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INTERVIEW WITH GC PRESIDENT **TED WILSON**



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CORRECTION: On page 12 of the December 2010 issue a resource Web site was listed as www.revivalandreformation.com. It should have been listed as revivalandreformation.org. We apologize for the inconvenience. —*Editors*

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NOTES OF APPRECIATION TO NIKOLAUS SATELMAJER

*The following are personal expressions of gratitude from those who have worked the closest with Nikolaus Satelmajer during the five years of his serving as editor of *Ministry*—the team members who have served alongside him in preparing each issue of the journal.*

I first knew you in the 1990s when you were teaching a doctoral intensive, and I was pastoring a two-church district in New Orleans. We formed a wonderful friendship over the years that followed. From time to time, we would meet at pastoral meetings and theological conventions, renewing that relationship.

Many years later, I was surprised to receive a phone call from you indicating your interest in my joining the editorial staff of *Ministry*. After considerable prayer and counsel from others, I decided to accept the invitation—and it has proven to be one of the best decisions I have ever made.

You have proven to be a patient mentor, a wise guide, and a gentle shepherd—especially during the challenging times that we, as a team, have faced. And, without a doubt and with a clear conscience, I can say that I have grown immensely as a result of your leadership.

I will greatly miss your ministry here at *Ministry*; but I know you have an even greater ministry waiting for you—being a full-time grandfather to your grandchildren.

May God bless you and your wife both now and in the future.



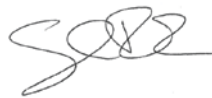
—Willie E. Hucks II, associate editor

I regard getting to know you and working with you over these past six years a privilege and an honor. Thank you for your willingness to listen and be an advocate for our staff. We always knew you believed in our work, were in our corner, and were willing to support us.

Your strong work ethic and clear-cut stand have been appreciated. I could count on your knowing people in various areas of the world due to your extensive travels and easy way of making firm friends.

We will miss your jokes, funny remarks, and grin. Who knows how many times you said, “You young people today,” as a response to a suggestion to contact someone through email instead of picking up the phone or going to see him or her.

We could always count on (and sometimes groaned about) hearing another visionary idea or project that would bring us more work but would help to spread the gospel in another way. God has truly blessed the magazine, pastors around the world, and me, personally, in bringing you into this position, and for that I thank Him!



—Sheryl Beck, editorial specialist

It has been great working with you these last four years. I will always appreciate the close-knit, team atmosphere that you created in our office. You provided leadership and guidance that has helped me to grow spiritually. Your efficiency, tireless attitude, and persistent nature have resulted in a better journal to serve pastors and have set a fine example for the rest of us here in the office.

Thank you for the battles that you have fought for us and for consistently recognizing when hard work has been done. You always went out of your way to protect and support your team—for that we are all grateful.

While *Ministry* continues to move in the right direction, the journal will continue to feel the impact of your leadership for years to come.

My family and I wish you all the best in your retirement and we pray that God will continue to bless you!



—John Feezer IV, operational specialist

LETTERS



Where is Satan?

I find Lael Caesar’s article on Satan (“Where in the World Is Satan the Devil?”—November 2010) to be important because the topic of Satan is important. Christian theology will continue to be relatively diminished as long as it ignores this central assumption of the New Testament.

I was, however, surprised to see no reference to the work of René Girard on this topic. To me, his thinking addresses nearly all the concerns of modern “scientific” exegetes and theologians, while he also takes seriously the New Testament witness to the devastating evils perpetrated by Satan the devil. His idea that the New

Testament already demythologizes ancient references to Satan, places his work front and center in the development of every personal and social ill, is brilliant and needs to be considered by serious students of demonology today. His book *I See Satan Fall Like Lightning* would be

Continued on page 22 ►



Transitions: A few words from a rich man

Transitions are a part of life—including a pastor's life.

All pastors experience transitions personally. We move from training to our assignment, and then we move from one assignment to another. We witness our members transitioning as well. Some of these transitions are painful and some are happy experiences; but whichever they are, they come.

In this editorial, I share with you a transition into which I have chosen to enter. In the middle of September, I made a decision to retire as the editor of *Ministry*. (I am also retiring from my associate ministerial secretary position of the General Conference of Seventh-day Adventists.) I made this decision after prayer and consultation with family and several close friends. I look forward with great anticipation to retirement but not because I anticipate that it will be a time of resting and doing less. I look forward to this next period in my life because I can focus on certain ministry and personal projects that have been on my to-do list for a long time. Retirement will give me an opportunity to refocus and continue responding to God's call in my life.

My ministry will continue; nevertheless, it will be different. My role will change and, at this point of change, I have given in to the temptation to reflect—I understand that this is not unusual for those who are retiring. How do I reflect, in a few words, on a ministry of just over 40 years? I limit myself to these few observations.

Ministry is ministry. I have served as pastor, departmental director, administrator, and, since 2005, as editor. Which did I enjoy the


most? All of them equally; each has brought joys and sorrows. I truly cannot state one role was more fulfilling than another. Which role was the most important? That question (at least in Seventh-day Adventist circles) is often asked, and the expected answer? "Pastoral, of course." Realistically, however, we should not treat the pastor as the most important because we should recognize the essential qualities of *all* ministry assignments and not treat one as more important than another. We will not be remembered for the titles we had but for our faithfulness to the calling God gave us.

The temptation of labels. Labeling people is a worldwide practice that only confuses the issue. This is done in ministry as well. You have heard (but hopefully not practiced!) the labels *liberal, conservative, postmodern, innovative, old-fashioned*. We are tempted to label ourselves in order to be more appealing and label others from a judgmental perspective. The critics of Jesus attached various labels to Him. Instead of labeling myself (or you), here are some questions I ask of myself: *Am I faithful to the calling God has given me? Am I faithful to His Word? Am I living an ethical life?* What question do you ask of yourself?

Faithful people. As ministers we have to deal with some rather difficult people at times—even toxic people. Yet, in the midst of these challenges, I want to focus on the many good and faithful people who have been a part of my ministry. I think of the many congregational leaders in the churches I pastored—God has truly blessed the church with many quality leaders. I reflect

on the many supportive colleagues who have made my ministry more joyful. Elsewhere in this issue, we introduce the new editor, Derek Morris. I have known him for many years as a colleague and a frequent contributor to this journal. He brings to the journal a rich background of pastoral and teaching experience. Willie E. Hucks II will continue with the journal. The first time I met him I concluded that he had much to contribute to God's church. During our close association within the past five years, I have seen that assessment blossom in our daily association. Our two specialists, Sheryl Beck and John Feezer IV, have been a joy to work with as well, and I thank them for their outstanding contributions to the journal. I wish God's richest blessings for the team that has the honor of making this journal available to ministers in more than 190 countries.

God is in control. An abundance of studies tells us that Christianity is experiencing difficulties. Some of these studies need to be taken seriously, but one report is superior to all studies—the Word of God. The Word of God tells us that God formed the church and that God will continue to lead His people until the promised return of Jesus Christ. That brings me hope.

These are my reflections and expressions of gratitude in this final editorial—for which I thank the editors for allowing me the privilege to write. One more gratitude—to my wife, Ruth, truly a partner in ministry, and the children born into our home and those who joined our home. They have all enthusiastically supported me in my ministry. I retire a rich man. 

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

Nikolaus Satelmajer, DMin, at the time of this interview, was editor of *Ministry*.
Willie E. Hucks II, DMin, is associate editor of *Ministry*.



Interview with GC President Ted Wilson

Editor's note: Every five years the Seventh-day Adventist Church holds a worldwide convention called the General Conference session. This event lasts for ten days, at which time various church programs and policies are discussed and voted on. Also during the session, key leaders are elected. At the last session held in June–July 2010 in Atlanta, Georgia, United States, Ted N. C. Wilson was elected president. The editors recently interviewed Pastor Wilson and share the interview with the readers.

Nikolaus Satelmajer (NS): What are some things you envision for the church in the next five years?

Ted N. C. Wilson (TW): First of all, I hope that in five years we are in heaven. I really hope that will be a reality. I certainly believe that the world is fast coming to that climactic event of Jesus' imminent return. Until that time, we are to work in a dynamic way, through the power of the Holy Spirit, so that the Lord will use the church—and I believe this is God's remnant church with a unique message and a unique opportunity—to share the three angels' messages of Revelation 14. That is our mandate. In order to do that in the most powerful way, our church has to be revived. We're told that revival is our first work. Our church needs a revival of true godliness.¹

That is not to say that people have not had a close walk with the Lord in the past. This is not to discount, in any way, any positive spiritual blessings

that have been provided in the past. The simple fact is—we're still here. And we know from scriptural references and the writings of Ellen G. White² that the latter rain is to fall. How long must we wait for the outpouring of the Holy Spirit? We are told that a revival should not be expected except in answer to prayer.³ So how we attempt to approach this great need is not to start a revival—because we can't—only the Holy Spirit does that. But we can place ourselves [in] a setting so that the Holy Spirit can truly do what He wants to do.

We have formed a committee that is addressing the topic of revival and reformation. This committee is spending time praying, planning, thinking, allowing the Lord to lead them. It's not something that will create another structure or level of bureaucracy. It is simply an effort to help us realize that we are Laodicea, as Revelation 3 tells us; we desperately need the Lord. We need to humbly approach this subject through prayer, the study of God's Word, the study of the Spirit of Prophecy, and many other ways that will then create an environment where the Lord can use church members to share this precious message—through personal evangelism, public evangelism, the use of media, and very specific areas of Christian service. The aim is to help people find out what it means to be Christians. Christianity has to be worked out in a practical way. Christian service to neighbors, friends, and the public is vital to pointing people to Christ. He spent much time in practical

Christian service to others (Luke 4:18, 19). Sharing Christ's ministry of hope for physical, mental, social, and spiritual health is so vitally important. In terms of future activities the items mentioned will be some of our high priorities.

NS: What means do you plan to use to spread the gospel?

TW: There are many plans we are currently working on that have to do with large-scale evangelistic activity, a massive use of media integration, a convergence of every possible kind of media usage, including television, radio, Internet, publishing, and other media outlets within the church. Printed and electronic materials should continue to be a strong part of our outreach as part of the media outreach.

We are hoping to nurture a thoroughly integrated and coordinated effort for departments of the church so that all work in one direction. Obviously each department has its own area of concern. But they all should contribute to the evangelistic mission of the church. So we're doing a lot of things to try to integrate the departments into this very mission-focused area—making the entire church feel as one rather than simply living in silos or in unique departmental activities. All departments should be strong participants in the evangelistic outreach of the church. All institutions must be strongly involved in the evangelistic and witnessing process



Photo: Hearly Mayr

and those signs are pointing more and more to the Lord's imminent return. In fact, if you are a Seventh-day Adventist, you'll believe in the Second Advent and will not spiritualize it away as being something symbolic, or some kind of far, future event. We recognize that the timing of prophecy points to Christ's soon return. For me, that is one of the most exciting things about being a Seventh-day

of our last-day proclamation of the three angels' messages. The health message must be a vital part of the presentation of the gospel since obeying God's physical laws help allow a person to better be influenced by the tender impressions of the Holy Spirit on the brain, which is part of the body.

We are going to give heavy emphasis to Adventist education, making sure that Adventist education is truly Seventh-day Adventist, with the use of Seventh-day Adventist teachers providing quality education so that people will have a renewed respect for Adventist education.

In the area of missions, we plan to create a renaissance in mission, reaching unreached people-groups in unentered areas, enlisting the support of young people who are willing to give short-term or long-term mission service. Hopefully many more people will feel comfortable giving a number of years of their lives, or maybe an entire lifetime, to mission service. This would result in a renewed sense of understanding that we need to reach into every corner of the globe.

Willie Hucks (WH): You spoke in the beginning about hoping, praying, that we're not here five years from

now. You often and clearly speak of heaven as an imminent reality—yet we don't hear as much about the Second Coming from our pulpits as we once did. Why do you think this is, and what do you think needs to be done to change that?

TW: In 2010, we celebrated the one hundred fiftieth anniversary of the name *Seventh-day Adventist*. Implied in that anniversary is the fact that one hundred fifty years creates a certain amount of skepticism and uneasiness with preaching the message. But we know that Scripture says that time, humanly speaking, has no relation to God's time—in terms of His eternal existence (cf. 2 Pet. 3:8). So, we have to remember that even though we think one hundred fifty years is a long time, it really isn't. Personally, as I look around at the world situation—politically, economically, ecumenically, and socially—all of these areas point toward a disintegration of what we have known as a normal world setting. People are unsure as to what is going to happen. These things very definitely tell me that the Lord's coming is soon. None of us should ever predict the date, and Seventh-day Adventists do not. But we've been given signs,

Adventist. That's why I speak about it a lot. I am very focused on it, I appreciate it, I like it, and I think all of us should try to focus more on that wonderful, climactic event when we will see our Savior.

NS: Ours has become an urban world in which half the population lives in cities. In the past we have, at times, made efforts to evangelize. Yet it appears that for the most part, our work in cities happens predominantly by social events, not so much by our planning. What are some things that come to your mind that will be different, that will indeed have a staying power—that we're not just going to do a few programs and say, "Look what we have done"?

TW: Cities are made up of many communities. It is imperative [that] we develop plans that are going to reach the peculiar needs of those communities. We also need to recognize that many times our plans for large cities seem to sink into the sand and disappear because we think the challenges are too big to really do anything about. We need to redouble our efforts and realize the Lord really wants us to focus on where people are. We're going

to have to pray much so the Lord can help us focus on exactly what plans we ought to develop. Now definitely, when it comes to reaching large cities, we will need to use every possible media format and outlet we can, including the Internet. But that only goes so far—you've got to make contact with each person.

And in cities where we have large Adventist populations, we have a better chance of doing that. In some places where our representation is very small, we'll just have to start where we can. But we're going to have to develop ways in which church members can touch the lives of others. We are told that one of the best ways to reach these large cities is through medical missionary work. That is a rather old term for practical Christianity worked out in helping to serve people who have needs—whether they be health related, social, financial, or family. It is about helping people live productive lives in terms of their own well-being.

Each one needs to look at their community and determine how they can start penetrating those particular communities. I don't have all the answers, but I do know that the Lord is extremely interested in the people of the cities. He looked over Jerusalem, and He wept. Jerusalem was rather small at that time, but it's symbolic of the large cities because people are in the cities. The Spirit of Prophecy has much counsel for God's remnant church in how to reach the people of the cities. When that counsel is implemented, the Holy Spirit will bless.

NS: Are you suggesting a willingness to not only look at what numbers we could get but to look at people-groups that are untouched and invest in necessary human and financial resources because we have many cities where certain groups are simply not touched anymore?



Photo: Hearly Mayr

TW: Exactly. Administrators, pastors, and churches need to focus on how to best reach any number of people-groups within their communities and cities. As the Spirit of Prophecy indicates, we need to have centers of influence in the city—churches, Bible schools, literature centers, bookstores, vegetarian restaurants, and other centers where you can make contact with people. Outside the cities, we are to have “outpost centers” where city workers can be refreshed in a natural setting, provide

for a school on urban evangelism training, and have a healthy lifestyle center to assist people from the city. But regardless of whether you're in the middle of the city or outside the city, Christ must become the focal point. So those are some of the important things we need to do in trying to focus on these large cities.

WH: What else would you like to say to pastors and other ministers who read this interview? Just imagine that you're looking at all the pastors of the Adventist Church, all gathered in one place. What would you say to them? What's on your heart?

TW: That's a humbling thought, to think of speaking to all the pastors in the world. Indeed, the strongest foundation of the church is the local church. That is where we—whether we are in administration, departmental work, or any kind of institutional work—all meet as members of the Seventh-day Adventist Church.


If we don't understand the incredible love God has for each of us and that we are here only by His grace, then there's no use in having a local church. So that has to be first and foremost. As you uplift Christ and His unique calling to the Seventh-day Adventist Church in proclaiming the three angels' messages, you can be sure that there may be times you may get discouraged, you may get frustrated, and you may think your efforts are not appreciated or are not producing results. But you have to remember that if you are placing yourself completely in

the hands of the Lord, and if you are asking the Lord to direct you as to how to feed your congregation from the Word of God, the Lord is going to help you be a much stronger presenter of lifting up Christ and His truth. Make the Word of God central in your presentations. Strongly utilize the Spirit of Prophecy. Emphasize the need to focus on revival and reformation, leading to the latter rain of the Holy Spirit. Present the powerful and clear sanctuary message from Scripture showing God's great plan of salvation. Proclaim the three angels' messages of Revelation 14, which point to Christ and His righteousness and the true worship of God. We have an incredible Advent message to present to the world. Proclaim the twenty-eight fundamental beliefs of the Seventh-day Adventist Church, showing that every doctrine and belief has as its

center Jesus Christ. God has a great plan for His remnant church—never lose confidence in the fact that God will guide His people even in the most difficult of times. In an ever increasing manner, proclaim the soon return of Jesus Christ.

I would focus again on the fact that sermons and other presentations should be so Bible based that people—when they leave churches, prayer meetings, or small groups—have been nourished because the authoritative Word of God has been the central part of what has been presented. When that happens, people will naturally understand better their own relationship with the Lord. As pastors present sermons, they need to remember that our church members are hungering for the Word of God. When the Bible and its prophetic messages are presented, members' hearts will

be stirred with the truth for these end times. As revival, reformation, evangelism, and discipleship are proclaimed, God's power will help us, as is indicated in 2 Chronicles 7:14, to humble ourselves, pray, seek God's face, and turn from our own selfish desires. God will then heal us and provide us with the latter rain promises of Joel 2, Hosea 6, and Acts 2. What a privilege to be part of the great Advent movement looking with great hope for the second coming of our Lord!

WH: Thank you, Pastor Wilson. 

1. See Ellen G. White, *Selected Messages*, vol. 1 (Washington, DC: Review and Herald Publishing Association, 1958), 121.
2. Scripture provides the foundation for Seventh-day Adventist beliefs and practices. Ellen G. White, along with Joseph Bates and James White, is one of the founders of the Seventh-day Adventist Church. Seventh-day Adventists consider her writings (also referred to as the Spirit of Prophecy) to be the result of a prophetic gift.
3. White, *Selected Messages*, vol. 1, 121.

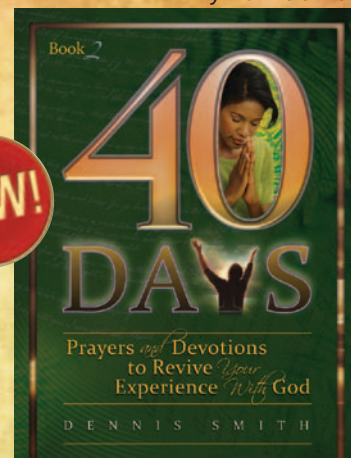
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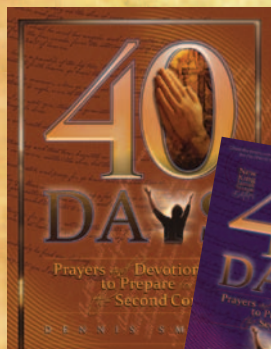


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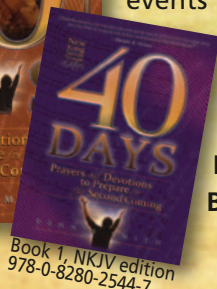
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DO YOU KNOW WHAT'S COMING?





The pastor as a harvest worker: Praying the radical prayer¹

Have you ever prayed a bold prayer? I am not talking about, “Thank You for the world so sweet, thank You for the food we eat,” or “Now I lay me down to sleep, I pray the Lord my soul to keep.” I am talking about a *bold* prayer.

Like Elijah, when he stretched himself out three times over the lifeless body of the son of the widow of Zarephath and prayed, “O LORD my God, I pray, let this child’s soul come back to him” (1 Kings 17:21).² That was a *bold* prayer.

Or like Jesus, when He held a small lunch in His hands and prayed to His heavenly Father to provide food for a vast multitude (Mark 6:41). That was also a bold prayer. The Gospel writers do not give us the exact words of Jesus’ prayer, but surely He was not just saying, “Thank You for the world so sweet, thank You for the food we eat.”

The radical prayer

Jesus challenges you to pray a bold prayer. A *radical* prayer. Listen to the words of Jesus:

“The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest” (Luke 10:2).

At first reading, this may not sound like a radical prayer. But a careful study of these words of Jesus will reveal that this represents a radical request. There are several Greek verbs that can be translated

“pray.” Is Jesus asking us to make a request? To express a desire? It is more intense, for the Greek verb used, *deomai*, means “to beseech,” “to plead earnestly,” “to beg.” The request of Jesus comes across so much stronger than simply “to pray.”

Let us consider some passages where this verb is used. We find it twice in connection with this teaching of Jesus to pray to the Lord of the harvest. It is also found in Luke 5:12, in connection with a leper who begs for healing; in Luke 8:38, where a man who has been freed from a legion of demons earnestly pleads to go with Jesus; and in Luke 9:38, where a man also pleads for his son’s deliverance from an evil spirit. Do any of those occurrences sound like simply expressing a desire or making a request?

Perhaps even more helpful for our understanding is the use of this verb in Luke 22:31, 32. Here Jesus prays, “Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have *prayed* for you, that your faith should not fail” (emphasis added). Peter was in danger of eternal loss. Satan wanted to sift him like wheat. How do you think Jesus prayed for Peter? He used the verb *deomai*. Jesus *earnestly pleaded* with the Father on Simon Peter’s behalf. That is how Jesus tells us to pray the radical prayer. Pray earnestly. Beg.

The earnest appeal

Notice, this verb is in the imperative: “therefore *pray* the Lord of the harvest . . .” What do authors imply when they use an imperative? It’s a command or an appeal.

An imperative expects an active response. If a firefighter runs into a public building and shouts, “Vacate this building immediately,” this should not be considered a polite suggestion but a command. If a teacher says to her students, “Turn in your homework at the end of class,” that is not just a tentative request. She expects an active response. Similarly, when Jesus says to the disciples, and also to us, “Pray the Lord of the harvest,” He expects an active response.

The logical thought might be, *Wait a minute! I don’t understand. Why do I need to beg the Lord of the harvest to send out laborers? Why do I need to start begging the Lord of the harvest as never before? Doesn’t the Lord of the harvest already want to do this? Absolutely.* So why then do we need to beg? The answer, I suggest, is that begging has more to do with changing *our* hearts than changing God’s.

Throwing out laborers

What, then, is so radical about this prayer? As we dig deeper, we find the answer in the words of Jesus. We are to earnestly plead with the Lord of the harvest to do what? “Send out laborers into His harvest.” That does not sound very radical. But “send out laborers” is not an accurate translation of the Greek. The common verb in Greek for “send out” is *apostellō*, from which we get the noun *apostle*. When the Gospels record that Jesus “sent out” the disciples, the authors use this verb. But Jesus used a much more radical verb in Luke 10:2.

“Send out laborers” is not even an accurate translation. It is far too polite. The verb used here is *ekballō*. *Ballō* means “to cast” or “to throw.” This verb describes the disciples casting their nets out of the ship (John 21:6), when the enemies of Jesus picked up rocks to throw at Him (John 8:59), and when John the Baptist was thrown into prison (John 3:24). Yet it still does not capture the complete meaning of this radical prayer.

“LORD OF THE HARVEST, I EARNESTLY BEG YOU TO THROW OUT LABORERS INTO YOUR HARVEST, AND YOU HAVE MY PERMISSION TO BEGIN WITH ME.”

Jesus used the Greek verb, *ekballō*, in Luke 10:2. The prefix *ek* means “out.” So *ekballō* means “to throw out,” or “to cast out.” On numerous occasions in the Gospels, this verb is used for casting out demons and also when Jesus drove the money changers out of the temple (John 2:15). This is not a soft verb, and Jesus is not asking you to pray a soft prayer. Jesus asks you to earnestly plead with the Lord of the harvest “to throw out” laborers, “to hurl out” laborers, “to cast out” laborers into His harvest. We call that a *radical prayer*.

A personal request

You cannot possibly pray this radical prayer unless you are willing to be a part of the answer. Let us rephrase it this way:

“Lord of the harvest, I earnestly beg You to throw out laborers into Your harvest, and You have my permission to begin with me.”

Jesus Himself was willing to be thrown out. Matthew records that immediately after His baptism, Jesus was led by the Spirit into the wilderness. Jesus came out of that wilderness to begin His active ministry. Mark, on the other hand, records that Jesus was “thrown out” by the Spirit. Most translators do not translate the Greek accurately. The verb used in Mark 1:12 is *ekballō*. Jesus was willing to be thrown out into God’s harvest field.

The logical question is, What will happen to me if I give the Lord of the harvest permission to throw me out into His harvest field? That is God’s responsibility, not ours. He will throw you out where He wants you to be. It may be to a distant land or where you currently live. Your assignment, my assignment, is to be willing, to be ready, to pray the radical prayer, to earnestly plead, “*Lord of the harvest, I earnestly beg You to throw out laborers into Your harvest, and You have my permission to begin with me.*”

My testimony

Since I have started praying this radical prayer, my life and ministry have been radically transformed. Early in 2008, for example, I received an invitation to hold a citywide evangelistic meeting in Vancouver, Washington, United States. My natural response in the past would have probably sounded something like this: “You need to ask an evangelist like Mark Finley. I’m just a local church pastor.” However, because I had been praying the radical prayer, I recognized that I was being thrown out into the harvest field.


As I began to prepare for this harvest work, God opened the door for me to participate in Discoveries ‘08 with Mark Finley. I was blessed to serve alongside him and learn both by observation and active

involvement. Pastor Finley graciously helped me craft an eight-part reaping meeting, which we called “The Radical Teachings of Jesus.” We addressed the following important topics: what Jesus taught about Himself, what Jesus taught about the Scriptures, what Jesus taught about salvation, what Jesus taught about His return, what Jesus taught about the Sabbath, what Jesus taught about the judgment, what Jesus taught about death, and what Jesus taught about His church.

That series of presentations was life changing, not only for many of those in attendance, but also for me. I caught a clearer vision of what the Lord of the harvest can do when we radically depend upon Him. During those meetings, I was impressed that God wanted to use that series to impact people worldwide. Through a series of miracles a book,³ audiobook, small-group DVD series, and leader’s kit are now available.

Your response

Not everyone who responds to the appeal of Jesus in Luke 10 will be “thrown out” into the same harvest work. I am simply encouraging you to earnestly pray the radical prayer and see what the Lord of the harvest will do in your life: “*Lord of the harvest, I earnestly beg You to throw out laborers into Your harvest, and You have my permission to begin with me.*”

I challenge you to cry out to the Lord of the harvest. Say, “*Whatever You want me to do, I’ll do it. Wherever You want me to go, I’ll go. Just show me what You want me to do, Lord. I give You full permission. I yield fully to You. Throw out laborers into Your harvest, and You have my permission to begin with me.*” 

1. This article is adapted from chapter 3 of *The Radical Prayer*, © 2008 by Autumn House Publishing (a division of the Review and Herald Pub. Assn.), Hagerstown, MD.
2. Unless otherwise noted, scripture references are from the New King James Version.
3. Derek Morris, *The Radical Teachings of Jesus* (Hagerstown, MD: Autumn House Publishing, 2009). You can learn more about *The Radical Teachings of Jesus* at www.theradicalteachingsofJesus.com.

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Find the right church

Research reveals that the average tenure of a pastor serving one congregation is between three and five years.¹ Studies also indicate that ministers disillusioned in their work seldom return to ministry. Richard Krejcir describes the bleakness in pastoral longevity: “Most statistics say that 60% to 80% of those who enter the ministry will not still be in it 10 years later, and only a fraction will stay in it as a lifetime career. Many pastors—I believe over 90 percent—start off right with a true call and the enthusiasm and the endurance of faith to make it, but something happens to derail their train of passion and love for the call.”²

Why are pastors quitting in such large numbers?

Ministry can be grueling and disheartening even for the most talented of pastoral leaders. Being a pastor is widely divergent from a secular job, where you mentally clock in and clock out. Ministry, as a calling from God, means to lead faithfully a local congregation through times of prosperity and pessimism. This article suggests that ministers will prolong and take pleasure in their careers if they find the right church. But how does one find that right church?

Different processes for church placement

Begin with knowing how the process works. If you belong to a denomination that places candidates in unoccupied pastorates, get to know your regional or conference directors. As they become more acquainted with you, they will have specific protocols for you to follow.

To get the right mix, the appointing authority may seek input from

the pastoral candidate as well as the church. The person who seeks this input will serve more like a guidance counselor who looks for the big picture. Denominational representatives will either make the final determination for placement or permit the local church to render that decision with their feedback. For this model, it is crucial that the pastoral candidate and congregation speak clearly concerning reservations. You will want to ask hard questions at this stage. What types of conflict have surfaced over the years within the congregation and between previous pastors and this church? Do the pastor’s passions and visions align with the church’s leadership and the community at large? Will his or her background, experiences, and personal preferences enable him or her to thrive in the unique culture of the congregation (e.g., race or ethnicity; educational level; theological leanings; church traditions; or partiality toward a rural, urban, or suburban church setting)? As the future pastor learns more about a particular congregation, he or she will more aptly determine whether this can be described as a healthy fit.

For nondenominational churches, where candidates are not assigned to a congregation by a particular denomination, the process of finding the right church typically begins when we find a ministry opening matching our gifts and interests.

Take advantage of the Internet

Many Web sites list vacancies in pastorates. A good starting place might be the Web site of a nearby seminary or the seminary from which you graduated. As an

example, Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, United States, offers a Web site called www.ministrylist.com that advertises ministry opportunities and encourages seminary alumni to post their qualifications so that churches can pursue them. Other Web sites that market ministry positions include www.ministrystaffingsearch.org and www.churchjobs.net. They make provisions for candidates to view databases of pastoral positions and also place résumés on the Web sites for churches to peruse and contact them. Take advantage of the Internet and get yourself out there.

Items churches require

Once you find a church that interests you, send only items requested by the pastoral search committee. Usually the church will ask for a cover letter stating your interest in the position, how you heard of the opening, and why you would make a successful candidate. Spend quality time on the cover letter and be sure to check for spelling and grammatical errors.

Attach an up-to-date curriculum vitae (CV) that highlights your educational background, ministry and work experiences, skills, and names and contact information of personal references. Focus on your strengths and do not be hesitant to point out your God-given abilities. With regard to personal references, show courtesy by asking your references for their permission beforehand. Also, be certain that these individuals know you well enough to speak intelligently about your aptitude for ministry. A common mistake that many seminarians and even experienced pastors

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make is to ask a former professor or colleague for a letter of reference simply because they received an A in a class or because the pastor is acquainted with them. You must have complete confidence that the referee will comment intelligently about you, your background, and your strengths and weaknesses.

In addition, some churches may ask for a statement of faith (i.e., what you believe about theology) and a statement of philosophy of ministry (i.e., how you view the purpose of the church and your role in it). You probably jotted these ideas down in a systematic theology or practical ministry paper in seminary. Reflect thoroughly on these matters prior to the interview portion of the candidating process.

Lastly, especially for senior pastor positions, the church will request an audio or video file of a sermon you have preached. If you are currently in training at a seminary and have opportunities to preach, make it a habit to record your messages. This will come in handy later. I learned this lesson the hard way. During my time as a part-time youth pastor, I did not record a single sermon, even though I preached weekly for two years. Therefore, by the time I began looking for a full-time ministry position, I did not have a single message that I could present to prospective churches. By God's grace, a friend asked me to speak at his church's retreat, which presented an occasion to record several messages, and I was able to send in two of my best sermons. Do not be caught off guard; whenever you have an opportunity, record your sermons.

Get ready for the phone interview and formal visit

If the pastoral search committee consents to your background, theological statements, and speaking abilities, they are likely to call you for a round of phone interviews. During these telephone conversations, the church will ask you for more information about who you are as

a person and a future pastor. They will ask you about your family and personal interests. They will ask you about your previous experiences in

congregation responds to you as a preacher. Do not be surprised if you are asked to preach more than once over the weekend. In several

will need to make a sensible decision. For example, Leonora Tubbs Tisdale suggests exploring the church's archival resources, such as com-

MINISTRY, AS A CALLING FROM GOD, MEANS TO LEAD FAITHFULLY A LOCAL CONGREGATION THROUGH TIMES OF PROSPERITY AND PESSIMISM.

ministry, if applicable. They may ask you about various situations and how you might handle certain behavioral conflicts in church life. They might probe you on your positions of controversial topics such as abortion, in vitro fertilization, or women's roles in ministry. They may even want to know your vision for this particular ministry and your five-year plan for them as a church. Be ready for anything and everything.

Let's say that the committee has enjoyed speaking with you, and they want you to come for a formal interview and visit. What comes next? If you are married, one frequently overlooked consideration is whether the church can afford to bring you and your spouse on the trip. With such a critical decision to be made, you will find it worthwhile to ask if your spouse can accompany you. You want them also to be familiar with the church, location, and congregants. If this is not feasible, then you will have to make the best decision you can under the circumstances.

Your formal visit and interview are comprised of several elements. First, make sure you have a solid, field-tested message or two to preach. Even though they have listened to your sermon recording, the church will want to get a sense of you in the pulpit and how the

churches, I was asked to preach for the adult congregation as well as the college or youth group.

The visit may also include various lunch or dinner meetings with current staff, the pastoral search committee, and other lay leaders. Be relaxed, and get to know them. They are not just interviewing you. You are interviewing them as well. Make sure you leave no questions unanswered regarding the church, position, surrounding location, quality of schools in the area (when applicable), job responsibilities, compensation package, and any other information you

mittee meeting minutes, worship bulletins, financial records, letters from the denomination, and church newsletters.³ It might even help to read through the pastor's blog to see what he or she might express about past issues facing the congregation. In addition, some useful questions to ask concerning the church might include the following:

- What does the congregation want in a pastor?
- What is the congregation like (i.e., demographics, involvement, personality, etc.)?



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- What is the church's current financial state (i.e., amount of debt, in reserve, etc.)?
- Why is there a need for a pastoral transition?
- What is the current average attendance?
- What impact does the church have, and/or want to have, on the community?⁴

Finally, the formal visit may present an opportunity to become familiar with the area. The members of the congregation will want you to be enthusiastic about your new surroundings before decisions are rendered. They may try to spice up your visit. Bring appropriate clothing for recreation. On one occasion, some of the church members invited me to play tennis and later swim at an outdoor recreation facility. You may also want to bring some more formal attire in case they take you out for a meal at a finer establishment. If the weekend is going favorably, they might even take you to the church parsonage or visit other housing options. Let this be your opportunity to get a feel for the town. Ask questions, and within boundaries, remember to have fun in the process.

Decision time

A church might offer you a position right away or reject you on the spot. Most likely, they will take ample time before making an indication one way or the other. A general time frame for most congregations is a wait time of one to two weeks. Do not get overly stressed during this period of waiting; God will show you in due course.

Time elapses and now you have made it. The search committee is excited about your candidacy and the parishioners are equally thrilled; however, most denominations and churches require a formal vote to hire a candidate as their next pastor. Brace yourself to wait a second time. According to some church bylaws, voting cannot take place for at least one or two weeks after a search


committee initially approves your candidacy. After the church has voted, you will be notified of the result.

Find the right church

When a congregation invites you to become their next pastor, it does not mean you have to accept their invitation. Before my first son, Ryan, was born, my wife and I participated in a four-week birthing class to prepare for the imminent labor and delivery. During the final class, our instructor handed out several note cards with medical procedures written on them. We were told to set aside what she called a list of nonnegotiables, meaning the elements of labor and delivery that were most important to us. It turns out that during Sarah's labor the nurses ended up utilizing almost all of the medical procedures that we did not want, but those few nonnegotiables were preserved.

I would encourage those who are looking for a pastorate to write down a list of nonnegotiables. What elements are most important to you in finding the right church? Write these down as you pray and submit to God's will. In some cases, these nonnegotiable components will aid you in discerning God's plan for your life.

The process of finding the right church will look different for every individual. What I have presented in this article are simply some of the lessons I learned during my search for a senior pastor position. The candidating

process is subjective and not necessarily clear-cut, but it will require you to be spiritually sensitive as you hear from God. Beware of any warning signs or red flags raised by the Holy Spirit. Be open to the Lord's direction so that you can find the right church, and faithfully go with Him on this lengthy but rewarding journey called pastoral ministry. 

1. See, for example, James W. Bryant and Mac Brunson, *The New Guidebook for Pastors* (Nashville, TN: B & H Publishing Group, 2007), 185; and Theodore F. Schneider, foreword to *In It for the Long Haul: Building Effective Long-Term Pastorates*, by Glenn E. Ludwig (Bethesda, MD: Alban Institute, 2002), ix.
2. Richard J. Krejcir, "Statistics on Pastors," accessed March 31, 2009, <http://www.intothyword.org/apps/articles/default.asp?articleid=36562>.
3. Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis, MN: Augsburg Fortress Press, 1997), 69, 70.
4. Angie Best-Boss, *Surviving Your First Year as Pastor: What Seminary Couldn't Teach You* (Valley Forge, PA: Judson Press, 1999), 5.

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Reflections on revival

During the Annual Council gathering of representatives of the world church of Seventh-day Adventists, October 8–13, 2010, at the General Conference headquarters, God’s presence was felt in a marked way. Numerous delegates shared the significant spiritual impact the meetings had on their lives.

The theme of the Annual Council was “Revival for Mission.” The main item on the agenda was an emphasis on revival, reformation, discipleship, and evangelism. In addition to the morning devotionals, simple, earnest prayer sessions throughout the day and testimony meetings provided a setting for the Holy Spirit to work powerfully. The delegates voted a major document entitled “God’s Promised Gift: An Urgent Appeal for Revival, Reformation, Discipleship, and Evangelism.” It’s evident that God did something special. But this leads us to a number of questions: What are the hallmarks of true revival? Are there any dangers in being misled by counterfeit revivals? What is the ultimate goal of all revivals? How can the Annual Council document on revival be applied to divisions, unions, local fields, local churches, and our personal lives?

All true revival is characterized by three things: earnest, heartfelt prayer; a deep searching of the Bible; and a passionate commitment to win lost people. These three essentials of true revival are manifest in the disciples’ experience in Acts. Jesus’ promise of the outpouring of the Holy Spirit was not given without conditions. The disciples were to

wait not in idleness but in united, earnest prayer and heartfelt supplication. And they did! The Acts narrative records, “These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers” (Acts 1:14).*

At the right moment, when the Redeemer was exalted at God’s throne and the acceptance of His sacrifice acknowledged by the Father before the entire universe, the Holy Spirit was poured out in its fullness. Like these early disciples, we are counseled, “It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer” (*Selected Messages*, book 1, p. 121). Without the empowerment of the Holy Spirit through prayer, we are powerless to face Satan’s temptations and incapable of being effective witnesses for the Master.

The disciples bathed their lives in prayer and the study of God’s Word. Peter’s sermon on the Day of Pentecost was a masterful presentation based on the Old Testament evidence of Jesus as the Messiah. The 3,000 people baptized that day “continued steadfastly in the apostles’ doctrine and fellowship” (Acts 2:42). The disciples “spoke the Word of God with boldness” (Acts 4:31) and gave themselves “continually to prayer and to the ministry of the word” (Acts 6:4). “Then the word of God spread, and the number of the disciples multiplied greatly” (v. 7). The authoritative truths of Scripture are the foundation of

all revival and reformation. All true revivals are anchored in the Word of God. There is no genuine revival without a corresponding increased interest in Bible study. “There is nothing more calculated to energize the mind and strengthen the intellect than the study of the Word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible” (*A Call to Stand Apart*, p. 69). As we read and meditate upon the Bible, the same Holy Spirit who inspired the Bible inspires us as we read its pages.

The purpose of our prayer and devotional life is not to achieve a degree of holiness that makes us superior to others. Instead, it helps us realize our need to come humbly before the Lord to receive His righteousness, grace, wisdom, and strength. It empowers us to reveal the loving character of Jesus to others so we can be powerful witnesses of His grace and truth. The disciples’ lives were focused on mission. The book *The Acts of the Apostles* opens with these words: “The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world” (p. 9). “The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ” (ibid., p. 37). Prayer without a clear focus on mission leads to self-righteousness and pharisaical pride. Mission without prayer leads to a powerless and ineffective witness. Prayer and mission without the

foundation of God's Word and His truth create a climate for doctrinal aberrations and heresy. Prayer, Bible study, and mission are the hallmarks of all true revival.

The Annual Council call to revival is the call of the Holy Spirit to a deeper experience with Jesus in anticipation of the latter-rain power for the final proclamation of the three angels' messages. The current call for revival does not imply that the Holy Spirit has not been guiding,

Our Lord urgently appeals to every member of the church to have a deeper relationship with Him in prayer, Bible study, and the study of the Spirit of Prophecy as manifested in the writings of Ellen G. White. He calls us to a deeper commitment to witness and evangelism. He invites us to seek the outpouring of the Holy Spirit for the power of the latter rain to finish His work on earth. God's mission must be accomplished in God's power (Zech. 10:1; Rom. 9:28).

miracles. There will be a mighty manifestation of the Holy Spirit's power in the last days. But here is the point: the major object of revival is not miracles; it's a revelation of the loving character of Jesus in our lives and the desire to share His love and truth with others. Because Satan hates Jesus, he hates those who want to be like Jesus and witness for Him.

Throughout Christian history from Acts to the Reformation to the Advent movement, the devil has

THE PURPOSE OF OUR PRAYER AND DEVOTIONAL LIFE IS NOT TO ACHIEVE A DEGREE OF HOLINESS THAT MAKES US SUPERIOR TO OTHERS. INSTEAD, IT HELPS US REALIZE OUR NEED TO COME HUMBLY BEFORE THE LORD TO RECEIVE HIS RIGHTEOUSNESS, GRACE, WISDOM, AND STRENGTH.

instructing, and empowering His church in the past. Without a doubt, He has and continues to do so. The remarkable growth rate of the church in recent years, the more than one million accessions a year, and the faithfulness of God's people are clear indicators of the blessings of God. Yet, whatever the Holy Spirit has done for and through His people in the past is not sufficient for today. The Holy Spirit is calling us to a renewed experience now. We need the empowerment of the Holy Spirit to accomplish God's final mission in this critical hour of Earth's history just before Christ's second coming. God has wanted to pour out the latter rain on His remnant church for many years. It's up to us to submit in humility before the Lord, asking for forgiveness for our pride and self-centeredness. We are told that "the descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. . . . We must have it, and Heaven is waiting to bestow it" (*Evangelism*, p. 701).

The devil hates revival. He will do anything he can to keep revival from happening among God's people. The evil one knows that as the Holy Spirit is poured out in latter-rain power, God's work on earth will be finished. "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time" (*Selected Messages*, book 1, p. 124). The fruits of a true revival are revealed in a transformed character that manifests the fruits of the Holy Spirit (Gal. 5:22-24). A genuine revival leads men and women to reveal the fruits of the Holy Spirit in their lives. There is no true revival without repentance, confession, and obedience to God's revealed will in His Word. Shallow, superficial revivalism primarily focusing on miraculous signs, physical manifestations, and wonders is a deception. God can and does work

tried to counteract the influence of the Heaven-anointed revival movements. "He [Satan] is working with all his insinuating, deceiving power, to lead men away from the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his master power to bring in fanaticism on the one hand and cold formalism on the other, that he may gather in a harvest of souls" (*Selected Messages*, book 2, p. 19). When genuine revival occurs, then churches "petrified by formalism" are set ablaze with new life in Christ. The "form of godliness" that characterizes Laodicean complacency in so many churches gives way to earnest prayer, serious Bible study, and enthusiastic witness. In genuine Holy Spirit-led revivals, God's people are not caught up in an emotional excitement and enamored with signs and wonders. They are in love with Jesus, committed to the truths of His Word, and long to share Jesus and

His end-time truths. In other words, true Heaven-ordained revival is balanced and not extremist in fanatical behavior or uniquely emotional demonstration. It's focused on Jesus and His Word and finds expression in witness and service.

The question must be asked, Revival for what? The answer is that the purpose of all revival is to know Him better so we can share Him more. Revival is not a means for the church to have some warm, fuzzy spiritual experience. Revival provides the motivation and power for mission. The more we love Jesus, the more we desire to share Jesus' love; and the more we share Jesus' love, the more we will love Jesus. Mission is not only the goal of revival but part of the means of revival. We are drawn nearer to Jesus by sharing His love with others. "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy—the

joy of seeing souls redeemed by His sacrifice—we must participate in His labors for their redemption" (*The Desire of Ages*, p. 142). When the church fails to place priority on soul winning, it dies spiritually. "The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim" (ibid., p. 825).

Revival does not lead to "sanctified self-righteousness." It leads to evangelism. Its passion is winning lost people. Its goal is men and women redeemed for the kingdom of God. Its heart cry is for fellowship with Jesus and His redeemed people throughout the ceaseless ages of eternity.

The Annual Council appeal to you and your church

We believe God's dream of a finished work will soon be

accomplished. The latter rain of the Holy Spirit will be poured out without measure. Christ's mission on earth will be finished. Jesus will come soon. Will you join us in personally accepting this call to a deeper spiritual experience through prayer, Bible study, study of the writings of the Spirit of Prophecy, and pleading with God for the latter rain? Will you commit your life to sharing His truth, proclaiming the three angels' messages, living a life of Christian service, and being a witness for Him? Will you pray for your brothers and sisters of this mighty Advent movement around the world as the church humbles itself before the Lord for the last warning to this dying world? Our prayer is that the Holy Spirit will be poured out mightily upon God's people and Jesus will come soon.

"Even so, come, Lord Jesus" (Rev. 22:20). ❧

* Unless otherwise noted, all scriptures are from the New King James Version.

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

Initiatives as voted by the Annual Council of the General Conference of Seventh-day Adventists on October 11, 2010

- "777" Worldwide Holy Spirit Prayer Fellowship—Seventh-day Adventists praying seven days a week at 7:00 (A.M. or P.M.) for the outpouring of the Holy Spirit's power and presence. Praying any hour on the hour a person will join with thousands of others in another time zone around the world, bringing unity. "A chain of earnest praying believers should encircle the world. . . . To pray for the Holy Spirit." *RH*, January 3, 1907.
- Worldwide Days for Prayer and Fasting—First Sabbath of each quarter designated as days of prayer and fasting for the world church. Encourage families and individuals to establish the first day of each month and one day a week as normal or partial fast days.
- Plans are being developed to increase the study of the Bible and Spirit of Prophecy writings.
- Encourage all members to read and study *The Great Controversy* for revival in 2011 in preparation for major distribution of *The Great Controversy* around the world in 2012.
- *True Revival, the Church's Greatest Need*. Book reprinted by the White Estate. For availability, visit www.rhpa.org.
- Mark Finley's book, *Revive Us Again*. For availability, visit www.pacificpress.com.

Please visit the resource Web site for these initiatives, revivalandreformation.org.

Worldwide broadcasts available

The Hope Channel will broadcast various revival and reformation events. To get the broadcast schedule for your area, visit www.hopetv.org.



Sleepwalkers, awake!

Bob and I shared a room with two double beds at a ministers' meeting in Colorado some years ago. In the middle of the night, I dreamed that my wife, Janet, was in the other bed. Still sleeping, I got up and walked across the room to the other bed and stood looking down at Bob in the darkness of the night.

Sensing my presence, he awoke, and so did I. Bob has a great sense of humor and, with a smirk, he said, "Jerry, I won't tell a soul!"

Looking back, I realize how often in life I have thought I was awake when I was really asleep. Romans 13:11, 12 has become deeply meaningful to me: "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light."¹

Over the years, I have discovered that God is constantly trying to awaken me. And whenever I start spiritually "sleepwalking," He plans spiritual awakenings. I believe this is also true for all Christians and the church as a whole.

This past summer, Janet and I were enjoying our ministries of leadership with the Central California Conference. While attending the General Conference session of the world church in Atlanta, Georgia, Pastor Ted Wilson, the newly elected president, sent word that his team wanted to call both of us to join the Ministerial Association.

This certainly was a wake-up call for our lives and ministries. Through an intense process of seeking the

Lord, He made it clear we were to accept the challenges that lay ahead.

But this was not my first wake-up call.

First wake-up call

I grew up in the home of an ordained Adventist minister and an Adventist school teacher. Both of my parents loved serving the Lord, but somehow I did not come to know Jesus or have assurance of salvation when I was younger. While they were doing their ministries, I chose to stay home and watch television.

My activities were rebellious and destructive. Soon I was kicked out of three Adventist academies, was involved in using and selling drugs, and just wanted to be completely free of anything that had to do with church or religion.

As a young adult, I attended a state college in Denver, Colorado, hanging out with other rebels, studying pre-law, and doing whatever I wanted to do.

But God had a huge awakening planned! My parents realized I was in big trouble and called everyone they knew to pray for their lost son.

One Saturday night, after an all-day drug experience, my girlfriend and I talked of how much we hated people and why we were not happy. But during that conversation, somehow we came to realize that the only people who had cared for us unconditionally were Adventist Christians.

Our parents sent a young pastor—himself a recovering alcoholic—to talk to us. We slammed the door in his face; but he left his card, saying, "You will need me some day, and when you do, call me."

That night we remembered what we had been taught growing up and reasoned that the way to real joy was love. We decided to give Jesus a chance. What a life-changing wake-up call that proved to be!

Six months later, after the love and acceptance of a wonderful group of members in a small church, I enrolled in Andrews University to study for the ministry. While studying, I became deeply involved in working for others.

At Andrews, the Lord awakened me to the power of small group ministry, outreach activities, claiming His promises, praising God, and the true assurance of salvation that comes with the gospel in Jesus.

Second wake-up call

Another awakening came in southern Illinois, while serving in my first pastoral district. I was assigned two small churches about 100 miles apart. In a town halfway between them stood a church building but no organized congregation. The conference leadership wanted to plant a new church.

Young and aggressive, I set out to try and do it all. Preaching, visiting, Bible studies, starting a church school, being present at as many church activities as possible, found me asleep at the wheel on many occasions.

By the time I received a call to another conference, those two churches were growing and a new church was organized. But I realized I had not pastored according to biblical principles. I had not been training or discipling the members.

In Colorado, I determined to follow the "priesthood of all believers"

model and train and equip the members for ministry. Understanding, then teaching about spiritual gifts, was a huge awakening in that church and in my ministry.

When the conference asked me to train members in various kinds of ministries, I gladly agreed. For the next five years, God continued to open my eyes to new insights and directions.

Third wake-up call

One of Jesus' greatest awakenings for me happened in Pennsylvania. I first served as the conference's ministerial and personal ministries director and executive secretary, then as president.

Janet and I knew people were praying for us because wherever we went, they kept telling us. The members had been challenged at a camp meeting to pray at 6:15 for leaders to have the baptism of the Holy Spirit. We would politely say, "Thank you," not realizing the true power of united prayer for leaders.

It took a while. First, Janet was sensing the joy of the Holy Spirit moving in her heart. I was resisting and feeling I did not need a call to a deeper prayer life. I was the president and thought I was already a very spiritual leader. I did not need help from others.

The reality was that over the previous several months, Janet's new love and prayer experience with the Lord was beginning to irritate me and cause some guilt.

During a prayer conference elsewhere, God finally grabbed my attention. Janet was responding to the Holy Spirit's call in her heart and moving forward in her new experience. In a quiet moment, I silently asked God, "If she is so spiritual why does she have such bitterness towards this woman who has treated her badly?"

The next morning, the Lord impressed Janet of this lingering sin. Afraid but determined to obey, Janet called the woman. God gave Janet the grace and words to ask the woman for forgiveness for how Janet had mistreated her. Then she came

back to our room and asked my forgiveness for some things as well.

When I realized what the Lord had just done, my walls of resistance came tumbling down like the walls of Jericho!

Prayer, both alone and united with others, is life changing. I learned to take much more time alone for prayer in the morning. God showed both of us new and wonderful ways to praise and pray as we grew closer and enjoyed our time with Him more and more. This profound and challenging quote from Ellen White has guided me to some of the most meaningful and productive times in my Christian and pastoral journey:

In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God." Psalm 46:10.

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. . . . With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. . . . With their burdens they return to their work. These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power.²

Our General Conference president, Ted Wilson, reminds us that Ellen G. White says that a revival of true godliness is our greatest and most urgent need, and it will come only in answer to prayer.³

Revival and reformation are only possible for me when I spend personal time with Jesus, and allow Him to abide in me constantly throughout the day. He promises each of us the Holy Spirit, that we can ask anything in His name, He will cause us to bear fruit to the Father's glory, and our joy will be full (cf. John 15:7, 11).

Revival and reformation in our churches begin the same way—connecting with Jesus together. As in Acts 6, when you and I focus on prayer and the ministry of the Word, the church will flourish. In the past 20 years, I have witnessed and experienced the power released when God's people unite and pray together in one accord.

WHEN I REALIZED
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Looking ahead

Our ministerial team is dynamic. We deeply appreciate the foundations laid by Nikolaus Satelmajer, Peter Prime, and James and Sharon Cress. Now, as Derek Morris, Robert Costa, and Janet and I join the team, we long to really understand the Lord's heart for the future.

Certainly, we want to do practical training in the areas of ministry and develop many resources to help ministers in their work. However, our first priority is to connect with Jesus ourselves and seek His counsel because His vision is so much bigger and better than ours alone could ever be!

We are already taking time individually and as a team to pray for God's leading, asking to experience where He is working and join Him in His work. We also plan to hold a three day spiritual and planning retreat soon, to listen to Him, study, pray together, and seek His vision priorities


for us in our work. From personal experiences, we know this will lead to ministries and powerful leadership we could never plan or dream up through talk and time spent searching in our own human ways.

In the 777 initiative, we ask you to join us in a call for all *Ministry* readers to pray seven days a week, at 7:00 A.M. or P.M., to pray for the Holy Spirit to fill us, our families, our leaders, and our churches. Uniting together, around the world in every time zone, to seek the outpouring of the latter rain is amazing!

As you pray at any hour on the hour, you will be joining in unity with

thousands of others around the globe that have committed to pray at 7:00 in their time zone. As Jesus said, "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven" (Matt. 18:19).

Janet and I look forward to meeting you in the coming months and years. Please pray for us and we will pray for you. Also, please send in ideas and suggestions you feel would be of help to you and our friends in ministry around the world. We hope some of you will send stories of God's answers to prayer and His work in your life and ministry.

When you are tempted to wonder if your ministry is doing any good or if you will make it, remember the words of encouragement from the apostle Paul in 1 Corinthians 15:57, 58: "But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." 

1. All scripture references are from the New King James Version.
2. Ellen G. White, *Education* (Mountain View, CA: Pacific Press Publishing Association, 1952), 260, 261.
3. Ellen G. White, *Selected Messages*, vol. 1 (Washington, DC: Review and Herald Publishing Association, 1958), 121.

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LETTERS

Continued from page 4 



an excellent resource for those who want a readable treatment of this devilishly difficult topic.

—Dean Simpson, Roberts, Wisconsin, United States

I found Dr. Lael Caesar's article about the biblical description of Satan to be arrogant and dismissive when he brushed aside contemporary scholarship and logic with the quote "Satan and his angels, can influence the exegete." He seems to have no discernment as to the difference between historical and allegorical scriptural references. I find his perspective to be simplistic and uninformed. I did, however, appreciate his reference to Francis S. Collins's book, *The Language of God*.

—Jim Frisbie, Oak Grove United Methodist Church, Oak Grove, Oregon, United States

Lael Caesar responds:

Girard's sophisticated explanations are still primarily anthropological. While I am glad to identify with his hostility to secular humanism, my view of Satan as a being of supernatural origins, whose mischief initiates all the social, physical, and other disorders we have known, yields

different conclusions that come from radically different hermeneutics.

Frisbie and I agree that Francis Collins has given us a significant book, The Language of God. And as Collins states, his spiritual perspective is subject to his scientific worldview. The latter accepts macroevolution's wholesale misery as eventuating in modern humans. This view of the biblical God as sustaining and advancing life through the protracted horror of the evolutionary explanation seems rather awkward and biblically unnecessary. By accepting the Bible's incriminating evidence against Satan, students of life, whether current or ancient, begin to engage in a more responsible address to the thorny issue of theodicy.

A lifetime of congregational ministry


I found Ivan Charles Blakes's article ("Pastor for Life" — July/August 2010) to be very thought-provoking. I wonder if we could ever make ministers believe that it is best to stay in pastoral ministry rather than to move "up the ladder" into administration and leadership? I made the move

into leadership and came back. Now I'm enjoying my 18th year at the same church. I know what it is like to baptize and marry the same kids. If I could add anything to the article, it would be to tell pastors to stop being so hard on themselves and enjoy their ministry.

—Richard Koskela, Waco, Texas, United States

The pastor as theologian

Willie Hucks's wonderful editorial ("The Pastor as Theologian" — November 2010) and the profound questions asked by young children brought back memories of my first year out of seminary. As I was working on my first-ever Easter sermon, a child from the weekday nursery school bolted from his class with a teacher in hot pursuit, ran into my office, and blurted out, "Why did Jesus have to die?" I was too startled to stop his teacher from hauling him away, but by the time I had figured out what I would have told this four-year-old, I knew what I needed to preach the following weekend—and for the rest of my life.

—Thomas W. Goodhue (United Methodist) Long Island Council of Churches, New York, New York, United States 

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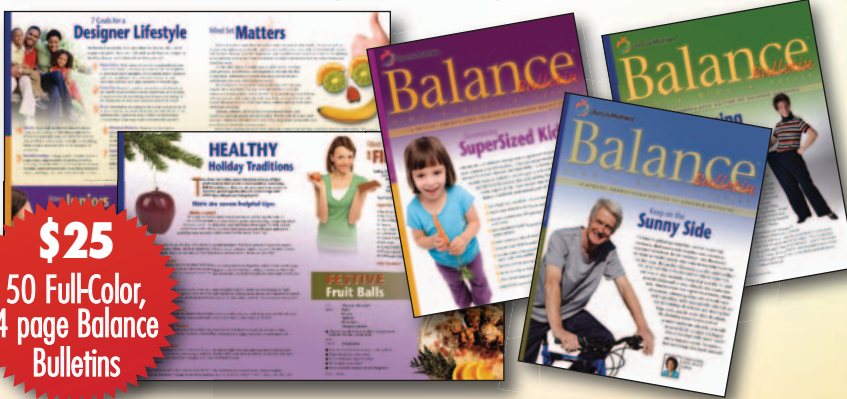
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Promoting empathy for people living with HIV/AIDS

Some nations are gradually transitioning from outright denial or superstitious beliefs about HIV/AIDS to acceptance of its reality and danger. In some parts of Africa, for instance, HIV/AIDS is believed to be a type of *juju*, which an enemy or the gods can inflict on a victim. Even among some religious communities, many believe that people living with HIV/AIDS (PLWAs) are sinners and should not be pitied or empathized with because gross sexual misconduct must have been responsible for their sickness.

This kind of belief is akin to what Luke wrote about in chapter 13. Some people implied that the misfortunes a few Galileans faced (Pilate had mingled their blood with their sacrifices) were a direct result of their sins. Christ's response was powerful: " 'Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? I tell you, no; but unless you repent you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwell in Jerusalem? I tell you, no; but unless you repent you will all likewise perish' " (Luke 13:2-5).¹

Though AIDS was not an issue in Jesus' time, we can still learn a lot from His example on how to deal with those who are, for whatever reason, deemed outcasts from society.

This example is especially important as we struggle with the HIV/AIDS plague in Africa and elsewhere.

Some facts

For starters, people do not contract HIV/AIDS through holding hands or hugging, insect bites, or working or walking with people. Nor does it come through coughing or sneezing or through the common use of toilets. The virus is contracted through the transfusion of infected blood, direct contact of infected bodily fluids with mucous membranes or through a break in the skin, usage of infected needles, mother-to-child transmission (breast milk), and above all, sexual intercourse with an infected person.² The latter is, arguably, the most common way for HIV to be transmitted worldwide.³

The statistics are disturbing. An estimated 22.4 million people live with HIV in Africa.⁴ In significant ways, the scourge has reduced life expectancy considerably. For instance, in 2008 alone, around 1.4 million people died from AIDS in sub-Saharan Africa, and 1.9 million people became infected with HIV.⁵ The average life expectancy in sub-Saharan Africa is now 52 years, when it would have been 62 without AIDS.⁶

Nigeria, also, really struggles with the problem. Though HIV prevalence is low (3.6 percent) compared to the rest of Africa, 3.6 percent amounts to about 3 million PLWAs.⁷ Of this number, a significant percentage

have died, largely due to the lack of antiretroviral drugs and compassion. The resultant stigmatization factor is especially troubling and should bring forth from Christians a serious look at how they practice their faith.

Biblical paradigms

Almost every follower of the Christian faith accepts that Jesus' ministry centered on teaching and healing. He mingled with saints and sinners, the healthy and the sick—even the outcasts and dregs of society. Ellen White, in her book on the ministry of Christ, asserts that "[t]he Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching."⁸

One of the examples of Jesus' compassionate contact with sickness includes that of the leper, as recorded in Mark 1:40, 41. "Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, 'If You are willing, You can make me clean.' Then Jesus, moved with *compassion*, stretched out His hand and touched him, and said to him, 'I am willing; be cleansed' " (emphasis added). The immediate context shows that Jesus was on a preaching and healing tour of Galilee when this leper approached Him. Before we analyze the text, let us consider lepers and their relation to society in Bible times.

It is not a secret that the life of a leper, in the Jewish milieu, was that of rejection and condemnation. It

has been stated that “[o]f all diseases known in the East the leprosy was most dreaded.”⁹ In fact, if somebody was confirmed as leprosy by the priest, that person was quarantined from his or her family, ostracized from the congregation of Israel, “and was doomed to associate with those only who were similarly afflicted.”¹⁰ Anyone diagnosed with leprosy was in so terrible a state that “[t]he law was inflexible in its requirement. Even kings and rulers were not exempt.”¹¹ In the event that a ruler was tested and was confirmed as positive, he had to promptly abdicate the throne and seek for asylum in another country.

Let us apply the issue of HIV/AIDS to the story as presented in Mark. Imagine if it read, “Now an HIV/AIDS patient came to Him, pleaded with Him, knelt down before Him, and said to Him, ‘If You are willing, You can make me clean.’ Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, ‘I am willing, be cleansed.’ ” Notice that in Jesus’ response, He first had *compassion* on him. The Greek word used here, *splagchnistheis*, appears in the aorist tense, from *splagchnon*, which may mean “the chief intestines, viscera; the entrails, bowels, . . . the affections of the heart, the tender affections.”¹² Its deponent form, *splagchniszomai*, means “to be moved with pity or compassion.”¹³

Thus, Christ—highly sensitive to the plight of this sufferer—departed from the inflexible regulations concerning the afflicted one. He did not start by investigating the cause of his disease, but stretched out His hand and touched him. This action suggests that, in the face of critical health challenges, compassion and action serve a better purpose than rigorous interrogations, examinations, and remunerations. Notice that Jesus might have healed the leper by word only but applied, at the same time, the touch of His hand in order to express the feeling of compassion.

Matthew recorded another example of Christ’s display of

compassion in chapter 20, verses 29–34. Here Jesus and His disciples had just left Jericho, bound for Jerusalem. On the road, two blind men who heard that Jesus was passing by cried out, “ ‘Have mercy [compassion] on us, O Lord, son of David’ ” (v. 30). The Greek word used here, *eleēson*, is in the imperative, the mood of command implying the act of “pity, mercy, compassion.”¹⁴ Yes, blindness cannot be compared to AIDS; nonetheless, it is a frightening condition.¹⁵ To Jesus’ question, “ ‘What do you want Me to do for you?’ ” the blind men asked to be able to see (v. 32). Jesus’ question again shows His sensitivity to the plight of people. Verse 34 says, “So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.”

A careful reading of this passage reveals that the multitude (including His disciples) had attempted to scuttle the quest of these blind people. Verse 31 says that “the multitudes *warned* [Greek *epetimesen*] them that they should be quiet” (emphasis added). This Greek word, which comes from *epitimaō*, means “to assess a penalty; to allege as a crimination; hence, to improve, chide, censure, rebuke, reprimand.”¹⁶

Again, we see Jesus departing radically from the philosophical and ideological convictions of the people. His action was fueled by an inner passion for healing damaged lives—whether physical or spiritual. The people probably believed that blindness was an outward indicator of a hidden sin, which was also one of their major arguments against any person who suffered leprosy.

Thus, it is apparent that genuine compassion should be considered a significant tool in addressing the HIV/AIDS problem, one that we, as Christians, must not ignore.

Chikaoria’s story and a call for action

A young woman named Chikaoria¹⁷ contracted AIDS in 1998 while a student. She died, but some argued

that her death did not come from the virus but from stigmatization and lack of compassion. She was rejected by her family, condemned by her church, and treated as an *Osu*¹⁸ by her community. Out of exasperation and frustration, a direct result of people’s lack of compassion, she drank poison and died. We can avoid premature deaths among PLWAs when we support them, care for them, and lend them helping hands.

In the face of such tragedy, what can be done? Another HIV-infected woman in South Africa who wished to remain anonymous, states that “living with HIV is not easy, especially if you are the only HIV-positive employee in an organization in which the rest of the staff are HIV negative or do not know their status.”¹⁹ In order to serve the HIV positives and negatives alike, all the segments of society, especially the church, must articulate possible ways of translating the following points into a reality: education, compassion, visitation, and provision.

The sixteenth International AIDS Conference, held in Toronto, Canada, August 13–18, 2006, promoted the theme “Time to Deliver,” which spelled out objectives including some of the points already mentioned above. A definite need exists for the education of the masses for public awareness.

This point is important for everyone, infected or not. Those who have been infected do need a lot of education. Untrue assumptions can be corrected. For instance, *obiri n’aja ocha* (a disease that ends in the grave), the Igbo name for AIDS, is both frightening and extreme. It insinuates that AIDS is a death warrant. That Igbo translation ignores the fact that other terminal diseases also end in the grave. Victims in such places need to know that with prayer, antiretroviral drugs, positive attitudes, and healthy lifestyles, an HIV-positive person could live out his or her full life.

In essence, there should be a large-scale sensitization of religious

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groups. This grassroots education should target the rural dwellers during their various festivals and celebrations. Seminars and workshops should be organized and executed by experts who can help educate those in rural settings.

Also, those who are not infected need to learn more about tact in dealing with the disease. The healthy ones should know that not all sufferers were sexually unfaithful and irresponsible. And even if they were, so what? They are people who need help, and Christians should help them.

The fact that a hospital staff worker could become infected by mishandling a bodily fluid of an infected person should remind us to exercise restraint in making judgments. For instance, some time ago, the medical director and other staff of Lagos University Teaching Hospital lost their jobs because of a baby who was “inadvertently transfused with infected blood.”²⁰ This incident caused an uproar in the country and sent some strong signals to others to be extra careful. Furthermore, those who do not know their statuses should be encouraged to do so and help prevent further spread of the disease.

The crucial factor is having compassion for PLWAs. From biblical examples, clearly Jesus, the fulcrum of the Christian faith, expressed utmost compassion for the “AIDS victims” of His day. Butterick observes that the healing of the leper in Mark 1:41 “was an expression of Jesus’ spontaneous sympathy and compassion.” He continues, “It is an expression of what we meet again and again in the gospel narratives, the fact that nothing less than a personal touch with the person in need would satisfy Jesus.”²¹

This is strongly corroborated by Ellen White when she wrote, “The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be His followers, you must cultivate

compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others.”²²

The expression of compassion and tolerance towards PLWAs will reduce the effect of the pandemic. The presence of a loving compassion should exclude any form of stigmatization.

One of the objectives of the sixteenth International AIDS Conference in Canada was to “support the engagement and de-stigmatization of PLWHAs and those working professionally in HIV/AIDS.”²³ The fact remains that unless people do away with the habit of stigmatizing their fellow country men and women living with HIV/AIDS, it is estimated that many more of them will die, not so much from HIV/AIDS-related causes but from the stigma associated with the problem.

Another factor includes visitation. It is believed that visiting the sick can have a positive impact on their health. When we learn to visit and pray with the victims of this sickness, we can make a difference in their lives.

Lastly, PLWAs must be provided for. There are all kinds of international and local calls for people to give aid to those suffering from this disease. The Compassion AIDS Initiative is one. Global Fund to Fight AIDS, Tuberculosis and Malaria is another international organization that grants financial aid to countries for the support of PLWAs, as is also the Adventist Development and Relief Agency. In this respect, all the rhetoric will not do so much unless we all do our honest part in providing for PLWAs. In real terms, our compassion should translate into something more tangible—cash or other valuables.

Conclusion

In one sense, we have stated the obvious: Christians are called to be compassionate to PLWAs. If more concerted education, loving

compassion, aggressive visitation, and generous provision were put in place, a brighter health portrait for Africa and the entire world would be better seen. Jesus provided us with the example of how to deal with the outcasts of society. He is our Model. It is time to follow—and following is much better than what we have been doing so far. ❏

1. Unless otherwise noted, all scripture references in this article are from the New King James Version.
2. University at Albany, SUNY, “UA HIV/AIDS Info: How HIV Is Transmitted,” accessed March 12, 2010, http://www.albany.edu/sph/AIDS/aims101_2.html.
3. Kaiser Family Foundation, “HIV/AIDS: How Is HIV Transmitted?” accessed March 12, 2010, <http://www.globalhealthreporting.org/diseaseinfo.asp?id=277>.
4. AVERT, “HIV and AIDS in Africa,” accessed February 11, 2010, <http://www.avert.org/hiv-aids-africa.htm>.
5. Ibid.
6. Ibid.
7. AVERT, “HIV & AIDS in Nigeria,” <http://www.avert.org/aims-nigeria.htm>.
8. Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press Pub. Assn., 1948), 4:225.
9. Ellen G. White, *The Desire of Ages* (Boise, ID: Pacific Press Pub. Assn., 1940), 262.
10. Ibid.
11. Ibid.
12. Harold K. Moulton, ed., *The Analytical Greek Lexicon* (Grand Rapids, MI: Zondervan, 1977), 373.
13. Ibid.
14. Ibid., 131.
15. Blindness is a disease dreaded by many people. This fear is currently being mitigated by the invention of Braille and other aids for the blind.
16. Moulton, *The Analytical Greek Lexicon*, 162.
17. A pseudonym.
18. An *Osu* is a cult slave who has been dedicated to the service of the dedicator’s deity. It is one practice that contradicts the much presumed Igbo egalitarian ideology. Although the practice was legally abolished in 1956, the *Osu* cast system is not dead yet. It is interesting to note, however, that the *Osu* in Igboland were among the first people to accept Western education, religious ideas, and other economic opportunities.
19. Royal Tropical Institute, “Living With HIV in a HIV-Negative Workplace,” *Exchange on HIV/AIDS, Sexuality and Gender 1* (December 2005): 5.
20. Baby Eniola’s case generated a lot of medical dust at the Lagos University Teaching Hospital (LUTH). It became a common news item on the television and in the print media. The problem began when Eniola tested positive to HIV while her parents were all negative. Following some investigations, it was found that the blood transfused to Eniola was infected. After some weeks, the then minister of health, Eytayo Lambo, rolled out the federal government’s recommendations, which included the firing of the medical director among other things.
21. Halford E. Luccock, “Exposition [on Mark 1:41],” in *New Testament Articles: Matthew, Mark, vol. 7 of The Interpreter’s Bible*, George Arthur Butterick, ed. (Nashville: Abingdon-Cokesbury Press, 1951), 667.
22. Ellen G. White, *Counsels on Health* (Mountain View, CA: Pacific Press Pub. Assn., 1951), 34.
23. “Conference Overview,” in *XVI International AIDS Conference: General Information*, <http://www.aids2006.org/admin/images/upload/952.pdf>. (PLWHAs mean people living with HIV/AIDS.)

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Grief Counseling and Grief Therapy: A Handbook for the Mental Health Practitioner, 4th ed.,

by J. William Worden,
NY: Springer Publishing
Company, 2009.

Twenty-five years ago I attended a weekend intensive conducted by William Worden. At that time he did not believe it wise to establish a new profession called grief counseling. In this fourth edition, he is of the same opinion. He advocates greater thought, sensitivity, and activity in helping grieving people on the part of existing professional groups. This would include clergy, funeral directors, family therapists, nurses, social workers, and physicians.

Worden sees the stage approach to grieving as problematic in that grieving people do not pass through stages *in seriatim*. The novice helper may take stages too literally. He maintains that

the process of adapting to loss involves four tasks: (1) accepting the reality of the loss, (2) processing the pain of grief, (3) adjusting to a world without the deceased, and (4) finding an enduring connection with the deceased in the midst of embarking on a new life.

Tasks are not to be seen as a fixed progression. They can be revisited and worked through again and again over time. Several tasks can be worked on simultaneously. According to Worden, the best model is one that does not lock people into one task at a time to the exclusion of other tasks. This explanation of the tasks is much clearer in this fourth edition than it was in earlier editions.

Tasks are arrival points in the process of mourning. The author gives extensive directions for reaching the arrival points. His approach becomes helpful at a time when life seems so out of control. It gives a person hope that there is something they can do to adjust to the loss.

Worden thoroughly spells out the determinants of the nature of grief. Knowing these determinants and the sound principles of grief counseling are crucial to the outcome of intervention whether by counseling or therapy. He agrees with his colleague, George Bonanna, that a one-size-fits-all approach to counseling and therapy would not be appropriate when helping people in grief.

Every helping professional will profit from Worden's treatment of uncomplicated and complicated mourning. Especially helpful is his material on the many types of loss. Worden's work, along with the works of Therese A. Rando, played an important part in my development of a bereavement support group model that I used for more than 30 years. I highly recommend Worden's book.

—Reviewed by Larry Yeagley, now retired. He has served as pastor and chaplain. He now lives in Gentry, Arkansas, United States.

Revive Us Again,

by Mark A. Finley, Nampa,
ID: Pacific Press Publishing
Association, 2010.

As Mark Finley states in the introduction to this book, the goal of this seven-chapter work is that its readers be led into "a prayer and devotional experience for spiritual revival," as well as realizing "practical faith-sharing experiences and witnessing opportunities" (5). The anchor reference throughout comes from Ellen White's statement in *Selected Messages*, book 1, page 121: "A revival of true godliness among us is the greatest and most urgent of all our needs."

In chapter 1, Finley addresses the experiences of both the early Christian church and early Advent movement, illustrating their fervor in seeking the Holy Spirit. This chapter serves as an apt reminder of what

I read many years ago in E. M. Bound's *Power Through Prayer*—recounting both great pray-ers and great revivals. Finley finishes this chapter with a wonderful focus on the prayer life of Christ.

Chapter 2 provides basic information about the Holy Spirit—who He is and what He does for us. We are reminded that "[a] genuine spiritual revival is the work of the Holy Spirit. We cannot revive ourselves. Only the Holy Spirit can bring revival" (29). Chapter 3 discusses the need for revival within the context of Matthew 24 and 25:1–13—emphasizing the oil that represents the Holy Spirit. He also shares three reasons why Christ has delayed His coming.

Chapters 4 and 5 contrast true and false revivals, focusing on the reality that "[t]he counterfeit manifestation of the Spirit is based in emotion and is more interested in signs, wonders, and miracles than in

receiving a new heart" (74). On the other hand, true revival will again take place, as was spoken of by Joel (cf. Joel 2:23). Finley also elaborates upon five prerequisites for receiving the latter rain. A true revival then leads to evangelism—the theme of chapter 6. As was the case in the church in Acts, so also it will be for Seventh-day Adventists today. He closes, in chapter 7, with the reminder that ultimately the work belongs to God; but we, the church, have the joyful privilege of working with Him to finish this work on earth.

The book *Revive Us Again* can be read in one sitting, and serves as a wonderful devotional-type reading, both for ministers and for congregations, who want to energize their prayer meetings and other prayer groups.

—Reviewed by Willie E. Hucks II, associate editor, Ministry. 



Leadership changes in the Ministerial Association

The year 2010 saw a number of changes in the Ministerial Association of the General Conference of Seventh-day Adventists, which, among other activities, publishes *Ministry*. Every five years the Seventh-day Adventist Church holds a world convention at which delegates act on a number of issues, including the selection of key personnel. Some of the changes in the Ministerial Association were made during the world session in Atlanta, Georgia, in July 2010, and others were made in October 2010 at the meeting of Annual Council, the full Executive Committee of the world church. Here is a brief introduction of our current team.

Jerry N. Page, the new ministerial secretary, was the president of the Central California Conference of Seventh-day Adventists. His previous experience includes pastoral work, departmental leadership, and administrative posts in various conferences throughout North America. He is the ninth ministerial secretary to serve the needs of ministers around the world since the Association was established in 1922.

The following individuals were elected as associate ministerial secretaries, designated to lead in specific areas of the Association. We introduce all of them alphabetically, except the two individuals who are associated with *Ministry*, who will be introduced later in this article.

Jonas Arrais was re-elected and will continue giving specific emphasis to resources, church elders, and serve as editor of *Elder's Digest*.

Robert Costa was elected to give leadership to evangelism. He joins the Association from *Está*



From top left: Jerry N. Page, Jonas Arrais, Robert Costa, Anthony Kent, Janet Page, Derek Morris, and Willie E. Hucks II

Escrito (Spanish version of the *It Is Written* telecast) where he was speaker and director. Previously, he served as pastor, evangelism coordinator, and in other ministry roles. He replaces **Peter Prime**, who has served in the Association since 1995, but asked that his name not be considered for re-election.

Anthony Kent was re-elected and will continue to give emphasis to continuing education and professional growth projects.

Janet Page was elected to give leadership to Shepherders International, the unit in the department that emphasizes pastoral spouses and their families. Previously, she was the director of women's ministry and coordinator of prayer ministries in the Central California Conference of Seventh-day Adventists. She replaces **Sharon Cress**, who has served in the Association since 1992.

Of particular interest will be the two individuals who give leadership to *Ministry*, along with other duties in the Association. **Derek Morris**, the new editor of *Ministry*, is also an associate ministerial secretary. He joins the Association from the Forest Lake Seventh-day Adventist Church in Florida where he was senior pastor. He has extensive pastoral and university teaching experience. Readers will recognize him as a frequent writer in the journal.

He replaces **Nikolaus Satelmajer**, who announced his retirement in September 2010. Satelmajer has served in the Association since 1996, beginning his editorship of *Ministry* in 2005. **Willie E. Hucks II**, who joined *Ministry* in 2005, will continue as associate editor and, in addition, has been elected an associate ministerial secretary.

The Ministerial Association has historically been staffed by individuals with extensive ministry experience; the individuals voted to serve until the next General Conference session in 2015 comprise such a group. Readers of *Ministry* will get to know these leaders through the pages of this journal and through other resources and events as they equip thousands of ministerial leaders around the world. [Nikolaus Satelmajer]

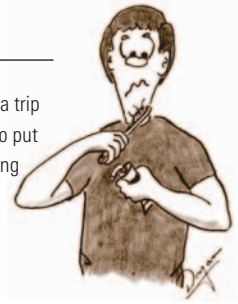
A note of appreciation

We have received many compliments throughout the years from our readers in regards to *Ministry's* cover artwork. Many of you have appreciated the artistic ability used to portray our lead article. That is, in great deal, thanks to our graphic designer, **Clayton Kinney**, and his team at 316 Creative. The *Ministry* team appreciates Kinney's willingness to interpret the lead article with vibrant and telling art, which brings it to life. He also tirelessly works with us on tweaking the artwork to get it just right. Thanks to 316 Creative, *Ministry* has won two Awards of Excellence from the Associated Church Press.

316 Creative is also in charge of *Ministry's* layout, including the design changes and special touches in the magazine the last five years. We appreciate the artistic insight, great ideas, and determination to make *Ministry* a quality publication. —The *Ministry* team

Jina Kim, MPH, is wellness program coordinator, Adventist Risk Management, Silver Spring, Maryland, United States.

Paul knew it was time for a trip to the store as he began to put toothpaste on the remaining three bristles of his brush.



Oral health

Does this sound familiar? *It's time for your checkup.* When was the last time you saw your dentist? Do you have a dentist? How old is your toothbrush?

The definition from the World Health Organization describes oral health as “being free of chronic mouth and facial pain, oral and throat cancer, oral sores, birth defects such as cleft lip and palate, periodontal (gum) disease, tooth decay and tooth loss, and other diseases and disorders that affect the mouth and oral cavity.”¹

Dental hygiene is important as it affects your teeth as well as your whole body system. Many people visit their dentist when it is too late and tooth extraction is inevitable.

Washington Adventist Hospital shares the information that “poor oral health is linked to diabetes, kidney disease, preterm labor, osteoporosis, Alzheimer’s disease and certain types of cancer. Several studies show a correlation between gum health and atherosclerosis, a condition underlying much heart disease. Thorough brushing (twice a day) and daily flossing reduces dental plaque and prevents gingivitis, the mildest form of gum disease.”²

Sixty to ninety percent of school children worldwide have dental cavities. Severe periodontal (gum) disease, which may result in tooth loss, is found in 5 to 20 percent of middle-aged adults; the rate varies across geographical regions.³

Prevention methods highly decrease the likelihood of tooth decay.

Toothbrushes should be changed every two to three months. The most common cause of bad breath (halitosis) is due to poor dental hygiene. Also, dehydration can be a cause of bad breath. A decrease in saliva production can cause an increase in bacterial buildup from dead cells that

are rotting at the back of the mouth. Other causes of bad breath include smoking, sinus problems, and highly aromatic foods. Individuals, such as pastors, who have ongoing contact with the public, must also realize that bad breath is offensive to those with whom they speak.

Avoid sugar when snacking; the longer sugar stays on teeth, the more damage it will do. Fiber-rich fruits and vegetables stimulate salivary flow to aid remineralization of tooth surfaces that have early stages of tooth decay. Vitamins A and D help with the maintenance of and development of healthy teeth. Good sources of vitamin A include the following:

- Bell peppers
- Carrots
- Cheese
- Eggs
- Kale
- Spinach
- Sweet potatoes

Good sources of vitamin D include the following:

- Fortified breakfast cereal
- Fortified rice milk
- Fortified soy milk
- Sunlight
- Yogurt

Brushing your teeth twice every day and seeing a dentist twice a year can minimize the risk of dental cavities. But remember, brushing too hard can also have a damaging effect as it can wear out the enamel of your teeth and ruin your gums. A soft-bristled toothbrush is strongly recommended.

Fluoride can be obtained from fluoridated drinking water, salt, milk, mouth rinses or toothpastes, as well as professionally applied fluorides.

Fluoride is naturally present in all water. Community water fluoridation is the addition of fluoride to adjust the natural fluoride concentration of a community’s water supply to the level recommended for optimal dental health.⁴

Not only does prevention affect your health, but it can also drastically help reduce dental work costs, which is especially helpful where there is a lack of health insurance. A study conducted in Japan examined the effects of periodontal diseases on medical and dental costs in 4,285 patients between the ages of 40–59 over a three-and-a-half-year time span. “Researchers found that cumulative health care costs were 21% higher for those patients with severe periodontal disease [called periodontitis, which involves bone loss and diminished attachment around the teeth] than those with no periodontal disease.”⁵

As pastors living in the public eye and being public leaders, the benefits of healthy smiles and fresh breath make huge impacts on a daily basis as we meet and minister to people. So let prevention be your focus, and live a healthier lifestyle by achieving a healthier set of teeth. ☑

Medical consultants: Allan Handysides, MB, ChB, FRCPC, FRCSC, FACOG; and Peter Landless, MB, Ch, MMed, FCP(SA), FACC, FASNC.

1. “Oral Health,” World Health Organization, last modified February 2007, <http://www.who.int/mediacentre/factsheets/fs318/en/index.html>.
2. “Hygiene,” Washington Adventist Hospital Weekly Health Tip, August 22, 2008, <http://www.adventisthealthcare.com/WAH/health/tips/archive.aspx>.
3. “Tooth Care in Africa Still a Burden,” *East African*, November 1, 2010, [http://www.theeastafrican.co.ke/magazine/Tooth care in Africa still a burden/-/434746/1043724/-/b4mnh9/-/index.html](http://www.theeastafrican.co.ke/magazine/Tooth%20care%20in%20Africa%20still%20a%20burden/-/434746/1043724/-/b4mnh9/-/index.html).
4. “Fluoride Facts,” American Dental Hygienists’ Association, accessed November 2, 2010, http://www.adha.org/oralhealth/fluoride_facts.htm.
5. “Treating Your Periodontal Pockets May Benefit Your Pocketbook,” American Academy of Periodontology, accessed November 16, 2010, <http://www.perio.org/consumer/healthcare-costs.htm>.

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