

Ministry

International Journal for Pastors

August 1996



MEASURING UP

What About Pastoral Evaluation?

R
B

The Son is up

R. O. Stenbakken's article (April 1996) surprised me positively and negatively. Positively, I was pleased to see some creative suggestions for celebrating the feast of our redemption annually. Some of the suggested topics of sermons, as well as the idea of church decorations, deserve consideration. In harmony with the teaching of Scripture and the witness of the early church, it would be well for us to commemorate the suffering and death of Jesus not only quarterly through the Lord's Supper, but also annually through a special Passover celebration. In the light of the biblical and early Christian tradition, our annual Passover should be an evening service consisting of appropriate readings, songs, and meditations on the suffering and death of Jesus, followed by a special Lord's Supper and an agape-fellowship meal.

My negative criticism concerns Stenbakken's proposal to develop a special Adventist service in conjunction with Easter. Passover and Easter are not the same festivals. The two feasts differ in their dates, meaning, and manner of observance. In many ways the change from Passover to Easter Sunday is strikingly similar to the change from Sabbath to Sunday. The same social, political, and pagan factors have contributed to change of the date and meaning of these two biblical holy days. For Adventists to adopt the annual Easter Sunday celebration as some of our churches are already doing is almost similar to adopting weekly Sunday. After all, both feasts originated at about the same time for similar social, political, and religious reasons.

If as Adventists we wish to celebrate Passover not only quarterly but also annually, we should observe it not at Easter, but at Passover according to the biblical dating and typology. This is what most of the non-SDA Sabbath-keeping churches are doing today. It is noteworthy that Christ's resurrection was celebrated in the primitive church not liturgically by a special day of rest and worship, but existentially by living victoriously by the power of the risen

Christ.—Samuele Bacchiocchi, professor of theology and church history, Andrews University, Berrien Springs, Michigan.

Which gospel?

Many Christians want to know why we devote so much time, pen, and paper to the Christian behavior fundamental, and so little to the work of Christ's Spirit as the inspiration for our behavior.

The Christian behavior fundamental keeps the mind on our works, and weakens our trust in Christ, and His total power to change us, even though, thanks to Him, the Father already considers us as perfect (see Heb. 10:14-18).

Our efforts to improve ourselves should be a nonissue. Our trust in Jesus should make us complete (see Mark 5:34; Luke 17:19). The overemphasis on the Christian behavior fundamental establishes a works mentality, and is detrimental to the peace of mind and emotional stability of those impressionable young (I'm speaking from experience) who hear the constant talk of do's and don'ts and boasts and criticism of others' behavior, and translate this speech to be our prime objective.

To take away from the minds of His disciples the work of Christ as our total substitute is the same behavioral activity as that of another organization described in Daniel 8:11.

Let's make it clear to all. Not our works, but His work (Eph. 2:9).—John D. Howie, Reynella, Australia.

Blood and judgment

I can certainly understand Clifford Goldstein's burden ("Blood and Judgment," February 1996) that Jesus is the good news of judgment, and great attention should be given to exalt His total involvement. Rightly viewed, we sinners can derive a respect, appreciation, peace, joy, hope, and assurance. It is the emphasis on assurance that we need to consider carefully.

According to Gallup polls and various surveys, the majority of Americans believe not only that God exists, but also that they will be among the saved in God's kingdom. We must

realize that Satan is working with great zeal to get people to have a false sense of assurance.

In this world you have multitudes who claim to be grounded in Christ. They know the steps to eternal salvation frontwards and backwards and share their experience by using the expression "I'm saved." Others who profess to have a profound grounding in Christ can expound the wonderful theme of righteousness by faith most eloquently with pen and voice.

The good news of the judgment is that through Christ both justification and sanctification are possible. Both are impossible without Christ being the central figure of both the judgment and our lives.

How many of us can live in a delightful state of assurance knowing that we have truly confessed our "every unfulfilled duty"? That is what God wants, to be sure. He wants us to have faith and assurance. It comes with an earnest involvement on our part. It cannot come without a correct understanding of Christ's involvement in the investigative judgment. It cannot come without a clear understanding of our involvement, either.

It is this total earnest involvement that continues to be the hard part. Evidently it will be until the very end. Ellen White states: "Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they shall fail to realize the fulfillment of the Saviour's promise: I 'will keep thee from the hour of temptation, which shall come upon all the world' (Rev. 3:10). If they could have the *assurance* of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached" (*The Great Controversy*, p. 619; italics supplied).—Harold O. White, Texarkana, Texas.

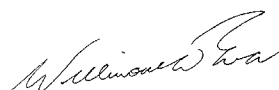
As part of a concerted attempt to improve the performance of employees in large and small corporations and the profitability of businesses around the world, evaluation of workers' productiveness and professional behavior has become the name of the game. As a result of this, and for other reasons, the same kind of evaluation has become a practice urged upon many conferences and churches in more than one part of our world church. This practice is becoming an increasingly significant part of pastoral life and work. **Prudence and Leslie Pollard's** article on pastoral evaluation will be challenging and even mildly controversial to some of us. It is well worth reading, pondering, and its principles worth implementing.

Alan Nelson's continuing education feature is especially worthy of mention in this month's issue. Here is the practical perspective of a genuinely Christian and Seventh-day Adventist psychiatrist with valuable insight into the challenges of the pastor when it comes to unlocking the despair that afflicts so many in our congregations who suffer from depressive disorders.

The doctrinal article on conditional immortality by **Brian Phillips** is a strong contribution. It is not only highly informative but also encouraging to the Adventist pastor who has traditionally felt alone in articulating a biblical view of the condition of human beings after death, as our church has consistently sought to do through the years.

Joseph Saggio gives us a candid reminder of the foundational importance of ethical behavior in ministry and its vital influence on the effectiveness of the overall ministry of the average pastor. Do not miss the outstanding short article on some of the fundamentals of effective church board leadership by **Maxwell Townend**, or **Rich Carlson's** contribution on a "Sabbath" rest for the pastor.

Please enjoy this month's issue.



2 Letters

4 How am I doing?

Will Eva

5 Ministerial evaluation: pitfalls and opportunities

Leslie and Prudence Pollard

10 The crisis of depression

Alan A. Nelson, M.D.

14 Boring board meetings?

Maxwell G. Townend

15 Annihilation or endless torment?

Brian P. Phillips

19 From awards to academics: women at the seminary

Benjamin D. Schoun

20 What do your ethics show?

Joseph J. Saggio

22 A day for the pastor

Rich Carlson

26 The Voice of Prophecy's golden anniversary in the Philippines

James Zachary

30 If at first you don't succeed—beg for mercy

James A. Cress

31 Shop Talk

Ministry is the international journal of the Seventh-day Adventist Ministerial Association.

ASSOCIATION SECRETARY:
James A. Cress

EDITOR: Willmore D. Eva

ASSISTANT EDITOR: Julia W. Norcott

SEMINAR DIRECTOR:
Nikolaus Satelmajer

SPECIAL ASSISTANT EDITORS:
Miguel Angel Cerna
Esther F. R. Knott
Eric C. Ward

EDITOR EMERITUS: J. Robert Spangler

PASTORAL ADVISORY:

J. Ray Bailey
S. Peter Campbell
Charles Ferguson
Desmond Francis
Robert Lloyd
Sam Miller
Dwight Nelson
Donald Stoyanowski
Eric C. Ward

CONTRIBUTING EDITORS:

Galen Bosley
Sharon Cress
Rex D. Edwards

Walter L. Pearson, Jr.
Joel Sarli
Michael A. Speegle

CONSULTING EDITORS:

Matthew Bediako
Ellen Bresee
Floyd Bresee
Gerard Damsteegt
Raoul Dederen
Robert Folkenberg
John M. Fowler
Roland R. Hegstad
Karen Holford
Herbert Kiesler
Alfred C. McClure
George W. Reid
Angel Rodriguez
Ariel Roth
William H. Shea
Russell L. Staples
Richard Tibbits

INTERNATIONAL EDITORS:

Walton Whaley, Africa-Indian Ocean
22 Boite Postale 1764
Abidjan 22, Côte d'Ivoire, West Africa
George Johnson, Asia Pacific
5 Temasek Blvd., #10-01 Suntec City Tower
Singapore 038985, Rep. of Singapore
Eugene Hsu, East Asia Association
House 1004, Grandview Terrace
Siu Lam, Tuen Mun, N.T., Hong Kong
Joel Musvosvi, Eastern Africa
P.O. Box H.G. 100, Highlands
Harare, Zimbabwe, Africa

Ekkhardt Mueller, Euro-Africa
P.O. Box 219, CH 3000
Berne 32, Switzerland
Heikki Silvert, Euro-Asia
Isakovskogo St. #4, Korpus 1,
Strogino, 123181 Moscow, Russia
Jaime Castrejon, Inter-America
P.O. Box 140760
Miami, FL 33114-0760
William C. Scales, Jr., North America
12501 Old Columbia Pike
Silver Spring, MD 20904
Alejandro Bullon, South America
Caixa Postal 12-2600
70279 Brasilia, DF, Brazil
Ray Zeeman, Southern Africa Union
P.O. Box 468, Bloemfontein 9300
Free State, South Africa
Eric Winter, South Pacific
148 Fox Valley Road
Wahroonga, N.S.W. 2076, Australia
John Willmott, Southern Asia
SDA Complex, Post Box 2, HCF
Hosur, Tamil Nadu, India 635110
Peter Roennfeldt, Trans-European
119 St. Peter's Street
St. Albans, Herts. AL1 3EY, U.K.

COVER DESIGN: Harry Knox

LAYOUT: Regina Hayden

MARKETING: Mark Thomas

ADVERTISING SALES: Melynie Tooley

SUBSCRIBER SERVICES: Steve Hanson

Ministry, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1996, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$25.00 for 12 issues worldwide, air mail US\$39.85. Single copy US\$2.25. Member Associated Church Press. Second-class postage paid at Hagerstown, MD. This publication is available in microfilm from University Microfilms International. Call toll-free 1-800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106. PRINTED IN U.S.A.

Editorial Office: 12501 Old Columbia Pike, Silver Spring, MD 20904. Stamped, self-addressed envelope should accompany unsolicited manuscripts. Office telephone: 301-680-6510; Fax: 301-680-6502. E-mail via CompuServe: 102555.70 or 74532.2425.

Postmaster: Send address changes to *Ministry*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Volume 69 Number 8

MINISTRY/AUGUST 1996 3



How am I doing?

A suggested evaluative support plan for pastors

Will Eva

We are usually unconscious of the fact that we are asking the question. We may feel it a sign of weakness even to confess that we have it. However, the fact is that the most secure among us are deeply concerned about the question How am I doing?

The answer to this question always has a potent influence for good or ill upon our morale as ministers. The question is especially prominent in the lives of those humans, such as clergy, who more often than the general population are up front, where human frailty and faultiness tends to be more dramatically evident. The truth is that we are afraid of asking this question out loud except in the safest of environments. We are all at least a little apprehensive about the answers we might get.

We know ourselves to be highly subject to internal subterfuge and self-deception when it comes to self-evaluation. If we turn to a friend or spouse for honest estimates of our performance, we may suspect them of trying a little too hard to preserve our feelings, or being a little too candid for our fragile ego. Yet it is critical to us, to the quality of God's work and ours, to have a safe yet honest place to go when we are searching for answers to questions about how we as pastors are doing.

An outline of the plan

There are many potential solutions to this dilemma, but I'd like to suggest that the pastor, at his or her own discretion, enter into an open, trusting relationship with a small, handpicked

group of mature people in the congregation. The role of this group of five to seven people (perhaps as few as three in some settings) would be to become a liaison between the pastor and the congregation. Their specific function would be to be highly supportive of the pastor while at the same time having the permission and encouragement of the pastor to be honest and straightforward with him or her concerning relevant issues in the pastor's relationship and performance within the congregation or any part of it. The group would be a sensitive monitor of the congregation's and the pastor's pulse, with candid, wisely conceived reports and input to the pastor.

The pastor should enter into a contract with the group that specifically outlines (preferably in writing) the role and relationship that he or she and the group feels will be most profitable to the pastor, the group, and the church. Complete confidentiality should be guaranteed within the group. It is critical that the members of this advisory council be chosen because of their Christian maturity, wisdom, discernment, respect in the congregation, and ability to be candid but noncontentious. Although the group would be pointless with a gathering of "yes" men or women, it is crucial that the pastor have a reliable and even tried base of trust with each person in the group. If a pastor is new in his or her church it would probably be wise not to move too quickly in choosing the members of this advisory council. It would also be wise to bring the advisory concept and the names of the group to

the church board for formal approval. Although some pastors use their elders in this role, a more focused role is outlined here than is usually expected of elders. The use of some elders in this group is definitely encouraged.

Issues the group could consider:

1. A renegotiation of the pastor's job description—realistic and unrealistic expectations of the congregation and the pastor as they relate to the present development of the congregation.
2. How the pastor is being received as a preacher and worship leader, and what could be improved.
3. How the pastor might improve his or her general leadership of the congregation.
4. How the outreach and evangelistic aspects of the congregation could be enhanced.
5. How the local congregation could serve the needs of the pastor more responsively.
6. What the strengths and weaknesses of the pastor are, and what can be done to strengthen the pastor.

Expanding the role of the group

Besides these few suggestions, a host of further possibilities suggest themselves. As the pastor's confidence in the group develops and as the group's own self-understanding matures, still more can be expected of it. As long as the group remains committed to the support and development of the pastor and of the congregation, there is no limit to its usefulness.

Although there are possible drawbacks to this strategy, and some churches

Continued on page 29

Ministerial evaluation: pitfalls and opportunities

Leslie and Prudence Pollard

Evaluation must pave the way for making leaders informed and relevant.

Evaluation is the process of judging the worth and value of a worker's performance through precise, appropriate, viable, and essential information. For years now the process has been applied in business, industry, management, education, and other activities. In recent years, as calls for accountability increased in every line of work, even clergy have not been spared. Needless to say, evaluation can be beneficial to ministers and the church. However, if the evaluation process is improperly conceived and inappropriately implemented, it can be detrimental to ministry.

This article will present the characteristics of responsible evaluation, survey its growth, apply traditional evaluation approaches and instruments to ministerial evaluation, expose evaluation dangers and opportunities, and suggest further applications to pastoral evaluation situations.

Responsible evaluation

Evaluation should be understood as an expression of the equipping ministry of the church. The purpose of ministerial evaluation will not be to indict, neither will it be to punish a worker, but it will be utilized as part of a comprehensive program intended to *develop* ministerial workers. In order to be effective, we submit that ministerial evaluation should conform to the S. A. V. E. principle. Ministerial evaluation should be:

Specific. Specificity is concerned with the exactness and clarity of the questions used to seek information. Evaluation items should elicit and

convey accurate information about the ability and the activity of the ministerial worker. For instance, the response item "The pastor preaches good sermons" is nonspecific since the statement necessitates another clarifying question, namely "What is a good sermon?" A specific item is "The pastor's preaching supports the teachings of the SDA Church." Specificity in evaluation minimizes the possibility of misunderstanding and maximizes the likelihood of receiving accurate feedback.

Appropriate. Appropriateness is one step beyond specificity, because a question may be specific and still be inappropriate. Appropriateness guarantees the match of the response item used on an evaluation instrument with the job functions expected of a pastoral worker. Appropriateness also presupposes the existence of an established set of job expectations. It is concerned with the question of relevance. For instance, "The pastor is handsome" is clear but not appropriate, since it is difficult to see how this item relates to the function of a pastor.

Viable. Viability is concerned not with the instrument, but with its administration. Viability moves the evaluator beyond the instrument because it is a process concern. It deals with two issues: 1. Are sufficient financial and personnel resources mobilized to administer this evaluation from start to finish (duplication, distribution, collection, tabulation, review of results, mapping strategies for improvement, etc.)? 2. Will there be sufficient time, leadership, and incentive to secure a broad-based



Leslie Pollard, D.Min., Ph.D., is senior pastor of the Oakwood College church in Huntsville, Alabama. Prudence Pollard, Ph.D., is vice president for administration, planning, and human resources for Oakwood College.

population sample to complete the questionnaire? For instance, if only the minister's supporters feel motivated to complete the instrument, then clearly the results will be skewed in one direction. This skewing of results would make it difficult to form an accurate summary conclusion regarding the pastor's performance.

Ethical. Ethics in ministerial evaluation addresses the integrity of the process and the use of the results of evaluation. Integrity of process protects the confidentiality rights of the person evaluated. In a litigious climate, ethical, moral, and legal principles must be respected. Evaluation should be developed and conducted with due regard for the welfare of the individual worker and the corporate church. Clear decisions must be made to limit access to worker evaluation result. Such limitations should not only be implemented with the evaluating administration in mind, but should also consider future administrations. For instance, who will have access to a worker's file? How many persons *must* see the results of workers' evaluations? How will the results be stored? How will they be utilized? These are important questions that must be answered. Further, the announced purpose of the evaluation must be followed through. Developmental evaluation should not be used in the decision to promote or terminate a worker. That is the role fulfilled by Personnel evaluation (see Table).

Growth of evaluation

The management activities of planning and delegation were recognized and codified long before the evaluation process became a practice in organizations. As a management science, evaluation is about 30 years old. Traditionally organizations have viewed evaluation as an activity done among employees by the human resources department of a given company, or in a school environment by the academic dean's office. With evaluation systems becoming more finely tuned, two objectives have

become prominent: accountability and development. As organizations have matured, evaluation has become the necessary feedback mechanism for learning and development for both individuals and organizations. Today evaluation is the organization's tool for demonstrating that worker performance meets or even exceeds the predetermined standards.

As a church Seventh-day Adventists have generally focused on accountability alone. During the 1970s pastoral evaluation forms were introduced (supplementing the traditional "Worker's Report") so that ministerial secretaries and conference administrators could have some idea of what ministers were doing in the field. These forms had little to do with learning and development. "Management by objectives" was the trend. Ministers were encouraged to write their goals and objectives for the year, review them with their supervisor, evaluate their ability to perform their tasks, and review that information with their supervising pastor or ministerial secretary.

Traditional ministerial evaluation approaches

Although ministerial evaluation is a recent practice, unofficial evaluation has existed in several forms.

Self-evaluation. Historically the church has employed self-evaluation, partly because of the encouragement found in the New Testament (see 1 Cor. 11:28). Self-examination was also perceived as less risky to the pastor's psyche and reputation. It assumed that pastors have the ability to analyze their own ministerial practice and individually answer the question How am I doing? Under this self-evaluation procedure, pastors generally gauged their performance by looking at completed building projects, numbers of baptisms, financial figures, church assignment, the "feel" within the local church or district, spousal feedback, and similar sources of reaction.

Congregational evaluation. Until recently congregational evaluation was not recommended as highly as self-

examination. It was believed that the congregation was subject to bias, both positive and negative. The Ministerial Association now recommends congregational evaluation.

Peer evaluation. Pastors have used peer evaluations to gather feedback from colleagues. This kind of evaluation generally takes place among friends and can be quite helpful when openly received by the inquiring pastor.

Organizational evaluation. Organizational evaluation begins almost with the ordination review process. Traditionally a conference administrator or the ministerial secretary reviews with the pastor his or her professional performance. Sometimes the only time a pastor receives organizational evaluation is when a crisis threatens the local congregation. This is especially true when a pastor's actions, behavior, or decisions are viewed as a precipitating factor in the crisis.

The difference between traditional approaches to evaluation and the current moves toward evaluation is that conferences are moving toward making evaluation a formal part of their administrative function. Thus conferences are codifying and making official the process of pastoral evaluation. Some are attempting to develop their own evaluation systems, while others are relying on pre-prepared forms from various denominations and/or ministerial departments.

Types of evaluation instruments

Generally these evaluation instruments fall into four categories:

1. **Numerical.** These rate performance numerically. They average the scores. The scores are then compared with the scores of future evaluations.

2. **Statistical reports.** Some conferences use baptismal and tithe figures as a primary evaluation tool to measure the success of one's ministry.

3. **Service records.** Pay increase based on ordination and years of service is a form of evaluation that the church uses.

4. **Open- and closed-ended ques-**

tionnaires. The closed-ended questions lead to quantification, while the open-ended questions are less quantifiable. Open-minded feedback gathering is more difficult to process, but is generally more helpful to a pastor than numerical data, because it tends to describe specific leadership behaviors.

Evaluation dangers and opportunities

The intimation "You're going to be evaluated" produces more negative than positive feelings in an employee. Some ministers feel insecure and frightened over what the conference is "doing to them," while observing that conference officials generally are not undergoing the evaluation experience.

Some ministers may cringe at the mention of evaluation. They perceive a glint in the eyes of the conference committee and feel that evaluation is nothing more than an attempt to gather information that could be used against them at some point. There is a similar perception of church members who gleefully welcome ministerial evaluations as a way to get at the pastor. Ministers may become resentful and possibly even manipulative in their attempts to secure a "good" evaluation, or in one way or another to avoid a meaningful application of the process.

Given the natural anxiety and fear that evaluation arouses, thoughtful ministerial secretaries seek to employ the least intimidating evaluation instruments and set the right atmosphere in hopes of implementing meaningful evaluation without alienating pastors.

On the positive side, evaluation is an opportunity for pastors, leaders, and organizations to learn. Evaluation is at the core of all learning organizations. Learning leaders and organizations continually engage in activities to determine their abilities and assess their limitations. Successful leaders operate within their strengths and work to develop and compensate for their limitations. The learning leader or

organization does not focus on evaluation as the goal, but instead focuses on measuring both the effectiveness and efficiency of the mission. By focusing on the mission, the standards necessary to reach that mission can be identified. Those standards then can become the

On the positive side, evaluation is an opportunity for pastors, leaders, and organizations to learn.

performance standards that form the core components of yet more effective evaluation systems.

Increasing the effectiveness of pastoral evaluation

Evaluation of pastoral work has come to stay. It need not create insecurity. It could be turned into a positive instrument for learning and achieving the mission of the ministry as exercised by the pastor, the local church, and the corporate church. Here are seven suggestions to make evaluation a more helpful tool.

1. *Evaluate across-the-board in the local church.* By limiting the evaluation process only to pastors, we send the wrong signal to local churches. The church as the corporate body of Christ is entrusted with the responsibility of evangelizing the world (Matt. 28:18, 19; 1 Peter 2:9). Pastors, as members of that body, play a special role by leading, equipping, and shepherding the flock (Eph. 4:8-11). Biblically, pastors are responsible for the oversight of the ministry of the church and should be evaluated in order to know whether their leadership is effective and how it can be improved. However, the church by its very nature is endowed with a collective ministry that goes beyond the specific work of the local pastor.

The local church elects officers and others to oversee various branches of the work. No pastor has unilateral authority to handpick his or her own officer group. The role of these elected persons is as vital to the success of the ministry of the local congregation as is the work of the pastor. Clearly the very nature of the nominating committee process implies that the church is not a one-person show. Annually or biannually we come together in nominating committee for the purpose of distributing responsibility for the work of the church. Therefore, any suggestion that we evaluate only the pastor reflects a faulty ecclesiology, implying that the pastor is more responsible, or is solely responsible, for the success of the ministry of the church, while any of the other officers of the local church are not.

Evaluation, therefore, must survey the work of not only the pastor but also the officers of the local congregation. The elected leaders also need to know how the congregation perceives their leadership. Further, evaluation of all the leaders in a local congregation creates a sympathetic, supportive climate that can benefit pastors when their evaluation results come in. It also carries with it the benefits of effective evaluation applied in any situation—that of improving the performance of local church officers.

2. *Let evaluation be a top-down process* in which conference, union, division, and General Conference personnel participate. The tasks of pastoral leadership are so broad, subjective, and personal that the thought of being called into account for specific aspects of ministry can be overwhelming to pastors. Pastors need someone to help them through the process. They will listen with much more receptivity to someone who has gone through a similar process and can share personal experiences from their own evaluation results. If leaders are serious

about evaluation they will lead by example.

3. *Choose evaluators who have training and experience in the process.* Those who evaluate should understand the impact that evaluation can have upon an employee. The greatest danger in evaluation as it is presently conducted is that no one knows who is responsible for the development of the pastor when the results come in. Neither is anyone trained in the administration of evaluation. Church leaders serious about evaluation should provide training in evaluation usage and management for all involved. The instruments used to gather information should conform to the PAVE principle—that is, they should be precise, accurate, viable, and essential. This means that even the construction of instruments used to gather evaluative information will be guided by trained personnel in the area. Correctly gathered and processed information will help pastors identify specific areas where they can improve their performance without injecting fear or insecurity into their professional life.

4. *Let pastoral evaluation function as a developmental opportunity.* Evaluations with a developmental dimension will diagnose a pastor's strengths and weaknesses in order to build the pastor's skill base. Diagnosis alone is not enough. The redemptive church will include in evaluation prescriptions for performance improvement. Pastoral evaluation should never be a stand-alone activity, but must be part of a comprehensive developmental program. This means the church should make provisions, including time and funding, to help pastors strengthen themselves where they are seen to be weak. Workshops, self-help courses, private consultation, mentoring, mutual peer supervision, continuing education, etc., must be factored into the evaluation process.

5. *Let pastoral evaluation be a triangular process.* In order to maximize the pastor's development, evaluation feedback will need to come from three publics: church members,

leaders (conference personnel), and peers (ministerial colleagues). These three groups will tend to balance out the assessment. History and experience show that the more rounded the evaluation feedback, the more useful it will be to the pastor.

6. *Separate developmental evaluation from personnel evaluation.* The conference conducts and maintains personnel evaluation for the purposes of hiring, promotion, and termination. Developmental evaluation should be outside the direct supervision of the conference and under the control of the minister. This separation will minimize the natural tendency or temptation for conference personnel to use information gathered for purposes of development to make personnel decisions. The employing organization has a right to administer personnel evaluation, and this kind of evaluation can bring an objectivity to personnel decision making that the ministry has not known heretofore. However, when information from developmental evaluation is allowed to drive, inform, or influence personnel decisions, we may introduce distrust into the developmental evaluation process. The result? The developmental use of evaluation is lost as administrative use becomes primary. If truthful evaluative feedback is to be

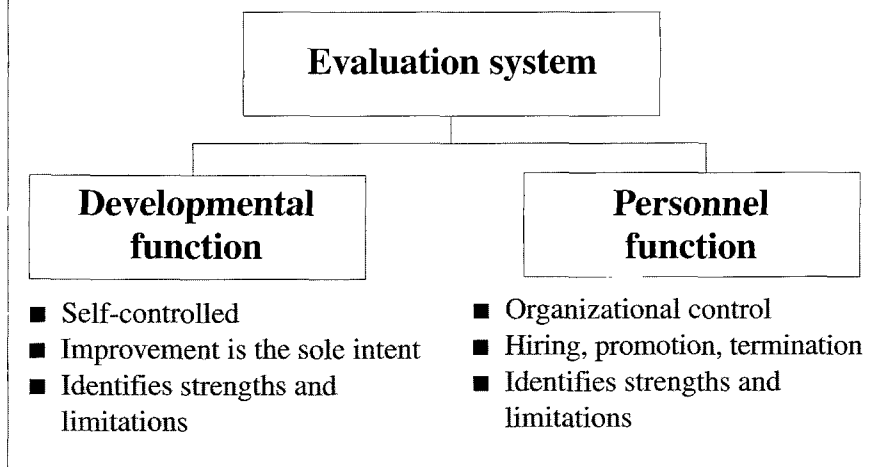
obtained, and if resentful and deceptive behaviors are to be avoided, then developmental evaluation must be separated from personnel evaluation. Furthermore, developmental evaluation must be initiated and controlled by the pastor and lay leaders of the local congregation.

7. *Include the results of personnel evaluation in successive planning.* Once the organization completes the personnel evaluation, it must deal with the question of how it will reward pastors who render exceptional service to the body of Christ. Why spend money and secure vital information on the performance of a pastor if the results will not play some part in the responsibilities given him in a conference? Should not exceptional performance be recognized in some identifiable way? It is time for the church to recognize the difference between exceptional and mediocre pastoral performance and to reward exceptional performance publicly.

Conclusion

Evaluation, like learning, never ends. We practice, evaluate, plan for improvement, and return to practice. Evaluation is a process, not a product. When viewed as a process it paves the way for making learning, informed, relevant, and caring leaders. ■

Function and description of two types of evaluation systems



Sunday's Coming!

Eye-opening evidence
that these are
THE VERY LAST DAYS
G. Edward Reid

Startling evidence that we are living in the last days

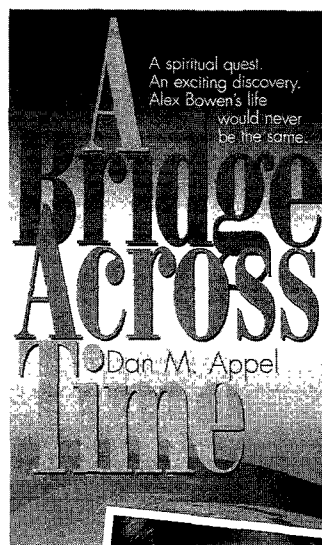
Sunday's Coming! is a startling update on how current events are rapidly fulfilling Bible prophecy for the end-time. Pope John Paul II writes that "the year 2000 will be celebrated as the Great Jubilee"—part of a grand ecumenical coming together. Both Evangelical and Catholic action groups see a golden age of political cooperation ahead.

Reality check time, according to Ed Reid. We are into the wrap-up scenes of a detailed prophetic outline. Soon, very soon, you'll be asked,

maybe required, to disobey God.

Ed Reid is a keen observer of world events, U.S.-Vatican activities, and the work of the Christian Coalition, the Catholic Alliance, and the Catholic Campaign for America. Join him as he presents proof from prophecy and current events that *Sunday's coming!*

Paperback, 250 pages.
US\$14.99, Cdn\$21.49.
Distributed by Review
and Herald Publishing.



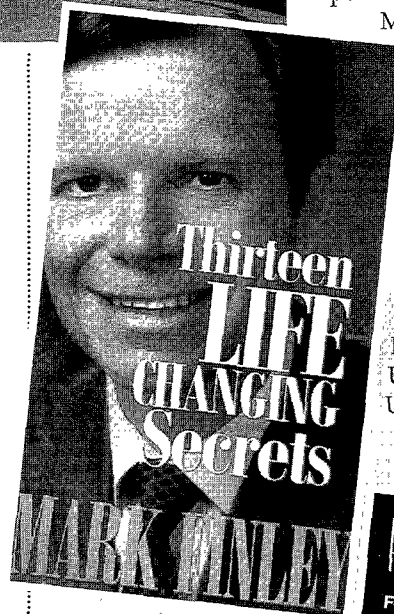
A Bridge Across Time

This warm friendly outreach book weaves biblical reasons for Sabbathkeeping into a plot based on a boss-employee friendship. Great for use along with NET '96. By Dan M. Appel. Paper, 125 pages. US\$2.49, Cdn\$3.59 each. US\$9.99, Cdn\$14.49 five-pack.

Thirteen Life-changing Secrets

by Mark Finley,
speaker/director of *It Is Written*

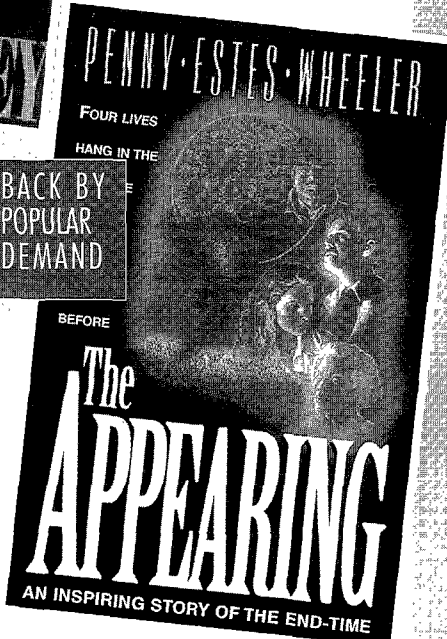
Mark Finley's sharing book is filled with Bible secrets that can make an exciting difference in the lives of your friends and neighbors. They'll discover the peace of forgiveness, the joy of Sabbath rest, the promise of heaven, the power of prayer, and urgent Bible truth for these last days. Paper, 122 pages. US\$1.95, Cdn\$2.85 each; US\$6.99, Cdn\$9.99 five-pack.



The Appearing

Four lives hang in the balance in the chaotic months before the Second Coming. An inspiring story of the end-time by *Women of Spirit* editor Penny Estes Wheeler. An expanded edition. Paper, 224 pages. US\$10.99, Cdn\$15.99.

BACK BY
POPULAR
DEMAND



To order, call your Adventist Book Center.
1-800-765-6955.

Review & Herald

Great Authors. Great Books.



Canadian prices do not include GST, and may vary according to currency fluctuation.



Counseling
people in
crisis

The crisis of depression

Alan A. Nelson, M.D.

**A pastor's
compassionate and
proactive intervention
can be an important
part in ministering to
the depressed.**



As Jane Remington sits down she looks at her pastor, not quite able to hide the hint of sadness in her eyes. She has not been sure how to begin this interview, nor how it will end. A pleasant and regular church member, she has taken an active part in all church activities, especially her work as an effective Bible teacher.

A woman in her mid-40s, Jane has made the appointment to discuss some of the problems she has been having. As they begin to talk, the pastor asks how things are in her marriage. "Our marriage is quite stable," Jane says. "Of course no marriage is perfect, and we may not do too many things together, but we have a good relationship and a firm commitment to each other."

Jane continues. "My life just seems to have had little joy and satisfaction in it lately. My devotional life and study have been good. In fact, I feel I have matured spiritually. But I don't seem to have much energy. I am not sure if it's because of early menopause or lack of good sleep. I have problems dealing with my teenage daughter, and I guess that has bothered me a lot."

After some conversation, the pastor realizes that he has been talking to the open, pleasant woman he has always known Jane to be, but he also senses that there is a significant tiredness in her. As he goes on, a picture forms in his mind of a woman living constantly on the verge of easily being thrown into discouragement, even over small and otherwise insignificant irritations.

The dilemma of depression

If you were Jane's pastor, how would you work with her? Is Jane's problem normal/physical? Is it depression? concealed marital discord? emotional loneliness? All of these thoughts and others might pass through your mind as you listen to Mrs. Remington while you try to decide if you should schedule her (or want to schedule her) for another visit.

The most common psychiatric condition in North America is depression. While there may be, on the part of mental health professionals, a tendency to overdiagnose this illness and overprescribe medications, it is nonetheless the number one clinical problem seen by psychiatrists and psychologists. Since this is the case, pastors need to understand the factors involved in depression.

Pastors vary widely when it comes to their interest in, and ability to deal with, people's emotional difficulties. Some are fearful of encountering emotional distress of any kind, because they cannot understand it or because it may involve

Alan A. Nelson, M.D., is a practicing psychiatrist in Carbondale, Colorado.

“counseling,” with which they are uncomfortable. This article is designed to help pastors recognize the symptoms of depression, form a tentative diagnosis, and thereby be better equipped either to deal with a given problem themselves or to make effective referrals. First, however, it looks at the pastor and his or her role as a counselor.

The pastor and the counseling role

Some pastors approach counseling with trepidation. They are afraid it will dominate their ministry, govern their time, and drain their energy. Some pastors resist counseling because of negative experiences they have had in their personal, marital, or professional lives. In fact, their own life may be in such disarray that they hesitate to take on the role of counselor.

Another possible reason pastors may be uneasy with the counseling role is that they may have done some counseling that has left them with a sense of failure, helplessness, and being burned by their interaction. Perhaps their counseling experience resulted in an obviously negative outcome. Maybe it became too emotionally intense or close to the pastor's own personal concerns, or in some other way had a negative impact on the pastor's life. Certainly, most pastors are better equipped to deal with theological issues. They feel safer keeping things within the “religious” arena, away from personal and emotional concerns. For many pastors, conducting a good Revelation seminar or Bible study creates a significantly more rewarding sense of security and sanctuary when compared to the quicksand of counseling. This is not to say that pastors should allow themselves to be distracted from the center of their role, which is the proclamation of Christ and His truth. It is true to say that along with that role, and even as part of it, pastors should have a practical sense of the basics of recognizing significant emotional distress and dealing with people on an emotional level.

Not all pastors should counsel. Individuals have different strengths and talents, and either by temperament or training they may not be equipped to be good counselors. However, all pastors can be trained, or at least become aware of the essential principles involved in early recognition of the emotional/counseling issues among their members so that they can properly decide how to deal with them.

Recognizing the symptoms of depression

We fear and avoid things we do not understand. Therefore the more pastors understand the symptoms of emotional disorder and begin to fit them into discrete categories such as depressive disorders, anxiety disorders, eating disorders, to name just three, the more easily and effectively they will address these issues in their ministry.

Recognizing the symptoms of depression is key to reaching a tentative understanding and subsequent decision about treatment. The symptoms of depression are subtle. Often the depressed individual tries to mask these symptoms. Clinical depression is not just a down mood. Part of being normal is having normal mood changes. Just as the seasons change and the tides come and go, so do our emotions.

What differentiates a case of the blues or a down mood from clinical depression is the intensity, duration, and severity of symptoms. People suffering from a clinical depression feel as though their symptoms just won't go away. They wake up with them in the morning. They want to withdraw. They want to go back to sleep (which “seems” sometimes to provide the only relief from these symptoms). The clinically depressed person does not want to see or be seen by people. There is a

corresponding emotional withdrawal and lack of expression in the face. The countenance is, as it were, blunted. The eyes have no sparkle.

Another symptom is lack of energy. The depressed seem tired and run down. They lack motivation to do things. They lack creativity, interest in hobbies or friendships. As in Jane's situation, they have no joy in living. Often the voice pattern lacks inflection. The pacing of their speech is slow, and their thinking seems laborious and painful. Their mind seems preoccupied with what a therapist calls painful thinking, i.e., thoughts of failure, dread, guilt, foreboding, and discouragement.

If these symptoms are left untreated, they can persist and lead to suicidal thinking. Fifteen percent of patients who have clinical depression will attempt suicide. Thus, a serious depression can be a lethal condition and should be addressed as early as possible. This is one reason pastors should have training in early recognition of depression so that they can be of help to parishioners who may be experiencing depression.

The origins of depression may vary, but symptoms seem remarkably consistent. Depressed individuals feel low self-worth. They are easily annoyed. They feel useless and guilty. They are indecisive. They cannot concentrate. They may experience fatigue, tenseness, and restlessness. An added symptom may be a change in weight, either a gain or a loss.

Depression: risk factors and causes

Five basic risk factors are associated with depression.

Gender. Women are far more likely than men to get depressed or seek treatment for depression. Probably two thirds of clinical depression cases are women.

Age. Older men and women, from adolescence into the early 40s, are more likely to be affected.

What differentiates a case of the blues from clinical depression is the intensity, duration, and severity of symptoms.

Race. Black women relate a higher incidence of depression than do other control groups.

Family history often has its influence on one's vulnerability to depression.

Marital status is also a powerful predictor of the likelihood of depression. People who are divorced, separated, widowed, or never married all have higher incidents of depression. A happy marriage stabilizes an individual's emotional equilibrium.

Despite much talk about the influence of "chemical imbalance" as a major cause of depression, the leading cause actually has much more to do with broken relationships or significant losses and disappointments that are not accepted. Of the most predictable causes of depression, the single most common one cited in research is marital discord and divorce. Any longstanding stress can lead to the erosion of emotional health, fatigue, and chronic worry. Over time, if untreated, this kind of stress can develop into clinical depression.

Some have a genetic susceptibility to depression, with a history of family members having had the problem. These are referred to as "biological depressions," or "chemical imbalance." No blood test or diagnostic instrument can define this chemical imbalance. In reality, when diagnosing "chemical imbalance," a therapist or psychiatrist makes a judgment call when he or she feels that a patient's current symptoms are far beyond that of a mere day-to-day variation of normal mood.

At times, certain physical conditions can mimic the symptoms of depression. Thyroid and hormonal imbalance can cause either depression or symptoms that seem very similar to depression. People with such symptoms need a thorough medical evaluation to rule out any possibility of depression.

Occasionally some may develop depressive symptoms for no clear reason. Their life seems reasonably well balanced, they are in good physical health, and their marriage appears stable. Such instances are called "endogenous depressions," meaning that they come from within and do not result from a clear causative stressor. Such cases typically have a family history of depression. Such patients generally respond favorably to medical management.

Treatment suggestions

In severe cases of depression the most important thing to do is to encourage the person to seek help. Be proactive and encourage your parishioner or loved one to get appropriate professional help.

Refer the individual to a professional appropriately trained in mental health and practicing psychotherapy. A Christian therapist is clearly preferable, but if one is not available, then refer the patient to the most competent, well-rounded, well-balanced counselor you can find. He or she may not share your parishioner's specific religious views, but in most cases will be professional enough to respect these views and not see them as delusional or pathological. It is wise to do some

research and referencing ahead of time so that you as a pastor possess a developed, updated list of mental health professionals to whom you may confidently refer your church members.

If a patient has tried to get better on his or her own in several ways and the symptoms still persist, refer such a patient to his or her physician or psychiatrist for a medication consultation. I am a conservative psychiatrist when it comes to medication, and yet I have found most of the new generation antidepressants, including Prozac-type medications, can be beneficial in treating these discouraging and frustrating symptoms.

These medications work by helping the brain to metabolize its own serotonin. Serotonin is an important neurotransmitter that helps the central nervous system with the regulation of mood and emotion. These medications are different from amphetamines or stimulants. They are much safer, are not addictive, and have many fewer side effects than earlier antidepressants. While side effects with these newer medications are few, each antidepressant has the potential for some side effects, and a parishioner needs to be encouraged to discuss this with his or her doctor. Taking medication is not a sign of a lack of spiritual maturity.

Encourage people suffering from depression to remain active. Recommend to them that they choose an activity they enjoy and that they make it a part of their regular routine. Tell them to avoid being alone. Have them seek out family and friends to whom they can talk and who will listen. Counsel them to avoid making major life decisions, such as buying a new house, during this time.

Depression tends to self-criticism. Counsel depressed persons to be easy on themselves, not to expect too much too soon, and to treat themselves with kindness and respect. If they are under medication, encourage them to follow their doctor's orders and to take the medication as prescribed.

Along with medical treatments, the spiritual dimension is important. The pastor can encourage the depressed person to maintain a regular devotional life. As the pastor encourages spirituality, he or she can also foster wise nutrition and the need of keeping appointments with professionals. While depressed persons may have neither the emotional energy nor the spiritual interest in maintaining these activities, pastors can gently turn them toward the need of seeking God and casting their cares upon Him.

God is still the primary reservoir of strength for physical, mental, emotional, and spiritual health. He does promise that He will never leave nor forsake us, even when we go through the valley of the shadow of death. A promise like that is worth holding on to, especially when one is contending with feelings of discouragement or depression.

Your compassionate and proactive intervention can be an important part of your parishioners' healing. ■

CONTINUING EDUCATION EXERCISE

The crisis of depression

Select the most appropriate answers. There may be more than one correct answer per question.

- The most common risk factors for depression are:
 - Age, alcohol use, race
 - Age, gender, drug use, family history, marital status
 - Previous episode, alcohol use, race, age
 - Age, gender, race, marital status, family history
- What percent of individuals with a major depressive disorder will go on to attempt suicide?
 - 25%
 - 33%
 - 15%
 - 10%
 - 37%
- What one laboratory test indicates the presence of a chemical imbalance?
 - Glucose tolerance test
 - Dexamethasone suppression test
 - Urine dipstick test
 - Liver function test
 - None of the above
- A Christian going through a major depressive disorder should be encouraged to:
 - "Claim the victory" and snap out of it
 - Redouble their efforts at Scripture memorization
 - Be taught that to have this type of depression is sinful, and that they should repent of some, as of yet unconfessed, sin.
 - Be taught that this is a treatable condition, that it is not lifelong. Encouraged to get help, and to not put undue expectations on themselves.
- The population most at risk for depression include:
 - White adolescents
 - Black males
 - Older white males, young black females
 - Religious elderly
- The following is true regarding modern antidepressants:
 - They are amphetamine like and are stimulants.
 - They are addictive.
 - They work by helping the body regulate its own supply of the neurotransmitter serotonin.
 - They may have unique side effects and these should be explained to the patient.

Suggested reading

Blazer, Dan. "The Prevalence and Distribution of Major Depression in a National Study," *American Journal of Psychiatry*, July 1994.

Seamands, David. *Healing for Damaged Emotions*. Wheaton, Ill.: Victor Books, 1991.

White, John. *The Masks of Melancholy*. Downers Grove, Ill.: InterVarsity Press, 1982.

Wilson, W. P., M.D. *The Grace to Grow*. Dallas: Word Book Publishing, 1986.

Coming in September

The crisis of congregational conflicts

Bodily Fitness

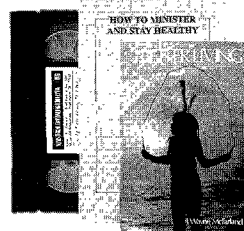
How to Minister and Remain Healthy



In just 55 minutes learn exciting new ways to:

- prevent burnout
- make exercise fun
- become stress resistant

Video program (VHS or PAL), *Better Living* text, and facilitator's guide
US\$39.95



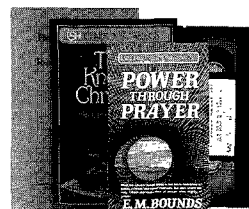
Spiritual Fitness

How to Minister and Stay Spiritual

Learn:

- the art of making Bible study a full sensory experience
 - the dynamics of meditative journaling.
- and more

Video program, 50 min. (VHS or PAL), texts *Power Through Prayer* and *The Kneeling Christian*, and facilitator's guide
US\$39.95



Ministerial Supply Center/
Seminars Unlimited
P.O. Box 66
Keene, TX 76059

Orders (800) 982-3344
Info (817) 641-3643

Boring board meetings?

Maxwell G. Townend

Remove the boredom and increase the efficiency.



Maxwell G. Townend is a retired church administrator and department director who has served the church in the Southern Asia, South Pacific, and Asia-Pacific divisions.

Recently I was a member of a delegation who went to present a petition to a city council meeting. I was amazed at the volume of business handled in the two-and-one-half-hour sitting of the council.

As I drove home that evening, I reflected on some of the long and often tedious church board meetings that I have attended over a lifetime of ministry. In contrast, it seemed to me that the city council's secret of success was largely a result of adequate preparation and an orderly presentation and consideration of all matters of business listed for attention.

Two weeks before the meeting, both the council members and the constituency they served had been given the details of the agenda for that meeting. Those who were to present petitions were notified that they would each be allowed five minutes to present their material to the meeting. When the time came for their presentation, they were kept strictly to their allotted time.

The meeting opened with the singing of the national anthem, followed by a prayer offered by a local Baptist minister. Following the reading of the agenda, the council devoted the next 30 minutes to the presentation of six petitions. It was only then, when all matters before the council had been introduced, that the council proceeded to discuss each item and take appropriate action.

What of the church board?

What of church board meetings? Paul reminded the Corinthian church, "Let all things be done decently and in order" (1 Cor. 14:40). Along the same line, Ellen White said, "God is a God of order. Everything connected with

heaven is in perfect order; subjection and thorough discipline mark the movement of the angelic host. Success can only attend order and harmonious action"¹

Recently I was on a committee to review our denominationally accepted rules of order and procedures for committee meetings and councils of the church. From materials already available to the church, we prepared a 27-page document.² Following is a summary of two areas that may be helpful in your local situation.

To improve efficiency of meetings

- Make adequate preparation for meetings. (For example, make sure every item up for discussion has been processed sufficiently by the relevant persons before placing it on the agenda.)
- Notify all members about the convening of the meeting.
- Adopt objective problem-solving techniques to develop proposals to be submitted for the consideration of meetings.
- Provide an agenda with supporting papers along with the notice of the meeting.
- Where appropriate, brief those who have special considerations to make during the meeting.
- Encourage members to participate in the decision-making processes of meetings, and in the implementation of decisions.
- Transact business by having a clear motion before the meeting (the golden rule of discussion).
- Establish a subcommittee when a matter cannot be conveniently dealt with

Continued on page 29

Annihilation or endless torment?

Brian P. Phillips

The debate within evangelical circles moves closer to the biblical teaching.



Brian P. Phillips is a district pastor in northern Wales, United Kingdom.

Some time ago a Baptist friend invited me to his church to hear James I. Packer. "He's been invited to reinstate the doctrine of hell," my friend said, enlarging on his explanation of the presence of such a leading Anglican evangelical in a Baptist church. Packer told us that night that several "mainstream evangelicals," along with other prominent Protestant leaders and writers, had written in favor of either annihilation or conditional immortality, positions that mark the Seventh-day Adventist view on life after death. His list of writers included John Stott, Michael Green, John Wenham, and Philip Edgcumbe Hughes.

These scholars, who support the Bible and reject the more liberal interpretations of Scripture, have stated that they do not believe the more traditional views about hell. Most of them confess a belief in a punishment for the wicked that ends in annihilation. Although the writers named by Packer are of British origin, on the other side of the Atlantic, Clark Pinnock and Edward Fudge have written convincingly of their belief in conditional immortality.¹ There is increasing evidence that many evangelical Christians involving a variety of denominations are moving toward conditionalism.

The evangelical move toward conditionalism

In *Essentials: A Liberal-Evangelical Dialogue*, published in 1988, John Stott affirmed his belief in the annihilation of sinners. When challenged by the well known Anglican liberal David Edwards about his ideas on hell, Stott said that it was "with great reluctance and a heavy

heart" that he approached the subject of judgment and hell. His reluctance in speaking on the subject grew out of the fact that he did not wish to cause division in the ranks of evangelicals around the world. However, he went on to state his belief that "Scripture points in the direction of annihilation, and that 'eternal conscious torment' is a tradition which has to yield to the supreme authority of Scripture." Stott pleads for a frank dialogue on the subject among Evangelicals, again "on the basis of Scripture."²

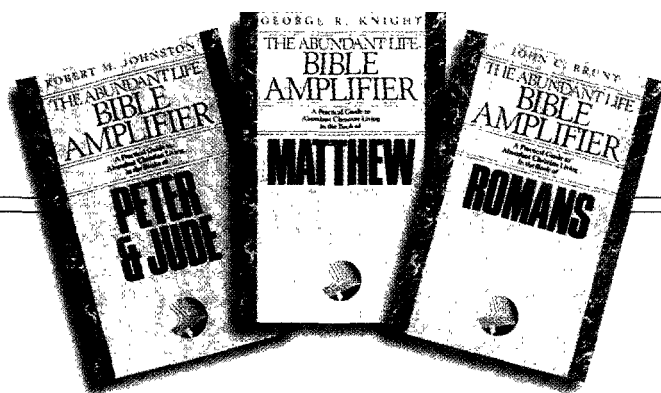
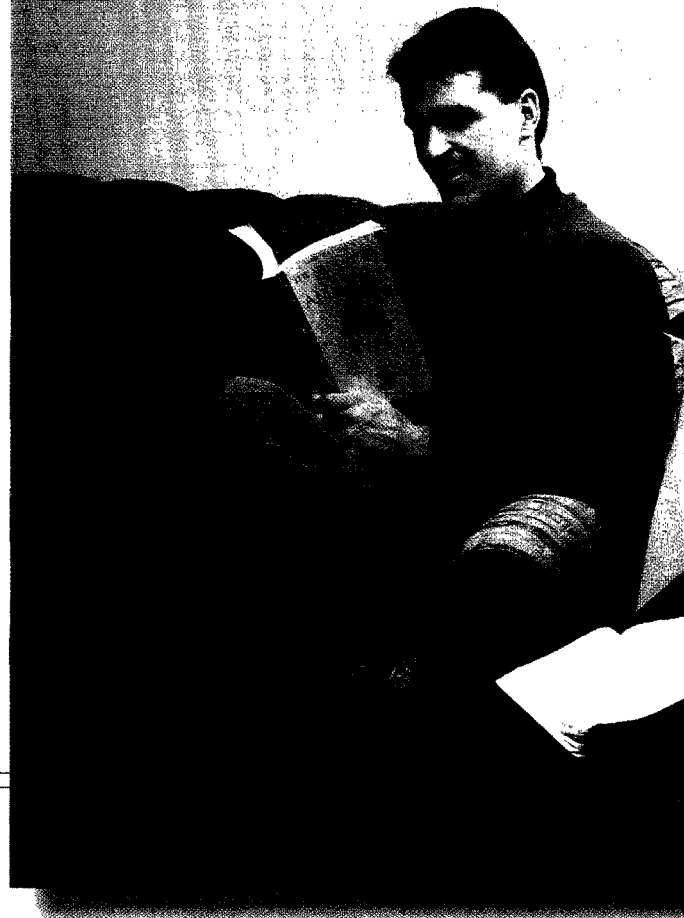
Anglican writer John Wenham admits to an interest in conditional immortality that goes back to his student days in Cambridge in the 1930s. There he was strongly influenced by Basil Atkinson, who had privately published a book entitled *Life and Immortality*.³ Wenham said that he himself had taught conditional immortality in various British institutions, but it had not been until 1973 that he had been able to get an evangelical publishing house to print his views on conditionalism.

Wenham's book, *The Goodness of God*,⁴ was the first to be published by an evangelical publishing house in Britain that contradicted traditional ideas about hell. Although it contains only one far from exhaustive chapter on hell, Wenham's book was the prelude to further publication of similar ideas in Britain and America. This book came on the heels of L. E. Froom's *Conditionalist Faith of Our Fathers*,⁵ which appears to have been at least partially responsible for setting off a chain reaction in the thinking of many in North America and Britain on questions relating to the doctrine of hell.

Bible study time well spent!

At times, the Bible can intimidate even the most fearless Christian. Yet this incredible gift from God holds the wisdom of the ages and the secret of everlasting life.

Take the time to explore God's precious Word like never before with **The Abundant Life Bible Amplifier**. You won't find the Bible Amplifier either boring or over your head. Instead, you'll delight in this refreshing way to unlock the meaning of God's Word. Written by some of today's most illustrious Bible scholars, such as George Knight, William Johnsson, and Alden Thompson, each amplifier in the series probes the deepest Bible mysteries through a system of study that begins with your own prayerful Scripture reading.



Journey through each Bible passage by:

Getting Into the Word » Exercises for asking questions and learning more about the Bible.

Exploring the Word » A discussion of the major themes in each biblical book.

Applying the Word » A practical tool for applying the Bible's lessons to your daily life.

Researching the Word » Delve more deeply into the passage and its historical context.

Further Study of the Word » A list of sources for further study.

The Abundant Life Bible Amplifier series. Creative tools for a richer devotional experience.

Discover the Bible's devotional treasures in **The Abundant Life Bible Amplifier**, the perfect tool for a more meaningful personal Bible study. Use the series for sharing spiritual growth, too—through small group study, home fellowships and prayer meetings.

**From Pacific Press—paper US\$12.99/Cdn\$18.99; hardcover US\$17.99/Cdn\$25.99.
Available at your local Adventist Book Center, or call toll free 1-800-765-6955.**

The reaction to the publication of works on conditionalism from the bastions of traditional evangelical orthodoxy came slowly. In Wales the Evangelical Movement published Eryl Davies' *The Wrath of God*, and the Banner of Truth reissued W.G.T. Shedd's *The Doctrine of Endless Punishment*. Throughout the 1980s books began to appear on both sides of the debate. It became obvious to observers that the debate was gathering momentum.

In 1982 Edward Fudge published a significant work, *The Fire that Consumes*,⁶ which investigates thoroughly the final punishment of the wicked. What is significant about the book is that it was written by a member of America's Evangelical Theological Society. Responses to the arguments in this book have been weak. Some opponents like John Gerstner, who once taught at Pittsburgh Theological Seminary, said that Fudge's book was "the ablest critique of hell by a believer in the inspiration of the Bible." Other writers on the traditional side of the question have been confusing in their response to the debate.

In 1989 the Banner of Truth published Paul Helm's *The Last Things: Death, Judgment, Heaven and Hell*. Although in the book Helm says that "Scripture does not teach the immortality of the soul in so many words," he does affirm that "the teaching of Scripture is not focused on 'the soul' but on the human being as embodied," which is what most conditionalists affirm. Helm's arguments do tend to descend into illogical confusion that makes one feel that he is not clear about the subject himself.

Packer against conditionalism

Further fuel was added to the debate when James Packer traveled around the world in 1990 to reestablish the traditional idea of hell in evangelical circles. In both the Leon Morris Lecture for the Evangelical Alliance (in Melbourne), and the Annual Evangelical Library of Wales Lecture (in Cardiff), Packer's topic was titled "The

Problem of Eternal Punishment."⁷ The lecture did not make a significant contribution to the debate.

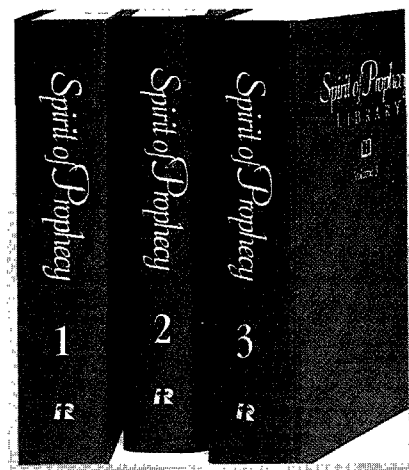
Packer associates the decline in the traditional view of hell with the rise, in the past century, of Seventh-day Adventists, Christadelphians, and Jehovah's Witnesses. He makes this association without differentiating between the widely divergent views of these three groups when it comes to the question of life after death. This does come across as a rather tired polemical ploy, as does the argument promoted by evangelicals in the past that only the sects and liberal theologians want to do away with the traditional view of hell.

Packer admitted in his lecture at Cardiff that an increasing number of Bible-believing evangelicals were espousing the idea of hell as annihilation. In this he quoted Peter Toon: "In conservative circles there is a seeming reluctance to espouse publicly a doctrine of hell, and where it is held, there is a seeming tendency towards a doctrine of hell as annihilation . . . conditional immortality . . . appears to be gaining acceptance in evangelical orthodox circles."⁸ Packer then turned to four biblical arguments against conditionalism.

The first argument used by Packer does not address the biblical terms of destruction, death, perdition, and punishment. However, he did say that they *could* mean annihilation, but that he believes they mean ruin and distress, not nonexistence. So in his first argument Packer chooses not to deal with the issue. His second argument is based on his first: because believers have eternal life, so will unbelievers! Packer's third and fourth arguments are similar. He suggests that conditionalist ideas of a new heaven and earth without impenitent sinners is pure speculation. The thrust of his argument seems to be that heaven will not be marred for Christians if the impenitent are being tormented, because God has willed it.

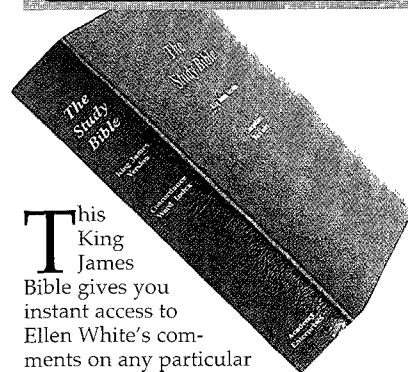
Although Packer promised he would give biblical foundations for his thinking, any reference to Scripture, apart from a casual allusion to Jesus'

Spirit of Prophecy LIBRARY



Includes facsimile reproductions of 52 Spirit of Prophecy books plus the scriptural index and volume 7A of *The Seventh-day Adventist Bible Commentary*. Each hardcover volume contains more than 2,000 pages and measures 7 1/4" x 10 1/4". Three-volume set, regularly US\$199.99, Cdn\$289.99. Introductory offer, US\$169.99, Cdn\$246.49, through December 31, 1996.

THE Study Bible



This King James Bible gives you instant access to Ellen White's comments on any particular verse. Prominent comments appear at the bottom of each page. A marginal reference guides you to other statements made in Mrs. White's books. Bonded leather (black, blue, or burgundy), 1,620 pages. Regularly US\$89.99, Cdn\$130.49. Introductory offer, US\$69.99, Cdn\$101.49, through December 31, 1996.

These products are distributed by Review and Herald® Publishing and are available at your Adventist Book Center.

Call 1-800-765-6955.

Canadian prices do not include GST, and may vary according to currency fluctuation.

story of the rich man and Lazarus (Luke 16:19-31), is lacking. This cannot be said of the increasing number of writers who correctly use Scripture to define their conditionalism. One example is Clark Pinnock's *Four Views of Hell*.

Pinnock: arguments for conditionalism

Pinnock says: "The Bible uses the language of death and destruction, of ruin and perishing, when it speaks of the fate of the impenitent wicked. It uses the imagery of fire that consumes whatever is thrown into it; linking together images of fire and destruction suggests annihilation. . . . Although there are many good reasons for questioning the traditional view of the nature of hell, the most important reason is the fact that the Bible does not teach it. Contrary to the loud claims of the traditionalists, it is not a biblical doctrine."⁹

Examining the Old Testament texts, Pinnock cites Psalm 37 (NIV) and outlines the imagery that may be associated with the annihilation of the wicked—"they will soon wither" (verse 2); "will be cut off" (verse 9); "the wicked will perish . . . and vanish—vanish like smoke" (verse 20); and "all sinners will be destroyed" (verse 38). According to Malachi 4:1, 2, the wicked will be consumed.

Pinnock then turns to the New Testament and quotes Jesus who speaks of the ability of God to destroy both soul and body in hell (Matthew 10:28). He also reminds his readers of the words of Jesus in Matthew 13:30, 42, 49, 50, where the wicked are burned up. Turning to Paul's words, "the wages of sin is death" (Rom. 6:23), Pinnock argues that the language of destruction can be seen throughout the Epistles. He sees 1 Corinthians 3:17, Philippians 3:19, and 2 Thessalonians 1:9 as clearly referring to the total annihilation of

the wicked. He also finds convincing support for the concept of annihilation in 2 Peter 3:7; 2:1, 3; Hebrews 10:29; Jude 7; and Revelation 20:14, 15.

Thus from a study of the Old and New Testaments, Pinnock concludes that Scripture "employs the words death, perishing, destruction, and corruption to describe the end of the wicked."

After studying the proof texts

Pinnock concludes that Scripture "employs the words death, perishing, destruction, and corruption to describe the end of the wicked."

offered by traditionalists, Pinnock asserts that the objections to their view is formidable. "I conclude," he writes, "that the traditional belief that God makes the wicked suffer in an unending conscious torment in hell is unbiblical, is fostered by a Hellenistic view of human nature, is detrimental to the character of God, is defended on essentially pragmatic grounds, and is being rejected by a growing number of biblically faithful, contemporary scholars."¹⁰

The debate continues

One of the most significant books produced as a part of this ongoing debate was published in 1989 by InterVarsity Press and Eerdmans: *The True Image: The Origin and Destiny of Man in Christ*, by the Anglican scholar Philip Edgcumbe Hughes, who taught at Westminster Theological Seminary, Philadelphia. A deep and thorough study, it traces the integration of human beings created in the image of God: how through sin the image was blurred and how through Christ the image will be restored. The later chapters of the book deal with the discussions going

on in the Christian world on conditionalism.

Some of the books written in recent years are light by comparison. However, the book *Universalism and the Doctrine of Hell*, a report on the Fourth Edinburgh Conference on Christian Dogmatics, has a chapter by John Wenham entitled "The Case for Conditional Immortality"¹¹ that gives a good account of the debate among

evangelicals to date. Wenham writes: "I feel that the time has come when I must declare my mind honestly. I believe that endless torment is a hideous and unscriptural doctrine which has been a terrible burden on the mind of the church for many centuries and a terrible blot on her presentation of the gospel. I should indeed be happy if, before I die, I could

help in sweeping it away. Most of all I should rejoice to see a number of theologians . . . joining . . . in researching this great topic with all its ramifications."¹² ■

¹ Clark H. Pinnock, *Four Views of Hell* (Grand Rapids: Zondervan, 1992).

² John R.W. Stott, *Essentials* (London: Hodder & Stoughton, 1988), pp. 306-326.

³ May be obtained from B. L. Bateson, 26 Summershard, South Petherton, Somerset, TA13 5DP, United Kingdom.

⁴ The book was again published under the title of *The Enigma of Evil* by InterVarsity Press in Britain as a second edition in 1985. It was soon sold out. Eagle Books, Guilford, England, has published a new edition in 1994, with an extended chapter on the debate.

⁵ LeRoy Edwin Froom, *The Conditionalist Faith of Our Fathers: The Conflict of the Ages Over the Nature and Destiny of Man* (Washington, D.C.: Review and Herald Pub. Assn., 1965, 1966).

⁶ Fudge's book was originally sponsored by Robert Brinsmead, an Australian.

⁷ This lecture was later published under the same title by Orthos, Disley, Cheshire, in the United Kingdom.

⁸ Peter Toon, *Heaven and Hell* (Nashville: Thomas Nelson, 1986), pp. 174, 176.

⁹ Pinnock, pp. 145, 146.

¹⁰ *Ibid.*, p. 165.

¹¹ John Wenham in *Universalism and the Doctrine of Hell*, ed. N.M.S. Cameron (Grand Rapids: Baker Book House, 1992).

¹² *Ibid.*, pp. 190, 191.

From awards to academics: women at the seminary

Benjamin D. Schoun

Women seminary students won two top scholarly awards recently. Diane Kobor received the American Bible Society award for outstanding scholarship in biblical languages and exegesis, and Clarissa Worley received the Baker Book House award for excellence in theological studies. Diane has just attained a Master of Arts degree; her husband has recently received his Master of Divinity. They are serving in the Indiana Conference. Clarissa is a Master of Divinity student who plans to serve as a young adult pastor and/or in evangelism when she is finished.

Dianne and Clarissa are among the 45 women studying at the seminary. They are enrolled in almost every seminary program, ranging from off-campus M.A. in pastoral ministry to Ph.D. programs. About 15 are in the M.Div. program preparing for pastoral ministry or chaplaincy. The 1996 seminary graduating class had 10 women. Four of them have received calls to pastoral positions, one is in a pastoral team with her husband, one is in chaplaincy, two are returning to their home divisions abroad, one is pursuing doctoral studies, and one is undecided.

Women also occupy important posts in the faculty. Lilianne Doukhan holds the Beltz chair of church music. Nancy Vyhmeister is the editor of *Andrews University Seminary Studies* and teaches biblical languages, New Testament, and mission. Leona Running is professor emerita of biblical languages and teaches part-time. Cynthia Burrill helps to teach felt needs seminar courses

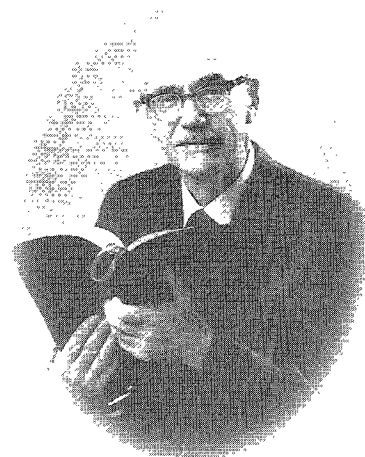
and sponsors the women's guild—an organization for the women spouses of seminary students. JoAnn Davidson has just joined the Systematic Theology Department after obtaining a doctoral degree from Trinity Evangelical Theological Seminary. Patricia Gustin from Walla Walla College has become the new director of the Institute of World Mission and associate professor of mission.

The seminary faculty is committed to encouraging women to prepare for various ministries. On the issue of ordination, the faculty and administration have chosen to take some leadership in the dialogue, but in practice move with the decision of the church. A special study committee has been formed to prepare publications on the subject and the hermeneutics associated with it.

For several years the *Seminary Bulletin* has included a human relations statement that affirms the equal recognition of women and men in discourse and opportunities, and disavows any form of stereotyping or disrespect. During the past school year one entire quarter featured women preachers at the chapel services. For a number of years spouses of students have been encouraged to sit in on classes or to take courses for academic credit at a reduced fee.

We welcome women who sense a call to ministry to come to the seminary. If you need an application or have questions, call: 1-800-253-2874; fax to: 616-471-6202; or contact through Internet: schoun@andrews.edu; or CompuServe: 74617,2163. ■

He Set the Standard



For over half a century, H.M.S. Richards proclaimed Biblical truth by radio.

Some of the best of those Voice of Prophecy messages will be rebroadcast, beginning Sunday, August 4. Hear these classic expressions of Adventist confidence and hope in the Second Coming:

SUNDAY, AUGUST 4
Stories of Christ's
Return – Part 1

SUNDAY, SEPTEMBER 1
Stories of Christ's
Return – Part 2

For more information about stations airing the Voice of Prophecy in your area, phone 1-800-SDA-PLUS.

To order a cassette of these messages, send \$5 to the address below and ask for "Stories of Christ's Return."

The Voice of Prophecy

Box 55
LOS ANGELES, CA 90053

What do your ethics show?

Joseph J. Saggio

Pastoral integrity is fundamental.



Joseph J. Saggio is an Assembly of God pastor and teaches at the American Indian Bible College, Phoenix, Arizona.

Scandals involving well-known pastors and evangelists in recent times have sharpened the need for renewed emphasis on ministerial integrity and ethics. For many, the zeal to build “empire-like” ministries has taken precedence over the call of Christ for shepherds to feed and care for the flock. There is nothing wrong with building large churches, but certainly there is a problem in the “end justifies the means” theology that governs some church growth. Pastors need to build a ministry that has integrity, ethical behavior, and principle-driven conduct at its core. Five areas require the focus of pastors.

Ethics in finances

Paul’s entreaty that an “overseer must be above reproach” (1 Tim. 3:2, NIV) is a call for pastors to practice fiscal integrity both in their personal life and in the administration of their church. We cannot establish credibility in the church we pastor unless we run its financial affairs above reproach. Those who provide the financial base must know where their giving is being directed. Nothing undermines a member’s motivation to give to the work of God as the feeling that the church itself is using poor stewardship. As James M. Stowell says: “God supplies money to affirm a ministry, and He can withhold money to draw our attention to something amiss.”¹

Thus finances are often a barometer that measures a congregation’s approval of or dissatisfaction with the way the church is run. Members contribute best when they see accountability and veracity in the handling of church funds.

Ethics in the pulpit

Much that is said from the pulpit has no place at all coming from such a place. For example, it is true that very few of us would publicly divulge what goes on within a confidential counseling relationship with a parishioner. Professionally inappropriate as it is, have you caught yourself at times referring even obliquely in a sermon to something that has gone on in such a counseling setting, feeling that as long as you do not divulge identities, all will be well? A minister may not give the person’s name, but the fact that the person may be in the congregation would certainly make the situation uncomfortable.

A second concern in pulpit ethics is plagiarism. Surveys show that preachers are notoriously guilty of using other sources without giving proper credit.² In the name of not distracting from the sermon, or of maintaining its flow, or of not boring the congregations with long recitations of our sources, we can enter the gray area of quoting the thoughts or expressions of others as though they originated with us. Deep in us, as we do this, is the hidden desire to appear more wise or eloquent than we really are. Though extensive footnoting isn’t necessary in a sermon, acknowledgment of the name of the person quoted and the source is always appropriate and honest. Plagiarism, no matter how admirable our motives, is still a form of stealing.

A third concern in pulpit ethics is using the sermon to attack those with whom we disagree. I remember once being confronted by a couple who were displeased with some disparaging remarks I made about some other churches. When I realized what they

were saying, I apologized to them and to the congregation for that indiscretion. We need to ensure that preaching is primarily for the proclaiming of the gospel of Jesus Christ; it is never a forum for our own personal likes and dislikes.

Ethics in our conversation

The third ethical concern is an extension of the second. That is, what we might inappropriately say in the pulpit may not be all that different in its effects from what we say in our private or non-church-related encounters with other persons or groups. For example, it is easy in the comfort of a social event, as the conversation warms, to release an interesting or titillating piece of information or perspective that is damaging to someone. A wise pastor once said, "Remember, everything you say can and will be repeated!" In the truest sense there is no such thing as a pastor being able to go in any setting to a parishioner and telling him or her "in confidence" something disparaging about another parishioner. The risk of that kind of action backfiring is so great that serious discretion must always be used. Many of us have unintentionally let our tongue slip and lived to regret it. We have little tolerance for politicians who do so, so why should we be any easier on pastors' "slip-ups?"

Normally the only ones we can share confidences with are those on the church board, and even then it must be done with the greatest of care and the purest of motives. Discretion and sensitivity are what it is all about. Even after we make it clear that what is said in such settings is confidential and can't be discussed outside of that setting, such divulging can prove destructive.

Ethics in relations to the opposite sex

The old pastoral counsel is perhaps more valid than ever: "There are three things that will ruin one's ministry: money, women, and power. So we might well pray: 'Lord, keep me poor, keep me ugly, and keep me unknown!'" Perhaps it is too well known that talented pastors and evangelists lose their ministry because of indiscretion

with the opposite sex. Of course, no one at first intends that what is just a warm, almost passing attraction should go in the direction it does. But if allowed, such things, as we know, do have a way of "developing" over time. Since most pastors are men, and the bulk of their counseling load seems to be women, there's a real need to address this issue.

Here the well-aided rules are never outmoded. When I'm counseling a woman in my office, I leave the window shades open. As a rule I simply do not visit the home of a woman parishioner unless her husband is present. If that is not possible, then my wife or another church leader can accompany me. Otherwise, the visit should be postponed.

For male or female clergy, counseling vulnerable people of the opposite gender requires care, thought, and, especially in some cases, personal honesty and complete integrity with oneself, with God, and perhaps even with one's spouse. If there's even a hint of attraction between a counselee and the pastor, then it's time to cease counseling and make referrals. It is wise for pastors to limit themselves to pastoral counseling—the true center of their expertise.

Counseling involving mental illness and severe sexual or other forms of physical or mental abuse may be wisely left to those with clinical expertise. Part of being ethical in counseling means knowing one's limits, being genuinely in touch with one's feelings, and being unhesitatingly willing to deal wisely with those feelings.

Ethics in personal life

Perhaps the greatest compliment that can be paid to any minister is for it to be said that he or she really lives what he or she preaches. Many pastors' children leave the church because of the hypocritical lifestyle of their parents. One young woman calling into a nationwide Christian talk show sobbed as she told of being beaten to a pulp by her preacher father when he discovered that she'd become pregnant as a result of his ongoing sexual abuse of her. In the days and weeks that followed she

called in to tell of her decision to keep the baby, and of how her father repented of his actions, and resigned from his church to seek help. Admittedly this is an extreme example, but it does illustrate how important it is for those wearing the mantle of ministry to live up to its rigorous demands of godliness and integrity.

A pastor in a neighboring community shared with me that one of the reasons he responded to the call of ministry in his life was that his father was exactly the same both in the pulpit and out of it. There was no phoniness or contrived spirituality in the household that he grew up in; everything he heard from the pulpit was fleshed out in the life of the family. His father put a higher premium on developing a healthy church that demonstrated the gospel of Jesus Christ in daily living than he did in building a big church that would enable him to "look good." This is what it means to be a man or woman of integrity—being unswervingly committed to do what is right regardless of the consequences.

A return to ethics

Don't we all have a deep longing for the day when ministers recapture the type of community respect they once held? Perhaps it is a bit sentimental, but I remember as a child meeting my great-grandfather, who by then had retired from active ministry. What struck me most was his desire to be seen always as a person of integrity. Because of that, his community loved and respected him, even those who weren't members of his congregation.

A ministry with a strong commitment to ethical bearing and deep personal integrity is not built overnight. An honest effort toward that end, under the blessings of the Holy Spirit, will change the focus and base of our ministry. ■

¹ Joseph M. Stowell, "Putting It on the Line: Teaching People to Give," *Leadership*, Winter 1987, p. 24.

² Raymond W. McLaughlin, *The Ethics of Persuasive Preaching* (Grand Rapids: Baker Book House, 1979), p. 24.

A day for the pastor

Rich Carlson

Not a day off, but a day to develop the lost art of spiritual renewal



Rich Carlson is chaplain at Union College, Lincoln, Nebraska.

Saturday's pastoral schedule:

- 6:30** wake up, dress, eat breakfast
- 7:20** finishing touches on sermon
- 8:15** teachers' meeting
- 9:30** Sabbath school lesson for new members
- 11:00** sermon: "The Value of Sabbath"
- 12:30** potluck
- 3:00** visit hospital
- 4:00** youth meeting at park
- 5:30** elders' meeting
- 7:30** vespers at church
- 8:00** church social and clean-up
- 11:13** home
- 11:53** crash in bed exhausted

As you lead your congregation each Sabbath, is there the stopping implied in the Hebrew word *shabat*? Everything you do is important. Everything is in honor of God on His day of worship. Everything you do is valuable. But do you really worship, and meet God, and is your soul deeply restored?

When do pastors rest in that deep Sabbath sense? I suggest not another day off. That is another issue. I recommend a special "rest day" for the pastor. A day set aside not for chores—that's your responsibility as a spouse; not for golf—that may be good for your day off; not for sermon preparation—that's your work. I'm not in any way suggesting a replacement for *the* Sabbath, but I am suggesting a spiritually renewing day

just for you as a pastor. A day set aside for worship and personal communion with your God. A day when God is invited into your life, unencumbered by the busyness and business of the world, work, or whatever.

The greatest need of the pastor is not a new computer to help organize a hectic life. It is not a new organizer to keep track of the quantity of appointments that seem to continue growing as we sense the many needs of the congregation. The need of the pastor lies more in the direction of a deeper kind of "rest."

The case for a special day

It doesn't matter what day of the week you choose for your special encounter with God. I suggest Tuesday because it is close to midweek, does not interfere with Wednesday night prayer meeting, and is not so late in the week that you feel the pressure of preparation for weekend responsibilities.

What about treating this day, or at least a carefully scheduled substantial part of it, as a rest day for the pastor? Make no appointments, put the never-ending list of household chores away, and turn off the TV. Do whatever it takes to treat this day as you wish you could treat the Sabbath. Be prepared to pull distressed oxen out of ditches when necessary, but otherwise give the day to God as His time. Be with Him so that He can bless and sanctify you, filling you with all His goodness. To summarize C. S. Lewis: "We can't always be defending the truth. Sometimes we have to feed on it."

Your special day of rest may include fasting (see Matt. 6:16-18). It should

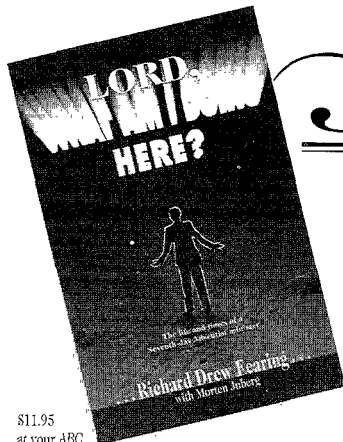
include prayer and time with the Bible. It could involve the lost art of Christian meditation (the ability to fill your mind with God's Word and then listen quietly to His voice). It must involve rest and a time for reflection out in God's natural setting. All this should not be just a glorified devotional exercise. It should not be a negotiation for a shorter work week, or a substitute for the needed day off many of us neglect. This day or significant piece of time is dedicated to laying hold of blessings too often unreachable for pastors on the biblical day of rest.

A call for spiritual renewal

This is really a call to renewal and revival among us as pastors. If we want to see it in our people, let it begin with us. A return or a turning to true godliness necessitates a deep spiritual encounter with our God.

There is blessing beyond measure in regularly going out into God's creation, speaking to Him, and listening quietly and intently for an extended time to what He has to say. No agenda, no plans, except to meet God. There is great reward in journaling our thoughts during such quiet times. This is not done for anyone else to read or even as preparation for an upcoming sermon, but just to confirm that we are listening carefully to our God. This can be frightening. It can be difficult. It may also be what we desperately need to gain direction and strength.

As Christian ministers we are called to be spiritual professionals in God's church, especially as we look to the end of all things. I'm afraid, in these "last days" of technical advance and materialistic stress, we have tended to become ecclesiastical technologists. We are inclined toward the loss of genuine spirituality so critical to what we have been called to be and to do. We need our computers and Day-Timers, but we also need to find a way—a time, a day—to develop the lost art of regular spiritual centering and renewal. ■



New!

LORD, WHAT AM I DOING HERE?

A primer on realistic
ministry and
church administration

Find out how Richard Fearing learns to lean on the Lord when —

- As a senior at Mount Vernon Academy, he lies helpless in a hospital, his legs crushed and torn
- A brave little conference struggles to discover its mission and survive
- Loan default by Donald Davenport brings the church to the edge of a financial precipice

For a complete preview of this book on the internet go to <http://www.hodi.com/books/fearing>

In His Steps _____ Let's Get Acquainted _____

Two great resources
for introducing
people to the
Seventh-day
Adventist
Church



Each is available
in packs of 10
for only
US\$8.95
plus shipping
and handling.

NET '96 RESOURCE

Seminars Unlimited
P.O. Box 66
Keene, TX 76059
Orders: (800) 982-3344
Info: (817) 651-3643

NET '96 SATELLITE EVENTS

Begin in August

"UNSEALING DANIEL'S MYSTERIES"

LIVE SATELLITE UPLINK

BY MARK FINLEY

FRIDAY, AUGUST 23

An exciting, Christ-centered approach to the prophetic book of Daniel. Discover why thousands across North America are studying Bible prophecy and how this ancient Book answers important questions people are asking today.

NEW 12-LESSON STUDY GUIDES SET AND VIDEO SERIES

For information or materials
Call: Hart Research Center
1-800-487-4278

- Participant book
- Food samples
- Recipe demonstrations
- Coupons for vegetarian food
- Instruction on the benefits of a healthy lifestyle

NATURAL LIFESTYLE COOKING SCHOOL

LIVE SATELLITE UPLINK

WITH MARK & TEENIE FINLEY

SUNDAY, AUGUST 25

TO BECOME A PART OF THIS EDUCATIONAL, ENTERTAINING AND "EASY-TO-CONDUCT" COOKING SCHOOL (using Mark and Teenie Finley's Cooking School Videos), call Creation Enterprises at 1-800-522-4234.

LIVE
on
ACN



Don't miss this opportunity to participate and invite your friends!

MANY WHO ARE DESPERATELY SEEKING A BETTER LIFESTYLE

MAY ATTEND NET '96 AS A RESULT OF YOUR

COOKING SCHOOL OUTREACH!

Your Church Can Be Involved!

Unsealing DANIEL'S MYSTERIES

♦ WITH MARK FINLEY ♦

Resources and support material for Mark Finley's dynamic, chapter-by-chapter presentations on Daniel's prophecies.

An exciting, Christ-centered approach to the prophetic book of Daniel. Discover why thousands across America are studying Bible prophecy and how this ancient Book answers important questions people are asking today.



New 12-lesson study guides set and video series

- ☒ A new 12-lesson set of *Unsealing Daniel's Mysteries* featuring illustrated covers by award-winning artist Nathan Greene. Follow along chapter-by-chapter and use in conjunction with ◦ ☒ *Unsealing Daniel's Mysteries* Video Library with Leader's Guide featuring twelve insightful chapter-by-chapter presentations by Mark Finley. Here are just some of the titles . . . *More Than a Hostage*, *Confidence in the Crisis*, *Kingdoms in Collision*, *Always on Time!*, and *Still in His Hands*. The book of Daniel is full of intriguing images . . . smashed statues, winged lions, strange creatures emerging from the sea, the Holy Sanctuary, and Judgment Day. Don't miss these thought-provoking outreach materials from Hart that can help your church grow. ◦ ☒ Also available: premade, custom-designed *Unsealing Daniel's Mysteries* with Mark Finley adaptable handbills for announcing the series in your area ◦ ☒ Large 11 x 17 inch full-color adaptable promotional poster.

- Prices** ◦ *Unsealing Daniel's Mysteries* Video Library/Leader's Guide ~~\$149.95~~, special introductory offer good through 7/31/96—\$119.95.
- *Unsealing Daniel's Mysteries* Bible Study Guides—\$6.95 each, ten or more sets [small group pack] \$5.95 each, 25 or more sets [seminar pack] \$4.95 each. ◦ Audio tapes, twelve presentations \$39.95.
- Personalized handbills and posters customized for mailing in your area—call for special pricing.
- Inquire about pricing and discounts on quantity orders.*



Hart Research Center
Resources for the Active Church

Call: 1-800-487-4278



The Voice of Prophecy's golden anniversary in the Philippines

Strategies for large-scale, evangelistic outreach

James Zachary

The Adventist Church in the Philippines consists of three unions with 14 missions and conferences. It has the third-largest Adventist membership of any country in the world. The church in the Philippines makes evangelism a way of life. Its institutions, pastors, and members all participate. But through the years the most successful evangelistic tool in the islands has been the Voice of Prophecy Bible lessons.

The entire Filipino church rallied to celebrate the golden anniversary of the Voice of Prophecy. Each union has a VOP Bible school with lessons in the major dialects and a Voice of Prophecy radio speaker broadcasting in the dialects of their territory.

Voice of Prophecy Bible lessons

During every evangelistic endeavor church members perform the ground-work. Two to three months before a public meeting begins, members of the congregations in the targeted areas go door-to-door enrolling interested persons in a VOP Bible course. Weekly they pick up the completed lesson and deliver the next lesson.

Evangelism in the Philippines is mainly personal work. Members develop a close relationship with their "students." This relationship is particularly important during the nurture and

follow-up phase of an evangelistic program.

Lay preachers

Every major evangelistic thrust makes use of experienced lay preachers. When a series of meetings is held between seedtime and harvest, these lay preachers devote full time to their public meetings. The local mission or conference, and often local congregations, provide them with a small stipend and budget for the meetings. Local church members form their teams. In the case of the Voice of Prophecy golden anniversary meetings, budgets were prepared for almost 200 lay members to do this work. Many of these lay preachers also serve as elders for their congregations.

Small groups

Most congregations formed small teams of workers. These members were assigned a territory. They worked door-to-door, inviting friends and neighbors to attend the meetings. These teams organized and implemented much of what was done in the evangelistic meetings themselves.

Institutional participation

Another characteristic of the Filipino church is the participation of every institution of the church. Schools, clinics, and hospitals set aside time and funds to join in the work. Groups of students from colleges and academies join with their mentors to form Voice of Youth evangelistic teams. Medical

personnel from clinics and hospitals support pastors and lay preachers in the public meetings.

Health emphasis

Health presentations form a part of every evangelistic meeting. Physicians, nurses, and health educators give lectures and often provide health screening or conduct free medical clinics in connection with nightly meetings. During the golden anniversary the Adventist Church supported the government's drug-education program nationwide. Pastor Benito Tejano chairs the government's drug-education program.

Problem of housing for new believers

Housing new congregations and enlarging crowded churches are marks of a church committed to evangelism. One of the aspects of the nurture and follow-up program is providing housing for new congregations.

A typical scene is being repeated in many communities during the second phase of the golden anniversary. Members gather materials, then mark out the position for foundations for new walls that may be two to ten meters larger than the current church building. For weeks the construction work goes forward. On an appointed day they remove the old building from inside the new building without missing one worship service!

In many villages a congregation will help construct a shelter that forms the beginning of a new company's church

James Zachary retired recently from the Ministerial Association at the General Conference, where he was an associate secretary.

building as the evangelistic meetings draw to a close.

VOP graduations

To encourage the careful preparation of candidates for baptism, the local mission or conference provides pastors, lay preachers, and elders with a baptismal decision questionnaire. As the Bible studies come to a close, each student is invited to make a decision to follow the Lord Jesus in baptism and become a church member. The questionnaire relates to Bible teachings and personal lifestyle. As the person signs the questionnaire, he or she makes a covenant to be faithful to the Lord and the church. All candidates for baptism take this step.

Guest teams

The golden anniversary of the Voice of Prophecy became an international event. One hundred twenty teams from 14 countries joined in the work. A few pastor-evangelists came alone. The majority were joined by as many as 20 members of their congregations. The guest teams joined forces with local members in the work of visiting interested persons, giving Bible studies, and participating in the meetings.

Prison evangelism

Hundreds of teams of lay members work in prisons throughout the provinces of the Philippines. During the golden anniversary many baptisms were conducted in prisons. Often these baptisms were conducted in 50-gallon oil barrels. Prisoners with longer sentences are often transferred to the national prison near Manila. There are three congregations of converts meeting in the Mantinlupa prison. One of these has a large membership, with prison inmates serving as officers in the church and Sabbath school.

Church elders

Filipino pastors tend to play a different role than pastors in many parts of the world. The many churches and companies of the Philippines have relatively few pastors serving them. The

average pastor serves 12 congregations. When the large city churches, where each congregation has its own pastor, are taken into consideration, the pastoral load is even higher. Large congregations do not have a pastoral staff. Lay members lead out in every area of local church administration.

The result is that Filipino pastors serve as district leaders. They train members and church officers in leadership and soul-winning skills. In their district itineraries they visit their congregations from three to six times a year. The main work of preaching, evangelism, and leadership falls upon the local church elders and deacons.

Herein lies the strength of the Filipino Adventist Church. Most of what is done is accomplished by the lay members. The Filipino church is a working church. A large percentage of all accessions to the growing church of the Philippines is the result of laypersons sharing their faith.

It is a common experience for an evangelist to have these lay preachers and members literally bring busloads and truckloads of converts to a baptismal service—people the evangelist had no part in bringing to the Lord. In these cases the lay members did all the work.

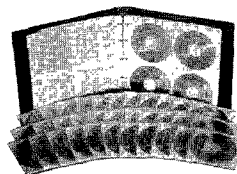
Planting churches in unentered territory

During district meetings representatives from the churches often select an unentered community as a target for their evangelistic thrust. The local congregations form teams to visit each home, looking for persons who will enroll in the Voice of Prophecy lessons. Again, this work is followed by an evangelistic meeting. When the pastor is not available to lead out in the meeting, an elder or lay preacher conducts it. During the golden anniversary many new congregations were formed.

Three VOP teams conducted evangelism and praise meetings

Last April two weekends were set aside for praise meetings. Pastor Lonnie Melashenko, speaker and director of the international Voice of Prophecy, led one group; Pastor Royce Williams from the It Is Written television ministry led a second group. Pastor Williams once served as the director of the VOP in Manila. I led the third team.

At some of these praise rallies as many as 1,000 persons were baptized in one day. Guest pastors and local churches brought their converts to the central baptismal sites, most of which



The SDA Hymnal on Compact Disc

Hymns Alive

Accompaniment Music

Piano - Left Organ - Right Chan.

Uses include...

- * home worship
- * church worship
- * nursing homes
- * prison ministries
- * solo practice
- * outdoor church
- * learning new hymns

- ♣ 700+ hymns on 33 CD's
- ♣ superb quality
- ♣ 20+ hymns/disc
- ♣ quality binder
- ♣ 5 Traditional responses

Complete set - \$430 value
Special US\$359
Min. order - 3 discs US/\$38

1-(800)-35-HYMNS

or (508) 755-6214

Visa - MasterCard - Discover
Satisfaction guaranteed.
Compuserve Address 74617,1122
AOL Address HymnsAlive @ AOL.COM

P.A.V.E., 131 Winifred Ave., Worcester, MA 01602 USA

were in the oceans that surround the 7,100 islands of the Philippines.

Others joined in

The Andrews University Gymnics spent their Christmas vacation on a tour of 14 Filipino cities. Their objective was to enroll interested persons in the Voice of Prophecy Bible course and to distribute *Steps to Christ* to people in their audiences.

The Quiet Hour joined in celebrating the VOP golden anniversary. Through the years the majority of those baptized during the scores of Quiet Hour crusades have been graduates of the Voice of Prophecy Bible courses. The Quiet Hour sent two major teams, as well as supported 10 other guest teams.

Dr. Richard Hart, of the Loma Linda University School of Public Health, was featured as a speaker at the launching of the national drug-education program.

Light Bearers Ministry provided printed materials for the meetings at half of their usual cost. They also provided two budgets and two of their leaders as evangelists during the harvest meetings.

The General Conference helped fund four meetings.

Highlight

Three pastors from former Communist countries conducted meetings. It was a special blessing from the Lord to have Pastor Lucian Cristescu of Romania, Pastor Igor Andreev of the Volga-Vyatskaya Conference, and Pastor Jiri Moskala of Czechoslovakia conduct meetings. This was the first opportunity to have pastors from former Communist countries join in the work abroad.

The results

The guest teams may have received the greatest blessing. They experienced the potential of evangelism that is centered in lay participation. They saw the joy of members who brought neighbors, relatives, and friends to the mass baptisms.

The church has grown. Early in the planning the steering committees took an action to work and pray for 1,000 converts for each of the 50 years that the Voice of Prophecy has served the Philippines. As this article goes to press, the Filipino church praises God that it is well on the way to meeting this challenging goal. Along with this, the follow-up and nurture continues throughout the islands. ■

Kettering Clergy
Care Center's

Ministry Care Line



**Does your organization
subscribe?**

Yes – Great, then use it!
Forget your access number?
Call 1-800-324-8618.

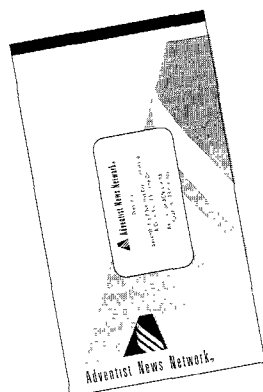
No – Call for information
to become a subscribing
organization.

The purpose of Kettering's Ministry Care Line is to give church professionals and their immediate family members confidential 800 number access to the support and consultation a trained Christian mental health worker can provide. This is for you, your family, and your ministry to others.

**For more information
contact:**

Robert Peach, Director
Ministry Care Line of
Kettering Clergy Care Center
1259 East Dorothy Lane
Kettering, OH 45419
1-800-324-8618 (business line)
CompuServe: 74617,2613

People of Hope



You have watched their stories unfold on ACN and 3ABN. Stories filled with love, forgiveness and new life in Christ. Now you can share these stories of hope with others through the Seventh-day Adventist *People of Hope* video collection available through Advent Source. call 1.800.328.0525


Adventist News Network

How am I doing?

Continued from page 4

may not be the best place in which to try such a plan, it presents for the pastor a regular forum for the objective evaluation of his or her progress in the most significant aspects of ministry and relationship. It provides the congregation with a way of constructively "talking" to the pastor, and it offers the pastor an excellent growth resource. All things being equal, the formation of such a support-advisory-evaluative group should lead the pastor to a higher degree of spiritual, professional, and personal fulfillment, and the congregation to the benefits of a better minister and ministry.

Give it a try. My experience with a Pastor's Advisory Council was a distinct highlight during my tenure in my last church. ■

Boring board meetings?

Continued from page 14

by the formal procedures of discussion at a regular meeting.

- Keep accurate, concise minutes of meetings.
- Accept the majority decisions in a Christlike manner and implement them.
- Evaluate the success of meetings.

Suggested evaluation questions

- Was notice of the meeting and agenda given?
- Were minutes of the previous meeting available?
- Were supporting papers made available where appropriate?
- Were objective problem-solving processes undertaken before the meeting where necessary?
- Did members arrive on time?
- Were the meeting facilities adequate?
- Was the chairperson able to minimize discussion?
- Were members encouraged to express their views?
- Did most members contribute to discussion?
- Were all contributions relevant?
- Did members discuss the problem thoroughly before making decisions?
- Was a consensus reached?
- Did the meeting make decisions?
- Was it clear who was to implement the decisions?
- Were deadlines set for carrying out resolutions?
- Did the meeting close at the predetermined time?
- Was the meeting short enough?
- Did members do necessary preparatory work?
- Was the meeting necessary?
- Was the meeting worth its cost? ■

¹ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 376.

² *Procedures for Meetings and Rules of Order* (Wahroonga, Australia: South Pacific Division of Seventh-day Adventists, 1993).



A Collection of Pastoral Wives' Favorite Recipes

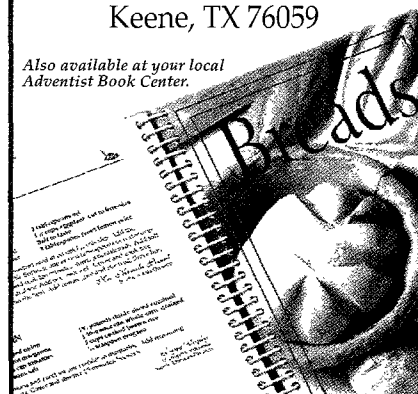
- 320 pages of tastes from around the world
- Hundreds of vegetarian recipes
- A great gift for birthdays, holidays, weddings, friends, housewarmings and other special occasions

\$14.95
plus \$3.50 shipping & handling

To order call:
(800) 982-3344

Or send check/money order for US\$18.45 to:
Seminars Unlimited
P.O. Box 66
Keene, TX 76059

Also available at your local
Adventist Book Center.



AVAILABLE OCTOBER 1996

Help your Congregation Understand the Bible Better

Features

- Key principles of Bible study
- Overview of the Bible
- Formula for spiritual enrichment
- Ten steps to making Bible study enjoyable and rewarding
- Charts and study aids
- Individual participant workbooks
- Instructor's manual

This helpful new resource is useful in home fellowship groups, pastor's Bible classes, alternative Sabbath school curriculum, midweek meetings, follow-up of seminars, retreats, and more

Ministerial Supply Center/Seminars Unlimited
P.O. Box 66 • Keene, TX 76059
Orders (800) 982-3344
Information (817) 641-3643

Also available through your local Adventist Book Center



If at first you don't succeed— beg for mercy

James A. Cress

"For by grace you have been saved . . . not of works, lest any one should boast" (Eph. 2:8, 9, NKJV).

Long before television's *The Waltons* popularized the angst of a college-age writer, I experienced the agony and ecstasy of Composition 101. You see, I was called to write. I arrived at Southern College's freshman orientation expecting to enroll in Evelyn Lindberg's Honors Composition class. After all, I intended to pursue a double major in theology and English, had worked in academy as assistant to the head English teacher, had consistently scored high on various verbal skill assessments, had written a monthly column for the academy newspaper, and had worked in the printshop as a typesetter. Furthermore, my best friends were the literary elite of the campus.

In focus

You might say I was focused. In fact, when I had attended college the previous spring, I had visited Miss Lindy's comp class—twice! I wasn't even afraid of the ultimate Scandinavian spinster with two middle names and a reputation for severity that withered triviality. I was eager to have her red pen address my compositions. My friends who preceded me were living proof that anybody who was anybody in the Southern College English Department enrolled in Honors Composition. In fact, it was generally assumed you didn't have the right stuff to pursue an English major if you couldn't make at least an A- in the toughest class a beginning writer would ever encounter. My background combined with my self-image propelled me toward this special class where the best

professor taught the best writers.

This was the class to launch my four-year plan and my future career—editing the *Southern Accent*, publishing a few short stories, and writing the great American novel on the theme of the great controversy. After all, I was also a theology major who was convinced my first job offer would at least be a staff position on the *Youth's Instructor* (yep, I went to college back then) if there were no openings on the editorial staff of the *Review and Herald*.

In disappointment

So midmorning after the qualifying exam, I sauntered by the posted results expecting to see my student ID number at or near the top score. Imagine my humiliation. My number was missing. If this list was accurate, I had failed to qualify. Failure was not in my vocabulary. Worse, how could I ever face my peers if I were excluded from the inner circle?

First I concluded there must be a mistake, an error or omission, merely a clerical error that skipped the top few students. But when I checked with the English Department's secretary, in spite of everything I believed about myself the qualifying exam left me several points below the last slot available in the only composition class this freshman could consider.

My next reaction was that my score must be wrong. After all, upon careful, introspective self-evaluation, I admitted that I was a better writer than several students who had qualified. Nevertheless my score proved accurate.

Perhaps I was ill. I immediately headed for the infirmary, where the nurse took my temperature, scanned my throat, and

pronounced me healthy. No malady beyond a bruised ego could be blamed for my predicament.

The remaining options terrified me. Either I could enroll in a flunkie course from another instructor or I could beg. Mustering every bit of courage I could find, I requested an appointment with the professor I now feared. I had to get into her class. Would there be a waiting list? Did she ever make an exception? Would she expand the class size? The lump in my throat had grown to a brick by the time I faced **Professor of English Evelyn Maria Matilda Lindberg!**

In mercy

Wonder of wonders. I received mercy. Marvelous miracle—at least for my fragile self-image—she would make an exception to allow me to try to keep up with the others. Mercy was mingled with justice, however. That was the only slack she ever gave me.

I never edited the college newspaper. I did edit the student directory, but that hardly counts when the thing is named *The Joker*. At least we published it faster that year than any time in previous history. The *Youth's Instructor* not only failed to call; it folded. To this day I've never been called to the editorial staff of any magazine. The *Adventist Review* has published an article or two that I've written, and I must prepare my monthly column for *Ministry* by deadline.

The greatest lesson I learned in Freshman Composition was neither grammar nor style, syntax nor structure. The greatest lesson I learned came when a generous woman extended grace instead of the results of my own works, which is really what I deserved. ■

Elder's spouse seminars, recognition days

I am a young Seventh-day Adventist pastor residing in Kenya. I am writing to suggest to you how pastors can work to help the spouses of the pastors to grow spiritually and remain loyal to God.

Some of the elders' spouses have regarded the office of eldership in the church as a burden, or even a curse, to their families. This may be caused by pastors, fellow Christians, husbands, or a lack of understanding God's work. It ruins their spirituality and develops negative attitudes toward the pastor, the church, and the service their husband renders to the church.

You can win them by planning Elder's Spouse Seminars and Recognition Days. On these occasions, invite the neighboring pastor and his spouse to be guest speakers. Let the local elders come with their spouses, and invite former elders. You can also come with your spouse. Arrange to buy the elders' spouses appreciation gifts, such as inspirational books, cookbooks, etc.

Let them know that: (1) they are loved by God, by the pastor, and by their fellow Christians; (2) they have been called by God to the position of eldership with their counterparts; (3) their contributions of spiritual gifts, materials, and time to the cause of God are appreciated; (4) the congregation expects a lot of them, especially when it comes to setting good examples; (5) God expects them to depend on Him as laborers together with Him. May God bless you.—Pastor Daniel Kiptoo Bett, Kenya, East Africa

Memorizing Scripture

Adults in your Sabbath school classes can learn all 13 of their memory verses for the quarter with "Memory Verses Master Sheets." Each sheet, printed on premium stock paper, folds like a little booklet that one can easily carry around for reviewing.

Four master sheets cover the entire year. Each one is mailed one month before the quarter starts. Available at US\$20 per year from Treasures of Heaven, P.O. Box 301, Douglassville, PA 19518.

No tax on talking

Remember that local churches are exempt from state sales tax on their local and long distance telephone bills.—Vialo Weis, Shattuck, Oklahoma

Are you connected?

Five thousand Seventh-day Adventists have connected with each other and their world church through the CompuServe Adventist Forum. Pastors are enjoying live fellowship with other pastors and gaining instant access to vital resources to help make ministry fruitful and relevant. You can be among them. Wherever you are in the world, if you have a computer with a modem and a standard phone line, you have an uplink to cyberspace on the CompuServe Adventist Forum. Local phone numbers for CompuServe are offered in 130 countries.

Total monthly fees of US\$16.96 provide five hours of access to the full array of CompuServe on-line information services plus unlimited use of the Adventist Forum. To begin, you need the Adventist CompuServe

Membership software packet, which is free. For enrolling in North America, call toll-free 1-800-260-7171; overseas call 616-471-6083.

Request for Fiji

"Our library at Fulton College in Fiji treasures old *Ministry* issues as a valuable resource, but our collection is incomplete. If anyone has unneeded old copies, please contact me for shipping details."—John Morris, 187 Quarter Sessions Road, Westleigh 2120, Australia

Desk friend program

Our church school advi-

sory team has developed a "desk friend" program to link adult church members with our students. It's a secret pal-type program in which one adult is matched with one student, and every month the adult surprises the student with a small gift or treat of \$3 or less. Additional surprises come on birthdays and at Christmas. The students use English class time to write thank-you notes. At graduation time students and desk friends are revealed. All this builds great bridges between the generations.—Becky Anderson, Bemidji, Minnesota

Ministry

International Journal for Pastors

Ministry is not simply a journal. It is a professional tool to help you reach excellence as a minister. Theology, faith essentials, preaching techniques, counseling, relational dynamics, evangelism and church nurture—all these issues and many more so necessary for the success of a pastor are presented at your door each month—for just about \$2.00 a month. Where else can you get a professional upgrading for that price?

Send for your subscription today. And why not send a gift to a pastor or an elder. Cost: For 12 issues, US\$25. For overseas airmail, US\$39.85.

☐ Please send me a subscription.

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

☐ Please send a gift subscription on my behalf to:

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Total check enclosed in U.S. funds: _____

Mail to: **Ministry**
12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.

Bible credits: Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to NKJV are from The New King James Version. Copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers.

TOOLS *of the* TRADE

- **Ministry Releases**

Books that focus on practical ministry skills; \$4.95 each plus S & H.

- **Continuing Education**

Resources to keep you growing and challenged (available only through Seminars Unlimited/Ministerial Supply Center).

- **Training and Equipping Tools**

Help motivate and equip local church leadership with these training aids.

- ✓ *Elder's Handbook*: handy reference for those who fill this important role, includes study guide and discussion sections.
- ✓ *Pastoral Ministry*: compilation of Ellen White's writings on the subject of church leadership.
- ✓ *In His Steps*: Bible study guide on the prominent teachings of the Bible.
- ✓ *Let's Get Acquainted*: introduction to the Seventh-day Adventist Church structure, organization and activities
- ✓ *First Week With Christ*: devotional development guide, features seven daily morning and evening devotions for new Christians.
- ✓ *Persuasion—How to Help People Decide for Jesus*: step-by-step guide in helping people make spiritual decisions.

Call or write for more information to:



(800) 982-3344

Information: (817) 641-3643
P.O. Box 66, Keene, TX 76059

Your One-Stop Evangelistic & Ministry Resource Center

Also available through your local Adventist Book Center