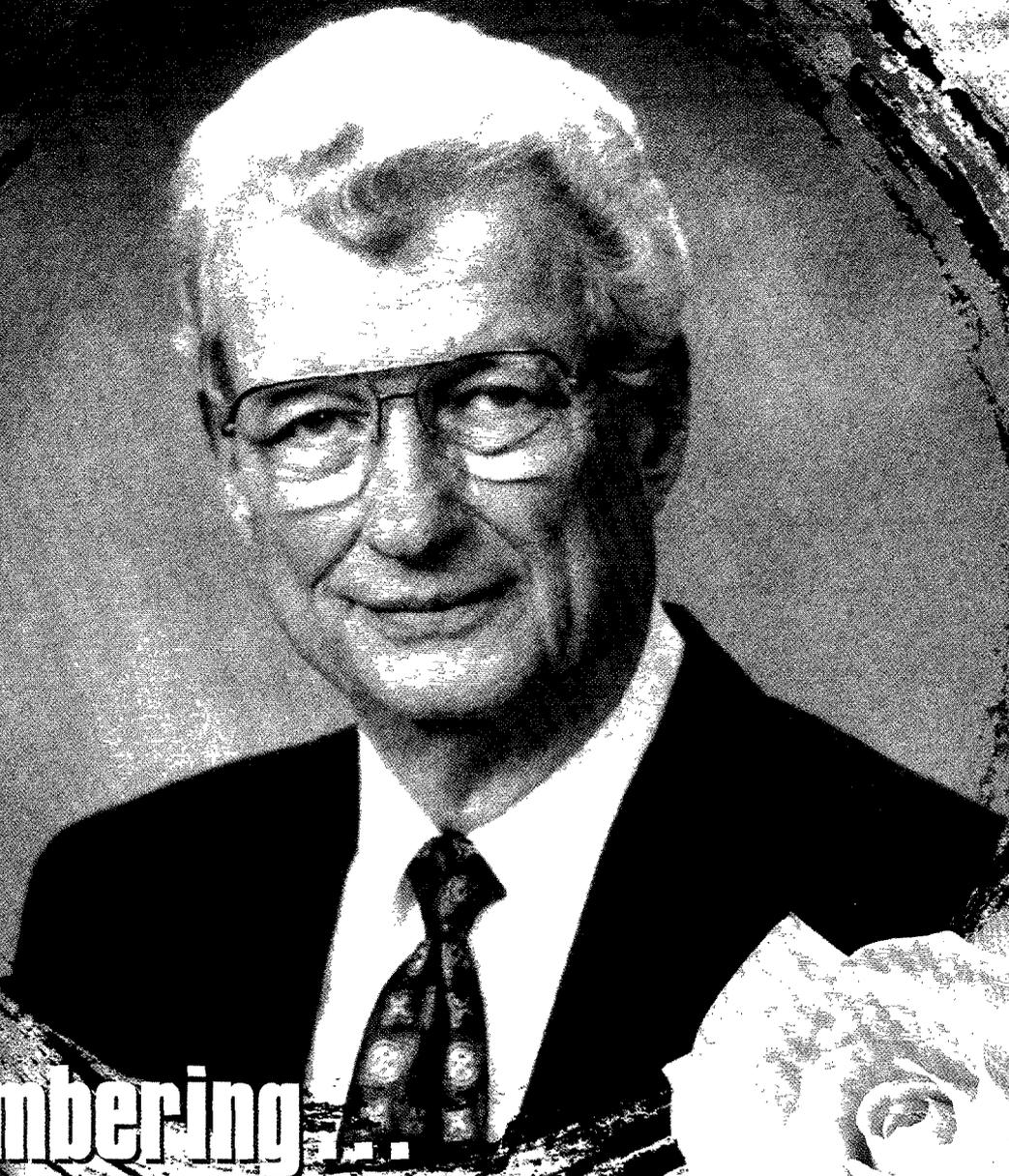


Ministry

International Journal for Pastors

November 1997



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J. Robert Spangler

1922 - 1997

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Feed my different sheep

Why does *Ministry* lower its editorial standards so much as to publish such an article as "Feed My Different Sheep" (January 1997)? God has provided His church with a wealth of divinely inspired knowledge to more than fill the needs of God's people.

Shall we draw water from the broken cisterns of Babylon instead of the pure water of life made available to us?—
Thomas E. Hansen, Ardmore, Oklahoma.

Preaching the Word to the heart

I am a retired elder in the Church of the Nazarene. I attended a funeral of the wife of one of our ministers. The minister who conducted the service did such a wonderful job. He preached from the Psalms, and I was unable to find the scripture. This was such a great sermon for a Christian who had brought so much healing to others.

I have been reading and searching for this scripture for some time. Then I picked up your magazine and read the article "Preaching the Word to the Heart," by Nikolaus Satelmajer (January 1997). The message and scripture just seemed to jump out at me. I found the very thing I had been searching for.

You are my brother in Christ. Thank you for the magazine and your sermon, and for being Spirit-led. You have been a great help.—Rev. O. R. Gunno, Poca, Nevada.

Anger

Just about the time I came upon the article "Anger" (March 1997), a visiting relative was sharing with us a book by a Baptist doctor with a Ph.D. in Christian counseling. His solution to anger was different from what the article provided.

He describes how he once had a very difficult boss who sometimes made him quite angry. Of course he had to be nice to him. He tried to handle his anger by methods such as those outlined in the

article, but he found that no matter how he tried, he could not resolve his problem by what he was *doing*.

The turning point came when he admitted he was helpless and asked God to remove his intense anger and give him love for his boss. When the boss shouted at him next, he writes, "to my surprise I wasn't mad at him." This successful counselor operates from the perspective of sin, not psychology.

My own experience parallels the doctor's. I discovered that methods, no matter how good they may be from the psychological viewpoint, could not change my heart, yet that's what is needed. When I quit trying to solve my own anger problems and give them to God, He removes my anger.—Thomas A. Davis, Armstrong, British Columbia, Canada.

Putting anger in its place

"Putting Anger in its Place" by Ron and Karen Flowers (July 1997) was much appreciated. The only part that disturbed me was the statement that "suppressed anger is anger stored." Authors such as Carol Tavris (*Anger: The Misunderstood Emotion*, 1989) would disagree. Anger cannot be stored like so much baggage or as pressure in a hydraulic tube. The only reason why anger persists is because we constantly rehearse the injury. With each rehearsal comes fresh anger.—Larry Yeagley, Charlotte, Michigan.

The pastor's personal world

I want to thank you for this issue of *Ministry* that deals with the pastor's personal life (July 1997). It is needed much more than most know or will admit. Keep up the good work!—Name Withheld.

Small churches

I want to thank you for your September issue on small churches. All the articles about small churches were good, but the article by Loren Seibold was

excellent! Our conference regional taskforce here in eastern Colorado is struggling with the "problem" of small churches. I have ordered extra copies of this issue and will be sending it to all lay members on the taskforce, along with a letter suggesting that they prayerfully read it before making far-reaching decisions. I will also send a letter to all pastors on the taskforce suggesting they prayerfully read the copy they received.—John Martin, pastor, Greeley, Colorado.

Appreciation

● I have been receiving copies of *Ministry* for some years now and feel it is time I wrote to express my appreciation—first for your kindness in supplying the magazine to me, and then for the high quality of the contents.

I am a Salvationist who, before my retirement, served as our movement's ecumenical officer, and in this capacity had good fellowship with Seventh-day Adventists whom I met at conferences. My knowledge of your church was not extensive at the time. I now know a great deal more than I did, thanks to Bert Beach and others. And while there are still points of biblical interpretation and doctrine on which we differ, these are for the most part peripheral.

I am impressed by the relevance of so much in your magazine to our work as Salvation Army officers. The production from a technical point of view is excellent.

Keep up the good work. And, again, many thanks in the name of the Lord we all serve.—William Clark, colonel, Salvation Army, London, England.

● I read through the May issue of *Ministry* and was really taken up by the magazine. You dealt in detail with the Sabbath in that issue. I could easily agree with that idea, though I am a Catholic by faith.—Ruban Joseph Thannickal, St. George's Church, Kerala, India. ■

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.

In the fireplace of life, Spangler is pure cedar. Cedar catches fire quickly and burns brightly. And so does Bob. His creative genius and burning enthusiasm will be greatly missed by all of us as he enters retirement." So wrote Robert Spangler's friend and associate Floyd Bresee in July 1990, just after Bob retired. Now the truth and poetic definitude of these words are felt with telling potency as we grieve Pastor Spangler's sudden accidental death early Friday morning, September 19, on California freeway 405.

In the short time since then many things have been said and written in an attempt to encompass the immense sense of loss, sorrow, admiration, and respect we all feel converging upon us in the light of what seems such a contradictory moment.

"A man has fallen in our midst," says Rex Edwards, "who was so absolutely unique, so many-sided, capable of so many kinds of leadership, so resourceful, so large of vision, so consecrated to his tasks, so inspirational in his leadership, and so tremendously devoted to his mission, that no man comes forward who is willing to be considered a possible substitute." David Newman, former *Ministry* editor and executive editor under Bob, expresses his thoughts this way: "Bob was one of the finest Christian gentlemen I have ever met. He was always gracious, always kind, always Christ-centered. He gave me much good advice and always encouraged me. He was one of the most positive people I have known. His heart beat with joy and love for the Lord Jesus Christ." These tributes certainly frame the perspective of hundreds, including the Ministerial Association of the General Conference.

J. R. Spangler came to the G.C. Ministerial Association in 1962 and gave the next 28 years of his life and service to pastors and pastoral families. He served 23 of those years as editor of *Ministry* magazine—the longest tenured editor in the 70-year history of the magazine. He also served as secretary of the Ministerial Association from 1980-1985. But his primary interest in the association was the magazine. His conflict between trying to be effective as an editor and at the same

A tribute to Robert Spangler

JAMES A. CRESS
AND WILL EVA

time serve as secretary of the association led him to resign as secretary and focus his energies again on the editorship of *Ministry*.

During his service to the Ministerial Association, Bob instituted PREACH (Project for Reaching Every Active Clergy at Home). This plan has the visionary aim of sending complimentary subscriptions

A man has fallen in our midst, who was so absolutely unique, so many-sided, capable of so many kinds of leadership, so resourceful, so large of vision, so consecrated to his tasks, so inspirational in his leadership, and so tremendously devoted to his mission, that no man comes forward who is willing to be considered a possible substitute.

of *Ministry* to clergy of all denominations. This extended hand of fellowship continues today with around 70,000 pastors receiving this magazine all over the world. A great number of those who are

reading these words would probably not be doing so were it not for the vision and initiative of this exemplary human being.

Another of his creative projects was the production and distribution of the book *27 Fundamental Beliefs*, which has been given gratis to over 250,000 pastors and numerous libraries around the globe. He was convinced that the cross and the great centralities of God's redemptive action in Christ were central to the beliefs of Seventh-day Adventists and had to be perceived and expressed that way. It was this belief that inspired the book and its circulation.

In all of this, Bob never neglected his consuming passion of proclaiming the gospel through evangelistic outreach. Bob delighted in conducting public meetings combined with field schools of evangelism wherever and whenever he had opportunity.

He was joined in his service to pastoral families by his wife, Marie, who was herself seriously injured in the recent accident that took Bob's life. Marie, along with the late Ellen Bresee, co-founded Shepherdess International, the entity of the G.C. Ministerial Association that encourages and nurtures pastoral spouses and families.

Following his retirement from the Ministerial Association, Bob continued to serve the church in a number of ways including coordinating dozens of evangelistic meetings throughout the former Soviet Union, raising hundreds of thousands of dollars for such endeavors, chairing the coordinating board of the 1993 Moscow citywide crusade conducted by Mark Finley, spearheading the fund-raising for a new Russian translation of the Scriptures, meeting with hundreds of It Is Written partners, and assisting with annual fund-raising for the PREACH project, which remained a priority in his mind right up to the last conversations the Ministerial Association staff had with Bob.

Will Eva remembers a moment in the early eighties when Bob met him outside the old General Conference building and invited him up to his office to discuss, to Will's surprise, the possibility of joining

the editorial staff of *Ministry*. Although this did not work out at the time, this experience is illustrative of the beautiful gift Bob had of seeing things in people that they had not seen in themselves and of inducing them to share his perceptions.

Jim and Sharon Cress recall how they have relied on the counsel and encouragement Bob and Marie Spangler have personally provided them whenever they sought the Spanglers' input. "Bob prayed with us and for pastoral families every-

where." When recently Jim phoned Bob's home to express condolences to his daughters, the answering machine responded in Bob's own voice with his instructions to "leave a message" at the beep. And then he said at the conclusion of the message, "Remember, Jesus is coming soon." Vintage J. Robert Spangler!

With deep sadness and heartfelt condolence to his family and many friends worldwide, the General Conference Ministerial Association, along with the

great family of *Ministry* readers, acknowledges and celebrates the vast contributions of Bob Spangler in the lives of pastors everywhere and the telling impact of his influence and leadership in the forward thrust of the church as a whole. ■

If you wish to express a personal tribute concerning Bob Spangler's ministry in your own life, please send it to our editorial office (see page 2). We will see that all messages are shared with Pastor Spangler's family.



Some time ago I received a newsletter assessing the overall impact of the Christian populace in the United States. The

writer mentioned Anglican bishop Michael Marshall, who suggested that there is a problem with contemporary Christianity in America. He says many Christians have settled for a facsimile of Christian freedom: running their own lives while at the same time saying they believe in Christ. He contends that many so-called believers have accepted a decaffeinated Christianity—it promises not to keep you awake at night.

It is getting harder to distinguish Christians from non-Christians. Charles Colson observes that "we live in a time that would seem to be marked by unprecedented spiritual resurgence: 96 percent of all Americans say they believe in God; 80 percent profess to be Christians. . . . Fifty million Americans claim to be born again. Yet families are splitting apart in record numbers. There are 100 times more burglaries in so-called Christian America than in so-called pagan Japan. Why this paradox between profession and practice?" Colson wonders. "Why is the faith of so many not making an impact on the moral values of our land?"*

Jesus and Zacchaeus

There is a wonderful story in Luke 19:1-10 about the impact that Jesus'

Decaffeinated Christianity

JOEL SARLI

teachings made in the life of an undesirable tax collector named Zacchaeus. The text suggests that Jesus' visit in the home of Zacchaeus did more than reorder the dinner conversation. It even did more than reorder Zacchaeus's thinking. His heart was touched; his whole life was altered. Greed was converted into generosity. Past dishonesty was countered with restitution. Zacchaeus's encounter with Jesus awakened a wide-ranging behavior change. He became a different person.

When Zacchaeus staked out his spot in the tree so he could get a clear view of Jesus, in the back of his mind he had a hunch that what Jesus had to offer was more than he already possessed. The longer he and Jesus spent together, the more he became convinced that what Jesus stood for was worth his allegiance. Before the night ended, Zacchaeus made his move toward the forgiveness of God, and his life was reordered. He was transformed. During the next week, I believe, Zacchaeus's behavior was the talk of the town. Word got around that his encounter with Jesus was the reason for it all.

Unless word gets around about the behavior of the people who verbally claim belief in God, those who do not believe

will have little interest in their claims—or in any deeper meeting with God.

Theoretical line easiest to follow

It seems that one reason so many preachers have drifted into theorizing sermons and philosophizing lectures is that they are much easier to prepare and to present. Such sermons do not take so much out of them. Moreover, Christian people cannot truly lead souls to the transforming power of Jesus unless they first know the way themselves. It is impossible to teach others how to live the triumphant life if one is not living victoriously himself or herself.

The present state of affairs among Christians introduces critical consequences for the evangelistic ministry. A brand of faith that doesn't prompt the loss of sleep in our troubled and needy world will not wake up others to their need to be redeemed in Christ. What incentive is there to investigate a message that has lost its reputation for making a difference? If the modern brand of the Christian message is not producing behavioral change, in all honesty, what do we have to offer to those who are not Christians?

If the bishop Michael Marshall's analysis of Christians in America is accurate and we are delivering a decaffeinated message, we should not be surprised that the faith claims of so many are having so little impact on modern society. ■

* Charles Colson, *Presenting Belief in an Age of Unbelief* (Wheaton, Ill.: Victor Books, 1986), pp. 5, 6.

JOURNEYING THROUGH PERSONAL GRIEF

On June 16, 1996—Father's Day and her grandfather's birthday—25-year-old Shannon Bigger was gagged and tied to her bed in her Takoma Park, Maryland, apartment, and heartlessly murdered.



Darold Bigger, Ph.D., is a professor of religion and social work at Walla Walla College and former senior pastor of the church at College Place, Washington.

Her body was discovered the next morning. Less than 40 hours after the crime, the police arrested the assailant. The accused pleaded guilty and was sentenced to consecutive sentences of 20 years, life in prison, and life in prison without the possibility of parole. Shannon is buried in College Place, Washington.

Sociologists say the violent death of a child brings the worst kind of grief human beings suffer. At our request, Shannon's father, Darold Bigger, has courageously consented to share with us how he coped with this unspeakable tragedy.—Editors.

It started with a Monday morning phone call from John Cress, our campus chaplain. He asked if I could come to his office—he had a matter of some urgency he wanted to talk about. He was anxious that I come even before I moved my things to the office I would occupy as summer chair of the Theology Department and associate academic dean. I

wondered what issue in one of those positions was so urgent as to require the first hour of my first day!

Not until I walked into his office did I know that he had also summoned my wife, Barbara, from her office at the college store. She was sitting in a chair when I arrived, both of them quiet and strangely solemn. He offered me a seat, came around the desk toward our chairs, and immediately got to the point. "I have the worst possible news I could ever share with you," he said. "Shannon has been killed, murdered in her apartment."

Shock

Shock and disbelief filled most of the next half-hour. After we verified the facts with the Maryland police, John Guldhammer, a pastor at the Walla Walla College church, helped us organize our day. Henning Guldhammer drove us home, where we told our other daughter, Hilary, and Rosemary Laarad, the

D A R O L D B I G G E R

Micronesian high school student who had come to live with us two years earlier.

The rest of the day was a blur of phone calls, doorbells, sobbing, decisions, questions, and sobbing and sobbing. Our impulse was to go immediately to Takoma Park to be with Shannon. But there was nothing we could do there. Once we decided to have the funeral and burial in College Place and a memorial service back east, the dust settled a bit and I focused my energy on planning the funeral service.

Later, when I was ready to listen, Barbara pointed out how compulsively I had tried to manage every detail of the funeral. The time of each song and speaker, the transitions, the choice of texts and music, became the outlet for my grief. They illustrated my need to control some part of my chaotic world, to manage an environment gone mad.

I've always dreaded what I would do if someone hurt my girls. A man of ample temper and dogged determination, I've hoped strong friends would surround me at such a time to prevent me from doing something I would long regret.

But those feelings didn't come. There was no clenched-teeth rage at Anthony, Shannon's killer; no seething passion for revenge. This wasn't my choice, mind you. It was a gift! I was surprised by grace! God's grace let me ignore Shannon's attacker and helped me focus my anger on the real source of the problem, not just an example of it! Months later I had to face the anger, but initially God relieved me of that burden. What a wonderful gift from a gracious God!

Solace

Many family and friends shared gifts of solace: trees, plants, and flowers; telephone calls; cards; food; house, barn, and yard chores; touches; hugs; tears; and checks toward our expenses or for the Christian Service Volunteer Fund established in Shannon's memory. All of these flooded us. Thoughtfulness also came as texts, poems, quotations, books, and music.

For example, Alden Thompson, Old Testament teacher at Walla Walla College, came the first day to share our sadness. He sat in our living room and, through his tears, recited from memory this paragraph

that now means so much to us:

"Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects."¹

I find myself often praying now with open hands, trying to learn how to surrender what was so precious to me.

Doug Clark, chair of the School of Theology at WWC, sent an E-mail from Jordan on the Sabbath after Shannon died. "I didn't go to church in Amman today," he said. "Instead, in Shannon's honor, I've climbed up Mount Nebo to look at the Promised Land."

Instrumental music expressed the wordless agonies and hopes inside me. The rhythmic cadence of Bach's organ pieces became favorites. They seemed unstoppable, a reminder that life will go on even after it ends!

Poetry, especially selected psalms that describe unresolved human reality, was significant too. I didn't want to hear perfect stories with happy endings. I wanted to hear the harsh, hard pain of anguished suffering.

Then and during the months that followed, messages and visits came at just the right moments to relieve a burden or remind us of our hope. In addition to existing friends and pastors, priests and believers in other faith groups extended our circle of support. We were surrounded by a host of people ministering to us. In spite of the evil in this world, God has a wonderful family!

The unfamiliar role of being ministered to rather than ministering was humbling. Barbara tells me I insisted on planning the funeral myself! But exhaustion finally defeated my insistence, and I had to let the pastors take care of the service. In the end it was very, very comforting. Letting others minister to us in other settings has been comforting, too, for us and for them.

Questions about God

We haven't been tempted to blame God for what happened to Shannon. We accept that we live in a hostile world in which Satan is in temporary control. A worldview that allows God to be caring without being coercive gives us the freedom to trust Him even when bad things happen.

Nor have we believed that God sent this tragedy to teach us something. No! God doesn't send evil in order to teach something good. If that were so, learning about good would depend on the existence of evil. That was Satan's first argument to Eve. God promises to bring good out of the worst evils Satan causes. God never intended evil in the first place.

Leslie Weatherhead's *The Will of God* provided a framework that has brought us comfort. He talks of God's intentional will, God's circumstantial will, and God's ultimate will. God never intended us to suffer, and ultimately He will restore a perfect world. In the meantime, under the present circumstances, He promises to give meaning to what appears to be meaningless chaos. Texts like Romans 8:28 (God transcends an evil event by bringing something beneficial from it) and Romans 8:35-39 (nothing, no matter how profound or shattering, can separate us from God's love) fit that explanation well. Bracketed by the reference points of God's Creation and His return to usher in eternity, all acts of evil—even apparently random, violent, and vicious ones—take on cosmic meaning. That comforts us!

It also keeps us from settling for easy answers. Some suggest that violence can be prevented, that even Shannon's death may have been the result of her naïveté or lack of caution. "If only she had lived in a different place, or if the drug problem were solved, or meaningful employment were available to everyone, or technology had been available that would have warned her," they said. "If only she hadn't been so trusting, or the legal system had reformed her attacker, or kept him in custody earlier, etc., etc."

Not only did those who made such suggestions not know Shannon; they do not understand evil either! We don't look to politicians, police departments, the

social welfare system, or self-defense training to prevent this kind of crime. As important as those things are, they will never be the final solution. Until evil is destroyed, there will always be those who align themselves with it. Human problems are symptoms of a deeper spiritual problem.

The rush to human explanations cheats us from discovering that we cannot save the world from evil any more than we can save ourselves. The only way to find salvation from evil is to find God.

Questions surrounding me

Doubt. C. S. Lewis,² in the aftermath of his wife's death, said he had two fears: that what he has believed is a dream and that he just dreams that he believes.

His first question has not been my problem. Belief comes easy for me. I can trust what Scripture promises even when I can't prove it.

The second question troubled me most. Could I trust myself? Could I believe that I really believed? What assurance did I have that my verbal assertions were not just facile affirmations of an attractive solution to my dilemma? How could I know that I was a real believer?

Times of trouble bring questions like these. This was a harbinger of the time of trouble for me. While Scripture, doctrine, and reason bring logical comfort, they do not resolve the emotional uncertainty flooding the consciousness in the presence of profound loss. The war between faith and feeling turned on and off for some time, washing me with doubts, then soothing me with promises. In the end logic won over emotion and my verbal affirmations convinced my feelings. I can trust, not because I'm trustworthy, but because God is!

Resentment. My real faith crisis came months later. As Anthony's sentencing approached, a deep unsettledness boiled up in me. No matter how much I wished to be charitable, no matter how many times I reminded myself that hating the sin allows loving the sinner, no matter how often I tried to see life from his depressing point of view, the knots stayed in my stomach. Seeing him for the first

time did not help. Not being able to detect any hint of sorrow or regret hardened me. No conciliating gestures or looks or words helped me reach out to him. Would I love an unrepentant sinner? Could I?

It was hard enough at his sentencing. To let him alone while he faced the consequences of his behavior was one thing. But when he appealed his guilty plea and wished to have his sentences reduced, trying to get out of what he had confessed to doing, it was too much for me.

This journey has shown me how deeply sinful I am. Most of my life I've enjoyed helping others. I had come to see myself as others-centered, an altruistic embodiment of kindness! What a fool!

I know all the right teachings. I make all the right speeches, even to my inner self. I've been able to let go of my rage and let God take care of a situation I cannot change, to remind myself and others that evil was the problem and Anthony just an illustration of it. I balanced my anger with open expressions of sadness as the healthy way to manage the rage.

But all of that does not change who I am. At the core I am an angry, resentful, selfish, unforgiving man! *I am a sinner! I cannot yet love my enemy as my Lord commands me to do!* This has been the most humbling discovery of my life.

Grief and family stress

Each member of our family has grieved in her/his own way. And our reactions have been different in many respects from what we would have expected.

Our daughter Hilary's feelings were intense. A crusader at heart, she pursued questions about the case, wanted to be at the arraignment and sentencing, and was anxious to know details about the crime. She was quite reserved about her own internal journey of grief and found it more helpful to share that only with a very few friends.

Barbara has always been the intuitive, experiential one, worried about having nothing to say. She became the outgoing, talkative one who visited with nearly everyone at the slightest invitation! Her growing willingness to talk was quite

perplexing to me, however, and at times frustrating. Our patterns had reversed, and she was now the one staying after meetings to visit with friends! My need to be alone conflicted with her need to share.

I have always been the most verbal of the three of us and the one with the most scattered interests. But in my grief I sought simplicity and solitude. Projects that had interested me intensely lost their meaning. Words seemed frivolous. In the face of death, mundane issues lost significance.

For months I didn't read through a book. Even Bible reading was limited to short familiar passages. It wasn't so much what God said but a sense of His presence that I wished for. A mystical connection with Him consoled me more than explanations and logic.

Rosemary, the academy student who came from Micronesia to live with us, experienced her own painful journey. Her mother had been murdered back home when Rosemary was in early grade school. Shannon's murder and funeral brought back those memories for her.

Hilary and I developed a growing professional friendship as she took more specialized social work courses in college. But Barbara felt left out of those conversations and isolated from the two of us. That intensified her feelings of loss. Shannon had been her soul mate.

The holidays were terrible. For the first time I learned firsthand what it is to be depressed. Time passes and brings change to the intense reality of our loss. Others told us time would heal. I don't know that "healing" is yet the right word. "Change," yes. Certainly change. We found that sometime between the fourth and sixth month after Shannon's murder, reality began slipping to memory. We would go for a day or two at a time without thinking about Shannon or her murder. But that realization brought its own sadness. She was now part of the past, not the present.

We went through her Christmas decorations and used some of them. Friends sent flowers and called. But I wanted Shannon, not decorations or flowers or sympathy!

Conclusion

Loss. As part of a "victim impact statement" to the judge who sentenced Anthony, I included the following list of things I'd lost:

A dainty, accepting girl who modeled genuine interest in and concern for others.

Optimism and zest for life.

An enjoyable sex life (because of my hypersensitive concern not to take advantage of Barbara as Anthony had taken advantage of Shannon, and because of Barbara's guilt at enjoying sex when Shannon had suffered so much).

Actual calendar dates (everything now seems to revolve around Shannon's death: did that happen before or after . . . ?).

I resent a number of things too, including: the power this tragedy has had to transform our lives; depression; having to remind myself to smile; anger that gets projected on undeserving friends and family; my life being defined by Shannon's death; being annoyingly compulsive, demanding, restless, and self-absorbed; becoming cynical, suspicious, and untrusting; hearing Barbara sob as she says, "I'm watching you age before my eyes."

As I look over the list now, there are several items no longer relevant. That indicates some mending of wounds.

Hope. Several months ago in church, Isaiah's list of Christ's attributes (Isa. 9) prompted these reasons to hope.

Why despair at depression when we know the Wonderful Counselor?

Why despair at the power of Satan when we know the Mighty God?

Why despair at the shortness of life when we know the Everlasting Father?

Why despair at evil when we know the Prince of peace?

Why despair at suffering when we know the Divine Healer?

Why despair at failure when we know the Redeemer?

Why despair at death when we know the Creator of life? ■

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 44.

² C. S. Lewis, *A Grief Observed* (New York: HarperCollins Pub., 1961).

Continuing education exercise

Questions to consider

1. In what ways have you been ministered to by your members? How has that been a wonderful gift and an uneasy burden for you? What about it made it comforting or uncomfortable? What does your reaction to their ministry say about you? What does your reaction say about them?
2. Can you distinguish between those who grieve contemplatively or verbally? What indications alert you to their preference? How do you decide whether or not to touch them or hug them? How do you decide whether to talk or just sit quietly with them and honor the loss in silence? How do you decide if they need more personal space in which to sort things out, or if they need visits and contact from others?
3. In what ways have you experienced loss yourself? How can your own experience aid your sensitivity to what others experience? In what ways might your experience complicate your understanding of what others face?
4. How do you prefer to relate to grieving families? As God's proclaimer of the good news? As facilitator of comfort by you or others? As logistician who manages the details of the funeral service and burial?
5. What has precipitated your most intense spiritual crisis? Were your reactions what you would have expected? What encouraged and disappointed you in your responses? What have you learned from that crisis? How did it change you, and what have you changed as a result of it?

Suggested reading

Doka, Kenneth J., ed. *Living With Grief After Sudden Loss: Suicide, Homicide, Accident, Heart Attack, Stroke*. Bristol, Pa.: Taylor and Francis, 1996. Doka edited this compilation of articles/stories for the Hospice Foundation of America.

Lewis, C. S. *A Grief Observed*. New York: HarperCollins Pub., 1961. Well-known Christian apologist C. S. Lewis chronicled the dying of his spouse and the doubts that rose in him as a result. A brief but penetrating inquiry, Lewis affirms his adopted faith even in the face of deeply troubling questions.

Sittser, Gerald L. *A Grace Disguised: How the Soul Grows Through Loss*. Grand Rapids: Zondervan Pub. House, 1996. Sittser lost his mother, wife, and daughter in a tragic accident and shares his journey of questions and reaffirmation through it all. He traces the depths of pain and loss as well as the Christian questions he faced during his search for meaning and happiness during, as well as after, the tragedy.

Swindoll, Charles R. *For Those Who Hurt*. Grand Rapids: Zondervan Pub. House, 1977. Swindoll's very small booklet addresses the major issues faced by those who experience loss. Headings include: "Why Me, Why Now, Why This?" "Getting Ready," "God Is Involved," "What Do We Suffer," "That We Might Be Prepared to Comfort Others," "That We Might Not Trust in Ourselves," "That We Might Learn to Give Thanks in Everything," "Looking Back," "Some Thoughts on Tears," and "Looking Ahead."

Westberg, Granger E. *Good Grief*. Philadelphia: Fortress Press, 1962, 1971.

Westberg's classic outline of the stages of grief bears review in the contemporary world. A valuable resource for both the bereaved and those ministering to them.

PREACHING AS LEADERSHIP

To pastor is to preach, to counsel, to nurture the flock, to acquire new sheep, to rescue the lost, and to care for the young. To pastor is also to *lead*.



Philip Follett is a general vice president, General Conference of Seventh-day Adventists, Silver Spring, Maryland.

As a beginning pastor I anticipated that my greatest work would be done in the pulpit. I was convinced that what I would say in my sermons would leave lasting legacies to all who listened.

I believe some of my sermons have resulted in life-transforming experiences, as the Holy Spirit has used human words to minister His life-changing grace. But I have concluded that my greatest contribution as a pastor has resulted from the way I led God's people. Pastors are leaders.

What I say in the pulpit must be reinforced by how I live with my family and in interrelationships with church members. The legacy I leave in a church probably consists more in the direction I point the members, the vision I share with them, and the way I empower them to do God's work than any other contribution I make. Sermons are one instrument I use in accomplishing this, but the process is called *leadership*.

What lies at the core of leadership? There are probably hundreds of definitions of what leadership is. Here are a few that I like:

- To influence people to move.
- To challenge people to achieve a goal, then help them accomplish that goal.
- To link together a vision with people, resources, and motivation, resulting in

achievements that are valuable to all of those who are involved.

- To help people to reach new heights they would not achieve on their own, while building them in the process.
- To capture the highest values and noblest aspirations of people, then support them in achieving results that improve themselves, their leader, and their society.
- To let God use you in developing other people who, together with you, fulfill God's plan and advance His kingdom.

Let's see how pastors practice the art of leadership.

Leaders create a shared vision. One of the core essentials of leaders is to create a shared vision of a better future for their group. A pastor who creates, shares, and brings to reality a vision of a full church on Sabbath mornings, a new sanctuary or Sabbath school wing, new congregations in two or three neighboring towns, and/or a school filled with happy, eager "growing-up Adventists" is demonstrating powerful leadership. Leaders often think in concrete picture language, as Jesus did. They may not be able to challenge their congregations to land on the moon, as John F. Kennedy did the American people, but they clearly challenge them to bold new achievements that

PHILIP FOLLETT

advance the kingdom of God. Wise leaders don't "push" their ideas on unwilling followers; they talk their dreams, preach about them, and thoughtfully listen to other people's dreams, skillfully integrating key elements of other people's visions within their own. Soon the congregation says, "I don't recall which ideas the pastor first thought of and which were ours, but now they all belong to us."

Leaders build other people; great leaders build other leaders. This principle of great leadership was powerfully demonstrated by Jesus' example. He chose common people from common walks of life, but under His influence they became extraordinary leaders. Pastors measure their success in a congregation not so much in what they talked the people into doing, but by how the members grew in spiritual maturity and leadership ability during their time together. Wise pastors learn how to delegate (not abdicate) both responsibility and authority, then train, encourage, affirm, and give new challenges to help their members to grow.

Leaders communicate their vision through every means available. Preaching supports the pastor's leadership. But pulpit proclamations must be reinforced by the pastor's life example, by informal conversations, by budget priorities, and by creative communication techniques. One pastor enlisted the church school children to draw pictures to illustrate how they saw the future of their church. When the pictures were posted on the bulletin board, on the walls of the narthex, and in the hallways, parents, grandparents, and children gathered to discuss and admire those visual expressions of the church's future. Some pastors use banners and posters to reinforce what they see as important in worship and in the church's life. Great leaders give attention to communicating their vision, not just at one business meeting a year, but through every avenue possible.

Leaders focus their energies and their church's resources to accomplish the vision. In one church social activities were very important to the members. There were a lot of parties and social gatherings in homes as well as by church organizations. The pastor wisely decided to utilize this "social energy" for soul winning. He challenged members to invite newcomers to Sabbath lunch and

use the opportunity to encourage the guests to return. He organized a special night each week when church members and their friends came to the church for supper (dressed just as they came from work), shared a short worship service, then divided into many self-help groups. Computer skills, auto mechanics, handcrafts, and cooking classes were held along with Bible classes and doctrinal studies. Baptisms resulted from all of these activities. This pastor decided that rather than scold the members for being sociable, he would channel that social energy toward achieving the church's mission.

E ffective

leaders know that they can never stop learning. So they read, ask questions, study colleagues and competitors, and never lose their curiosity.

Leaders keep growing throughout their lives and help others to grow. Effective leaders know that they can never stop learning. So they read, ask questions, study colleagues and competitors, and never lose their curiosity. Curiosity and creativity are first cousins. You really can't have one without the other. I recall hearing Francis D. Nichol (longtime editor of the *Adventist Review*) speak about his taking a walk in a strange city, seeing workers digging a trench, asking what they were doing, and learning about splicing telephone cables. He was past the age when many men retire, but he still had the curiosity of a schoolboy. He never stopped learning. Professional people are never satisfied with their present performance; they spend their lifetimes trying to improve and are always eager to learn. Pastors must be students of the Scriptures, of

their churches, of their members, of their community, and of all of life. Never be afraid to admit that you don't know something; just ask to be taught. Other people will admire you for your honesty, and they will feel good about being able to share new information with you.

Since pastors are leaders, and leaders love to learn, pastors are lifelong students of leadership. My first study of leadership was in watching other leaders. Leadership, like parenting, is usually learned by watching those who lead us. Early in my ministry I started reading books on leadership. When R. R. Bietz and Del Holbrook started the Christian Leadership Seminar series, I was sitting on the edge of my chair, eager to learn. I attended other leadership seminars and began to teach some of what I had learned. I discovered that teaching was another form of learning, for I was required to learn more and practice better the principles I wanted to teach.

I have been fortunate in having worked with a number of outstanding leaders in the Adventist Church. Let me mention only a few. R. R. Bietz was my first conference president. Cree Sandefur was my second conference president, as well as my first and third union president when I became a conference president. Charles Bradford taught me many lessons of leadership when he served as NAD president and I was a union conference president.

Now it is my turn to pass on to others what I have been taught by good leaders. For four years I served as director of leadership development for the General Conference. Even though I now have many other assignments, I still accept invitations occasionally to teach leadership classes. I do this because I need the stimulation to keep alive myself. And I need to keep reminding myself of the principles of leadership that are rooted in Scripture and demonstrated in church life around the world.

The General Conference Ministerial Department has asked me to prepare a study course that teaches the principles I have been sharing in classes around the world. Within the next few months, this course will be introduced in the pages of *Ministry*. I am praying that the written course will continue to bless a new generation of daring and faithful leaders in God's church. ■

SLOWING DOWN TO PRAY?

I wish I could tell you that my ministry was like Mary's. But I have to confess that all too often I have been like Martha—so busy serving God that I have not taken time to be with Him. Running on empty. Praying on the run.



Derek Morris, D.Min., is a professor of preaching and pastoral theology at Southern Adventist University, Collegedale, Tennessee.

I began my seminary training with such good intentions, but I got caught up in my own little academic world—deadlines and GPAs. I loved the Lord, but I was too busy to spend much quality time with Him. Something was missing.

I graduated from the seminary in 1980 and was assigned to a three-church district in northeastern Pennsylvania. To those members, it didn't matter one iota what my GPA was; it didn't matter how vast my knowledge of current theological trends was. They had only one concern: Was I a man of God? Did I know God personally, and could I help them to find peace of mind and assurance of salvation? They were looking for spiritual leadership. Almost in spite of myself, the Lord blessed my ministry there. But deep in my soul I knew that something was still missing.

I enrolled in the Doctor of Ministry program at the seminary, and by the summer of 1985 I had almost completed my classwork. And then one day in that sweltering summer the Lord spoke to me, changed the direction of my life, and redirected my ministry. I was sitting in a project seminar with a favorite professor of mine. He told a story about a religious educator

who visited our seminary and made this comment: "You have an excellent academic program here, but tell me, where do your students learn to pray?"

That story struck me forcefully. Suddenly I came face-to-face with my own spiritual poverty.

The case of Martha and Mary

At about the same time God led me to study a familiar narrative in Luke. I had read the story before, but this time it was as if I was looking into a mirror, and I didn't like the reflection I saw. It was the story of Jesus' visit to the home of Martha and Mary (Luke 10:38-42).

As I read this story, the words of Jesus gave me a unique glimpse of what was going on inside Martha. Jesus said, "Martha, Martha, you are worried, you are anxious." The verb used here is a strong one, *merimnao*; it implies division and distraction of the mind. In other words: "Martha, you are all mixed up! You have no inner peace. You need to center yourself. To put things in their proper perspective." Because things weren't right inwardly, things weren't right outwardly either. Not only was Martha worried, but she was also upset about many

D E R E K M O R R I S

things. The verb *thorubadsomai* implies an external agitation.

Martha was full of inward turmoil and outward agitation. And as a result, she was distracted, drawn about in different directions. She was stretched to the limit and getting nowhere. And so she turned on Jesus. "Lord, don't You care that my sister has left me to do the work by myself? Tell her to help me!" (see Luke 10:20).

This was my own story. I was praying on the run. I was very busy "serving the Lord," but taking little time to be with Him. I was like Martha, caught in the trap of ministry.

In the quietness of that moment of discovery, the Lord invited me to hunt for that one thing that was needful, to spend time sitting at the feet of Jesus, to actually seek an experience of intimate communion with Him. It was a turning point in my spiritual journey.

Strategies to handle the Martha complex

Here are some specific strategies that I have used to handle my own crisis of spirituality.

Buy a Bible and read it. First, I bought a Bible. Of course, I had many Bibles, but this particular one was to be a symbol for me. My wife wrote the following words in the inside cover: "Presented to Pastor Derek J. Morris by invitation of the Lord." This Bible represented a personal commitment to take time alone with God, listening to His Word. I had read through the entire Bible once before, but that was the extent of my systematic Bible reading! For many years my reading of Scripture had been very selective and functional. I read Scripture to prepare for sermons. I gathered texts to defend doctrinal positions. But I realized that my time alone with God in a contemplative reading of Scripture had always been limited and sporadic.

My experience was not unique. Some years ago I was teaching a colloquium at the seminary entitled "The Pastor's Spiritual Life." At the end of our first session a doctoral student cornered me. He was obviously under conviction as he shared with me his confession: "I have been studying here for the past five years, but I don't remember the last time I opened my Bible just to listen to God." He had been caught just as I had. Of course, this kind of experience

plagues pastoral ministry and conference administration. We become preoccupied with the task of "speaking for God," but take little or no time to listen to Him speak personally to us. God invites those who speak for Him to take time to listen to Him. And the place we most clearly hear Him is in His Word. So it is our privilege to make a commitment to a personal, daily, contemplative reading of Scripture. So, it is helpful to buy a new Bible. Build an altar and make this commitment.

Keep a spiritual journal. Second, I began to keep a spiritual journal. This was not a new idea for me but doing it was a new experience. I discovered that journaling is a very profitable exercise. The first lesson I learned was my pathetic inconsistency. My journal didn't cover for me. If I spent several days praying on the run, taking no focused time alone with God in prayer and Scripture reading, my journal would record the tale. Not in words, but in blank space. My journal brought me face-to-face with my spiritual poverty. Like a mirror in the hand of an unkempt hobo, journaling exposed my poverty. But journaling also gave me the opportunity to slow down and reflect upon God's marvelous workings in my day. I realized that on many occasions I had neglected to give thanks to God for His gifts of love and mercy. I had not taken the time to give Him praise and thanks for who He is and for His marvelous work in my life and ministry.

Many times, my journaling has taken the form of prayers. By providing a permanent record of my intimate communion with God, my journal has become a hallowed "place" to which I can return when I need the assurance of God's activity in my life.

For someone who is beginning to journal, I would recommend the resource entitled *Journaling Through 1997*.¹ This journal begins with a brief introduction to the discipline of journaling and provides a place to record each day's journal entry.

Explore various models for prayer. Third, I began to explore various models of prayer. As I wrote out my prayers, I became aware that many prayers were simply an itemized list of my wants. I now classify this type of petition as "shopping-list prayer." I am very thankful to God that He responds even to

such narrow requests when they are for our best good. But I soon realized experientially what I already knew theoretically: petition is only one aspect of prayer. For example, as I learned to pray more maturely and thoughtfully, I discovered the joy of beginning my prayer time with praise to God. I also discovered the profound truth that God wants me to live my whole day in His presence. God is not calling us only to a devotional time, but rather is inviting us to experience a devotional life. I also learned from Juanita Kretschmar's *Encountering God in Prayer* that God longs not only to offer me forgiveness for my sins but also deep personal healing and freedom.

For an enriching exploration of various models for prayer, I would strongly recommend Larry Lea's *Could You Not Tarry One Hour? Learning the Joy of Prayer*.² This book not only taught me a valuable model for prayer, but showed me a dynamic example of what can happen when prayer becomes central in a person's life and ministry.

Interact with Spirit-filled individuals. Fourth, I have found it most helpful to grasp every opportunity to interact with those in whom I discerned the Spirit of God at work. It has been amazing how much I have learned when I have taken a few moments to listen to particular fellow humans who are on the same journey with me. This attentive listening has also involved the reading of biographies and autobiographies of great men and women of God. I have discovered Colin Whittaker's *Seven Guides to Effective Prayer*,³ drawn from some of the great prayer warriors of history. Reading these stories had a tremendous impact on me.

The more we listen to and read about great Christians, the less we will be content to live our lives on a mediocre plane.

It is time to stop praying on the run. It is time to stop running on empty. Jesus invites us to slow down, sit at His feet, and learn of Him. ■

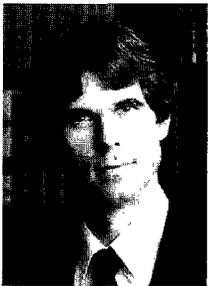
¹ *Journaling Through 1997*. (Nashville: Upper Room Press, 1997).

² Larry Lea, *Could You Not Tarry One Hour?* (Altamonte Springs, Fla.: Creation House, 1987).

³ Colin Whittaker, *Seven Guides to Effective Prayer* (Minneapolis: Bethany House Publishers, 1987).

SPEAKING UP WITHOUT WEARING DOWN

Have you ever noticed how many public figures have problems with their voices? President Clinton often sounds strained and sometimes has to rest his voice completely.



Richard Rice, Ph.D., is a professor of theology at La Sierra University, La Sierra, California.

Several months ago Pete Wilson, governor of California, underwent surgery to help him with his.

If speaking has ever made your voice tired or hoarse, you can sympathize with these people. I know I do. Not long after I started teaching, my voice gave me so much trouble that I wondered if I would have to leave the profession.

I had a premonition of things to come during my years as a pastor. A half-hour sermon left my throat dry and tight, but preaching didn't take that much of my time, and I recovered without difficulty. When I started teaching, however, things were different. On an average day I had to speak two or three hours, sometimes four or five. In an hour I was forcing every sound. At the end of the day I was exhausted.

The problem mystified me. I was young, in good health, and did a lot of swimming and running. There was apparently nothing

that should prevent me from standing up and talking without tiring out. So I tried various things. Remembering what I'd always heard about the importance of the diaphragm, I made an effort to relax my throat and tighten my abdomen. I tried pitching my voice in the lower part of my range. I tried to forget about the mechanics of speaking entirely and just think about what I was saying. But nothing changed. Whether I concentrated on my voice or ignored it, it still failed me. In my condition I could understand Ellen White's sobering observation: "Many have died who might have lived had they been taught how to use the voice correctly."¹

Approaching desperation, I turned to professionals for help. But the results were disappointing. Speech pathologists told me there wasn't much they could do. If my problem was saying "wabbit" instead of "rabbit," for example, they could deal with that. But I was enunciating perfectly. No one ever said

R I C H A R D R I C E

they couldn't understand what I was saying.

Next I saw an ENT specialist. After hearing my tale of woe, he warmed up a small mirror and slid it gently down my throat. "Whatever you're doing," he said after the examination, "it hasn't damaged your vocal cords. You don't have a medical problem, so I really don't know what to tell you." Though relieved to know I had no serious affliction or faced a radical procedure, I was now more frustrated than ever. I had a real problem, and no one seemed able to help me.

On an impulse one afternoon, I called up the Drama Department at the local campus of the University of California. I told the secretary the general nature of my concern, and she put me through to one of the drama teachers. I made an appointment and went to see him a few days later. He served as a voice coach for students involved in the school's drama productions.

After hearing an account of my troubles, he said, "I think we can help you." I eagerly awaited his solution. I thought it would be something simple and easy that would instantly solve the problem, like five minutes of deep breathing before a lecture or running an extra mile every morning. Boy, was I wrong.

Before I knew it, I was lying flat on my back on the linoleum floor of his office, not talking, but merely breathing. And not breathing exactly, but trying to observe what happens to the breath when you aren't trying to breathe.

Demanding path

It was the first of a long series of appointments. What I thought would be a simple step to effortless speaking turned out to be a long and demanding path to recovery. I visited the voice coach once a week throughout the following school year—nine whole months. And in between our visits I spent an hour every day on the various exercises he prescribed. I had never imagined that something so complicated was wrong with me.

The basic problem, it turned out, was that I was trying to do something that naturally happens without trying. I was exerting myself to perform an action that is basically effortless. As parents well know, babies can cry for hours at full volume. Dogs can bark all night long without losing their voice. When the voice functions as it should, there is vir-

tually no effort involved. Speaking is as easy as breathing. As my teacher said: "The breath is the blueprint of the sound."²

For a variety of complicated reasons, however, typically emotional rather than physical, many of us interfere with this natural process in one way or another. And once the practice becomes a habit, it is very difficult to reverse. For one thing, when we are accustomed to using our voices artificially, it is hard for us to imagine any other way of speaking. So we have to work hard to recover the natural voice. It is no longer readily available to us. Second, we can't stop speaking until we learn how to do it right. For social and professional reasons, we still have to talk. So we have to start where we are and work our way out of a thicket of accumulated problems.

Third, as I found out, it is much more difficult to acquire a passive skill than an active one. The challenge I faced in trying to speak without difficulty was not to do something, to acquire some new technique for producing sound, but to *stop* doing something—to get out of the way of what would happen perfectly on its own if only I could stop interfering. When you are the kind of person who is used to taking charge of your life, solving problems and accomplishing things through energy and determination, it is vexing to discover that this approach utterly fails when it comes to voice problems.

Speaking without strain

Further complicating all this is the fact that most of us are very self-conscious about our voices. After all, our speech is an intimate expression of our personalities. Criticizing someone's voice is like criticizing their looks. So we can't face the prospect of changing the way we speak without a deep-seated fear that we are tinkering with something central to our identity.

Modern technology contributes to the problem too. It's easy to see why people in the nineteenth century said so much about speaking properly. Years ago if you weren't speaking properly, you simply couldn't be heard by an audience of any size, at least not for very long. But public-address systems are so efficient now that you don't have to speak correctly to be heard. There's enough wattage in the average amplifier today to carry a croak throughout a stadium, let alone an average church or auditorium. So people

can still communicate even if they are subjecting their voices to terrific abuse.

There was no sudden turnaround in my journey to the natural voice, but eventually the effort paid off. In time I could speak without strain as long as I needed to, no matter what the occasion or how large the audience. I kept up the exercises for a while and then gradually let them go. But whenever I feel things begin to tighten up when I speak, I return to them and find that they continue to help.

Attending to your voice

Some people have never messed up their natural ability to speak properly. My wife, who is also a professor, can lecture for hours without the slightest strain. But if you are someone who finds it tiring to talk, either in public or in private, you should consider giving your voice some serious attention. Here are some suggestions.

1. *Get professional help.* The challenge of recovering the natural voice is too demanding to meet on your own. That's one reason I am not offering a list of steps or exercises here. The path to vocal freedom isn't a do-it-yourself project. You'll need competent assistance.

2. *Expect to invest some time and effort.* The path to vocal freedom requires commitment and intense concentration. The regimen I went through worked because it was so detailed. The production of vocal sound is a natural process, but it involves many different elements. So an effective program for solving vocal problems needs to isolate each facet of the process and provide exercises designed to develop it. This is why it doesn't help to have people tell you to "relax your throat" or "tighten your abdomen." The advice is so general that it's useless.

3. *Remember that the goal of the process is freedom of expression.* Proper speaking should not be confused with oral interpretation or theatrical training. The purpose of freeing the natural voice is not to change you into someone else or to produce an artificial or affected sound. You can tell by the way some people talk that they want the audience to admire their voices. I have friends who use a pitch several steps below normal whenever they pray or preach. It's not impressive; it's distracting.

Continued on page 29

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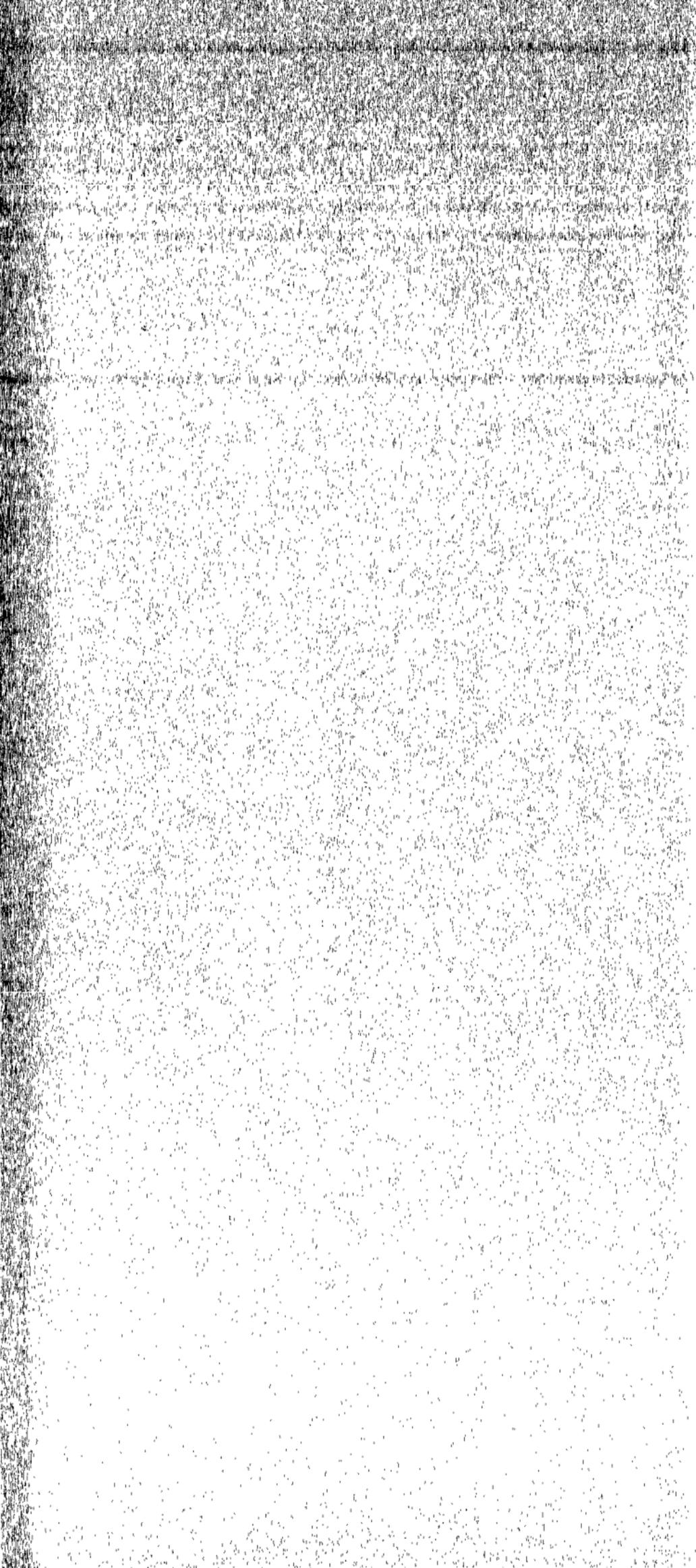
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Paul's words "we must through much tribulation enter into the kingdom of God" (Acts 14:22) do not just apply to Seventh-day Adventists in repressive countries.

Each year these words have a personal meaning for the 1,000 or so of our brothers and sisters in North America who, because of their faith, are threatened with the loss of their jobs: Mary, fired from a grocery store after 10 years because she wanted to keep the Sabbath; Larry, fired after two years in a mill because of the Sabbath; Carlton, fired after seven years as a prison guard because he's a Sabbathkeeper.

What will happen to these church members? What should they do? Who should they contact?

It's to help Mary, Larry, Carlton, and thousands of others like them that your Public Affairs and Religious Liberty (PARL) Department in North America exists. We are here to serve, minister, counsel, defend, and comfort fellow believers who struggle with religious liberty concerns. The North American Division and each union conference within the Division have a religious liberty ministry specifically for these problems.

The North American Division Department of Public Affairs and Religious Liberty (NAD PARL) is committed to (1) protecting freedom of religion, (2) maintaining the wall of separation between church and state, and (3) protecting freedom of conscience.★



COMMON PROBLEMS

Most of the requests for assistance come from individuals experiencing conflicts between Sabbath observance and work schedules, or with union membership. Others include child custody matters that involve religion, SDA education, or other issues of conscience. Children and grandchildren have been separated by court order from love of family, church, and church school.

BASIC RIGHTS AND PROTECTIONS

The First Amendment to the U.S. Constitution protects the free exercise of religion. The Civil Rights Act of 1964 provides protection against religious discrimination in general, and the Equal Employment Act of 1972 provides protection against religious discrimination in employment.

The Canadian Charter of Rights and Freedoms provides protection against discrimination on the basis of religion. And specific human rights protections, including freedom of religion, are contained in the Constitution of Bermuda.

HOW TO OBTAIN ASSISTANCE

The primary contact person for a church member experiencing a problem is the union PARL director. The local church religious liberty leader, pastor, or the local conference religious liberty director can also help in the process.

PREVENTION IS THE BEST POLICY

Individuals should seek to avoid religious liberty problems by building good relationships, practicing good citizenship, and displaying Christian traits of character.

United States Capitol
Building, Washington, D.C.



Employees should be excellent workers and possess conscientious work habits of punctuality and performance and an attitude of loyalty, flexibility, dedication,



Parliament Building, Ottawa, Ontario, Canada

and cooperation. Where problems exist, records should be kept indicating dates, times, precise actions, exact words, and witnesses. "So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience" (*The Great Controversy*, p. 616).

Industries requiring regular weekend work—not just overtime or periodically—present most of the Sabbath work problems. Church members should take this into consideration when seeking employment. You will have certain basic rights, and you can count on your religious liberty team to help. But you may suffer some real hardships in these industries.

However important, the work of PARL doesn't end with helping members who suffer for righteousness' sake. We hope to avoid many potential problems by monitoring legislation that could impact our freedoms.

PUBLIC POLICY ISSUES OF CONCERN

Legislative bodies, such as Congress, Parliament, and state and provincial legislatures frequently give attention to issues that affect freedom of conscience and church-state relationships, often relating to religion in public schools. NAD PARL seeks to share with these law-making bodies information that will protect religious freedom.

PUBLIC AFFAIRS INITIATIVES

In addition to monitoring legislative bodies and acting to protect our freedoms, special initiatives have been implemented to witness to public officials. Christ died for these individuals, and they need to know of His gospel. Through visits, books,





letters, and other materials, PARL keeps in touch with members of Congress,

members of Parliament, the president, the prime minister, the executive, legislative, and judicial branches, mayors, business leaders, labor union leaders, and others involved in influencing public policy. If you wish to participate in this ministry, write to your union PARL director.

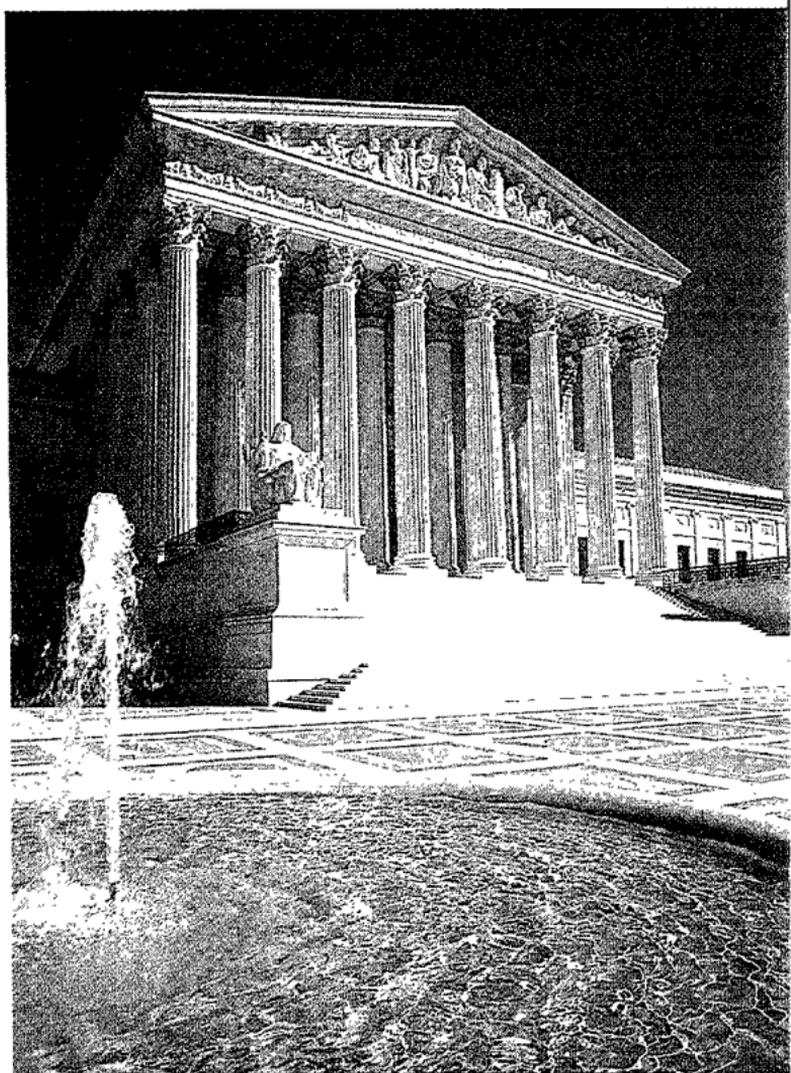
Liberty magazine is our most popular instrument for reaching public officials. It is sent six times a year without charge to public officials, attorneys, and others involved with public policy throughout North America. We receive letters regularly telling us how much it is enjoyed and how it helps to protect freedom.

SEPARATION OF CHURCH AND STATE

Some religious leaders are known more for their political influence than for their spiritual power. The prophecies of Revelation 13 and 17 are being fulfilled. The Seventh-day Adventist Church is to be known for spiritual power, not political influence. NAD PARL seeks, through moral influence, to keep political leaders sensitive to the inappropriate entanglement of religion and government. At times NAD PARL cooperates with special groups or organizations in pursuit of religious freedom, but care is exercised to avoid alliances that may compromise the Church's doctrines and public positions.

YOUR SUPPORT FOR RELIGIOUS LIBERTY

Efforts to protect freedom can be very costly. The cost of placing *Liberty* magazine into hundreds of thousands of offices is expensive. We need to double these numbers to reach corporate executives, who, if they understood the issues, could prevent some of the Sabbath work problems. This is an end-time ministry. Many officials to whom we witness in the last days will



United States Supreme Court, Washington, D.C.

accept this gospel at the last hour because of our witness.

The cost of attorneys needed to handle legal cases is high. The annual Religious Liberty Offering received in NAD churches



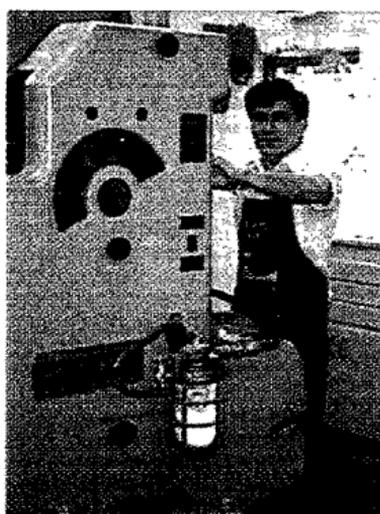
Royal Naval Clocktower Building, Bermuda

is not enough to cover these costs. Other funds are needed regularly. Church members should remember the religious liberty ministry in their wills, trusts, and other estate-planning documents. Call or write the General Conference Trust Services Department for

more information on gifts designated for religious liberty: (301) 680-5005 or (301) 680-5003; 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Large gifts from members have made some of our projects possible. For this generous support we are very thankful. Ask God to show you how you can do much more for this end-time ministry. ★

FOR ADDITIONAL ASSISTANCE

Contact your union PARL director (listed on opposite page). Information is also available on CompuServe: SDA On-line Library, Religious Liberty section; and from FAX Plus: Document #199 (1-800-474-4SDA).



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SERVICE OVER SELF-INTEREST

The call to serve a church in any capacity is a call to serve people—as a leader. Leadership in the church raises several questions. Is it possible for a pastor's leadership to be out of harmony with the Christian ethic even though the objectives are spiritual and the arena of operation is within the church?



Rex D. Edwards, D.Div., is director for continuing education at the Ministerial Association of the General Conference of Seventh-day Adventists.

Is it possible to treat people as things rather than as persons? Is choosing a leadership role a moral choice? Is the leadership exerted to produce certain external numerical results or to help people grow in Christlikeness, or both? Is there a conflict between growth of organizations and spiritual growth of persons?

Leadership types

Church leaders have varying concepts of their status and authority. Many borrow their ideas of leadership from the military, from business, or from some former pastor who has become their ideal and example. Henry Lindgren says, "We have all been made conscious at times of the vast differences that exist among the various kinds of people who guide, direct, or supervise our activities. Some of them are likeable and incur little hostility; others are disliked. . . . Whether a leader is liked or disliked depends partly on the kind of person he is, but it also depends on the pattern of leadership he follows."¹

Leadership falls into three general patterns: autocratic, laissez-faire, and democratic.

Autocratic leadership. James Lundy describes the autocratic leader as one who "makes decisions on his or her own, directs others to implement them, criticizes quickly

and perhaps harshly, and influences by intimidation."² Autocratic leaders take few people into confidence and generally keep authority and responsibility highly centralized in themselves. Frequently such leaders confess faith in a democracy, but insist that they be the democrats who will run it! They are willing to delegate responsibility, but refuse to share authority. Their subordinates are given little or no part in making the decisions or formulating the policies that they are expected to carry out. Weldon Crossland describes the autocratic leader as "a kind of one-man army of the Lord. He is commander in chief, master sergeant, corporal, and private. He is the bride at every wedding and the corpse at every funeral."³ Usually such leaders lack faith in people and in themselves. They feel insecure. They avoid sharing responsibility and developing others as leaders, fearing it might raise up rivals for their positions.

Laissez-faire leadership. Michael J. Anthony describes this type of leader as one who "likes to maintain the status quo and prefers not to make a scene about anything. It may not be the best way of doing something, but as long as it works, why try to change it? This person's motto is 'If it isn't broken, don't fix it.' . . . They prefer to work alone in their office, far removed from the

action. . . . They are 'nonconfrontive' and 'go with the flow.' . . . These people are seen more as kindhearted chaplains than commanders of the troops."⁴ Such a leader develops an immunity to most of the administrative work of the church, as well as its organizations, and says: "I always leave everything to my laypersons." The fact that the church work suffers does not seem to trouble them, nor do they sense that they are denying their encouragement, experience, and inspiration to their officers, who often desperately need it. They are democratic leaders in neutral.

Democratic leadership. Democratic leaders see themselves as guides and counselors. They help the group to define and achieve its mutually visioned and negotiated objectives. They help the group plan its program and develop its method. They seek to get their followers to work with them, not for them. They believe that democracy is dynamic, developmental, and creative, in that it calls for the participation of many and places great importance on people and how they fare. "Democracy," says Ordway Tead, "has high in its constituent elements the aim of conserving and enhancing the personality of all individuals, the idea of respect for the integrity of the person and of the primary value of developing persons as worthy and worthwhile ends in themselves. This includes the discovery and use of unique talents, the fullest possible expression of creative powers, the responsible assumption of a share in shaping the conditions which are formed to make growth in the quality of personal living possible."⁵

We all have worked with church leaders who, while giving lip service to the democratic process, actually deny it in practice. Such leaders will frequently "arrange" to staff their team or elect subordinates who will "go along" with their ideas and programs. They are dictators disguised as democrats. Their philosophy is that the end justifies the means. Engstrom elaborates, "He uses people and rides their aspirations to increase his authority. He often gets their consent for decisions, but this is done by manipulation, hiding the true facts, and through the means of control and threat."⁶

Thus the style of leadership we adopt is a moral choice with moral implications involved. We choose whether we will respect

human personality as Jesus respected it or whether we will treat persons as things. It is a moral choice, for it can lead people either to become free or to become slaves.

What kind of leadership is needed in the church today?

Leadership for a spiritual community

The Seventh-day Adventist Church is a spiritual democracy, with each member holding equal rights with every other member. E. Y. Mullins argues, "Democracy in church government is an inevitable corollary of the general doctrine of the soul's competency in religion. . . . Man's capacity for self-government in religion is nothing more than the authority of Christ exerted in and through the inner life of believers, with the understanding always, of course, that He regulates that inner life in accordance with His revealed Word. . . . The priesthood of all believers is but the expression of the soul's competency on the Godward, as democracy is its expression on the ecclesiastical side of its religious life."⁷

The members of the New Testament church were equal in rank and privilege. The offices of pastors and elders were ordained for service, not for dictation; for leadership, not for lordship. Office in the church was an appointment to service for the common cause. Distinctions dictated by the gifts of the Spirit highlight various spheres of service, not authoritative position; of function, not of status. Christ's own teaching on the subject is unmistakable: "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant" (Matt. 20:25-27, NIV). John R. W. Stott remarks, "Autocratic clericalism is destructive of the church, defiant to the Holy Spirit, and disobedient to Christ."⁸

Those who were selected as spiritual leaders in biblical times did possess qualities similar to those who function in business and civic organizations. But there was a difference. They had the power of the Holy Spirit that enabled them to be servants of the faith community, providing care, concern, and compassion, and reflecting the direction and purposes God has for that community.

The objectives of leadership

Vance Packard describes the objective of leadership as "the art of getting others to want to do something that you are convinced should be done."⁹ If this is true, then church leaders need to ask themselves: "What am I trying to do in and through these people?" "How can I help them develop their full potential?" "What am I trying to accomplish in and through this church?"

Andrew W. Blackwood lists eight major goals of pastoring: "New Testament evangelism, Christian nurture, household religion, church friendliness, community betterment, home missions, universal brotherhood, and world missions."¹⁰ If the church is deeply concerned with persons, then could not all these goals be comprehended in one all-embracing objective, namely, that church leadership ought to be evaluated in terms of their contribution, directly or indirectly, to building Christian character? A pastor's objectives ought to be set in the framework of persons who have been redeemed, reborn, and grouped together voluntarily in a "beloved community." An interest in persons should lead to an interest in the growth of persons. Thus the chief aim of the pastor ought to be an expansion of the opportunities of persons to grow in spiritual values toward maturity (see Eph. 4:13).

The pastor's chief role is to facilitate the development of Christian character and to build a spiritual climate conducive to the growth of a true spiritual community. Pastors are leaders motivated by love, vision, and compassion. They have faith in people. They believe that people grow through voluntary cooperation. Robert Sheffield writes, "Since being a leader involves inspiration and influence, a leader cannot be dispassionate and be an effective leader. If the leader doesn't care, the followers likely will not care either."¹¹

One way people grow is by becoming involved in developing and maintaining the policies and programs of the church. Telling people what to do and how to do it stifles individual creativity and produces spiritual dependency. They, like canaries, are content in captivity and will always want to return to the cage when released. "The greatest help that can be given our people," says Ellen White, "is to teach them to work for God,

and to depend on Him, not on the ministers."¹² If congregations become dependent upon their leaders, "great spiritual feebleness must result,"¹³ and the church members "become religious weaklings."¹⁴

There is also the danger of pastors unwittingly adopting a secular model of administration in which they see the church as a business with a chain of command and they as the commanders and chiefs who pass orders down the line. Grimes warns, "The danger, then, is that the minister will borrow from the world the concept of the executive and fail to baptize this concept with the more inclusive one of the nature of the church as the body of Christ."¹⁵ The world's wisdom must be transformed to fit the ends and needs of the church.

Spiritual leadership involves viewing the church more as a school faculty, of which the pastor is the supervisor, with various correlated activities of worship, teaching, training, service, evangelization, recruitment, care of membership, public relations, officer and teacher training, organization, and administration. The pastor is the dean, and all the members are colleagues in ministry. So a church leader will avoid arbitrarily superimposing plans or programs on persons who have had no part in the planning or decisions. Pastors will be supporters of ministry, not controllers. They will avoid the preoccupation of growing an organization while forgetting to help people.

The spiritual leader

Techniques of administration alone do not make a successful leader. What a leader is as a person is of greater importance than the leadership role assumed. A Christian leader is first of all a Christian. With a God-directed life empowered by the Holy Spirit, Christian leaders must live what they profess. Their lives must be credible. They are God's men and women living out the life of Christ in the midst of His people. They are first and foremost a witness of God's grace. They serve not in order to benefit themselves, but that their congregants may know God, exhibit Christlikeness, and achieve spiritual maturity.

Church leaders must believe in themselves if they are to accept, believe, and serve others. The Christian leader's life is other-centered, not self-centered. It is rooted in a

spiritual source, identified with divine values, and believes in the infinite worth of persons.

Christian leaders would say to God's people, "The love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (2 Cor. 5:14, 15, RSV).

A leadership controlled by the Holy Spirit and directed by God eschews autocracy and models servanthood. The leader will choose "service over self-interest."¹⁶ The leader follows the admonition of Peter to "tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock" (1 Peter 5:2, 3, RSV). ■

¹ Henry Lindgren, *Effective Leadership in Human Relations* (New York: Hermitage House, 1954), p. 119.

² James Lundy, *Lead, Follow, or Get Out of the Way* (San Diego, Calif.: Pfeiffer and Co., 1993), p. 92.

³ Weldon Crossland, *Better Leader for Your Church* (New York: Abingdon Press, 1955), p. 14.

⁴ Michael J. Anthony, *Effective Church Board* (Grand Rapids: Baker Books, 1993), p. 135.

⁵ Ordway Tead, *Democratic Administration* (New York: Association Press, 1945), pp. 58, 59.

⁶ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), p. 74.

⁷ E. Y. Mullins, *The Axioms of Religion* (Philadelphia: Griffith and Rowland Press, 1908), pp. 55, 56.

⁸ John R. W. Stott, *One People* (Downers Grove, Ill.: InterVarsity Press, 1971), p. 33.

⁹ Vance Packard, *The Pyramid Climbers* (New York: McGraw-Hill, 1962), p. 170.

¹⁰ Andrew W. Blackwood, *Pastoral Leadership* (New York: Abingdon-Cokesbury Press, 1949), pp. 16-19.

¹¹ Robert Sheffield, "New Trends in Leadership Practices," *Church Administration* 31, No. 4 (January 1989): 18.

¹² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 19.

¹³ *Ibid.*

¹⁴ *Ibid.*, p. 18.

¹⁵ Howard Grimes, *The Church Redemptive* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956), p. 9.

¹⁶ Peter Block, *Stewardship* (San Francisco: Berrett-Koehler Publishers, 1993), p. 49.



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REACHING THE SECULAR MIND THROUGH HEALTH MINISTRY

Health ministry is doing whatever can be done to relieve human suffering, with the ultimate hope of accomplishing an even greater task—sharing the gospel. It involves giving simple treatments to relieve pain and hasten healing.



Gary D. Strunk is pastor of the Templeton Hills Seventh-day Adventist Church, Templeton, California.

It includes imparting health information. It ranges from driving someone to swimming therapy sessions to being the “surgeon” who gives a new lease on life in the name of Christ.

What is the secular mind? It is a mind whose mainsprings of behavior are nonreligious. Many who attend church regularly are more secular-oriented than biblical-oriented. Their understanding of the origin of life comes from popular science rather than from the Bible. The clothes they wear, the food they eat, the friends they make, the way they think, are determined more by social norms than by consulting what is in harmony with God’s will.

While the expression “secular mind” may conjure up images of the college-trained

skeptic, it can apply quite readily to a blue-collar worker who nurtures a similar skepticism about God and religion.

Penetrating the secular mind

To the secular person the Bible seems wholly irrelevant. It contains nothing useful. It may have some poetry and a little history, but “everyone” knows its history is unreliable, and its poetry is fable talk about God. It speaks about God creating the world in six days and later destroying it with a worldwide flood. It speaks about parting the Red Sea. It portrays angels with flaming swords destroying armies and cities. Baffled by these, the secular person dismisses as myth the biblical portrayal of life, and tends to reject the Bible as unreliable.

GARY D. STRUNK

Is there a way to reach such persons with truth as found in the Bible, and to show them that the biblical revelation is authentic and reliable? I think there is, through a careful application of our health message. Let me share my experience of how health ministry has opened the hearts of some of these secular persons.

I use a series of lectures designed especially for secular people. I begin by showing what science says, then show what God has already said.

For example, in an early lecture I show the epidemiological relationship between the eating of animal fat and coronary heart disease and cancer, with brief mention of other complications arising from animal fat in the diet. I cite recommendations from leading scientific organizations in the United States and from the World Health Organization. Their recommendations on how to prevent these diseases agree: avoid or drastically reduce the consumption of animal fats. The evidence is impressive.

The audience is convinced. They see how much disease could be prevented by following the recommendations of these authoritative scientific bodies. Through this avenue they are prepared to appreciate what God told human beings centuries ago: "You shall not eat any fat, of ox or sheep or goat" (Lev. 7:23, NKJV).

We must catch and convey the significance of this text. In speaking of coronary heart disease and cancer, we are not majoring on minors. We are addressing and even *challenging* the leading killers in the Western world and in those countries that tend to copy these unhealthy trends. The health, economic, and national defense consequences of these diseases are enormous.

Just reading the text and then leaving it is not enough for its significance to register on the consciousness of the average audience. One needs to dwell on the text, to magnify its importance. I try to help an audience to grasp how much human suffering and premature death could be prevented by following the wisdom of Scripture. I tell how thousands of studies have been initiated to prevent all this disease. Millions of dollars have been spent. It's nice to have the data, but all we needed to do was regard the instructions already given.

It is the same when one comes to blood.

"Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast" (verse 26, NKJV). To drive home the point further, I show that God didn't say this just once. I read Leviticus 3:17: "This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood" (NKJV).

To be effective, a presenter must believe that these instructions still apply in principle. They are not limited to "the Jews." The prohibition against eating animal fat did not merely have ceremonial implications. Although the ceremonial or levitical aspects of these instructions were affected by Christ's arrival, the scientific and health implications clearly remain intact for everyone.

The first time I presented this talk (in Toronto), a Swiss banker came up to me and asked how he could become a member of my church. I explained that he needed to study the Bible to understand the steps he was taking. "Yes, yes," he said. "That's what I want. I want to study the Bible." Ever since World War II the problem of human suffering had driven him away from God. Now he understood the true nature of God. From the Bible he learned that God is a God of love and is not the author of suffering. Later we baptized him.

A few nights after my conversation with the banker, a Toronto director for the Victorian Order of Nurses rose to her feet and exclaimed, "Just think! If we had only obeyed what God has already written we wouldn't have all this suffering." She was also baptized later. Neither of these had been believers before.

In Bakersfield, California, I had given only six talks in the series when a pediatrician, who also had a Ph.D. in child psychology and an M.P.H. from the University of Oklahoma, stood to say, "This is the finest I have ever heard—the Bible and science integrated." He borrowed a Bible and began reading it through. His wife told us she had never seen anything but a scientific journal in his hand.

I have seen evolutionists become creationists by hearing the lecture "Prizing Your Body." Once they realize the complexity of the structure and biochemistry within a single cell, especially the process of transforming glucose into energy in the mitochondria, and understand the interdependence of the different

organelles, they have confessed that such a process requires a brilliant Designer who had to bring life into existence rapidly or instantaneously. After one presentation, a Sunday school teacher exclaimed, "Then we really *are* created." Her response speaks volumes about the tensions some Christians live with in the light of their lack of information in these areas.

For us to maintain credibility and for the safety of the audience, our information must be medically and physiologically sound. It becomes even more believable when we as presenters act on it and are living by it.

By showing people what the Bible says about animal fat, about excess sweets, alcohol, lack of exercise, gluttony and lethargy, depression, stress, improper sexual behavior, and preventing the spread of infectious diseases, people come to see the Bible as *useful*. Useful is an important term in their value system. If it's useful, it's relevant and reasonable.

A legitimate ministry

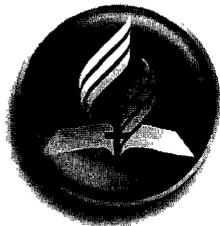
Is health ministry a legitimate ministry? In the new earth there will be no sickness (see Isa. 33:24). Apparently, God's ideal state for His people is freedom from disease. Judging from the descriptions of the new earth, health will be more than the absence of disease. It will be an abundance of life, complete in all its dimensions—physical, mental, emotional, spiritual, social, vocational, and any other aspect one can identify. Do we not teach that we begin our eternal life now as we accept Jesus as our Saviour and Lord? Then let us live out His desire for our good health now and share it with others.

Jesus devoted the greater part of His ministry to relieving human suffering, restoring health and sanity. Should not our ministry be patterned after His as nearly as possible?

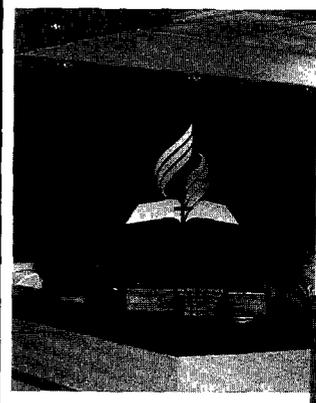
God promised His people freedom from disease as they obeyed His commandments, statutes, and judgments (see Deut. 7:11-14; Ex. 15:26). He gave many detailed commandments as evidence of His care. While most of them are couched in religious terms for the sake of correct motivation, a rational cause-and-effect relationship exists between all God's commandments and good health. Obedience to God's laws brings better health. He protects His people from dis-

Continued on page 29

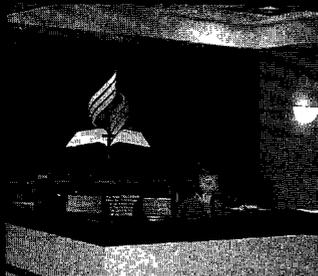
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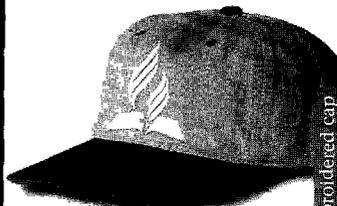


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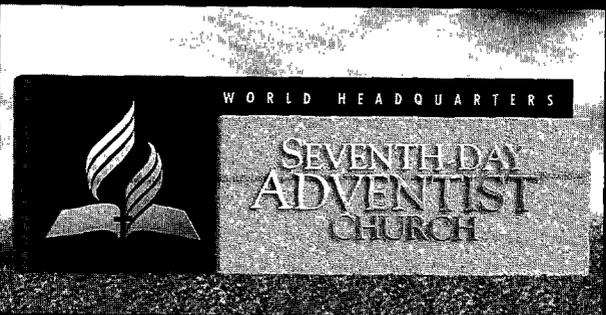


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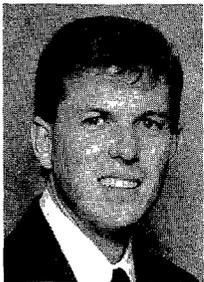


embroidered sport shirt (white or dark green)

THE MARROW- MINDED CHRISTIAN

Across the centuries the connection that Solomon made between our emotions and our bones has baffled both theologians and physicians.

Consider the following:



Robert H. Granger is the former chair of health ministries at Weimar Institute.

“A heart at peace gives life to the body, but envy rots the bones” (Prov. 14:30, NIV).

“A cheerful look brings joy to the heart, and good news gives health to the bones” (Prov. 15:30, NIV).

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones” (Prov. 16:24).

“A merry heart doeth good like a medicine: but a broken spirit drieth the bones” (Prov. 17:22).

We need not blush and apologize for Solomon’s seeming naïveté and unsound physiological awareness. Science is now revealing the mechanisms that confirm that Solomon knew what he was talking about.

Bone functions

Bones have many functions, one of which includes the production of different types of white blood cells, or leukocytes, in the red bone marrow. Some leukocytes, such as the macrophages, ingest unwanted and foreign objects. Others, like the T and B lymphocytes, combat antigens as well as oversee and produce antibodies. The leukocytes play an indispensable role in the body’s immune response.

For years scientists have been curious as

to why red bone marrow and other lymphoid tissue such as the spleen are so richly supplied with nerves. Whatever their previous assumptions may have been, scientists now feel they know what is really going on. Using specialized techniques, they have found that many of the nerve endings communicate with specific leukocytes by making direct contact with them. This startling discovery led the researchers to ask, “Why?”

When certain chemicals were administered to rats in order to sever these nerves, they noticed that the immune response was greatly diminished. That is, the activity and number of circulating leukocytes were suppressed. The same thing happened if the nerves were physically severed by a scalpel. If the nerves were stimulated, the immune response was significantly increased.

The researchers then looked for other ways of suppressing or enhancing the electrical activity of the nerves, which in turn modulates the immune response. What they found was that if rats, and more important, humans, are subjected to psychological stress that stretches their coping abilities, the immune suppression that results is as though the nerves had been physically severed, leading to a decrease in activity and

number of leukocytes. The effect is transitory, of course, and depends upon the context of the stressor, along with its severity, quality, and duration.

Dr. David Felten, a leading researcher in this field, notes that "changes in behavioral and emotional states that accompany the perception of, and the effort to adapt to, environmental circumstances are accompanied by complex patterns of neuroendocrine [nerve-hormone] changes. Animal and human studies implicate psychosocial factors in the predisposition to and initiation and progression of various pathophysiological processes."¹

Mind and health

The implications are clear. The state of mind has more to do with maintaining physical health than we may have considered possible. Solomon was years ahead of his time because his Creator had revealed to him that envy can cause the bone marrow to atrophy, immunologically speaking. So also can a crushed spirit. Conversely, a merry and peace-filled heart, pleasant words, and a cheerful look will give health to our bones and consequently to our entire being.

The central nervous system is not alone in sending messages directly to our internal "infantry"; the leukocytes can also send status reports back to central command. To quote researchers again: "It now is evident that extensive neural-immune anatomical connections exist between the nervous and

immune systems, with close contacts of nerves with lymphocytes and macrophages. . . . It certainly is very clear that extensive bi-directional interactions occur between the nervous and immune systems, and that one system cannot be considered functionally without taking into account the state of activity of the other system."²

While I

recognize the legitimate role of conventional medicine in treating depression and other mental disorders, I also see the need to apply natural, inexpensive, and easily accessible therapies.

This subject more than any other has convinced me of Ellen White's prophetic gift. With uncanny accuracy she made statements at the turn of this century that are now being made by foremost researchers in this new and expanding field of psychoneuroimmunology. For example, Ellen White states:

"The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. . . . The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity, and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown. There is a physiological truth—truth that we need to consider—in the scripture, 'A merry [rejoicing] heart doeth good like a medicine' (Prov. 17:22)."³

When I first heard Jake give his personal testimony at a smoking-cessation clinic, I knew that Solomon had something to offer him. Jake had been financially successful in managing various business ventures, typically earning in excess of \$250,000 per year. He had a beautiful home on the edge of a picturesque lake. Life seemed worth living until his wife walked out on him. His loss was compounded shortly thereafter when he was laid off at work and was unable to find another job to finish paying his home mortgage. He admitted that depression had led him to smoke more than he had before, up to five packs a day.

One day Jake, with chest pain, was admitted to the hospital. Before he knew it, quadruple bypass surgery was history. We met one month after the operation. He opened up and shared how he had actually tried to commit suicide by heavy smoking. His secret desire was to kill himself "legitimately" so that his family could claim his life insurance payout and thereby annul the family's debts.

Jake's feelings of failure, depression, tension, and loss of control are commonplace, which is why I mention them. Although there are many things that one could do for Jake, I chose to dig a little deeper, hoping to uncover an expression of spiritual need. I was glad to discover that Christ was a very special friend to him. Using this, I applied Solomon's teaching. Not only did Jake quit smoking, but in almost fairy-tale fashion he found work and reunited with his wife.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. *It shall be health to thy navel, and marrow to thy bones*" (Prov. 3:5-8).

Abiding in Christ brings physical health. No wonder Ellen White said that "the influence of the Spirit of God is the very best medicine for disease. . . . Even his physical health improves by the realization of his security in Christ."⁴

Health-enhancing therapies

While I recognize the legitimate role of conventional medicine in treating depression and other mental disorders, I also see the need to apply natural, inexpensive, and eas-

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ily accessible therapies. As examples, I offer four health-enhancing therapies that positively alter moods; you may be able to add many more to this list. These simple therapies could go a long way in pastoral counseling and leadership, protecting oneself against professional burnout and increasing the effectiveness of health behavior change programs such as smoking-cessation clinics.

Walking. Walking will accomplish many things. It will increase blood and lymphatic circulation, both essential for enhancing the immune function. Exercise will increase the production of and sensitivity to certain chemical mediators that affect mood. And then there is the therapeutic value of seeing a blue sky and sunshine.

Service. Encourage a spirit of active, unselfish, and preferably voluntary service for others. Says Ellen White: "The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a

freer circulation of the blood and a toning up of the entire body."⁵ "One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves."⁶

Praise. Since "nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise,"⁷ it seems prudent that individually and corporately we praise God more often and be grateful to others who come our way. My wife and I practice a "therapy" before going to sleep. We each identify two people who have positively influenced us during the day and then share why. Not only is it then difficult to criticize such persons, but they become objects of our fondest affections.

Greater spiritual and physical health might result if our church worship services allowed a special place for testimonies and expressions of praise and thanksgiving.

Laughter. "Laughing is a buoyant immersion in the presence of unanticipated glimpsings prompting harmonious integrity which surfaces anew through contemplative visioning!"⁸ Patty Wooten, founder and president of Jest for the Health of It, says

that "laughter stimulates the immune system, offsetting the immunosuppressive effects of stress."⁹ In case you have not had a good chuckle for a while, you may recall that it is very difficult to not feel like a million dollars after a hearty laugh.

So don't you think that Christians should not only be the happiest people around, but have the healthiest bone marrow? I do. ■

¹ R. Ader, N. Cohen, and D. Felten, "Psychoneuro-immunology: Interactions Between the Nervous System and the Immune System," *Lancet* 345 (1995): 99-103.

² S. Felten, D. Felten, D. Bellinger, and J. Olschowka, "Noradrenergic and Peptidergic Innervation of Lymphoid Organs," *Chemical Immunology* 52 (1992): 25-48.

³ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1952), p. 197.

⁴ ———, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), p. 28.

⁵ *Ibid.*, p. 28.

⁶ ———, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1942), p. 256.

⁷ *Ibid.*, p. 251.

⁸ R. Parse, "The Experience of Laughter: A Phenomenological Study," *Nursing Science Quarterly* 6 (1993): 39-43.

⁹ P. Wooten, "Humor: An Antidote for Stress," *Holistic Nursing Practice* 10, No. 2 (1996): 49-56.

INDISPENSABLE TOOLS FOR BUILDING A MINISTRY TEAM

Are you trying to develop a team spirit among your church staff? Perhaps you would like your staff to display more cooperation and enthusiasm as they work together. Maybe you are hoping that they will develop a greater sense of loyalty and dedication.



*Doug Burrell is
associate pastor of
the First United
Methodist Church
in Carrollton,
Georgia.*

If you are trying to develop an effective staff team, here are some helpful principles.

Fighting in the huddle—not a good sign!

Having been a fan of the Atlanta Falcons football team for more than 30 years means I've had to endure many disappointments. But my all-time worst memory is of the Sunday afternoon when a fight broke out among the Falcon players while they were in their own huddle. There they were, on national television, fighting each other! I remember thinking, *This coach has a lot of work ahead of him if he wants to transform this bunch of players into a team.*

It's true in sports, and it's true in ministry. There is a significant difference between a group of individuals assigned to positions and a real team! In fact, transforming a gathering of individuals into *a unit that works together for a common purpose* (i.e., a team) is one of the most challenging assignments that can be given to any leader. My beloved Falcons have had a succession of coaches

who failed to shape their players into a cohesive, dedicated group that could win. Likewise, many churches continue to change leaders, looking for someone who can provide leadership and develop a team spirit.

Sometimes a church staff doesn't function as a team. Instead, the members of the staff function as individuals who head various programs or groups, with little or no communication or cooperation. In this case they actually become the opposite of a team; they develop into "opponents" who "compete" for resources, territory, and the loyalty of the church's constituents. In effect, they too "fight in the huddle"!

At the very least, such a model discourages church growth and progress toward common objectives. Taken to its logical conclusion, such a situation results inevitably in major conflicts, broken relationships, and injured churches.

Tools that build teams

Of course, no pastor or church wants this

DOUG BURRELL

kind of staff. So here are four indispensable team-building tools that will help to transform a staff into a ministry team that will work together and in harmony.

Consideration

The first necessary team-building tool is consideration. No coach in his or her right mind will randomly put players at various positions without first considering where each would best be suited. As a team leader a pastor must consider the gifts, temperaments, needs, and motivations of his/her various team members before they can be led. The writer of Hebrews says: "Let us consider how to stir up one another to love and good works" (Heb. 10:24).¹ It's well worth the effort to do all one can to know each staff member; to consider her or his needs, gifts, experiences, and point of view and to keep that knowledge in mind as direction is given to the staff.²

Some team leaders are guilty of trying to treat everyone the same. And it's often with the assumption that everyone else should operate as I do. This is one time a leader should "discriminate." Treat everyone fairly, but be flexible enough to allow each team member to express his or her gifts and abilities. This creates harmony, happiness, and team loyalty.

Cooperation

The second indispensable team-building tool is cooperation. Ministries that thrive and grow do so because they have a shared ministry. Putting the "co" into the "operation" is a must if a pastor hopes to develop a ministry staff that works together toward a common purpose.

The fact is that togetherness is the beginning of a team. We see that in the miracle of Pentecost. In Acts 2 we have a record of the birth of the church as the Holy Spirit came to the followers of Christ.

It strikes me that this promised blessing came to the early Christians and flourishes today in the context of "togetherness." Acts 2 begins, "When the day of Pentecost had come, they were together in one place." Such togetherness allowed them to receive the gift of God and announce the "good news" to those who would take the gospel across the Middle East and throughout the world of that day. The early life of the church has

inspired the following acrostic, which reinforces the nature of a team.

Together can accomplish more than apart.

"When the day of Pentecost had come, they were all together in one place" (Acts 2:1). "And all who believed were together" (verse 44).

Everyone owns the team's outcomes. "And [they] had all things in common" (verse 44).

Attitudes are transformed and selfishness diminished. "And they sold their possessions and goods and distributed them to all, as any had need" (verse 45).

Motivation to be involved is awakened by sharing. "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (verses 46, 47).

Communication

The third tool one has to employ when fashioning a team is communication. Good teams are able to succeed in accomplishing their objectives because they communicate well. Teamwork is a coordinated effort directed toward a common objective.

I recently attended field day at the elementary school where my children attend. The three-legged race provided some interesting entertainment and a good example of the need for communication in a team. I noticed that the winners weren't always the fastest or the best athletes, but who best coordinated their efforts. The top finishers would take the time to talk, rehearse their strategy, talk again, and rehearse again before they began the race. Those who didn't spend some time communicating provided some good laughs for us parents.

Of course, we know that uncoordinated effort in the church is no laughing matter. Nevertheless, we are often guilty of believing that since we are trying hard and working for the Lord, we will "magically" get things worked out without coordinating and communicating with each other as we should.

As a staff leader or team captain, a pastor must be a role model of good communication. This takes discipline and a

continuing intentional effort to make it happen and to keep it happening. The proverbial "left hand" needs to know what the proverbial "right hand" is doing if we are to have them working in concert. Encourage and model good communication; make it a priority. Your ministry team will be healthier and stronger as a result.

Commitment

The fourth team-building tool one must have is commitment! Without commitment the hard work of ministry goes undone. Again, referring to the second chapter of Acts, we find the followers of Christ "devoting themselves" to certain things: the apostles' teachings, meeting together, prayer, the breaking of bread, and fellowship.

Jesus gathered "the willing" around Him and *the willing ones* turned the world upside down. They were *ordinary people with an extraordinary willingness to yield themselves to Christ*.

Great things can be accomplished by people who are willing to work. You know the story of Nehemiah in the Old Testament. Nehemiah came back from exile, back to Jerusalem to make repairs to the city. He and some willing ones were able to restore the walls of Jerusalem. The wall had been destroyed and neglected. Restoring it looked almost impossible. To some it was even laughable. But the almost impossible happened, and the wall was built. I love the explanation of how this feat was accomplished. Nehemiah 4:6 says:

"So we built the wall; and all the wall was joined together to half its height. *For the people had a mind to work.*"

This is the real issue before a pastor and the ministry staff he or she leads. Do you have a mind to work? Do you have a mind to make things work? Do you have a mind to work out differences and problems? Do you have a mind to work together to achieve greater things than could ever be achieved alone? If so, you've got what it takes to transform a ministry staff into a ministry team. ■

This is the final article in a series of five.

¹ Bible texts in this article are from the Revised Standard Version.

² I would refer you to the first article in this series for more on this subject of considering each person's uniqueness.



Recently I sat down with a group of colleagues to discuss how to build trust. We divided our work into two topics: (1) the qualities of a trustworthy individual and (2) the qualities of a trustworthy organization. Whether conference or congregation, the characteristics that, we believe, are hallmarks of a trustworthy church organization include:

Leaders who lead. Visibility of leadership, both in defining the mission and targeting desired outcomes is vital. Typically, followers will not rise above their leaders in either vision or accomplishment. Wise leaders remember even their ceremonial role, which places them at the forefront of organizational functions to represent, to recommend, and to reaffirm progress.

Agenda agreement. Is the mission apparent, understood, and agreed upon throughout? Can each team member readily explain the purpose of the organization? Can they succinctly describe what they are about? Do those who shoulder the day-to-day work comprehend the issues, and are they as committed to the mission as administrative leaders? If not, the question must be Where has leadership failed? not What do the followers lack?

Consonant values. Do the organization's activities reflect the values of the denomination? Is there dissonance between what the mission statement says and how the work is carried out? Do scriptural principles mark the decision-making process more than expediency or crisis management. Is the organization on course for the long view or merely reacting to the urgent at the expense of the important? Do those who interact with the organization readily recognize it as a spiritual entity?

Process focused. Does the organization seek harmonious consensus rather than merely winning a vote? Are decisions implemented through a process of

Is your church organization trustworthy?

JAMES A. CRESS

discussion, lively debate, searching prayer, and respect for the opinions of other viewpoints? A trustworthy organization will view the process to be as important as the product. In fact, when followers are expected to endorse and implement the decisions that are made, it is fair to state that the process is the product. Followers will "buy in" when their participation in the process is recruited by more than lip service.

People matter. A trustworthy organization encourages expression of both cognitive and emotive feedback. Both the rationale of the decision as well as the needs and responses of the team members are important. An action may be correct, but have such negative repercussions that the end result invalidates the decision.

Competition downplayed. The achievement of long-term mission is more important in trustworthy organizations than the attainment of short-term objectives. While there is nothing evil about goals in and of themselves, team members are better motivated by their cooperative participation in reaching mutual objectives than by constant comparison with the accomplishments of other workers. Too many of us are more competitors than we are colleagues, and our clergy and laity leaders alike reflect this stance.

Individual initiative recognized. Trustworthy organizations acknowledge the contribution of those individuals whose service may seem ordinary or often be overlooked. The mechanic who maintains the engines is no less vital than the captain who sets the course for the ship. A pat on the back from the leader, a

word of praise for a job well done, or a sincere "Thank you" for extra effort will keep workers motivated far longer than the effort required to affirm that individual. A kind acknowledgment is more motivating than overtime pay.

Appropriate reward system. Scripture speaks of those to whom much has been entrusted and from whom much is, therefore, expected. Jesus told parables of different rewards for different levels of performance. Our one-size-fits-all method of financial remuneration tends to breed mediocrity more than it encourages excellence. While no one should enrich themselves at the expense of the mission, neither should others be encouraged to sloth because they will be remunerated equally regardless of performance.

Joint ventures encouraged. The more that leadership can inspire team members to pool their knowledge, talents, ideas, and resources, the better that process will serve the mission. Whether conference office departments or local church committees, urging cooperation without prescriptive micromanagement encourages creativity and reduces competition.

Leadership accessibility. Wise leaders are readily available to their team members, especially those who are expected to implement the organization's programs. In fact, vision is more readily "caught" by association with leaders than "taught" by mandates or edicts. Such open access demonstrates the trust leaders have for their team and, in turn, enhances the trust of workers for their leaders.

Creativity rewarded. Those organizations that encourage appropriate risk-taking and provide an environment where bold initiatives can be attempted will see increased creativity in areas that might have been assumed dormant. Trustworthy organizations protect the freedom to fail while striving for a laudable goal and thus encourage new ideas, new methods, and new ventures.

Consistency. Although trustworthy organizations avoid being "stuck in a rut," they do experience a keen sense of history that affirms God's leading in the past and

anticipates heaven's blessings for the future. Mixed signals are reduced when appropriate reference is made to the past decisions that have led to the present position on current issues.

Spiritual gifts valued. Whether for departmental leaders of the conference or union or those in the local church, it is essential to value and utilize the different gifts among your team. Not everyone has the same gifts as administrators. Not everyone has the same creativity quotient as those who devise new concepts and programs. The temptation is to devalue those gifts that differ from ours and to

overestimate the value of those individuals who are "just like us." Each member of a working force must be valued for his or her unique abilities to move the Lord's work forward within assigned roles. Likewise, leaders who affirm the importance of their different team members rather than constantly debating their value will unleash a freedom among their worker team to serve in new and better ways.

Appropriate evaluation. Rather than something to be feared, evaluations that are planned, open, and interactive actually motivate the team to better service. Effective evaluations are based on

predetermined criteria for measuring performance and focus on learning from the recent past to inform future plans. Few workers will resent being evaluated if they have participated in establishing the criteria by which their work is measured.

Forward focused. Finally, trustworthy organizations are more interested in tomorrow than today. Little energy is expended to maintain the status quo. Such organizations have a firm grasp on the potential growth of God's kingdom, and their thoughts, prayers, plans, and programs are intentionally geared toward the triumph of God's love. ■

Reaching the secular mind

Cont. from p. 21

ease through the laws He has given. His laws are a great blessing to us. In fact, all of God's commandments reflect a personal and community health outcome. Hence John could wish: "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

The second great commandment is to love our neighbor as ourselves. Any parent would affirm that love for children includes trying to keep them healthy and doing everything to get them well when they are sick. Love demands that we do no less for our neighbors. Thus helping people become well and stay well is by all means a legitimate ministry.

A ministry of love

Breaking down the cold walls of secularism may require more than giving health lectures. It may require loving ministry in the home. When I was pastoring in Maryland, one of my members lived next to a young couple who refused to accept her invitations to church or to let her pastor visit them. In time the health of the wife began failing, so they relented and let me visit. The primary cause of her poor health was disappointment and friction in the home. When first married, they dreamed of raising their children on a farm. But making a living on a small farm was difficult in that

area. In the light of this, the husband had to sell, move to a small house on the edge of town, and work long hours. In his disappointment and fatigue, he was destroying her and their marriage.

As we visited, I could see that the wife was suffering from a lack of exercise and physical stamina. I outlined a fitness program for her, writing it all out on paper. It took a while to work out the formulas and make sure she understood. Her husband was more fascinated with the process than she was.

During my visit their little boy came out of his room three times begging attention. He was obviously ill. Before leaving, I asked to see him. She ushered me into a dark, damp cubicle with a pallet on the floor and an obedient little boy shivering under the covers. He was feverish and couldn't breathe through his nose. Suffering from chest congestion, he hadn't slept for three nights. With permission, I took over. I opened the window to let in fresh air and dry out the dampness. I gave the lad hot fomentations and showed his mother how to do them. His chest muscles relaxed and he took deep, long breaths. With the very first towel, he began going to sleep.

I finished the treatment and offered prayer for healing. He slept all day until about 5:00 p.m. when his father phoned home. The little boy got on the phone and shouted excitedly, "Daddy, Daddy, remember that nice man that was here this morning? Well, he put some rags on my chest." That meant I had done a good thing. Just one *useful* visit, and

the home that had been closed to the gospel opened wide for Bible studies.

Although we should be sure to recognize our limitations and understand that we are not physicians, a knowledge of physiology and hygiene, a little loving care, and prayer, and often the skeptical walls of the secular mind come down. Ministry to physical needs can open the heart's door. It happened during Jesus' time. It can happen now. ■

For copies of five health lectures designed to persuade listeners with the Bible's timely and useful health information, send \$10.00 to A Model For Living, 470 Lysandra Court, Templeton, California 93465.

Speaking up without wearing down

Cont. from p. 15

The ideal is speech that perfectly expresses your ideas and a voice that is perfectly responsive to your sentiments so people hear you and what you have to say, not the words you use or the voice you say them with. If that's your goal, you'll find it worthwhile to get some help with your voice. ■

¹ Ellen G. White, *Counsels to Parents and Teachers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1943), p. 297.

² My teacher followed the program elaborated in Kristin Linklater's important book *Freeing the Natural Voice* (New York: Drama Book Publishers, 1976).



Although Seventh-day Adventists do not ordain women to the gospel ministry, more than 200 women serve in pastoral and ministry leadership roles throughout the world. In fact, not one division of the church is without women functioning in some leadership capacity.

The entire Ministerial Association staff has attempted to affirm and encourage these women, especially through the efforts of Sharon Cress. However, while many of these women have expressed their appreciation for such efforts, they have clearly stated that they wish to avoid confusion with the pastoral wives who are Shepherdess International's primary target group or with the laywomen who are served by the Department of Women's Ministries.

Therefore, with pleasure we announce that Kit Watts will serve as our special consultant to encourage women everywhere who serve the denomination in pastoral, chaplaincy, and administrative leadership.

Kit Watts to encourage women ministers

JAMES A. CRESS

This is a natural assignment for Watts who, after serving 10 years as assistant editor of the *Adventist Review*, became the founding director of La Sierra University's Women's Resource Center on April 1, 1997.

This center, the only entity of its kind at an Adventist college, is to familiarize students with Adventist heritage and the role women have played in the realization of Christian mission. It will also facilitate dialogue with regard to mission and interpersonal relationships and help prepare women to participate in defining and shaping the church community and the public sphere.

Kit, who has previously served as a pastor, will function as our coordinator of data regarding women ministers, provide counsel and encouragement to young women seeking a pastoral career, offer seminars for leaders who are seeking to encourage women in ministry assignments, and edit a newsletter for women pastors, which will provide nurture, encourage interchange, and facilitate awareness about this growing segment of Adventist ministers.

The church will benefit from this consultative role by gaining an opportunity to guide women as they develop their gifts and seek to use them more effectively in ministry roles. Women will benefit by having tangible evidence that the Ministerial Association recognizes their call and is interested in their needs and success.

You are encouraged to share the names, addresses, and current assignments of women who serve in pastoral or denominational leadership roles. Mail to J. A. Cress, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA; fax 301-680-6502; or E-mail 74617.2146@compuserve.com. ■



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Revelation 14 circling the globe and our commission to take the gospel to the entire world. The overall shape forms a flame symbolic of the Holy Spirit.

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symbol of the cross, representing the gospel of salvation, is positioned in the center of the design to emphasize Christ's sacrifice, which is the central theme of our faith.

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H.M.S. Richards lectureship on preaching and evangelism

Audio- and videotapes of the H.M.S. Richards Lectureship on Preaching and Evangelism, held recently at Andrews University (Oct. 19, 20, 1997), are available. Audiotapes are \$4.00 each, and videotapes are \$15.00 each.

The series' theme was "Preaching More Effectively in Today's Postmodern Era: Opportunities and Challenges." Walter L. Pearson, Jr., the featured speaker, lectured

on "Postmodernism, Fuzzy Denominationalism, and Unique Opportunities" and "Effective Preaching: An Alternative View From the Writings of Ellen G. White," (parts 1 and 2). He also preached a sermon entitled "No Miracle."

To order any or all of these materials, call Bonnie Beres, Andrews University Theological Seminary at 616-471-3408.

VOP broadcasts go Internet

The *Voice of Prophecy* can be heard anywhere if you have Internet access, a sound card, and external speakers. The necessary software (usually Real Audio or Streamworks) can be downloaded free from the radio station's Web site carrying the broadcasts you want to hear.

Contact www.vop.com and access "Where You Can Hear Us." From there you can link any of several stations that broadcast VOP on the Internet.

Children's dedication: making it special

Here's an idea I use in child dedication services. Take a 9" x 12" envelope and write the parents' names in calligraphy on the outside. Inside the envelope place poems, encouraging articles, and how-to-do-it scripts, and give the package to the parents at the dedication service. Arrange to tape the service and put this tape into the package with the other materials and the dedication certificate. This gives the parents something by which to remember the special day and encourages them as they plan for the upbringing of their children.—Steve Cinzio, Logan Village, Queensland, Australia.

BOOKS

Feeling Fit, by Aileen Ludington, M.D., Hagerstown, Md.: Review and Herald Pub. Assn., 1997, 237 pages, paperback.

Internationally known health educator Aileen Ludington, M.D., is the author of *Feeling Fit*, a book of true stories of people who turned their health around. Most of us can identify with the real people in these case studies. Even though riddled

with disease, arthritis, diabetes, and other lifestyle diseases, they were determined to turn their health around. The results were miraculous!

The stories in this book are about people who, under the guidance of qualified health professionals, made lifestyle and medication changes. They tell how they prevented—even reversed—killer diseases, lost weight, kicked bad habits, reduced or discarded medications, beat fatigue and pain, and began living the best years of their lives.

In the back of the book, there is a four-part appendices about lifestyles, diets, practical tips for success, and a list of health resources of current books, magazines, and live-in education centers.

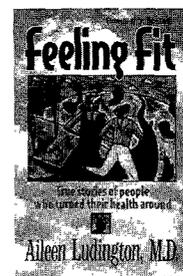
Feeling Fit can happen to you! These inspiring stories show you how.

Blood Brothers, Philip Samaan. Pacific Press Pub. Assn., Nampa, Id., 1991.

The three great monotheistic religions of the world—Judaism, Christianity, and Islam—have grown from a common ancestral tree but have become entangled in a seemingly irreconcilable blood feud. The author traces this family feud of the children of Abraham to their father's household, and explores what lies at the root of the continuing turmoil tearing the Middle East apart.

Blood Brothers leads the reader to explore the common heritage that binds these people and their religions together. It also endeavors to explain how that important region of the world, so integral to biblical history, fits into biblical prophecy.

Seventh-day Adventists have special advantages in reaching the Muslims and Jews scattered in different parts of the world. This book compares similarities in beliefs while pointing to the true Seed of Abraham, Jesus Christ, as the only hope for Abraham's descendants. ■



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**“ The poor you will always have
with you, and you can help them
any time you want. ”**

Mark 14:7 NIV



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