

MINISTRY[®]

INTERNATIONAL
JOURNAL FOR PASTORS
NOVEMBER 2008

The Joseph factor:

SEVEN PRINCIPLES OF
EFFECTIVE LEADERSHIP



IN EVERY ISSUE

Letters **3**

Editorial **4**

Dateline **28**

Book Review **28**

Pastor's Pastor **30**

5 The Joseph factor: Seven principles of effective leadership

One way to focus on the biblical concept of leadership consists of studying the lives of its great men and women. This article features a study on the leadership lessons we can glean from the life of Joseph.

Leslie N. Pollard and Prudence L. Pollard

11 Bonhoeffer: A Christology for today

The words of this young theologian are as relevant today as they were when he first wrote and spoke them in the twentieth century.

Denise Josephs

14 A theological approach to pastoral leadership today

Many myths exist in Christianity today focusing on what qualities pastors with good leadership skills possess.

Find out what true pastoral leadership consists of from a theological perspective.

Jon Coutts

20 Recognizing abuse for what it is: A personal story

Domestic violence is a crime that occurs far more often than most people realize. As hard as it may be to believe, it's probably happening in your church.

Natalie Joy

22 A conversation with Jamaican pastors

Multichurch district pastors in Jamaica explain how they handle different ministry challenges.

Willie E. Hucks II

25 Reaching the secular world

The church, which no longer has the kind of cultural support it once enjoyed, must now take its gospel message to this radically new world. How is this best accomplished?

Ernan Norman

Ministry[®] is the international journal of the Seventh-day Adventist[®] Ministerial Association and has been published since 1928.

Association Secretary James A. Cress
Editor Nikolaus Satelmajer
Associate Editor Willie E. Hucks II
Consultant to Editor Myrna Tetz
Editorial Assistant Sheryl Beck
Database Assistant John Feezer IV
Student Assistant Evan Knott
Professional Growth Anthony Kent
Contributing Editors Jonas Arrais, Sharon Cress, John M. Fowler, Clifford Goldstein, Anthony Kent, Peter Prime, Kit Watts
International Editors
 Chinese Robert Wong
 Indonesian Edwin T. Pandjaitan
 Japanese Yukio Ebihara
 Korean Sung Sun Hong
 Portuguese (South America) Zinaldo Santos
 Russian Ilie Leahu
 Spanish (South America) Marcos Blanco
 Spanish (Inter America) Fernando Zabala
International Advisors Ron Clouzet, Daniel Duda, R. Danforth Francis, Passmore Hachalinga, John Kakembo, Ilie Leahu, Miguel Luna, Bruno Raso, Hector Sanchez, Houtman Sinaga, Bruno Vertallier, Gary Webster, Measapogu Wilson
Consulting Editors Leslie Baumgarter, S. Peter Campbell, Ben Clausen, John C. Cress, Raoul Dederen, Ron Flowers, Jeanne Hartwell, Michael Hasel, Roland Hegstad, Mitchell Henson, Gerry Karst, Kathleen Kuntaraf, Ekkehardt Mueller, Norma Osborn, Jan Paulsen, Robert Peach, Leslie Pollard, Ángel Manuel Rodríguez, Fredrick Russell, Maylan Schurch, Loren Seibold, William Shea, Penny Shell, Dan Smith, Russell Staples, Richard Tibbits, Steve Willsey, Edward Zinke
Advertising Editorial Office
Subscriptions/renewals/address changes ministrysubscriptions@gc.adventist.org (email); 301-680-6512 (phone); 301-680-6502 (fax)
Ministerial Resource Center Cathy Payne 888-771-0738, 301-680-6508
Cover Illustration Brandon Reese
Layout 316 Creative
Subscriptions 12 issues: United States US\$32.50; Canada and overseas US\$45.50; single copy US\$3.00. To order: send name, address, and payment to *Ministry*[®] Subscriptions, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.
Web site www.ministrymagazine.org
To Writers We welcome unsolicited manuscripts. Before submitting, review the writers' guidelines at www.ministrymagazine.org. Please send manuscripts via email with your name, address, and telephone number. Send editorial correspondence to ministrymagazine@gc.adventist.org.
Ministry[®] (ISSN 0026-5314) is a journal of the Ministerial Association, © 2008, published monthly by the General Conference of Seventh-day Adventists[®] and printed by Pacific Press[®] Pub. Assn., 1350 N. Kings Road, Nampa, ID 83687-3193. Member Associated Church Press. Standard mail postage paid at Nampa, Idaho. Adventist[®], Seventh-day Adventist[®], and Ministry[®] are the registered trademarks of the General Conference Corporation of Seventh-day Adventists[®].
 PRINTED IN THE U.S.A.
Vol. 80 Number 11
Bible credits Scripture quoted from NIV are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION[®]. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved. Scriptures quoted from NKJV are from The New King James Version, copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers. Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved. Scriptures quoted from RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. Scripture texts quoted from NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved.

OUR READERS RESPOND...

Deaconesses in the church

Thank you for the history of the ministry of the *diakone* ("The Ministry of the Deaconess Through History—Part One of Two," July 2008) by Nancy Vyhmeister.

In her conclusion to part one, she assesses the decline of women's ministry over hundreds of years in the Western church as being due to program and structural changes in the church. I was waiting to read about the return of sexism as a contributing—if not the major—cause for the exclusion of women from ministry.

It seems clear from the Gospels and also Paul's witness to Jesus' ministry that Jesus Himself was utterly nonsexist. The church that grew up in the name of Jesus, however, seems to have slipped back over the generations until women were once again excluded from leadership. The decision to name twelve men as disciples, while perhaps a strong literary connection to the Old Testament, begins this process and permits later leadership to justify their exclusive decisions by pointing to the text while ignoring the breakthrough spirituality of inclusiveness of Jesus Himself.

I believe that the church needs the energy, wisdom, and leadership of women at every level and in every office to be whole, and to truly be the body of Christ.

—Robin Wardlaw, Pastor, Trinity United Church, Newmarket, Ontario, Canada

Eta Linnemann

Thank you for publishing Frank M. Hasel's interview with Eta Linnemann ("The Word of God Should Be the Measure: An Interview With Eta Linnemann," July 2008). I am one of those who read with excitement Linnemann's book, *Historical Criticism of the Bible: Methodology*

or *Ideology? Reflections of a Bultmannian Turned Evangelical* when it appeared in English in 1990. I remember being so thankful for her book, as I had received my undergraduate degree in religious studies and was an ardent enthusiast of Bultmann's existential theology.

Now, having read the Linnemann interview, I am again thankful for her comments—all of which have led me to take down her earlier book from my library shelf to reread. The questions asked by the interviewer are judicious and practical. I especially appreciate the way Linnemann strikes a balance between using the intellect and studying the Bible in an attitude of faith.

—Burton K. Janes, Bay Roberts, Newfoundland, Canada

Reaching out to young adults

I am very grateful for the information presented by Dr. Martin in his article, "Reaching Out: Making a Difference With Young Adults" (July 2008). My husband and I began pastoring when I was only 23 years old, and for the past five years have actually seen on a day-to-day basis the reality of the information presented in this article.

We have numerous young adult leaders in our church. Our women's ministries leader, assistant personal ministries, youth ministries leader, and her husband, who leads out in a Bible study class, are all in their twenties. Our Vacation Bible School director is 19 years old.

I wish I could say that everything in our church has operated smoothly and the transition of these young adults into church leadership has been easy. But at times it is quite the opposite. There are many moments full of challenges and discouragement. But I cannot describe the joy that is felt when a young adult

comes up to me or my husband and says "Thank you for encouraging me to use my gifts in the church." The feeling of knowing that we played a part in helping them to create some sense of establishment and ownership in the work of our church is irreplaceable.

I especially appreciate the reference Dr. Martin made at the end of this article to the age of many of the early pioneers of our church. The Bible also shares the stories of many individuals—prophets, kings, queens, and apostles—who were called by God at an early age. If God sees such value in the leadership and visionary abilities of the young adult age group, what's stopping us from doing the same?

—LaKeisha Williams, email

Living with Alzheimer's disease

The September 2008 issue of *Ministry* was outstanding! Especially the article by David Wolter, "Early Onset Alzheimer's: Living With the Unthinkable." Mr. Wolter provides an excellent overview of the disease—providing a theological perspective for not only understanding Alzheimer's disease, but also understanding life in general.

—Dr. Richard Shinkle, email

As a retired United Methodist pastor, I am really grateful for your publication, which I have been receiving for about six years now. I value the publication.

I must say that David Wolter's article on Alzheimer's disease has been of immense help to me as my wife of 50 years recently has been facing the early stage of the ailment. It will surely make a difference in my understanding the nature of this complicated ailment.

Continued on page 13

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 clergy of other denominations. To receive your complimentary subscription, please write to us at our Editorial Office, visit us at www.ministrymagazine.org, or email us at ministrysubscriptions@gc.adventist.org.

The past, present, and future— all part of our life

Our lead article focuses on leadership principles found in the life work of the Old Testament character Joseph. To me, Joseph has always been a complex and intriguing biblical figure. The mention of his name triggered in my mind a theme: *how we deal with our past, present, and future.*

NIKOLAUS SATELMAJER



Past

To look at our past and second-guess our actions becomes an almost irresistible temptation. What could we have done? What should we have done? What if we had done something else? In fact, some focus so much on the past that they become immobilized in the present.

Others, on the other hand, ignore the *past*—their past or the past of others. I recall an individual once speaking before a large gathering for the first time in his new leadership role. The fundamental message was that in the past, things were not done well, but now that he pastored here, things would be different. In reality, he not only ignored the past; he was also ignorant of it.

Even if we have made terrible mistakes in the past, all is not lost. David, the psalmist, recognized that as he looked at his past actions. In Psalm 51, he realized the impossibility of a new life; only if God helps him with his past could he claim a new life. Joseph, as he was being sent away to an uncertain future in Egypt, must have wondered about his past actions. *Could I have done something different and avoided this disaster?* Though often the consequences of our past actions stay with us, by the grace of God we can go beyond the past mistakes.

Present

Dealing with the *present* can be difficult. Joseph had to face a difficult present without the help of his family. In fact, it is easier to reflect on the past

or anticipate the future than to face the responsibilities of the present moment.

When facing challenges in your particular church, have you ever been tempted to say “If I only had a different church . . .”? Likewise, members find it easy to say “If we only had a different pastor.” The reality? Neither of these wishes may prove to be the needed answer.

Jesus’ actions represented a good example of focusing on the needs of the present. In John 4, we find Him talking to a Samaritan—a woman, no less. Now He could have thought to Himself, *What will others think about My conversation with her?* In fact, we find in John 14:27 that the disciples were surprised that Jesus was talking with a woman, but He realized that at that moment, He had the opportunity of bringing hope and forgiveness into her life. He did not allow either her past or His concern for what others might think of His actions to prevent Him from doing what needed to be done at that moment.

Mark 10:13–16 tells us another story about how Jesus focused on the opportunity that the present gives. You will recall that people were bringing their little children to have Jesus bless them. The disciples, on the other hand, were very upset. Why? To them it was a waste of time for Jesus to spend so much time with the children. After all, why bother with little children if you’re on the way to becoming someone important? Certainly the children did not fit into the schemes of the disciples for a glorious future. Jesus, on the other hand, looked

at the need of the moment, focused on the little ones, and took them in His arms. They needed a blessing at that moment and this He provided.

Future

Joseph lived with an uncertain *future*. He was in a strange country, and he certainly worked with some strange associates and supervisors, but in the midst of all of these challenges, he was able to go forward because he trusted in God.

What will the future bring? We don’t know. Can we ignore the future? Not at all! We must not only anticipate the future, but we need to dream about it—dream about what we would like to see happen for our church and in the lives of individuals to whom we minister. Is there a church building project about which you are thinking? Individuals who are afraid of the future often give all kinds of explanations as to why a particular project will not be successful without giving those involved an opportunity to look at and realize the dream. They simply place roadblocks in the way of any plans for the future. But the Scriptures encourage us to dream of and anticipate a better future. John’s life gives us a wonderful example because he was in the midst of a depressing situation when he wrote the book of Revelation. It was not the present that gave him hope; rather, it was the promise that God gave him of a brighter future.

Conclusion

All too often, we dwell on the past, worry about the future, and ignore the present. I suggest a different perspective—that we learn from the past, dream of the future, and focus on present opportunities. It seems that Joseph had that balance in his life. ■

Tell us what you think about this editorial. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.

The Joseph factor: Seven principles of effective leadership

**Leslie N. Pollard
Prudence L. Pollard**



Leslie N. Pollard, PhD, DMin, MBA, is vice-chancellor of Loma Linda University, Loma Linda, California, United States, and executive director of the Institute for Leadership Development.



Prudence L. Pollard, PhD, MPH, PHR, is professor of Management in the La Sierra University School of Business, Riverside, California, United States.

Every age has had its own approach to the study and practice of leadership. For us as Christian leaders, our approach should begin with the Bible. The Word of God has more to offer on the subject of leadership than one would imagine. One way to focus on the biblical concept of leadership consists of studying the lives of its great men and women.

This article features a study on the leadership lessons we may glean from the life of Joseph. Together they form what we may call the *Joseph factor*. The Joseph factor will cluster seven essential leadership skills and engage them with today's research on leadership. First, however, we should lay out our assumptions regarding how Scripture will be handled in our study.

Assumptions

Our first assumption highlights the primary source for teaching and learning, for Christian leadership centers in Scripture, the Written Word of God. However, the Bible cannot be classified as a textbook on leadership. On the other hand, in our high view of Scripture, the Bible stands as the recorded history of God's activities toward, and commitment to, the redemption of the entire human family. Thus, personalities (some of whom are leaders) are mentioned in Scripture to the extent that they impinge or affect the trajectory of God's mission to the human family. Some characters occupy center stage; others appear as supporting cast. But a careful analysis of those

who occupy center stage reveals the principles present, precepts embraced, tactics employed, and lessons articulated that are instructive for modern leaders.

The second assumption emphasizes the greatest example of leadership in Scripture—Jesus Christ, the Living Word of God. His commitment to *agape* love and self-renouncing service sets the bar for Christian leaders (see Phil. 2:1–5). His passion for His mission, His commitment to His followers, His patient process of disciple making (modern mentoring), and His empowerment and equipping of His followers for effectiveness demonstrate the nature of authentic, other-centered servant leadership. This second assumption, therefore, frames a template for Christian leadership that goes beyond the inspirational value of the many characters who step on and off the stage of Scripture. Ultimately, Christian leadership will be normed against the example of Jesus Christ witnessed to in the New Testament.

The third assumption behind this article points out that much of what leaders can learn from the study of leadership has already taken place over the last several decades. There have been substantial advances in research on leadership theory and practice.¹ Further, like other branches of human inquiry, we evaluate the utility of these studies by their alignment to the Written and Living Word.

We now turn to the subject of our study—Joseph. But first a definition: the “Joseph factor” includes a set of beliefs, attitudes, and skills demonstrated by Joseph that transform persons from professional followers into high-impact leaders. The Joseph factor outlines a package of seven secrets that energizes leadership.

Choice

The first and most striking element of Joseph's leadership journey shows that nothing in his family origins could have predicted that he would have become a highly effective leader. Consider all the “negatives” in his background: Joseph was the child of Jacob, a polygamist who had four wives that rivaled each other; Joseph had ten stepbrothers born to three very competitive mothers; he and his younger brother shared the same mother, and Joseph's grandfather Laban tricked Jacob into marrying Leah, who was not Jacob's first choice. Additional negatives include two other mothers in the home who were surrogate moms, Joseph lost his mother when he was young, and Joseph's father favored him because he was the son of his old age and the first child from Jacob's first love. But that only brought Joseph bitterness and

hatred from his brothers. Despite such a background that today would have yielded an alcoholic, a drug addict, a psychotic, or a narcissistic personality disorder, Joseph rose to remarkable heights in leadership. At 30 years of age, Joseph became the prime minister of Egypt (see Gen. 41:39–46).

What made the difference? Joseph exercised the gift of choice. He *chose* a different path than the one that might have been dictated by his dysfunctional home. Research into the backgrounds of corporate leaders reveals that survivors of serious adversity, rather than become permanently dispirited, become great leaders when they “used the experience as a defining moment.” Challenges made them stronger.²

Vision

Contemplate vision as the second concept in the Joseph factor—the dream that guides leaders and followers to their desired future state. Joseph’s dream, recorded in Genesis 37:5–9, outlined God’s plan for his life. Joseph knew that he was called to lead. His dream provided the compass that oriented his life through its breathtaking ups and downs. This shows exactly how leadership vision functions. Vision keeps the flame of hope alive in the hearts and minds of both leaders and followers. In fact, without vision, there can be no leadership.

This secret of Joseph’s leadership finds corroboration in modern leadership literature. Numerous leaders have attested to the centrality of an overarching vision as the driver of organizational performance: James Stillman, Citicorp’s president from 1891 to 1909 and chairman from 1909 to 1918, in order to create a great national bank, hired people who shared his own vision and entrepreneurial spirit; Sam Walton, founder of Wal-Mart, envisioned building a low-cost retail organization; Paul Galvin, founder of Motorola, dreamed of building a great and lasting company; and Walt Disney wanted to make people happy and to bring joy to children and to shape the imaginative lives of children. What distinguishes these leaders is not that they had a personal vision but that they were organizational visionaries;³

they envisioned and built enduring companies. Visions must challenge, inspire, and align energies in a common direction and play a “key role in designing the future by serving as the front end of a strategy formulation process.”⁴

Consider the ecclesiastic side of our organization (churches, conferences, etc.). Though the policies are designed to facilitate solidarity in function, very often those policies are saddled by conformity rather than visionary leadership. This state prevails in many places because policies not only express organizational values and culture, they create the boundaries of the organization. Organizational culture, in turn, forms the parameters for acceptable leadership and follower function. These parameters of conformity explain why some leaders within the ecclesiastical branch of our organization are frequently met with (and often discouraged by) skepticism. Other more sanguine leaders catch this organizational message and quickly become play-it-safe managers rather than bold, visionary leaders.

Much of our organizational energy goes into supervision rather than empowerment for vision. Modern research shows that leaders must protect the voices of those who are willing and able to exercise leadership from the bottom up. Those engaged in doing the work of the organization are able to “see” inconsistencies and other organizational threats that might not be apparent to executive leadership, and those committed voices should be encouraged and protected. Additionally, as it was in the case of Martin Luther King Jr., every leader should be able to say regarding their assignment, “I have a dream.” Vision will pull the organization into its future. While no branch of the organization can claim perfection, the ecclesiastical side of our organization must engage in intraorganizational learning—such as we note in the health ministry (hospitals, clinics, etc.) of our organization.

Endurance

The unexpected twists and turns in Joseph’s life—from the pit, to the prison, to the palace—are undergirded with one constant: endurance. While the first 30

years of Joseph’s life are significant for their pain and their pinnacles, Joseph lived for 110 years. This means that Joseph lived faithfully, while prospering, for 80 years after his deliverance from prison (Gen. 50:22). Leaders are called to take the high road for the long haul.

Leadership endurance can best be seen in the face of adversity. Leadership is hard work! (1 Tim. 4:16; 2 Tim. 2:3). Leaders often face discouragement, rejection, ridicule, resentment, misrepresentation, and a host of other challenges. However, Joseph’s history demonstrates that rejection of the dreamer did not kill his dream. Some leaders have trouble recovering from rejection, but not Joseph. His character and vision resulted in fortitude. Modern leadership shows that the hardy survivors of adversity, like Joseph, persisted despite internal or external challenges to their companies. R. H. Macy failed in retailing seven times before the success of his New York store. After Henry Ford II fired Lee Iacocca, Iacocca could have remained despondent, but instead he accepted the challenge of leading the bankrupt Chrysler Corporation. Iacocca’s remarkable leadership of the Chrysler Corporation took it beyond bankruptcy to financial success. Bill Boeing’s first airplane failed so badly that he had to enter the furniture business to keep the business afloat. Endurance requires hardiness to face challenges to become stronger.

Self-management

Ponder self-management as the third ingredient in the Joseph factor. A description of Joseph includes his being “well-built and handsome” (Gen. 39:6, NIV). We have all heard of leaders, both male and female, who have exploited their own gift of allure, whether physical or political, to the injury of themselves, their families, and their organization. If you as a leader have been blessed with physical attractiveness, remember that you should utilize, as a part of self-management, your beauty to honor God and advance His kingdom. Attractiveness, as a part of our influence capital, must be deployed only to advance others; and self-management is

Hamblin's Outreach Publishing Enterprises

It's Like GPS for Outreach



Make Your Church the Desired Destination with HOPE's™ 2009 Planning Calendar

A successful outreach program is like any important journey. You need to think ahead, plan your route, and make sure that you're heading in the right direction in order to get where you want to go.

Not sure where to start? Let HOPE's™ 2009 Evangelistic Resource Planning Calendar be

your guide. Based on HOPE's™ proven process for growing congregations, this full-color calendar features a full year of timelines and ideas for effective outreach activities—and it's yours at no cost. Simply contact HOPE's™ Customer Service Department to request your calendar.



Take the Direct Route to Successful Outreach!

Order Your FREE HOPE™ 2009 Evangelistic Resource Planning Calendar Today!

Call: 1-800-274-0016 or email: hope@hopesource.com • www.hopesource.com

Providing Handbills & Supplies for Evangelism, Health & Bible Prophecy Seminars

P.O. Box 350 • Tecumseh, Michigan 49286

the ability to subordinate our impulses to the demands of our calling.

Potiphar's wife assaulted Joseph at the point of his self-management. When she attempted to seduce Joseph, he could have exploited his attractiveness. But again, in the Joseph cycle, we see his character shining through. Joseph did not succumb. He responded, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9, NKJV). Joseph did not want to behave in an immoral manner, even though it would have been very easy to rationalize. A moral leader has to behave in moral and ethical ways by doing the right thing, even if no one looks on and there exists no way of getting caught. Joseph demonstrates a spiritual maturity, along with the moral character, to move to a greater sphere of leadership.

Self-management describes the leader's ability to control their own thinking, emotions, and behavior. Effective leaders decide to manage themselves while managing other work-related responsibilities. Peter F. Drucker asserted that, like history's great achievers, a manager must "learn to manage" himself.⁵ Management of self, for Drucker, includes self-development and control. The effective leader knows their strengths, weaknesses, and limitations, and how they perform and learn. For example, do I produce results as a decision maker or as an adviser? Do I perform well under stress, or do I need a highly structured and predictable environment? Central to the management need that Drucker identifies is the requirement for self-reflection to understand personality, attitudes, character, and, therefore, behavior preferences.



Diligence

Take into account the fourth ingredient of the Joseph factor—diligence, defined as the leader's conscientious commitment to duty, responsibility, or assignment. Diligence expresses itself in following through, and forms the foundation of leadership credibility. Promises made are promises kept. Projects are brought to closure. Communication completes its loop. Few things are more demoralizing to enthusiastic followers than leaders who do not follow through on projects and promises. Lee Iacocca, remarkable for his leadership during the first half of his tenure at Chrysler, strayed in the second half due to his "lack of discipline to stay within the arenas in which Chrysler could be the best." Instead, he moved to a "binge of highly undisciplined diversifications."⁶

Diligent leaders maximize the opportunities they have, rather than the ones they wish they had. Joseph could have said to himself, *I am destined to rule. It is not my calling to supervise operations in an Egyptian prison.* But wherever Joseph could make himself useful, he did. He maximized the opportunity before him, rather than believing that the grass would be greener in some other pasture. Even as he was on his way to Egypt as a slave, "He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity."⁷ God blessed Potiphar's house because Joseph was there. If the organization is not being blessed because you and I are there, we need to stop and take inventory. Whenever Joseph went, blessings followed him. Even in prison, Joseph managed the warden's assignments so diligently that the warden expanded Joseph's portfolio. The prison was blessed. As a result, Joseph was entrusted with all the responsibilities associated with the prison (see Gen. 39:22; Prov. 6:6–11).

Discernment

Discernment, the next gem in the Joseph factor, denotes the leader's ability to identify and read patterns behind apparently random events or actions. Spiritual leaders especially discern the movement of God in their

life circumstances. At the reunion scene of Genesis 45:5–8, Joseph's testimony forms a classic statement on providential discernment: " 'God sent me ahead of you. . . . It was not you who sent me here, but God' " (NIV). Until this point in the story, the reader remains under the singular impression that Joseph was sold. But Joseph, now as a 40-year-old vice pharaoh, invokes the incredible Hebrew term *shalach*—the term that comes from the primitive root "to send." Joseph connects the dots of his past experience and asserts that "God sent me. Like an apostle, or a missionary, or an ambassador, God sent me ahead of you!"

Just because Joseph articulates this gift of discernment at the high point of the Joseph narrative, one should not conclude that Joseph did not realize this pattern some time earlier. In fact, he realized it nine years earlier. At the point he was brought before the pharaoh to interpret the dream of the lean and the fat cows (Gen. 41:1–10), Joseph was able to see the pattern in his life. Then the original portion of the Genesis 39 vision was fulfilled. However, the fulfillment of the second element of the vision, his family's offer of obeisance, materialized some nine years later.

Christian leaders are called to not only discern but also to trace the hand of God, to understand God's will and providence, to "hear" the voice of God, and to "see" the outworkings of God. Discernment is a gift from God!

Compassion

The seventh and the last ingredient of the Joseph factor in leadership is compassion—the leader's ability to extend grace to the follower who has failed. Such grace can be transformative. Researchers have found that such an attitude by wronged persons liberates both the offended and the offender. Jesus restored Peter (John 21:15–19). Paul expressed his desire to see Mark whom the apostle earlier deemed unfit for ministry (2 Tim. 4:11). Effective leaders practice the art of forgetting, forgiving, and supporting those who previously failed them. Joseph's brothers had wronged him in the most horrible

way imaginable. Joseph could have seized the opportunity to get even and he could have justified it, but Joseph had no interest in vengeance. Genesis 41:51 points to the healing of memories. Joseph's first child was born while he was in Egypt. He named him *Manasseh*—meaning "God caused me to forget all my suffering." The second indicator that Joseph resolved his traumatic experiences comes in verse 52 where he named his second son *Ephraim*—"God made me fruitful."

Conclusion

The Joseph factor points to seven effective characteristics of true leadership—qualities desired by organizations today. More so, they ought to be the characteristics that define our own leadership style as Christian pastors and leaders. ■

- 1 See, for example, Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2006); James M. Burns, *Leadership* (New York: Harper & Row, 1978); Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: HarperBusiness, 2001); Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson, *Management of Organizational Behavior: Leading Human Resources*, 8th ed. (Upper Saddle River, NJ: Prentice Hall, 2000); James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2007).
- 2 See Ann Kaiser Stearns, *Coming Back: Rebuilding Lives After Crisis and Loss* (New York: Ballantine, 1988), 294; Al Siebert, *The Survivor Personality* (New York: Perigee Books, 1996); Collins, 82; Kouzes and Posner, 182.
- 3 James C. Collins and Jerry I. Porras, "Clock Building, Not Time Telling," in *Business Leadership: A Jossey-Bass Reader* (Hoboken, NJ: John Wiley & Sons, 2003), 373–403.
- 4 Burt Nanus, "Where Tomorrow Begins: Finding the Right Vision," in *Business Leadership: A Jossey-Bass Reader* (Hoboken, NJ: John Wiley & Sons, 2003), 359.
- 5 Peter F. Drucker, "Managing Oneself," *Harvard Business Review* (March/April 1999), 65–74.
- 6 Collins, *Good to Great*, 132.
- 7 Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press Pub. Assn., 1913), 214.

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.

Follow THE BIBLE

*date * division*

OCT - DEC 2008
Southern Asia-Pacific

JAN - FEB 2009
Northern Asia-Pacific

MAR - APR 2009
South Pacific

APR - MAY 2009
Southern Asia

MAY - JUN 2009
Euro-Africa

JUL - AUG 2009
Euro-Asia

AUG - SEP 2009
Trans-European

SEP - OCT 2009
South American

OCT - DEC 2009
Inter-American

JAN - FEB 2010
Southern Africa-Indian Ocean

FEB - MAR 2010
East-Central Africa

MAR - APR 2010
West-Central Africa

MAY - JUN 2010
North America

BROUGHT TO YOU BY THE SEVENTH-DAY ADVENTIST CHURCH

ONCE IN A LIFETIME AN EXPERIENCE MOVES THE WORLD. The traveling Bible brings together 66 languages and believers from around the globe. See it in person or visit online to join a spiritual journey connecting Christians and continents through Scripture.

Check the Web for updated details, browse the blog, share a thought.

www.followthebiblesda.com

©2008 General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA
Illustration, Christian Milder Design, Art Holdsworth

Change?

It can happen.

LEAD is a resource that can help your congregation:

- Get back to the Bible and small group study
- Fellowship with nonbelievers in new and creative ways
- Reach out to the community by meeting their basic felt needs
- Make an impact in the world by supporting global missionary projects

By subscribing to **LEAD** you can make a change.
To receive a subscription of this church-changing ministry
resource please call 1-800-456-3991 or visit us online at
www.adventistbookcenter.com



Bonhoeffer: A Christology for today

Denise Josephs



Denise Josephs, at the time of this writing, was a Master of Divinity student, Northeastern Seminary, Rochester, New York, United States.

When one thinks of Dietrich Bonhoeffer, many images emerge: the intellectual who completed his doctorate in theology at the age of 21 from the University of Berlin; the caring and daring pastor whose life and ministry were cut down by the Nazis at the young age of 39; the creative theologian who left the Christian world a powerful vocabulary—"cheap grace," "religionless Christianity," and "cost of discipleship"—and many stimulating writings. Yet, Christology constitutes the entire framework of Bonhoeffer's theology, and there's much we can learn from this focus.

Teaching during the 1933 summer session of the University of Berlin,¹ Bonhoeffer began developing his Christology, which became for him the interpretive key to reading the Bible and to his understanding of church and society, contemporary ethics, and what he viewed as "the liberal reduction of dogmatics . . . to be merely a humanistic domestication of God himself."²

Bonhoeffer's Christology stands in bold relief against the cautious living and fuzzy speech that characterize today's Christianity. He speaks forcefully and pointedly in words as relevant today as they were when he said and wrote them.

Christ alone

Bonhoeffer goes to the heart of who Christ is and what Christianity truly is about. He rejects the various distortions that have crept in and calls us back to the faith which was once delivered to

the church and that the church in every age must make applicable to its own unique challenges.

Christianity for Bonhoeffer was not a religion, but a person, Jesus Christ, who made difficult demands of His followers.³ Bonhoeffer states, "He did not go to the cross to ornament and embellish our life. If we wish to have him, then he demands the right to say something decisive about our entire life."⁴ "Let no one," adds Bonhoeffer, "think that we are concerned with our own cause, with a particular view of the world, a definite theology or even with the honor of the church. We are concerned with Christ and nothing else."⁵

Bonhoeffer asks, "What does it mean when poor workers say, in their world of distrust, 'Jesus was a good man?'" He answers, "It means that nobody needs to mistrust him. The poor worker does not say, 'Jesus is God.' But when he says, 'Jesus is a good man,' he is saying more than the bourgeois say when they repeat 'Jesus is God.'"⁶ Bonhoeffer continues, "God is for them something belonging to the church. But, Jesus can be present on the factory floor as the socialist; at a political meeting, as an idealist; [or] in the worker's world, as a good man. He fights in their ranks against the enemy, capitalism."⁷

Jesus is not a socialist, a capitalist, bourgeois, or poor. Or, perhaps, we should say, He is all of these. Here, in America, where we have come very close to equating the "American Dream," democracy, and other such Western ideas with Christianity and believe it is our manifest destiny to export these ideals to the entire world, Bonhoeffer's remarks stand in stark contrast.

Christology: Abstract versus concrete

Bonhoeffer shuns "that abstract Christology so characteristic of [the] church . . . [which] deaden[s] the impact of Jesus' word by [hid- ing] him behind protective layers of dogmatic wordiness, clearly enunciated legalisms, and triumphalist slogans."⁸ He argues that it is not God's will that we should be in our time the adherents, exponents, and advocates of a definite doctrine, but that we should, instead, be men and women, real men and women before God. Relationship is the key.

Bonhoeffer writes that Christ, unlike the moralist who loves a theory of good, chose rather to love real human beings. In contrast to the philosopher whose interest is only in the "universally valid," Christ cared for "that which [was] of help to the real and concrete human being." He was not preoccupied, like Immanuel Kant, with "whether 'the maxim of an action can

become a principle of general legislation,' but whether [a particular] action is at this moment helping my neighbour to become a man [or woman] before God." Bonhoeffer notes, "For [nowhere] is [it] . . . written that God became an idea, a principle, a programme, a universally valid proposition or a law, but that God became man."⁹ Our Christology must become concretized through our actions as real men and women before God.

The offense of Christ

The church exists to do the will of God, which at times places us in the good graces of the world and at other times at odds with it. Therefore, Bonhoeffer admonishes the church to keep its gaze always on and only on the humbled Christ, whether it itself is exalted or made low. He contends that it is not good when the church is anxious to praise itself too readily for its humble state, or, on the other hand, to boast of its power and influence too soon.

The church is only good insofar as when it "humbly confesses its sins, allows itself to be forgiven, and confesses its Lord. [It must] daily . . . receive the will of God from Christ anew. . . . Christ [daily] becomes a stumbling block to its own hopes and wishes. [It] daily . . . stumbles at the words afresh, 'You will all be offended because of me' (Matt. 26:31). And daily it holds anew to the promise, 'Blessed is he who is not offended in me' (Matt. 11:6)."¹⁰

Every generation must decide what they must do with Christ. As Bonhoeffer notes, "Christ goes through the ages, questioned anew, misunderstood anew, and again and again put to death."¹¹

The church on the earth

Bonhoeffer sees the church as having a major impact over quality of life issues. Where the church is true light and salt, its influence will spill over and permeate the culture for good. But, where the church is silent, a culture will be characterized by major corruption and darkness. Bonhoeffer says that "the Church is nothing but a section of humanity in which Christ has really taken form."¹² According to him, "It is a mystery, for which there is no explanation . . . only

a part of [humanity] recognize[s] the form of their Redeemer. The longing of the Incarnate to take form in all men [and women has] yet [to be satisfied]. He bore the form of [humanity] as a whole, and yet He can take form only in a small [portion,] . . . His Church."¹³ He asserts, "The church, then bears the form which is in truth the proper form of all humanity. The image in which she is formed is the image of man."¹⁴

Bonhoeffer points out that "Christ has fulfilled all the vicarious suffering necessary for our redemption, [although] His suffering on earth is not finished yet. He has, in His grace, left a residue of suffering for His Church to fulfill in the interval before His Second Coming."¹⁵ Bonhoeffer contends, "The form of Christ incarnate makes the Church into the Body of Christ. All the sorrows of [humanity] fall upon that form, and only through that form can they be borne."¹⁶ From Bonhoeffer's standpoint, the church is truly the church only when it is willing to suffer for those who are bereft of strength before the exploitive machinations of the powerful.¹⁷

Christ's unfathomable love

Bonhoeffer's Christology clearly acknowledged "the unfathomable . . . love of [Christ] for the world. . . . God loves the world. It is not an ideal [humanity] that He loves, but [humanity] as [it] is; not an ideal world, but the real world. What we find abominable in [humanity's] opposition to God, what we [with pain and hostility] shrink back from . . . [humanity in all its realness] is for God the ground for unfathomable love. . . . [With this love God identifies] utterly [and] God becomes man, real man. While we are trying to grow out beyond our [humanity,] to leave [our humanity] behind us, God becomes man and we have to recognize that God wishes us . . . , too, to be real men [and women]."¹⁸ Here, Bonhoeffer captures the love of Christ and brings into perspective the value of humanity in the eyes of God like few have.

Recovering Christ's image

Bonhoeffer states that Christ entered the world "in such a way as to hide

Himself in it in weakness and not to be recognized as God-man. He [did] not enter in kingly robes . . . [in the] (. . . 'form of God'). His claim, which He as God-man raise[d] in this form, . . . provoke[d] contradiction and hostility." Bonhoeffer affirms, "He goes incognito, as a beggar among beggars, as an outcast among outcasts, as despairing among the despairing, as dying among the dying. He also goes as sinner among sinners, yet how truly as the *peccator pessimus* (. . . 'the worst sinner'), as sinless among sinners."¹⁹

Jesus coming as He did shows the worth He placed on humanity. Bonhoeffer believes that "in the Incarnation the whole human race recover[ed] the dignity of the image of God. Henceforth, any attack even on the least [individual] is an attack on Christ, who took the form of [humanity,] and in His own Person restored the image of God in all that bears a human form. Through fellowship and communion with the incarnate Lord, we recover our true humanity, and at the same time we are delivered from that individualism which is the consequence of sin, and retrieve our solidarity with the whole human race."²⁰

Bonhoeffer's relevance for the church today

Today's church suffers from a divided loyalty to Christ and the world, and it has diluted our effectiveness. And to this church and to us all, Bonhoeffer's Christology issues some specific calls.

1. A call for the church to pledge complete allegiance to Jesus Christ, refusing to allow Christianity to be used in the service of exploitive and oppressive practices as some of our churches do when they support special interest legislation and politicians. Sadly, we have embraced much of our culture's worldview, and we have even allowed ourselves to be used to perpetuate practices and systems that are often unjust and oppressive whether by silence or consent. Today's church needs to reaffirm its loyalty to Christ alone.

2. A call to decide whether or not as a church we will be among the blessed who are not offended in Christ, even when God's will causes us to be uncomfortable.

We seem to care more about being comfortable, and will do almost anything not to offend the world, fearing possible reprisals. Meanwhile, we have lost our identity and have become like salt that has lost its savor. Today's church must decide whether we want to be the church of Jesus Christ or not, and we need to consider the cost; otherwise, we run the risk of being rejected even by God.

3. A call for the church to be Christ's ambassadors in the world whose influence spills over and impacts culture. As it stands, society has a great influence and even power over the church, especially in the West. Once again, the church must decide whether we will be the church.

4. A call for the church to be Christ-formed. We have allowed ourselves to be formed by everything and everyone, except by Christ. We have adopted the world's strategies and have borrowed from a variety of its disciplines in our formation efforts. We, however, can no longer afford to allow ourselves to be formed by the world. For, how can we expect to speak to the world when we are just like it? The Word, in Scripture and Person, is all that is needed for the church's formation.

5. A call for the church to understand how truly loved we are and how much

God loves the world. The church today has been guilty of judging and condemning this world that Christ came to and died for. In many instances, we have been less than loving, especially towards the marginalized in our society. If we understood God's unfathomable love, we could not help but go and share this love with the world rather than judging it. We need a fresh reading of God's Word in order to once again capture God's heart.

6. Finally, a call for the church to walk in the image of God that Christ recovered for us in the Incarnation; thereby, showing our solidarity with all of humanity. If we truly believed that every person we see reflects Christ's image, the church would not stand by or side with those individuals who abuse and marginalize certain sectors of society. But, we would stand up and raise our collective voices in opposition.

Conclusion

Just as Christology became the interpretive key to Bonhoeffer's reading of the Bible and practice, so too will the church's Christology be the determining factor in our reading of Scripture and practice. Does our Christology result in lives and actions that are different from the world? Does it cause us to lift

up our voices against the injustices and oppression of the marginalized? Does it govern our life and conduct, our belief and mission? It's time to take stock. ❏

- 1 Geoffrey B. Kelly and F. Burton Nelson, eds. *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer*, rev. ed. (San Francisco: HarperCollins, 1995), 110.
- 2 Ibid., 111.
- 3 Ibid., 50.
- 4 Ibid., 51.
- 5 Ibid., 103.
- 6 Ibid., 113, 114.
- 7 Ibid., 114.
- 8 Ibid., 111.
- 9 Dietrich Bonhoeffer, *Ethics* (New York: Simon & Schuster, 1995), 86.
- 10 Kelly and Nelson, *A Testament to Freedom*, 123.
- 11 Ibid., 114.
- 12 Bonhoeffer, *Ethics*, 85.
- 13 Ibid., 84.
- 14 Ibid.
- 15 Bonhoeffer, *The Cost of Discipleship* (New York: Simon & Schuster, 1995), 244.
- 16 Ibid., 302.
- 17 John W. De Gruchy, ed. *Bonhoeffer for a New Day: Theology in a Time of Transition* (Grand Rapids, MI: William B. Eerdmans, 1997), 311.
- 18 Bonhoeffer, *Ethics*, 73.
- 19 Bonhoeffer, *Christ the Center* (New York: Harper & Row, 1978), 107.
- 20 Bonhoeffer, *The Cost of Discipleship*, 301, 302.

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.

LETTERS *concluded from page 3*

Thank you for your insight and suggestions in caring for my wife who is 86 years old.

—Matthew Verghese, retired pastor,
Palm Springs, California, United States

The power of empathy

Let me thank you for the excellent article "The Healing Power of Empathy," (September 2008) by Daniel Harrison.

After serving as a pastor in five congregations over a 34-year span, I felt a strong call to serve as an interim pastor to 11 congregations over a 12-year period.

One of the deepest problems in each of these congregations was the inability to get past the issue of *who* is right and *who* is wrong to the issue of *what* is right and *what* is wrong.

Harrison has defined the real issue and given us an understanding of the barriers and their implications for healing in the body of Christ.

Thanks so much for this excellent insight. It will be helpful in future ministries God may lead me in.

—Phil Blake, pastor, Columbia City, Indiana,
United States

The article by Daniel Harrison, "The Healing Power of Empathy," could be classified as one of the best contributions to pastoral ministry in the recent years of *Ministry*. Church conflict is a never ending reality of our pastoral experience. And I truly believe that if we take seriously the challenge to teach and to live the power of empathy in our lives as pastors, and apply that to our congregations,

we would portray the genuine love of God.

—Kleyton Feitosa, Waldorf, Maryland,
United States

"Follow Me"

In James Cress's article, "Power-filled Church Growth" (September 2008), he makes many suggestions and provides many biblical quotes in hopes of stressing more "personal work" by ministers—and not just "public proclamation." But he left out the best suggestion. It is Paul's statement in Phillipians 3:17—"Brethren, join in imitating me and mark those who so live as you have an example in us" (RSV).

—David F. Conrad, Oneonta, Alabama,
United States ❏

A theological approach to pastoral leadership today

Jon Coutts



Jon Coutts, at the time of this writing, was pursuing an MA in Theology, Briarcrest Seminary, Caronport, Saskatchewan, Canada.

Recent decades have brought a flood of church leadership books to pastors' shelves that have carried an important dialogue with the corporate world and brought more focused intentionality and organization to Christian ministry. Great strides have been made in this regard and in making church accessible to seekers. However, in the midst of all of this dialogue, some underlying assumptions have leaked from commerce into the church, which threaten to guide the church astray and blur the priorities of pastoral leadership. In this culture, built upon the gospel of self-fulfillment and the latent ideals of consumerism, the tendency is to define churches and pastors by the standards of the business world. Among other things, servant leadership has been confused with customer service, "shepherding the flock" has melded with corporate strategizing, stewardship of spiritual gifts has been turned into a pursuit of self-fulfillment, and preaching has become motivational speech.

As biblical as the mission statements of churches may be, the unspoken purpose that often drives their formation is the achievement of numerical growth and corporate impressiveness.¹ Stanley Hauerwas and William H. Willimon describe where this leads:

The problem is compounded because our church lives in a buyer's market. The customer is king. . . . Pastors with half a notion of the gospel who get caught up in this web of buying

and selling in a self-fulfillment economy one day wake up and hate themselves for it. We will lose some of our (potentially) best pastors to an early grave of cynicism and self-hate. What a pastor needs is a means of keeping at it, a perspective that enables the pastor to understand his or her ministry as nothing less than participation in the story of God.²

Recent leadership trends have brought good to the church, but they need to be reevaluated under a holistic biblical model so that the driving purposes are Christ's.

Leadership styles in biblical literature

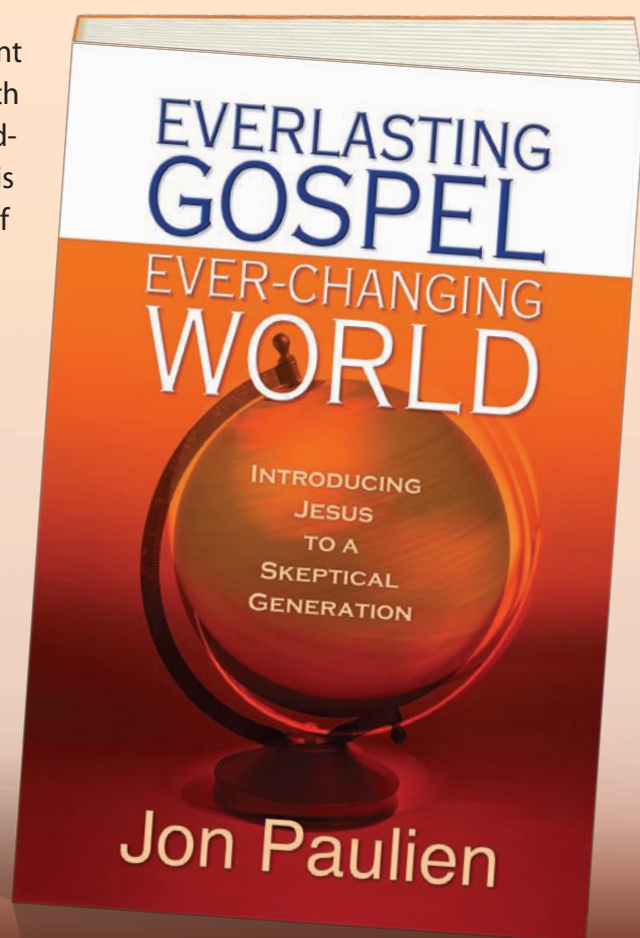
Much has been made of the leadership styles and principles of such biblical heroes as Moses, David, Paul, and Jesus. Moses was wise to listen to Jethro's counsel to delegate tasks to the reliable and empower his assistants (Exod. 18:24). David was courageous in the face of overwhelming obstacles (1 Sam. 17) and inspired others to follow him (2 Sam. 23). Paul directed all his ambition and ability to the mission (Acts 20:34, 35) and was conversant in every culture (Acts 17; 18). Jesus carefully trained a team of successors (Matt. 10; Luke 10), was apparently quite amiable at parties (Matt. 11:19), and was apt to attract a crowd (Luke 9:10–12). For all that can be learned from these insights, the trouble remains that even if the principles gleaned are sound and biblical, "all too often . . . one or another aspect of a more complex parameter is singled out as if it comprises all that is important."³ In Western society, this generally means narrowing in on whatever best fits our bent towards consumerism, individualism, and capitalism. Churches comfortably rutted in worldly standards of success gravitate to those biblical principles that promote measurable effectiveness.

In popular literature about biblical leaders, not much is said about Peter, who seemed to want to stunt the growth of the church by coming down harshly on Ananias and Sapphira for a little white lie (Acts 5:1–11), and refused to sell out to Simon Magus despite the flare he might have brought to the cause (Acts 8:18–23); or Ezra, who refused to take advantage of "state protection" and led God's people on the robber's route with nothing but "traveling mercies" and pockets full of gold (Ezra 7; 8); or Joshua, whose leadership against Jericho by today's terms seems at best eccentric and at worst insane (Josh. 6); or Daniel, a wise and diplomatic manager, who

Jon Paulien has written an important book on reaching postmoderns with the gospel of Christ. What is postmodernism? One author summed it up this way, "shorthand for the world's way of thinking."

How do we go about reaching this group? The methods of the 1950s are not reaching this large population. Nor is everyone suited to bring this population to Christ.

But those who have a living relationship with Jesus reflected daily in faith, hope, and love can convey more than doctrines. Those who can relate honestly and equally with all types of people can bring postmoderns to Christ. 0-8163-2262-7. 192 pages, paperback. **US\$14.99**



**The gospel never changes,
should our methods of
communicating it?**

Order by phone:

1-800-765-6955

Or online:

www.ABCASAP.com



Pacific Press®

© 2008 85590/522 Prices subject to change.

BEYOND PULPITS AND PEWS...

Broadcast Live from Southern Adventist
University, Collegedale, Tennessee, USA
TUESDAY, APRIL 21, 2009
1:00–4:30 P.M. U.S. Eastern Time
[Repeat Broadcast APRIL 22, 2009]

Participating Organizations



MINISTRY

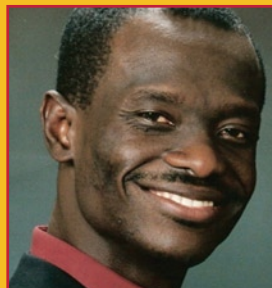


MINISTRY

PROFESSIONAL GROWTH SEMINARS



Fred B. Craddock is Bandy Distinguished Professor of Preaching Emeritus, in the Candler School of Theology (Emory University). He went to Emory from the Graduate Seminary of Phillips University in Enid, Oklahoma, where he held the chair of Darbeth Distinguished Professor of Preaching and New Testament. Dr. Craddock has done post-doctoral studies at Tubingen, Germany, and at Yale. An ordained minister of the Christian Church (Disciples of Christ), Dr. Craddock has served pastorates in Tennessee and Oklahoma. As well as lecturing at some of the world's finest universities, he is a frequently published author. Dr. Craddock is the founding pastor of Cherry Log Christian Church and Director Emeritus of The Craddock Center, a program for serving the needs of people in Southern Appalachia. He was deservingly selected by *Newsweek* as one of the 12 most effective preachers in the English-speaking world.



Israel Bamidele Olaore is the senior university pastor and head of the Division of Spiritual Life at Babcock University, Nigeria. Dr. Olaore has been a senior pastor in Tucson, Arizona and Los Angeles. Additionally, he has had pastoral experience in Nigeria as a hospital chaplain, church planter, and university lecturer. Dr. Olaore has studied at Fuller Theological Seminary, Andrews University and University of Arizona from where he earned a Ph.D. The focus of ministry for Dr. Olaore has always revolved around empowerment and the equipping of lay professionals for ministry in the marketplace. He has ministered in South America, Asia, New Zealand, Norway, South Africa and Bermuda.



Chris Oberg currently serves as senior pastor of the 1200-member Seventh-day Adventist Church in Calimesa, California. She describes her assignment as "life's grandest blessings: to be among colleagues for whom church matters, and to be with a congregation seriously seeking to follow Jesus in a complex world. Well, it doesn't get more rewarding." Weekly, Chris opens the scriptures — which are both inspiring and troubling, comforting and challenging, simple and yet profound — always ancient words relevant for today. Chris Oberg is an alumna of La Sierra University, School of Religion in California, completing both a BA and an MA in Religion, with emphasis in New Testament Studies and Theology.



Michael Quicke is professor of preaching at Northern Seminary in Illinois. Educated at Cambridge and Oxford Universities, he spent 21 years in pastoral ministry in Blackburn, Lancashire, England and at the historical city-center church of St. Andrew's Street in Cambridge, where a mission center was developed and opened serving 4000 people weekly. Since 1993 he has served in seminaries, first as Principal of Spurgeon's College, the largest Baptist seminary in Europe, and since 2000 by teaching preaching in the United States. His reputation as a Christian communicator has grown through television and radio appearances and at conferences throughout Europe, Australia, Canada, and the United States. Author of many articles, his main books include *360-Degree Preaching* and *360-Degree Leadership*. He was recently named as "one of the premier thinkers and writers on preaching today" by *Preaching* (July 2007).



Broadcast **LIVE** by satellite on Hope Channel and **LIVE** via webstreaming
www.ministerialassociation.com

REGISTER IN ONE OF THE FOLLOWING WAYS:



PHONE: 301.680.6515
FAX: 301.680.6502



E-MAIL: MinSeminars@gc.adventist.org
WEB SITE: preach.ministerialassociation.com

BROADCAST INFORMATION

Hope Church Channel – (North America)
LIVE Tuesday, April 21, 2009
1:00 – 4:30 pm US Eastern daylight time.
If you need tune-in instructions for your current equipment call 888-4-HOPE-TV.

Hope Channel Europe – (Europe)
LIVE Tuesday, April 21, 2009
17:00 – 20:30 GMT

Hope Channel International – (Africa)
LIVE Tuesday, April 21, 2009
17:00 – 20:30 GMT

Hope Channel International – (Pacific Rim and Southeast Asia)
Repeat: Wednesday, April 22, 2009
01:00 – 4:30 GMT (11:00 am Sydney, Australia)

Hope Channel Europe – (Europe)
Repeat: Wednesday, April 22, 2009
9:00 – 12:30 GMT (11:00 am Berlin, Germany)

For more information, including broadcast parameters, please contact us or visit <http://preach.ministerialassociation.com>

AVAILABLE AT NO COST TO YOU!

adapted to the foreign culture but suicidally refused to pray with the windows closed (Dan. 6).

Or consider Moses. Despite the great managerial lessons gleaned from Moses and Jethro, how often do leadership books talk about the sin that kept Moses out of the Promised Land? He assumed that God would have him bring water from a rock the same way as before and took it upon himself to repeat the previous practice. He took the miracle into his own hands, misled the people of God, and for all his previous obedience, permanently tainted his résumé (Num. 20:1–13). And how many leadership manuals caution against the sin of David? Plenty may speak of his moral failure with Bathsheba, but what about the census? It seems petty to our number-crunching minds, but when David took a head count for his own self-assurance, God sent a plague upon the people and showed him who controlled the numbers (1 Chron. 21). The list could go on. For all the leadership principles that can be gleaned from these biblical models (don't forget Gideon and Samson), the point does not center around the reproducible strategies but the vital lesson that the best leader follows God every step of the way, taking nothing for granted, and relentlessly resisting self-reliance.

Before anointing David king, Samuel told Saul: "The LORD has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the LORD's command" (1 Sam. 13:14, NIV). While this may speak to some degree of the *quality* of David's heart, more likely it refers to his heart's *direction*. How a leader serves is important, but more important is *whom* they serve. In Paul's pastoral guide to Timothy, when he tells him to do his best as a worker, God's approval must be sought and the living, active Word that guides (2 Tim. 2:15; cf. Heb.

AMONG OTHER THINGS, SERVANT LEADERSHIP HAS BEEN CONFUSED WITH CUSTOMER SERVICE, "SHEPHERDING THE FLOCK" HAS MELDED WITH CORPORATE STRATEGIZING, STEWARDSHIP OF SPIRITUAL GIFTS HAS BEEN TURNED INTO A PURSUIT OF SELF-FULFILLMENT, AND PREACHING HAS BECOME MOTIVATIONAL SPEECH.

4:12). A great difference exists between falling back on proven principles and relentlessly seeking the guidance of God. Built into every biblical mandate is the call to submit to God, to listen for His prompting through Word *and* Spirit, and to obey accordingly. There are no shortcuts. The most purpose-driven job description cannot replace the necessity for pastors to let God lead and be the first in line to follow.

Followership: A forgotten paradigm for leadership

Andrew LePau lists followership among the most important biblical motifs for Christian leaders. He says that "we had better be about the business of learning how to follow as much as of learning how to lead."⁴ Leadership is not something separate from spirituality, as if one can get the spiritual batteries charged, go about pastoring, and then come back to the recharger every once in a while for a pick me up. Pastoral leadership is "participation in God's work of transforming the community of faith until it is 'blameless' at the coming of Christ" and a perpetually "unfinished business."⁵

Andrew Purves observes, "Shepherding has been developed as an imitative rather than as a participatory approach to ministry. . . . The effect is to cast the pastor back upon his or her own resources. . . .

"[Leading to Jesus'] replacement by an ethical Christ-principle separated from him."⁶ For all the good that there

is in casting vision and planning intentionally, the pastoral leader does well to think of the church as taking part in an ongoing story of redemption and Christian communion rather than just a plan to be effected. Having said this, there are goals to be set and projects to be completed within the church. But there are motivations here other than the bottom line.

Perhaps, if Christian leaders are going to look to the world for leadership insights, they might consider taking a few leads from the storytellers rather than the moneymakers. Consider the insights of a longtime film director:

We're not out for consensus here. We're out for communication. And sometimes we get consensus. And that's thrilling. . . . I'm in charge of a community that I need desperately and that needs me just as badly. That's where the joy lies, in the shared experience. Anyone in that community can help me or hurt me. For this reason, it's vital to have . . . people who can challenge you to work at your best, not in hostility but in a search for the truth. Sure, I can pull rank if a disagreement becomes unresolvable, but that's only a last resort. It's also a great relief. But the joy is in the give-and-take.⁷



MINISTRY

International Journal for Pastors

Ministerial Student Writing Contest

Ministry, International Journal for Pastors, announces its second Ministerial Student Writing Contest. All students enrolled in a full-time ministerial preparation program on the undergraduate or graduate level may participate.

Submission requirements

1. Writers must choose a category from the list below for their submission.
 - a. Biblical studies
 - b. Historical studies
 - c. Theological studies (including ethics)
 - d. Ministry (preaching, leadership, counseling, evangelism, etc.)
 - e. World missions
2. **All submissions must follow the Writer's Guidelines as to length, endnotes, style, and other features of the manuscript. Please carefully read the guidelines found at www.ministrymagazine.org.**
3. Submit your manuscript in MS Word to MinistryMagazine@gc.adventist.org. Please include the following information at the top of the manuscript: your name, address, email address, telephone number, category for which you are submitting (see above), religious affiliation, name of college/university/seminary you are attending, and title of your manuscript.
4. *Ministry* will accept only one submission per writer.

Prizes

GRAND PRIZE: \$750	FIRST PRIZE: \$500	SECOND PRIZE (five possible): \$400	THIRD PRIZE (five possible): \$300
-------------------------------------	-------------------------------------	--	---

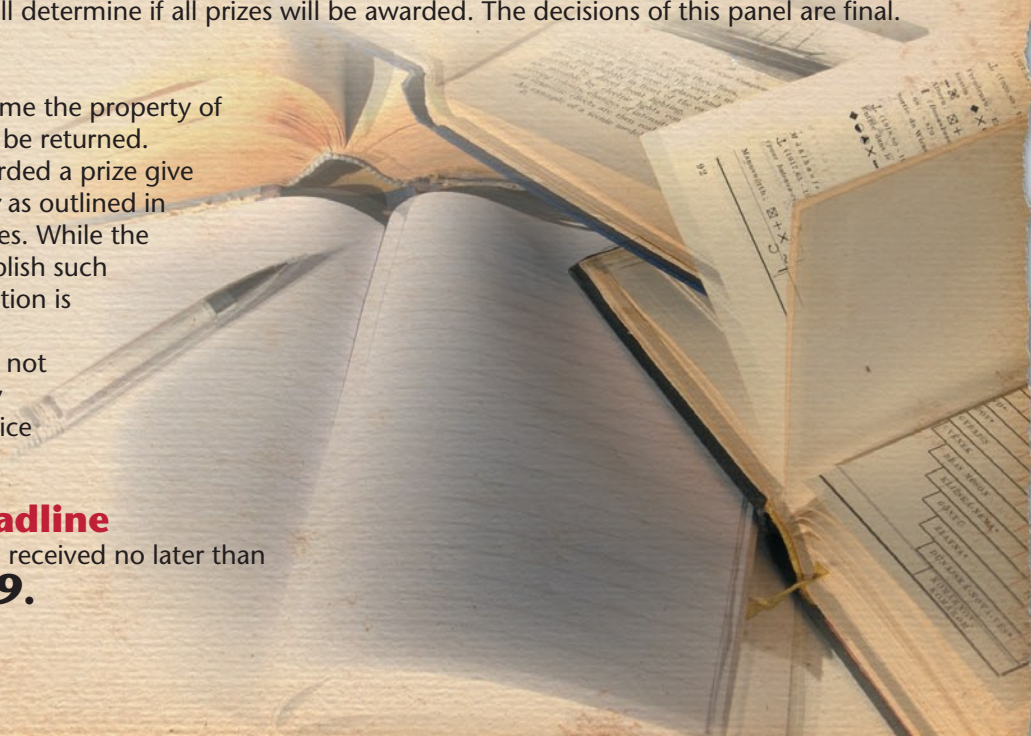
The evaluation panel will determine if all prizes will be awarded. The decisions of this panel are final.

Publication

1. All submissions become the property of *Ministry* and will not be returned.
2. Writers who are awarded a prize give the rights to *Ministry* as outlined in the Writer's Guidelines. While the editors intend to publish such manuscripts, publication is not guaranteed.
3. Manuscripts that are not awarded a prize may be purchased at a price to be negotiated.

Submission deadline

All submissions must be received no later than
JUNE 30, 2009.



Better yet, the letters of Paul (2 Cor.) describe ministry as a plainspoken and persuasive attempt to include others in the new creation: "And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2 Cor. 5:19, 20, NIV). Hauerwas and Willimon paint a stark image of the issue: "Atheism slips into the church where God really does not matter, as we go about building bigger and better congregations (church administration), confirming people's self-esteem (worship), enabling people to adjust to their anxieties brought on by their materialism (pastoral care), and making Christ a worthy subject for poetic reflection (preaching). At every turn the church must ask itself, Does it really make any difference, in our life together, in what we do, that in Jesus Christ God is reconciling the world to himself?"⁸

What difference does it make?

Consider the direction offered by two of the best books, in my opinion, on pastoral ministry that have emerged from the wave of leadership books. Henri Nouwen's *In the Name of Jesus: Reflections on Christian Leadership* can be described as one of the briefest but most poignant treatments of pastoral leadership that can be found. In it Nouwen pierces to the heart of ministry by looking at Jesus' reinstatement of Peter and observing that God wants leaders who know, confess, and sacrificially follow Christ.⁹ Then by reflecting on Satan's attack on Jesus in the desert, Nouwen notes that Jesus resisted the temptations first to be relevant (turn stones into bread), then to grasp power (I will give you all the kingdoms), and finally to show off (jump from the temple).¹⁰

Based on these insightful texts, Nouwen challenges leaders to consider when their calling might be to irrelevance rather than meeting felt needs. He warns pastors to beware of shortcuts and apparent successes to undermine the very purpose of the church, and to remember that "the way of the Christian leader is not the

way of upward mobility in which our world has invested so much, but the way of downward mobility ending on the cross."¹¹ Expressing the "impression that priests and ministers are the least-confessing people in the Christian community,"¹² Nouwen concludes that confession and forgiveness in a reconciling Christian ethos may be the best way "by which spiritualization and carnality can be avoided and true incarnation lived."¹³

Where Nouwen offers a wake-up call to get pastoral priorities straight, Eugene Peterson gives a practical description of the essential motions of pastoral leadership. In his excellent book, *Working the Angles: The Shape of Pastoral Integrity*, he says, "Three pastoral acts are so basic, so critical, that they determine the shape of everything else. The acts are praying, reading Scripture, and giving spiritual direction. . . . Since almost never does anyone notice whether we do these things or not, . . . these three acts of ministry suffer widespread neglect."¹⁴ The point is not that these are the ways to get fueled up to go and employ whatever ministry strategies might seem most fitting, but that these *are* the ministry strategies. Preaching is where the community together hears and learns to read Scripture and is in turn read *by* it. Liturgy is the community's address to God in prayer. Activities from small groups to outreach are the church's enactment of and engagement in spiritual direction with those willing to dialogue. Through "attentiveness to God in prayer,"¹⁵ theological reflection on Scripture (through Word and sacrament, at the pulpit and in the living room), and authentic spiritual direction (including confession and forgiveness), the pastor helps the priesthood of believers engage with the Holy Spirit and grow in Christ together.

For all the marketing insights, growth strategies, vision statements, and other bells and whistles a pastor can use to increase a church's corporate effectiveness, the actual *purpose* of ministry is screaming to be remembered again. The pastor is there to lead the church to the throne of grace, pointing

the community to participate with Christ in communion with the Father by the power of the Holy Spirit. Today's "successful" churches and pastors will only truly be so if this is their focal point. ❏

- 1 Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco, CA: Harper & Row, 1983), 163. While it is right to long for a return to the vitality of the church of the book of Acts and to see God add to our number daily (Acts 2:47), it is unlikely that Luke intended numerical growth to be the standard of measuring faithfulness and determining proper pastoral practice (note tensions between Acts 5:13, 14).
- 2 Stanley Hauerwas and William H. Willimon, *Resident Aliens* (Nashville, TN: Abingdon Press, 1989), 142.
- 3 David W. Bennett, *Metaphors of Ministry: Biblical Images for Leaders and Followers* (Grand Rapids, MI: Baker Book House, 1993), 192.
- 4 Andrew LePau quoted in Dwayne Uglem, "Biblical Motifs: Building a Model for Contemporary Leadership" (MA thesis, Briercrest Bible College, 1988), 80.
- 5 James W. Thompson, *Pastoral Ministry According to Paul: A Biblical Vision* (Grand Rapids, MI: Baker Academic, 2006) 150. "One major difference between the church and other . . . organizations hinges on Christianity's eschatological perspective. . . . Business organizations . . . wish to accomplish objectives that are visible within this temporal sphere, often those that fit within a five-year plan, a fiscal year, or a three-week sales blitz. . . . Christian congregations also try to get things done, organize themselves decently, and achieve objectives, but the Christian community has a larger historical perspective on all of these activities—larger in fact than this fiscal year, this political regime, or even this civilization. Universal history, amazingly, is the horizon of Christianity's perspective." Oden, *Pastoral Theology*, 162.
- 6 Andrew Purves, *Reconstructing Pastoral Theology: A Christological Foundation* (Louisville, KY: Westminster John Knox Press, 2004), xxx.
- 7 Sidney Lumet, *Making Movies* (New York: Vintage Books, 1995), 16, 17.
- 8 Hauerwas and Willimon, *Resident Aliens*, 94, 95.
- 9 Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 24, 45, 61.
- 10 *Ibid.*, 17–35.
- 11 *Ibid.*, 62.
- 12 *Ibid.*, 46.
- 13 *Ibid.*, 49.
- 14 Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Eerdmans Publishing, 1987), 3.
- 15 *Ibid.*, 16.

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.

Recognizing abuse for what it is: A personal story

Natalie Joy

I'm not the only one who thinks so, Natalie. Professionals have evaluated your condition, and I think they'd all agree with me. You're having another psychotic break from reality. Nobody will believe you. I never touched you. You started it by striking me!"

My husband's words stunned me into submission.

Domestic violence is a crime that occurs far more often than most people realize. As hard as it may be to believe, it's probably happening *in your church*.

I was a victim of spousal abuse. My husband's violence was sporadic, and I learned soon enough that submission was the quickest way to end the physical pain. But the emotional torture never stopped, even after the marriage ended, cutting deep into my psyche, eroding my very identity.

I was counseled, diagnosed, pitied, ostracized, prayed for, and gossiped about—especially at church. Friends and family hardly recognized me. I had always been a happy, optimistic person, but after I was diagnosed with clinical depression, I grew to accept that there must be something wrong with me. Surely my own husband and all the professionals couldn't be mistaken!

You may ask, "If it was so bad, why didn't you tell someone?" Quite simply, I was ashamed. I thought if I spoke up about what happened in our home, it would establish that I was a miserable failure as a Christian wife. I held out the hope that if I could just "get it right," he

would be pleased with me. When I did confide in someone, their horror frightened me. They wanted to take action to protect me, but I was terrified of the repercussions from my husband on myself and my daughter. My husband drilled it into me that my stories were mere fantasy, unbelievable. So to tone down others' concerns, I minimized his mistreatment, justifying it to them and to myself.

What I didn't know was that men who abuse their wives are not what we may generally think they are—unpolished, uneducated, or unlikable. In fact, they may even appear outwardly "spiritual," devoted, friendly, and affectionate—the very essence of what Jesus called whited sepulchres. This can make it almost impossible for an abuse victim to speak up and be heard. Everyone outside the family likes him. Maybe even her own family likes him. People at church respect him. He has a reputation that she must protect. I constantly cajoled myself that if I could just be like the other women he compared me to, just keep a tidier home, just be more creative with the grocery budget, just keep my opinions to myself, just make tastier meals, just . . .

A woman who lives in an emotionally abusive relationship develops coping mechanisms to deal with the contradictions between the reality she experiences and the "reality" her partner portrays to her. She learns to distrust her own perceptions, to block painful events from memory. The victim may be upset, knowing something is wrong with her partner's version of events, yet is unable to put it into words. As a friend of mine says, "He never hit me, but his words were a choke chain around my throat."

Absolute control

My husband gained absolute control over my life. He answered questions directed at me. He guarded my time on the telephone. He chose which of my family members and friends were acceptable. He chose how my paychecks were spent. He hid my car keys so that I could only drive when it was acceptable to him. He made me completely dependent on him.

Whenever I gathered the courage to speak to a pastor, the response was always similar: a polite referral to a marriage counselor. Because my husband was active in the church, and I was being treated for depression, it was "obvious" to the casual observer that I must be the one unable to carry on a healthy relationship.

Professionals, even pastors, not trained specifically in recognizing emotional abuse may believe the abuser's version of events because it is more

Natalie Joy is a
pseudonym.



A WOMAN WHO LIVES IN AN EMOTIONALLY ABUSIVE RELATIONSHIP DEVELOPS COPING MECHANISMS TO DEAL WITH THE CONTRADICTIONS BETWEEN THE REALITY SHE EXPERIENCES AND THE “REALITY” HER PARTNER PORTRAYS TO HER.

coherent, less emotional. The victim can seem scattered, hesitant, contradictory, and even angry. My husband used this anger to prove his case, that I was the perpetrator of the violence.

I find it excruciatingly difficult to admit, even now, that I was abused. It became a point of personal humiliation, and I often feel certain that no one will believe me, even though I have come out on the other side. By the time a woman tells her story to a pastor or a church member, the abuse has probably become chronic. If they dismiss or ignore her, she may not find the courage or have the opportunity to speak up again. Most women don't make up abuse stories just to be petty. We were designed to be a helpmeet, a partner to our husbands, and our first instinct is to nurture and sustain the marriage relationship. Just the act of telling the story means reliving the torture.

The final decision

Ultimately, I had to make the decision on my own to seek refuge from

my abusive marriage. No other person could choose that for me. I left and returned many times because of the deep, natural, and cultivated instinct to trust my husband. But I couldn't have made the decision and stuck to it in the end without the incredible support of those around me, whose insight pierced his glossy exterior and affirmed that my perceptions were valid. They showed me that whether or not I would eventually divorce my husband, I had a right to remove myself from the situation and that I had the strength to establish boundaries with him.

Sadly, none of those people were in my local church. Nor did that help come from my pastor. When I called my pastor for help, he was often too busy with church business to return my calls. He took the safe stance of “not taking sides,” but in so doing, he was truly “acquitting the guilty and condemning the innocent” (Prov. 17:15, NLT). When I realized there was no comfort for me among the church members and that many of the leaders were siding with the abuser, I found strength among other friends.

I wish my church family had been given tools to support my growth. I wish my pastor's good intentions had been better educated to recognize the gravity of my situation. I wish I had been taught, even before marriage, what to be wary of. But it's not a perfect world. We're all still clumsy with each other's heartstrings.

I'm not writing this to judge those who didn't see the truth in my situation; for a long time, I couldn't see the truth

of it myself. I'm not seeking vindication. I'm writing because I know there are other women like me whose husbands keep them on a short leash so they won't confide in friends or family. Women who teach their children's Sabbath School, lead song service, but maybe can't meet your eye in a candid conversation; women who sit quietly with their children in the pew while their husband is on the platform; women who can't quite seem to connect with the other mothers in the church.

I'm writing because I hope that my story can help pastors realize the detrimental consequences when they forget to return that call or decide an investigation is unnecessary because the husband is persuasive or is seemingly committed to his marriage.

Jesus said, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18, KJV).

Jesus is gradually accomplishing this work in my life. It's a deeply personal journey from captivity of spirit to liberty. I constantly have to examine my own heart and learn to forgive when no forgiveness is asked, no wrongdoing admitted. But God has given me joy. That is my strength. ■

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.



A conversation with Jamaican pastors

Willie E. Hucks II



Willie E. Hucks II, DMin, is the associate editor of *Ministry* magazine.

Editor's note: In our quest to highlight the critical role that pastors of multichurch districts fill—and to express appreciation to them for their often overlooked ministries—we occasionally publish articles based on conversations with pastors from various parts of the world. The first such article was written by Reger Smith Jr. (“One Church, Many Pastors,” August 2006), and was based, in part, on interviews conducted by the Ministry editors during a visit to Nairobi, Kenya, and by Reger Smith Jr. in Pennsylvania.

Associate editor Willie E. Hucks II had the privilege of attending the “Pentecost and More” worship services in Kingston, Jamaica, in March 2008, at which time he met with five pastors to discuss their lives and ministry on the island. They are (in order of ministerial experience) Wesley Gayle, 39 years of ministry, currently pastoring seven congregations; Thomas Bryan, 26 years of ministry, currently serving as the stewardship director for the Adventist Church in central Jamaica; Enroy Ferguson, 26 years of ministry, currently pastoring two churches; Stephen Drummond, 10 years of ministry, currently pastoring seven congregations; and Robert Williams, 8 years of ministry, who, at the time of the interview, was pastoring four churches in eastern Jamaica but has since relocated.

My time in Kingston was brief—less than 48 hours from my late-Friday arrival to the Sunday-afternoon departure. I had three assignments to complete within a 24-hour stretch of time:

interview pastors, preach to a group of highly motivated pastors and elders, and conduct a workshop for them. I was impressed by all of the events of the weekend, but I was most impressed by my fellowship with the pastors during the interview, while gaining a better understanding of what has been done to achieve the explosive growth of Adventism in Jamaica.

Keys to growth

After spending time getting to know one another better, we reflected on the large number of people baptized earlier in the afternoon in downtown Kingston—whether that was an anomaly or just normal. I suspected that baptizing and retaining high numbers of people was normal in light of the fact that 9 percent of the Jamaican population is Adventist. I thought to myself, *How many Adventists would there be worldwide even if only 9 percent were Adventist?* The answer: *five hundred and forty million.*

So I asked if there were any keys to growth that were unique to life in Jamaica or if such keys were universal in scope. Thomas Bryan, the first to respond, spoke of the assertive nature of the pastors, local church members, and other church leaders throughout Jamaica. Wesley Gayle added, “We organize the church members into small groups, and that becomes the early focal point of much of our evangelism. It is not uncommon for both pastors and church members to conduct public, open-air evangelistic efforts.” Robert Williams chimed in, “And this is an annual event. Each church expects such efforts of itself.”

I wondered what role the local conference administration plays. Stephen Drummond saw it as pivotal. The pastors could not be in a position to know how to lead their congregations were it not for the guidance and support that comes from their leadership. He continued with the theme of leadership on the local level, saying, “We, as pastors, organize our local elders, who essentially serve as assistant pastors. We stay in constant contact with them, teaching them how to preach and lead out in the absence of the pastors. Most important, we deputize them to conduct the work that needs to be done.”

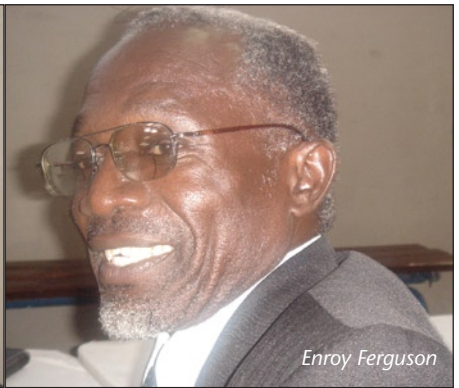
With so many churches to pastor, it made sense to me that these pastors have to give a certain amount of autonomy to their local leadership. But I wondered, how much contact did these pastors have with their church members? The consensus was—since most of these pastors have four or more churches—that they have to divide each Sabbath among some of their churches. For example, they might teach the



Wezley Gayle



Thomas Bryan



Enroy Ferguson

Sabbath School class at one church or just stop by to extend greetings, then go elsewhere to preach. Or they may spend most of the day at one church, then attend youth meetings at another. As Bryan said, "Each church has its own culture so the pastor learns to adapt their approach to that particular setting."

Joys and challenges

When I separately inquired about what excites and concerns them about ministry, the joys clearly outweighed the sorrows. Indeed, the concerns were born out of their intense burden for serving the people. Enroy Ferguson spoke of the freedom that church members have to express themselves—because they have to take greater ownership of their local congregation. Williams spoke of the opportunities that the church members have to grow spiritually as they cooperate with nearby churches. "The diverse experiences that churches enjoy while working with other churches is wonderful. Their strengths and weaknesses are balanced out, with the effect not being one of weakening either, but strengthening both."

Gayle spoke of the benefits that come as a result of churches having to take care of themselves without constant pastoral oversight. He spoke of a "cadre of workers" thus developed, leading to that sense of God accomplishing much, through more than just pastors. Bryan spoke of the excitement that pastors and church members experience on days such as the one we were witnessing: days when people are baptized. "Reaching the goals that you and God set for the district—that's wonderful," he said.

Drummond approached the question more from the perspective of the benefits for the pastor when he said, "Having so many churches adds flavor to my ministry. There is no time for boredom, and I don't find ministry boring. Therefore, I sense less of a chance of burnout."

The challenges that these pastors cited didn't center on personality conflicts, unrealistic expectations of conference leadership, or financial strains. The factors that frustrated them were mostly external and often out of their control. These factors ranged from bad roads and long commutes, to not being able to be there for every church member at the time when a crisis arises, to conflicts with schedules—clearly unavoidable when so many churches are involved.

Keeping life in balance

All the pastors there were married and had children—except one, and he, at the time of the interview, was expecting his firstborn. Intending to spend some time talking about life outside the watchful eye of church members, I prefaced my next question by saying, "Pastoral ministry can present unique challenges to pastoral families, especially to the children. How do you maintain a balance between ministry and family?"

Ferguson answered, "I have made it a practice to always take a day off each week. If something happens that means I can't take that day off, then I reschedule it." He continued, "In all things, my family should be a role model before my churches and that includes how I treat them." Drummond added, "When it is time to work, I work. When it is time for



FEBRUARY 2-5, 2009
iLEAD CONFERENCE
ACCOUNTABLE LEADERSHIP
IN TODAY'S EVER-CHANGING
CHURCH CULTURE

After three years of experimenting, the Rocky Mountain Conference will share what has been a steep learning curve about accountable leadership. Hosted at Denver First Adventist church in Denver, Colorado

SPEAKERS INCLUDE

- DR. PAUL BORDEN
- ROSCOE HOWARD
- TOM BANDY
- FRED KINSEY
- RODNEY COX
- JIM BRAUER
- LOCAL PASTORS INVOLVED IN THE EXPERIMENT: JOHN CRESS, PETER CASILLAS, BRUCE AALBORG, ROGER WALTER, GORDON ANIC, AARON HATFIELD AND OTHERS.

call **303.282.3614**
 or visit **www.rmcsda.org**
 or email **karencress@rmcsda.com**

Rocky Mtn. CONFERENCE
 2520 S. Downing St., Denver, CO 80210

DOCTOR OF MINISTRY



You know you can make a difference

Discover new ways to make your ministry excellent—and lead more people to a relationship with Jesus.

Andrews University Theological Seminary offers a number of cutting edge Doctor of Ministry concentrations to suit your needs, interests and talents.

“CHANGING THE PEOPLE WHO CHANGE THE WORLD”

APPLY NOW for 2009 cohorts:

- Health Care Chaplaincy (launching February)
- Hispanic Ministry (launching September)
- Youth Ministry (launching October)

For more information, call 1-888-717-6244
www.doctorofministry.com
dmin@andrews.edu

Andrews University
SEEK KNOWLEDGE. AFFIRM FAITH. CHANGE THE WORLD.



Stephen Drummond



Robert Williams

my family, I spend time with my family.” Williams spoke of the need to always maintain clear priorities—which he identified as “God, family, and church.”

Because family life and church ministry need not be seen as mutually exclusive, several of the pastors spoke of a team ministry with their wives and children, and found that, when properly done, it was also a means of family bonding.

Spiritual and physical development

I had one final question for the pastors, “In the light of your busy pastorates, how do you make time for prayer and Bible study, as well as study for personal edification and a schedule for physical fitness?” The answer, in one word: intentionality. Concerning staying physically fit, Williams said, “For me, it’s a matter of being very deliberate.” Ferguson added, “It’s something I just have to do. I *have* to fit it into my schedule.” And Drummond stated, “I have my personal worship early, then I go to the gym, then I come home for family worship. After that, I can take time for personal study, visit members, and other things.”

The general sense that I garnered from all the pastors was that the key to getting everything done was time management, more specifically, focusing on matters that had to be addressed and then focusing on issues that were optional.

Conclusion

The interview session lasted less than an hour—abbreviated because the day was getting late, and some of the pastors

who had traveled from as far away as Montego Bay had to drive their newly baptized members back to their homes, then return to Kingston for meetings on Sunday morning. After the interview was over, I had an opportunity to observe the interactions between some of the pastors and their church members. I saw what I have seen so often in so many places from so many pastors—whether their churches were large or small, single church districts or multichurch districts—pastors who genuinely love their church members, and church members who appreciate their pastor’s selfless sacrifices on their behalf.

And, at that time, I understood the essence of the weekend’s schedule. “Pentecost and More” was not just a one-day event. “Pentecost and More” was a lifestyle—a lifestyle embodied by pastors, other church leaders, and church members—made possible by a burning love for Christ and a commitment to His calling. ■

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.



Visit our newly redesigned Web site at: www.ministrymagazine.org

Reaching the secular world

Ernan Norman



Ernan Norman, DMin, is assistant professor of religion and theology, Atlantic Union College, South Lancaster, Massachusetts, United States.

In our largely secularized society, it has become increasingly difficult for the church to reach secular people, a problem made even more difficult by the “postmodern condition.”¹ In the postmodern condition, the seemingly rational, objective, and managed world of modernity has undergone deep and significant shifts regarding knowledge and understanding. Secular people are now faced with certain prevailing patterns, such as endless choices made available by technology, loss of shared experiences, meanings conveyed as surfaces and images, transient relationships, and plurality of approaches to sexual expression and experiences. The postmodern condition also includes an increasingly two-tiered economy with many dead-end jobs, personal spirituality without the necessity of organized religion, random violence, clashes between cultures, and feelings of anger or resentment because somebody has left our society in a mess.²

The challenge

The church, which no longer has the kind of cultural support it once enjoyed, must now take its gospel message to this radically new world. The autonomous rationality and the burgeoning secularity of the West, pushed forward by the rise of urbanization and the steady growth of postmodernism—along with the graphic reality of religious pluralism—have all taken their toll on Christianity.³

Religious pluralism offers not one, but a number of ways, humans supposedly can

connect with God.⁴ Other options include Islam, animism, Buddhism, Hinduism, Taoism, Judaism, Confucianism, Native American religion, Unitarian Universalism, Jehovah’s Witnesses, the Baha’i faith, Sikhism, Wicca, Eckankar, secularism, Shinto, and New Ageism of varying stripes, to name a few.⁵

All these represent a range of alternatives in our postmodern world. It has now become apparent that postmodern people, while increasingly secular, are also open to the spiritual. They are searching for a satisfying worldview, while characterized as spiritual secularists.⁶

At the same time, an intense search for a spiritual meaning to life exists today. Thus, the problem is not a lack of interest in spiritual matters; but a lack of interest in the established, old paradigm church. Secular postmodern people perceive the church as boring, irrelevant, unfriendly, and money hungry. Some even believe that the church lacks intelligence. George Barna states that 91 percent of non-Christians find congregations insensitive to their needs.⁷

The question is, therefore, what should the church be doing in terms of its mission outreach and evangelism to reach these people? Tim Wright has suggested that when trying to reach unchurched people, congregations will do well to find experiential, relevant ways to share the truth of the gospel. People not only want to know about God; they want to experience God. The issue is not just truth, but relevance. Does the gospel make sense? Does it have something to say about my life? Can it make a difference?⁸

Secularization

Secularization has impacted a growing number of people without and within the church. This can be said for many areas of the world, especially in Europe, North America, and other parts of the Americas, including South America, Canada, Australia, and the Caribbean. Other sectors are not exempt from the growing specter of secular postmodernism. The phenomenal growth in technology and high-speed travel has rendered our world a global village. The information superhighway of computer-Internet-global cable access and mass media communication networks has helped to bring about deep cultural shifts that are moving people away from their traditional moorings. People now perceive and view reality differently.

With this has come, for most people, a difference in understanding and knowing what is real in our world. This includes not only the physical realities of life, but the metaphysical realities as well. Unfortunately or fortunately, the search for the answer as to what is truth is open to a litany of

voices—a plurality of meanings, each of which hold legitimacy in the postmodern dialogue. As we engage the world and our culture with the claims of the gospel, we must understand that, for the most part, they are no longer influenced by traditional forms of evangelism and methods of outreach. Consequently, the church must be intentional and culturally relevant in ministry, worship, and outreach.

The slowing process

Church growth in terms of baptized membership has become markedly slow among Caucasians and is slowing among minorities and ethnic groups and even among children born to immigrants. As society has been impacted by the secular postmodern condition, evidence has come forth that we are failing to reach those first, second, and third generations. We are now faced with a whole new mission frontier, and the challenges it poses for the church as we seek to “finish the work” and prepare a people to meet the soon coming King are formidable. Our success or failure here, as Seventh-day Adventists, will depend on our attitude and willingness to break with tradition and ineffective methods. A time for change has come and a new visioning that will lead to intentional ministry on all levels of our church growth strategies.

The call to be intentional

Alfred McClure, former president of the North American Division of Seventh-day Adventists, stated,

We must not expect the unchurched to come to us on our terms and adjust to our unique culture. . . . It is imperative that we be willing to devise new wineskins to serve as vehicles for the Water of Life. . . . We must be *intentional* about reaching those who speak another language—ethnically or culturally—even if it means planting a new and different kind of church.⁹

In the book, *A Strategy for Reaching Secular People: The Intentional Church in a Postmodern World*, this strategy has been suggested, that the church must be *intentional* in every aspect of its ministry and outreach.

There are several areas where we can be and must be much more *intentional* in our efforts of reaching secular postmodern people. One area that is especially important is *storytelling*.

Narrative/storytelling

God in His providence has entrusted to us, the Seventh-day Adventist Church, a very important key to reaching this postmodern generation with the gospel. “The key,” says Martin Weber “is *narrative*. ‘Tell me your story’ is a favorite conversation starter for postmodernists. They care about human experience more than they do impersonal propositional truth.”¹⁰ In the modern world, says Leonard Sweet, abstract principles were privileged over “stories.” The intellectual was simply the nonvisual person.¹¹ In the postmodern context, however, Sweet suggests that “storytelling” is

the third upgraded avenue of ministry. . . . The narrative quality of experience is a deeply religious issue. We inhabit a storied reality. Human cognition is based on storytelling. . . . Stories are “the fundamental instrument of thought.” . . . The language of scripture is story. You can tell stories and never use words. . . . The stories of the Gospels are told most effectively with bread and wine—images and elements of the earth, images and elements you can taste, touch see, smell, and hear. Postmodernists need to be able to taste, touch, hear, smell, and see this story of Jesus.¹²

At first glance, this seems like bad news for Seventh-day Adventists, as we have been generally propositional in our presentation of the gospel, and very cerebral in our evangelistic preaching. We do hold, however, a very important key—the *great controversy*. This God-given narrative, if used intentionally, provides one of the secrets of reaching this secular postmodern generation effectively and convincingly. *The great controversy*, which entails the story of Eden lost to Eden restored in the earth made new, synchronizes well every Adventist belief, characterizing it as uniquely Adventist in both content and scope.¹³

By utilizing this narrative, through the rediscovery and application of the lost art of storytelling, we can be *intentional* in our evangelistic preaching. The gospel must be made into a story. *The great controversy*, as understood within the parameters of the third angel’s message, must be made into a story. Each facet of Adventist teaching holds within itself the answer to many of the questions of the postmodern mind (Christ and His high priestly ministry, heaven and hell, the Sabbath, the state of the dead, etc.) must be made into a story.

“Everything Adventists believe can be framed in the context of story,” says Weber, “Everything! Even prophecy is narrative in advance, a spotlight into future events from a loving God who guides the universe.”¹⁴

We must communicate with secular people within their frame of reference.¹⁵ What frame is that? It is the frame of reference in which secular postmodern men and women dismiss out of hand any cold and rational presentation of the gospel. The mind-set of postmodernists is basically relational and, by implication, will not be influenced by any pure propositional presentation of the gospel. Certainly we “can no longer rely on didactic, cognitive approaches, as if Christianity were a case that could be proven in a court of law or demonstrated by methods suited to the laboratory.”¹⁶ Within this frame of reference, the gospel must be presented as narrative, “set in aesthetic, poetic, or dramatic fashion and lived out in relationships and concrete ways.” Postmodernists not only need to know about the gospel, they also want to *feel* it.¹⁷

We must be storytellers, we must be relational, and we must be community oriented in our communication of the gospel. Cerebral, cold, unimpassioned presentations of the biblical message must give way to a narrative that has feeling and passion! Postmodernists will be effectively influenced by the narrative gospel, if presented in an experiential, dynamic, interactive, relational, and engaging way.

The intentional church

A model of the intentional church pictured as relational in its outreach and

community involvement for the purpose of reaching secular people also deserves serious consideration. This idea of the intentional church, based on Christ's method, is a model designed to reach secular people in our communities in ways that will allow us to get close to the people.

This church could be described as thoroughly biblical and rooted in such images as "Jerusalem, the city on a hill," and the "tower" with Christ as its Chief Cornerstone. Mission and evangelism are understood as calling people out of the world, away from evil, secular associations and into the safety of the City of God. Church growth becomes primarily seen as increasing the number of those safely behind the walls of the city, expanding its institutions, strengthening its administration, keeping the walls secure, and perfecting the citizens.

This particular paradigm tends to maintain constancy in traditional ways of doing outreach ministry and in-house breathing. Evangelism, done by a few specialists and supported by the troops as their long suit, is mainly an event—"the crusade." Very few, and sometimes none at all, of the postmodern-secular world are reached effectively by this approach. Herein lies the reason for our lack of growth in our secular context—a fortress model inflexible in terms of innovative and intentional ways of reaching postmodern-secular people.

However, to be more successful at reaching secular people, other methods should be followed as taught and exemplified by Christ. For example, Jesus speaks in Matthew 5:13–16 not only of being a light or a city on a hill, but of also being the salt of the earth (v. 13). How does salt function in this symbolism? We are scattered out there, mingling with the people where they are. Mission and evangelism become the task of every believer and accomplished as a way of life rather than as a sideline or a part-time activity, more through spontaneous sharing than through programs, by participating in secular affairs; involvement in the world rather than isolation from the world. Believers mingle with people of the world, identify their needs and witness through deeds and words.

Listed here are a couple of ways we have been blessed to be able to share in a relational manner the care and love of God with those outside our immediate circle of influence.

Community Services programming. This area of ministry carried on outside of the traditional paradigm, which entailed distribution of clothing and food baskets to the needy, is characterized as a resident model of collaborative ministry of the church to the immediate zip-coded community in which the church resides, functions, and worships. As a community-based model, that church is relational by nature. This model of ministry in the local church meets and responds to the felt needs of secular and postmodern people in several areas:

1. Community outreach involved in teaching parenting skills
2. Family related issues for husbands and wives addressed through Family Ministries
3. Addictions and codependency issues—counseling and health ministries
4. Economic concerns, such as job hunting skills, interviewing skills, preparation of résumés, budgeting issues, etc.—Personal and Prison ministry and Community Services departments in collaboration
5. Youth concerns and ministry to children through after school programs—home and school, Adventist Youth, and Pathfinder departments
6. Health issues dealing with maintenance and prevention through screenings, knowledge of nutrition, abstinence from smoking, drinking, and other harmful practices, exercise, and other lifestyle changes—Health Ministries department
7. The feeding and clothing of the hungry and homeless through soup kitchens and clothing distribution activities—Community Services, Men's Ministries, Women's Ministries

This represents just a number of doable areas tailor-made to ministering to some of the concerns of postmodern men and women in our communities. This allows us to be a relational model of ministry that approximates the Christ method.

Obviously, as a church, we have become abundantly blessed in ministry avenues that are timely, relevant, and engaging for the secular world. We cannot describe our problem as a lack of method(s), but as a certain ineptitude on our part to break with the familiar, the comfortable, and the traditional in order to employ more unconventional ways of intentional ministry to the growing needs of the people in our changing culture. ■

1. Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Wm. B. Eerdmans, 1998), 37.
2. Ibid.
3. Douglas John Hill, "Metamorphosis: From Christendom to Diaspora," in *Confident Witness Changing World: Rediscovering the Gospel in North America*, ed. Craig Van Gelder (Grand Rapids, MI: Wm. B. Eerdmans, 1999), 69.
4. Chris Wright, "The Case Against Pluralism" in *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls (Grand Rapids, MI: Baker Book House, 1994), 32.
5. Wade Clark Roof, *Spiritual Market Place: Baby Boomers and the Remaking of American Religion* (Princeton, NJ: Princeton University Press, 1999), 124. See also Barry A. Kosman and Seymour P. Lachman, *One Nation Under God: Religion in Contemporary American Society* (New York: Crown Trade Paperbacks, 1993), 15–17.
6. Guder, 44.
7. George Barna, *The Barna Report 1992–1993* (Ventura, CA: Regal Books, 1992), 69.
8. Tim Wright, *Unfinished Evangelism: More Than Getting Them in the Door* (Minneapolis: Augsburg, 1995), 23, 24.
9. Alfred McClure, "Planting and Harvesting," *Adventist Review*, December 5, 1996, 17, 18.
10. Martin Weber, "Reaching Postmodern Society" *Outlook*, September 2006, 7.
11. Leonard Sweet, *Postmodern Pilgrims: First Century Passion for the 21st Century World* (Nashville, TN: Broadman and Holman Publishers, 2000), 123.
12. Ibid., 123, 124.
13. Weber, 7.
14. Ibid., 9.
15. Jon Paulien, *John The Abundant Life Bible Amplifier* (Boise, ID: Pacific Press Pub. Ass., 1995), 41; Mark Mittleberg, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids, MI: Zondervan Publishing House, 2000), 51, 52. See also Ernan Norman, *A Strategy for Reaching Secular People: The Intentional Church in a Postmodern World* (Bloomington, IN: Authorhouse, 2007) 11–57.
16. Michael Pocock, Gailyn Van Rhee, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 104, 107.
17. Ibid., 107, 103.

Tell us what you think about this article. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.

Dateline



Religious accommodation in the workplace

Silver Spring, Maryland, United States—On July 22, 2008, the United States Equal Employment Opportunity Commission (EEOC) issued a compliance manual on workplace discrimination on the basis of religion. These regulations, for example, will assist individuals whose work responsibilities conflict with their day of worship.

According to an EEOC announcement, the document reviews the relevant provisions of Title VII of the Civil Rights Act of 1964 and the EEOC's policies regarding religious discrimination, harassment, and accommodation. The EEOC also issued a companion question-and-answer fact sheet and "best practices" booklet.

In the statement, the current head of the commission said that the information is designed to help employers accommodate the needs of workers. "Title VII of the Civil Rights Act of 1964 seeks to ensure that applicants and employees enjoy the freedom to compete, advance, and succeed in the workplace, irrespective of their religious beliefs," EEOC chair **Naomi C. Earp** said.

The commission said it issued the new guidelines "in response to an increase in charges of religious discrimination, increased religious diversity in the United States, and requests for guidance from

stakeholders and agency personnel investigating and litigating claims of religious discrimination."

According to the commission, "religious discrimination charge filings with the EEOC nationwide have risen substantially over the past 15 years, doubling from 1,388 in Fiscal Year 1992 to a record level of 2,880 in Fiscal Year 2007."

The "best practices" document includes this advice: "Employers should work with employees who need an adjustment to their work schedule to accommodate their religious practices." [Adapted from *Adventist News Network*, Mark A. Kellner, *Adventist Review*]

Jubilee in Belgrade

Belgrade, Serbia—On July 26, 2008, the Adventist Church in Serbia celebrated two jubilees: the one hundredth anniversary of the establishment of Adventist churches in the Belgrade region, and the seventieth anniversary of the main Adventist chapel in Belgrade.

More than 1,000 church members and guests from Europe and beyond assembled for the celebration of the jubilee. For the first time, journalists from an established TV station and local newspaper, *Politika*, were among the guests, along with representatives from other media units.

R E S O U R C E S




tion. However, many church leaders look at failed marriages and broken families, and wonder if deliberate physical abuse or abandonment could also be acceptable reasons for remarriage. It seems that consigning those who have been abandoned or abused to a life of living alone only adds greater suffering to those already wounded. Isn't the church called to be compassionate?

In his seminal book on *Divorce and Remarriage in the Church*, David Instone-Brewer provides solid biblical evidence

The main speaker of the day was **David Blanch**, president of the Greater Sydney Conference of the Adventist Church in Australia. Included in the program was the posthumous recognition of those who founded the work in Belgrade. In addition, awards were given to the representative of the bishop of the Orthodox Church for his contribution to promote tolerance and religious freedom, and to the representative of the minister of religion. [*Miodrag Zivanovic/TED News Staff/TED News*]

Evangelism in India

Mumbai, India—From July 10–20, 2008, the publishing director for the Seventh-day Adventist Church in India, **A. J. Tito**, with the assistance of **Howard Faigao** and **Wilmar Hirle**, publishing director and associate publishing director, respectively, for the world church of Seventh-day Adventists, conducted a series of evangelistic meetings in Mumbai. For the three months leading up to the series, a dedicated team of pastors, literature evangelists, and others laid the groundwork throughout various communities in the city.

As a result of this outreach, a significant number were baptized—each of them were given a Bible as a gift designed to strengthen their walk with God. [*A. J. Tito*] 

BOOK REVIEW



Divorce and Remarriage in the Church, by David Instone-Brewer, Downers Grove, IL: InterVarsity Press, 2008.

Some churches maintain that divorce with the freedom to remarry is permissible only on the grounds of fornication.

for a paradigm shift away from the traditional view. The author is a reputable scholar whose specialty is rabbinical literature from the time of Jesus. He believes we should seek to understand Jesus through the eyes of those who were being addressed. He argues that according to Jesus, divorce was the last resort. Even adultery was forgivable. On the other hand, Instone-Brewer contends that Jesus did not intend to overturn Moses' law, which in essence was God's law. Instead of rejecting Moses,



Jesus turned to Genesis to support a high view of marriage. Instone-Brewer suggests that Jesus' debate with the religious leaders over divorce in Matthew 19 was specifically focused on their interpretation of Deuteronomy 24:1. Instead of allowing divorce for "any cause," Instone-Brewer believes Jesus supported the Mosaic divorce passage, which allowed for divorce for "impurity," not for "any cause." Since Jesus' discussion in Matthew 19 was primarily over an interpretation of the Deuteronomy passage, Instone-Brewer believes that in this instance Jesus did not attempt to respond to the wider issues of divorce in other Old Testament passages.

Instone-Brewer sees in Exodus 21:10–12 (which he believes Jesus agreed with) three other biblical grounds for divorce: (1) failure to give sustenance, (2) failure to provide clothing, and (3) refusal to allow conjugal love. In addition to faithfulness, an Israelite marriage covenant required that these three promises be kept. If they were purposefully violated, the marriage covenant was broken. The sin of violating these vows was as great as that of divorce, which could result from the failure to live up to these commitments. The "hardness of heart" to which Jesus referred could then refer not merely to the initiation of a divorce but to rejection of the marriage covenant itself.

In addition to Moses and Jesus, Instone-Brewer notes that Paul did not "bind" a partner if he or she was abandoned by an unbelieving spouse (1 Corinthians 7:15). Instone-Brewer argues that, for Paul, freedom to divorce ("not being bound") also brought freedom to remarry in the early Christian community.

Finally, Instone-Brewer's stance on physical abuse as grounds for divorce and remarriage stems from the aforementioned covenantal agreements. Because physical abuse violates the spirit of the marriage covenant, he believes that physical abuse could also be considered grounds for divorce and remarriage.

Divorce and Remarriage in the Church did not answer all of my questions about reasons for divorce and remarriage, but it certainly provides an impetus for further study.

—Reviewed by David Bissell, DMin, pastor of the Cedar Rapids Seventh-day Adventist Church, Cedar Rapids, Iowa, United States.

BOOK REVIEW

The Divine Mentor: Growing your Faith as You Sit at the Feet of the Savior, by Wayne Cordeiro, Bloomington, MN: Bethany House Publishers, 2007.

Some books should be listed under the title "must read," because they are both helpful and practical. *The Divine Mentor* is one of those rare books. Its author, Wayne Cordeiro, is founder and senior pastor of New Hope Christian Fellowship in Honolulu, Hawaii, United States. Cordeiro is known for his inspirational and motivational style of communication with humor woven into an impacting message of God's love.

The thesis statement for the message of this book is both simple and profound: "Spending unrushed time alone with God in His Word releases a fountain of refreshment" (p. 52). Cordeiro compels this reality to the heart through the stories of biblical mentors.

The book is full of wisdom nuggets that strengthen one's ministry life and can be shared with congregations. In pastoral ministry, we collect ideas and skills through those along our path. Cordeiro suggests that the most valuable mentors and ministry friends are found in Scripture. He talks of morning devotional time spent with his "accountability partner: Jeremiah" (p. 18). Then going out to serve "armed with God's cutting edge eternal truth . . .

to negotiate life's twists and turns . . . to navigate correctly, and remain on course" (p. 34).

Cordeiro provides a practical framework for making this intentional time with God a reality on the daily appointment schedule. "Application is what sets apart a disciple from a dabbler, a follower from a fan" (p. 106). That framework is to spend 40 minutes during your most productive time each day with God's Word. The first 20 minutes are spent in Scripture seeking God's wisdom for your day. Then 20 minutes are spent journaling using four headings: SOAP—Scripture, Observation, Application, and Prayer. He has even developed a calendar to use in reading through Scripture in a year by reading three chapters a day. This calendar is included in the book, as are examples of his journaling.

The next step is to share this devotional approach with your congregations. "Whenever a revival began or a reformation occurred, its epicenter was among common people who were ignited by the Word of God" (p. 174). Cordeiro suggests what he calls the 20/20/20 Program. Meeting with people weekly in, for example, a home or church meeting room—to read Scripture, journal, then share what has been discovered. He underscores that no preparation is necessary for this mentoring. The first 40 minutes are done silently and the last 20 minutes are a testimony time of what God has spoken to each heart.

Pastors will welcome this model of effective instruction for life that is "always correcting back to the Source" (p. 176). Cordeiro's admonition is, "Do everything you possibly can to integrate the lessons of this Book into the very fabric of your life. It's not theory—it's tried and true" (p. 207).

—Reviewed by Lynn Ripley, MMin, copastor of the Austin First Seventh-day Adventist Church, Austin, Texas, United States. She is also women's ministries director, Texas Conference of Seventh-day Adventists, headquartered in Alvarado, Texas, United States. ■

God is great; God is green

JAMES A. CRESS



"You set the earth on its foundations, / so that it shall never be shaken. . . . O LORD, how manifold are your works! / In wisdom you have made them all; / the earth is full of your creatures" Psalm 104:5, 24, NRSV.

A common exclamation of many believers around the world is "God is great." The phrase—often using variants such as "Our God is an awesome God," or "God is good, all the time"—is so common that atheist Christopher Hitchens added the word *not* to the title of his book decrying belief.¹ Even children memorize the formulaic, poetic blessing before meals, "God is great; God is good . . ."

But God is not only great, He is also *green*. No, not the color, like some cosmic Kermit the Frog; rather, *green* in the sense of being conscious of the environment and concerned about us, as His creation, being good stewards of what He entrusts.

Our world's resources, and even the planet itself, are rapidly decaying, faster than we can imagine. While many people debate the causes, the effects are obvious to all: climate change, problems in the animal world, health problems, and rising concerns about sustainability. The looming question is whether we can sustain all the life teeming on this planet. We are already over six billion people on earth right now. And if, as projected, the planet's population grows by an additional one billion in the next two decades, the question of sustainability grows even more draconian.

How then should we, as ministers of Christ Jesus, look at this subject? What can we do to help?

One of the key answers, I believe, is found in Psalm 24:1: "The earth is the LORD's and the fulness thereof" (KJV). This is not our planet; it is God's! He is the One who can truly claim ownership of all the land, no matter what the deed to your home might say.

If He owns "the cattle on a thousand hills" (Ps. 50:10, NIV), then surely He owns the very hills themselves. But our loving Creator has entrusted them to us—both the cattle and the hills.

Contemplate God's first command to humans—even before He completed His creation by resting on the seventh-day Sabbath: " 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth' " (Gen. 1:28, NKJV).

Imagine! Our Creator entrusts His creation to His creatures. We humans, the crowning consequence of His creativity, are given responsibility for everything else He made. *God is great! God is good! God is green!*

Today, a "green" tsunami rolls through the world as entire nations re-examine their way of dealing with the environment. We are being vigilant to recycle more and take better care of the planet.

At this time when scientists and political leaders (many of them secularists) are concerned about the environment, ought not creationists be even more concerned and involved? Even though I fervently believe that Jesus is returning soon, I do not know the date. Therefore, as former United States Interior Secretary James Watt once told a congressional hearing, "I do not know how many future generations we can count on

before the Lord returns, whatever it is we have to manage [the planet] with a skill to leave the resources needed for future generations."²

Take a look around your congregation. Someone might be toting a copy of *The Green Bible*, a publication using the New Revised Standard Version text which includes notes on how to care for the earth from a Christian perspective. And don't be surprised if the Humane Society (one of the groups using this Bible to enlist religious groups to spread the environmental message) promotes a plant-based diet as being better for the planet, better for the animals, and, yes, even better for you and your congregation.

Of course, our concern for the planet must never surpass our concern for people and bringing the good news of Jesus to them. The ultimate salvation for this planet will not be found in eco-friendly lightbulbs, but rather in He who is the Light of the world.

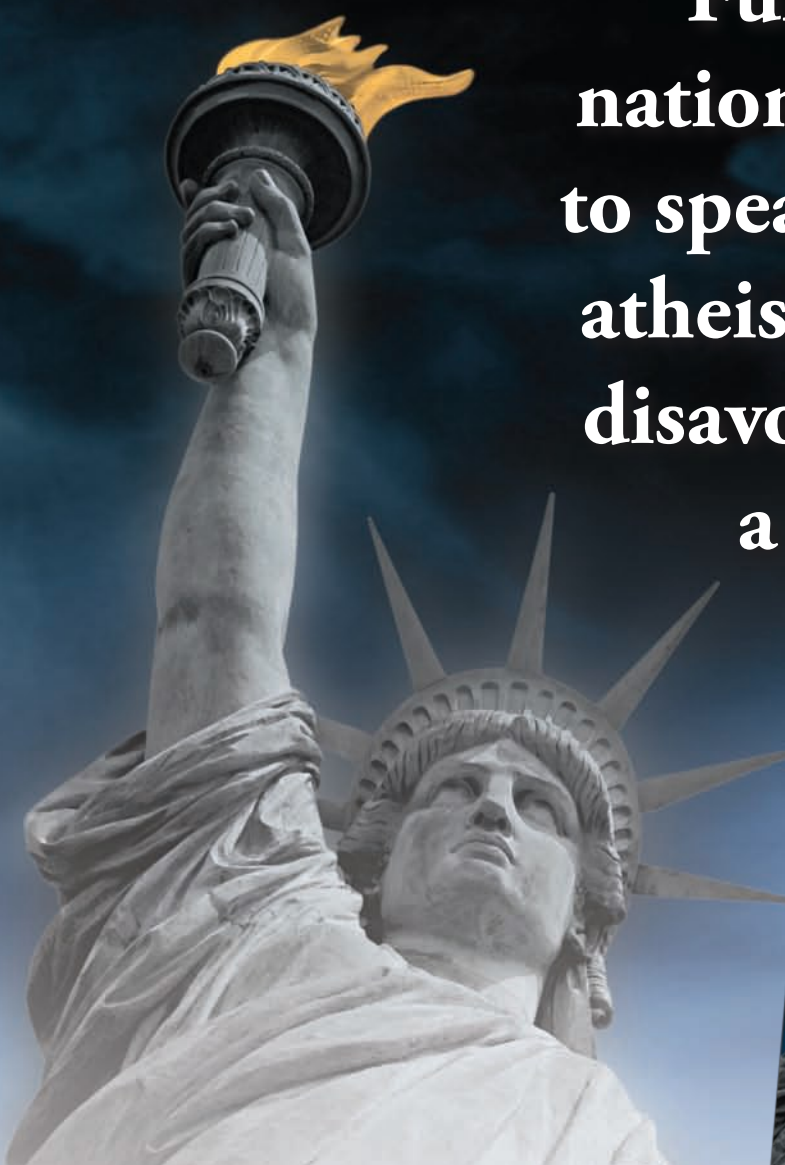
At the same time, if we say we love people, surely we have a responsibility to those same people to exercise dominion over the planet in a responsible fashion and leave it in respectable condition for however many generations follow.

God wanted Adam to tend and dress the Garden; He expects no less from us. **M**

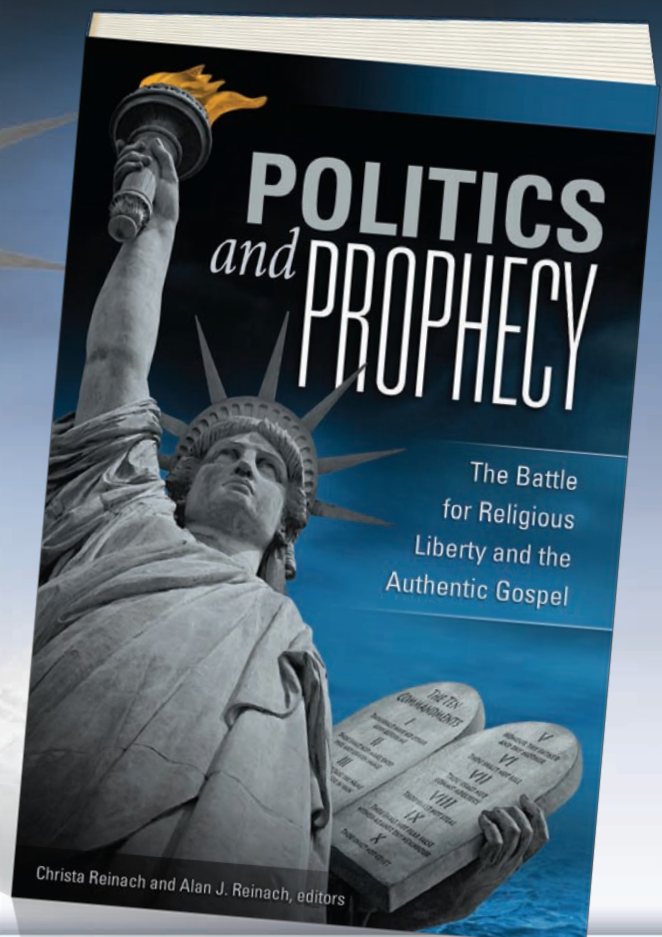
1 Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve Books, 2007).

2 James Watt, quoted in David Neff, "Second Coming Ecology," *Christianity Today* 52, no. 7 (July 2008), <http://tinyurl.com/4Szjcf> (accessed Sept. 24, 2008).

Tell us what you think about this editorial. Email us at MinistryMagazine@gc.adventist.org or write to us at 12501 Old Columbia Pike, Silver Spring, MD 20904.



**Fundamentalist
national leaders claim
to speak for God while
atheistic governments
disavow God. Is there
a better way?**



Politics and Prophecy

Our Founding Fathers promoted the separation of church and state. Yet lately, it seems more and more difficult to maintain in the United States of America and many other countries. This book shares pertinent questions on religious liberty, affecting all of us today. Nine highly qualified authors share their insights. Christa Reinach and Alan J. Reinach, editors. 0-8163-2227-9. 192 pages, paperback. US\$15.99



Pacific Press®

© 2008 85590/521 Prices subject to change.

Order by phone:
1-800-765-6955
Or online:
www.ABCASAP.com

At **Southwestern** we don't
talk much about our "Spiritual Environment."

It would be like a fish talking about water.

When we say that we offer a "Christ-centered" education, we mean that Christianity pervades our whole campus. Our "spiritual environment" is not something switched on for Friday night or special occasions.

Jesus Christ shapes our assumptions, our questions, our world view.

In a literature class studying the book of Job, a history course debating "the rights of man," a biology course examining dinosaur bones, or an education seminar looking at human nature, we are swimming in spiritual issues.

Like fish swimming in the water.

Questions?
Email SWAU's president
eanderson@swau.edu

• Keene, Tx. • 817.645.3921 • 800.433.2240 • www.swau.edu



SOUTHWESTERN
ADVENTIST UNIVERSITY

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS®

MINISTRY®

1350 N. KINGS ROAD • NAMPA, ID 83687-3193

CHANGE SERVICE REQUESTED

Nonprofit Organization
U.S. Postage
PAID
Nampa, ID
Permit No. 147