

MINISTRY



International Journal for Pastors July-August 2005

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ADOPTING POSITIONAL BELIEFS AS ABSOLUTE ARBITERS OF EVERYTHING REQUIRES THE SUBMISSION OF EVERYTHING TO THEM

Spirituality and health

I appreciated Peter Landless's article on "The Pastor and the Physician" (March 2005). The emphasis on the team ministry of the pastor and the physician in the well-being of people has been noted in other publications as well, such as the December 2004 issue of the *Southern Medical Journal* with the featured topic of religion, spirituality, and medicine, and the article, "The Little Clinics That Could" in the February 24, 2005, issue of the *Adventist Review*. As a practicing Adventist physician, I would encourage you to publish more articles of this kind, with specific suggestions on how such ideas may be implemented.

—Carlos Irizarry, M.D., via email.

Statement on Faith and Science

I was intrigued by your Faith/Science doctrinal statement (March 2005).

In stating that "belief in a literal, six-day creation is indissolubly linked with the authority of Scripture," several assumptions are made. One is that scriptural authority is tied to biblical literalism when it might better be linked to Jesus as the Living Word—the letter yielding to the person, the legality to the relationship.

Adopting positional beliefs as absolute arbiters of everything requires the submission of everything to them—whether they fit or not—and the church through history has often found itself in trouble. Slavery, "flat Earth," persecu-

tion of Jews and women, and many wars have flourished with biblical literalism.

"In the beginning God created . . ." remains an assertion of faith, equally unprovable for its absolute truth as "In the beginning science observed . . ." Faith by its nature affirms that which cannot be known for certain. In allowing for continuing revelation, developing knowledge, and increased understanding, we have less need for biblical literalism and a greater need for a dynamic personal and communal relationship with Christ the Living Word.

—John Marcon, Auckland, New Zealand.

A jewel in pastoral care

The Ritual for Cleansing After Hearing Gossip" (January 2005) by Rabbi David. J. Zucker is a jewel of pastoral care. Very significant to us in the United States after our recent presidential election. And no less, for the 24/7 stuff we hear and see in the media and other public places where we cannot avoid the hearing and seeing.

—Rev. Dr. Francis E. Jeffrey, Lakewood, Washington.

More on church growth

We appreciate the fine research done by Dr. Monte Sahlin and his partners in the study on church growth (November 2004). We attend a little "drive-in" church similar to the ones he describes in the article, though there are a score of churches to select from.

We choose a small church a few miles from home. Church growth in such a community of Adventist churches gives church growth a different twist!

But the article's statistics are facts, not conclusions. We have to use our judgment and common sense to draw conclusions from statistical facts. It seems to me that some of the conclusions reached in the report of the study might be erroneous. Just two examples: Pastor Sahlin points out that fast-growing churches have more than one church service each Sabbath, whereas stable or declining churches have only one. Does this indicate, as seems to be implied, that having two church services causes growth? Isn't it more logical to conclude that it is the growth that causes the need for multiple services? He also suggests that fast-growing churches find funds for hiring more church staff. Does adding more staff cause church growth, or does the growth lead to more funds and the need for more staff?

And just one minor quibble: The author uses the word *reveal* in the title of the article and several times again in the text. Many years ago when I was writing a doctoral thesis at a secular university, I used that term. My mentor/major professor objected to my using it. Said he, "Revelations come from God through His prophets; I don't think you are either one." Of course, he won the point! ■

—Charles H. Tidwell, Sr., Collegedale, Tennessee.

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

Bosses, leaders, and human hearts

Most people would agree that good leadership is something like a brass ensemble gathered on the stage of life, playing beautiful music. Each instrument represents a feature or quality of leadership that stands out at one moment, and blends in with other instruments at another. Together they create a captivating harmony that moves the audience into a constructive common experience.

Or perhaps quality leadership is more like a recipe in which there is an assortment of carefully chosen ingredients, mixed in fine proportion, simmering on the family stove, ready to be served up with just the right flourish, so the gathered family will be satisfied and nourished.

Leadership is of vital importance to us because, for one thing, it constantly revolves around issues of power and influence. So we flock to leadership summits. We read voluminous books and pore over magazines, journals, and Web sites. We absorb interviews with successful leaders on and off the air and convene conventions. We create classes that may only be part of a comprehensive university curriculum. Then there are the seminars and tapes, audio and video, and now it's CDs and DVDs.

In the face of all this, may we suggest, and still appear sane, that there is just one jugular leadership principle that stands out in a class all its own?

I think so.

To describe it I need the vivid words of a renowned contemporary luminary who writes about leadership in the workplace in general. William Glasser says: "We have hardly scratched the surface of the prosperity we could have if

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we changed from bossing to leading in the workplace. . . . I am not so naïve as to claim that people will not work hard for bosses. Many will because they see themselves as hard workers, no matter how they are treated. They will give their hands and even their brains to a boss. But they will give their hearts only to a leader, and the feeling we experience when that happens is something a boss will never know."¹

Bosses versus leaders; what's the difference? . . . "They will give their hearts only to a leader . . ."

The core of the difference between a boss and a leader lies in the fact that the leader has caught the vision of how critical it is to actually lead by enlisting the hearts of those who work with him or her. He knows the unsurpassable value of consistently leading from that perspective. While a leader may not be able to do this purely and consistently in every situation, it is nevertheless always the essential underpinning of a healthy leadership orientation. It helps to make more bosslike actions more palatable and effective when at crunch times the leader is forced to be more "bossish."

The boss simply hasn't caught this vision. The more he senses that he does not have the hearts of those he supervises (a common frustration for him),

the more insecure he tends to become and the more he tends to operate as "the boss." And the more he or she bosses, the more his/her approach alienates. Thus again the natural tendency is to remedy the fallout by turning yet again to still more bossing. This escalates until this way of administrating or merely managing—not really leading—becomes his/her predominant, default style.

Jesus was, of course the consummate leader. His was the way of discipleship—and that's an infrastructural word when it comes to the sort of leadership we're advocating here—and He gave His whole life to modeling this approach (Read again Mark 10:32-45.)

He led with the overarching aim of reaching people so they would voluntarily come to see for themselves the magnificence of His vision, and to choose to follow freely and of their own volition. He did not need to resort to "bosship." If there is any arena in which it is, by the very nature of things, critical to capture the hearts of the people we are leading, it is in Christian ministry.

This special double issue of *Ministry*, inspired by General Conference President Jan Paulsen, celebrates the 58th General Conference Session of the Seventh-day Adventist Church. It is dedicated not just to making good leaders, but contributing to the further development of genuinely Spirit-filled, spiritual leaders who are effective because like Jesus Himself, they are satisfied only with an approach that goes for the heart. ■

¹ William Glasser, *Choice Theory* (New York: Harper Collins, 1998), 289.

How leaders can keep busy—and get nothing done!

Lowell C. Cooper



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The burden of busyness is viewed among us as a badge of importance. Leaders are frequently introduced at meetings with words of thanks for “taking time out of their busy schedules . . .” No leader, as far as I know, has ever denied being busy. We accept the tribute even when it might be more ethically correct to refute it. I for one have never contested such an acknowledgment.

Current leadership culture suggests that one is obligated to cultivate a reputation for being busy. A former colleague advised me that to do this one must carry a briefcase and walk fast.

The real question, though, is whether or not a leader gets things done. It is rather easy to be busy—and, for many of us, the less you get done, the more busy you will be.

The rest of this article takes a look at the organizational foundations for getting things done. If what one wants is to be, or to appear to be, busy all the time, then this article will help—but its real purpose is to deal with getting things done. As you work your way through the article, be on guard against the occasional attempt at tongue-in-cheek humor.

Let’s begin by pointing out that productivity arises from the purposeful organization of time, self, space, and material.

Ignore any one of those four components and you can keep busy without accomplishing much. After all, one should remember

that “Work is the greatest thing in the world, so we should always save some of it for tomorrow.”¹ Threats to mere busyness come primarily from any sustained effort to take control of time, self, space, and stuff. It may be worthwhile to examine each of these threats more closely.

Getting control of time

Noted Indian poet Rabindranath Tagore enjoyed telling audiences about the sitar player who came on stage to present a concert. After considerable time the master of ceremonies announced the close of the concert. In dismay the musician exclaimed, “My opportunity is gone. I spent my time tuning the instrument and the song I came to sing is left unsung.”

Leadership positions are the organizational intersections for information, consultation, decisions, and communication. Consequently there is a prevailing tendency, call it suction if you will, for a leader to become the victim of other people’s agendas, interests, and expectations.

The technologies of our day provide countless opportunities for staying engaged and unproductive. Just sign up on the Internet for notification of breaking news, turn on the switch for instant messaging from your friends, share your cell phone number widely, answer every call as and when it comes, and keep your office door wide open so that any passersby will feel welcome and regard you as very accessible and person-centered. This way you may appear to be the man or woman of the moment, but in the end, that may be all.

A sense of overwhelming busyness will certainly diminish if one goes to the trouble of maintaining a calendar. To be of value in getting work done, a calendar should allow for viewing, at least one month at a time, the schedule for all meetings, deadlines, tasks. The calendar of information needs to be portable and readily accessible.

But if the real purpose is only to be busy, one should maintain calendars in several formats—a handwritten version, a computer-file version, and a downloaded version on your personal digital assistant (PDA). This way you will need to spend a lot of time figuring out which version has the most accurate, up-to-date information and which version needs to be updated and from which of the multiple sources. With just a little practice, this alone

can come close to a half-time job.

A person who doesn't understand the importance of busyness will be rather careful in scheduling things on the calendar. Big tasks are broken down into a series of progressive steps. Those tasks requiring intense thought and concentration are scheduled at the most productive time of the person's day. Intervals of free time are built into the schedule. Routine tasks, like paying bills or balancing the checkbook, are assigned to regular time periods during the month. Things to be done outside the office or away from home will be clustered so that several can be accomplished with each trip.

Unfortunately the person who goes to all the trouble of properly maintaining a calendar will not experience the thrill of living on adrenaline. He/she will not likely have double bookings, scheduling conflicts, or suddenly be reminded of an imminent deadline. Such people will proceed through their daily routines with measured pace. Busy people, on the other hand, are generally wound up tight from morn till night and spring into a frenzy repeatedly throughout the day. Poor organization of time easily masquerades as busyness.

When one learns to enjoy busyness, one can hardly wait for the next phone call, email, or text message. Those who don't yet realize the value of always appearing busy impose a stern discipline on their response to phones and email. Just because the phone rings does not mean it is more important than the job you are now doing. *Of course, if your job is to answer the phone, you better do so at the first ring.*

People who get things done make wise use of phone messaging—ask the question, leave the information, summarize the purpose of the call, and indicate when is the best time for the

other party to call back if further conversation is necessary. A good secretary (if as a pastor you are fortunate enough to have such) who screens calls can really spoil the busyness of the day. The game of telephone tag is for people who like to feel overwhelmed with things that are always half finished.

Getting control of self

Equating busyness with importance is a fraud. On top of that, it's a fraud that is generally unchallenged in our age of fascination with the image of success rather than its substance. The most difficult discipline in a role of public leadership, especially spiritual leadership, is to carve out personal time for growth and reflection. The temptation is to be visible, available, and indispensable—thus portraying a life of great personal sacrifice. The perception of busyness is a very thin veneer in spiritual leadership. Sooner or later one discovers that substance in public life grows out of what happens in the leader's private life.

Gordon MacDonald discovered some engineering details in an old book about the massive underground construction supporting the Brooklyn Bridge. Later MacDonald wrote these observations in his personal journal: "The Brooklyn Bridge remains a major transportation artery in New York City today because, 135 years ago, the Chief Engineer and his construction team did their most patient and daring work where no one could see it: on the foundations of the towers below the water line. It is one more illustration of an ageless principle in leadership: the work done *below* the water line (in a leader's soul) [is what] determines whether he or she will stand the test of time and challenge. This work is called worship, devotion, spiritual discipline. It's done in quiet, where no one but God sees.

"Today there is tremendous emphasis on leadership themes such as vision, organizational strategy, and the 'market-sensitivity' of one's message. And it's all great stuff (stuff I

wish I'd heard when I was real young). But if it is all about what's above the water line, we are likely to witness a leadership crash of sorts in the coming years. Leaders blessed with great natural skills and charisma may be vulnerable to collapse in their character, their key relationships, their center of belief because they never learned that you cannot (or should not anyway) build *above* the water line until there is a substantial foundation *below* it."²

Another advantage to staying busy is that it can appear so Christlike. Jesus Himself was a busy man, and a man of action. He was so busy at times that He didn't have time to eat. "Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, 'Come with me by yourselves to a quiet place and get some rest'" (Mark 6:31, NIV).

Getting things done requires that there be periods of rest and rejuvenation of the soul. It is obvious, from His own life, that Jesus saw a life of action blended with rest, worship, and contemplation.

So the question boils down to one of how much of each. What are the recommended proportions of duty, devotion, and recreation in a life of spiritual leadership? I must admit that I don't have the answer—at least not a formula-approach that says one hour of this and five hours of that or vice versa. Perhaps it is more a question of results rather than of time.

Better still, perhaps we could say that if your life is plagued with worry, frustration, criticism, and a desire to control someone else, then the one thing needful is missing. The relationship with God has been pinched and squeezed so much that it no longer deploys humility in your bearing and endurance in your spirit.

You can know when you've had enough of personal devotion time, and it will not be measured by the clock. A relationship with Jesus Christ takes time, but time, is not its chief characteristic. And this is where

many a sincere person can encounter failure—by trusting in time rather than in the Lord.

Getting control of space

Getting things done generally requires a specific work space that has been arranged for the purpose. Proper lighting, comfortable seating, desk space free of clutter and distractions and, as far as possible, free from noise—these things are important to a leader's work space.

We must interject that the concept of multitasking—that reports can be analyzed and sermons written while having background music from the radio or CD player—is a very effective way to keep busy without being productive.

Contrary to popular opinion, getting work done has little to do with the size of the office or the cost of the furnishings. A small space, well organized, is more conducive to work than a big room where the tools of work are scattered all around. Busyness can dominate in any room, regardless of its size or the grandiosity of its furniture and equipment.

Most people will find that working at home presents more opportunities for busyness than working in an office. In general, homes have more work space options. This morning I can do reading while sitting on the sofa, and later I can move to the recreation room. This afternoon I can spread out my papers and do planning at the dining room table. Towards evening I will sit out on the verandah and make those phone calls that I didn't get done last week. Now where did I leave my glasses? What happened to my pen? Has anyone seen that scrap of paper on which I wrote the phone numbers of those I was to call? My life is so busy!

Getting control of stuff

Junk mail, snail mail, email, forms, files, and faxes! There is no time to process it all. The stuff just piles up—a real sign of busyness. It is a serious mistake, for those who have the luxury of

an assistant or two, to allow anyone to sift, sort, and prioritize the flow of documents to the leader's desk.

Just stabilize the pile, don't clear the desk. After all, a clean desk invites suspicion that perhaps you are not all that busy and maybe not all that important in the chain of command.

Einstein was right. "Nothing happens until something moves."³ Apparently Einstein applied this principle to some complex theory in physics. But being a genius, he surely must have noticed that the principle applies to stacks of paper on the average office desk.

"Handle stuff once and keep it moving" is a management mantra for the product assembly line. That same idea has been imported to the boss's office by those who think their job is to get things done. These are the same people who have garbage bins equal in size to their filing cabinets. They even claim that a good filing system frees up a lot of memory storage in one's mental software. Maybe it is a good idea to invest in a file cabinet, another sign of success—but don't mess with the organization of folders and file labels. That way you will always be busy looking for that piece of information you read just recently but didn't know you needed until right now.

Much of the stuff of leadership life comes from attending meetings. Having a full schedule of meetings is a great way to keep busy. Membership on numerous committees is an indication of one's value, and if you play the cards just right, 99 percent of the time you will never be asked to do anything. A friend of mine claims the actual percentage is 99.1 percent. But I doubt his research. He also exaggerates about the intelligence of his grandchildren. So I have played it safe and used a much more conservative number.

Be on your guard, though, in those meetings for which you have been given an advance agenda, where the membership is small, and the chairperson defines success as "action

decisions and task assignments." Such a meeting may get things done! The way to deal with such situations is to propose that more members be added to the committee and that more study be given to the proposal at hand. Reaching a decision in a meeting can be a very risky thing. If something must be done, the safest thing is to recommend that another group study the issue.

In summary

If you've read this far, it must be that you are not very busy. Perhaps your concern is with getting things done and you never seem to accomplish enough in your present leadership role. You may have a good deal of control on your time, yourself, your space, and your stuff, but you still seem to be unable to get everything done. If that is your situation, this article may not offer much help, for I have no idea how one can accomplish all that one would like to do, or even should do.

However, you might find encouragement from Charles Hummel: "Jesus . . . did not finish all the urgent tasks in Palestine or all the things He would have liked to do, but He did finish the work which God gave Him to do. The only alternative to frustration is to be sure that we are doing what God wants. . . . Then and only then can we think of all the other unfinished tasks with equanimity, and leave them with God."⁴

So you see, the crucial message that I have been driving at in this brief essay is that getting things done and being busy are not identi . . . (Oops, there goes my cell phone. It might be someone important. I'll have to finish this later.) ■

1 Don Herold, quoted in Edythe Draper's *Book of Quotations for the Christian World* (Wheaton, Ill: Tyndale House Publishers, Inc.).

2 Cited from <<http://www.christianitytoday.com/leaders/ newsletter/2004/cln41004.html>>

3 This quote is attributed to Einstein (see *Bottom Line Secrets*, February 15, 2005, page 12).

4 Charles E. Hummel, *The Freedom from Tyranny of the Urgent* (Downers Grove, Ill: InterVarsity Press, 1997). Cited on Christian Quotation of the Day (www.cqod.com), September 10, 2002.

Pastoral ministry: management or spiritual leadership

Stanley E.
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The search for effective spiritual leaders extends back to the earliest record of God's people. The effort, of course, continues today—now in a world dominated by organizations governed through complex management structures, which are often imposed upon the church by well-meaning people. This imposition prompts a reapplication, to the church, of the vexing challenge presented by Harvard Business School professor John Kotter, who asserted that most secular corporations are “overmanaged and underled.”¹

How do we know when the church is being led as opposed to being managed? What is the difference between the two? And which one must a truly Spirit-led pastor be?

Management and leadership

The critical difference between leadership and management, even in the secular milieu, is found in the quality of relationships within a given organization. Management relies upon control to achieve compliance, while leadership relies upon interdependent relationships that lead to heartfelt commitment. Both have a similar focus and objective, but they drive to that destination upon different tracks. To lead, especially from a spiritual base, the pastor must avoid depending upon the control structures that are available to and customary in most management settings.

The biblical concept of stewardship is

broadly equivalent to management. Both stewardship and management involve conferred responsibility and the authority to control human or material resources. As such, the steward is afforded appropriate management structures that allow for the necessary control of that for which he or she is responsible.

Eliezer, Abraham's steward, had the management responsibility of his master's household and was entrusted with weighty decisions, as illustrated in his search for Isaac's bride (Genesis 24). His management authority was limited only by Abraham and the boundaries that encompassed Abraham's “house.”

Similarly, we find the New Testament steward, or *oikonemos* (Luke 16:2, 3; 1 Cor. 4:1, 2; Titus 1:7; 1 Peter 4:10), to be a manager, *nemo*; of the *oikos* (house); one who dispenses or manages his master's house. “The word is used to describe the function of delegated responsibility, as in the parables of the labourers, and the unjust steward.”²

Management assumes a transactional relationship that allows those being managed to exchange their time and skills for financial or other rewards.

Managers are vested with coercive authority aimed at efficiently guiding the operations of the organization. This relationship of exchange is contractual in nature and is generally limited to prescribed hours and formal job descriptions.

Russ Moxley notes in his book *Leadership and Spirit* that such a relationship, governed by rules and policies, seeks conformity and may or may not involve the commitment of those being managed.³

Leadership may or may not happen in the context of a managed environment; it can just as easily occur in the context of free association. Leadership is not dependent upon coercive structures, and is only seen to be so by virtue of what *management* has commonly come to be known for.

The relational model of leadership (as distinguished from the coercive model) involves people freely associated in a common endeavor. Furthermore, such relationships are nontransactional; that is, there is no *giving to get* in such a leadership process. Instead, there is a leveraging of the commitment of the group or community to provide the incentive for involvement.

Thus, a manager who chooses to lead rather than manage must rise above the orga-

nizational structures that force conformity; he or she must, instead, establish relationships with the participants based upon respect, trust, and empowerment.

What about the pastor?

What about the pastor? Is he or she meant to be a leader or a manager? Are there control structures available to the pastor that allow for management? Is the pastor vested with personal authority that permits *managerial* behavior intended to produce conformity to a set of rules, policies, or standards? Are those he intends to motivate bound to any transactional contract that allows control over their behavior?

No! The church member is associated with the church by choice. There is no management relationship there. The exception is the pastor assigned the responsibility of managing personnel in a multistaff church, but even in this setting the management does not extend beyond the staff.

The pastor is not afforded personal power over the members. He or she may choose to extend his or her influence toward a given end or objective, but the church body actually holds the decisive power and thus the authority.

In attempts to influence the body, a pastor must respect those being served. The pastor is not a manager; he possesses no mandate for control over those being served.

The pastor is, by default, part of a leadership process, but his success as a leader depends upon building healthy relationships. To ignore this reality and assume control without the necessary authority results in frustration and detachment from the process. The relationships critical to good pastoral leadership cannot thrive in the context of coercion devoid of the rewards and punishments of a normal, legitimately recognized management arrangement.

The desire of professional clergy to manage by means of personal power has contributed negatively to the his-

tory of the church. Doctrinal positions such as purgatory and an eternally burning hell gave great power to the medieval clergy over a generally ignorant church membership. These and similar fear-based teachings provided the coercive structures desired by a management-based church. The history of the church illustrates the consis-

tion, and then were empowered by the Spirit to lead in the context of a likewise gifted and called body. Jesus led, not managed, His disciples.

Even more so, He taught them to be leaders, as opposed to managers. Peter's willingness to take up the sword (Matt. 26:51), John's account of the disciples forbidding the one

THE CRITICAL DIFFERENCE BETWEEN LEADERSHIP AND MANAGEMENT, EVEN IN THE SECULAR MILIEU, IS FOUND IN THE QUALITY OF RELATIONSHIPS WITHIN A GIVEN ORGANIZATION.

tent tendency to shift toward control-based methods of ecclesiastical management, the kind that marginalize the individual member who is a vital building block in the *living* church spoken of by Peter.

Spiritual nature of pastoral leadership

Leadership in the context of the church is spirit-based. It differs from the corporate model. Intentional care must be exercised to maintain the differentiation between the two. The corporate model, even the *kinder and gentler* kind, remains embedded in a managed environment.

The church (not to be confused with denominational employment structure) operates outside the parameters of corporate structure. It was born of the Holy Spirit and exists in large part as a means of influencing the human spirit.

Jesus calls His followers to a transformational relationship that asks them to forsake all. The process of transforming the disciples into a community of leaders was predicated by their simple willingness to follow and learn. Jesus nurtured their human spirit through a bonded relationship with Himself. They willingly followed, experienced transforma-

who cast out demons in Jesus' name (Mark 9:38), and the act of rebuking the children who tried to approach Jesus (Luke 18:16) suggest coercive control as natural for the disciples. In each of these instances, Jesus strongly encouraged a different course.

The transformation of their hearts was necessary if they were to abandon the *ruler* mentality and adopt a community-based leadership role.

Spiritual leadership is profoundly dependent on *who* a leader is as opposed to *what* a leader does. The key word is "character." A transformed character is necessary for effective spiritual leadership. While a management relationship can treat character as a variable as long as conformity and productivity are achieved, spiritual leadership cannot happen without Christlike character.

In the absence of transformed character, the default behavior is command and control. That might work in a corporation but not in your local church.

The Holy Spirit provides *every* member of the body with that which is necessary to participate in the leadership process of the church. Though our common leadership model emphasizes one person or at most a few people *in charge*, the spiritual model emphasizes

leadership as a function of the Spirit-filled community—with each member transformed and gifted to contribute to the leadership process.

The positional leader (denominational officer, pastor, etc.) is an important part of the leadership process but only part of a greater whole. The management model is so ingrained in our concepts of leadership that it is difficult to divorce our thinking from the individual leader or ruler and accept the incredibly inclusive New Testament concept of leadership.

Leadership in general requires the merging of two basic elements: (1) a committed relationship with one or more persons and (2) competencies necessary to the accomplishment of the mission. Spiritual leadership is marked by the following: (1) committed relationships governed by the fruit of the Spirit, and (2) competencies imparted by the Holy Spirit that equip the church for effective service.

Fruit of the Spirit as a mark of spiritual leadership

Leadership requires a modification of the truism “It’s not what you know, but who you know.” Instead, it’s *what you know* (competency), and *who you know* (relationships). These are the ingredients for true spiritual leadership, and of course, the Holy Spirit addresses both.

The spiritual transformation of the Christian character is evidenced by the fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22, 23). These character or behavioral qualities are then combined with Spirit-chosen gifts or competencies, which provide the means by which the transformed person contributes to the mission of the church and the wholeness of the functioning body.

The fruit of the Spirit become a standard by which all Christian lead-

ership behavior is measured. Spiritual leaders, whose vocation is practiced in a management context, are mandated by God’s Word to manage in a manner consistent with these characteristics, even when administering discipline. There is never a situation that allows the spiritual leader to lay aside the expectation to serve according to the behavioral standards depicted as the fruit of the Spirit.

Unlike the gifts of the Spirit, which are distributed among the members of the body without intending to provide all the gifts to any one person, the fruit of the Spirit as a whole are a standard for all who participate in the leadership process. The relational health of the body is maintained by consistent demonstration of these qualities.

All the fruits are relational in nature and flow from the transformed heart. This principle is concisely codified in the words of Jesus: “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself’” (NKJV).

Loving behavior, as demonstrated through the fruit of the Spirit, is not an option for the spiritual leader. *It is an expectation.* Circumstances do not allow the behaviors identified in the fruit of the Spirit to be set aside, even temporarily. Loving behavior, even under the most trying circumstances, marks the transformed character of the spiritual leader.

The pastor as spiritual leader

The pastor is called to spiritual leadership on the same basis as are the members: (1) a transformed character that demonstrates the fruit of the Spirit and (2) specific leadership gifts that allow for effective contribution to the growth and success of the church. Both aspects find their source in the

gracious service of the Holy Spirit.

Because “self” is forsaken in the transformation process, the focus of the pastor is others-centered rather than self-centered. The character of his ministry to the church mirrors that modeled by Jesus in His relationship to the disciples.

As a model of spiritual leadership, Jesus patiently and consistently demonstrated a life that nurtured and molded His followers into a community of spiritual leaders. His service was never ego-driven; rather, it demonstrated a passionate love for each one in His care.

Jesus calls pastors to the same servant-leadership role. The pastor facilitates both aspects of spiritual leadership with the members by supporting the process of character transformation that leads to consistent demonstrations of the fruit of the Spirit and the discovery and implementation of the gifts that the Spirit confers upon each member.

By this ministry the pastor encourages the ongoing transformation and preparation of the church in the inclusive process of communal spiritual leadership.

In summary, spiritual leadership is about participating in a process of change with those called to the service of the Master. It’s about contributing to that process in a manner that draws people into the community of faith and assists in their assimilation into the body. It’s about intentionally enabling others to take up the mantle of spiritual leadership and join in the reproduction process of building God’s kingdom. It’s about becoming a “paraclete” in partnership with the Spirit, who is building a global community of spiritual leaders—not managers.

How important that we know the difference! ■

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The story of Pastor Alpha: becoming an emotionally intelligent pastoral leader

Delbert W. Baker

Pastor Alpha¹ graduated from the seminary at the top of his class. He excels in Greek, Hebrew, and theology and is well versed in biblical hermeneutics. He can explain difficult biblical prophecies and complex theological truths, and can quote a dizzying array of texts from memory. He has an extensive vocabulary, a full and resonant voice, and the ability to paint powerful word pictures and command audiences with dramatic pulpit mannerisms. He is tall, personable, and striking in appearance. He is happily married. He seems the ideal pastoral prospect with a promising future ahead.

Unfortunately, however, Pastor Alpha's ministry has not really taken off! Mired in mediocrity, he transfers from one pastorate to the next, leaving behind a string of problems, complaints, and disgruntled parishioners. Everywhere he pastors, the record is the same. He has talent and technical skills but does not get along well with people.

Pastor Alpha lacks the ability to deal with his own emotions and the emotions of others. Though intellectually brilliant, he lacks the emotional skills necessary to relate successfully to others. As a result, he continues to experience failed relationships with his parishioners.

Pastors, ministers, and church administrators in the twenty-first century are expected to possess such skills as proficiency in biblical knowledge, leadership ability, expertise in

communication, proficiency in spiritual formation, ability to motivate, organizational mastery, conflict management, and competency in problem solving, to name a few. These can be termed *hard skills*. However, in recent decades, leaders are increasingly expected to also possess what are sometimes referred to as *soft skills*, which facilitate good interpersonal relations, sensitivity, and diversity expertise. One such skill is *emotional intelligence*.

Broadly defined, *emotional intelligence* (EI) is "the capacity to recognize and manage our own feelings and to respond to the feelings of others in such a manner as to create positive outcomes." Few skills are as important to a Christian worker as the spiritually based ability to understand and relate to one's own emotions and the emotions of others.

Many Christian leaders lack emotional intelligence. The problem is, they often are not aware of this deficit. Emotional intelligence is arguably one of the most essential tools for a successful ministry, whether in person-to-person encounters, local congregation leadership, or the denominational administrative structure. Yet in many ministerial training circles, emotional intelligence is little thought of or referred to.

Christians often assume that the biblical command to love (e.g., 1 Cor. 13; Eph. 5; 1 John 3) is enough in itself. That is, to *want to love* is somehow equal to loving or knowing how love works. Similarly, it is believed that a leader's emotional intelligence automatically comes with his or her desire to love.

"We are judged by a new yardstick: not just by how smart we are, or by our training and expertise, but also by how well we handle ourselves and each other," says Daniel Goleman, author of *Working With the Emotional Intelligent and Primal Leadership*. Goleman's research demonstrates that in the organizational setting, having emotional intelligence is twice as important for competent leadership performance as having IQ and technical skills combined.

There is hope for anyone having the Pastor Alpha syndrome! Integrating emotional intelligence principles in the context of the gospel—and mediated by biblical values—can facilitate true transformation in the life of the Christian leader. Five steps will bring about positive change in ministerial leadership relationships.



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1. Accept the EI and people connection

Ministry is about people. Loving and relating to diverse people is at the heart of an effective ministry. Jesus is the true model of leadership, and His ministry was intertwined with people from the beginning to the end (see Luke 2:52). "He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted."²

This understanding is a crucial step. Knowledge, abilities, and skills are important, but they can't be separated from the centrality of sound emotional intelligence. This need is a reality for ministerial and leadership success.

Paul himself highlighted the importance of the leader's emotional intelligence. He noted that these qualities originate with the Holy Spirit but need to be cultivated and nurtured in the life of the believer: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit" (Gal. 5:22-25, NIV).

Paul also identified emotionally unintelligent qualities—emotions and actions that need to be avoided (verses 19-21, NIV): "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God."

Clearly, the emotional tasks of pastors and Christian leaders are primarily people-centered. This primacy is highlighted in the apostle Peter's principles of spiritual development listed in 2 Peter 1:3-10. Brotherly kindness and love are at the top of the hierarchy of

vital spiritual traits. This same relational emphasis is found in 1 Corinthians 13, the well-known "love chapter." Next to loving God, loving and relating authentically and sensitively to others is the primary and most important trait of a Christian.

Emotional intelligence, then, provides a platform and context for love to demonstrate itself. Its effects are obvious. When a pastor models love and authenticity and encourages members toward spirituality, the church grows and develops significantly. Conversely, if the pastor models selfishness and negative attitudes, spirituality suffers and vitality plummets.

2. Admit the need to change

If a person has a problem handling emotions and dealing adversely with others, he or she must accept responsibility for what's happening in his or her life and ministry. However, conventional thinking indicates that only about 20 percent of a given group is committed to personal change at any given time. Often it takes a crisis to bring about the realization that a leader is having problems and needs to change. However, this change must begin with the person.

People will learn what they want to learn, and when they want to learn it. For the change process to begin, Pastor Alpha types must have the interest, motivation, and commitment to see the need and admit the deficit in their ministry.

A frequent challenge in leadership is that people don't tell the leader how she/he is being perceived until it's too late. The leader suffers from what might be called pastoral myopia—not being able to see oneself clearly and therefore causing harm unawares.

Helpful indicators that highlight the need for change—such as frequent disagreements, lack of cooperation, feelings of isolation, anxiety, disruption of devotional life, lowering of spiritual standards, and constant recurrence of career roadblocks—are overlooked or excused away.

Fortunate is the leader who can spiritually discern personal danger areas. Fortunate also is the leader who receives vital feedback from concerned people so he or she can do something about it.

3. Use the spiritual transformational power of EI

When it is clear that a leader needs help, what is he or she to do? While the Holy Spirit is the source and catalyst of all genuine change, emotional intelligence is a primary tool to effect authentic relational improvements in a spiritual leader. The development and practice of spiritual discipline provides the needed nourishment for the life of the believer (see 1 Tim. 4:7, 8). Prayer, Bible study, service, stewardship, and fellowship with believers encourage growth in maturity, strength, endurance, wisdom, and faithfulness. Spiritual discipline provides the energy and authenticity to achieve the positive effects of emotional intelligence in one's life.

Arguably, no concept has played a greater role in leadership development in the last two decades than emotional intelligence. Psychologists John D. Mayer and Peter Salovey developed and defined emotional intelligence in the 1980s, and the research of Daniel Goleman popularized emotional intelligence in the 1990s. However, the concepts and principles have been with us for a long time.

Emotional intelligence recognizes that all leaders experience emotions such as happiness, sadness, anger, ecstasy, terror, despair, and fear. Such feelings are generally helpful in that they signal information about relationships. For example, happiness signals the presence of harmonious relationships; whereas fear signals a state of being threatened. Emotions, then, bridge thought, feeling, and action. Emotions become problematic when they dominate and control a person.

Often such domination is slow in developing and therefore occurs with-

out our awareness. When it does occur in a leader, there is a strong inclination to develop attitudes and behaviors that destroy trust in relationships and complicate decision making. However, a further complicating reality is that emotional intelligence takes time to learn because the emotional system is not easily or quickly changed. In fact, making significant changes can require a year or more. Further, making such changes enduring is highly dependent on social interaction. Significant change seldom takes place by insight alone, in isolation, outside of helpful relationships.

Emotional intelligence is acquired through experience in relationships. It requires time and diligence, but the benefits are obvious and highly rewarding. Emotions and actions are brought under control. Stress levels are lowered. The leader is better able to avoid saying or doing things he or she will later regret. The leader communicates more effectively and is able to influence others without undue conflict. Further, relationships with parishioners, colleagues, and family are enhanced.

Emotions play a pivotal role in molding and shaping thinking and logic. New breakthroughs in the area of neurophysiology have verified this crucial relationship between values, intellect, and emotions.

When emotions such as anger, sadness, or fear are experienced, the human brain is programmed to respond to the threat, and an emotional response is activated. Time should be taken first to reflect on the situation. With prayer and the help of the Holy Spirit, that response can be rational and intentional. Emotional intelligence dynamics are put to work. Clear thinking, under the influence of the Holy Spirit, gives positive direction to subsequent actions.

4. Expand your EI horizon

In his book *Primal Leadership: Realizing the Power of Emotional Intelligence*,³ Daniel Goleman suggests two broad competencies necessary for

THIRTEEN PASTORAL EMOTIONALLY UNINTELLIGENT PRACTICES

- | | |
|---------------------------|-----------------------------------|
| 1. Criticism | 8. Mind blind to idiosyncrasies |
| 2. Dictatorship | 9. Unconscious to personal faults |
| 3. Failing to listen | 10. Negativity |
| 4. Failing to communicate | 11. Projects before people |
| 5. Inferior attitude | 12. Rigidity |
| 6. Lack of delegation | 13. Superior attitude |
| 7. Manipulation | |

TEN EI THINGS WE NEED FROM PEOPLE AND PEOPLE NEED FROM US

1. Communication (say what you mean, listen with attention)
2. Community (respect/love to family, neighbors, state, country)
3. Intimacy (knowing and letting yourself be known)
4. Laughter (puts life into perspective by lightening up)
5. Love (genuine need to give and get; integral to being human)
6. Passion (natural urge, enthusiasm, vitality, compassion)
7. Sharing (value of common experiences give courage/strength)
8. Support (encouragement and positive reinforcement)
9. Touch (physical contact with other humans vital to life)
10. Trust (ability to be vulnerable to reveal hopes and fears) —Anonymous (adapted)

emotional intelligence: “personal competence,” the capability that determines how we manage ourselves, which consists of self-awareness and self-management; and “social competence,” the capability that determines how we manage relationships, which includes social awareness and relationship management. These categories offer leaders endless opportunities for evaluation and improvement.

Self-awareness, the first capability in the personal competence category, is considered to be one of the most important areas in the life of a leader. It is being aware of your emotions and their impact on others. This category includes such characteristics as emotional self-awareness, accurate self-assessment, and self-confidence.

Self-management, the other capability in the personal competence category, is the ability to make our emotions work for us and not against us. It includes emotional self-control, transparency, adaptability, achievement, initiative, and optimism.

Social awareness means understanding, accepting, and being sensitive to the emotions and perspectives of others. This category includes empathy, organizational awareness, and service.

Finally, *relationship management* is building collaborative and satisfying relations with others. It includes inspirational leadership, influence, developing others, conflict management, building bonds, teamwork, and collaboration.

Of course, while being conversant with emotional intelligence terminology is helpful, leaders can work on emotional intelligence without knowing all the relating categories, characteristics, and vocabulary. Knowledge of and training in specific emotional intelligence areas can be of great assistance, but not an absolute.

A leader can determine, by the grace of God and with increased personal or interpersonal effort, to be more emotionally intelligent. By being more conscious of emotions and their impact—by practicing skills needed to understand, manage, and relate to emotions better—advancement may be realized. By enlisting the thoughtful help of others, along with focus and energy, progress can be made.

It should also be noted that one's health habits or lack of them will have impact as well. Sleep deficiencies, poor dietary habits, little or no exercise, etc., can make emotional intelli-

gence efficiencies more difficult to achieve. By being responsible in these areas alone, emotional intelligence performance in the home, church, and social circles can be improved.

5. Develop a change strategy

Pastor Alpha has been working on improving his relational skills. He is determined to do something about his history of emotional *unintelligence* and is getting a handle on his emotional roadblocks. At this point he needs a plan.

Richard Boyatzis, coauthor with Daniel Goleman of *Primal Leadership*, suggests three steps for anyone interested in improving his or her emotional intelligence (see model).

First, honestly and candidly assess your current emotional intelligence state. This can be done privately or with the help of others. *Second*, decide what you want as an emotional intelligence goal, an ideal state. *Finally*, develop a clear implementation plan to arrive at your ideal state. Evaluate your progress frequently to assess the effectiveness of the change process.

The assistance of an informed coach or friend can greatly facilitate the emotional intelligence growth process.

Pastor Alpha has realized that a big part of his problem has been his unawareness of his emotions and how they have been negatively impacting others. He has decided that he needs to do something about it. He has prayed and has deliberately started to pay attention to how he has been coming across to people and how they have been reacting.

He now focuses more on the moment and upon the person he is interacting with, rather than on his personal point or the project at hand. He asks those close to him for their feedback on his emotions and actions. He has started to listen. He has then *intentionally* chosen to increase his emotional self-awareness and self-control through deliberate self-assessment, which he has received from his own personal assessments and from others.

He then resolved to build bonds and increase the level of teamwork and collaboration. He kept focused on his plan. Periodically, he personally

reflected and met with trusted confidants to assess how he was doing.

The plan has worked. Pastor Alpha used the three-step plan with good outcome. He assessed himself to ascertain his current state and challenged himself to achieve an ideal—a specific, measurable target. He developed a simple plan to get from where he was to where he wanted to be. The plan was accompanied by evaluation feedback. He was gratified that with God's help, his commitment, and support he began to see progress.

Conclusion

So ends this idealized story. The leader who senses his or her need in this area is truly unique. It is rare because people, and often leaders especially, don't sense that they lack emotional intelligence.

It takes courage and humility for a pastor or Christian leader to admit this. It takes determination to commit to a development plan. As leaders expand their understanding of human nature and its impact on all areas of life and interaction, one thing is apparent—change can and does occur, even though it doesn't happen overnight. While some effects will be real and immediate, others will be gradual and long-term.

It is clear that we never graduate from our need to improve emotional intelligence. It is really the work of a lifetime. By the grace of God and the Holy Spirit, coupled with personal effort, our ministry can be transformed!

The challenge to be authentic, genuine, and loving servant leaders can take us to new heights. We can be encouraged. The power of the gospel united with the determination of the human will can accomplish truly awesome tasks. Our ministry and our lives can be transformed. ■

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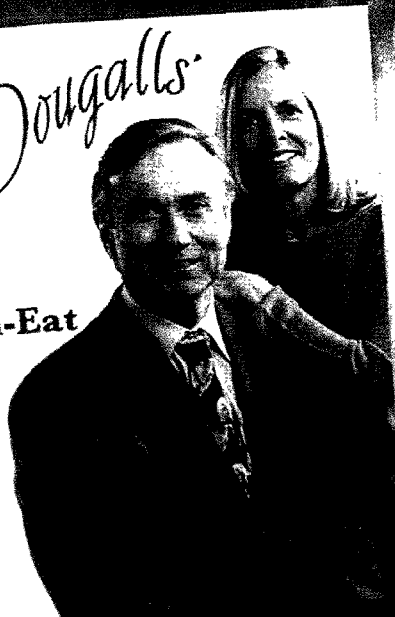
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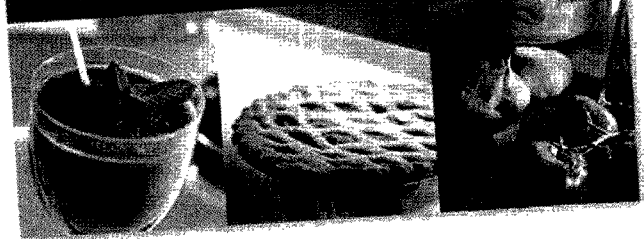
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The ABCs of everyday spiritual leadership

Victor M. Parachin



Victor M. Parachin writes from Tulsa, Oklahoma.

Attitude. "People can alter their lives by altering their attitudes," declared William James. This is a thought in which to soak our consciousness because our attitude toward life will always be more important than the facts we face in life. Attitude, even more than circumstances, can determine whether we succeed or fail in whatever we do. We are to be positive, filled with faith and hope because we know that "God causes everything to work together for the good of those who love God" (Rom. 8:28, NLT).

Bible. You will never lose your sense of direction if you use the Bible as your guide. Saturate yourself with Scripture. "I study my Bible as I gather apples," said Martin Luther. "First, I shake the whole tree that the ripest might fall. Then I shake each limb, and when I have shaken each limb, I shake each branch and every twig. Then I look under every leaf."

Character. We are to be persons of integrity. Say what you mean, mean what you say. Let your deeds match your creeds, and your behavior your belief. Ralph Waldo Emerson's statement is worthy of careful thought: "What lies behind us and what lies before us are tiny matters compared to what lies within us."

Determination. The difference between success and failure, between the impossible and the possible, lies in determination. Difficulties erode in the presence of fierce determination.

Enthusiasm. Cultivate enthusiasm. When times are tough, the chances slim, the odds long, enthusiasm will always propel forward. The spirit of enthusiasm lifts us (and those around us) during low times. Enthusiasm adds vigor to all things and helps build community.

Failure. Expect some. It comes to every person, sooner or later. Don't let it demoralize you. Rather, let the failure strengthen you, toughen you, mobilize you. Think about Washington Irving's observation: "Little minds are tamed and subdued by misfortunes, but great minds rise above them."

Gratitude. Never fail to show appreciation. Gratitude strengthens relationships, energizes colleagues, and fortifies friendships. "Always be joyful. . . . No matter what happens, always be thankful" (1 Thess. 5:16, 18, NLT).

Hope. Always let your hopes, not your hurts and handicaps, shape your future. Clare Booth Luce wisely observed, "There are no hopeless situations in life; there are only people who have grown hopeless about them."

Influence. "A man leaves all kinds of footprints when he walks through life," says writer Margaret Lee Runbeck. "Some you can see, like his children and his house. Others are invisible, like the prints he leaves across other people's lives: the help he gives them and what he has said—his jokes, gossip that has hurt others, encouragement. A man doesn't think about it, but everywhere he passes, he leaves some kind of mark." Do your best to leave behind a legacy of positive influence.

Joy. Spiritually balanced leaders live with joy. They know that life is a glorious gift; they allow themselves to be dizzy with joy and grateful for the many blessings that flow their way. Also, they rejoice in the success of others.

Kindness. Toward others, always be charitable, courteous, decent, gracious, hospitable, and thoughtful. Kindness reaches minds, touches hearts, and changes lives.

Learn. "There is only one corner of the universe where you can be certain of improving, and that's your own self," wrote Aldous Huxley. Spiritual leaders are lifetime learners.

Money. According to the Bible, it is not money but the *love of money* that causes many problems (1 Tim. 6:10). As Henrik Ibsen noted, "Money can buy the husk of many things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but

not faithfulness; days of joy, but not peace and happiness." Keep money in proper perspective.

Nip. Spiritual leaders know the wisdom of nipping things in the bud, of catching things in the early stages, and thus preventing major issues from emerging. They appreciate the wisdom of Lau Tzu, who wrote the Tao Te Ching over 25 centuries ago as a handbook for leaders in ancient China. In it he said, "Deal with the difficult while it is still easy. Solve large problems when they are still small."

Opportunity. Every adversity contains opportunity. Before the Civil War, Edmund McIlhenny operated a sugar plantation and a salt works on Avery Island, Louisiana. Union troops invaded in 1863, and McIlhenny fled. When he returned in 1865, his sugar fields and salt works were ruined. One of the few things left were some hot Mexican peppers that had reseeded themselves in the kitchen garden. McIlhenny, living hand to mouth, started experimenting with the ground peppers to make a sauce that would liven up his bland diet. His creation today is known as Tabasco sauce. A century later, his product is still sold the world over.

Perseverance. "With ordinary talent and extraordinary perseverance, all things are attainable," wrote the eighteenth-century British philanthropist Thomas Foxwell Buxton. Spiritual leaders understand this.

Quiet. Be certain to give yourself ample times of quiet. God shapes mind and heart through silence and solitude. Wrote Trappist monk Thomas Merton, "It is in deep solitude that I find the gentleness with which I can truly love my brother and sister."

Respect. Effective spiritual leadership always involves respect for others. Spiritually mature leaders listen respectfully even when the speaker is offering a different viewpoint. Author and management consultant Judith M. Bardwich says, "The best leaders don't waste other people's brains. Leaders need a core

sense of confidence that allows them to be comfortable receiving input, including disagreement, from others. Although the best leaders are often strikingly knowledgeable . . . they're neither wimps or Genghis Khans, nei-

and Sunday School teacher, ended each year by writing a \$500 personal check to the company to cover his personal use of the copy machine.

Universe. Permit the magnitude and majesty of the universe to remind you

FAILURE. EXPECT SOME. IT COMES TO EVERY PERSON, SOONER OR LATER. DON'T LET IT

DEMORALIZE YOU. RATHER, LET THE FAILURE

STRENGTHEN YOU, TOUGHEN YOU, MOBILIZE YOU.

ther humble nor arrogant. As a result, they don't think that needing other people's input is demeaning."

Struggle. Life is not always smooth sailing. Nor do things move in predictable patterns. There will be stormy times—occasions when the unexpected, even the disastrous, occurs. Strong leaders are prepared to struggle through hard times. The darkest days in the life of author Thomas Carlyle happened when his friend, philosopher John Stuart Mill, informed him one morning that the manuscript Carlyle had given him to read was used by the maid to start the fire that morning. It was the only copy and had taken Carlyle months in research and writing. Alternating between rage and grief, he one day looked out the window and saw bricklayers at work. "It came to me," he wrote later, "that as they lay brick on brick, so I could still lay word on word, sentence on sentence." Picking up his pen, he began to rewrite *The French Revolution*. His work endures, a classic, and he is an example of someone willing to struggle with an unexpected difficulty.

Trustworthy. While Jim Copeland was CEO of the multibillion-dollar Deloitte Touche accounting firm, those who worked closest with him admired him for his trustworthiness. He demanded that Deloitte audit every expense report he turned in. Copeland, a Southern Baptist deacon

of God's vastness. The psalmist praised God saying, "I look at the night sky and see the work of your fingers" (Ps. 8:3, NLT). Let the sun, the moon, the stars, and the galaxies be God's signature and autograph.

Values. Those who lead effectively have values beyond mere materialism. They are more focused on family, friends, colleagues, and their relationship with God than on building empires. "No one who is a lover of money, a lover of pleasure, or a lover of glory is a lover of man," warned the Greek philosopher Epictetus.

Words. Choose them carefully. What you say can inspire or injure, hurt or heal, wound or win over.

X. The letter X is the mathematical symbol for the unknown. Those who lead are not intimidated by the unknown. In spite of uncertainty, they move forward into uncharted waters, trusting God. Fear of the unknown did not keep Abraham and Moses from responding to God's call. They left the comfort and security of the familiar to do God's work.

Yearn. Strongly desire to continue thinking, learning, growing, developing, expanding. Keep challenging yourself. Yearning should never end.

Zoom. Learn to zoom in on what's important and what's not. Separate the trivial from the urgent, the necessary from the superfluous. Be a spiritual leader who sees the bigger picture. ■

The rationale for grounded leadership

Peter J. Prime

How valid is it to assert that the canonical declaration “God is love” not only constitutes the most inclusive statement about God but also conclusively identifies the total essence, function, and ends of God’s leadership of His entire creation?

Companion to this question, is another: In what way is all authentic leadership directly related to or fully grounded in this divine framework? “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God” (Eph. 3:17-19, KJV).*

The lexical and the contextual meaning of the word *love*

A methodical study of the Hebrew Old Testament and the Greek New Testament and their typical usage of the words from which love is translated will indicate that the word *love* conveyed a range of meanings. In the Hebrew Old Testament, since there was simply one basic root word, *ahabh*, for love, it was not difficult to determine the intended nuance of the word whenever it was used in a given reference or context.

For example, in the following references it is apparent that in the Old Testament use of the word for love in contrasting contexts

there are two differing usages of the word. One is positive, “Love the LORD your God with all your heart” (Deut. 6:5), and the other negative, “How long . . . will you love delusions and seek false gods?” (Ps. 4:2).

The relevant shade of meaning in the word *love* in each case is to be determined more by the context as a whole, than by its mere lexical definition. To love God with all of the heart is more than light years apart in meaning from loving delusions, and yet the same basic word for love is used in both cases. Accordingly, in what way, other than the context, is the difference to be determined?

In the Greek New Testament where there was a wider option in the choice of words for love—*eros*, *storge*, *philia*, and *agape*—the challenge in determining its distinctive meaning was more subtle than the Hebrew Old Testament. Nonetheless, the same principle of the contextual meaning as being the greater determinant of meaning is still very evident, as the following examples will illustrate:

“For the Father loves [*phileo*] the Son . . .” (John 5:20). “The Father loves [*agapao*] the Son . . .” (John 3:35). “You love [*agapao*] the seats in the synagogues . . .” (Luke 11:43). “For Demas, because he loved [*agapao*] this world. . . .” (2 Tim. 4:10). “. . . Who loved [*agapao*] the wages of wickedness” (2 Peter 2:15). “Do not love [*agapao*] the world or anything in the world. If anyone loves [*agapao*] the world, the love [*agapao*] of the Father is not in him” (1 John 2:5).

Love in the context of “God is love”

In John 4:8, 16, the total context for determining the particular meaning of love is without parallel, and as such provides a meaning for love that is as exclusive as it is inclusive. The immediate context of love in the reference cited is the undiminished Person of God that includes, but is not restricted to His self-existence, His omnipotence, His omniscience, His immanence, His eternity, His holiness, His mercy, His justice, His faithfulness, and His perfection. “Whoever does not love does not know God, because God is love. God is love. Whoever lives in love lives in God, and God in him” (John 4:8, 16).

In the context of this declaration, “God is love” conveys the meaning that God and love may be differentiated from each other, while in another sense they may not be differentiated. The best analogy for explaining this



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paradox is the Trinity, which from the perspective of differentiation consists of God the Father, God the Son, God the Holy Spirit, but who from the perspective of undifferentiation are One. Jesus declares, "I and the Father are one" (John 10:30).

Similarly, from the standpoint of undifferentiation, "God is love" means that there is absolutely no difference between God and love to the extent that to see and experience one is to see and experience the other. "God is love: Whoever lives in love lives in God, and God in him" (1 John 4:16). Yet, from the standpoint of differentiation God and love are as distinct as the Persons of the Trinity are distinct, and by the same token are not interchangeable as the Persons of the Trinity are not interchangeable.

Accordingly, there is no biblical evidence to support the view that since God is love, the converse is also true, that love is God. "God is love" is where the whole and the primary truth begins and ends and to which nothing must be added, subtracted, or juxtaposed.

Love in the context of Psalm 136

Psalm 136 is an exceptionally significant explanation of the consummate biblical revelation that God is love, and as such contributes much to the unveiling of some of its underlying meaning.

First, and most significantly, this psalm emphatically separates the character of God's love from all others. The essential contrasting difference between God's love and other loves is that God's "love endures forever," while all others are temporal. God's love embraces all eternity while other loves are spatially confined.

The apparently needless repetition of the refrain "His love endures forever," which occurs 26 times in the chapter, is much more than a mere literary device. Rather, it is a perfectly accurate representation of the truth about God.

What is the defining truth about

God in Psalm 136? It is that His unique love, that "endures forever," identifies who God is and what He is like, in totality. This includes all of what He thinks and feels and determines all of what He does, when He does it, where He does it, for and with whom He does it, and why and how He does it.

In this framework the first three and the final verses of the psalm implore us to give thanks to God (1) for being good, (2) as the God of gods, (3) as the Lords of lords, and (4) as the God of heaven; and it does this with no explanation or reason for doing so, other than the reality that "His love endures forever."

Accordingly, verses 5-9 speak of the creation of the world, including the sun and the moon as being the work of His love that endures forever. Verses 11-14, 16, and 21-25 cover a wide range of His miraculous acts of intervention and deliverance on behalf of His people. There are His acts of emancipating them from Egypt and facilitating their occupation of the Promised Land as well as His providing food for all humankind. For all of these no other explanation is given, but that His love endures forever. Even God's acts of judgment against the Egyptian oppressors and the overthrow of the enemies of His people like Sihon, king of the Amorites, and Og, king of Bashan, are seen to stem from His love that endures forever.

The obvious inference is that God's eternally enduring love constitutes His total *modus vivendi* and *modus operandi*. Why is this so? Because from alpha to omega, GOD IS LOVE.

Love in the context of 1 Corinthians 13

"If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. . . . If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing" (1 Cor. 13:1, 3).

First Corinthians 13 says explicitly what Psalm 136 says implicitly—that

anything not predicated on God's love that endures forever is, in the end, fruitless and meaningless. Without this love, even celestial eloquence is a cacophonous noise. Even rare prophetic foresight, the mastery of the mystery within a great body of knowledge, and even the exercise of mountain-moving faith, all these, collectively or separately, are without value. The surrendering of all one's possessions to aid the poor and the act of voluntarily giving up of one's body to martyrdom are both valueless, if done without love that endures forever.

To use the analogy of John Donne, God's love is like the continental main in relation to which there are no independent and self-existent islands of value or worth. Accordingly, without love, everything from angelic eloquence to the ultimate sacrifice of martyrdom is as worthless as independent islands, but is full of worth as part of the continental main of God's eternally enduring love.

Love in the context of the greatest commandments and Galatians 5:21, 22

"One of them, an expert in the law, tested Him with this question: Teacher, which is the greatest commandment in the Law?" Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments'" (Matt. 22:35-40). "Do this and you will live" (Luke 10:28). "There is no commandment greater than these" (Mark 12:31).

In Jesus' declaration that on these two greatest commandments "hang all the Law and the Prophets" was His acknowledgement that these commandments embodied all that the sacred Scriptures were about and all that they were saying in essence. In a word, the commandments were saying nothing less than the entire corpus of Scripture, nor was the entire

corpus of Scripture saying anything more than these commandments (Law and the Prophets is a Hebrew idiom for the complete Scripture).¹ "The commandments . . . are summed

urrection, Jesus fully represented the complete configuration and meaning of love with all its multifaceted particularities. It is this Jesus in whom "dwelleth all the fulness of the

I T IS CLEAR THAT OUTSTANDING LEADERS IN SCRIPTURE WERE GIFTED WITH MANY OR ALL OF THE CHARACTERISTICS OF MATURE LOVE.

up in this one rule: 'Love your neighbor as yourself'" (Rom. 13:9).

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (Gal. 5:22, 23). In using the two greatest commandments' expansive interpretation of love, Galatians 5; 22, 23 may be summed in one comprehensive metaphor: the fruit of love, of which joy, peace, patience, and the other elements may be described as integral components since their integrity is entirely dependent on their being innately related to love as expressed in 1 Corinthians 13.

Love in the context of Jesus Christ and His cross

In the Person of Jesus Christ, "God is love" became flesh and thus humanly comprehensible and His cross became the symbol of its deepest, widest, highest, and greatest expression. John declares that "the Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth" (John 1:14). "'Anyone who has seen me has seen the Father'" (John 14:9), says Jesus.

In His Spirit-filled and perfect life, in His teaching, preaching, healing, relationships, leadership, compassion, severity against and opposition to wrong, His crucifixion, death, and res-

urrection, Jesus fully represented the complete configuration and meaning of love with all its multifaceted particularities. It is this Jesus in whom "dwelleth all the fulness of the

Godhead bodily" (Col. 2:9, KJV), who is the perfect embodiment and definition of love. In the context of 1 Corinthians 13, what if the life, ministry, and death of Jesus Christ were not totally grounded and expressive of God's love that endures forever; or what if just a mere iota of His life, ministry, or death were predicated on anything but God's love, what then?

The great commandment, the Great Commission, and great leaders

The essential intent of the Great Commission is totally summed up in the two greatest commandments, the commandments of love as illustrated in the total life of Jesus Christ. It envisions fallen humankind breathing in the very breath of love so that we become loving souls. "The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith" (1 Tim. 1:5).

"Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us" (Eph. 5:1). "Do everything in love" (1 Cor. 16:14). "And over all these virtues put on love, which binds them all together in perfect unity" (Col. 3:14).

"Anyone who does not love remains in death" (1 John 3:14). There is just no higher objective than loving God with one's total self and all others as oneself, while simultaneously expe-

riencing an ever deepening oneness with God and with one another.

It is imperative to realize that there is a direct correlation between the greatest commandments, the Great Commission, and great leaders. For were it not for the consummate greatness of the commandments of love and their all-transcendent value, the Great Commission could not be truly great. And where else, apart from the greatest commandments and the Great Commission, could truly great spiritual leaders be found? The greatest commandments, the Great Commission, and the greatest leaders, of which Jesus Christ is the absolute model, are inextricably bound together.

Great leaders: prescription and description

In the framework of the divine pattern, great leaders are so rooted and grounded in Godlike love that such love becomes their dominant way of functioning, living, and leading. They reflect Psalm 136 in the sense that like God, all that they are and all that they do are predicated on God's eternally enduring love.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:17-19, KJV). This is the essential characteristic of effective Christian leadership.

When rooted and grounded in love, which is inextricably tied to being rooted and grounded in God, great leaders are unique and exceptional channels through which God's power, wisdom, knowledge, and grace can flow unrestrictedly, and His purposes be expeditiously accomplished.

Old and New Testament examples of this sort of leadership include Abraham, Moses, Joshua, John the Baptist, and the apostles Peter and Paul. The apostle Paul affirmed on

behalf of them all, "For Christ's love compels us" (2 Cor. 5:14).

Furthermore, with great spiritual leaders, not only is their rooting and their grounding in love very secure but the many branches that stem from their grounding also tend to be mature. The more of these branches there are and the more mature they are, the more effective the leader will tend to be. Some of these branches or characteristics of love include peace, joy, faithfulness, humility, goodness, self-discipline, gentleness, and patience.

It is clear that Scripture's outstanding leaders were gifted with many or all of the characteristics of mature love, but some of them were particularly distinguished for one or more of them. Job was distinguished for his patience in the severest suffering, Abraham for his exceptional faith in God, Moses for his meekness, David for his humble contrition, and Paul for His extraordinary self-discipline and unyielding commitment.

Great leaders have developed other gifts that are related and complementary to the ideals mentioned. These gifts cover a wide range of cognitive, affective, behavioral, and technological skills that serve to strongly enhance a leader's efficiency and effectiveness. Nonetheless, these, like all others must be grounded in God's eternally enduring love to be ultimately effective and meaningful.

Grounded leadership in the time of the end

Grounded leadership is leadership that is fully rooted in the art and science of divine love. As such it replicates the leadership exemplified in the life of Jesus Christ.

In the first-century Christian church in Ephesus, it became apparent that the grounded leadership provided by the apostles, with its world-shaking results, was being replaced imperceptibly by a passionate doctrinal focus per se. The inevitable results were the loss of their grounding in their first love, and the risk of having their candlestick uprooted from its place unless they

repented and returned to that original love.

In the last church, Laodicea, "the ardor of the first love has lapsed into a selfish egotism."² What is our only answer? "Buy faith and love . . . which will enable us to find our way into the hearts of those who do not know Him, who are cold and alienated from Him through unbelief and sin."³

Accordingly, for the remnant church of the Laodicean age to fulfill the imperatives of Revelation 14:6-12, and at the same time fill the earth with the glory of God in keeping with Revelation 18:1, it has no option but to have its leadership grounded in love. This is necessary to see the church through the time of the end. "By this all men will know that you are my disciples, if you love one another" (John 13:35).

And for the time of the end to give way to the end of time, with its promise of ineffable joy and uninterrupted bliss, only grounded leadership will do. Therefore, this is the form of leadership that our church and the world must diligently pursue and faithfully practice.

And when the church's leadership that is grounded in God's love will have achieved its inexorable ends, no better words than these can as aptly describe the transcendent utopia into which our hate-filled world will be transfigured. "The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. . . . From the minutest atom to the greatest world, all things animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."⁴ ■

** All Bible references are from the New International Version unless otherwise indicated.*

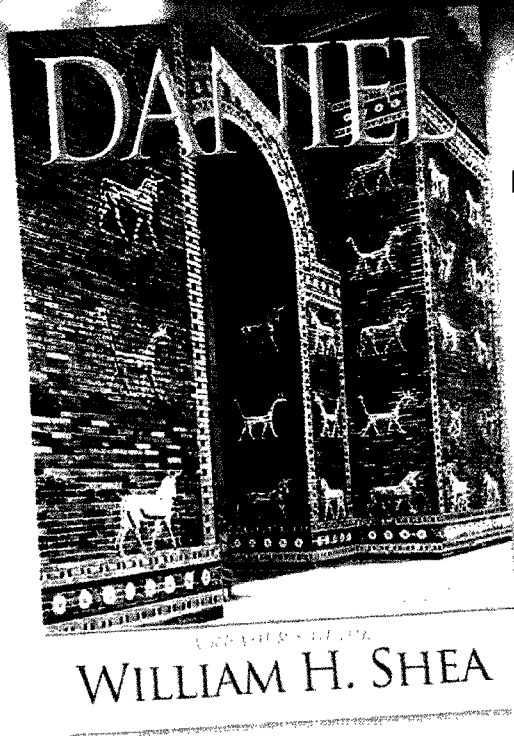
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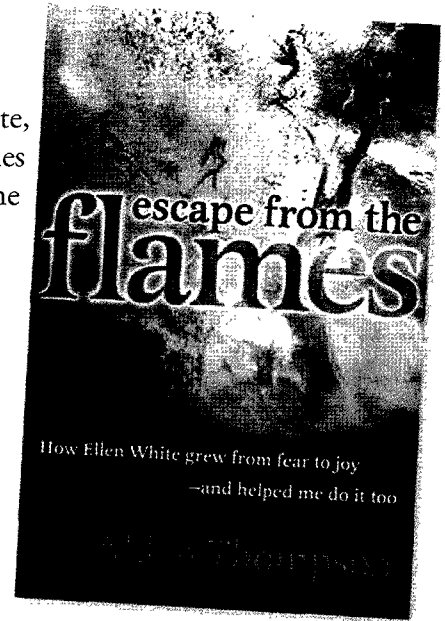


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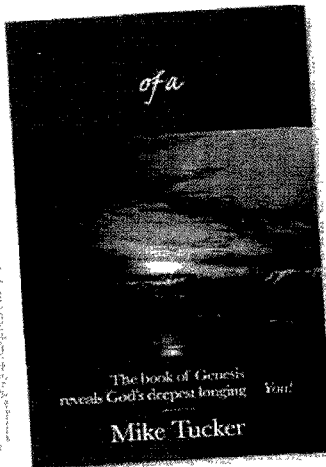


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Knight's Law applied to church leadership

George R. Knight



George R. Knight is professor of church history at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

The world is full of laws, not only in the physical realm but also in the social. I have been collecting these enlightening laws for some time. Take Schmidt's Law, for example: "If you mess with a thing long enough, it'll break." Or Weiler's Law: "Nothing is impossible for the man who doesn't have to do it himself." Then there is Jones's Law: "The person who can smile when things go wrong has thought of someone to blame it on." And most of us have experienced Stewart's Second Corollary to Murphy's Law: "The magnitude of the catastrophe is directly proportional to the number of people watching."

Having been enlightened by such wisdom, about 25 years ago I decided to try my hand at developing some cryptic and esoteric sagacity of my own. The result: Knight's Law, with two corollaries for church leaders. Put simply, Knight's Law reads, "It is impossible to arrive at your destination unless you know where you are going." Corollary number 1: "Church leaders who don't know where they are going are lost." Corollary number 2: "Church leaders who are lost often have confused motion with progress."

Confusing motion with progress

Let's start our discussion with corollary number 2. For those of us who have been in the Adventist system for a number of years, it's all too easy to confuse motion with

progress, and it is even easier to confuse statistics with progress.

Now, I must admit that the statistics are impressive—even inspiring. Some months ago the denomination's *141st Annual Statistical Report* crossed my desk. It is moving to read that a church that had about one million members when I was baptized in 1961 had grown to 13,406,554 adherents by December 31, 2003.

Then there are these impressive statistical configurations: that the total tithes and General Conference offerings for 2003 had been nearly two billion dollars, that the denomination baptized 991,714 people into membership that year, and that it operated 6,689 schools, 754 health-care institutions, and 56 publishing houses. It is equally exciting to read that the church by 2003 had entered 204 of the 230 nations of the world and was using 882 languages in its outreach programs.

Yes, the statistics are truly impressive, but we need to remember that the ever-growing statistics are not an end in themselves. Perhaps their true significance lies not so much in what the church has accomplished but rather in what they tell us is yet to be done.

After all, when compared with the more than six billion people living on earth, the denomination's fourteen million adherents doesn't sound like much (they represent a little more than two-tenths of 1 percent of the world's population). I remember some years ago when addressing a closed meeting consisting of the General Conference president and the North American Division and union conference presidents, I noted in my opening remarks that the very fact that the denomination had six million members *on earth* was a sign not of its success but of its failure. The same could be said for 14 million, or 30 million, or even 100 million members.

After all, the problem that is the basis for all other problems and challenges in Adventism is that the church is still *on earth* rather than in heaven. We must never confuse the excitement of growing a large denomination on earth with the real goal of arriving in the heavenly kingdom.

Thus even though statistics have their purpose, they are not what the church is about. They may represent a means to the end, but they must never be confused with the end itself. In fact, theoretically the statistics could

continue to grow throughout eternity without ever bringing about the desired end. So again, we must ever remember that motion is not necessarily progress.

That dictum also needs to be kept in mind in our daily activities as church leaders. One of the deadly sins of administration is equating the filling out of reports, the planning of projects and campaigns, and the raising of money to pay for those projects with genuine progress. The bad news is that we may be generating motion rather than progress, heat rather than forward movement.

Like the little boy on his rocking horse, we may have a lot of activity, but we may not be progressing toward our original goal. We must not lose track of the vision and goals that made us Seventh-day Adventists in the first place. To do so is to become lost, even while we are loudly and enthusiastically proclaiming that we have the real answer. Those who have fallen into the pit of corollary number 2 represent a rather classic example of the blind leading the blind.

The case of lost leaders

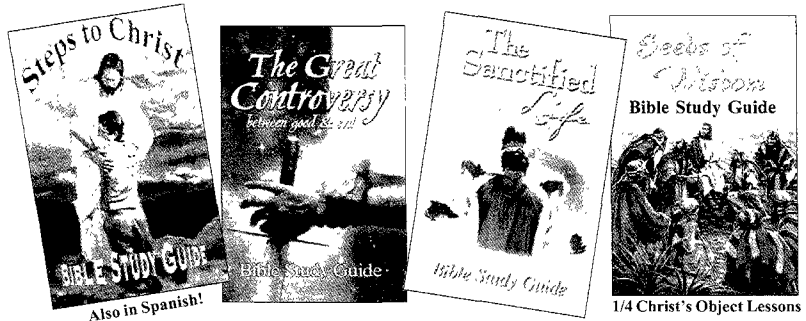
That brings us to corollary number 1: "Church leaders who don't know where they are going are lost." Now I do not mean lost spiritually. Rather, theirs is a case of occupational, vision, or mission lostness.

As implied above under corollary number 2, church leaders need to raise their sights above the bean counting mode if they are to gain a helpful perspective or orientation.

One of the greatest needs of leaders in all parts of the Seventh-day Adventist work is to re-vision the future. Even though we as leaders may be comfortable with the way things have been done in the past, we need to awaken to the fact that familiar and traditional ways of doing things are not the only ways of doing them and are probably not even the best ways.

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We need to re-vision more effective ways of using the media, selling books, running health-care and educational institutions, and structuring the church and its outreach. And "more effective" does not mean somehow surviving or even surviving with more style and funds. That approach to being "more effective" may be satisfactory for IBM or General Motors, but it is inadequate for Seventh-day Adventist planning.

We need to focus on the fact that our goal is not to run a good business here on earth but to forward the mission of the church in such a way that it enables the coming of the kingdom of God. Adventist leaders must move beyond the mentality of being successful business people to that of being radical revolutionaries who are out to change the world order.

If we continue to vision success from the perspective of what common, earthly evaluations identify, we will be on the planet for a long time. The church may be in this world but its vision must not be of this world. The only way to keep out of the realm of occupational, ecclesiological lost-

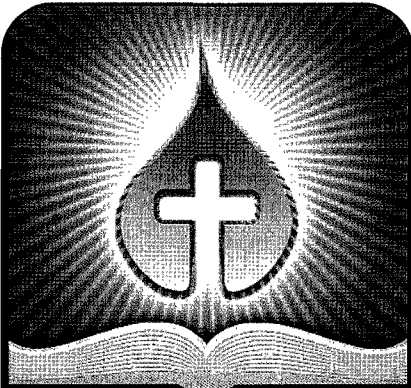
ness is to move beyond the success measures of the larger culture to the truly radical vision of the Christ who claimed that He would come again and consign all the symbols of worldly success to the eternal rubbish heap.

In re-visioning the future, Adventist leaders need to stop thinking arithmetically and begin thinking geometrically. Too many of us just chug along as if church growth is a graph that gently (or maybe not so gently) slopes upward. Thinking and planning along the lines of that kind of thinking will keep the church earthbound for a long time—probably for eternity.

If I am reading my Bible correctly, the church will at some point in time be faced with explosive growth of such a magnitude that terrestrial structures will not be able to contain it. Is that kind of exponential growth a part of our vision of the future?

Furthermore, it should be pointed out, radical, massive change does not necessarily take a lot of time. Let me illustrate. In October 1989 I was touring East Germany as a guest of the East German government. At the

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A worthy old bishop of yesteryear had a pretty sound philosophy: "Jesus absolutely trusted the Bible, and though there are in it some things inexplicable and intricate that have puzzled me so much, I'm going to trust the Bible because of Him." Jesus' attitude toward Scripture is worth noting:

- ◆ Jesus read Scripture (*Luke 24:27*)
- ◆ Jesus trusted Scripture (*Matt. 5:17, 18*)
- ◆ Jesus accepted Bible history (*Matt. 19:4*)
- ◆ Jesus believed its prophecies (*Luke 24:44, 45*)
- ◆ Jesus endorsed its creation account (*Matt. 19:4-6*)
- ◆ Jesus validated the historic flood (*Matt. 24:34-39*)
- ◆ Jesus warned of rejecting Scripture (*Luke 16:31*)
- ◆ Jesus declared Scripture the basis of judgment (*John 5:45-47*)
- ◆ Jesus recommended Bible study (*John 5:39*)
- ◆ Jesus taught that Scripture sanctifies (*John 17:17*)

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time we made the arrangements, neither I nor that government could foresee that I would be traveling through the midst of a revolution that in a few weeks would overturn the entire Soviet system.

The whole structure fell virtually overnight. And that degree of radical change was of the highest magnitude imaginable for most people. But as Adventist Christians we expect to see a social/political change of such proportions that the fall of the Soviet block will pale into insignificance by comparison. In the meantime, we should see the sudden collapse of the Soviet system as an historical type of what can happen on a massive scale in a very short time.

But such megachange did not happen by itself. There were human spark plugs, such as the influence of Polish labor leaders, who envisioned a different world and were willing to risk and sacrifice to make it happen.

Adventist leaders need to think big rather than small if we are to have a part in these big events rather than just plodding along at the speed of mere day-in, day-out change. And, needless to say, such spiritual leaders, like the radicals from within the Soviet block, need to be willing to risk and sacrifice to make the larger vision come about.

An attitude of doing business as usual just won't do. Such is the hard road of becoming ecclesologically unlost. The church needs leaders who can envision something better than what we have now and what we are doing in the present.

Keeping leadership eyes on the goal

That thought brings us back to Knight's Law proper: "It is impossible to arrive at your destination unless you know where you are going."

Now I wouldn't want to go so far as to say that some Adventist leaders are confused as to purpose, but it does seem that some are a bit messed up in how they operate. It has been a pleasure in my work to hobnob with both

the church's foremost leaders and its most humble district pastors. In fact, I often room and eat with district pastors as I teach extension schools around the world, and what some of them tell me is quite enlightening when it comes to the perceived mentality of some of their leaders.

In one rapidly growing division, for example, the pastors told me that they were not given permission to attend my class until they had reached their baptismal goal. They went on to note that in their Union pastors could not have their vacation unless they reached their goal.

At that juncture they pointed out that the only way some of them could reach their goal was to invent names (as in getting them from nearby tombstones!) and add them to their baptismal report. Voilà! the goal had been reached and everybody was happy.

Such stories, as I hear them from people under pressure to come up with results, lead me to question whether some of us aren't just a bit more than confused regarding the overarching, genuine goals of the church.

Do we as church leaders really know where we are going? Or are we merely "playing church" in the same way others play at making McDonald's the world's most successful fast-food chain?

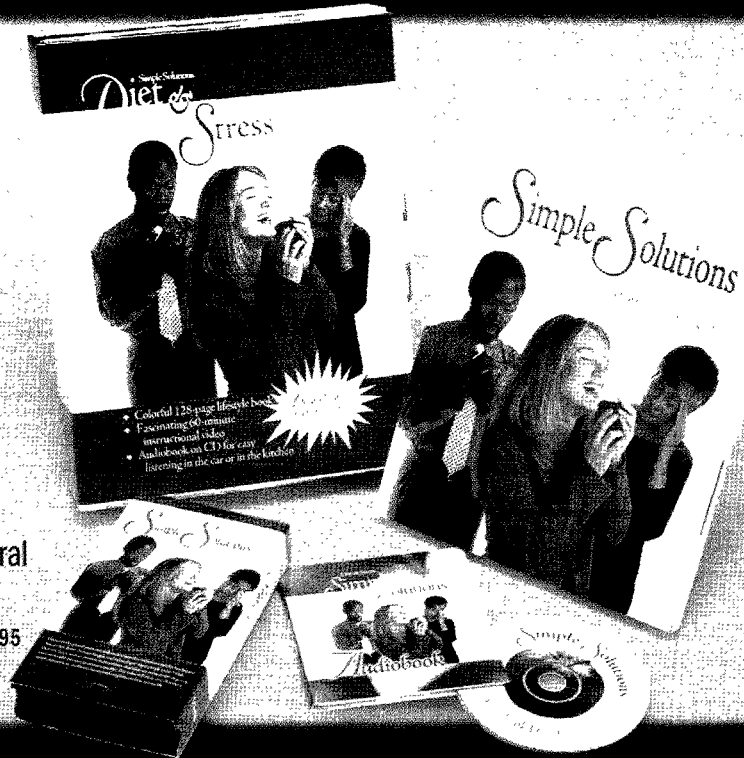
I want to be very clear and explicit at this point. The Seventh-day Adventist Church has only one genuine, ultimate goal: *the arrival of Christ in the clouds of heaven.*

That one goal is beyond human achievement. But—and here is where the church comes in—in preparation for the Second Advent God has given an end-time message that must be proclaimed to all the earth. "Then I saw another angel flying in midheaven," we read in Revelation 14, "with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God and give him glory, for the hour of his judgment has come; and worship him

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who made heaven and earth, the sea and the fountains of water'” (verses 6, 7, RSV).

That first angel’s message is followed by a second dealing with the fall of Babylon (verse 8) and a third commending those who are patiently waiting for Jesus to come and who, while waiting, are keeping God’s commandments and maintaining faith in Christ* (verse 12). Immediately following the proclaiming of those three messages is the Second Advent, which is pictured in verses 14-20.

One reason I became a Seventh-day Adventist was because of our understanding of the teachings of Revelation 14. Adventism has never seen itself as merely another denomination. On the contrary, it has from its earliest times viewed itself as the gathering of a people of prophecy with a special message to be preached to all the world before the Second Advent.

It is that conviction that has literally driven the Seventh-day Adventist

Church to the far corners of the earth, until today it is history’s most widespread, unified Protestant body. That vision with its imperative to worldwide mission has led generations of Adventist young people to give their lives to mission service and it has inspired older members to financial sacrifice in order to support them.

It is the vision of a last-day mission to all the world that has made Adventism a vibrant movement. When the denomination and its leaders lose that vision and begin to see Adventism as just another denomination, Adventism will have lost its reason for being. It will become just another toothless religious group.

Of course, it would still be somewhat different because it keeps Saturday instead of Sunday and has some other peculiarities. But to all intents and purposes it will have lost its biblical reason for existing, no matter how many millions it can count as adherents.

Vibrant Adventist leadership must keep at the very forefront of its collective mind both its destination and the task that God has given it in Revelation 14.

The Second Advent is the denomination’s ultimate goal, and worldwide mission is the proximate goal that God has given it. There must be no sacred cows in Adventism. Anything that does not contribute to the ultimate mission in the most effective manner is expendable. As a church we have been good at adding things to the denominational system, but we have failed dismally at the job of pruning and chopping off those aspects of the system that are less than maximally effective. The ultimate and proximate goals must be the measure of all we do.

It is fine to say that worldwide mission is the proximate goal of Adventism, but even such a worthy mission must, by its very nature, be mission about something in particular and

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targeting someone in particular. *To all the world* is Adventism's rather "humble" view of mission. And the content of its mission message is specifically spelled out in Revelation 14, especially verse 12.

In that verse we find the three absolute essentials of Adventist mission content:

1. The Second Advent.
2. The end-time importance of God's commands, which will be an issue at the end of time. (See Rev. 12:17. And as we read this verse, let's please note the allusion to the Sabbath commandment at the end of Rev. 14:7. The context is clear that at the end of time everybody will be worshipping someone—either the Maker of heaven and earth [verse 7] or the beast and its image [verse 9]. Thus in verse 7 we are even told which commandment will be most problematic as events lead up to the eschaton.)
3. The supreme importance of having faith in Jesus.*

The point that needs to be emphasized at this juncture is not only that God has given Adventism a specific message, but that it is a balanced message. With that in mind, it is important to note that the faithful proclamation of a balanced message implies the need of balanced leaders.

That being so, if I were the devil I would do everything I could to unbalance the leadership of the church. I would not be overly concerned with the direction of the imbalance, just so long as most leaders were off center in some direction.

Thus I would get some of them so involved with preaching the commandments and those aspects of doctrine that make them distinctively Adventist that they would neglect the great gospel truths that Adventism shares with other churches. On the opposite side, I would get other Adventist spiritual leaders so focused on the gospel truths as posited in other churches that they would neglect the heavenly sanctuary doctrine, the last-day implications of the Sabbath, and so on.

Still others I would send on a psychological or megachurch trip that neglects the Adventist message altogether. Better still, I would aim at getting the various factions of Adventist leadership divided and arguing with each other. If those tactics took root, I would have very little to fear.

Now if the devil's strategy is imbalance, I would suggest that God's is balance. If I were God I would seek an Adventist leadership that clearly sees that the only genuine goal is the Second Advent, that the specific mission of the denomination is to preach the message of the three angels to all the world, and that that message must be preached in a balanced way that emphasizes both the great gospel truths that the denomination shares with other Christians and those truths that make it distinctively Adventist, all set forth within the context of the Bible's end-time scenario.

That brings us full-circle to the heart of Knight's Law: "It is impossible to arrive at your destination unless you know where you are going." God has spelled out both the denomination's goal and its message in Revelation 14. It may seem arrogant for such a small church to claim it has God's last-day message to the world as set forth in that chapter, but no other religious body has specifically undertaken that prophetic task.

It just may be that a bit of "sanctified arrogance" must be part and parcel of those leaders who claim to be following the One who claimed that He was *the Light* and *the Way* and *the Truth* and who sent out an unimpressive and poorly educated dozen followers to take His gospel to the ends of the earth.

Maybe things haven't changed all that much. And one thing has certainly not changed: Leadership must both understand and be committed to its destination if it ever hopes to reach it. ■

* For a discussion of the "faith of Jesus" of Revelation 14:12 being "faith in Jesus," see George R. Knight, *Angry Saints* (Washington, D. C.: Review and Herald, 1989), 52-60.

A radical approach to becoming a great leader

The challenge for many leaders is that we don't have the fortitude to step up to the plate to become the type of leader that people trust. The following story is true. It's a potential inspiration to any leader ready to make real changes in his or her life, and it gives understanding of what makes a good leader great.

As a regional manager at a major brokerage firm, Michael had been working on his own leadership skills for several years, but despite his efforts, his retail branch region had been consistently ranked last or second to last in his company's employee opinion survey, and in this rare company where surveys are taken seriously—the results are published and ranked—this was bad news for Michael's career. He was losing his credibility as a manager.

Then he had the epiphany.

Even though the surveys specifically reflected the views of frontline branch employees whose lives were affected by their immediate supervisors, Michael assumed that he was the problem, not the supervisors. Just allowing himself that realization was a risky endeavor.

Suddenly, responsibility rested squarely on Michael's already sore shoulders. The blame game was no longer an option, and he launched himself irrevocably into do-or-die mode. He cranked up the risk factor one more notch.

He gathered his management team together, stood up in front of the conference room, and said, "I'm screwing up; the numbers show it, so I want you to tell me what I'm doing wrong and what I need to do to improve.

"I'm going to leave the room," he

STEVE FARBER

went on, "and I'd like you to get very specific and write down your ideas on flip-chart paper. When I come back, we'll talk through each item."

And he walked out.

A half-hour later he came back and knocked on the door. "We're not done yet," they said.

Finally, after 90 minutes, they let him in. The walls were all covered in flip-chart paper. List after list of suggestions for him had been taped around the room.

He kept his balance and took a deep breath.

Michael knew that his reaction in that moment would make or break the whole exercise, as well as his personal credibility. So he took a radical approach and responded authentically.

"I'm really disappointed," he said, "in myself. I had no idea there'd be so much."

He didn't defend, justify, or make excuses as they talked together for the next two hours. All he did was ask some questions to make sure he fully understood each item.

Imagine the intestinal fortitude that Michael needed to keep that conversa-

tion going for that long. "And another thing, boss" . . . was said more than once.

At the end of the day, with rolls of flip-chart paper tucked under his arms and a pounding sensation behind his eyes, Michael looked at his team and said two words straight from the heart: "Thank you."

That night and the next couple of days, Michael told me, were the most difficult of his entire career. He was devastated and overwhelmed by the severity of the feedback and the immense challenge to follow through. He recovered from the initial shock, however, and went on.

Nobody expected Michael to start at the top of list one, item one, and work down, systematically planning to fix them all. But they saw him try. He proved through his own actions that the session hadn't been a consultant-assigned exercise that he had been forced into tolerating.

The next round of surveys ranked Michael's organization second from the top in the entire company, with jumps of 80 to 90 percent in some measures. That's a radical leap no matter how you look at it, but the funny thing is, the improvement had relatively little to do with Michael's follow-up actions. It had everything to do with his team. ■

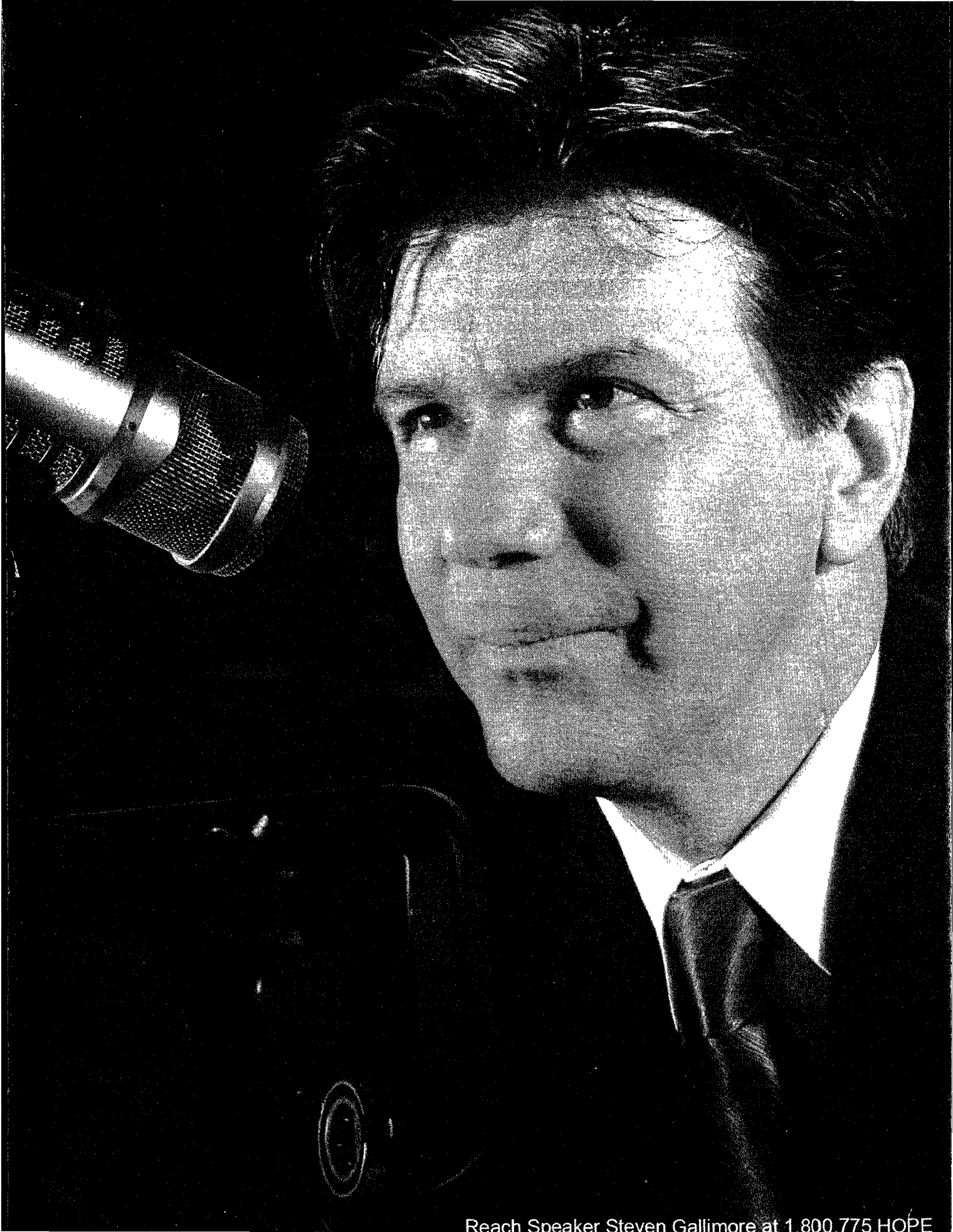
Steve Farber is president of Extreme Leadership, Inc. "The Radical Leap: A Personal Lesson in Extreme Leadership" is a recipient of Fast Company magazine's readers choice award. This article was found on the Web site, <insightoftheday.com>. It is published with Mr. Farber's permission.

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Help for spiritual leaders in hard times

Ben Campbell
Johnson



Ben Campbell Johnson, D.Min., Ph.D., is professor emeritus of Columbia Theological Seminary, Decatur, Georgia.

Clergy today are having a difficult time! Congregations are harder to serve. They are of greater diversity and have higher expectations. Ministers are caught between traditional values and outlooks and a high-pressure array of daunting innovation and moral uncertainty, all easily identifiable in any one congregation. The pastor is no longer *the parson*, almost universally looked up to and respected by those under his or her care.

Most pastors serve congregations of 100 members or less. They struggle to raise mission funds and often fail to get an adequate salary. With years of education and professional training, a high percentage of pastors earn little more than a minimum wage. In an effort to meet a congregation's demands, clergy become notorious workaholics and often find themselves living on the borders of burnout. No wonder that each month between 1,400 and 1,600 clergy from all denominations in the United States drop out of the ministry.

In a recent study the Missouri Synod Lutherans found a mixture of attitudes toward the ministry. About 30 percent of the ministers found great satisfaction and personal fulfillment in ministry; another 30 percent had mixed feelings about their work; while the remaining 40 percent were moderately distressed and facing burnout.

Is there help for pastors who are facing hard times? Is there an untapped source of strength for those who wonder if they can go on? Must these dedicated men and women continue with a sense of failure and defeat in one of the most significant vocations there is?

Renewing the original call to be a spiritual leader

A major part of the answer lies in the recovery of a profound sense of who we are; a realization of who called us to this task and the important role that we fill in Christ's body and in His world. We may find a new sense of God in our lives when we review our call and the primal reasons we had for entering ministry in the first place.

The symptoms of burnout, exhaustion, defeat, and depression often flow from a deeper need in our lives, a God-sized need. Not one of us faces a struggle or betrayal or failure that is too huge for God to handle. Servants of God have received grace and help in the past, and we too can count on God in ways that perhaps we have not yet tapped.

Perhaps we should be reminded that these are not the first *hard times* that God's ministers have faced in their leadership, and they will not be the last.

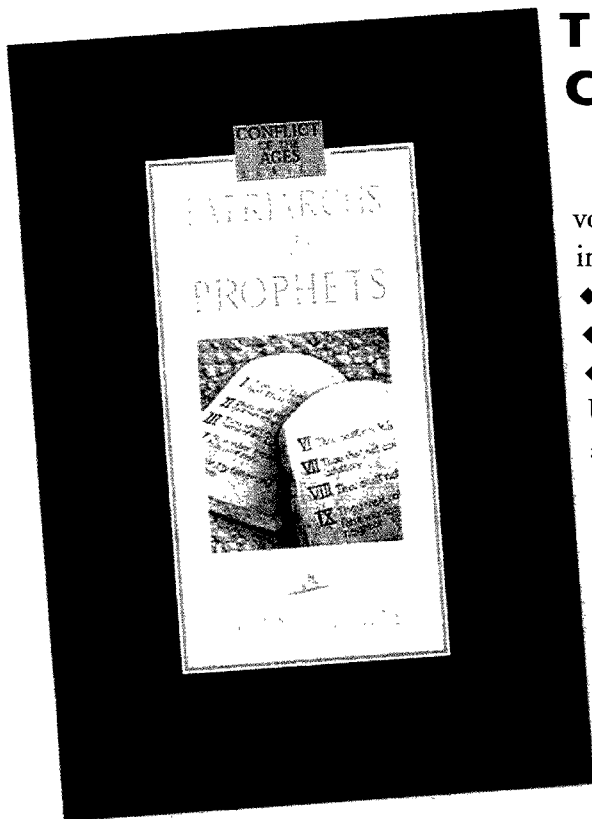
Consider Paul's testimony as it echoes from the first century: "But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you" (2 Cor. 4:7-12, NRSV).

Paul's cry of pain surely indicates that the servant leaders of God through the centuries have faced times of persecution, perplexity, and even death when they have been faithful to God's call. Experiencing hard times is not a new thing for clergy, but bearing rejection, abuse, and anxiety is always painful.

Perhaps if we can see our suffering for the sake of Christ and the kingdom, we can find the strength and courage to deal with whatever testing may come.

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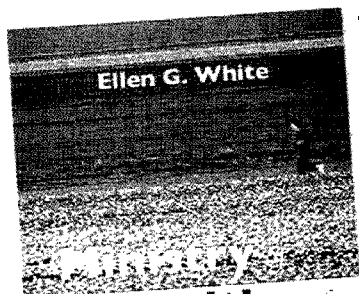
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My own hard times

Christ became a real presence in my life when I was 17 years old. I have been a minister for 55 years. I hold degrees from three denominational schools and two from independent schools. I have served two parishes for 10 years, directed a nonprofit ministry for 17 years, and taught in a Presbyterian seminary for 20 years. Throughout all these experiences I have, from time to time, known feelings of failure, distress, loneliness, and pain that daily weighted me down.

Five years out of seminary, in my second pastorate, I had the frills of success. In spite of a growing membership and the erection of new buildings, I was struck with disturbing doubts about my call. I had successfully developed a failed church into a thriving operation, but inwardly I often felt empty. Then, something happened that renewed my life and allayed my pressing inner fears.

During my tenure in this second pastorate, I began a lay ministry that had far-reaching consequences. Over the next ten years it grew into a national movement that more than a dozen denominations adopted. The acclaim I had always dreamed of came in abundance.

Unfortunately, my ego was too weak to absorb the applause and properly evaluate it. I began trying to live up to the image I thought others held of me. As the months passed, I felt ever more empty and plagued with growing feelings of phoniness. The strain of playing a role, of feeling so miserably unreal, made me dread every day's work.

I found myself wishing that I was someone else and engaged somewhere else. Yet though I could not feel God's presence; I sensed that God had not forgotten me. Without my knowledge, God was planning new directions for my life.

While struggling with these conflicted feelings, I also faced other issues. At times my family relationships were in shambles, my daughter was not becoming the person that I

dreamed she would be, and conflicts with incompetent employees made my days at work more difficult. Somewhere along the way, I lost hope that my life would ever get better.

In those years I looked like success on the outside, but inside I was plagued with a gnawing sense of failure. While I ached with these contradictory ways of thinking and felt confused about the direction of my life, I did not realize God was transforming my purposelessness into a new beginning.

I do not write about my pain as a masochistic, ministerial exhibitionist, nor do I claim that my pain is greater than another's. I have hinted at the depth of my own struggle to underscore the fact that what I write here does not arise out of academic foundations. I have simply felt the pain of being a clergy person struggling with personal and leadership issues.

But I do emphasize that my sense both of God and of myself deepened through my struggles. In offering a few words of guidance for hard times, I speak out of my own woundedness.

A way to God

I recently asked a minister friend what his greatest struggle had been. He responded, "Having a meaningful prayer life." His answer to my question took me back to that church early in my ministry and to my experience there of visible success while at the same time I experienced heavy questions about the call of God to me.

Like my minister friend, I had found it easier to do the work of the church than the work of God.

Back at that time, in the midst of my struggle with emptiness and loneliness, a minister friend had given me a small, sixty-four page booklet, *Teach Me to Pray* by W. E. Sangster. I had read it and tossed it aside because it offered nothing new.

A week or two later I seemed compelled to pick up the booklet and reread it. This time a voice spoke within me, "If the way you are praying isn't working very well, why don't

you try what someone else suggests?" I took that challenge and determined to pray in a prescribed manner for 30 days. Here is the form of prayer that I rigorously followed:

In the morning

Be still. Find a quiet place. Get seated comfortably. Relax. Take a few deep breaths.

Remind yourself: "I am here to meet God. No other appointment competes in importance." Read a Bible verse for the day.

Adoration. Think on the greatness of God. How incredible it is that God knows you and desires to have fellowship with you. God is eager to encounter you. Adore God.

Thanksgiving. Name the things that God has given you for which you are grateful: family, friends, health, work, the church, fun, food, etc. Picture these gracious gifts and thank God for each one.

Dedication. Review the large vows you have taken as a Christian, church member, minister, spouse, employee. Reaffirm these, but also focus intently upon this day. Offer your life to God for joyful service today.

Guidance. Envision your day with God. Foresee God in each task, each relationship, each opportunity, and each member of your family, and in the unscheduled events and encounters. Ask for God's guidance in each aspect of your day.

Intercession. Make a list of the names of persons who need a relationship with Christ. Resolve to pray for them daily. Also include in your intercessory prayers those whom you love and those who suffer in whatever way. In addition, pray for the country, that the kingdom of Christ may come in all of our national affairs.

If our imagination could grasp the effect of prayer on others, usual as it may sound to repeat it, we would pray more often and with more assurance.

Here are four ways to pray for the persons you have named. Use these forms of prayer alternately.

1. Call their names in God's pres-

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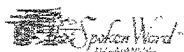
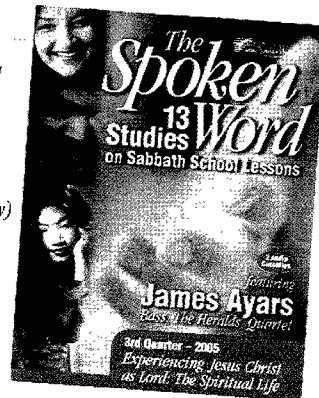
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ence, asking God to fulfill their needs.

2. Picture each person in the transforming presence of God.

3. Write a prayer letter to God in which you express your concerns and hopes for each.

4. Offer a prayer of presence by deliberately being with the person for whom you pray.

Petition. Tell God what you most deeply desire in your life. "Whatever you ask for in prayer with faith, you will receive" (Matt. 21:22, NRSV). Don't be fooled by the blank check appearance of this promise.

As we spend time in God's presence, our desires change; our true wants are crystallized by the Spirit.

So persist in *asking* for what you really want until you *know* what it is.

Act of trust. Release your prayers to God and trust God to answer them. "For whoever would approach [God] must believe that he exists and . . . rewards those who seek [him]" (Heb. 11:6, NRSV).

Wait. In the silence wait to hear what God wishes to say to you. "Speak, Lord, Your child listens." Repeat your passage for the day and reflect on it. Write it on a slip of paper and carry it with you throughout the day.

In the evening

Review the day. Identify the places God has been at work in your day and give thanks.

Confession. Note your feelings, actions, and choices that have been contrary to God's will in Christ. Be specific. Acknowledge those and accept God's forgiveness.

Commitment. Release yourself to God for the night. Pray that you may drift into sleep conscious of God's loving presence.

Learning

Each morning I arose, took W. E. Sangster's booklet, and opened it to the guide. I read, "*Adoration*," *think on the greatness of God*, etc., and I followed this suggestion. I let my mind wander into the mystery and wonder of knowing God.

I then read *Thanksgiving*, and I named the specific persons and things for which I was grateful. I continued until I had completed each directive. I followed my new instructor's guidance for 30 days.

At the end of the month I identified definite changes: I was praying daily and had begun to sense that I was making contact with God. The prayers that I prayed were being answered; I was at peace and welcomed my daily time with God. My focus in ministry also changed from dread to delight as I looked forward to what God might do through preaching and worship and visits with people in the parish.

It had been my struggle with my call that led to meaningful prayer.

If you feel some of the things that plagued my life, you might find it helpful to engage in your own 30-day experiment in prayer using the daily guide. You might be surprised at what happens in your life and ministry!

Becoming real

Later in my life and ministry, I had a struggle with my self-image—how to be real, how to express on the outside the person I was inside, how to be the person God had created me to be.

I had fallen into the dangerous trap of trying to be the minister that other people thought I ought to be. This distortion of our true identity causes us to spend excessive energy trying to please others.

This is precisely what I did while leading a nationwide renewal movement. The dichotomy between who I knew myself to be and what I thought others wanted me to be led me to an act of confessing my whole life before God.

The idea of confronting myself in all of its raw reality came from a great spiritual writer, Francis de Sales, author of *Introduction to the Devout Life*. He suggested that I lay before God all the failings and errors of my life.

Being challenged to face myself before God, with all my emptiness and failure and hypocrisy, was daunt-

ing. But I set out to do it.

As a backdrop for this wholesale confession, I first reviewed the love of God for me. I remembered that God loves me no matter what I may have done or thought or felt. Nothing can cause God to love me more; nothing can cause God to love me less. God loves me unconditionally at this very moment. Nothing that I was about to utter in my confession would surprise God.

With this confidence, I set a day to begin my first real-life confession. I began with my earliest childhood memories and placed before God my actions, attitudes, and feelings that were betrayals of Christ. One by one, I acknowledged them to God. After each confession, I asked, "Do you love this person?" A "yes" rang in my heart.

Next, I began to confess my acts of adolescent sexual exploration, my indiscretions, lies, deceitful actions, stealing, swearing, disobeying my parents, and totally ignoring the One to whom I was confessing.

As I went through this list, I sought to place myself in the situation, envision the setting, and feel the dark urges in my soul. Seeing myself in each of these situations, I held the picture up to the light of God.

In God's light, my darkness became diffused by the divine Presence. No matter how painful, I persisted in owning and confessing the barrenness of my life. After each session I felt more deeply that God did love me, the real me.

The same acceptance by God held fast when I began confessing the sin and brokenness of my adult years—failed parenting, greed, false ambition, materialism, the desire for greatness, lust, evil imaginations, a critical spirit, betrayal, broken vows, and pride, to name a few.

As I looked hard at the failure and sin of my adult years, I could build a strong case against myself. I could name a hundred reasons why God should not love or forgive me and why God should not permit me to share in

the divine mission to the world.

My self-accusations, however, did not hold up in God's court of mercy. God loved me, accepted me, and forgave me. God chose to use me despite my struggles and failures. I believe that God will help all of us to get real, if we bring our whole self to Him.

Though I did not at first write my confession to God, I have since found an enormous value in writing it. Insight often comes in the act of writing. This does not come by only mentally rehashing your life. Besides, when you write your confession, you have an enduring record before you. So consider writing your confession, even if you burn it when you have finished.

Recently, I have written a thorough confession of my life. At my age there are many reasons to place my whole life before God.¹

Listen to God

Most of us have been admonished to listen to God, but no one has ever told us "how" to listen for God. In addition to this lack of direction, many of us were trained in seminaries that looked with suspicion upon those who claimed that God spoke to them.

Recently, a woman shared her experience with me. She said, "When I read your book *The God Who Speaks*,² I was so encouraged. I went into the ministry because God called me in a rather unusual way. However, I never spoke about this call with my seminary professors because I feared that they would think I was crazy. I felt relieved when I discovered that you, a seminary professor, believe that God still speaks to us. Even if you have not faced rejection for believing God speaks to us, I imagine that you would welcome hearing about ways to listen for God."

Try these suggestions as modes of listening for God:

First, still your body and your mind. In the stillness begin to muse over the questions of your life. Write the questions that interest or trouble you. Begin with the hard ones. Write each

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of these in a notebook or journal.

When the first eruption of questions slows down and it appears that there are no more, muse over your relationships and notice the questions that arise. What are the questions that come to you regarding your family? Move on to the congregation, the government, the war, and the injustices in the world.

When you have exhausted your questions, lay your pen down and be present to the questions on your list. Don't try to answer the questions; simply be present to them. Spend as much time as you need. I invite you to trust that God is in your questions. As you muse over them, you are likely to hear God speak.

Second, move into the deep stillness of your soul and ask the question: God, what would You say to me? Put your pen to the paper and begin to write. Don't think ahead for an answer. Catch the words as they bubble up from your deeper self. Try not to think about what God ought to say or what you wish God to say. Simply write what comes to you.

This is a right-brain activity, so let the words present themselves to you. Be playful and delight in the experience.

Third, when you have exhausted your writing, you may keep the flow moving by asking, "What else would You say to me?" When you have finished writing and looked at what you have written, I think you will be surprised by two things: how easily you wrote and the content of what you wrote! Wisdom, insight, and inspiration will come forth that will shock you.

Fourth, evaluate what you have written. I believe two things about this way of writing. First, God does not dictate what I write and second, what I write is not nonsense. I believe that God is in the writing. So, I reread what I have written to discern what God has said to me.

When I listen for God in this fashion, I generally have greater clarity, a sense of direction, and the conviction

that I am not alone in my struggle. If I find in the writing something that disturbs me, I ask a spiritual friend for evaluation and guidance.

Find a spiritual friend

My idea of a spiritual friend is a person with whom I can talk, a person who not only listens but also offers spiritual discernment.

This person may be older or younger; wisdom is not a monopoly of the mature. Some younger persons seem to discern the ways of the Spirit more keenly than older ones do. I think this has to do with spiritual gifts and the maturity of the person regardless of age. Be sure to find someone whom you can trust. Decide on a time and place and the frequency of meeting. Meeting monthly works fine.

A spiritual friend may be only for your guidance, or it may be a mutual experience. If it works out that you are to be listeners and discerners for one another, a short break between the times of sharing will help you change roles and thus have a better experience.

If you set up a mutual spiritual friendship, a workable plan would be for one person to share, receive questions and feedback, and be prayed for. After a short break, change roles and repeat the process.³

In this brief article I have endeavored to share two things with you—my own struggles to survive as a minister and spiritual leader, and a few discoveries that have come out of them. I have passed these discoveries on to you with the hope that some of them will be of help to you in hard times. If you desire to share your story with me, I welcome the opportunity to hear it. I will join you in prayer, and I always answer my mail (bjohn1923@aol.com). ❧

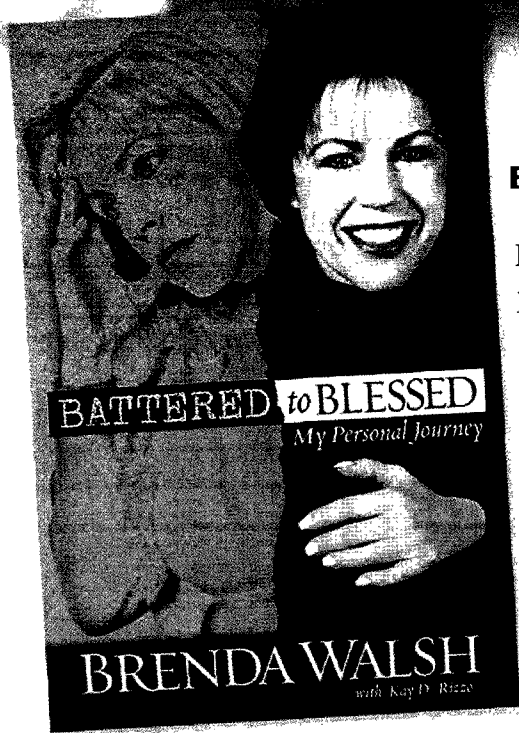
1 Ben Johnson, *Confessing a Life* (Vital Churches Resources, P.O. Box 18378, Pittsburgh, PA 15236. Or online: bookorders@vitalfaithresources.com).

2 —, *The God Who Speaks* (Grand Rapids: Eerdmans Publishing Company, 2004).

3 Tilden Edwards, *Spiritual Friend* (Mahwah, N.J.: Paulist Press, 1980).

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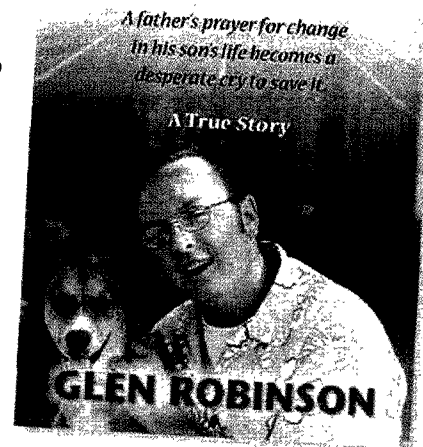
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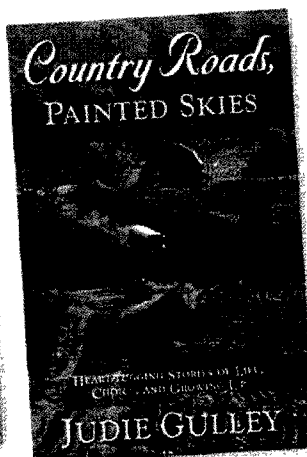


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Serving significantly as leaders

Wayne M. Warner



Wayne M. Warner is a retired Church of God pastor and lives in Battle Creek, Michigan.

Anyone willing to pay the price can enhance and expand their leadership skills, but what helps a leader to last? Missionary Tom McCracken suggests we are called not to be leaders, but servers. "We cannot scramble for prestige posts, for leadership is not the right to direct others, it is the ability to influence them."

A career missionary in Brazil, McCracken knows that within the Christian family "leadership grows from dependable service." Christian leadership, claims McCracken, is "the earned confidence of our brothers and sisters in the faith" that "fits men and women into places where they can influence others."

Peter Drucker supports this concept when he suggests that "great leaders are bred from great causes, but leaders, at their best, also breed great causes." Very significantly, Drucker also believes that "until and unless business creates a cause bigger and more embracing than enrichment of the shareholders, it will have few great leaders."¹

Ordway Tead distinguishes the CEO from the leader when he suggests that "in industry it is not the passion for profits but for people which distinguishes the leader from the mere executive."²

For Drucker, it is natural to look more to the private sector for leadership.

Following are seven ways of achieving and maintaining significant, lasting leadership.

Walk personally with Jesus Christ

Assuming a leadership position does not guarantee that one has leadership skills. Moreover, being a leader in one context does not guarantee leadership skills in every other kind of situation. Leadership begins with the person leading, and a personal commitment to a personal Savior provides the initial foundation on which God gifts all leadership.

Personal skills and needs vary considerably from one situation to another. Leaders that last build on those qualities of character that God alone can expand and enrich. Paul made this clear when he wrote that "we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10, NIV).

When facing circumstances we cannot change, we can allow God to change us. God gifts His church with the responsibility for enlisting and training workers and providing them alternatives for service. He may even add new skills to our repertoire.

Love people generously and genuinely

Take the sharing out of life, and you remove the shine from it. Individual Christians need to recognize their need for giving. The first essential in serving is to be available. Then comes sharing your skills. We can develop significant leadership skills in spite of feeling inadequate, if we are willing to further expand our skills for the sake of God's work.

It naturally follows that successful leadership requires loving people. People relate best with people who identify in a redemptive manner with their personal needs and problems. Personal needs provide avenues for progressive relationships.

The army focuses its programming on spiritual growth by helping people meet unmet needs. In this way, well-planned programs become the natural entrees for reaching individuals. When unable to love people as they are, leaders lack the necessary ability to understand the people God sends their way. It is difficult to lead people who feel unloved, and much easier to lead those who sense their leader genuinely loves them and has their welfare at heart.

Maximize relational skills

The body of Christ, like the human body, finds its strength in its relationships. Effective

ministries and those who lead them depend heavily upon those interpersonal networks. The ability to work with others only increases one's value as a leader. An inability to work with others greatly decreases one's value both as a leader and as a worker.

God's redemptive work most frequently takes place when the church team makes the most of its relationships, especially those outside the congregational fellowship. Enriching one's personal ability to relate to people greatly enhances individual leadership skills while multiplying the collective skills of a congregation.

Understand ourselves and others

Although an agnostic, Bertrand Russell alleged that Christian love, or compassion, is the motive for existence. He saw it as a guide in action, a reason for courage, and an imperative necessity for intellectual honesty.

Because God has a meaningful place for every person to serve, anyone can avoid becoming unbalanced and ineffective through diligent efforts to improve one's self. True, some of us are introverts and more retiring. We find it easier to work more effectively by ourselves. Others, being more extroverted and outgoing, find it more comfortable to work in concert with others.

Either way, everyone gains when we discover and evaluate our positive strengths and negative weaknesses. Caring enough to understand ourselves, and caring enough to minister to others, significantly strengthens God's ability to bless our efforts. Leadership skills will improve as we understand ourselves better and as we allow God to reshape us as necessary.

Practice positive faith

Former Secretary of State General Colin Powell understood leadership this way: "If you get the dirty end of the stick, sharpen it and turn it into a useful tool."³ Leaders who last refuse to harbor discouragement. People quickly reflect a leader's attitudes,

especially negative attitudes.

Discouraging times overtake everyone sooner or later. They may originate with poor organization or come with insufficient motivation, improper objectives, or just plain tough times. In any case, a positive faith that exalts God will lift up fellow workers and increase worker value.

The worker-leader never stands taller in the eyes of his or her peers than when doing God's work without becoming easily discouraged. We all find it easier to face our own problems when we can visualize the possibilities through the eyes of positive leaders.

Maintain courageous convictions

"The day soldiers stop bringing you their problems," concluded Colin Powell, "is the day you have stopped leading them."⁴ Strong convictions hold us up when circumstances are ready to cast us down.

More important than the convictions we hold are the convictions that hold us. Although Jesus knew the obvious outcome of His convictions, He steadfastly set His face toward Jerusalem. His convictions held Him! Once resolved, the set of His soul became concrete. God honors that kind of faith!

Expand your talents

Good leadership, like good workmanship, builds on personal respect. Respect the personhood of others at all times and you will be respected, even amid disagreements. When leaders respect the members' commitment to Christ, and their love for one another, the church will be respected. Willingness to pursue a task with courageous conviction will reap respect, even from a nonsupportive community.

As Christians, we place ourselves in a position to receive God's best gifts when we allow Him to place us in the body as it pleases Him. Growth through God's gifting, whatever our ability, witnesses far more significantly than the very best situation we can construct on our own. Such growth will produce a leader whose faith is easily read and readily followed.

The church is always in need of leaders that God has gifted. Moreover, God will use any leader He can gift. Servant leaders almost always make a significant difference! ▀

- 1 Peter F. Drucker, *The Leader of the Future* (San Francisco: Jossey-Bass Publishers, 1996), 9.
- 2 Ordway Tead, *The Art of Leadership* (New York: Whittlesey, 1935), 103.
- 3 Colin Powell, with Joseph E. Persico, *My American Journey* (New York: Random House, 1995), 214.
- 4 *Ibid.*, 52.

General Conference Online Document Archives

The Department of Archives and Statistics is commissioned to preserve all materials produced by the General Conference of Seventh-day Adventists and its departments. The archives houses over 10,000 linear feet of records covering the entire period of the Seventh-day Adventist Church history. Patrons can trace the development of the church through these records, which include legal instruments, minutes, reference files, reports, correspondence, publications, recordings, films, video and audio tapes, and photographs. Their Web site marks the beginning of an effort to place some of the most referenced archival documents in a flexible and expandable online system.

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Spiritual leaders and the multicultural mosaic

Roscoe J. Howard III



Roscoe J. Howard III, D.Min., is secretary of the North American Division of Seventh-day Adventists, Silver Spring, Maryland.

Fasten your seat belts—but whatever you do, don't close your eyes. The prognosticators of a future pluralistic society have been proved to be true prophetic voices heralding a rapidly altering world in the supercharged information age. Change is taking place with such speed that our theology and ethics are being outpaced, struggling to keep up with the exploding proliferation of innovation and technology, and the massive social revolution that sweeps in behind it.

Max De Pree, in *Leadership Is an Art*, states, "The first responsibility of a leader is to define reality."¹ The globalization of technology, communication, and travel have made our reality a culturally diverse environment that begs the question that Spencer Johnson asked in the title of his book *Who Moved My Cheese?*² How did I wake up one morning and suddenly there were more women in my workplace, minorities in my neighborhood, immigrants and people with accents all over our societies, and silver-haired people in the pews of my church?

These new demographic realities are changing the way we think, act, and lead. The rapid compression of time and our ability to process events and the way they leave nothing unaltered has taken its toll on spiritual leaders. Answers to complex problems are demanded at the touch of a key stroke. The information age is juxtaposed against the "relationship desire." We've become a society

that finds itself more and more isolated, treading water in the wake of a species of technological novelty that makes us more efficient and twice as lonely.

When these proliferating solitary travelers find their way to our churches on any given weekend, what will they find? A church that is gender inclusive and ethnically sensitive? Will they see the oneness they crave, which Jesus described in the seventeenth chapter of John? Will the church reflect the demographic reality that they encounter in the workplace without the sense of hostility and competitiveness of cultural clamoring?

A lot of what the church will mirror will depend on the leader. Henry and Richard Blackaby in *Spiritual Leadership* define such leadership: "Spiritual leadership is moving people on to God's agenda."³ They list five elements behind this straightforward definition: (1) "The spiritual leader's task is to move people from where they are to where God wants them to be"; (2) "Spiritual leaders depend on the Holy Spirit"; (3) "Spiritual leaders are accountable to God"; (4) "Spiritual leaders can influence all people, not just God's people"; and (5) "Spiritual leaders work from God's agenda."

If we believe this is a reasonable assumption of what God wants, then there are certain areas of focus that leaders need to comprehend if they wish to meet the challenges of this rapidly changing mosaic of a society.

Cultural competency

Every spiritual leader must first examine his or her own cultural programming. This introspective gaze must ask questions such as: Do I see myself as superior to other ethnic groups? Do I make assumptions that stereotype and pigeonhole people into self-fulfilling prophecies? Do I see individuals with little education as less valuable than others? Are people from other denominations not as close to God as I see myself to be? Is race an issue when it comes to my personal worship, my dating preferences, and how I feel about such diversity within my neighborhood?

Questions like these get at the ethnocentrism that sabotages our ability to allow Christ to lead others through us. "Challenging leaders to connect the culture that has formed them with the culture that confronts them, without shutting down" is the heart's task for leaders in relation to culture.⁴

Besides knowing one's own cultural pro-

gramming, it is important to understand the values, norms, and beliefs of other cultures. Trips to the library, long talks with individuals who are open to vulnerably discussing their worldview, group sharing, and other creative activities can foster dialogue in diversity and interpersonal discernment. This is the task of today's spiritual leader.

This kind of interaction must be a part of every agenda. People must sense that they are valuable and needed in the community of Christ. Constant and purposeful communication must take place.

Milton J. Bennett, a cross-cultural specialist, states, "Intercultural sensitivity is not natural . . . nor has it characterized most of human history. Cross-cultural contact often has been accompanied by bloodshed, oppression, or genocide. Clearly this pattern cannot continue. Today, the failure to exercise intercultural sensitivity is not simply bad business or bad morality—it is self-destructive. So we face a choice: overcome the legacy of our history, or lose history itself for all time."⁵

As a secularist, Bennett does not have much hope in the church, but spiritual leaders, of all people, must prove that unity in diversity not only can exist but can flourish and thrive in God's family.

Intentionality

Ideas of self-reliance, individualism, and independence, admired so much in many of the traditions of significant segments of today's societies, will not dwell easily in a church where we are trying to focus on collaboration, team work, and unity. It is the continued task of the spiritual leader to remind the flock that the ground is level at the foot of the cross.

In the book *Leading Congregational Change*, the authors point out that "when we see others as equals, we are more willing to embrace the spirit of unity. The apostle Paul clearly states, 'Make every effort to keep the unity of the Spirit through the bond of peace' (Eph. 4:3)."⁶ The denial of equality is at the heart of all racism. Leaders must

have the courage to overcome their own cultivated tendencies that tend to thwart the practice of egalitarianism in the local church setting.

The leader must design his or her program and vision to include the concept that all of God's children are equal inheritors of the will and revelation of God. Writes J. Oswald Sanders: "We can lead others only as far along the road as we ourselves have traveled. Merely pointing the way is not enough. If we are not walking, then no one can be following, and we are not leading anyone."⁷

The idea of intentionality means that the concern for diversity issues is always on the agenda of the leader. What the leader sees as important becomes important for the organization and the community. That's why intentionality, focus, and a clear sense of direction must come from the leader when negotiating the waters of multicultural complexity. Waves of complexity and conflict will swell from time to time in a pluralistic community. The leader must be intentional in weaving a collective consciousness and of himself or herself embracing diversity to minimize the potential struggle that comes with the challenges of a multicultural church community.

Conflict mediation skills

Every leader's mettle is tested when facing conflict in the congregation. It is especially important for leaders of multicultural congrega-

tions to understand the need for basic conflict resolution skills across cultures. I recommend seven books for starters (see box below).

Such books are able to jump-start our understanding of the issues of conflict and how they relate to a particular local context.

In *Becoming a Healthy Church*, Stephen A. Macchia says, "Conflict is cancerous to relationships if left unattended. Resolving our conflicts begins with an honest assessment of our heart in line with Scripture." He also says that "We need to meditate on passages like Romans 12:9-18; 1 Corinthians 13:4-8a; Ephesians 4:22-32; Colossians 3:12-17; Hebrews 12:1-3; and James 3:13-18. Then our hearts will be prepared to address lovingly the conflict at hand."¹⁵

As a young pastor, just out of college, I recall sitting for seven hours with two saints who were in conflict over relationship issues that spanned 25 years. One of the women pulled out a tablet that chronicled 25 years of transgressions on the part of the woman sitting across from her in my office. We went line by line, entry by entry, day by day over each event, and when it was all over, they still could not come to any resolution.

If I had known then what I know now I could have cut the length of that meeting by at least 50 percent! Conflict across cultures and even basic interpersonal conflict is draining, time consuming, and painful. It does help to have a few skills to facil-

RECOMMENDED READING

- ◆ *Conflict Resolution: Cross-Cultural Perspectives*, by Kevin Avruch, Peter W. Black, and Joseph A. Scimecca⁸
- ◆ *Preparing for Peace: Conflict Transformation Across Cultures*, by John Paul Lederach⁹
- ◆ *Interpersonal Conflict*, by William W. Wilmot and Joyce L. Hocker¹⁰
- ◆ *Managing Church Conflict*, by Hugh F. Halverstadt¹¹
- ◆ *Cross-Cultural Conflict: Building Relationships for Effective Ministry*, by Duane Elmer¹²
- ◆ *Culture and Conflict Resolution*, by Kevin Avruch¹³
- ◆ *Church Conflict: The Hidden Systems Behind the Fights*, by Charles H. Cosgrove and Dennis D. Hatfield¹⁴

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itate the mediation. The Holy Spirit can better assist us in our differences if we ourselves are sharpened tools in the Master's hand.

Value added to the church

Every church will be benefited when the needs of the members are regularly addressed. Although the church is not a business, and customer satisfaction is not the bottom line, people will know when they are actually valued and when priority is given to their concerns. It is the leader's role to help shape and create a safe place and a sense of belonging for all members.

Recognizing different diversity issues, such as making all facilities throughout the church accessible to those who are physically challenged, makes a huge statement to everyone. This type of sensitivity heightens the awareness of all members and takes their mind-set off of themselves and turns it toward service.

Starting a class that teaches English to newly arrived immigrants or making sure that the leadership configuration of the church reflects the changing demographics in the congregation signals that leaders embrace diversity, consider it a prior-

ity, and are setting the tone for the congregation.

Isn't that a large part of what Christian diversity management is all about, preferring others before yourself? The benefits that the church receives through diversity-sensitive leadership are inestimable. Members themselves come to have a deeper appreciation for fairness, justice, social responsibility, and improving economic opportunities for the underachieving members of society.

The realization of the importance of diversity education in bringing about parity comes to penetrate the heart of every believer. The innovation, creativity, problem solving, cohesiveness, and brain trust in a heterogeneous membership will be blessed in many measurable ways. Spiritual, mental, and physical growth; financial health; a sense of oneness in the body of Christ; a witness to the world; and stability in creating a safe place are just a few of the benefits that the diversity-sensitive leader will constantly be promoting, preaching, teaching, and sharing with his or her congregation.

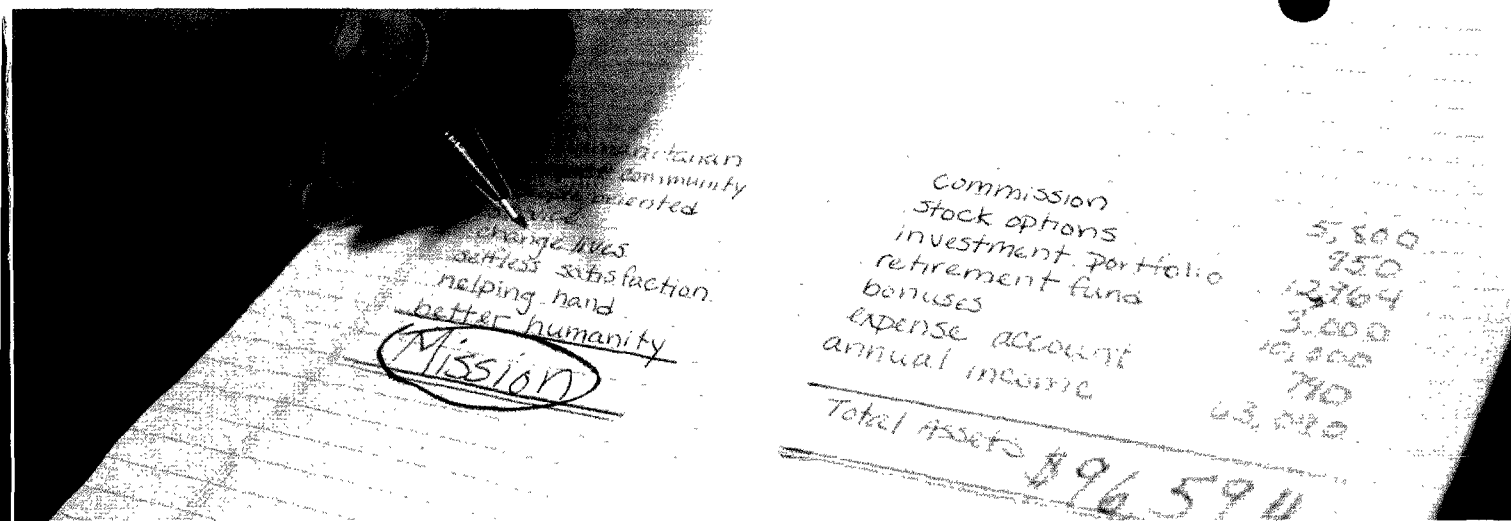
In his book *The Connecting Church*, Randy Frazee writes "I have a son who was born without a left hand.

One day in Sunday school the teacher was talking with the children about the church. To illustrate her point she folded her hands together and said, 'Here's the church, here's the steeple; open the doors and see all the people.' She asked the class to do it along with her—obviously not thinking about my son's inability to pull this exercise off. Yet in the next moment it dawned on her that my son could not join in. Before she could do anything about it, the little boy next to my son, a friend of his from the time they were babies, reached out his left hand and said, 'Let's do it together.' The two boys proceeded to join their hands together to make the church and the steeple."¹⁶

I long for the day when my church reaches out to all of humanity across cultures and says, "we are all one in Christ," and when that phrase becomes more than a politically correct expression printed in a policy book, but when it has instead become the essence of who we actually are as the followers of Jesus Christ. ■

- 1 Max De Pree, *Leadership Is an Art* (A Dell Trade Paperback, 1989), 11.
- 2 Spencer Johnson, M.D., *Who Moved My Cheese?* (New York: G.P. Putnam's Sons, 1998)
- 3 Henry and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman Publishers, 2001), 21.
- 4 Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass Publishers, 2000), 75.
- 5 Milton J. Bennett, quoted in Lee Gardenswartz and Anita Rowe, *Managing Diversity: A Complete Desk Reference and Planning Guide* (Business One Irwin/Pfeiffer & Company, 1993), 4
- 6 Jim Herrington, Mike Bonem, James Furr, *Leading Congregational Change* (San Francisco: Jossey-Bass, 2000), 19.
- 7 J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 28.
- 8 Kevin Avruch, Peter W. Black, and Joseph A Scimeca, eds., *Conflict Resolution: Cross-Cultural Perspectives* (Westport, Conn.: Greenwood Publishing Group, Inc., 1991).
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- 10 William W. Wilmot and Joyce L. Hocker, *Interpersonal Conflict* (New York: McGraw-Hill, 2001).
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- 12 Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (Downers Grove, Ill.: InterVarsity Press, 1993).
- 13 Kevin Avruch, *Culture and Conflict Resolution* (Washington, D.C.: United States Institute of Peace Press, 1998).
- 14 Charles H. Cosgrove and Dennis D. Hatfield, *Church Conflict. The Hidden Systems Behind the Fights* (Nashville, Tenn.: Abingdon Press, 1994).
- 15 Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, Mich.: Baker Books, 1999), 106.
- 16 Randy Frazee, *The Connecting Church* (Grand Rapids, Mich.: Zondervan, 2001), 242.

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Mission and unity: the challenge for the church today

Pat Gustin

As we meet in St. Louis for the 58th session of the General Conference, we do so with optimism and enthusiasm. Our membership has reached over 13 million, coming from more than two hundred countries of the world. With awe we exclaim, "What has God wrought!"

Yet, even in the midst of our exultation over what God has done, we have concerns. Many of these concerns were articulated at the 2000 session in Toronto.

The most challenging of these is *unity*. Is it possible to maintain unity in an organization this large and this diverse? As Pastor Jan Paulsen, General Conference president, stated during the closing Sabbath convocation in Toronto, "our very size—internationally, culturally, and politically—and our ethnic diversity pose a formidable challenge in terms of unity."¹

Other organizations throughout the world—churches, multinational corporations, and even the United Nations—also struggle with the challenge of developing or maintaining unity against the backdrop of massive differences—cultural, linguistic, ethnic, religious, political, ideological, racial, tribal, and national.

These differences lie at the core of most of the serious armed conflicts tearing the world apart today. Their power to divide and destroy has been tragically demonstrated in recent

years. Rwanda, Kosovo, Bosnia, Iraq, Northern Ireland, Afghanistan, Palestine, Israel, Nigeria, Papua New Guinea, the Solomon Islands, and Indonesia are just a few painful reminders of the destructiveness of disunity in our world today. Besides these locales, every nation today experiences in one way or another similar challenges. We live in a global village in which meaningful unity is a hazy and distant dream, mocking us in the darkness of our reality. Though we could wish otherwise, the church, unfortunately, is not immune to serious challenges along the same lines.

The goal

Yet, as seemingly unrealistic and impossible as attaining such a dream may seem to be in our world today, Scripture leaves no doubt as to the imperative nature of the call to live together in unity, oneness, brotherly love, and harmony. Jesus' prayer in John 17, so well known among us, focuses on it: "Father, . . . I pray . . . that they may be one" (John 17:11, 20-23).²

Unity and oneness are a constant theme of the apostle Paul. "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus" (Rom. 15:5). "We who are many form one body, and each member belongs to all the others" (12:5). "I appeal to you . . . in the name of . . . Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought" (1 Cor. 1:10, 11). "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body . . . whether Jews or Greeks, slave or free" (12:12, 13). "Aim for perfection . . . be of one mind, live in peace" (2 Cor. 13:11). "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28). "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit" (Eph. 4:3). "Make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Phil. 2:2). "Bear with each other and forgive whatever grievances you may have. . . . And over all these virtues put on love, which binds them all together in perfect unity" (Col. 3:13, 14.) Peter adds, "Finally, all of you, live in harmony with one another" (1 Peter 3:8, 9). "Above all, love each other deeply" (4:8).



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Were these words just *pie in the sky* platitudes? Vague dreams? Hopeful exhortation and advice? Is unity only a practical matter—an *organizational necessity* to help the church run more smoothly? Or is there a deeper, more fundamental, reason for the urgency we see emphasized in these elemental calls from the heart of Scripture?

Unity is neither a vague dream nor just an organizational tool. It is rather the very core and driving force of Christian life—but especially of our Christian witness. The deep motivation for the above admonitions for unity is made abundantly clear in the texts themselves. During the Last Supper as Jesus called for the disciples to love one another as He loved them, He concluded, “By this all will know that you are My disciples, if you have love for one another” (John 13:35, NKJV).

In John 17, Jesus follows his repeated pleas to “be one” with the words, “that the world may . . . know that you [the Father] sent me” (John 17:21, 23). It is clear that only in our unity can the world see a true demonstration of the power of the gospel. Paul follows his plea for unity in Romans 15:5 with the assurance that when this unity exists, the church will “with one heart and mouth . . . glorify the God and Father of our Lord Jesus Christ.” He concludes by urging, “Accept one another, then, just as Christ accepted you, in order to bring praise to God. . . . so that the Gentiles may glorify God” (Rom. 15:7, 9).

Though there are obviously many practical, organizational reasons for unity, and many important reasons to maintain a doctrinal unity, the biggest single reason that both Jesus and Paul gave for maintaining unity is the impact it has on our witness. Unity brings glory to God. It demonstrates to the world the power of the gospel to do what humans cannot do alone.

The unity of the church is the greatest *advertisement* there is for God’s power and grace. This demon-

stration of unity empowers our mission and enables our witness. To the extent that the church reflects the reality that it is the body of Christ, united in love—to that extent, the church’s mission will succeed. Unity among us all is simply foundational to effective witness and mission.

The early Christian church was a living example of a unity that crossed cultural, linguistic, social, and ethnic barriers. Slaves and freemen, wealthy merchants and Caesar’s soldiers, Jews and Gentiles, men and women all worshiped together at a time when society was splintered by classes and castes. The first-century church was clearly countercultural just in terms of the love and unity it exemplified. Those looking into the face of the Church are purported to have exclaimed, “How these Christians love each other!” Their unity was indeed the greatest witness to the power of the risen Christ.

Our ability to glorify God, to bring praise to Him, and to be a viable witness to the “gentiles” (nonbelievers) today, is still dependent upon this God-given unity.

Achieving unity: How?

But with all the inherent differences among us, and the incredible pressures surrounding us, how can unity be achieved? Here are some factors that are effective in encouraging and enabling unity among us.

◆ Our shared beliefs—doctrines and biblical truth we hold in common (the Sabbath, Christ’s second

coming, and prophecy are just three).

◆ Our standards—practices basic to the faith that we share (such as modesty, temperate living, and chaste behavior).

◆ Church structure, organization, and administrative practices.

◆ Church programs (Pathfinders, Sabbath Schools, women’s ministries, to name a few).

◆ The Sabbath School lessons.

◆ The Spirit of Prophecy.

◆ The *Church Manual*.

◆ Our financial structure that makes us interdependent.

◆ Theological education.

◆ Worshiping together.

Some of the above items focus on doctrinal unity, which is obviously important. Others emphasize the ability to organize and administer ourselves effectively on a global basis. Each of these is important and is valuable in helping to maintain unity. I would like to suggest an additional one: *Mission*.

Mission (our effective witness in all its forms—but especially mission that reaches across cultural barriers) is not only the most significant reason for maintaining unity but also a major method for maintaining unity.

The greatest threat to unity today is not doctrinal differences or specific practices of Adventism that vary from place to place, or even differences in how the church operates in different locations. Throughout the centuries, starting with the early church, converts have been able to worship God in ways that were quite diverse from

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The real challenge to unity and harmony is the inherent human tendency to exclusiveness and ethnocentrism. These inevitably lead to nationalism, racism, and elitism, and result in distrust, prejudice, and interpersonal division in all its forms. It is possible to study the same Sabbath School *Adult Bible Study Guide* and to use the same *Church Manual* and, at least on the surface, to share the same beliefs and practices, and yet because of prejudices, exclusiveness, and ethnocentrism we may not have true Christian unity. However, commitment to mission can bring unity.

The cure

By staying focused on the primary mission (taking the gospel to *all* the world), we find unity of purpose and action that ties us together in a very practical and deeply meaningful way, despite cultural differences. When church members share a common, overarching commitment to mission, reaching out to others—across the street or across the globe—their personal, cultural, ethnic, and linguistic differences become much less important. Minor matters (the color of carpet in the church, the interpretation of minor doctrinal points, the specific order of worship, hair or dress styles, etc.) cease to be issues of importance.

Mission unites people at a deep level that allows for an underlying unity that does not require some kind of outer uniformity. The unity Jesus and Paul spoke of was based not on externals but on a foundational love for God and a deep commitment to mission and witness. It was a deeply spiritual yet practical unity born of the fact that the Christian community was one fashioned in Christ and one under the compelling and impelling ministry and mission of the Holy Spirit Himself.

As we interact with and learn to understand and respect people of different cultures without a spirit of

superiority and judgment, we build bridges of tolerance and acceptance. We come to realize that the things that unite us are greater than those that divide us. By widespread intermingling, we avoid the danger of splitting into overly diverse congregations, driven by nationalism or ethnic pride or prejudice.

Perhaps the greatest blessing from this mingling together is the development of trust. As a colleague of mine frequently states, “Trust is the glue that holds groups together.” And trust can only grow as we come to know each other and learn that in spite of our differences we share a common humanity and a common spiritual identity, grounded in Christ. This unity expresses itself in a common commitment that is forged on the anvil of common goals. We thus learn that those who are very different from us are, in fact trustworthy. To have true unity based on trust, however, we must have opportunities to know and interact with each other.

The added blessing

Each of us is in danger of seeing only a part of the picture of what God is trying to reveal to the world. Without intending to, we each read Scripture through our own cultural lenses and biases—understanding some things well and missing others. We inevitably have theological blind spots because of our own cultural perspective and limitations.

To get the full picture of what God wants to communicate to the world, we need to hear from each other. We need the insights and wisdom that those from other cultures and worldviews have to offer. This blending and mingling of our spiritual strengths will contribute to unity in a powerful way, and will be a significant factor in keeping us together, as well as giving us a greater breadth of understanding of truth—if we are willing to listen and learn from each other.

“There is no person, no nation, that is perfect in every habit and thought. One must learn of another.

Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.”³

The question of unity versus uniformity

As we face the need for and the challenge of developing unity, we will encounter the temptation to focus on uniformity as a means of reaching unity. Unity is essential for our church, but uniformity is not only unrealistic but perhaps unhealthy. The underlying unity of basic beliefs and standards does not require uniformity in every aspect of religious thought and practice. Intermingling with each other across cultural barriers in mission helps clarify the difference. As we personally encounter others whose lives represent both areas of similarity in religious practice and belief, and areas of considerable diversity, we experience the effects of the differences.

Paul and the early church struggled with these things (see Acts 15) as Jews, Romans, Greeks, proselytes, slaves, etc. came into the church with different views about worship and the *Christian life*. But Paul and the early church leaders did not expect or require a uniformity of practice among all the churches they established. There was unity in their belief in Christ as the Messiah, their faith in the gospel and the promise of His return, their commitment to living a transformed life, and above all, their commitment to sharing the good news with others. Unity, yes. Uniformity, no.

Ralph Winter notes: “I have personally come to believe that unity does not have to require uniformity, and I believe that there must be such a thing as healthy diversity in human society and in the Christian world church. I see the world church as the gathering together of a great symphony orchestra where we don’t make every new person coming in play a violin in

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Balanced pastoral leadership: Healing the healers

James R. Newby



James R. Newby, D.Min., is the executive director of the Trueblood Yokefellow Academy, and the minister for faith and learning at the Wayzata Community United Church of Christ in Wayzata, Minnesota.

What are the marks of a well-balanced, healthy pastoral minister whose work and leadership results in the practice of good ministry? My experience in working with and training pastors leads me to list fourteen important marks.

1. *Passion.* Passion is a slippery word that is difficult to define, but one knows when she or he has it, or when he or she has lost it! However that passion may be expressed, it will carry within it the element of *intensity*. Intense passion is the fuel that ignites one to drive toward an ideal to be attained.

2. *The ability of the pastor to share his or her pain.* Is the pastor willing or able to be real and honest about his or her pain within the congregation he or she is serving? Henri Nouwen has written, "The minister is called to recognize the sufferings of his time in his/her own heart . . . his/her service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he/she speaks."

3. *Perspective.* Does the pastoral minister have a clear institutional perspective that recognizes that, in the end, the institution cannot love you back? The church is not one's wife, husband, boyfriend, or girlfriend. Does the pastoral minister recognize the limitations, as well as all of the possibilities, within the church as an institution?

4. *Balance.* Does the pastoral minister maintain a *healthy balance*, creative tension, and *wholistic* understanding between the human need for relationship and aloneness, thinking and feeling, i.e., keeping a clear head and a warm heart, and a personal certainty of belief while holding an openness to the mystery of God? When ministers seek to live holistic and balanced lives, good ministry is possible.

5. *Discipline.* Good pastoral leadership results when pastoral ministers can maintain a covenant of discipline with themselves that includes the *physical disciplines* that maintain the health of the body, the *mental disciplines* that keep the mind active and expanding, and the *spiritual disciplines* that help develop an authentic relationship with God.

6. *Vision.* Good leadership in ministry follows when one has a vision toward mission and sees what the church could be, rather than being willing to simply settle into maintaining what it is. The pastoral minister needs to be able to articulate this vision and lead the congregational leadership and membership to embrace and implement this vision.

7. *Ability to nurture community.* Congregations are communities where pain can be processed, care for one another expressed, and joy celebrated. To put the words of Paul in query form, How do we encourage one another and build one another up (1 Thess. 5:11)?

8. *Ability to understand the concept of faith development and know, experientially, about transformation.* By knowing about faith development theory and transformation, the pastoral leader can relate to where his or her parishioners are spiritually, as well as being personal in sharing his or her own spiritual experiences.

9. *Ability to recognize one's limitations in pastoral ministry as well as one's gifts.* The demands of the ministry are many, and within most congregations the pastoral minister is called to be the jack-of-all-trades. Good ministry results when ministers recognize their limitations and are able to be honest about these limitations within the congregations they are serving. Likewise, when pastors are cognizant of their gifts, and are able to nurture these gifts, good ministry and good leadership result.

10. *Ability to empower others and delegate responsibility.* Good ministry is *shared* ministry. This is the recognition that the pastoral

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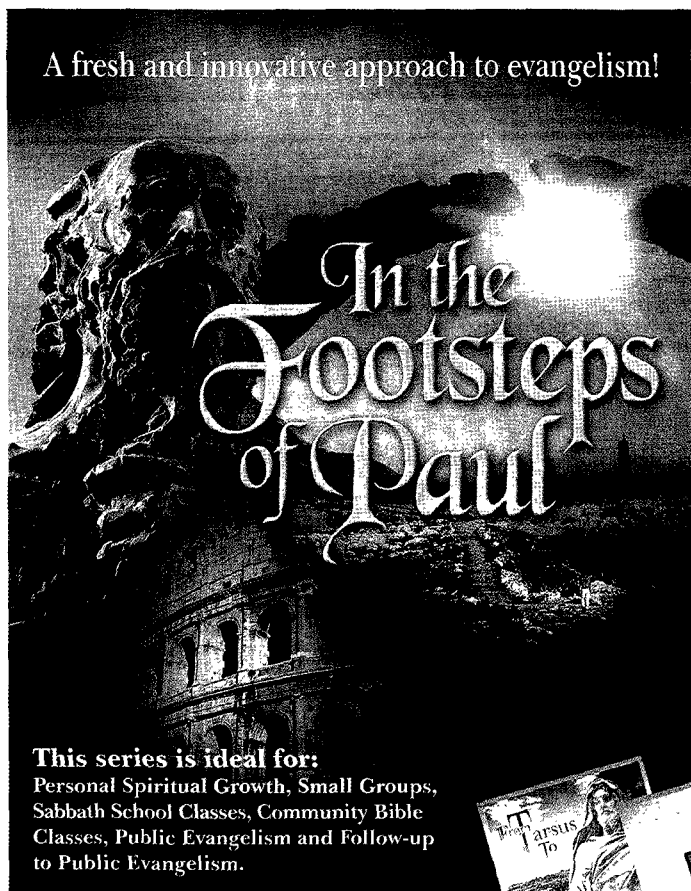
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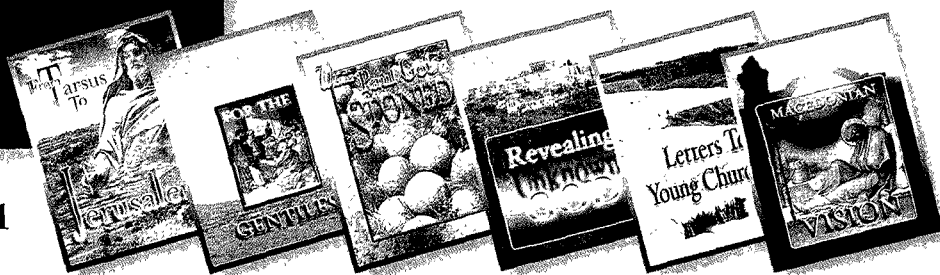


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Leading adaptive change

Greg Schaller



Greg Schaller, D.Min., is pastor of the Kent Seventh-day Adventist Church, Covington, Washington.

Leading change is dangerous work. Consider Mr. Boisjoly. The day before the space shuttle blew up in 1986, Mr. Boisjoly, an engineer for a NASA supplier, warned his superiors that the shuttle's O-rings might fail in extreme cold. Like others before him, Boisjoly was punished for his honesty. He lost not only his job but his career. Sherron Watkins spotted accounting irregularities at the energy firm Enron and spoke up—only to be banished to a windowless office.¹ Also, keep in mind Jesus, who challenged the expectations of the Pharisees. For His efforts, they “were looking for a way to arrest Jesus by stealth and kill him” (Mark 14:1, NASB).

As we lead change, we will encounter resistance. As we encounter the resistance, it is important to remember that people do not resist change as much as they resist loss. As leaders we may see with clarity the promise of progress and the movement toward the next level, while others may see with equal clarity the losses you as a leader are asking them to accept. Thus, to successfully lead a group to change depends on having the people who are actually dealing with the situation internalize the need and desire for that change.²

So, how does a leader successfully lead change and stay alive in the process?

Surfacing issues

Much of our leadership activity involves

identifying and solving problems. We can categorize problems as either technical or adaptive.

Technical issues have clearly defined problems and solutions. Several examples are the arrangements needed to open the church up for meetings a half hour early, or how to relate to a group to whom you may be renting out your church, or planning for a church retreat. You can address technical challenges routinely by applying conventional wisdom, precedents, and policies. Leading change would be much easier if all problems were clearly known and the solutions self-evident.

Adaptive problems, on the other hand, tend to be complex, and the real issues may be more subtle or submerged. Further, after you clearly define the problem, the solutions require new learning, discoveries, and adjustments. The deeper the change and new learning required, the greater the resistance, and thus the greater risk for those who lead.³

For example, adaptive issues could involve obstructions blocking people and the church body from forming deeper relationships with God, a local church's need to engage and win postmodern people, declining church attendance, or barriers to mobilizing spiritual gifts, to name a few.

Because of the complexity of these issues, teamwork is needed. A pastor or church administrator must take some risk by releasing control and making himself or herself vulnerable to the wisdom of the group, while using every appropriate leadership skill to keep people focused on the solutions to the problem.

One vital step to gathering group input for adaptive problem-solving work is to become an “all news organization.” An all news organization hears not just the good news but also the bad. To make such “news” gathering effective, a leader cannot allow members of the group to mislabel dissent as disloyalty.

Leadership sage Warren Bennis pinpoints the “all-too-common failure [of groups] to recognize that internal dissent is not itself a crisis, but rather priceless insurance against disaster.”⁴ Counterviewpoints help working groups consider issues from a number of perspectives as they attempt to identify the central adaptive issue. A group must decide if it can handle putting “skunks” on top of the table for discussion. Can “the twenty-ton elephant” be freely and safely talked about?

Our global church faces many issues, ranging from complex race relations to realigning church processes and structures. Local churches and conferences encounter a full range of murky challenges too. Leaders face the huge temptation to treat adaptive issues as technical problems by quickly assuming what the problem is and suggesting a routine solution. However, with adaptive problems, competent leadership suspends assumptions, control, and the desire to direct the discussion toward a predetermined outcome. This type of open discussion occurs best in what I call a crucible.

Creating crucibles

In steel mills a crucible is a container able to withstand immense heat so that it is able to hold red-hot steel. Adaptive work calls for the creation of crucibles that can hold people's real issues while still being able to withstand intense dialogue about unclear problems. To create such a container, a leader must make sure people feel safe and empowered to speak freely. Otherwise, they will speak the party line only, or default to group thinking.

A crucible can, for example, be a leadership team, elders' group, church board, task force, or church summit. A further illustrative example of a working crucible is the series of church board sessions we used to address the adaptive issue of our lack of vision, values, and goals.

First, our group moved to recognize the importance of vision. The group painfully probed into how this vision drift had occurred. We then agreed that we needed to reestablish a sense of direction and find a forum for the discussion. We weren't initially sure how to proceed, but together we identified our next action step.

We convened three churchwide summits, encouraging the whole church to discuss our directional issues.

At the first summit, we gained perspective by discussing the ups and

downs of the church's history. Some of the story was painful, but we learned from it. At the second summit, people opened up with their hopes and dreams for the future, which we translated into a succinctly stated vision. At the third summit, we focused on forming a set of shared goals.

As a consultant led the summits and the people did the work, I noticed resistance to the called-for change reducing significantly. Those at the summits struggled through the process and opened themselves up to change!

A leader in such a process must take the risk of making himself or herself vulnerable to the group's wisdom as he or she releases control of input. This has a way of resulting in the leading of the Holy Spirit within the church body.

Adjusting the heat

People want order and calm. They fear the opposite. But without healthy dissatisfaction and productive anxiety, there is no felt need for change.⁵ Raising questions to challenge the status quo generates tension and uneasiness. It produces heat by surfacing gaps between stated values and real actions, between hidden conflicts and challenging organizational culture.

Groups can take only so much heat before they melt down. The wise leader must monitor the group's temperature range.

As issues are placed into a crucible, a leader may raise the heat by judiciously bringing attention to hard issues and keeping the group focused upon them. Let people feel the urgency of the issues, the responsibility of struggling with the problem. This raises tension.

Martin Luther King Jr. did this on a national scale with his nonviolent marches. Mahatma Gandhi, Nelson Mandela, and Reformer Martin Luther all found ways to raise people's tension level so they would address adaptive change.

People almost always want the heat and tension turned down. They may falsely expect leaders to protect them

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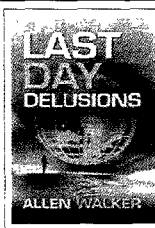
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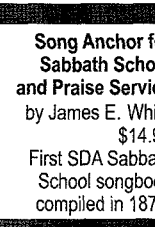
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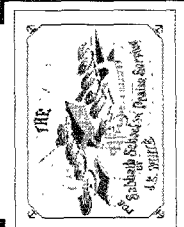
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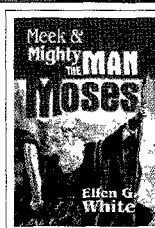
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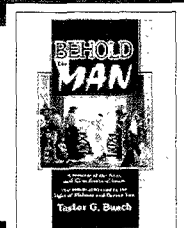
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from struggling with difficult problems. Leadership activity, however, focuses people's attention on key issues.

To keep the crucible from boiling over, a leader may use strategies for lowering the heat. Examples of these strategies are addressing fears, reassuring the group, and slowing down the pace and frequency of addressing such heat-raising issues. But a wise leader is careful not to lower the tension so far that people are lulled into inaction! It is the infusion of urgency that encourages people to do this difficult work.

Brainstorming

Once a group locates, defines, and agrees upon the problem, it can start finding solutions. Creative brainstorming helps a group consider a wide range of alternatives.⁶ To brainstorm successfully, the group must first separate the act of inventing from the act of judging.

In the *inventing* process, any vocalized judgment of the merit of ideas must be withheld. The group must agree on a "no criticism" rule. The environment must be safe for creative expression. Everyone is an equal player at the table. The goal is to expand—

not limit—the number of options.

IDEO, a world-leading design firm, brainstorms by building on the ideas of others, attempting to get 100 solutions in a one-hour session, and encouraging wild ideas.⁷ The group discusses and evaluates ideas only after the brainstorming session ends.

Once the brainstorming session concludes, your group can evaluate the most promising solutions. People can share what they like about an idea and what might make it even better. Some groups come into consensus around a solution or combination of solutions. Other groups prioritize by voting for the top two or three solutions.

Prototyping

Moving your group's brainstorming solutions into action can be challenging. Prototypes can make the possibilities for change much greater.

Prototypes are rough models of your newly designed approach. Prototypes allow you to fail early and learn quickly.

The auto maker Lexus, when testing the safety of a new model, crashes more than a hundred prototypes into walls and then conducts extensive safety tests and makes adjustments

before the new model goes into production. Prototyping lets you clarify solutions so others can see them and share feedback.

For example, in a church I formerly pastored, we decided to prototype a second alternative worship service. This prototype service lasted only 50 minutes and included contemporary worship music, prayer, and a message. After each service we sought intense feedback, all before making a final decision. Remember the saying, "a picture is worth a thousand words"? Well, a good prototype is worth a thousand pictures.

Staying alive

The difficult work in moving forward with change often means that some are disappointed. Not everyone wins. Casualties occur. Sometimes even leaders are among those casualties. This hard fact keeps many people from stepping up to take on the challenges of effective leadership.

The perils of leading change are not so much in grasping leadership methods but in taking risks. To lead is to live dangerously because a leader sometimes has to challenge what people hold dear. People push back when their church system begins to introduce even the idea of change. People may push you as a leader aside, undermine you, and marginalize you. So when leaders are challenged, they often count the cost—and hesitate.

So how does a leader stay in the game? How do you withstand the distress without being numbed and desensitized to the very people you are called to lead?

You can stay alive in leadership by practicing an action/reflection pattern. To play smart professional American football, for example, teams take a break on Monday to watch on film how well they played Sunday's game. As they watch, they see patterns emerge. They note what plays went well and where plays fell apart. Teams also observe the plays of the other team. Reflecting on yester-

continued on page 82



The future is headed toward us. And it is in a hurry. Discovering God's designs and purposes for the future of the Church, and moving preemptively to secure the future require intentional effort. The 2005 National Conference on Innovation will focus on the role of innovation, creativity and entrepreneurial mission in shaping church, school, and healthcare organizations of the future. The Conference proposes to affirm the interests and passions of spiritual and missional entrepreneurs, and help create environments in which their vision and gifts can flourish and benefit the forward movement of the Church.

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Ms. Kaiser, one of the most visible and influential futurists in the United States, helps audiences see the potentials that often lie invisible, challenge limitation, and create fresh energy.

Kevin Kaiser

Co-founder, The Kaiser Institute

Mr. Kaiser is an influential force in the emerging field of applied intuition. He is known for his work in the creation of intuitive organizations and innovating learning environments.

Leading across culture:

The dynamics of deeper-level change

John Gryns



John Gryns is director of Advent House and editor of the forthcoming *Journal of Applied Christian Leadership*, Knoxville, Tennessee.

On the evening of April 12, 1915, the *Titanic* went down after striking an iceberg. More than 1,000 people died. Within the past two decades, it has been acknowledged that the iceberg, well below the waterline, tore a hole in the hull. What brought this mighty ship down took place below the surface. What goes undetected below the waterline of a culture often creates the conditions for an increasingly healthy or unhealthy environment.

Leaders, particularly spiritual leaders, are challenged today in unprecedented ways, but none any more challenging than the necessity of being a leader across varied cultures. What provides the strength and basis for culture is not what is visible but what often goes undetected, unseen, and unexamined. Consequently, leaders who have various cultures under their care must cultivate the capacity to see below the surface.

The challenge

One of a leader's first tasks is to take a cultural snapshot of the places where he or she leads. Whether Managua, Milwaukee, Manila, or Moscow, each carries a history of established ways in which people live, love, learn, and lead. Often what interferes with leading change in a given environment is not the leader's ideas, nor his or her vision, nor the planning, but the ability of the leader to incar-

nate leadership within the culture; that is, to come to understand and even to become part of the culture. Incarnating leadership across culture requires taking seriously what largely goes unspoken, unexpressed, or unexamined.

With the expanding interconnectedness of our global village, the continuous immigration to the Western world, and the rapid shift from a Northern Hemisphere Christianity to a Southern Hemisphere Christianity,¹ the capacity of ecclesiastical leadership to transcend its own culture becomes vital.

Recent projections suggest diversity will be the new defining component in the United States. The aging of our population² and the growth from the immigrant community³ will reconfigure our indigenous communities.⁴ When we add educational experience, religious diversity, and economic strain to the equation, it becomes readily apparent that the ability to lead across cultural divides will become the defining challenge for the church in the very near future. Effectively carrying the gospel to every tribe, nation, and tongue is the daunting task ahead of us.

Artifacts

Culture is the "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations."⁵ This culture can be identified by four layers. What someone initially encounters in a group or organization are those identity-creating phenomena that are seen, heard, and felt, and that serve as the tangible products of the group.

These first-level signs are called "artifacts."⁶ For example, within a given group, story after story is told about inactive Christians who have returned through the ministry of that local congregation. The tapestry of these stories serves as a symbol for that church.

Other artifacts can include the design of the church, the way minutes are taken, the manner of the membership second transfer reading, the location of the organ, whether or not preliminaries are held during Sabbath School, or the type of music used throughout the church.

This initial layer is very easy to observe but difficult to interpret. I may walk into a church on a given Sabbath at the time of the first service and see men wearing casual shirts. I can deduce that this church is relaxed in its dress

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code. However, I might be mistaken because in the culture of that church, the Guayabera shirt is formal wear.

The same confusion may exist when it comes to other areas of activity, whether it be in the way the nominating committee conducts its business, the version of the Bible acceptable to the group, budget allocations, or the color of the carpet. At this "artifact" level, one is subject to making quick and often inaccurate evaluations. Once a person has spent time in a local congregation or local culture, subtle reasons begin to emerge that provide meaning to the prevailing artifacts.

Pastor Paul has just moved from First Church in a Southern state of the United States, where the dominant instrument had been an organ donated two decades earlier by a wealthy member who had since died. Arriving from the South in a Midwestern state, he discovers at Second Church the dominant instrument is also an organ. This organ, he discovers, how-

ever, is used because the membership of the congregation enjoys the full sound of the organ and the organist is a classically trained musician.

While both churches have an organ, their reasons for using and valuing such an instrument are different. The "artifact" significance of the organ is revealed by these reasons. In First Church, they valued and honored the memory of people who had given much, such as the organ, to advance the cause of Christ among them. In Second Church, they valued the gifts of the people (particularly the organist) and the beauty of the sound of the instrument, along with the excellence that was provided by its prominent role in the worship of the congregation.

Espoused and operational values

The values espoused by a particular culture are also critical to the identity or "signature" of that culture or congregation. The values themselves and

the way they influence the culture and operate within it is what is known as the value system of the culture.

There are two layers to a given value system. There are the values that are professed by the church, organization, or culture, and there are the values that are actually at work. The first are called "espoused values," the second, "operational values." Espoused values are those professed by the organization to be what guides the culture in what it does and how it lives. Operational values, on the other hand, are those principles that are actually at play in the life and operation of the organization.

Pastor Paul's Second Church professes that central to their fellowship is the building of a vibrant and friendly biblical community—a value put in the weekly bulletin, included in the monthly newsletter, and preached by Pastor Paul once a quarter.

Inquiring Ivan visits Second Church for a couple weeks, during which he discovers that few people



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have introduced themselves, still fewer have shaken his hand, and though he raises his hand to make a comment during general lesson study, he has not been called upon to speak.

Through the eyes of an outsider, it seems that Second Church is very friendly within the confines of the congregation itself, but not with those outside the circle. Ivan comes to believe that what is written in a bulletin may not be what is happening in reality. He begins to discover that the operational value is really one of relational safety and familiarity.

A competent church leader must be able to detect both the professed and operational values in a congregation's culture. Simply asking for a list of values may reveal only the espoused values, not the operational ones.

It is frequently here that the tension between dreams and reality surface. Worthwhile, genuinely established operational values emerge only as trust is built by penetrating the culture over an extended period of time.

This problem, however, can be dealt with much more quickly by the introduction of intentional and well processed change in the group. While change does have a way of producing conflict, conflict frequently reveals both the professed and operational values in a group. The ability to endure the conflict that arises from needed change requires a great deal of trust, honesty, integrity, and group fortitude.

Shared assumptions

Frequently, during this process, a fourth culture layer emerges: the shared basic assumptions of the group.

These assumptions, often unexpressed, unexamined, and even unconscious, evolve over a long period of time. During the early stages of an organization's development, things are tried, tested, and examined. As these solutions begin to work, what was once a hypothesis supported by a hunch or a value comes to be treated as established reality.

Over the course of time (especially after the "founding fathers" are

gone), the assumptions and beliefs that underscore those early established solutions become unconscious to the group, even though they may be enthusiastically practiced. They are just assumed. Over time, these assumptions come to be so strongly established that the members of a congregation will find values or behavior based on any other premise virtually unimaginable.

There are a number of general cultural dimensions or arenas that a leader can examine as he or she seeks to ascertain an organization's (a congregation's) basic assumptions. The broadest expression of these may be the five outlined by Kluckhohn and Strodtbeck.⁸ These are the nature of truth and reality as understood in the organization, the nature of human nature, the nature of human relationships, the nature of time and space, and the nature of human activity.

How a congregation makes sense of these dimensions goes far in revealing the underlying, often tacit assumptions at work within the group.

Understanding this dimension helps to explain why it is difficult for one local church to transplant a methodology from another local congregation—especially if the "transplant" has to cross significantly distant cultural lines.

Every method and every strategy bears invisible markers that provide the underpinnings for their actual operation in a given cultural setting. Like an iceberg, the vast scope of these markers lies far below the waterline of the culture.

For example, while seeking to strengthen the "empowering leadership" category from the natural church development model, the leader must take into account the host culture's sense of what "empowering leadership" actually looks like within the context of the culture in which he or she seeks its unfolding.

If First Church in Miami—consisting largely of immigrant Caribbean people in the southern United States—is going to address this category in

their congregation, it might not be best to attempt to take the methodology used by Second Church in Minneapolis—a largely Scandinavian, century-old congregation in the North. The shared assumptions are simply too disparate to assume an easy, unprocessed transplantation.

Conflict

If it takes a long time to identify the underlying values of a culture, it takes an even longer time and a greater amount of investment and intentionality for people—leaders included—to engage in the dangerous prospect of evaluating the basic assumptions of that culture. It is at this point that personal existential anxiety and organizational anxiety find their hottest presence. It was precisely at this point that the religious and political leaders of Jesus' day decided to sacrifice one man for the salvation of the culture.⁹

Rarely can this kind of evaluation occur without significant conflict. Conflict serves as a threshold for deeper-level engagement. It is precisely because these are deepest-level investments that the passions are awakened in individuals and groups. Engaging these deeper levels thrusts the whole person and thus the whole culture into the throes of debate and disagreement.

Whether it be Martin Luther King Jr. questioning the cultural assumptions regarding race, Gandhi raising the issue of assumptions about freedom and autonomy, or Nelson Mandela identifying and bringing into bold focus the assumptions behind the governance of his nation, each recognized that the indispensable transformation that was needed could not occur under the status quo. They understood that conflict was vital to transformation, and each approached conflict nonviolently.

Cultures and organizations who blindly discourage conflict make it virtually impossible for better things to come into being. Thus, a dilemma materializes: The very component necessary for furthering the health of



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Yet even this is not enough. Surfacing, examining, and addressing the underlying assumptions of a culture become important if the intention is to transform.

As we head into deep and unprecedented shifts in the composition of our global community, the worthiness of the gospel and the urgency of our message require a spiritual sensitivity undergirding our ways of leading, ways that honor both the Creator and His creation.

Whatever the culture in which we are given a leadership role, we must look below the waterline to where the essence of that culture is found, to where change, real change, must and can take place. ■

the culture can be prevented at the moment it struggles to come into existence.¹⁰

Unless cultures engage in this change activity, sustainable transformation cannot occur. Cultures—and congregations—can seek to rearrange artifacts, even dream of raising significant values, but unless these tacit assumptions are brought to the surface, acknowledged, and adjusted, attempts at change will be frustrated, shallow, and temporary.

It can be plausibly suggested, in fact, that *change* may occur on the first three levels we've identified, but *transformation* can occur only at this deeper fourth level.

A church that changes the time of its worship service is not necessarily a church transformed. An organization that adapts the value of dialogue is an organization undergoing change but not transformation.¹¹

God in His supreme wisdom understood this distinction, as demonstrated by a gospel that went far beyond artifacts and values. If a man, a woman, or a congregation is to be transformed, it has to begin at the basic level of human existence.

As a leader, Jesus was interested

not in sin management but in soul transformation.¹²

The leader's challenge

The deeper a leader challenges the various levels of the culture, the more resistance and conflict emerge, and the more danger the leader faces. Intuitively most engaged in this process recognize this danger and seek to offset it by finding solutions that remain first at the artifact level and then, if compelled, at the value level.

People are in search of answers rather than questions. But at the level where required meaning for the existence of the culture is generated, questioning the validity of long cherished and unexamined assumptions can be interpreted as dangerous; in fact it almost always is seen to be so. If "organizing is first and foremost grounded in agreements concerning what is real and illusory,"¹³ questions focused on what is real and illusory by nature will generate the most heat (and one hopes) light. For this reason, a leader must always look below the waterline. The leader must go beyond the artifact level, below the espoused value level, to the level of the operational value.

- 1 Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002).
- 2 Increased life expectancy.
- 3 Whereas at the turn of this century the percentage of non-Hispanic Whites was a little less than 72 percent, by 2050 that population will be hovering around 53 percent.
- 4 U.S. Census Bureau, "National Population Projections," accessed on February 10, 2005. <<http://www.census.gov/population/www/pop-profile/natproj.html>>
- 5 *Ibid.*, 15.
- 6 Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass, 2nd edition, 1992), 17. The layers of culture that follow derive from Schein's work.
- 7 *Ibid.*, 19. Schein does not make this distinction. I have added the "operational values" based upon the work of Chris Argyris and Don Schon in *Theory and Practice: Increasing Professional Effectiveness* (Reading, Mass.: Addison-Wesley, 1974).
- 8 Florence Rockwood Kluckhohn and Fred L. Strodtbeck, *Variations in Value Orientations* (Westport, Conn.: Greenwood Press Publishers, 1976), 10-20.
- 9 Recall the words of Caiaphas speaking prophetically, "You do not realize that it is better for you that one man die for the people than that the whole nation perish" (John 11:50). All biblical quotations taken from the *New International Version unless otherwise specified*.
- 10 Ronald A. Heifetz and Martin Linsky, *Leadership on the Line: Staying Alive Through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), 31-48. Heifetz and Linsky identify four forms used to equalize conflict and reestablish stability: marginalization, diversion, direct attack, or seduction.
- 11 William Isaacs, *Dialogue and the Art of Thinking Together* (New York: Currency and Doubleday), 1999.
- 12 "Soul" is not used in the theological sense of mortal or immortal substance but in the sense used by Dallas Willard as "that aspect of your whole being that correlates, integrates, and enlivens everything going on in the various dimensions of the self. It is the life-center of the human being" (emphasis his). Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs: NavPress, 2002), 199.
- 13 Karl E. Weick, *The Social Psychology of Organizing* (New York: McGraw-Hill, Inc., 2nd edition, 1979), 3.

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The way it could be:

leadership development in ministerial education

Skip Bell, Roger Dudley, and Douglas Tilstra

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If you could redesign seminary education, what would you wish for? Three years ago we began a search for answers important to the future of professional programs in graduate theological education. Because our questions focused on the effectiveness of developing leadership for the church, we first sought to establish frames of reference for measuring success in pastoral ministry and to evaluate the relationship between leadership practices and those criteria.¹ We knew our research agenda would require multiple stages and several years of work.

Our purpose was threefold: (1) to discover correlations between leadership practices and success in pastoral ministry, (2) to evaluate effectiveness of leadership formation in graduate theological education, and (3) to discover effective processes in leadership development applied to seminary education. We were careful to use acceptable research methods and reliable assessment tools. *Andrews University Seminary Studies* has published articles detailing the research methods and findings.

Below is a summary of our work, our findings, and our recommendations.

The research

The first stage of the study demonstrated a strong correlation between success in pastoral ministry and a pastor's leadership practices. We concluded that "using superior leadership

practices enables pastors to be more successful in their ministry."²

Given the correlation between leadership practices and pastoral success, we concluded that the formation of key leadership practices is an appropriate goal of graduate theological education.

Our second research stage revealed the need for change in the way people are prepared for the leadership challenge of ministry. We measured the effect of seminary education on the leadership practices of Seventh-day Adventist pastors.³ No significant variation was found between pastors with a graduate theological education and those with only an undergraduate degree.

No particular denominational tradition stands alone in this challenge. In a study of 400 California pastors from five mainline denominational churches, T. J. Naman found that only 36 percent of the respondents felt that as a direct result of their seminary education they were equipped to lead the local congregation.⁴

Alan Nelson evaluated the curricula of 64 seminaries and 77 undergraduate theology programs in the United States for his doctoral dissertation. Only six of the 141 programs—three graduate programs and three undergraduate programs—offered significant leadership development as part of the required curriculum.⁵

Pastors and researchers have expressed this seminary deficiency in various ways. Often they describe the traditional seminary curriculum as too academic and disconnected from daily pastoral demands.⁶ Another typical assessment is that the seminary is not responsive to the needs of the local church.⁷ Some point to specific skills such as decision making, conflict resolution, administration, financial planning, time management, or problem solving; all these being areas that pastors rarely learn about at seminary.⁸

Other concerns with the leadership development deficiency in seminaries include failure to learn critical thinking skills,⁹ learning individualistic rather than team building skills,¹⁰ lack of self-development, and the disconnection of intellectual development from affective development.¹¹

Nelson¹² and Turner¹³ conclude that leadership training in the average seminary is virtually nonexistent.

The purpose of our third research stage was to discover if changes in seminary curriculum

and delivery could impact the subsequent leadership practices of persons in ministry. We selected three programs in graduate theological education offering increased emphasis on leadership development and assessed the actual leadership formation among their graduates in pastoral ministry. Further, we examined specific curricular distinctions of these programs as compared to the usual Master of Divinity program in seminaries accredited by the Association of Theological Schools (ATS).

The three institutions selected were the Biblical Institute for Leadership Development (BILD), Dallas Theological Seminary, and Vanguard University (formerly Southern California College). Vanguard University and Dallas Seminary were among the three graduate institutions identified by a panel of researchers as demonstrating significant emphasis on leadership formation within their graduate theological program curriculum in Alan Nelson's research.¹⁴

BILD is known as a leader in church-based theological education, working formally with groups of churches or associations of churches in 14 countries to develop church-based theological education paths and resources for church leadership. Participants in the BILD program work within a given church context for ten years and move through a curriculum delivered to the entire church body, not simply the professional participant who is enrolled.

The curriculum provides multiple levels, interaction with instructors, a mentoring process and accountability, and is delivered entirely in context. The curriculum offered by BILD is recognized by a growing number of seminaries, although BILD is not an ATS seminary.

Vanguard offers a leadership master's degree for persons preparing for church ministry. The degree is not a revision of a Master of Divinity program but rather a leadership degree positioned for persons entering ministry. It has little in biblical studies as

compared to a Master of Divinity degree but offers significant preparation for leadership delivered in a traditional classroom environment.

Dallas Theological Seminary offers a track in their Master of Divinity program offering specialized preparation for leadership challenges in the church. It is a significant emphasis in a traditional degree program delivered in a classroom setting. We studied graduates of that track, along with graduates of the BILD and Vanguard programs.

The table on page 65 provides data comparing Leadership Practice Inventory scores for graduates of the Seventh-day Adventist Theological Seminary (SDATS) with the three institutions just mentioned and examined for this study. The Leadership Practices Inventory is a reliable assessment tool we applied in all three stages of our research.¹⁵

As in all of our studies, the pastors assessed were in ministry, having four through ten years of experience following their educational program. Scores on leadership practices were obtained by having key congregational leaders rate their pastors. (See table on page 65.)

We found a consistently higher ranking of graduates from the three selected programs when contrasted with graduates from the SDATS. The degree of correlation between leadership emphasis approaches in graduate curriculums and growth in leadership practices provides a significant factor in the design of seminary curriculum for professional programs in pastoral education.

Our dream

Where does Seventh-day-Adventist ministerial education go from here?

Imagine if we could design a professional graduate theological program that met the needs for effective church leadership. Having invested years in research and reflection, we felt it appropriate to imagine "the way it could be." Here is our dream.

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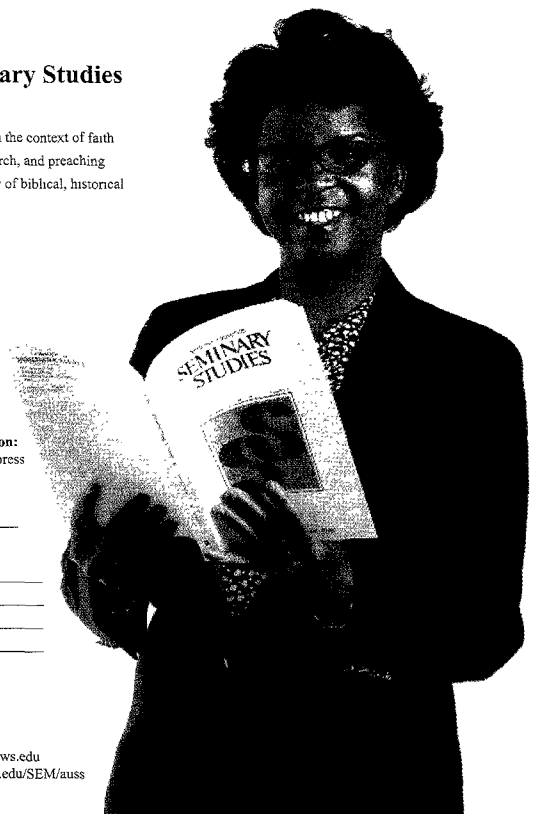
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must do that before we reach for the future. The church has learned the value of theological orthodoxy and of church leaders who exegete Scripture correctly and effectively. We would value those lessons and assure a Master of Divinity program with a strong background in theology and biblical studies. Ministry is for God, guided by Him. The passion for ministry comes from Him. We must be students of His Word. We would be foolish to compromise that aspect of church leadership development.

The same reflection on our shared history as Christian peoples reveals that seminary education has been concerned first with theological themes, and only secondly concerned with professional development. There is encouraging evidence that we are addressing that practice. Andrews SDATS, for example, took an important step only five years ago by increasing the professional curriculum in the Master of Divinity program.

We would consider how others are

addressing the challenge. We found some researchers suggest consigning the Master of Divinity program to a predoctoral theology degree and starting all over again with a new professional program.

Others suggest a new kind of seminary, free from the restraint of academic traditions. While we concur change is needed, we prefer the following alternative:

We would reposition the Master of Divinity (M.Div.) program to offer two alternate tracks: "professional" and "emphasis in theological studies." A person settled on a predoctoral theology program, preparing for a career in higher education, should pursue a typically shorter M.A. in religion program, and a person preparing for ministry in the church or community setting should choose between the two M.Div. tracks.

The professional track in the M.Div. program would be a true professional program, designed for persons planning careers in church

leadership ministry as pastors, organizational leaders, chaplains, or other distinct ministry professions. It would be the usual choice for preministry professionals. Emphasis offered in the program would offer opportunities to further concentrate electives within the curriculum around specialties such as evangelism, preaching, youth ministry, leadership, religious education, counseling, family ministry, world mission, etc.

A second track, "the emphasis in theological studies," is needed. There are candidates preparing for ministry who wish to spend some time in practical ministry but intend to pursue an academic career. They wish to have some professional preparation while receiving significant theological study preparing for acceptance into an academic doctoral program. Others may see teaching as their ministering gift within the pastoral setting.

Both tracks would prepare the participant for continuing education. A person with three or more years of ministry who has taken the professional track would engage in a Doctor of Ministry program should they wish to advance in professional competency or teach in areas of Christian ministry or mission.

Alternatively, they might complete some language and theological prerequisites native to the "emphasis in theological studies" track, and complete a Ph.D. degree advancing their theological studies and preparing for an academic career in theological or biblical studies.

Why two tracks? Why not accomplish both objectives in a single M.Div. program?

The pursuit of professional competency within the pressures of time and space in an M.Div. curriculum—80- to 90-some credits in most seminaries—make that objective untenable. The excellent M.Div. programs of 90 credits or more already occupy a person for at least six quite stressful semesters.

While we do not suggest making the M.Div. program briefer, we have

heard the voices calling for reduction of credits to meet practical economic and family concerns. And increasing the length of the residency is not practically possible. Satisfying excellence in the curriculum objectives described by both tracks in a single blended degree is simply not realistic. Nor is it actually necessary. The needs of a professional in ministry leadership are different from those preparing for an academic career.

The studied and reasonable position of both theologians and ministry practitioners need to be understood in this discussion. Theologians might believe there is enough room in the traditional curriculum of an M.Div. program to provide adequate professional preparation. Professional practitioners will respond that there is enough room for adequate theological curriculum. Each tend to imagine that the other should make any necessary accommodations when it comes to the credits provided in the program.

A two-track program

When a vision for excellence of each position is well considered, the reality emerges that more time and space are needed for each objective. Further, integration of learning into practice is demanded within the curriculum of professional preparation. Thus our research has led us to imagine two tracks as the best solution.

What would the distinctions in the two tracks be? An undergraduate theological degree would be assumed for both tracks, and compensated by added credits in theological studies when absent for students in either track. Adequate theological preparation must be assured.

The "emphasis in theological studies" track would provide significant required and elective study in theology, Christian philosophy, biblical studies, and church history, along with minimum professional competency. Competency in Greek and Hebrew would be required, and electives would provide emphasis in theology or biblical studies. Thirty-seven

Comparisons of pastors from leadership-emphasis institutions with Adventist pastors with seminary education on five leadership practices

Leadership Practice	Mean of Pastors Leadership Institutions	Mean of Pastors Adventist Seminary Graduates
Challenging the process	45.3	41.0
Inspiring a shared vision	47.6	44.0
Enabling others to act	50.4	46.7
Modeling the way	49.8	44.9
Encouraging the heart	44.9	44.1
Combined leadership	238.0	220.7

credits would be required in Christian ministry and world missions, including two in spiritual formation. The program would be quite like the present M.Div. program of traditional seminaries, SDATS included.

The "professional track" would offer the more distinctive variation from current practice. Students would achieve competency in Greek but demonstrate only a survey of Hebrew, understanding attributes of the language and how expository tools are used. The required credits, including electives, in Christian ministry and world mission would increase to 56 of 96 credits.

Each student would take two levels of spiritual formation, and emphasis would be offered in professional areas such as preaching, leadership, pastoral care, communication, worship, evangelism, family ministry, youth ministry, religious education, and world mission.

Required courses in interpersonal relationships, leadership, administration, conflict management, small groups, ethics, leading in diversity, and organizational change would expand preparation for the leadership challenge. The curriculum would require an in-residency experience of six semesters, but completion of the program would occur after a six-credit (these credits are included in the 56), two-year subsequent field practicum with ministry integrated learning experiences including reading, journaling, reflection, small group work, and mentoring. One two-week on-campus interaction would

complete the practicum course and the program prior to graduation.

Our dream includes pedagogy characterized by integration and collaboration among professors and with students. Most of the literature regarding seminary curriculum, especially in the past ten years, has shown a strong emphasis on the themes of reflection, integration, and adaptation to societal changes.

Carolyn Jurkowitz summarized it well: "Professional learning happens in communities where students not only learn through reflective practices how to apply knowledge, rules, and procedures and to think like a particular type of professional, but where they are coached to invent new rules, reframe problems, and make new sense out of uncertain, unique, or conflicted situations."¹⁶ The literature contains examples of innovative attempts by various seminaries to implement the type of learning described by Jurkowitz.¹⁷

One example is Emmanuel School of Religion. It has attempted two innovative programs for pastoral leadership development. The first program is an integrative approach to teaching the subjects of preaching and worship, education, counseling, evangelism, administration, and leadership.¹⁸ The entire practical theology faculty team teaches, designs integrative assignments, and seeks to "lead students to develop their understanding of ministry in the light of the nature of the church and to integrate the various activities of ministry together into a theology of ministry."¹⁹

The second innovative program is a three-module field education ministry supervision program. The three modules include assessment (initial and final), supervised ministry experience that includes a learning covenant and personal growth goals, and finally, weekly group meetings for interactive reflection on their ministry experience.²⁰

Conclusion

We realize the risk of talking about this dream. Valued colleagues who differ may feel their viewpoints are unappreciated. And since we are not occupying this space with considerable detail, the dream may be dismissed as flawed or not practical. But our research, observation, and dialogue convince us a change is needed. Further, both our community of colleagues and these concepts are strong enough to thrive in rigorous discussion and collaboration.

What we hope for is conversation, collaboration, and change. We have

focused on leadership development for professionals in ministry for years, and the church should engage in the enquiry. Ours is the greatest mission and opportunity in the world—to prepare people who will transform others, and thus the world, according to God's design. We simply hope we may do our best. ■

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- 15 The assessment instrument used in each research stage was the Leadership Practices Inventory (LPI) developed by James Kouzes and Barry Posner. The LPI consists of 30 descriptions of behavior. The observer is asked to rate the pastor on each behavior using a ten-point scale from "almost never" to "almost always." Answers are then aggregated into five scales of six responses each. The scales are (1) Challenging the Process, (2) Inspiring a Shared Vision, (3) Enabling Others to Act, (4) Modeling the Way, and (5) Encouraging the Heart. A technical presentation of the Leadership Practices Inventory may be obtained at www.leadershipchallenge.com or Jossey-Bass Publishing.
- 16 Carolyn M. Jurkowitz, "What is the Literature Saying about Learning and Assessments in Higher Education," *Theological Education*, Vol. 39, No. 1 (2003): 85.
- 17 See Efraim Agosto, "The Gift of Urban Theological Education: A Personal and Professional Reflection," *Theological Education*, Vol. 33, No. 1 (1996) 100, Paul Ballard and Stephen Pattison, "Practical Theological Education: A Profile," *British Journal of Theological Education*, Vol. 13, No. 2, (2003), Robert W. Burr, "How Pastors Learn the Politics of Ministry Practice," *Religious Education*, Vol. 97, No. 4, (2002), Robert M. Franklin, "Future Directed Trends in Theological Education," *Theological Education*, Vol. 37, No. 2 (2001): 114, Robert T. Gorman, Kathleen Telavachia, and W. Michael Smith, "Teaching from a Community Context: The Role of the Field Educator in Theological Education," *Theological Education*, Vol. 37, No. 2 (2001), Kraig Klautz, "The Ashram as a Model for Theological Education," *Theological Education*, Vol. 34, No. 1 (1997), Patricia A. Lamoureux, "An Integrated Approach to Theological Education," *Theological Education*, Vol. 36, No. 1, (1999), Merv Mercer, "Formational Initiatives at Wycliffe College," *Theological Education*, Vol. 39, No. 2 (2003): 53-63, Harry L. Poe, "The Revolution in Ministry Training," *Theological Education*, Vol. 33, No. 1 (1996) 28, Cathy Lynn Hall Stengel, "Pastoral Supervision as a Vehicle for Leadership Development in Theological Education" (a dissertation, *United Theological Seminary*: 1998) 88-103, and Malcolm L. Warford, "Renewing the Practices of Ministry," *Theological Education*, Vol. 33, No. 2 (1997).
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Learning leaders: insights from organizational studies

Prudence LaBeach
Pollard



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Even though I have spent a considerable amount of my personal and professional time analyzing successful corporate leadership,¹ I begin this article by affirming my belief that no leadership challenge is greater than the challenge of providing leadership in faith-based organizations. The experience of having served as an administrator in a church institution, my present responsibility of helping educate the next generation of leaders (I teach management and organizational behavior to business students), and the experience of having been the spouse of a clergyman for 25 years have all convinced me that church leaders face significant challenges.

Leaders of faith-based institutions share many things in common with for-profit business or not-for-profit leadership. There is, for example, strategic planning, responsible fiscal management, conflict resolution, and human resource maximization, to name a few.

Church-based leaders also carry a unique responsibility: the unsolicited responsibility of representing another dimension of human consciousness and experience—God and His kingdom. This reality often drives ecclesiastical leaders to focus on internalizing the necessary spiritual resources that nurture the metaphysical dimension of their service. Thus, engagement with biblical texts, prayer and meditation, fasting, and other spiritual disciplines constitute impor-

tant benchmarks when it comes to spiritual leadership practice.

Theory X and theory Y

However, while Christian leaders today must be connected to appropriate spiritual resources, they can also be enriched by being exposed to the leadership research of social scientists. Leader and follower behavior, as presented in the literature of organizational behavior, offers helpful information and insight for the faith-based leader. In fact, I would argue that because many of these studies identify significant trends within “follower” culture, to ignore some of these research findings could lead to personal and professional failure for the faith-based leader.

I submit that every leader’s decisions regarding the following three areas of study by organizational research are mandatory for faith-based leadership: How we view people. How we assess people. And how we assign and organize people.

Thus the starting point for successful leadership and especially in Christian leadership lies in *how we view people*.

The way we view the persons we lead will influence how we manage them! The well-known principles that underlie theory X and theory Y, as popularized by Douglas McGregor, summarize a leader’s attitudes or dispositions toward people.² A quick summary of McGregor’s basic hypothesis (see Sidebar 1, page 68) is helpful.

Theory X-oriented leaders attempt to structure, control, and closely supervise their employees because they believe external control is needed for dealing with unreliable and irresponsible people.

On the other hand, theory Y-oriented leaders support and encourage rather than control employees because they view employees as self-motivated, willing to work hard, and having a strong interest in helping the organization and themselves to excel in the workplace.

After 30 years of service to my church, 25 of which have included my experiences as a clergy spouse, I have observed that most members want to feel valued and be involved. Thus, theory Y appears to be a generally better fit for the church than theory X because many, if not most, members want to be involved in the church. However, because they are volunteers, it is vital that leaders “niche” them into min-

McGregor's theory X contends that . . .

- ◆ Work is distasteful to most people.
- ◆ Most workers lack ambition, have minimal desire for personal responsibility, and prefer to be given orders.
- ◆ Most workers have little capacity for solving organizational challenges.
- ◆ Motivation occurs primarily at the physical and psychological levels.
- ◆ Workers must be micromanaged and often coerced to achieve organizational objectives.
- ◆ Theory Y, on the other hand, contends that . . .
- ◆ Work and play are both appealing to workers, provided the conditions are favorable.
- ◆ Worker self-management is often key to achieving company goals.
- ◆ The ability to solve problems in an organization is distributed across the worker population.
- ◆ Motivation occurs at more levels than the physical and psychological levels. Workers are driven by social, esteem, and self-actualization objectives.
- ◆ Workers do not need or want to be micromanaged. They want to be empowered to creatively solve problems.

Dumaine's¹¹ guidelines for the most effective use of teams

- ◆ Use the right team for the job
- ◆ Create a hierarchy of teams
- ◆ Build trust
- ◆ Address "people" issues

istries compatible with their spiritual gifts and passions.

Theory X leadership perspective is not consistent with business's current emphasis on participative management, where workers are given an opportunity to make an intentional contribution to day-to-day problem-solving and long-range planning. Neither is X consistent with the Christian leadership objective of building disciples and deploying apostles.

In the setting of Christian leadership, it seems to me that the gospel's work is to turn Y in a new and unique direction and to weaken the influence of X. The internalized gospel redirects the energies of the believer toward kingdom advancement (see, for example, Acts 9:1-22), not just toward the advancement of some earthly cause. It also uniquely strengthens the inner, compelling power of that which is consistent with the Y drives in a person. A wise leader can connect with these factors, especially if he or she has encountered the gospel for himself or herself. Thus understanding theories X and Y can help a Christian leader

choose his or her leadership perspective. After this comes the next learned skill essential for leadership success.

2. *How we assess people for work.* Effective leaders must make recurring personnel assessments when it comes to the readiness and ability of followers.

Follower readiness relates to the principles of situational leadership pioneered by Paul Hershey and Kenneth H. Blanchard.³ Situational leadership assumes that there is no single "best" way to lead people. The context, ability, orientation, and receptivity of a given follower all matter and interact.

Therefore, the leadership style we use with persons or groups depends on the readiness level of the people we are attempting to influence. But sometimes we leaders merely lead from our own frame of reference. Situational leadership is helpful in filling out how we practice our leadership. Here the question becomes, How do we assess followers and then proceed to exert appropriate leadership?

Situational leadership is exerted in two ways: task behavior and relation-

ship behavior. "Task behavior . . . is the extent to which the leader engages in spelling out the duties and responsibilities of an individual or group. This includes telling people what to do, how to do it, when to do it, where to do it, and who is to do it."⁴

On the other hand, "relationship behavior is defined as the extent to which the leader engages in two-way or multiway communication. The behaviors include listening, facilitating, and supportive behaviors."⁵

Ready, willing, able

The use of these two leadership behaviors (task and relationship leadership behavior) should be guided by the readiness of followers.

Readiness is "defined as the extent to which a follower demonstrates the ability and willingness to accomplish a specific task."⁶

Along with readiness is the ability and willingness of the follower to do the work. "*Ability* is the knowledge, experience, and skill that an individual or group brings to a particular task and activity [and] *willingness* is the extent to which an individual or group has the confidence, commitment, and motivation to accomplish a specific task."⁷

Is there something practical about this way of viewing follower readiness? Yes, there certainly is!

Success in leadership is determined by the leader's ability to accurately *diagnose* the readiness of the employees or volunteers in her/his work environment. The critical success skill of making accurate follower diagnoses will determine how much trust or responsibility a leader should delegate to a follower.

For instance, a conference president has a special project that he needs to assign to an office worker. He is considering assigning the project to one of four office workers. Because employee Jane is *able and willing*, the president may assign it to Jane and use an empowering style. As a competent self-starter, employee Jane will need minimal oversight.



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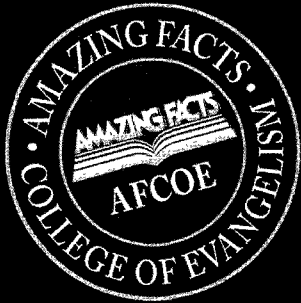
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Employee Bob is *willing but unable*. The president will have to use a hands-on coaching style if the project is to succeed.

If employee Wilma is *able but unwilling*, due to a lack of experience, but is nevertheless assigned the project, then the president will, of necessity, use a "selling" style of leadership, with more frequent meetings between Wilma and himself.

Thus the president will effectively manage the project by proxy. If employee Bill is unable and unwilling, the president should use a "telling" style or refuse to assign Bill the project. He may pair Bill with Jane unless or until Bill's attitude changes. Under these circumstances, the president should maintain clear reporting contact with Bill.

Understanding this diagnostic strategy as presented in the organizational behavior literature can be very helpful in assisting leaders to avoid frustration and futility when completing projects and making assignments to followers. This leads to the final success skill.

Theory Z

3. *How we organize people.* William Ouchi published his groundbreaking

theory Z in 1981.⁸ This work shifted the unit of organizational analysis away from McGregor's individual employee to the ways systems function. In other words, the culture of a leader's organization matters. Ouchi shifted the discussion beyond purely X and Y psychological dynamics to a sociological analysis of organizations. This sociological tool and approach to management is still very influential today, two decades after Ouchi's publication.

Faith-based communities often use sociological analysis without naming it because we too work in sociological systems. Because churches are also voluntary associations, shared cultures, beliefs, and values help them hold together. Thus, the way we organize groups is vital not only to the success of our mission but also to the perpetuation of our organizational culture.

Team-building and team-making must then be carefully done within faith-based organizations. Teams are useful vehicles for accomplishing specific action within an organization.

Teams are formed in five stages:

Forming means orienting the team to its purpose.

Engaging involves defining the

roles and tasks of team members.

Norming calls for team leadership to clarify the common expectations and assumptions of the team members.

Performing looks to the team to actually do the task for which it has been organized.

Adjourning means that the team disbands after its mission is accomplished. However, this is not a simple goodbye. It is a celebration of accomplishments, an affirmation of successes, and a memorializing of the outcomes.

Dumaine's⁹ guidelines for the most effective use of teams (see Dumaine's Guidelines for the Most Effective Use of Teams on page 68) are handy and practical in the Christian setting. In this context effective use of teams suggests that after using the right team for the job, leaders should focus attention on how to disband the team, if termination is necessary.

For example, problem-solving teams should be disbanded after the job is accomplished. If, as a leader, your workplace is structured around teams, then create a hierarchy of teams. There must be an organizational structure of teams to facilitate coordination and communication. Consider for example, Jethro's instructions to Moses (Exod. 18:17-26) involving how to structure teams to ease Moses' responsibilities as leader.

Dumaine further states that trust is vital to building cooperative team relationships. Building trust begins during the forming stage and continues throughout the life of the team.

For example, a leader cannot build team spirit if the team's task is to eliminate team member jobs.

Finally, Dumaine calls for leaders to address "people" issues. Here, a significant investment must be made in building and maintaining the people who make up the teams if the teams are going to work.¹⁰ This cohesion-creating leadership is most obvious during the engaging stage.

A leader's superiors, subordinates, and peers will generally view leaders who appoint or elect the right teams

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for the right function as highly effective. Nominating committees, personnel committees, and other committees all have their appropriate function. It is important for leaders to organize and deploy the right team for the right job, because leaders build trust and credibility by showing effectiveness in creating teams who can advance the organization.

Astute leaders will also help teams see themselves as positive contributors to the overall culture, mission, and service of the organization as a whole.

Conclusion

Leading a faith-based organization is both unique and challenging. However, the way Christian leaders view, assess, and organize people reflects how that leader models the ministry of Jesus to her/his followers.

Because the Christian church is called to witness to and continue the healing and teaching ministry of Jesus Christ (Matt. 10:5-8; Luke 10:1-12, 17; 1 Peter 2:8-10), contemporary leadership's benchmark is the leadership of Jesus Christ. Jesus' selection of His twelve disciples showed that His view of His leadership team affirmed their potential.

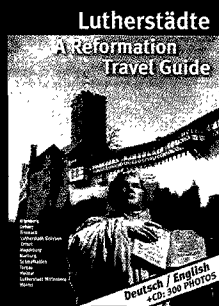
From fishermen to fishers of men, He assessed them for their willingness and ability (Luke 6:12, 13; Mark 3:14) and then organized them to accomplish His mission in a way that yielded His desired outcomes (Matt. 28:18-20).

Today's leaders must do no less! ■

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- 8 See W. G. Ouchi, *Theory Z. How American Business Can Meet the Japanese Challenge* (Reading, Mass.: Addison Wesley), 1981.
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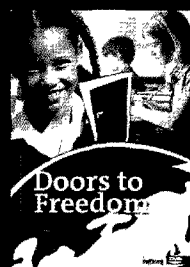
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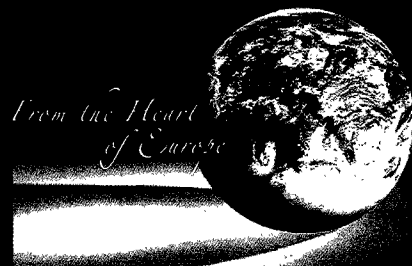
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Pastor as leader: job impossible?

Margie Littell
Ulrich



Margie Littell Ulrich
is a clinical
audiologist, Dayton,
Tennessee.

I am not a pastor. I do not want to be a pastor. I don't even understand how a pastor can possibly do his job with all of us "bosses" sitting in the congregation, each with ideas about how he should minister. He must feel pulled in all directions at once. His is surely the most perplexing, irritating, inspiring, uplifting, disgusting, stressed-filled occupation in the world. Maybe we who are sitting in the congregation need to sit up and take notice of our pastor's profession and treat it with the respect it deserves.

The best examples of what being a pastor is all about are Moses and Jesus. Both had contentious congregations, both served as intermediaries between the people and God, and both are known for the way they pled with God for help in their ministries. They both had a spectacular summons to their life's calling: Moses, a burning bush; Jesus, a dove descending from heaven. God *spoke* to them.

Therefore, before pastors become pastors; God speaks to them. God selects them; they don't pick their job. "Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant" (2 Cor. 3:4-6, NIV).

Checklist

In the Bible, I discovered that my checklist of pastoral qualifications often did not match

the specifications to which God holds pastors accountable. For example, I thought that a good pastor had to be a polished public speaker. Instead, Moses discovered that being a good pastor did not require his ability to preach well: "Moses said to the LORD, 'O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue'" (Exod. 4:10, NIV). God said, "Now go; I will help you speak and will teach you what to say" (verse 12, NIV).

Even in the record of Jesus' life, only a few occasions are mentioned where He preached to the people. I scratched off my list the requirement of good sermonizing.

My brother told me one time after hearing our pastor preach, "When he tells me the truth about God, it is like a lightning bolt of light to my heart." To give us power from the Source, our pastor has to be connected to it. Jesus explained it very well: "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that His command leads to eternal life. So whatever I say is just what the Father has told me to say" (John 12:49, 50, NIV).

Both Moses and Jesus seemed to travel between God up there and people down here. When the Israelites complained, Moses went to God and asked what to do. When God complained about the Israelites' behavior, Moses interceded for them. "So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. The people all responded together, 'We will do everything the LORD has said.' So Moses brought their answer back to the LORD" (Exod. 19:7, NIV).

Pastoring is by all means an amazing job, an active maneuvering between God and the people. I noticed that the Israelites could tell when Moses had been with God; his face became so radiant that he had to wear a veil.

When Jesus took Peter, James, and John and led them up a high mountain, "his face shone like the sun" (Matt. 17:1-4).

We, in our congregations, often search for a radiant face on our pastor, illuminating the fact that he has been with God. "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:6, NIV).

For a pastor to succeed, we should see God

smiling at us; we should see God's glow reflected on his or her face. This illumination does not mean that our pastor has to be *as perfect as God*; instead, it means that our pastor has to have a current, working, vibrant relationship *with God*. It means, as with Moses, "The LORD would speak to Moses face to face, as a man speaks with his friend" (Exod. 33:11, NIV).

We can hold our pastor to no standards higher than we hold for ourselves. God has promised that we will have perfection in heaven; until then, we all have to have a restoring relationship with Jesus that is evidenced by a nonjudgmental attitude toward our pastor.

Delegating authority

I can understand how the daily stress of my pastor's job can cloud God's radiance. I am sure that many times Moses wished he had left those people in Egypt.

Moses' father-in-law gave him some good advice: "What you are doing is not good. You and these people who come to you will only wear you out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied" (Exod. 18:17-23, NIV).

Jesus, too, dispersed responsibilities among His 12 disciples.

A good pastor dispenses the work among the people. He or she delegates responsibilities and then trusts people to do their work properly.

The best gift a pastor will give us is to trust that we will do a task successfully. Unfortunately, even the best pastors soon learn that their congregations are flawed and limited. When we get discouraged, we grumble and complain. Our sins are like snakes that bite and torment us. What should the pastor do?

Snakebites

The Israelites were tired, hungry, thirsty, and discouraged. They were stumbling around in the desert, powerless to change their situation. They spoke against God and Moses. Snakes bit the people; many Israelites died. What did Moses do? Did he kill the snakes, treat the snakebites, or move the people away from the snakes? Numbers 21:7-9 is worth reading carefully. First, "Moses prayed for the people." What a comforting thought. If I had been Moses, I probably would have gone into my tent and left them to their dilemma. After all, the people spoke against him and God. Yet despite their attitude, Moses prayed for them.

In this delicate maneuvering between fellow human beings, the pastor must pray to epitomize God's love, acceptance, and power in order to guide us on the path of becoming the people we were called to be.

We often miss the point here. When our pastor sees us rebelling against God, it is as if the snakes are biting us. Our self-centered sinful behavior will cause our eternal death just as surely the snakebites caused the Israelites to die. However, it is not the job of the pastor to kill the snakes or to treat the bites.

Most of us in our pastor's congregation know right from wrong. Most

of us have a sensitive core that knows when we are disappointing God. Otherwise, we would not be church members.

God told Moses to make a bronze snake and put it on a pole. Anybody who looked at the snake would be delivered from the snakebites. To help his people, all Moses had to do was make the snake and hold up the pole.

Jesus also tells us about this experience. "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life" (John 3:14, 15). Instead of pointing out the snakes and their deadly bites, we need our pastor to plug us into the power of Jesus to transform us. We need our pastor to hold up the pole.

In other words, when the pastor confronts evil-doing, he or she does not merely ask us to change our ways. Instead, the pastor exhorts us to let Jesus transform us. The pastor grabs the nail-scarred hand of Jesus and holds on while offering his other hand to us parishioners. The pastor is the conduit to the life-changing power of Jesus. What an awesome responsibility to hold up the pole!

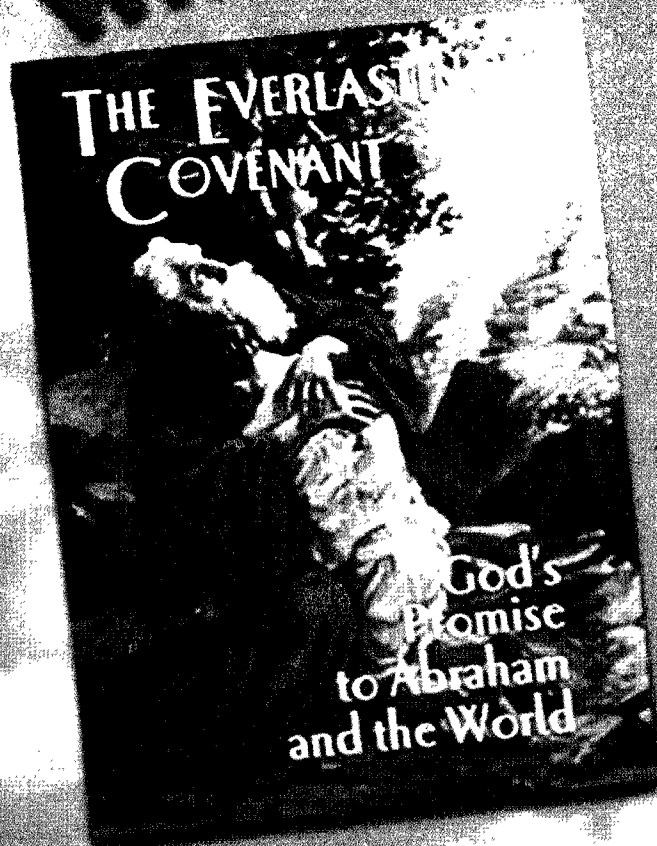
The rules

A great deal of Moses' job consisted of making rules. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17, NIV). God gave Moses a group of people who had been told what to say and what to think for several generations. They had limited self-governing skills. They needed rules to survive in the harsh desert. Moses even had to tell them where to build the latrines in order to prevent disease. Following the rules kept them alive. They were completely and utterly dependent on Moses to ask God for food, water, protection, and direction.

God made the rules to keep us alive, and safe. The rules reveal an

continued on page 81

WHO ARE GOD'S PEOPLE?



For thousands of years the question has been asked:
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"When Moses failed to come back down the mountain right away, the people went to Aaron. 'Look,' they said, 'make us some gods who can lead us. This man Moses, who brought us here from Egypt, has disappeared. We don't know what has happened to him'" (Exod. 32:1, NLV).

Fed up with waiting, the people demanded immediate action. Moses was out of sight and they were out of faith. Unfortunately, when he should have stood strong, Aaron caved to their demands for visible, multiple gods and collected their offerings.

"Then Aaron took the gold, melted it down, and molded and tooled it into the shape of a calf. The people exclaimed, 'O Israel, these are the gods who brought you out of Egypt'" (verse 4). Although he would later claim that a miraculous occurrence produced the golden calf, Scripture describes Aaron actively fashioning the idol and, subsequently, leading the congregation in false worship. *"When Aaron saw how excited the people were about it, he built an altar in front of the calf and announced, 'Tomorrow there will be a festival to the Lord.' So the people got up early the next morning to sacrifice. . . . After this, they celebrated with feasting and drinking, and indulged themselves in pagan revelry"* (verses 5, 6).

Heaven, however, was not caught unaware by their rebellion.

"Then the Lord told Moses, 'Quick! Go down the mountain! The people you brought from Egypt have defiled themselves. They have already turned from the way I commanded them to live. They have made an idol shaped like a calf, and they have worshiped and sacrificed to it. They are saying, These are your gods, O

JAMES A. CRESS



Israel, who brought you out of Egypt.' Then the Lord said, 'I have seen how stubborn and rebellious these people are. Now leave me alone so my anger can blaze against them and destroy them all. Then I will make you, Moses, into a great nation instead of them'" (verses 7-10).

The wages of sin is death, and God was fully prepared to penalize Israel for their rebellion, a sin He declares equal to witchcraft. But as a true pastor, Moses began to intercede, asking that his own life be cut off if God could not spare the people. Moses even urged God's own reputation as reason to spare the people. *"But Moses pleaded with the Lord his God not to do it. 'The Egyptians will say, God tricked them into coming to the mountains so he could kill them and wipe them from the face of the earth. Turn away from your fierce anger. Change your mind about this terrible disaster you are planning against your people! Remember your covenant.' So the Lord withdrew His threat"* (verses 11-14).

Just as God had previously responded to Abraham's entreaties for Sodom, He now extended mercy in response to Moses' plea. Mercy did not avert judgment, however. *"Moses saw the calf and the dancing. In terrible anger, he threw the stone tablets to the ground, smashing them at the foot of the mountain. He took*

the calf they had made and melted it in the fire. And when the metal had cooled, he ground it into powder and mixed it with water. Then he made the people drink it" (verses 19, 20).

Notice their radically different leadership styles as Moses demands accountability from Aaron, who attempts to shift the blame for his own behavior to the people. *"What did the people do to you?" he demanded. "How did they ever make you bring such terrible sin upon them?"* (verse 21).

"Don't get upset, sir," Aaron replied. "You yourself know these people and what a wicked bunch they are. They said to me, 'Make us some gods to lead us, for something has happened to this man Moses, who led us out of Egypt.' So I told them, 'Bring me your gold earrings.' When they brought them to me, I threw them into the fire and out came this calf!" (verses 22-24). Imagine! Aaron's apostasy is so bound up with the rebellion that he declares his own efforts (the basis of every false religion is salvation by works) to be a miraculous consequence.

Aaron's failure in leadership, coupled with the nation's rebellion, demanded a call for repentance and reformation, especially in light of the scandal their behavior had brought upon God's name and reputation in full view of nonbelieving enemies. So Moses confronted the issue directly.

"When Moses saw that Aaron had let the people get completely out of control and much to the amusement of their enemies, he stood at the entrance to the camp and shouted, 'All of you who are on the Lord's side, come over here and join me.' And all the Levites came" (verses 25, 26).

Today, when our Lord's return appears delayed, God still seeks leaders who will discern the truth, stand for right, and call for radical faithfulness to God's plan. How will you and I lead? ■

The gap: perceptions on Seventh-day Adventist leadership by those who lead

Branimir Schubert



Branimir Schubert, D.Min., is senior lecturer, Pacific Adventist University, Papua, New Guinea.

Editorial note: *The interview and meeting described in the opening paragraph of this article are fictional in and of themselves. However, the facts, figures, and the interview questions presented in the article are based on actual study growing out of a questionnaire sent out by the author to nearly a thousand Seventh-day Adventist denominational leaders throughout the world. Six hundred and fourteen of these leaders, including pastors, institutional administrators, and departmental directors at all levels of the church organization (conferences, unions, divisions, and the General Conference) returned their replies for analysis. The data thus collected has been processed by Dr. Glen Research Services, Oregon, U.S.A., and forms the factual base for this article. Further details are available from the author at the following email address: bschubert@pau.ac.pg.*

I met with a cross-section of Adventist leaders (AL) to hear how they view leadership practices within their churches and organizations (see the editorial note above). The group consisted of 614 leaders from various levels of leadership and ministry in a variety of countries worldwide. They addressed specific questions regarding their own leadership abilities and experiences, as well as their perceptions of the leadership abilities of their superiors and the Seventh-day Adventist Church in general. Some interesting and challenging trends emerged. Following is an adapted summary of our discussions:

Branimir Schubert: Please introduce yourselves.

Adventist leaders: Thirty-eight percent of us are from underdeveloped or developing countries; the rest (62 percent) work in developed parts of the world. Some of us work in local churches (pastors, representing 38 percent of the group), while others are administrators at various levels of the church organization (62 percent).

About 20 percent could be classified as young (ages 18-40), and 36 percent, "middle-aged" (41-50 years old). Others are nearing retirement—34 percent are between 51-60 years old. Ten percent are over age 61. The age difference indicates a variation in the numbers of years served: 25 percent of us have served the Adventist Church between 1-15 years; 32 percent between 16-24; 22 percent between 25-30 years. The "veterans" who have served this church for more than 31 years represent 21 percent among us.

BS: OK, now that we know what kind of group you are, let's address some specific leadership issues. How qualified are you for leadership? How much formal leadership training did you receive to serve in your positions?

AL: The basic trends represented in our overall training show gaps in formal leadership training. Those of us serving in the developed part of the world have received more formal training as compared to those serving elsewhere. Administrators are generally more formally trained as compared to local church pastors. The average pastor in our group feels quite strongly that he lacks leadership preparation.¹

Older individuals with more years of service reveal that they have had the opportunity to receive more formal training when compared to those who are younger. Overall, a significant number feel inadequately trained for the leadership role we perform.

BS: Does this lack of formal training have consequences? If so what are they?

AL: Of course. For example, those with higher levels of formal training knew more clearly where they were leading their followers and what they wanted to achieve. Their vision was clearer and better articulated.

BS: As I listen to you, it seems that there is a consistent gap between pastors and administrators, as well as between those working in the developed parts of the world and those working in the underdeveloped parts.

AL: Indeed. Another disparity seems to be in the feelings of the pastors, who indicate that they are less aware where their superiors are leading them, as compared to the administrators who are more certain of where their superiors are going. It appears that administrators have not been able to communicate the vision to the pastors, while there is a high level of "vision understanding" among the administrators themselves.

BS: What occurs among you as a result of this lack of communication?

AL: It seems to engender a lack of trust. While administrators have a high degree of trust in their leaders, pastors have less. The younger generation of leaders also has a lower degree of trust than those who are older. Without a focused and deliberate attempt to listen and honestly evaluate and address those trends, the gaps could continue to widen.

For example, those of us working in the developing parts of the world perceive our superiors as less democratic compared to our colleagues in the developed countries. This does not present itself as a crisis, but it is a concern. It seems like more needs to be done to train leaders in the developing countries, especially in the light of the fact that the church is growing much faster in those areas and thus more leaders will be needed.

BS: I have noticed differences in how various groups perceive the church's emphasis on leadership development. Is this correct?

AL: All we can say is that this gap is consistent. Administrators perceive the church leadership principles much more positively than do pastors.

BS: Share with me your thoughts and perceptions when it comes to vision, goals, and objectives.

AL: Administrators seem to believe that their objectives and goals for the future are clear. Pastors are not so sure. Another interesting detail worth mentioning is that those among us between the ages of 51-60 are more likely to say their future vision is God-given as compared with the youngest segment of the group.

Communication issues

BS: A major leadership skill is the ability to communicate. It appears that the communication between administrators and pastors is not at the level it might be.

AL: Administrators are more likely to perceive themselves as good communicators. They tend to believe that people understand them and follow their instructions. This includes oral and nonverbal communication skills.

BS: How does this pattern affect the ability of pastors to communicate with their superiors?

AL: First, let us emphasize that

leaders working in the developed parts of the world feel quite comfortable communicating with their superiors. Then there seems to be a correlation between a more open and democratic atmosphere, and the ability or willingness of pastors to approach their superiors.

Meanwhile, once again, administrators feel that they can more comfortably communicate with their superiors as compared to the pastors. This shows that pastors are more reluctant approaching their leaders, and that should cause us to examine the dynamics of this relationship.

The good news is that the longer people work within the church system, the more comfortable they seem to become in addressing their superiors. Our administrators see fewer problems caused in their areas of responsibility due to communication problems as compared to the pastors.

BS: How are communication abilities affecting the church's mission?

AL: Again, there is a difference in perceptions. Generally, administrators believe that church leadership communicates the main mission and message of the church and the reason

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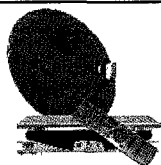


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for the church's existence quite effectively. But once again, pastors seem to have a more pessimistic view. The same is true for the younger leaders.

More issues

BS: Tell me about another leadership skill, the ability of leaders to effectively manage time.

AL: Church leaders in underdeveloped and developing countries consult with their superiors much more on how to allocate their time and formulate their priorities than do the leaders in the developed countries.

BS: What about the ability to make decisions?

AL: Leaders in underdeveloped and developing countries tend to make decisions based on what is best for the organization, while the leaders in the developed world tend to focus more on the needs of the individuals within their purview. Also, pastors seem to be more emotionally influenced by circumstances than do the administrators. Staying true to the firmly established "gaps" we've already established, administrators and leaders in the developed world

felt more supported by their superiors for the decisions they make compared to the rest of our colleagues.

Also, following another thread in our discussion, the leaders in the developing and underdeveloped countries would prefer the decisions to be more group- or committee-generated as opposed to a more self-generated style of decision making in the other parts of the world.

BS: Of course, decisions can only be made within the context of the organizational structure and in the light of the policies that exist and govern the church. How do leaders perceive realities such as this one in the current structure?

AL: It is obvious that pastors perceive the current organizational structure as lending itself to more complicated decision-making processes than do the administrators. The same is true for the younger leaders who appear to wish for simpler, more effective processes of decision making. Administrators are comfortable with the current organizational structure, while pastors and younger leaders perceive the structure in a more negative light. Pastors wish for more responsi-

bility for the decisions they make, as do the younger leaders among us.

BS: Any other areas of interest you would like to mention?

AL: When it comes to managing conflict, those in the underdeveloped countries perceived conflict more in terms of a threat while their colleagues elsewhere see conflict as an opportunity. Pastors seem to feel more threatened by conflict more than do administrators. Perhaps it would be expected that those who have been in church leadership for long do not seem to be worrying so much about conflict. In general, conflict is an exciting challenge for the administrators, but not so for the pastors.

Finally, pastors perceive doctrinal issues as major causes of conflicts while administrators worry more about those who do not practice Christian principles in everyday life. Interestingly, gender differences do not seem to be causing significant conflict in the church as a whole.

BS: Following up on the issue of conflict management, do you as leaders feel supported by others when you are facing conflict?

AL: That depends on who you are talking to. Again a gap appears at this point. Pastors do not feel as much supported as do administrators. It is no surprise to observe that administrators are less likely to consider quitting the organization due to conflict compared to pastors. Of course, leaders serving long-term are very unlikely to contemplate radical changes, their loyalty to the church is seemingly unshaken.

BS: Any last observations you would like to make?

AL: Yes, we have to be honest. On the one side are the administrators and on the other are the pastors. There are significant differences in how they perceive the leadership

environment within the church.

The other two groups with diverging views are, as we've implied all along, the leaders working in the developing and underdeveloped countries as compared to those working in the developed countries. Finally, there is a consistent difference of opinions between the younger generation of leaders and the older generation. To neglect these differences is to allow the gaps we've identified to grow wider and to potentially lead the organization into possible crisis.

BS: Do you see a "looming crisis"?

AL: Yes, but it can be avoided. When pastors are asked about the leadership quality in the church, they are less likely to say that the Adventist Church is well led. On the other hand, those in older age categories think the opposite. The administrators are somewhere in the middle! Actually, administrators together with the older leaders are more likely to say that the Adventist Church is experiencing leadership renewal.

BS: Who is correct?

AL: Both sides are. Pastors seem to have a more negative perspective and their perspectives are valid; administrators would do well to listen to the pastors' concerns and suggestions.

BS: To summarize then: There is a perceived leadership gap in the Adventist Church. Open dialogue and constructive, honest global assessment are needed to ascertain the various aspects that need the further attention of leaders.

A comprehensive strategy should be formulated to emphasize and promote the strengths of Adventist leadership while at the same time addressing the deficiencies. Allowing for different cultural dynamics, leadership principles and models should be examined that will further the aims of Adventist influence and strengthen the church's mission.

More formal, in-service leadership training is needed, as well as the development of a unique philosophy of Adventist leadership. In other

words, the matter of effective leadership must become a priority. Pastors should be trained to be leaders. They should be equipped with skills that provide them with continuous and consistent leadership training.

Administrators should see their role more as mentors, training the leaders under their care. Their role in bridging the identified gaps cannot be overestimated! We need leaders who understand God's purposes for this church in this generation.² We need leaders who are courageous enough to assume the responsibility of developing structures and strategies that will most effectively lead God's people. To paraphrase a quote from an anonymous source,³ it is time for our leaders to be big enough to admit to our leadership shortcomings. It is also time to be smart enough to profit from them, while being strong and determined enough to correct them. ■

1 On the scale of 1-7, the pastors have averaged 2.85.

2 See Acts 13:36.

3 Based on a quote found in C. John Maxwell, *The Power of Leadership* (River Oak Publishing, 2001), 18.

Balanced pastoral leadership

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minister cannot do it all, and does not have the gifts to do it all.

11. *Understanding and coming to terms with the issues of power and control.* Such issues weigh heavily in pastoral ministry, and if not checked or dealt with can undermine good ministry. Again, Henri Nouwen is helpful: "When I ask myself the main reason for so many people having left the church during the past two decades, the word *power* comes easily to mind."

12. *Maintaining a balance between being sensitive to the pain within the congregation—divorce, death, the problems of affluence and poverty, etc.—but not becoming de-energized by it.*

Empathy is important, but becoming so depressed and burned out over the ills to which one is ministering will stifle good ministry.

13. *Maintaining a balance between family, friendships, leisure, and work.* The institutional church tends to reward pastoral leaders for workaholicism, with many churches not understanding the risks of such behavior to a pastor's family life, friendships, and his/her need for leisure. Institutional rewards can be very seductive to the pastoral minister, and one can subtly yet easily move out of balance.

14. *Commitment with boundaries.* Good ministry results when a pastoral minister is committed to his or her faith and the institutional expression of that faith. However, such a commitment needs freshness and boundaries.

Many other marks can be listed. Much could be written on what a congregation can do to encourage a pastoral minister in the practice of good ministerial leadership. After all, congregations are partners with pastoral ministers and not just bystanders offering a critique of leadership. *Both* are needed in ministry for the building up of the faith community.

We and our congregations are indeed living through a time of transition involving the challenging implications of an unprecedentedly global society. Good leadership is essential in all areas of our life together. We need to develop the kind of leadership that will give us the strength not merely to survive within our current situation but to *thrive* as committed, well-balanced, passionate, and encouraging followers of our Lord Jesus Christ. ■

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Walt Williams, D.Min., is director of the InMinistry program at the Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Pastor as leader

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infinitely loving God who requires us to depend upon Him. The law teaches us that we need a Savior in order to meet the high standards of God. "So the law was put in charge to lead us to Christ that we might be justified by faith" (Gal. 3:24).

Unfortunately, it is often easier to worship the laws themselves rather than give adoration to the Law-Giver.

Moses had to make sure his people recognized their God standing firmly behind the rules of behavior. It was Jesus' job to do the same thing. "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well'" (John 14:6, 7, NIV).

Instead of merely convincing us about the truth of our doctrines, our pastor has to make sure that we constantly and consistently see the loving Author of our beliefs as he or she

introduces us to the character of God.

When daily life buffets us in bewildering ways, the pastor makes sure that the rules anchor us and hold us steady so that we can see Jesus.

Conclusion

How I admire the people who take on the job of a pastor! Instead of our criticism, they need our prayers. Instead of judgment, they need our unwavering support. Let us support our pastors' hands so that they might touch God and then touch us.

We must respect the man or woman who talks to God for us, the one who relights our flame when life threatens to blow it out, who holds up the pole.

David wrote a pastor's psalm: "Praise the LORD, all you servants of the LORD who minister by night in the house of the LORD. Lift up your hands in the sanctuary and praise the LORD. May the LORD, the Maker of heaven and earth, bless you from Zion" (Ps. 134:1-3, NIV). Thank God He gave us His gift of pastors. ■

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Subscriptions: 12 issues (double issue for July/August): United States US\$29.99; Canada and overseas US\$31.99; airmail US\$41.75; single copy US\$3.00. To order, send name, address, and payment to *Ministry* Subscriptions, 12501 Old Columbia Pike, Silver Spring, MD 20904 U.S.A.

Web site: www.ministrymagazine.org

Circulation queries, renewals, new subscriptions, address changes: Email: norcottj@gc.adventist.org; phone: 301-680-6510; fax 301-680-6502.

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Writer's Guidelines available on request.

Ministry (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 2005, is published monthly (except for July/August, when a double issue will be published) by the General Conference of Seventh-day Adventists and printed by Pacific Press® Pub. Assn., 1350 N. Kings Road, Nampa, ID 83687-3193. Member Associated Church Press. Standard mail postage paid at Nampa, Idaho.

PRINTED IN THE U.S.A.

Vol. 77 Number 7-8

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Leading adaptive change *continued from page 54*

day's game helps players figure out how to improve their play.

Likewise, leaders need to disengage themselves from the change process and gather perspective. This may be done by journaling, thinking in solitude, praying for extended times, and going on mini retreats. Jesus participated in this reflective pattern with His disciples when He invited them to come apart and rest a while. This action/reflection pattern helps us to stay alive in leadership.

To stay alive in leadership, a leader also needs confidants.

Confidants are people with whom you can share your heart and mind unreservedly. Good confidants can provide sound feedback and provide perspective while keeping your best interests in mind. A true confidant cares more about you than the role you play. Mature Christian confidants are priceless people who help keep you alive while you lead seasons of change.

Another secret to staying alive in leadership is to reduce the extent to which you become the target of people's frustrations. The best way to stay out of range is to give the work of

adaptive change to the people who need to take responsibility for change.⁸ This way you're not caught pushing the group to change but leading them to assume responsibility.

Remember our earlier point: The leader's role in adaptive work is not to define and solve problems but to focus attention and ask questions so the working group can locate problems and find solutions.

Leading change is high risk. Jesus knew it. But He took it anyway. There's nothing like it when your group converges on tough problems and forges out a way for it all to come together. There's nothing like watching unknown solutions surface, seeing people change, and witnessing your group moving forward. ■

- 1 Warren Bennis, "Truth or Consequences," *Compass*, Fall 2003, Vol. 1, No. 1, 11.
- 2 Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), 13.
- 3 *Ibid.*, 14.
- 4 Bennis, 11.
- 5 Jeanie Daniel Duck, *The Change Monster: The Human Forces That Fuel or Foil Corporate Transformation and Change* (New York: Crown Business, 2001), 92.
- 6 Tom Kelley and Jonathan Littman, *The Art of Innovation: Lessons in Creativity from IDEO, America's Leading Design Firm* (New York: Doubleday, 2001), 58.
- 7 *Ibid.*, 57, 58.
- 8 Marty Linsky, "Leadership on the Line" seminar, Seattle, Wash., December 2004.

Mission and unity *continued from page 48*

order to fit in with the rest. We invite the people to come in to play the same score—the Word of God—but to play their own instruments, and in this way there will issue forth a heavenly sound that will grow in the splendor and glory of God as each new instrument is added.⁷⁴

Fellowship. Understanding. Sharing. Respect. Trust. These are the building blocks needed to keep the church united. Each of these is a natural byproduct of mission, rightly done.

As we focus upon leading the

Church in reaching the unreached whether near or far, we will find ourselves drawn together, despite our differences. Therefore, commitment to mission, to sending missionaries "from everywhere to everywhere," to reaching the unreached will enable us to take a huge step in preserving the unity of our church and to give the most powerful witness to the world. ■

- 1 Jan Paulsen, "Steady as You Go," in *Adventist Review*, GC Bulletin 9, July 13, 2000, 1.
- 2 Unless otherwise stated, all Scripture passages are from the New International Version.
- 3 Ellen G. White, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* (Basle: Imprimene Polyglotte, 1886; reprinted 1979, 1985, 1989), 137.
- 4 Ralph Winter, ed. *Perspectives on the World Christian Movement: A Reader* (Pasadena, Calif. William Carey Library, 1981, 1992), B:171.



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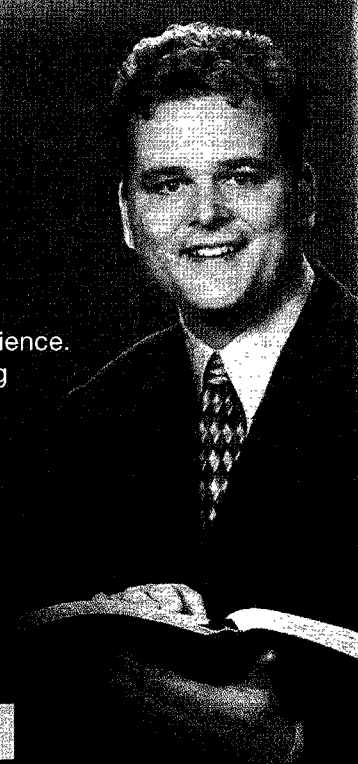
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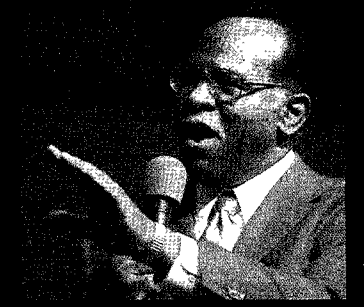
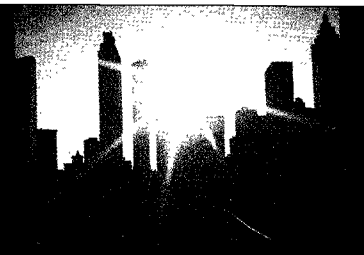
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