largely obscured by the accumulation of traditions and countless regulations.

#### Sabbath redemption

The imagery of loosing a victim on the Sabbath bound by Satan's bonds (Luke 13:16) recalls Christ's announcement of His mission "to proclaim *release* to the captives . . . to set at *liberty* those who are oppressed" (Luke 4:18). Does not Jesus' act of freeing a daughter of Abraham from her physical and spiritual bonds on the Sabbath exemplify how the liberation of the Messianic Sabbath was being fulfilled (verse 21)?

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The connection between the Sabbath and liberation from bondage is recognized, for example, by Paul K. Jewett, who rightly observes: "We have in Jesus' healings on the Sabbath, not only acts of love, compassion, and mercy, but true 'sabbatical acts,' acts which show that the messianic Sabbath, the fulfillment of the Sabbath rest of the Old Testament, has broken into our world. Therefore, the Sabbath, of all days, is the most appropriate for healing."<sup>22</sup>

Healing people such as the crippled woman are not merely acts of love and compassion, but true "sabbatical acts" that reveal how the Messianic redemption, typified and promised by the Sabbath, was being fulfilled through Christ's saving ministry. Thus as Christ healed the bodies and souls of people on the Sabbath, He reinvested the day

with a meaning reminiscent of the exodus of the soul from the bonds of Satan into the freedom of the Saviour.

#### The Sabbath and rest

Matthew purposely connects two Sabbath episodes recorded in Matthew 12:1-14 to Jesus' great offer of His rest in Matthew 11:28-30: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

To understand the nature of the Saviour's rest it is again important to remember that the Sabbath rest in Old Testament times served to nourish the hope of Messianic redemption. The Messianic age was expected to be "entirely Sabbath and rest in the life everlasting."<sup>23</sup> In the light of this understanding of the Sabbath rest, by offering His rest Christ disclosed Himself as the Messiah who was to bring the peace and rest typified by the Sabbath.<sup>4</sup>

The connection between Jesus' rest and the Sabbath is also indicated in Matthew by the placement of the former (11:28-30) in the immediate context of the Sabbath episodes found in Matthew 12:1-14. Jesus' offer of rest and the Sabbath episodes are connected not only *structurally* but also *temporally* by the phrase "at that time" (12:1), as noted by a number of scholars.<sup>5</sup> The time referred to is a Sabbath day when Jesus and the disciples went through a field.

The theological connection between the Saviour's rest and the Sabbath is clarified by the two Sabbath episodes. The first story, about the disciples plucking ears of corn on a Sabbath (verses 1-8), interprets Jesus' rest as redemption-rest. This is especially clear because of Christ's appeal to the example of the priests, who worked intensively on the Sabbath in the Temple and yet were "guiltless" (verse 5).

The priests were guiltless, even though on the Sabbath they offered more services and sacrifices (Num. 28:8, 9). They were guiltless because of the redemptive nature of the work they did in their Sabbath services. Christ finds in the redemptive work performed typologically by the priests on the Sabbath a valid basis to justify His own Sabbath ministry, because He views it as

“something greater than the temple” (Matt. 12:6). The redemption offered *typologically* through the Temple services and sacrifices performed by the priests<sup>6</sup> was being provided *realistically* through the saving mission of the Son of man, the Messiah.<sup>7</sup> Therefore, just as the priests were guiltless in performing their Sabbath services in the Temple, so were Jesus’ disciples in serving the One who is greater than the Temple.<sup>8</sup>

The second episode, about the healing of the man with the withered hand (verses 9-14), points to the Messianic healing and restoration typified by the Sabbath. As Donald A. Carson points out, the healing of the man with the withered hand “pictures Jesus performing a Messianic healing on that day. Is this not part and parcel of Matthew’s fulfillment motifs? The true and real rest to which the Sabbath had always pointed now was dawning.”<sup>9</sup>

Summing up, in Matthew the Old Testament Sabbath rest is seen as being actualized by Christ, who offers to His followers the Messianic rest. The two Sabbath episodes reported by Matthew qualify the meaning of the Sabbath rest as Messianic *redemption* and *restoration*. Seen in their context, they do not dispense with the Sabbath; they rather actualize it, giving it a fresh Messianic impact.

It is noteworthy that all of the seven Sabbath healings reported in the Gospels are performed by Christ on behalf of chronically sick persons. These intentional healing acts performed by Christ on the Sabbath on behalf of incurable persons serve to demonstrate how Jesus fulfilled Messianic expectations nourished by the celebration of the Sabbath.

### The manner of Sabbathkeeping

The redemptive meaning of the Sabbath is reflected in the manner of Sabbathkeeping. The various Sabbath passages reported in the Gospels reflect the existence of an ongoing controversy between the Christian congregations and the Jewish synagogues, which in some cases may have been located across the street from one another.

The controversy centered primarily on the manner of Sabbathkeeping. Was the day to be observed as “sacrifice,” that is, as an outward fulfillment of the Sabbath law? Or was the Sabbath to be observed as “mercy,” that is, as an occasion to show compassion and

do good to those in need (Matt. 12:7)?

To defend the new Christian understanding of Sabbathkeeping as a day to celebrate Messianic redemption by showing mercy and doing good to those in need, the gospel writers appeal to the example and teaching of Jesus. For example, in the healing of the crippled woman, Luke contrasts two different concepts of Sabbathkeeping: that of the ruler of the synagogue versus that of Christ. For the ruler the Sabbath consisted of rules to obey rather than people to love (Luke 13:14). For Christ the Sabbath was a day to bring physical and spiritual liberation to needy people (verses 12, 16).

This humanitarian understanding of the Sabbath is expressed also in the episode of the healing of the man with the withered hand, reported by all the three Synoptics (Mark 3:1-6; Matt. 12:9-14; Luke 6:6-11). In this instance Jesus responds to the testing question posed by a deputation of scribes and Pharisees regarding the legitimacy of healing on the Sabbath. In His response Jesus asks a question of principle: “Is it lawful on the sabbath to do good or to do harm, to save life or to kill?” (Mark 3:4; see also Luke 6:9).

It is noteworthy that in both Mark and Luke where the verb “to heal” (*therapeuein*) could logically have been used, instead in Christ’s question the verbs “to do good” (*agathopoiein*) and “to save” (*sozein*) are used. The reason for this is Christ’s concern to include within the intention of the Sabbath law not just one kind, but all kinds of benevolent activities.

The new Christian understanding of the Sabbath is attested also in an early document, known as the *Epistle to Diognetus* (dated between A.D. 130 and 200), in which the Jews are charged with speaking falsely of God because they claim that “He [God] forbade us to do what is good on the Sabbath days—how is not this impious?”<sup>10</sup>

### In conclusion

The positive humanitarian understanding of Sabbathkeeping is rooted in Christ’s fulfillment of the redemptive typology of the Sabbath, which we have seen to be addressed in the Gospels in several ways. As New Testament believers viewed the rest and redemption typified by the Old Testament Sabbath and fulfilled through Christ’s re-

demptive mission, they regarded Sabbath as a day to celebrate and experience the Messianic redemption-rest by showing mercy and doing good to those in need. Thus in today’s context Christians are called by the Sabbath rest to celebrate not only God’s creation but also Christ’s redemption by acting mercifully toward others. ■

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*This article is the second in a two-part series. Part 1 appeared in the May 1997 issue of Ministry.*

\* Scripture references in this article are from the Revised Standard Version.

<sup>1</sup> Paul K. Jewett, *The Lord’s Day: A Theological Guide to the Christian Day of Worship* (Grand Rapids: William B. Eerdmans Pub. House, 1972), p. 86.

<sup>2</sup> *Ibid.*, p. 42.

<sup>3</sup> *Pirke de Rabbi Eliezer*, trans. Gerald Friedlander (New York, B. Bloom, 1971), p. 141.

<sup>4</sup> For my extensive analysis of the literary context and of the Sabbatical nature of Christ’s rest, see “Matthew 11:28-30: Jesus’ Rest and the Sabbath,” *Andrews University Seminary Studies* 22 (Autumn 1984): 289-316.

<sup>5</sup> See, for example, J. Danielou, *The Bible and the Liturgy* (South Bend: University of Notre Dame Press, 1956), p. 226; David Hill, *The Gospel of Matthew* (London: Oliphants Press, 1972), pp. 209, 210; D. A. Carson, ed., “Jesus and the Sabbath and the Four Gospels,” in *From Sabbath to Lord’s Day: A Biblical, Historical, and Theological Investigation* (Grand Rapids: Zondervan Pub. House, 1982), p. 66.

<sup>6</sup> The book of Jubilees explains that “burning frankincense and bringing oblation and sacrifices before the Lord . . . shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice” (50:10, 11).

<sup>7</sup> This view is held by various scholars. Gerhard Barth, for example, comments that by the phrase “something greater than the temple is here . . . undoubtedly Jesus is meant, for in him the Messianic fulfillment and consummation has come and he is therefore more than the Temple” (*Tradition and Interpretation in Matthew* [Philadelphia: Westminster Press, 1963], p. 82).

<sup>8</sup> Ellen G. White perceptively notes: “[The priests] were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God’s service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day” (*The Desire of Ages* [Mountain View, Calif.: Pacific Press, 1898], p. 285).

<sup>9</sup> Carson, p. 75.

<sup>10</sup> *Epistle to Diognetus* 4, 3, in *The Ante-Nicene Fathers* (Grand Rapids: William B. Eerdmans Pub. House, 1973, reprint), vol. 1, p. 26.

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# THE CHURCH: BORN TO SERVE

**I**magine a being from another planet meeting you outside your house at 10:00 a.m. on a Monday morning and asking you, "Please show me your church."

Where would you take your contact?



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Would you go to the church building or to a busy conference or mission office and say "This is my church"? Would you try to gather a few members into a congregation and say "This is the church"?

The scenario is far-fetched, but the question is inescapable. What and where is the church? One way to understand the issue is to focus our attention on the biblical function of the church.

## Biblical terms

The Hebrew word in the Old Testament to denote an assembly or a congregation is *quahal*. To translate this word in Greek, the Septuagint uses *ekklesia*, which is commonly translated "church" in English. *Quahal* is used in different ways to speak about God's people: a congregation of people in worship; a people on their march to Canaan (Ex. 16:3); a group gathered for political consultation (1 Chron. 12:3); an army set in a battle position (1 Sam. 17:47; 2 Chron. 20:14).

Thus the Old Testament does not limit the concept of *quahal* simply to peculiarly religious functions such as worship. This wide range of usage of *quahal* suggests that we must not impose a limited meaning to what *ekklesia* describes in the New Testament.

*Ekklesia* occurs some 115 times in the

New Testament as a reference to the people of God. At least 92 of these refer to the local congregation. The rest refers to the church in general or as a universal body. Thus the greatest emphasis of the New Testament is the local congregation. After all, the local congregation is the visible, witnessing community of faith and the locus of mission to the world around.

## The church in Acts

The book of Acts provides an excellent starting point for the study of the church. The book portrays the church in its formative stage and helps us to grasp its fundamental framework. While the redemptive ministry of Jesus laid the foundation for the church, it was really on the day of Pentecost that the church was born: "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:1-4).\*

The setting of this passage suggests that the ministry of the church is primarily gift-

based. As Jurgen Moltmann says, "the congregation comes into existence in the first place through the power of the Spirit." From this fundamental fact "every Christian congregation must be formed charismatically by discovering the special gifts and talents which have been given by the Spirit to each person."<sup>1</sup> Pentecost shows us that the church was instituted for ministry. On that day the church was born with spiritual gifts in its hands. On that day Peter made his bold proclamation, heard in many languages and resulting in a baptism of 3,000 people (verses 6-8, 41).

Acts portrays the church more in dynamic ministry than in static structure. The infant church, closely knit together in study, prayer, fellowship, and breaking of bread, meeting from house to house, and praising God, was a forceful ministering community (verses 42-47). The early chapters of Acts, while mentioning the church's worship at the Temple, seem to give special focus to the house-based life of the faith community. Thus it is accurate to say that Christian "community exists only when persons really know each other. God's love is not experienced in large organizations and institutions but in communities in which people can embrace each other."<sup>2</sup>

#### Paul's concept of the church

Paul's understanding of the church is that of a divinely created, gift-based institution. First Corinthians 12 brings out 10 important facts about the ministry of gifts.

1. Each member of the church is baptized into the body of Christ by the Holy Spirit and given the indwelling of the same Spirit (verse 13).

2. There are different kinds of gifts, but all are given by the same Spirit (verse 4).

3. The different gifts result in different ministries, but all flow from the same Lord (verses 5, 6).

4. The gifts in different members are complementary and serve the common good of the whole church (verse 7).

5. The Spirit determines the distribution of gifts in the church, and each member receives some gift (verse 11).

6. Certain gifts, while given to different members, must be used in coordination with gifts in other members. For example, the gift of tongues in some needs to be co-

ordinated with the gift of interpretation in others (verse 10).

7. Our unique gifts must not lead to schisms, but must express the dynamic unity of the body (verses 15-17, 25).

8. Each gift given and its place in the church are designed and ordained by God (verse 18).

9. There must be a mutuality in service, support, and compassion among the members (verses 19-24, 26).

10. God has appointed an orderly structure for the administration of gifts in the ministry of the church (verses 28-30).

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If ministry is viewed in this Pauline perspective of gifts, then the church emerges primarily as a functioning institution. God designed the church for ministry, to accomplish certain tasks.

#### A dynamic ministry

So what is the church without ministry? Or to put it another way, what is a tool without a function? A church without ministry is an anomaly, a contradiction in heaven's terms. A church is a ministry organization. When it ceases to minister, it ceases to exist.

If we take Paul's teaching seriously, the recognition, nurturing, and exercise of spiritual gifts in ministry are not just the private responsibility of each individual member. The gifts are given to enable the church to carry on its assignment of ministry in the world. The church must identify among its members the presence of

various spiritual gifts and design programs and strategies for channeling them into ministry. "All commissions, assignments, and functions belong first to the congregation as a whole. Hence all power rises 'from the bottom up.' Every member is called to and fully accountable for the whole life and mission of the congregation. Leaders and people are accountable to each other on the basis of everyone's accountability to the lordship and authority of Jesus Christ."<sup>3</sup>

#### The church and the kingdom

As seen already, the New Testament's primary focus is on the local, visible dimension of the church. It is as a visible local body that the church can carry out its mission in the world. As a visible body of Christ, an identifiable fellowship of believers, the church is a demonstration of the dynamic reality of Christ's kingdom-life in the world. The local church proclaims to the world that the kingdom of God is here. The local church is the evidence that the kingdom is not simply an idealistic option, but a present operational reality.

The church in itself is not the kingdom of God. It is the agent by which the kingdom of God is spread in the world. Thus in the preaching of Jesus the goal is the establishment of the kingdom. Jesus was constantly preaching about the kingdom and using parables to illustrate the kingdom. His focus was not the church, but the kingdom. The church is the method by which this goal can be reached.

So what is the place of the church in relation to the kingdom? "The church is the core of God's kingdom as being realized in human history. Local churches are the agencies of that kingdom and of its gospel; thus they are 'colonies' of the kingdom of heaven on earth, located in the midst of the world which is to be won through the gospel. They are not only emigration centers for heaven but are also recruiting agencies and training instruments and supervising bodies for the recruits as they become active workers in the gospel."<sup>4</sup>

The church is a demonstration that the kingdom of God has broken into the world as a working reality. A demonstration cannot be a secret one. A demonstration must have a certain message and a target audi-

ence to hear that message. A demonstration must be visible to the target audience. It is a light set on a hill and cannot be hidden (Matt. 5:14). And it is as a local congregation that the church is most visible to the world and can demonstrate the life and love of the Saviour.

The high-priestly prayer of Jesus brings out another dynamic of the local church. Like Christ, believers are in the world, but they are not of the world any more than He was (John 17:14-18). The church is not in heaven. Its life, mission, and demonstration are in this world, and must be witnessed by the world. The church must not become so otherworldly that it loses touch with the world.

#### Direction and destiny

The church must also be clear as to its direction and destiny. "The church is the pilgrim people of God. It is on the move—hastening to the ends of the earth to beseech all men to be reconciled to God, and hastening to the end of time to meet its Lord, who will gather all into one. Therefore the nature of the church is never to be finally defined in static terms, but only in terms of that to which it is going. It cannot be understood rightly except in a perspective which is at once missionary and eschatological."<sup>5</sup>

The Great Commission is the commission of the Master. Without engagement in this commission the church becomes inward-looking and irrelevant. Its services may be colorful, but they are meaningless rituals. Its sermons become eloquent rhetoric without life-giving reality.

So back to our original question: Where is the church? In the Sermon on the Mount Jesus said, "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men" (Matt. 5:13).

The church is the salt of the earth. Salt functions as it permeates the food. It must become invisible, lost in the food it flavors. Gathered in the saltshaker, it has not begun to function. So the universal church must be scattered into local congregations and sprinkled around the world. Local congregations must scatter their members into the community to become a life-giving savor.

The church is most truly the church when its members are actively involved in their communities.

Thus to show someone the church, we would have to visit a factory and, pointing to one or two committed Christians at the workbench, say, "There is the church." We would have to visit a Christian teacher, a nurse, an accountant, a truck driver, a farmer, or a housemaid, and say "This is the church." What happens on Sabbath morning is the celebration, worship, and fellowship of the church.

There is need for a continual feedback between worship and ministry. Weekly worship should be an event of the congregation, not an event for the congregation. There is a need to provide time for spontaneous praise and thanksgiving in worship, without sacrificing order. The worship service should provide a festive occasion for expressing the doings of God among His people. In times of persecution and trial, it is the strength of the congregation that will preserve the church.

Lack of evangelistic zeal leads to insipid worship, and insipid worship results in lethargic evangelism. This becomes a vicious cycle, robbing the worshipers of the joy of worship. In the design of God, every local congregation is created to become another

arena for the display of God's ongoing drama of redemption. And every member is to be an active participant in that drama, not a mere spectator. The church is a body of believers, born with a divine mandate to ignite the world with the contagious and transforming fire of Christ.

The Duke of Wellington was once asked by a group of Christian men contemplating evangelism if he thought such an enterprise would justify the cost involved. The veteran soldier replied, "Gentlemen, what are your marching orders? Success is not the question for you to discuss. If I read your orders aright, they run thus, 'Go ye into all the world, and preach the gospel to every creature.' Gentlemen, obey your marching orders."<sup>6</sup>

We have no alternative but to obey. ■

\*All Scripture passages in this article are from the Revised Standard Version.

<sup>1</sup>Jurgen Moltmann, *The Open Church* (London: SCM Press, 1978), p. 17.

<sup>2</sup>*Ibid.*, p. 125.

<sup>3</sup>*Ibid.*, p. 17.

<sup>4</sup>W. O. Carver, *What Is the Church?* (Nashville: Broadman Press, 1958), p. 13.

<sup>5</sup>Leslie Newbigin, *The Household of God* (London: SCM Press, 1964), p. 25.

<sup>6</sup>Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 115.

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# WHEN YOUR WORLD CRUMBLES

**I**t was a normal mid-March day. As I returned home from the church office for lunch, little did I realize that my life was about to fall apart. Lunch over, there was a knock at the door. A stranger asked in a cold monotone for William Scott Field. “That’s me,” I said.

*Bill Field\**

Immediately the visitor served papers requiring me to appear in family court on March 30. My wife had sued for divorce. She wanted my home, my precious children, child support, and alimony—and me out.

I went into shock. In a few seconds my world fell apart. My preteen children were so close to me that the thought of leaving them pierced my soul. How would this impact my family, my ministry?

There was no one to turn to except a few close friends in the church. Even in my distress I knew I had to be careful in my selection of a confidant. But at that moment I needed someone as a sounding board to help put my thought processes back on a rational level.

There were other ministers in whom I felt that I could confide, but they were miles away. Right now my needs could not be met by a telephone conversation. I needed someone with flesh and bones that could touch me and comfort me in my distress. I went to a trusted friend to talk and to release the emotional volcano within me. I desperately needed emotional support.

Soon my situation became general knowledge throughout the conference. I was not quite prepared, however, for the isolation I was to experience. Even my fellow pastors avoided me. Most appeared to be afraid to mention my circumstances or were simply unsure of how to approach me. I think they were unaware of my need for acceptance and affirmation. Some made awkward attempts to let me know of their support, but the general response was that of pretending everything was the same, ignoring the fact that my world was forever changed.

As I thought about how the other pastors must feel around me, I began to realize that I too would not know just how to give my support to someone in my situation. I remembered how I had also avoided unpleasant situations, not sure of how to approach.

There was the young pastor who had reached out to me for friendship and I had been too absorbed in “ministry” to recognize the urgency in his call for help. Not long afterward he left the conference and I lost track of him. Imagine my consternation when “later” I found that he had died of

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B I L L F I E L D

AIDS and had left a general letter to his Seventh-day Adventist family asking that in the future they be more aware of the needs of those within their fellowship. In his last days he found support through the ministry of another denomination.

What can we as “shepherds of the flock” do to support and uphold one another? How do we minister to one another’s needs without losing our respect and dignity?

#### Be honest

First, it is important for ministers to feel safe enough with one another to discard the facades that we wear to give the appearance that all is well, when, in fact, our souls are crying out for understanding. We need to be able to admit both our shortfalls and strengths, share together our personal struggles and victories, and take time to pray for one another’s individual as well as mutual needs. We need an environment in which it is safe to say “I need your support and prayers.”

#### Be a good listener

At times of crisis, one needs to have a good friend that can be a sounding board. This requires patience when those in distress begin repeating themselves. Encourage your friend to talk out their feelings—anger, rage, perplexity, fear, etc.

Many times in the process of venting, the friend in crisis will answer many of his or her own questions. Also keep in mind that things said in anger and frustration are often not really an indicator of the person’s true feelings. At such times their numbness confuses them as to their inner thoughts. By expressing themselves, they often are able to become more rational in their thought process.

A part of good listening will exclude judgment of opinions expressed. Ask questions gently to help them to think through the situation on a more rational level. In any case, let the person in crisis have their perceptions restored from within.

#### Be a friend

One of the most difficult times in crisis occurs when one is alone for extended periods of time. Depression, loneliness, self-pity, and a host of other dangers exist when one becomes withdrawn from regular activities and associations.

More than anything, a person going through a crisis needs a friend who will stick by him or her. Having a ready ear to listen, inviting the person to join in family activities, and giving them an encouraging call or visit are all important aspects of friendship during rough times.

One caution, however, is important. When inviting the friend in crisis to join in your family activities, keep the conversation and activities on a positive level in the presence of children. You will need to provide private times for the friend to talk about his or her daily problems and frustrations.

Trusted friends will also have opportunity to be good advisors when the time is right. I was grateful to a friend who sensed the right time to give me a book explaining the stages of grief. Though I was familiar with them, I had not thought of myself as grieving. Once I realized that what I was experiencing was normal, then the healing process took over.

#### Be consistent

A friend that seems interested and helpful one day and then totally oblivious the next day can be quite distressing. Be consistent in your support. Of course there will be times you must do other things. Tell your distressed friend that you want to help, but that you have other responsibilities to care for now. Arrange for a convenient time to get together. In emergencies, however, be prepared to help even though it may cause some inconvenience.

In your conversations, avoid giving your personal opinion. Lead your friend to make decisions based on his or her own logic and value system. Avoid judgmental statements that may return to haunt you later.

#### Be a prayer partner

More than anything, people praying for and with me during my crisis gave me the strength and encouragement to continue. Knowing I had support from significant others in my world meant so much. I had been used to the servant role of ministry, and it took some adjustment being on the receiving end. But it meant so much to have my head elder, a friend, or a fellow pastor take the time to share God’s promises and pray with and specifically for me.

I began to understand more fully the need Christ had of His disciples praying for Him

in Gethsemane. There is strength in knowing that you are not alone in your prayer life.

Intercessory prayer is powerful and meaningful to those who take God’s promises seriously and plead for their fulfillment until the answer is found. It lifts up the weary and strengthens the intercessor.

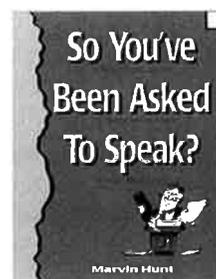
Ministering to our fellow pastors can be a rewarding experience in any setting, but is especially valuable in times of crisis. We need to be a support system to one another. In strengthening others, we ourselves are strengthened. ■

*\* Bill Fields is a pseudonym.*

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Several years ago our family decided to adopt a more simple lifestyle. We had been under the crush of hurried, complicated family schedules and con-

cluded that they were working against our spiritual growth. Purposefully we set in motion the following:

1. *Cut credit cards down to one, and that only for emergency use.* We had been used to flinging those cards around too freely—to our detriment. Having only one on hand for rare use would discipline us within realistic boundaries of financial fact.

2. *Mark on the family calendar home activities along with outside obligations.* Before, we penciled in only those meetings at school, commitments at church, and organizational duties that called us away from the house for too many hours.

Now we wrote into our calendar evenings together at a neighborhood restaurant, that morning set aside for just my wife and me to have breakfast, and that Sunday afternoon with one another in the park. The family gatherings were put on the same par as the out-of-the-home tugs at our time.

3. *Cut down outside infringements on our time.* Instead of living as we had been doing for some years—running here and there, separating ourselves from one another sometimes for weeks on end—we covenanted to pull in the strings of family life so as to get to know one another on deeper levels.

In order to make this a reality, all of us had to learn to say no to many invitations. In doing so, we learned that none of us is indispensable and that many committees can actually survive without us.

4. *Turn off the television.* Instead of hearing that box chattering on for hours, we turned the knob to the left and found quiet. At first it was a bit awkward; but it did not take too long to come to value the new dimension of silence.

Our two children have their few hours to watch programs directed to their interests, even then with careful monitoring from parents as to content. And the rest of us who are older have discovered books we had not read, games we had not played, conversation

# Try the Simple Life!

J. GRANT SWANK, JR.

we had not had time for, and relaxing moments doing nothing particularly productive that we simply had not permitted before.

5. *Take car rides more frequently.* Even with gas prices as they are, we allow in the budget gas money for family excursions. This may mean doing without something else, but we are willing to live with this priority.

And car rides naturally invite picnics. We have the details down to a science, with each person having his or her errands to run—quick as a flash—in readying for a meal outdoors. It doesn't always take much; sometimes a few sandwiches and a beverage will do.

6. *Slow down our movements.* For years I have scaled staircases a couple steps at a time, but there's no need to set the wood ablaze.

The same goes for driving the car. Instead of rationalizing why I could get by with going over the speed limit, I now content myself with keeping within the law (not bad for a preacher!).

7. *Concentrate on the simpler things of life:* walking through the snow with the family, going out for a "night on the town" by purchasing an ice-cream cone apiece, coloring a picture with my 4-year-old, writing a homemade poem on the back of a napkin at the coffee shop, discovering a new field of horses, and meandering for an evening through one of the "junk shops" at the other end of the village.

8. *Give God a chance to freshen up our days.* Before we had worked on remote control most of the time. We had learned doctrines and the orthodox phrases; they were given forth with sincerity, but more times than not from empty walls.

Now God has become more real, more personal. He has had the opportunity to be more creative in our walk with Him.

As we look about us at other Christians, we realize they too hunger for that fresh approach to God: however, they are caught up in the same rat race we had been pressed into. Most of the time they do not realize why they are exhausted in service for the Lord.

Thanks be to Him, He has opened up the simple life for our family. In it we have come to experience that rejuvenation so rarely found in this speed-crazed world.

Other than my experience of personal redemption through Jesus, I must confess that this experience of the simple life has been the most exhilarating discovery I have ever come upon. ■

*Grant Swank is the pastor of the Church of the Nazarene, Windham, Maine.*

## Drugs: our 20-year journey

*Continued from page 7*

grow. Meanwhile, we're hoping that by airing our story we will bring hope to some families while we perhaps motivate other families to get help. The journey toward healing is never easy. However, once you realize that you need help, there are places to which you can turn.

Schools have improved in their discipline methods. Now most have an intervention program. Awareness training is available for teachers and faculty. Live-in treatment programs such as The Bridge, for college-age students, and Advent Home and Miracle Meadows, for teens and adolescents, are a few of the Adventist resources available. Besides this, most Adventist health-care facilities in North America have outpatient facilities. Adventist support groups such as Regeneration are good places to start. And, of course, there are many appropriate facilities not connected with the church.

Our experience with substance abuse has taught me some valuable lessons. I have always been skilled at knowing how to minister to those in need. Sometimes those who need my help the most are right under my own roof. I've come to understand what Paul meant when in 2 Corinthians he talks about being able to thank God for our difficulties. When we are weak, God can be strong. I've learned that it is better to face problems early than to wait until the laundry pile is so high that dealing with it is all but impossible. I'm looking forward to the next 20 years of the journey being filled with joy. ■

*\*Amos Slater is a pseudonym.*

*New!*

# **Sunrise in Her Heart**

**by Dorothy Eaton Watts**

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*I will not cry! She promised as her Japanese captors locked the massive gates behind her. Let them do what they will, but I will never talk.*

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**T**he first priority in any denominational strategy should be organizing new congregations”—Lyle Schaller, *Growing Plans*, p. 165.

**Ministry:** What is your dream for the church in North America?

**Ron:** Imagine local churches in every city that are obsessed with reaching the lost, proud of the Adventist message, and saturated with love for one another. The result is lots of confused and broken people—in every city—coming to Jesus, finding purpose for their lives, getting loved and “fixed” emotionally and spiritually! They then join us in the greatest missionary cause ever—winning this final generation for Christ.

**Ministry:** What would it take for that to be reality?

**Dennis:** We have to do our best to move the 4,700 churches we already have in that direction. It’s tough work, but we have to keep trying. We must also be deliberate and aggressive about establishing a new wave of dynamic, evangelistic churches.

**Ministry:** Is that what the Plentiful Harvest Initiative is all about?

**Ron:** Yes. It is an appeal and a pledge. The appeal is to administrators in North America to restore church planting as a top priority. The pledge is on behalf of hundreds of pastors and volunteer leaders all across this continent. Leaders who are saying, “We love Christ, His church, and the message. We will pay any price to win more to Christ. We sense an unmistakable call to plant new churches. Please let us, help us, guide us.”

**Ministry:** Where did you get the idea?

**Dennis:** Everywhere we go, local church leaders are dreaming, talking, and asking about church planting. At Seeds ’96, NAD year-end meetings, numerous church planting seminars in unions and conferences, and even over Sabbath lunch conversations, God seems to be placing this passion in many, many hearts. The wave of interest is growing. People are yearning to make a difference. We decided to put into writing the willingness of many to attack the incredible challenge of the unreached in the North American mission field.

## Plentiful Harvest

RON GLADDEN AND  
DENNIS PUMFORD

**Ministry:** What kind of people does this initiative represent?

**Ron:** Three things are true about them. 1. They are head over heels in love with Jesus and His church. 2. They feel a fire to pioneer a new work for the sake of the lost. 3. God has given them the proper gift mix to effectively start and lead new churches.

**Ministry:** What if a pastor says, “Yes! I agree with this; I’d love to plant a church on this basis”?

**Ron:** Give me or Dennis a call. Ron: 503-794-4202; E-mail: Ron\_Gladden@Compuserve.com; or Dennis: 503-581-2899; E-mail: sssda@open.org. I am directing the church planting assessment program at Seeds ’97 this fall. We’ll talk about that and other possible future opportunities.

**Ministry:** What do you envision from this Plentiful Harvest Initiative?

**Dennis:** More and more administrators really want to get serious about planting churches. More and more pastors and volunteer leaders are waiting for the opportunity. I pray that God will use this initiative as a rallying point to phenomenal action. Read on. If your heart starts beating a little faster, let’s be in touch.

### A statement of intent

We feel compelled to reach America’s vast millions by creating a self-funding system\* that strategically plants reproducing churches led by qualified planting pastors.

See a lonely farmer waist-deep in golden grain. The hot sun broils his face as he fist-grips the wooden-handled silver scythe. Sweat-soaked clothes and the stack of harvested wheat testify to an already long day of tenacious swinging. It is pre-1834, the year when harvesting changed forever, the year Cyrus McCormick earned his patent on the world’s first mechanical reaper.

Talk about sensational! It was a miracle! What formerly took a day could be done in a half hour. Much more grain could be harvested, a greater population fed. Imagine: one single invention, one new tool, and reaping soared phenomenally!

The fields that surround us are ripe for harvest. Millions of Americans are unprepared for the coming of Jesus. In an untiring effort to evangelize the lost, we find ourselves swinging every scythe we can get our hands on. Thank God that the pile of wheat continues to grow. We must, however, employ the most efficient tools. It is time to invent—or reinvent—the mechanical reaper of church planting. This single act will result in an incredibly plentiful harvest.

Nothing is more rooted in the New Testament than church planting. In fact, removing church planting from the

New Testament would delete virtually all Scripture that emerged after Jesus' Great Commission. Ellen White urged a church planting strategy upon a young, aggressive church. A large proportion of our resources, she counseled, should find its way into new work. Our pioneers responded by launching a movement to bring the message to every corner of America. Pastors were trained, not to hover over older churches, but to raise up new ones.

Today, Adventist church planting has nearly ground to a halt. Virtually all of our evangelistic effort, time, and money is dedicated to growing the churches we already have. Existing churches, of course, need to grow. Yet recent research shows new Adventist churches growing at 10 times the rate of established ones. In fact, the single variable between growing and declining denominations is the deliberate establishment of new congregations. Those who are following the New Testament pattern (and, unknowingly, Ellen White's counsel) are gathering a plentiful harvest. When it comes to the harvest, doesn't God want us to be the head and not the tail?

We are falling short of our evangelistic potential. Most of the reachable lost will never be won by our existing churches; they are tuned to other channels. It's as though we are speaking in an unknown tongue without an interpreter. Should we try to change our existing churches? It is not wise, Jesus warned, to put new wine into old wineskins. On the other hand, new congregations can intentionally present our unique perspective of God in language readily understood by the chosen target group. Suddenly the gospel becomes magnetic.

An astonishing wave is washing across North America. Adventist pastors and volunteer leaders everywhere report an earnest passion to establish new churches. This wave is unstoppable. If left to its own, we are concerned that zealous but misguided leaders may

create a seeding ground for independence or even church splintering. Irreparable harm can only be the result. Church leadership, it seems, must take a guiding role in encouraging and shaping this initiative.

Everything possible must be done to assure a maximum success rate. Church planters will be chosen through a professional assessment process. Areas with the greatest potential for strategically planted churches will be targeted. Church planters will be assisted by individual coaches and by networking with leaders of other church plants.

This initiative is our pledge: We are fiercely loyal to the Adventist movement, message, and mission. We will not compromise our message or dilute our doctrines. We will eagerly take counsel from conference, union, and division leadership. We will be the first to admit our mistakes and to learn from them. We are motivated by the Great Commission of Jesus and the vast unreached harvest. Our earnest desire is to build up the cause of Christ and bring honor to His name.

We earnestly ask our church leaders

to prayerfully make this vision a chief priority so that every Adventist in North America who is impassioned and qualified can be unleashed to gather the plentiful harvest for Jesus Christ. ■

*\*This system can easily be set up within existing conferences and unions without necessitating a policy change.*



Ron Gladden is the ministerial director of the Oregon Conference.



Dennis Pumford is senior pastor of the South Salem SDA Church in Salem, Oregon.

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# THE USE OF TIME IN MINISTRY

**F**ew issues are more important in the lives of ministers than how they spend their time. But we weary of the “techniques” and the abundance of books and plans that promise to make us more efficient and productive.



*Doug Burrell is a Baptist pastor from Rome, Georgia, and the director of Discovery Resources.*

Let's face it: most of those technique books and materials only add to the “clutter.” They're great on paper, where everything can be neatly outlined and categorized into time slots, where children don't call the office with a stomachache, or where church members don't have unexpected medical emergencies. They may work in the “ideal world,” but what about where you live?

How are you to deal with the demands and distractions of ministry and the minutia of administration while seeking for a fresh way to communicate the gospel and provide leadership and vision to God's people? What is a minister to do? How are we to manage our lives and spend our time? How do we rise above the confusion and somehow “order” our world as leaders in the church? Is it possible to get a handle on the issue of time?

I believe it is possible. But only if we keep it simple. Here are several straightforward “keys” to spending your time in a way that will please God and help you remain “sane.”

**1. Acknowledge that time is “no respecter of persons.”**

It's been a hard lesson to learn, but I have found through the years that time waits for

no one. In other words, you get tardy slips after the bell rings, and the plane leaves you if you don't get to the airport on time. My wife coached a basketball team this year. The girls worked hard and had a good team. But they lost one game by forfeit because they didn't have enough players present at game time. Two minutes later two of our girls made their appearance. But it was too late! The loss meant they didn't finish the season in medal position.

Time moves on relentlessly and stops for no person. So time cannot really be “managed” or controlled, and time can never be “saved.” The time of our living is simply here upon us, and we either live wisely today or we do not.

**2. Check your attitude toward time.**

Chuck Swindoll is quoted as saying, “The longer I live, the more I become convinced that life is 10 percent what happens to me and 90 percent how I respond to it.” If that is true, then it is especially true in relation to the issue of time in the lives of ministers.

How we think about time will influence how we organize ourselves to spend our time. It will also influence what we believe

D O U G B U R R E L L

we can do or can't do. Sometimes in mistaking our "busyness" for "godliness," we ministers get into the habit of telling ourselves how much we are doing and how much we are needed until we believe that no human being could possibly do all that we have to do in the time frames given to us. This sort of self-talk tends to be self-fulfilling. I have found that some positive thinking patterns can make a difference in this area.

You might want to try a "can do" approach to how you spend your time. Decide that you *can* manage yourself so that you have time to do the things you *need to do*. The important thing in the preceding sentence is the word "need." This calls for some soul-searching. What do you really need to be doing? That brings us to the third time key.

### 3. Choose your priorities for living and live by them.

This doesn't have to be complicated. Three 5" x 8" index cards and an ink pen could be all the tools you need. On one of the index cards, write your life's purpose in the following form: "God has created me for the purpose of . . ." On the second card, compose a statement expressing how you believe that purpose is to be lived out. That card might begin with "I am to live out my purpose by . . ." On the third card, write three to five life goals in the order of their priority. Then keep these three cards before you regularly. Pray over them; share them with your family and with your church if you can.

The key issue is choosing. We can't have everything. We can't do everything. We must seek God's guidance, make some choices, and live by these choices. These free us and guide us in spending the time of our lives.

### 4. Create a time budget to guide your routine.

Question: "How do you eat an elephant if you are in the jungle?" Answer: "One bite at a time!" It may seem too simple to mention, but breaking down our time and our tasks into "bite-sized" portions allows us to do what otherwise seems impossible.

Surely most of us have experienced the value of having a budget (or plan) to guide us in the wise use of finances. Most congregations employ a budget to guide them in

spending the moneys received. Of course, sometimes the "plan" has to be amended because of unexpected expenses (the roof or the furnace needs replacing). But without some plan of action and goals for ministry we would flounder without direction or energy. The same is true in relation to how we use the resource of time.

Each person has to find a routine that suits him or her, so I wouldn't presume to tell you what is best for you. However, it is important to set aside blocks of time that will enable you to live according to the priorities God has revealed for your living. That undoubtedly means that you must proactively reserve and protect such time for your family, for your spiritual enrichment, for reading, writing, planning, and being with people.

Some of us in ministry have found it useful to take a week each year away from the ministry field for prayerful study and planning. I use that time to plan my preaching and teaching schedule and to go through those items that I do not want forgotten or crowded out. In this time I make a folder for each sermon and study for the coming year. I put themes, ideas, outlines, or support materials in each folder as starter materials. This sort of advanced planning has many benefits to both minister and congregation. I come back refreshed with a new vision for the coming year and able to communicate that vision and the details of my plan to the key leaders of the church.

It is also important to find a consistent weekly and daily rhythm that will guide you through distractions and help you accomplish the daily and weekly tasks of ministry, helping you avoid a serious backlog of unattended duties. Our various personalities demand different schedules and degrees of structure, but some routine is always important.

To use a simple tool that fits your needs, commit your routine to paper, schedule appointments, and check off accomplishments. For some this will consist of a simple pocket calendar and a daily "to do" list. For others it may mean a full-featured pocket planner or computer software. But each of us needs to break down our goals and tasks into manageable parts that can be remembered and recorded. This frees our minds

to be fully "present" with others and to be creative in our writing and preaching.

### 5. Enlist the help and feedback of others.

Finally, remember that ministry is to be lived as a "dialogue," not as a "monologue." In other words, there needs to be room for feedback and flexibility in our routines. We must be willing to get help from others where it is needed and to adjust ourselves and our schedules to meet the needs of others. Don't be afraid to ask others to help you.

If you have a secretary or staff assistant, you may want to enlist his or her help with keeping your calendar or reminding you about appointments. If you are the only staff member, ask a member of the congregation to assist you in this area. There are many tasks of ministry that you ought to delegate or share with others. And this gives them the joy of being in a ministry partnership with you.

Finding just the right amount of tension between being too "slack" and too "rigid" in the expenditure of time will make the difference between being "out of tune" or "in harmony" as you play out the time God gives you for living and ministry. ■

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## *The ministry of personal anguish*

*Continued from page 4*

what we most need to see. Thus we are prepared, as Jacob was, to cross over into the Homeland.

In this issue of *Ministry* we concentrate on some of the common and the less common fears and maladies we face within ourselves and among ourselves as ministers. In these challenges we are given opportunity to open our eyes to see with what we actually contend (Eph. 6:12-18) and with whom we really wrestle (Job 38-42). In God's light the battles and even the skirmishes of everyday life take on a new and ever-blessed meaning, compelling us to grow into well-rounded maturity. At the heart of every aspect of life in Christ is the cross of Jesus. Gazing at that cross, its awesome meanings press into every facet of our living. Kneeling humbly there at the place of His agony, we achieve a perspective that does not always explain, but is nevertheless far-reaching enough to satisfy our most puzzling riddles. ■



**A** “preacher’s kid” myself I always thought I knew just how PKs ought to be raised. However, since I am not a parent, I have seldom

acted on my inclination to advise pastoral parents how to raise their children best.

Over recent years I have been increasingly concerned that fewer PKs follow their parents’ example by choosing to become pastors. Growing up in the parsonage gives young pastors an experiential advantage, and I wish that more PKs were hearing and accepting the call to ministry.

Therefore, when my colleague, Virginia Smith, director of children’s ministries, recently shared seven principles of helping PKs enjoy the parsonage, I asked permission to share these practical ideas. As mother to two PKs who as adults are directly involved in Christ’s mission, Virginia speaks from expertise and experience. That experience gives her the expertise so evident in the following points.

**1. Be friends with your children.** This is especially important for fathers. The way to become friends with your children is the same as with any other friend. Invest time in being together with them. Build memories of the good times you enjoy together. Learn to know your children as individuals and respect their individuality. Remember, your children are not your possession. They belong to God, and He has a plan for their lives. As you involve your lives in close relationship, you will bond them to you, and you will bond them to love the things you love—your work, your priorities, your objectives.

Studies demonstrate that fathers who spend adequate time with their daughters build a protective hedge against premarital sex because the young girls experience an appropriate male relationship at home. Similar evidence is clearly demonstrated for protection against drug abuse and other destructive behaviors.

**2. Be supportive of the work of ministry.** It is essential for pastoral

spouses to affirm the varied expectations for pastors. Your children will reflect your own attitudes toward the challenges that necessarily affect pastoral families. When interruptions come to your family, strive to uphold the importance of pastoral work to those who will benefit.

When your pastor spouse must travel, plan fun activities with your children. If both parents must travel, make the temporary care arrangements a special treat for your children. Organize good supervision while you are away, provided by someone who can relate well to the emotional needs of your children. Then plan a special activity to celebrate your return when the family is reunited. When you are together again, share at length

## *Helping PKs enjoy parsonage life*

JAMES A. CRESS

what happened while you were separated and help your children understand the importance of your journey. Also, listen carefully to their reports of what occurred in your absence.

Remember, the most important information may well be disclosed only after they have talked with you for quite a while. This vital information may come out slowly, so take time to process their experiences. If your child’s behavior has changed in your absence, likely something bad has happened. Be such good friends that your children feel comfortable telling you their experiences.

**3. Set high standards and help your children reach them.** If you fill your kids’ lives with Bible study, music, art, nature study, and athletics, there will be little time for television and computer games or to envy more affluent friends. Your home will become the center of happiness and the most attractive place for your children.

Likewise, make sure you are the

provider of sex education for your children. Start early and naturally respond to their curiosity with information appropriate for their age and awareness. Do not assume that you should wait until they are older. If you wait, their first exposure to sexuality will likely be inaccurate and impure.

**4. Involve your child in service for others.** Help them to choose tasks they enjoy and to find a mission objective in their activities. Encourage them to participate with you in church activities. As you share ministry assignments together, their confidence will grow. Research shows that children learn more and faster when they actively participate. Thus they will become involved in church life by their own choice rather than becoming bored with religion. Give your children age-appropriate activities that will help them listen and participate during church services. Your goal is to help them choose, at their own initiative, to be involved in the Lord’s work.

**5. Invite your child to accept Christ.** Do not assume they will “discover” a relationship with Jesus on their own. Provide regular religious nurture through family worship and periodically talk with them about their growing friendship with Jesus.

**6. Protect your child from the church.** Stand between them and those members who criticize and expect too much from PKs. Let your children know that you want good behavior, but that you do not abandon them when they misbehave. Discuss incidents with your children and sympathize with their pain or frustration.

**7. Give your children unconditional love.** Be to them as Jesus is to all of us. After your children have passed the age when you can control their activities, they may make choices you dislike. At that time you have only two responsibilities: pray for them and remain their friends. Once they are adults, do not expect to control their choices, their careers, or their homes. Your opportunity to influence their future is right now. Their first formative years provide you the opportunity to impact their lives for eternity. ■

## SHOPTALK

### The Bible comes alive with stained-glass saints

Some of the most exciting services we have involve Bible characters coming alive before our very eyes! At Eastertime moving dramatizations portray the 12 disciples dressed in biblical attire. They follow Jesus along the sandy shores of Galilee. The pastor interviews them as if they were alive today.

The Bible provides dialogue fodder for this conversation, and the audience can relate personally to the fears and faults of these so-called "stained-glass saints."

At Christmastime, Mary and Joseph are perfect to interview, recalling how young they were at the time, and what faith it required for them to obey. The pastor then develops the sermon from this dramatic introduction of questions and answers. If they prefer to do a monologue-type rendition, this too is very effective with use of a color spotlight.

Remember, a picture is worth a thousand words.—Douglas Rose, pastor.

### Clinical Pastoral Education residency in Orlando, Florida

The Clinical Pastoral Education residency at Florida Hospital has five openings for the year-long program beginning in September 1997. In this multifaceted medical center residents will have experience in a number of specialty areas, interaction with two CPE supervisors (Wes Monfalcone and Dick Tibbits), colleague relationships with staff chaplains, and an opportunity to enjoy Orlando, Florida. Applicants should have a previous unit of CPE in preparation for this experience. Send applications to Dorothy Hamlin, CPE Registrar, Pastoral Education Department, Florida Hospital, 601 East Rollins Street, Orlando, Florida 32803.

### New GC logo

The years 1996 and 1997 will go down in Seventh-day Adventist church history as the era during which our church



## SEVENTH-DAY ADVENTIST CHURCH

adopted and implemented a unified corporate image. The church's new logo was created by graphic designer Bryan Gray, a graduate of The Design School in Pasadena, California. Bryan, a former business professor of art and design at Montemorelos University, now runs his own design business in Boise, Idaho.

As the "father" of the church's corporate image, Bryan has been given exclusive rights to develop high-quality materials that will tastefully display the new logo (see ad on back cover). More important, Bryan is available to assist church institutions with their signage changes. To learn more about the new logo for the Seventh-day Adventist Church, contact Bryan Gray by calling 888-446-LOGO or E-mail him at [positive@gray1.com](mailto:positive@gray1.com) or [www.gray1.com/positiveID](http://www.gray1.com/positiveID).

The official Global Identity Package for the new logo may be purchased through AdventSource by calling 800-328-0525 or 402-486-2519; fax 402-486-2572.—Lynn Caldwell, associate director, General Conference Communication Department.

### International Institute of Prophetic Studies

The Ellen G. White Estate has established the International Institute of Prophetic Studies as an educational program that will address issues of inspiration, revelation, and the role of inspired writers within the church. Its objective is to promote an increased study and understanding of the Bible and the writings of Ellen G. White among church leaders, pastors, teachers, theology students, and the church membership in general.

The institute's faculty is ready to

participate in seminars for pastors and teachers organized by the divisions either at one single location for all the division workers, or shorter seminars (three to five days in length) in locations selected by the divisions, in consultation with the unions involved. One or two instructors may visit a division territory for up to one month, with the possibility of participating in several seminars in that particular territory.

Intensive courses on prophetic studies, one or two weeks in length, will include 30 lectures, two hours of credit, offered by qualified instructors at universities and theological seminaries at the request of these institutions.

Divisions interested in organizing a series of seminars for pastors, teachers, and leaders for their territories should send their request and proposed dates and itineraries no later than September 1997 for the rest of the quinquennium. Instructors' names may be suggested by the divisions, subject to the requested schedule of each instructor.

Air tickets for the instructor will be provided by the institute. It is expected that if the seminar is offered at an institutional location, meals, lodging, and ground transportation will be provided by the institution itself or the respective division.

The main goal in promoting these seminars and courses is "for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

For more information, write to Juan Carlos Viera, Director, Ellen G. White Estate, 12501 Old Columbia Pike, Silver Spring, Maryland 20904.

### Romanian Bible Institute Request

The Romanian Bible Institute needs books, magazines, journals, and periodicals for the library. Back issues are also welcome. Send donations to Dr. Ioana Ceuta, President, Romanian Bible Institute, P.O. Box 76-132, Bucharest, Romania. For more information, call or fax to 401-643-14-25 or 401-760-26-71. ■

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