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Ministering
in the wake of
DISASTER

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OUR READERS RESPOND...

Dangerous communalism

WOW! How refreshing to read that an Adventist church leader is getting the message that we all need to learn how to be disciples and “be like Jesus” (“Dangerous Communalism”—October 2007).

My husband and I were born in Adventist homes and attended Adventist schools. It has taken us years to learn how to relate to people outside the Adventist culture. Might we say that is a lifetime experience? How spiritually refreshing it has been for us to “be real” and get out of the box of communalism. We are learning how to make friends of our neighbors and others in our community.

We are studying and practicing ways to actually be disciples in our community through servant ministry and volunteering in the community. Jesus was often involved with people outside the Jewish culture, sometimes to the dismay of His disciples. We believe this should be our life study of how to actually be like Jesus.

—David and Elaine Phillips, Grand Junction, Colorado, United States

Kudos for “Dangerous Communalism” in the October issue. Dr. Cress’s column challenged and frustrated me, a senior (retiree) who has lived in the “ghetto” of two large Adventist “fortresses” in Southern California for 25 years!

Gottfried Oosterwal, in *Mission Possible*, predicted some of these dangers of which Cress speaks. The heavy concentration of funds, people, and facilities in metropolitan cities or rural areas attracts believers who have imbibed the “fortress mentality”—disobeying the command of Jesus to be salt and light to seekers who are confused and confounded by the unbelief and disobedience they experience daily.

Will we continue to stubbornly stick to our visions of theological

correctness—to the detriment of building consensus, unity, love, and forgiveness? Will we carelessly misuse or abuse as evangelists or Bible teachers “the truth” to offend non-Adventists (Hindus, Muslims, Buddhists, etc.) who are searching for the truth? Are we ready to have leaders in these religions and their followers visit our congregations when they testify that an “angel” spoke to them to attend one of our churches? Can we integrate new believers of tribal/ethnic roots and nurture and disciple them to walk with God?

—Keith R. Mundt, Riverside, California, United States

The African worldview

Ifound the article by Zacchaeus A. Mathema, “The African Worldview: A Serious Challenge to Christian Discipleship” (October 2007) to be very interesting—one of critical importance for our church as a whole.

Dr. Mathema points out the customs and worldview of Africans generally. These are much more sophisticated than we realize, and very deep-rooted. It is difficult even for converts to Christianity to entirely get away from these things.

On the other hand, missionaries going to Africa from America tend to “Americanize” the Africans as much as to Christianize them.

I went to Ethiopia in 1953. I was young and totally unprepared to understand the Ethiopian culture. I tried. I bought every book on Ethiopia I could find—which were very few at that time. As a physician I started immediately seeing patients in the clinics, with no dedicated time for language study. Attempts were made to learn the language in my spare time, but how much spare time does a physician have in a mission hospital?

When we returned to the United States in 1958 we found a number of

other mission doctors with very similar stories and very similar frustrations, and a general reluctance to return to mission service. I understand that new missionaries are much better prepared now.

Those evangelists and pastors who are successful are usually ones that know and understand the people they are working for—regardless of where they live. Can we bring this approach to all our pastors and evangelists? To all interested laymen? This would require serious effort and planning. The article by Dr. Mathema is an excellent beginning.

—Hubert F. Sturges, MD, e-mail

The finances of the church

Ireally enjoyed the article titled, “Caring for the Finances of the Global Church” (August 2007). I think every church leader needs to know the things discussed in that piece.

I know many have doubts about where the funds go and how they are used. This article paints a correct picture of our church’s operations and how it disburses funds. I am glad to know that the Lord is in control of the affairs of this church.

—Kwadwo Owusu-Ansah, e-mail

Equip the church members!

Iwas happy to read Felix Vecchiarelli’s article “Moses and the Wilderness District: Six Guidelines of District Pastoring as Seen in the Exodus” (August 2007). It is good material especially in our context here where there are not enough pastors.

Having said that, the time has come for us to train and equip members for their ministry. That is our job—nothing more, nothing less.

—Buhire Elie Brown, director of youth and chaplaincy ministries, North Ghana Mission, Tamale, Ghana, West Africa

It's red, it's tasty, and it makes you smile

NIKOLAUS SATELMAJER



After World War II there were some very difficult years for our family. In addition to living in a country governed by a dictator, daily life was challenging. The daily needs of life—shelter, clothing, and food—were almost impossible to obtain. We were more fortunate than many others because we grew most of our food. However, there was little variety in the food that we ate—especially during winter when nothing grew in the garden.

Then one day something unexpected happened. Somehow a can of food found its way to us. The fact that the food made it to our home was itself a miracle, since the government managed to keep most food for its favored people, and we were not among the favored. We were told that the food came from the United States, and since we did not read English we really did not know *what* it was. The language was strange, and the picture of the food did not help us understand what was in the can.

Even after we opened the can, we still did not know what it was. We could tell it was red and firm. But when Mother touched it, it wiggled; and when she took it out of the can, it stayed together in a cylinder shape. She then tasted it and pronounced it edible. It was a can of jellied cranberries*—something we had never seen or tasted. Since we didn't know how it was to be eaten, Mother decided to slice it and place the slices on pieces of bread. What a feast we had!

Millions of people—many in your area—have numerous needs. Because of war, disaster, and other crises, people experience great needs—shelter, food, clothing, health care, and lots of other necessities. What are we doing for those in need? It's a question both for congregations and organizations. Listed here are some realistic possibilities.

Recognize those who help those in need. You might be surprised that individuals, often behind the scenes, are involved in a ministry of helping those in need. In one of my congregations I found that a man was an active member of the board of an organization that provided temporary housing for women and children who experienced abuse. Additionally, he volunteered to make repairs at the shelter. Very few members in our church knew of his important ministry. We honored him publicly in the congregation, and after that others joined him as he ministered to others.

Look in your neighborhood. Where are the needs? Large disasters often receive publicity—at least for a short time. But what about daily needs that exist in our communities? I teach a Sabbath School class at the Sligo Seventh-day Adventist Church in Takoma Park, Maryland, United States. Our class participates enthusiastically in the world mission offering and local expenses. But additionally, our class chooses special projects each year, one outside the country and one locally. Right now, another class teacher, Ron DeClerck is purchasing supplies for a homeless family who plans to move into an apartment with funds provided by special donations from class members. What about your neighborhood? Is there someone who has experienced a crisis or has a need that you could meet?

Do what you are able to do. We minister in a world bombarded by disasters, and the challenges seem overwhelming. What can one congregation do? If the crisis happens in your area, your church

can help in many specific ways. In order to do that, congregations need to prepare for disaster situations—and many congregations, to their credit, are prepared. If the need does not happen to be in your area, I suggest contacting legitimate organizations and partnering with them. A number of good organizations exist, and Seventh-day Adventist churches have access to both Adventist Community Services (www.communityservices.org) and the Adventist Development and Relief Agency (www.adra.org). Don't ignore the need—do what you are able to do.

Many countries have a day of thanksgiving. Thanksgiving Day in the United States is on the fourth Thursday of November. Our congregation—as many others do—collects food to meet the needs of others. We often bring food to the church so that it can be distributed. More than fifty years ago someone who did not know me donated a can of jellied cranberries, and this brought a smile to my family. My wife and I take food to our church, and now I make certain that I include a can of jellied cranberries. It's an experience of joy to give it because of the memories it brings, and I know that someone somewhere will enjoy the berries as much as we did.

When the righteous say, " " "Lord, when did we see You hungry, and feed You, or thirsty and give You something to drink?" " " (Matt. 25: 37, NASB), Jesus might say, "When you brought that can of jellied cranberries." ■

* Cranberries are native to North America and were used by Native Americans long before other settlers populated the continent.

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Ministering in the wake of disaster

Willie E. Hucks II



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

It was Sunday morning, August 28, 2005; my wife and I were sitting at an airport waiting to catch our flight home. Our conversation about the events of our whirlwind four days in the Washington, DC, area was occasionally interrupted by my cell phone. I had spent much time calling friends in New Orleans, asking them what they were going to do because a hurricane was heading in their direction.

Under normal circumstances, New Orleanians ride out storms. That means they purchase enough nonperishable items to sustain them for several days—then allow the wrath of the storm to pass before they return to life as normal. But I was pleased to hear from each person with whom I spoke that they were either already on a highway leaving New Orleans or were soon to leave.

Why was I so concerned? They were more than friends; they were my church members for seven and a half years (1991–1999).

The last time a major hurricane posed a significant threat to New Orleans was 1998—Hurricane Georges. The residents of the city and its surrounding areas (known as parishes) were so alarmed that they created gridlock on the highways. It took my family and me six hours to travel 90 miles to Baton Rouge, and twelve hours to make what would normally be a six-hour drive to Houston. The good news for New Orleans was that Georges turned in another direction, sparing the city. The bad news for New Orleans was that its residents thought they could take lightly the threat of future potential hurricanes.

Little did many of those who evacuated New Orleans in August of 2005 realize that they would have nothing to return to or that the levees—earthen barriers designed to protect the city from the lakes, river, and canals that surround it—would be breached. The impact on the city and surrounding areas would be immense: more than 1,800 dead, in excess of US\$80 billion in damages, buildings flattened, churches uninhabitable, memberships scattered (with those who were left behind unable to do much to help themselves rebuild), and thousands psychologically scarred.

Responses from the nearby region

But this isn't the story of a hurricane. This is the story of a response, of how a region rebuilds after a catastrophe, and of how they do so with the help of many people unknown to them.

This wasn't the first time the Gulf Coast of the United States had been impacted by a hurricane. I recall the outpouring of national and international support in the wake of Hurricane Andrew in 1992. The Adventist Development and Relief Agency (ADRA), along with other relief agencies, was pivotal in helping the residents of southern Louisiana put their lives back together.

In regards to Hurricane Katrina, Levita Whitson, the disaster response coordinator and Community Services director for the Seventh-day Adventist churches in Arkansas and Louisiana, told about the activities she oversaw, which included setting up nine distribution sites throughout southern Louisiana and Arkansas. There were also mobile distribution units, small-scale feeding programs, collection sites for donations, and temporary shelters as far away as Camp Yorktown Bay in Arkansas.

Under Whitson's efforts, about US\$10 million in goods were donated, and the 624 volunteers who came throughout the United States and beyond logged more than 1.5 million hours helping victims of this disaster.

Billy E. Wright, the president of the Southwest Region Conference (SWRC) of Seventh-day Adventists—the territory that includes the states of Louisiana and Texas—said that two of their Louisiana churches (Baton Rouge and Alexandria) served both as distribution centers and shelters for evacuees. As those in Arkansas came to the rescue, so did those in Texas. As a large number of people headed for Texas after the storm, many churches in Houston, under the direction of Linda Walker, Community Services director for the SWRC, became feeding centers.

Many church members cooperated with other agencies in assisting at the Astrodome where many evacuees were living. The same can be said for church members in Dallas, Fort Worth, and other municipalities.

In addition to these efforts, the Lone Star Camp, a church-owned and operated camp in Athens, Texas, became a home away from home for both Adventists and non-Adventists alike. All in all, the SWRC provided assistance totaling more than US\$1 million.

The spirit of volunteerism can best be seen in people like Phyllis Littlefield, who came from California. She cooked and trained people as to how to do inventory as well as how to shrink-wrap a pallet of goods. She even oversaw a facility clean-up crew. Littlefield, by the way, is deaf. Her spirit shows that nothing need keep anyone from helping others if they have that desire.

Impact upon and recovery of the churches

Some of the greatest damage took place in the section of New Orleans known as the Lower Ninth Ward. The Adventist church on Caffin Avenue, the closest to the epicenter of one of the levee breaks, was inundated under eight feet of water and had to be gutted. The Ephesus Seventh-day Adventist Church was severely damaged but has been restored and is now fully operational. Before the hurricane, there were thousands of Adventists worshiping in the city; the number now stands around three hundred.¹ The SWRC churches numbered seven church structures there; now only two churches are functioning. Before, there were two church schools in operation; now, there is only one: New Orleans Adventist Academy.

Glenn Farinola pastors the New Orleans First Seventh-day Adventist

Church in Metairie, Louisiana. He and his family were forced to go to Texas as a result of the mandatory evacuation. Upon returning, he discovered that his church sustained US\$500,000 in damages. Not only were repairs to the physical plant in order, but restoring membership was also a priority because half of the attending members relocated.

After much investment² and physical labor, the New Orleans First Seventh-day Adventist Church reopened in 2006 and is on its way to re-establishing its strong presence in the community. But they could not have done it on their own. "We have learned that it is virtually impossible for those living in a disaster-struck community to reach out and help others in that same community. This is where we needed help from the surrounding communities that were not impacted," Farinola said.

What can your church do in times of disaster?

Since the average membership of a church, regardless of religious affiliation, is less than one hundred members, it may seem that there is little that can be done when disaster strikes. But that is not the case. Often your church can partner with other churches that are nearby, regardless of denomination, and thus make a significant impact on the community—for tragedies have no denominational affiliation.

The following is a sampling of what churches did as a response to Hurricane Katrina:

▶ **Although the New Orleans Spanish Seventh-day Adventist church was inundated as a result of Katrina's flood waters, that didn't stop them from ministering to their community. They have repaired their facilities and made**

their church available for groups to stay there while working to rebuild New Orleans.

▶ **The South Central Conference of Seventh-day Adventists, which covers the territory stretching north to Kentucky, is collaborating with the United Methodist Committee on Relief (UMCOR)—actively working to rebuild homes in the affected areas. They are conducting "Sheetrock and Shingles" drives to create revenue to assist with the rebuilding efforts.**

▶ **The Adventist churches in Texas are partnering with the Lutheran Disaster Services to provide housing for groups coming to Texas to assist in rebuilding efforts in the aftermath of Hurricane**

Rita, a powerful storm that made landfall near the Texas-Louisiana border on September 24, 2005.

And if these efforts seem larger than your church feels able to accomplish, always remember that progress is made one family at a time. If there is something that can be done, little by little, for those in your immediate congregation, then do that. And as each group does its part—be it great or small—the overall impact is magnified.

As for what individuals in your congregations can do, please visit ADRA's Web site at www.adra.org, and the Adventist Community Services' Web site at www.communityservices.org.

—Information courtesy of Adventist Community Services



Workers at a distribution site in Athens, Texas, United States. Photo: Billy E. Wright

What does the future hold?

Efforts to restore normalcy for the residents of south Louisiana and the Mississippi Gulf Coast will resemble a marathon rather than a sprint. The progress in repairing the damage in the affected communities has been slow. Of importance also are the efforts to rebuild church life and ministry in the churches and affected communities. The Southwest Region Conference, Adventist Community Services, the National Association of Katrina Evacuees, and the Allegheny East Conference³ Community Services are partnering in a project called "Operation Restoration, Restoring Communities One House at a Time." So far they have effected the restoration of more than ten homes. And in a show of missionary spirit, their labors have principally focused on the neediest within the community, as opposed to church members.

Amidst the media coverage of the devastation in New Orleans and the surrounding communities, we often forget that residents along the Mississippi coast bore the brunt of the storm. Other Adventist entities have also been involved in the rebuilding efforts in those areas. Adventist churches throughout other parts of Mississippi,

Alabama, Tennessee, and neighboring states have pooled their resources and energies and rebuilt more than one hundred homes.

However, they do not limit themselves to a here-and-now focus, as critical as that may be. "We are also aggressively evangelizing the area, bringing hope to the hopeless and directing the disheartened to a God who is able to raise their spirits and give them peace in the aftermath of the storm," Billy E. Wright said.

When disaster strikes your community

This story features just one disaster and the response to it; other communities throughout the world also face major disasters. Indonesia has tsunamis, Peru has earthquakes, European countries have massive flooding, African countries have drought, and the list goes on. What can you do when disaster strikes your community?

Pastors need to know that there are resources at their disposal, for often they may feel overwhelmed with the magnitude of issues when disaster strikes.

One resource is Adventist Community Services (ACS).⁴ Their mission reads: "To

serve the poor and hurting in Christ's name." ACS has existed in various forms since 1879 and has managed to broaden its focus as the Adventist Church grew in developing countries. In 1972, ACS was officially titled as the Adventist Church's domestic (U.S.A.) humanitarian church agency; and in 1973 the international program of ACS became what we now know as the Adventist Development and Relief Agency (ADRA).

ADRA's work has become broader and more comprehensive than can be addressed here.⁵ According to ADRA's Web site, "the basis for its existence, its reason for being, is to follow Christ's example by being a voice for, serving, and partnering with those in need." A part of their nine-fold mission is to "provide assistance in situations of crisis or chronic distress, and work toward the development of long-term solutions with those affected."⁶

The bad news for pastors, churches, and their communities: There will always be calamities. The good news is that the Adventist Church has agencies to help when a calamity strikes. Pastors and churches need not feel alone when they face debilitating disasters. ❏

- 1 The two churches of which I was the senior pastor, located in Kenner and New Orleans East, are not operational at this time. Many of their members have moved away to cities such as Baton Rouge, Louisiana; Houston, Texas; and Atlanta, Georgia.
- 2 Adventist Risk Management (ARM) is the insurance arm of the Seventh-day Adventist Church. Much credit can be given to this ministry, which will receive extensive coverage in an interview appearing in the February 2008 issue of *Ministry*.
- 3 The Allegheny East Conference is composed of the states of Maryland, Virginia, Pennsylvania, Delaware, New Jersey, and the city of Washington, DC.
- 4 For more information, visit their Web site at www.communityservices.org.
- 5 For more information, visit their Web site at www.adra.org.
- 6 An example of this can be seen in the article written by Hearly G. Mayr and Mike Negerie, "Africa: A Land at the Crossroads," *Ministry*, October 2007, 23-26.

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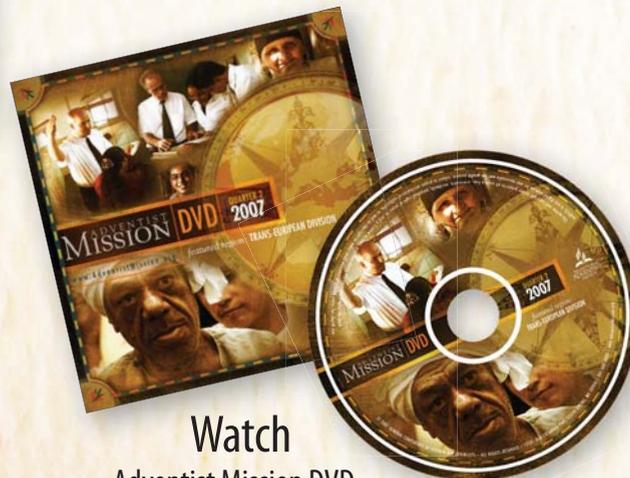
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The Church in the face of a crisis

Allan Handysides



Allan Handysides, MB, ChB, is director of the Health Ministries department, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States.

As silent as a fall in temperature, an epidemic began its incubation. Unrecognized for some thirty years, the Human Immunodeficiency Virus (HIV) was spreading like the sunrise—yet undetected.

On June 5, 1981, the weekly report of the Centers for Disease Control in Atlanta published a report of five young homosexual men who had a disorder characterized by a loss of immunologic competency. They had Acquired Immune Deficiency Syndrome (AIDS).

Within three to four years, the virus had been identified as the Human Immunodeficiency Virus, a retrovirus, which destroys the human immune system. An individual with this virus, over the course of a few years, will become the target of infections that, in normal situations, would be easily coped with by a healthy body.

Scientists calculate that this infection began in the 1950s with a key mutation—probably in a monkey immunovirus (simian immunovirus [SIV])—that permitted it to attack human cells.

Since the recognition of the syndrome and the identification of the infectious agent, the disease has spread exponentially. Initially, it was thought to be limited to homosexuals and, thus, was met by many Christians with an attitude of pious immunity. However, before long it became apparent that this was an infection spread not only by homosexual behavior but heterosexual activity as well, through bodily fluids such as blood and plasma.

Indeed, the explosive nature of this epidemic has been documented in statistics of the prevalence of HIV infection among young, pregnant women attending prenatal clinics in South Africa. In 1990, less than 2 percent were infected; by 1994, some 7.9 percent were infected; by 1998, more than 20 percent were infected. Today, figures in countries such as Botswana and Swaziland total over 40 percent, and in sub-Saharan Africa, these figures range from 15 to 40 percent. Globally, the epidemic continues to strengthen its hold, especially among women; and in many countries, it hovers just below the 2 percent level. This level, believed to be the “tipping point,” indicates that beyond this an explosive outbreak can be anticipated.

How should we respond to this crisis? As Adventists, we recognize the physical, emotional, mental, and spiritual needs of people. As church pastors, we often minister to those who have been confronted with physical and financial pain. Our response to their need does not require an appropriate reason as to *why* a person lives with an illness or as a homeless person or without money. Instead, we recognize their need and seek to meet it.

We must do the same for those infected with HIV and AIDS.

Stigma

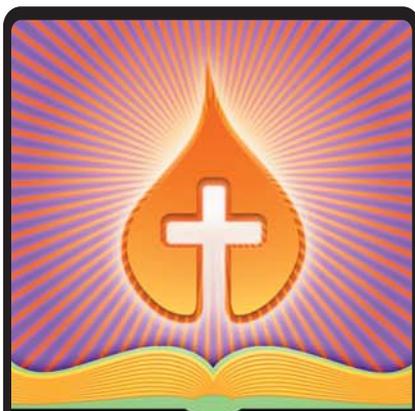
We attach the “stigma” label to others, which implies that they are guilty, defective, less worthy, and less valuable than we believe ourselves to be. Even though we may offer them assistance, when we stigmatize people, our beneficence becomes paternalistic.

As pastors, we may find it easy to distribute food, clothing, money, or any other kind of assistance, but probably find it more difficult to enter a relationship with the recipients. Could it be that we are stigmatizing these folks? The accusation brought against Jesus by the Pharisees was that He ate and drank *with* publicans and sinners. That means Christ “eyeballed” the publicans across the table, sharing *their* food, *their* circumstances, and *their* hopes and confronting *their* despair.

We as church leaders need to be aware of our own conflicts and prejudices. If we demean or judge those infected by HIV, how can we teach the members to do differently? How can we teach them to care?

Care

More than forty million have died from AIDS; approximately the same number live with the infection now. Hence, the need has



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Actions speak louder than words

An army chaplain was crossing a battlefield one day when he saw a wounded soldier lying on the ground. Bending over him, the chaplain asked the soldier if he might read to him from the Bible. "I am so thirsty," the wounded man replied. "I would much rather have a drink of water." The chaplain hurried away, and shortly he returned with a flask of water. "Now could you put something under my head?" the soldier asked. The chaplain rolled his light overcoat into a pillow. Carefully he lifted the soldier's head and placed the improvised pillow under it. "I am so cold," the soldier told him. "If I could only have something over me." The chaplain took off his coat and covered the man with it. Then the soldier said, "If there is a word in the Bible that makes one do for another all you have done for me, I want to hear it."

— Inez Brasier, *Signs of the Times*®, June 2007, p. 64.

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become enormous, and the costs of care can be overwhelming. Not only the cost of medication and professional care, but the loss of income as well leads millions into poverty, which in many cases deprives the whole family of housing, food, clothing, education, and other necessities. The emotional costs to orphans, widows, and family are incalculable.

We don't consider it difficult to care for our immediate family, our church members, and our local community. As we get further from interacting with individuals, it becomes increasingly difficult to sustain interest, compassion, and care. The insulation from the needs of those removed from us by time and space leads to a decline in the sense of mission. However, the HIV and AIDS epidemic has emphasized the common vulnerability of us all.

As ministers, we have a responsibility to keep well-honed to global needs the sensibilities and sensitivities of our members. In fact, a church involved in mission, engaged in collaborative effort, and guided by the Holy Spirit will share from its human and financial resources. The Holy Spirit produces an attitude of caring and compassion.

Church ministries

With the AIDS epidemic overwhelming, its scope has gone beyond the resources of many nations. What can a pastor do before something as big as this? What can the church do? Clearly, the church can play only a part in dealing with this epidemic, but that part can be crucial.

Prevention should be identified as one essential place for the pastor to be involved. Education has been used, but as a stand-alone strategy it has failed to stem this epidemic. Education and transmission of values occur only through the conduit of relationships and connection. The pastor, then, must foster and develop within the church mentoring relationships with the youth. Initiatives such as Youth ALIVE! (www.youthalive.org) and a new mentoring program developed in Australia seek to build such relationships in an effort to help young people make healthful lifestyle choices.

In addition to the building of relationships, the church has sought through its HIV and AIDS ministries to introduce into our educational institutions curricula regarding the disease and its prevention.

Within the role of a pastor lies the obligation to encourage families to teach appropriate attitudes toward human sexuality. Following a Commission on Human Sexuality, the Family Ministries department of the General Conference produced a manual that is a curriculum framework on sexuality from infancy to maturity.¹ Pastors could bless the parents within their congregation(s) by promoting this curriculum.

The goal of several ministries of the Church—Youth Ministries, Family Ministries, Health Ministries, Women's Ministries, and Children's Ministries—includes helping prevent the spread of this disease, with each one fostering the empowering relationships. Yet pastors, in their pivotal roles, act as gatekeepers of the flow of information.

Mission clinics and hospitals

Like many other faith-based institutions, Adventist mission hospitals care for people infected by HIV. Many find up to 75 percent of their patients are HIV-positive; they also care for many HIV patients in the communities in which they operate. An example would be Maluti Adventist Hospital in Lesotho—the leading hospital in the country. One among some 13 hospitals, it renders HIV care for some 20 percent of the total care given to those with HIV infection in Lesotho.

Seventh-day Adventists have over 29 such hospitals in Africa, but they are often underfunded and have seen cutbacks in their support since mission giving from the developed world has become more project-driven. HIV has become a major problem in the Caribbean, second only to Africa. In Eastern Europe, we have seen some of its most rapid acceleration. Places like India, China, and Southeast Asia have large populations with HIV. Our hospitals are involved with HIV care wherever their location, but this problem can be described as much too massive for them alone.

Every church a community health center

As a part of the integrated mission of the church to “Tell the World,” Adventists seek to utilize each church congregation as a center of health and healing. This concept finds an outreach in many health-related programs; in Africa this focus has increasingly become an HIV and AIDS one. The concept of each congregation as a community health center casts the pastor as a director of community health care.

The church’s humanitarian agency, the Adventist Development and Relief Agency, has worked extensively at national levels in the arena of HIV. However, because the church recognized

baking, and training takes place. Small income-generating projects such as poultry or goat raising have provided an income to persons not gainfully employed but affected by HIV. Educating trainers and leaders in this work has been methodically implemented in an ever-widening number of countries. Some three years ago, four men gathered as a group to study the HIV program; a few months ago, a similar gathering of leaders mustered more than 25 country coordinators, each engaged in making their respective churches a community health center.

With South Africa as a country where about 20 percent of the population are diagnosed as HIV-positive, the need has

and given help with their homework. Assisted with support by the North American Division’s program *Hope for Humanity*, (formerly the Ingathering program) this project has grown so vigorously that a new church has been built and continues to thrive.

Pastor Mawela was invited to preach at another denomination’s church. He replied, “You know I am a Seventh-day Adventist and will preach from my Adventist perspective.” The other pastor replied to the effect that if an Adventist perspective led to such caring individuals, perhaps they all needed that perspective.

This dreadful disease has opened a window that lets the light shine on our commitment as Christians; it opens

OUR RESPONSE TO THEIR NEED DOES NOT REQUIRE AN APPROPRIATE REASON AS TO WHY A PERSON LIVES WITH AN ILLNESS OR AS A HOMELESS PERSON OR WITHOUT MONEY. INSTEAD, WE RECOGNIZE THEIR NEED AND SEEK TO MEET IT.

the need for individual involvement in the healing ministry of Jesus, it established a coordinating HIV and AIDS office in Africa. Since 2002, this office has existed for the purpose of stimulating and integrating Adventist Church involvement at a grass-roots level in the mission of care for those affected by HIV and AIDS.

The director of the continental ministry in Africa, Dr. Oscar Giordano, assisted by his wife, Eugenia, who is also a physician, leads a resurgence in care for those affected.² They work closely with the Health Ministries directors of the divisions, and also with our health-care institutions and union HIV and AIDS coordinators, in fostering congregational involvement in HIV and AIDS support and care.

Orphaned children often become heads of their families. With churches in Africa organized to assist such families by offering support, training, and opportunities, we have seen churches transformed into centers where sewing,

become enormous. Pastors can be leaders of change to help address this need.

One example

For instance, upon retiring, Pastor Paul Mawela returned to his homeland among his Venda people. With no Adventist church in the area, he visited the pastors of several other denominations. He became aware of the massive numbers of people laid low by HIV and collaboratively—along with these pastors—started a home-based care program. Simply by visiting the homes of the sick, they saw the great need and began to address it.

With Pastor Mawela’s wife Martha as a nurse, the home visitation program was soon augmented with a feeding program for orphaned children. When the work began, they visited 20 homes per week. Today the team visits in excess of 600 homes each week, and each lunchtime scores of children are fed

doorways for us to become engaged in compassionate care. Though not a welcomed disease, it has focused the attention of the faith-based community on service. It calls for pastors to assume new responsibilities in organizing and training our members. It re-emphasizes the concepts involved in mission.

Service binds us close to others and to our Lord. A challenge to the church today includes equipping pastors who will lead the membership to become involved in caring for those in need, whether the need is next door or across an ocean. ■

1 This manual can be purchased at www.ministerialassociation.com.

2 See “A Ministry of Compassion to the HIV/AIDS Community,” *Ministry*, October 2007, 17–19.

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Called to be a church administrator

Randy Robinson



Randy Robinson is the treasurer of the Southern Union Conference of Seventh-day Adventists, Decatur, Georgia, United States. At the time he wrote this article, he was vice president for finances, Oregon Conference of Seventh-day Adventists, Gladstone, Oregon, United States.

Calling encompasses a concept normally associated with ministry. As Ken Crawford argued so persuasively in his article “Descending Into Administration,”* pastoral ministry is indeed a high calling. The biblical prophets conceived their work as a direct call from God; their messages often began with the powerful phrase, “The word of the Lord came to . . .” Throughout church history, pastors, evangelists, and missionaries thought of their work not as just a job but as a special calling to accomplish a special mission for God, who called them.

Without in any way disagreeing with such a position, my ten-year experience as a church employee has led me to conclude that God also calls many to the supportive ministry of church administration. God has placed that calling in my heart.

After graduating from Pacific Union College in California, United States, in 1983 with a Bachelor of Business Administration degree and no plan to work for the church, I did accept a position as a business intern for the Nevada-Utah Conference of Seventh-day Adventists. I figured that I would work out my internship and then get a “real” job. When the two-year internship concluded, I was asked to continue as the accountant. Having nowhere else to go at the time, I accepted. After two more years I became the assistant treasurer, and before I knew it, nearly ten years had passed. Through the latter portion of those ten years, I was unhappy, bored, unsupportive, and on

several occasions, insubordinate. I would openly bring employment ads to work, searching for another position. At one point, I was offered a job at a local hospital. I considered it but decided not to take it for the sole reason that the pay was the same as I was currently receiving, and I did not want to make a financially “lateral” move.

A pivotal point in my life, this decision literally determined where I ended up. I strongly believe that only through God’s providence working in my mind at that time, and His working through a very patient administrator, am I now happily in church employment as a vice president for finance while feeling the full calling of God. My heavenly Father used people and circumstances over nearly a decade, especially during that important employment decision, to bring me to the realization that His place for me was church administration.

Over the years as a church administrator, many experiences have given me opportunities for Christian growth and occasions to benefit those I serve.

Recognizing my need of God

I remember the time when I became aware my calling was to church administration. In that moment I realized at the core of my being I was where God wanted me to be. Yet at the same time, I knew I would have to rely on Him entirely.

If ever there was a job that drove me to my knees, being a church administrator did just that. I quickly found the decisions that have to be made and the enormity of the responsibility was far bigger than I was able to handle on my own. The biblical admonition, “‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty” (Zech. 4:6, NIV) became my steady companion. The reality that I affect lives by the decisions I make and how the resources are used or not used based on my opinion has become a staggering responsibility, and one I dare not attempt to manage without daily contact with God in prayer.

Times do come when difficult decisions must be made. A great deal of time must be taken to discuss the matter with the parties involved. Then, in the appropriate committee comprised of qualified individuals, including many not employed by the church, a decision becomes final. In the wake of such decisions, some individuals may not agree with the outcome and may make accusations of mismanagement or ineptitude. Yet, we must stand on the knowledge that a good process was followed, including petitions

to God for wisdom and discernment as the matter was discussed and a decision reached. At these times in particular I feel my need of God's abiding presence most intensely.

One ever present temptation: to make decisions solely on experience or innate ability. I have found this to be extremely dangerous ground. Not that we shouldn't recognize the talents God has given and use them, but an attempt to do so without a submissive spirit leads to an attitude of self-importance and a desire for status. I am reminded that even Lucifer succumbed to the enticement of status and self-importance, and this led to the origin of sin. Therefore I must know that I am in constant submission to God and His will.

The opportunity to preach

I have a business degree. I am not a trained preacher. Yet I have the privilege of joining many churches in the Oregon Conference in worship through preaching. While I am not challenged with the task of preparing a sermon every

week, I do have the opportunity on an ongoing basis to dig deeply into the Word as I prepare sermons to bring to the churches in our territory. This process enriches my spiritual experience and goes beyond a daily devotion.

In addition to adding richness to my own soul, it offers one way to keep our churches connected to the larger body of believers, particularly in our smaller, more remote churches. In Portland, Oregon, where I live, there are many churches in close proximity that tend to be more self-sufficient. But in the farther reaches of the conference territory not as many options for Sabbath fellowship exist. My presence on Sabbath morning offers a link from the larger body of believers to the church where I am speaking and becomes a wonderful experience to worship with them and let them know of the happenings around the conference territory.

Offering a third-party view

As you might expect, I spend a large amount of my time in meetings, some

having to do with the internal running of the organization. But often I am called to be a part of a local school or church-board meeting. In those cases, the issue may be a difficult financial situation that has the local board stymied. I may be able to offer solutions from other churches or schools that faced similar challenges. In addition, the situation might allow me to commit funds that the conference has available.

Sometimes policy or legal questions are asked that I can either answer on the spot or can research and return an answer. In the end, I can be a third-party resource to the local church or school as needed.

Positive organizational representative

I cannot tell you how many times I have had the opportunity to be the face, hands, and feet of the church organization. Anyone acting as a church administrator has noticed that many see the formal church organization as a faceless, somewhat distant entity, maybe



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even adverse or unnecessary. Yet, I consider it a privilege to put a face to the organization with those opportunities taking many different forms. I will sometimes meet individuals who have been hurt by the church in the past. I can offer a listening ear and, on behalf of the organization, apologize to them for what happened. Some have been brought to tears because the “organization” has never acknowledged their pain.

I have many opportunities to meet with different groups such as young adults, local church treasurers, or

the gospel message to such an extent that the Holy Spirit fell powerfully on this group of early believers, who were fearless in sharing the good news of Jesus with everyone they met. People accepted the message by the thousands.

What was it that allowed the Spirit to move in such a way? We have asked ourselves that question and have come to the conclusion that they were a people of the Great Commission. God calls us to share this good news of the gospel with others. Jesus commanded: “Therefore go and make disciples of

12—it’s an amazing concept. We are one body with many parts, each working together toward a common goal. He says, “We have different gifts, according to the grace given us” (Rom. 12:6, NIV). He then lists prophesying, serving, teaching, encouraging, giving to others, and more. I pay attention to the one called leadership. Paul says if you recognize your gift as leadership, then “govern diligently.”

In 1993, after working for the church for almost ten years, my calling to administration became clear. My

...MY TEN-YEAR EXPERIENCE AS A CHURCH EMPLOYEE HAS LED ME TO CONCLUDE THAT GOD ALSO CALLS MANY TO THE SUPPORTIVE MINISTRY OF CHURCH ADMINISTRATION.

Sabbath School classes. It is energizing to listen to their observations and share my perspectives, encourage them, and often share resources with them. I remember one camp meeting several years ago where I had the chance to talk to the youth about the church organization. As I was talking about the resources we provide to churches for evangelism, I asked myself why I should not offer the same help to the youth of the church. So I challenged them to go to their school chaplain and come up with ways they could share Jesus in their community. I considered it a privilege to pledge financial support to the school toward that effort and let them know that their church organization was willing to help them.

Casting a vision

For the past several months, my administrative colleagues and I have been on a renewed journey asking what God wants of us and of His church. That search has led us to the book of Acts. As you recall, this book, particularly in the first few chapters, recounts the blossoming of the early church. We see that there was an embracing of

all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt. 28:19, 20, NIV).

As we have continued our study of the early church and its success, Don Livesay, president of the Oregon Conference, coined the term *commission culture*. This is where we, as believers, so immerse ourselves in God’s calling to share His gospel with others that it becomes part of us, part of who we are and how we live—part of our individual culture.

We, as administrators, want to share ideas with our constituents. We want to cast this vision before all our employees and those whom we serve. I believe that part of my calling as a church administrator involves casting a vision and living that vision while the Spirit works in the lives of those who embrace that vision. Administration then comes alongside to support them as they relate it to their own calling.

Supporting the ministry

I love the way the apostle Paul describes the body of Christ in Romans

heart’s desire is to support God’s cause until He comes. He has called me to “govern diligently” as an administrator in charge of the financial well-being of my conference territory. He has called me to serve the constituents, the churches, and the schools to the best of my ability.

I believe the premise that a pastor’s calling is the highest and best calling. But I also believe that God calls men and women to the high calling of administration to support His work. My prayer for you: regardless of the call God has placed on your heart, that you will discharge your duty with a passion worthy of that calling.

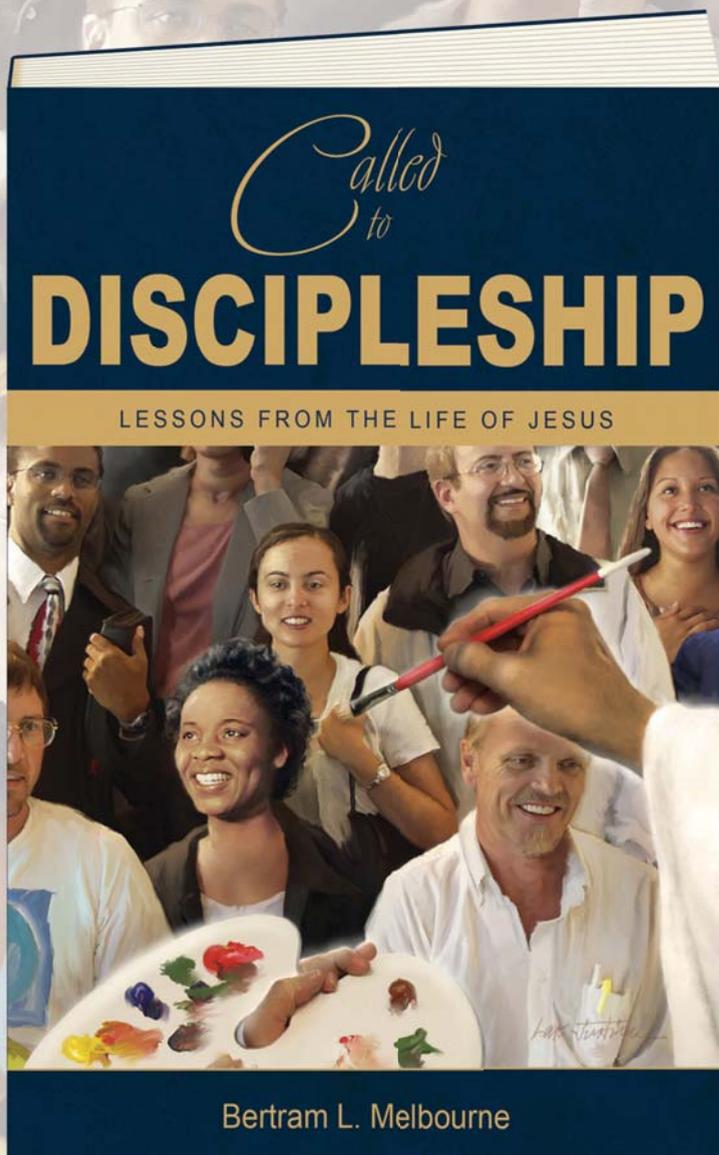
Paul said it well: “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received” (Eph. 4:1, NIV). ■

* Ken Crawford, “Descending Into Administration,” *Ministry*, February 2007, 9–11.

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“But where is the Lamb?”: An ancient question for modern pulpits

Mervyn A. Warren

This article was adapted from a discourse of Christ-centered preaching delivered during the “H. M. S. Richards Lectureship on Preaching” at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, United States.

The pastor must have mentioned it, though I do not remember it. As a matter of fact, I cannot imagine that type of sermon not having it, especially that sermon. What I do remember quite vividly about my boyhood worship that Sabbath is the dramatic style in which the young intern pastor of my home church in Dallas raised his hand above the pulpit, clenching a butcher knife in expectant readiness and then exclaiming, “Abraham, Abraham: . . . Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me” (Gen. 22:11, 12). From there the minister recited the usual “Jehovah-jireh,” “the Lord will provide”—whatever your needs, God will step in right on time.

That sermon comes to my mind today as vividly as when I first heard it more than four decades ago. Although it satisfied a felt need at the time; nevertheless, in my reflection, something was missing or at least something special did not occupy center stage. I remember *Isaac*, the planned offering. I recollect a thicket-trapped *ram*, the prepared offering. But I do not recall

Jesus Christ, the prophetic Offering. As the biblical story of Genesis 22 unfolds to me now, the high point, the apex, the zenith of the Abraham-Isaac narrative is not so much that God will provide for our daily earthly needs (as true as that may be) but rather that God will provide for us a *lamb*—the Lamb slain from the foundation of the world, even Christ our Lord! Ellen White climaxes this touching narrative by applying it to “the mystery of redemption” and “the wonderful provision that God had made for [our] salvation.”¹

Ancient question asked

Bearing on his young obedient shoulders the wood fuel for the offering, Isaac spots in his father Abraham’s hands the *knife* and the *fire* while seeing no *animal* and knowing not the critical part *his own body* is to play in the sacrificial offering. So Isaac speaks tenderly some tough words as if reminding a forgetful dad of something he failed to pack for the journey: “Father, behold the *fire* and the *wood*; but where is the *lamb* for a burnt offering?”

A poignant question also for the pulpit; indeed, a veritable thorn in the side of our preaching today. Your sermons may have the *fire*—and that’s quite commendable. What would preaching be without the “feeling” and “emotional involvement” of the speaker? Where would preaching be without the warmth of audience participation and response as well as some rapport with the speaker? If you have the *fire*, don’t put it out! There is a sense in which “The science of salvation cannot be explained; but [only] known by experience.”² Ellen White further states that “Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation. . . .”³ and raises the challenge: “Shall we not show that we have some enthusiasm in His service?”⁴ Keep the fire burning!

I trust your preaching also has the *wood*, for that is quite vital too—the hard timber of thought, reason, and cognitive strength. When Dwight L. Moody was preaching in Britain, a woman supposedly said to him sarcastically, “Mr. Moody, the Lord can do without your ‘learning.’” To this Moody replied, “Yes, Madam, and without your ‘ignorance’ also.” Our prophetic messenger encourages us to seek to “become *intelligent* Christians,”⁵ that we need “an *intelligent* faith,”⁶ that God’s service needs “*intelligent* piety,”⁷ and God is best glorified by “serving Him *intelligently*.”⁸

I am aware of a summons to avoid overshooting our target or preaching above the people, for Jesus did say: “Feed My lambs.” But that’s the flip side of our challenge. The nature of the human condition seems to keep us faced with dualisms



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and two sides to every question, so let's talk about "intelligent preaching." George Buttrick, we are told, used to say that "church doors ought to be high enough for people to bring their heads in with them." Have you the wood? This wood of which I now speak transcends eggheadedness that idolizes or even blocks headiness that barricades against intellectual inquiry. If you have the wood of converted intellect, by all means plane it, treat it, preserve it, and build with it!

The fact remains, moreover, that although your preaching may possess *fire* and *wood*, the central question pricking and needling your pulpit, haunting its homiletical psyche remains: "Where is the *lamb*?" What place does *Jesus Christ* occupy in your sermons?

According to some theologians and homileticians, the ideal pattern has already been set by God Himself, the first Preacher of the very first "sermon" as recorded in Genesis 3:15. Speaking directly to the serpent Satan, within earshot of Adam and Eve, God declares,

"I will put enmity
between you and the woman,

and between your offspring and hers;
he will crush your head,
and you will strike his heel" (NIV).

This invective against Satan contained at its core the promise of salvation, the "Protevangelium" or first gospel, and for our Eden parents and their progeny, a promise of the "seed" or "offspring" of the woman culminating in the atonement of our Lord at Calvary.

A key word bantered about in theological circles for decades now is *kerygma*, the central core message of Scripture heralded by the herald, proclaimed by the proclaimer, declared by the declarer. Someone has suggested that if you would feed the Bible into a computer programmed to summarize the one single message or golden thread running throughout Scripture, the computer would spit out the kerygma or the central golden thread of the gospel. Martin Kahler, German theologian, who had much to say about Jesus and the kerygma, understood that "A kerygma without Jesus is a verbal vacuum, and Jesus without the kerygma is a meaningless surd."⁹ How

does the kerygma sound? What does it look like? How is the kerygma expressed? Among early and popular expressions of kerygmatic content in Scripture is the following by Archibald Hunter:

God's promises made to His people in the Old Testament are now fulfilled. The Long-expected Messiah, born of David's line, has come. He is Jesus of Nazareth, who went about doing good and wrought mighty works by God's power; was crucified according to the purpose of God; was raised by God from the dead and exalted to His right hand. He will come again in glory for judgment. Therefore let all who hear this message repent and be baptized for the forgiveness of their sins.¹⁰

Understandably some preachers, perhaps prone toward being more doctrinaire in Bible interpretation, would probably want to expand Hunter's gospel statement summary or kerygma to include more of your church's particular fundamental beliefs. At any rate, our point here is that the theme of the kerygma, regardless of particular doctrinal threads, is Jesus Christ the hope of salvation.

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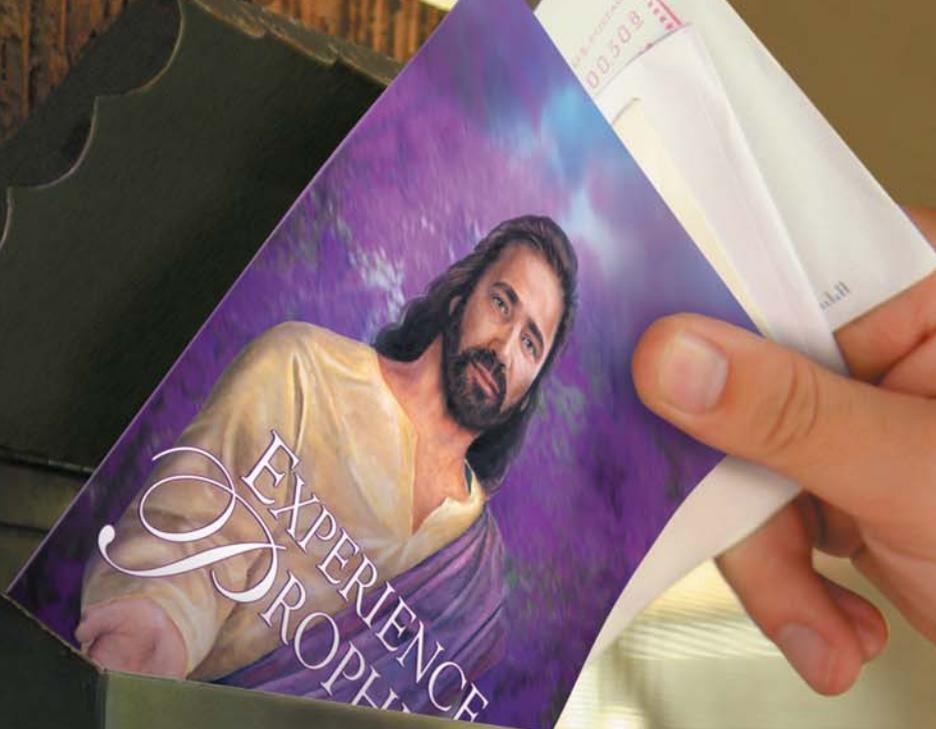
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Historical answer given

Probably no less today than earlier in our own church history, we have had no small problems with *Christ-centered* preaching and teaching. Go back to 1888, and you find lines drawn in the sand between righteousness by faith in Christ and righteousness by faithfulness to the law, trusting in Jesus or trusting in your obedience. You may recall that sanctified tempers rose to such a fever pitch until Ellen White commented that if Jesus Christ Himself had appeared on the 1888 scene, they would have literally crucified Him.¹¹ She remained constant, nevertheless, in appealing for the centrality of Christ in pulpit and practical life as when she asserted that “Faith in Christ as the sinner’s only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel’s message”¹² and, consequently, much of the preaching of that era was Christless. Later she would set forth this imperative: “Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa. . . . Let us trust in the merits of Jesus. . . . May God help us that our eyes may be anointed with eyesalve, that we may see.”¹³

She received criticism for her article entitled, “Christ the Center of the Message.” She wrote,

The third angel’s message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel’s message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been prominent. . . .

A veil has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth

meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy.¹⁴

Another inspired observation depicted a homiletic allegory in the worship offerings of Abel and his brother Cain:

Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God’s sight. Very good indeed was the fruit; but the virtue of the offering—the blood of the slain lamb, representing the blood of Christ—was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved?¹⁵

Some historians see a connection between the decided stance of Mrs. White for Christ-centered preaching and teaching and that she was commissioned away from the American scene to Australia in 1891. She considered this a missionary assignment that she reputedly admitted to not having received definite signals from God but was simply trusting in and cooperating with the decision of the leadership. Further thinking along the line of her possibly paying a price for her Christ-centered stance surfaces when in 1892 her book, *Steps to Christ*, was published by F. H. Revell Company rather than by the publisher of most of her previous works. Albeit that our church has done much in recent years to focus on righteousness by faith, the battle still rages on several fronts.

Modern response declared

Quite noticeable in some of our churches these days is the liturgical practice of having the congregation recite a “profession of faith.” In the dozens of worship services I have witnessed that follow such a procedure, all but

a very few limit themselves to the oral reciting of the fourth commandment: “Remember the Sabbath day to keep it holy. . . .” Understandably, time limits during a worship service would not permit a rehearsal of all our cardinal beliefs; however, if there is time only for a line, why not “For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life” (John 3:16)? If there is time only for a line, why not “There is none other name under heaven given among men, whereby we must be saved” (Acts 4:12)? Confining your expression of “profession of faith” to reciting the fourth commandment might raise the optical problem of what (or whom) do you see as your Savior—the Sabbath or the Christ? Jesus longs to occupy center stage in our worship and as well as our preaching.

What do we mean by preaching Christ? Certainly it is more, infinitely more than merely mouthing His name, glibly bearing it on the tip of our tongue, or arbitrarily connecting His name to whatever our personal convictions happen to be. One extreme example of preaching Christ, if not misusing and misapplying Christ, is a statement I heard a minister make in a sermon recently when he asked the question: “Why do we not wear lipstick? Why do we not go to the movies? Why do we not wear jewelry?” Then he followed with his point-blank answer like the crack of a whip: “Because Jesus said so, and that’s all I need to know!” He offered no biblical grounding, no quote from Christ, no logical reasoning, no persuasion but only an authoritarian pronouncement.

Of a surety, preaching Christ runs deeper than convenient name-dropping, merely attaching His name to give scaffolding to what you otherwise lack in cause to affect thinking or your inability to interpret Scripture responsibly. In such a case, you are merely bully-pulpiting. I often think you and I as preachers of the three angels’ messages would benefit from doing what I call some zero-based theologizing—starting all over at ground zero with nothing, so to speak, but Jesus Christ, then working ourselves out from Him and adding only what is absolutely necessary for a saving

relationship with our Lord in the context of our time. Engaging in this kind of practical theological reflection might prove not only refreshing but also help move us closer to determining what is authentically Christian and what may be excess baggage. I am here challenging our traditional approach of confronting prospective converts and each other right off with “things to be believed,” a constellation of “do’s and don’ts,” rather than beginning with “Christ in whom to believe,” a saving relationship with God. Oh, yes, we will discover a way whereby He can be made the theme of a Christian lifestyle without just inadvertently and loosely attaching His name.

I would define or describe Christ-centered preaching as proclaiming the Old Testament summarily as *promise* of the Messiah first prophesied in Genesis, while proclaiming the New Testament as *fulfillment* with a consciousness of the claims Jesus Christ continues to make in our personal lives.

An experience from John Killinger, my former faculty colleague in homiletics at Vanderbilt Divinity School, might be of help. Subsequent to more than a decade as professor of preaching in the rarified environment of a seminary, he decided to resign and serve a church pastorate. After ministering to several congregations over time, Killinger describes one of them as,

never in their lives having been confronted by the Spirit of Christ and made to choose whether they would give their hearts and souls to Him or go for the remainder of their earthly lives centered upon their own selfish aims and desires. Spiritual temperature of the congregation had been kept resolutely at only a little above freezing, cool enough to retard spoilage but warm enough to suggest that religion was about to become a hot issue in their lives. Even those who had experienced a meeting with Christ and begun their Christian pilgrimage with some excitement had generally lost their ardor in this damp and chilly climate.¹⁶

Killinger’s solution? In his own words, I eventually came to the realization that almost every sermon I would

preach must center on Christ and that it must be aimed at the raw conversion of their lives. I did not cease to preach sermons on prayer and the devotional life and life situation and social needs, but I would drive each sermon to a more basic level so that my *hearers* would be compelled (before anything else) to address Christ Himself. If I preached on ‘Prayer’, it would be ‘Christ’s Call to Prayer.’ If I preached on living sanely in an insane world, it would be on ‘Christ’s Power to Live Sanely.’ The bottom line is that something happened to *me* and my *congregation*. My church and I began to sense an extra Presence in our worship and in our relationships. The Presence was almost tangible.¹⁷

When I think of this pastoral preaching experience of Dr. Killinger and the general parallel between him and those of us who also have traced a professional itinerary that includes classroom and pastoring, I must include no small number of us who often claim to know the *last* word about everything while people in our *pews* want to know the *first* thing about Jesus Christ.

Is it any wonder, then, that the apostle Paul declared to the Corinthians, “We preach not ourselves, but Christ Jesus the Lord” (2 Cor. 4:5) and “We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness” (1 Cor. 1:23)? Charles Spurgeon often remarked to his students, “Wherever you begin in your sermon, make tracks as fast as you can to Calvary.” Karl Barth was asked to summarize his half century of vast theological thought, and without any hesitancy he replied: “Jesus loves me, this I know, for the Bible tells me so.”

I often recall the words of James Stewart (the famous Scottish preacher) who said, “Preach Christ today [and everyday] in the total challenge of His imperial claim. Some will be scared, some will be offended, and some will bow in homage at His feet.” Yes, “Christ is the answer,” declares Gardner C. Taylor in one of his final sermons concluding a brilliant pastoral preaching tenure at the Concord Baptist Church in Brooklyn, New York.

Where is the lamb? God will provide for Himself the lamb—the Lamb slain,

offered for your sins and mine from the foundation of the world.

Where is the Lamb? I can imagine a ram, as it were, caught in the thicket of your sermon preparation, begging to point to God’s eternal Lamb. And Abraham called that place *Yahweh yireh*, the Lord “will see” in the sense that the Lord “will provide.” “And to this day,” says Genesis 22:14, “in the mount of the Lord it shall be seen.”

God indeed provided for Himself a Lamb in the temple, mount of Jerusalem, and on Calvary’s mount. Today, in our pulpit mounts of New York and Miami, London and Johannesburg, Sydney and Tokyo, Rio de Janeiro and Chicago, and everywhere that God’s Word is being preached by the power of the Holy Spirit, let the Lamb be seen! ❏

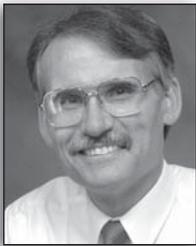
- 1 Ellen G. White, *Patriarchs and Prophets* (Nampa, ID: Pacific Press Pub. Assn., 1890), 155.
- 2 Ellen G. White, *The Desire of Ages* (Nampa, ID: Pacific Press Pub. Assn., 1898), 495.
- 3 Ellen G. White, *Selected Messages*, book 2 (Washington, DC: Review and Herald Pub., 1958), 59.
- 4 Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press Pub. Assn., 1913), 371.
- 5 *Ibid.*, 504; emphasis added.
- 6 Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald Pub. Assn., 1915), 162; emphasis added.
- 7 Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald Pub. Assn., 1930), 42; emphasis added.
- 8 Ellen G. White, *Counsels to Parents, Teachers, and Students*, 361; emphasis added.
- 9 Carl E. Braaten, *New Directions in Theology Today*, vol. 2 (Westminster Press, 1966), 62.
- 10 Archibald Hunter, *Introducing the New Testament*, (Westminster Press), 30.
- 11 Ellen G. White, *Special Testimonies*, series A, no. 6: 19, 20.
- 12 Ellen G. White, Manuscript 24, 1888; The Ellen G. White 1888 Materials (Washington, DC: E. G. White Estate, 1988), vol. 1: 203–229; and *Review and Herald*, Sept. 4, 1888.
- 13 Ellen G. White, Manuscript 10, Feb. 6, 1890.
- 14 Ellen G. White, *Selected Messages*, book 1 (Washington, DC: Review and Herald Pub. Assn., 1958), 383, 384.
- 15 Ellen G. White, *Gospel Workers*, 156.
- 16 John Killinger, “What It Means to Preach Christ,” sermon delivered to Baptist Pastors’ School, University of Richmond (Virginia), July 10, 1985.
- 17 *Ibid.*

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Was Ellen White a plagiarist?

The three-part series concludes with a survey of the historical analysis of her writings

Research by
David J. Conklin
Article by
Kevin L. Morgan



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It has been 25 years since the *Los Angeles Times* published a story under the headline, “Plagiarism Found in Prophet Books,” and since Walter Rea published *The White Lie*. It’s been nearly 20 years since Dr. Fred Veltman published the report for the *Life of Christ Research Project*. Since that time, Dr. Veltman’s research has been largely forgotten or re-interpreted by cyberspace critics to support Walter Rea’s allegation that Ellen White plagiarized as much as 90 percent of the wording of *The Desire of Ages*.

After eight years of study, Dr. Veltman calculated that only 31 percent of the sentences in *The Desire of Ages* contained any “verbal similarity” to other works and that the average level of literary dependency of these was slightly above “loose paraphrase.”¹ His considered opinion was that Ellen White had *not* plagiarized. He wrote the following: “A writer can only be legitimately charged with plagiarism when that writer’s literary methods contravene the established practices of the general community of writers producing works of the same literary genre within a comparable cultural context. In the process of doing our research we found that Ellen White’s sources had previously used each other in the same way that she later used them. At times the parallels between the sources were so strong that we had difficulty deciding which one Ellen White was using.”²

If it was so difficult to decide which source she was using, could there not have been another mechanism for the verbal similarity besides Ellen White’s intentional lifting of a word here and

there from over 30 different works? And what was the general practice of the community of writers at the time Ellen White composed her book? While co-writing a book on this very issue with Dr. Veltman’s research assistant, Marcella Anderson, I encountered research that has helped answer these questions.³

Starting with the listings in Rea’s book and then those delineated in the Veltman report, researcher David J. Conklin embarked on a systematic analysis of all the instances of alleged copying in *The Desire of Ages*. He quickly discovered that Rea had employed various techniques to support his conclusions. Rea included common biblical passages as part of the “copied” material, clipped material from the beginnings, middles, and ends of sentences, and inserted ellipses and changed capitalization and punctuation to hide nonparallel text.

As the study progressed, Conklin took on another task that had been suggested by Dr. Veltman. He determined to find a way of measuring how much language the alleged literary sources borrowed from one another. The task would have been daunting had it not been for a breakthrough in computerized information technology.

Over the past two decades, the Internet has made it increasingly easy for students to engage in “cut and paste” plagiarism of the works of others. Thankfully, the Internet has also furnished tools to detect such plagiarism. One of these tools, distributed by the University of Virginia—WCopyfind—compares two or more text documents and highlights their similarities. Since “cut and paste” plagiarists usually lift entire phrases from other works with only modest cosmetic changes in wording, the designers of the program have recommended that it be set to look for strings of six or more words with allowance for two variants in each string.

Having the means and standard for comparing Ellen White’s “sources” with one another and with *The Desire of Ages*, Conklin began gathering the necessary sources in text format. A number of these were available online. Others had to be painstakingly keyed in from books acquired through interlibrary loan.

Prior to his study, Conklin had assumed that, besides matching Bible verses, he would discover a large number of other overlapping wordings. After all, as one contributor to a discussion on plagiarism had remarked, “How many ways are there to tell a Bible story without using words or phrases from the Bible story?” Surprisingly, this assumption proved false.

The results of his comparison are given below. Readers should be aware that the analysis

of one chapter cannot make a definite determination of Ellen White's general practice, nor of the practice of all writers of this time. Yet, it does provide evidence of whether major authors, linked to Ellen White's writing, borrowed as she did.

List of significant matching phrases

Matching phrases from the major works of *The Life of Christ Research Project* and Ellen White's *The Desire of Ages* (1898) are listed below by order of earliest publication. Phrases used in a different context or that resulted from identical use of biblical material have been eliminated (45 different verses). Phrases that are similar to biblical texts (such as "sent Him back to Pilate"—a phrase similar to Luke 23:11) are distinguished by parenthetical scriptural references, allowing readers to judge for themselves whether they were borrowed from the earlier work.

John Flavel. *The Fountain of Life* (1691)...
and *Fleetwood* have "sentence that it should be as"

and *Desire of Ages* have "(blush/wonder) O heavens! and be astonished, O earth!"

John Fleetwood. *Life of Our Lord and Saviour Jesus Christ* (1767)...

and *Kitto* have "no power to put any one to death" (see John 18:31).

and *Hanna* have "wearing (-/still) the purple robe and (-/the) crown of thorns" (see John 19:5).

and *Adams* have "Pilate marveled (greatly/-) at his (-/patient) silence," (see Matt. 27:14; Mark 15:5).

and *Geikie* have "what accusation they had (to bring/-) against the prisoner" and "the passover, to release (a/any) prisoner."

and *Andrews* have "to Herod, who was (also/-) then at Jerusalem"; "have no power to put (any one/Him) to death" (see John 18:31); "an insurrection in the city, and (-/had) committed murder"; and "Jesus (called/made) himself the Son of God."

Augustus Neander. *The Life of Jesus Christ* (1848)...

and *Kitto* have "(summons/appeal) to the conscience of Pilate himself"; "The procurator(-/,) a type of the educated Roman world, especially of its higher

classes, lost in worldly-mindedness, and conscious of no higher wants than those of this life(-/,) had no such sense for truth"; "was his mocking question"; "'Truth is (-/but) an empty name.' he meant to say"; "Jesus (-/ was) simply (as/-) a (-/well-meaning) religious enthusiast, innocent of (all/ any) political (crimes/offense)"; "But it was no part of (the Saviour's/our Lord's) calling to (satisfy/gratify) an idle curiosity"; "so utterly worldly"; and "soldiers, sent Him back to" (see Luke 23:11). [Kitto's parallels to Neander are found in two consecutive paragraphs without quotation marks. Only after the first paragraph does Kitto note his source by the footnote "Neander."] and *Farrar* and *Geikie* have "sent him back to the procurator" (see Luke 23:11). and *Edersheim* have "Herod had (for/-) long wished to see Jesus."

Joseph Angus. *Christ Our Life: in its Origin, Law and End* (1853)...

and *Kitto* have "they had no power to" (see John 18:31).

and *Abbott* have "they had no (-/legal) power to" (see John 18:31) and "without the (consent/sanction) of the Roman governor."

and *Adams* have "under Herod's jurisdiction, and (that Herod/he) was then in Jerusalem."

John Kitto. *Daily Bible Illustrations* (1859)...

and *Abbott* have "without the (consent/sanction) of the Roman governor." and *Farrar* have "Pilate caught (-/at) the name of ('/-)Galilee,('/-)."

and *Geikie* have "that it was (one/-) not of this world."

and *Deems* have "tessellated pavement in front of the"; "he went (-/back) into the (interior/-) judgment-hall(,/-) and (calling/sent for) Jesus"; "had come (-/up) to Jerusalem (at/to celebrate) the Passover."

and *Ellen White* have "one prisoner whom the people might" (see Mark 15:6) and "took his place on the judgment seat" (see Matt. 27:19).

William Hanna. *The Life of Christ* (1863)...

and *Abbott* have "report (of anything like/that he was) (unfaithfulness/unfaithful) to Cæsar (would/might) cost him his office."

and *Geikie* have "of whom he had heard so much."

and *Andrews* have "(given/gives) (him/ Jesus) up to be crucified" (see John 19:16).

and *Didon* have "from (all/-) participation in the (holy rite/sacred festival)"; "and (he/-) delivered Jesus to their will."

and *Ellen White* have "he had sent Jesus (off/-) to Herod" (Luke 23:7) and "Pilate's wife was not a Jew."

Charles John Ellicott. *Historical Lectures on the Life of Our Lord Jesus Christ* (1863) ...

and *Abbott* have "as usual, (-/had) come to Jerusalem(-/nominally) to."

and *Andrews* have "long desired to see Him, and."

and *Didon* have "the (meek/-) prisoner who stood before him was."

George Jones. *Life-Scenes from the Four Gospels* (1865)...

has "Barabbas by name, put there for robbery and murder," while *Abbott* has "robber and murder by the name of Barabbas" (see Mark 15:7 and John 18:40).

and *Ellen White* have "He did not wait for an answer."

Lyman Abbott. *A Life of Christ* (1872) ...

and *Andrews* have "Pilate presented Jesus to the (Jews/people)."

and *Ellen White* have "he had (already/-) declared (-/that) Jesus (to be/was) innocent"; [*Andrews* has "he himself knew Jesus to be innocent" and *Hanna* has "Believing Jesus to be innocent"; "innocent" comes from Matt. 27:24.]

Frederick Farrar. *Life of Christ* (1874)...

and *Adams* have "went (out/-) again to the Jews, and"

and *Geikie* have "Felt how awful Goodness is, and" and "for the sins of the world."

and *Ellen White* have "questioned (Him/Christ) in many words, but" (see Luke 23:9); "told them that they had brought" and "he had (then/-) sent (Him/Jesus) to Herod" (see Luke 23:7).

Charles Adams. *The Life of Our Lord Jesus Christ* (1878)...

and *Andrews* have "to see Him, and hoped (to witness/that He would now work) some miracle."
and *Edersheim* (*Adams* is not listed by

Edersheim as a source) have “had longed wished to see (Him/Jesus).”
Cunningham Geikie. *The Life and Words of Christ* (1879)...

and *Deems* have “it would be a graceful (courtesy/recognition)” and “to make one more effort to save.”

James Stalker. *Life of Jesus Christ* (1880) ... and *Andrews* have “they had condemned him for blasphemy.”

and *Edersheim* have “the magnificent palace of Herod the.”

and *Didon* have “Jesus answered him not (a/one) word.” (John 19:9).

Charles F. Deems. *Who Was Jesus?* (1880)...

Samuel J. Andrews. *Life of Our Lord* (1891)...

and *Edersheim* have “nor (-/yet) Herod had found any (fault/crime) in Him.”

Tabular analysis of matching phrases

The table below provides a summary of the counts of phrases listed. Authors are listed horizontally and vertically in chronological order. The box in which the horizontal and vertical names intersect contains the number of phrases that are literarily similar between the two. Each author’s column is totaled at the bottom.

One of the interesting results of this study was the large number of matches for *The Desire of Ages* that had to be discarded because they were matches of verbatim or paraphrased Scripture. (Other matches that were discarded were identical phrases that were used in different contexts.) Only five parallel phrases in *The Desire of Ages* were not directly related to Scripture—and two of these came from works not catalogued in Ellen White’s libraries (though similar expressions were found in other works that were).

Comparing columns, we see that Ellen White’s borrowing of language

AUTHORS	JF	AN	JA	JK	WH	CJE	GJ	LA	FF	CA	CG	JS	CFD	AE	SA	HD	EGW
Flavel	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Fleetwood (JF)	-	0	0	(1)	(1)	0	0	0	0	(1)	2	0	0	0	3/(1)	0	0
Neander (AN)	-	-	0	7/(1)	0	0	0	0	(1)	0	(1)	0	0	1	0	0	0
Angus (JA)*	-	-	-	(1)	0	0	0	1/(1)	0	1	0	0	0	0	0	0	0
Kitto (JK)	-	-	-	-	0	0	0	1	1	0	1	0	3	0	0	0	(2)
Hanna (WH)	-	-	-	-	-	0	0	1	0	0	1	0	0	0	(1)	2	1(1)
Ellicott (CJE)*	-	-	-	-	-	-	0	1	0	0	0	0	0	0	1	1	0
Jones (GJ)	-	-	-	-	-	-	-	(1)	0	0	0	0	0	(1)	0	0	1
Abbott (LA)*	-	-	-	-	-	-	-	-	0	0	0	0	0	0	1	0	1
Farrar (FF)	-	-	-	-	-	-	-	-	-	1	2	0	0	0	0	0	1/(2)
Adams (CA)*	-	-	-	-	-	-	-	-	-	-	0	0	0	1	1	0	0
Geikie (CG)	-	-	-	-	-	-	-	-	-	-	-	0	2	0	0	0	0
Stalker (JS)*	-	-	-	-	-	-	-	-	-	-	-	-	0	1	1	1	0
Deems (CFD)*	-	-	-	-	-	-	-	-	-	-	-	-	-	0	2	0	1
Edersheim (AE)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	0	0
Andrews (SA)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	0
Didon (HD)*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0
TOTALS	1	0	0	7/(3)	(1)	0	0	4/(2)	2/(1)	2/(1)	7/(1)	4	7	4/(1)	11(2)	4	5/(5)

LEGEND: * Not in catalogue of Ellen White libraries. (#) Number of matches from Scriptural allusions.

and *Andrews* have “he had blasphemed in the presence of the” and “(took Jesus away/Jesus be taken) into the common hall, (called the/or) Prætorium.”

and *Ellen White* have “there was something in (this/the) prisoner” [cf. *Hanna*, “there was something in the very first impression that our Lord’s appearance made upon Pilate” and *Abbott*, “There was something in his address and bearing”].

Alfred Edersheim. *The Life and Times of Jesus the Messiah* (1883)...

Edersheim has “from century to century, and from land to land” and *Ellen White* has “From land to land throughout the world, from century to century.”

Observations and analysis

In looking across the table, we note that the majority of authors “used” the authors before them. The increase of matching phrases, as we go toward the right, becomes predictable since each subsequent author has more material from which to derive wording. But just because two writers use similar language, this cannot be used as proof that one stole material from the other. As we noted in our last article, it is altogether possible that similar wording has resulted from one author’s unconscious assimilation of words and vocabulary from one’s reading in what may be called “unconscious plagiarism” or *cryptomnesia*—the inadvertent use of an apt expression previously read.

from sources was well within the accepted practice of her peers and that she was not the only writer on the life of Christ to inadvertently use the expressions of other writers. Moreover, her writing demonstrates independence and interaction of thought, rather than mere duplication. ■

- 1 Fred Veltman, “*The Desire of Ages Project: The Data*,” *Ministry*, (Oct. 1990), 6. It should be noted that the rating of “loose dependency” means that one word or more in a sentence has a parallel.
- 2 Veltman, “*The Desire of Ages Project: The Conclusion*,” *Ministry*, (Dec. 1990), 14.
- 3 See <http://www.dedication.www3.50megs.com>.

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Do Any of These Describe You?

- ◆ You are often the frontline for identifying mental health issues among the members of your congregation.
- ◆ You want and need the right tools and information about mental health to better serve the people in your community.
- ◆ You and your family often pay an emotional price for your work as a spiritual leader.

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Serving His servants:

The Christian Leadership Center responds to the church's call for leadership development

Nikolaus Satelmajer



Ministry editor
Nikolaus Satelmajer
interviews Skip
Bell, director of the
Christian Leadership
Center, and Mike
Ryan, director
of leadership
development for the
General Conference
of Seventh-day
Adventists.

Nikolaus Satelmajer (NS): During the past year I have heard of a new center for leadership development. Can you share some news about this initiative?

Skip Bell (SB): The Christian Leadership Center (CLC) is an interdisciplinary organization established by Andrews University. This center provides inspiration, ongoing leadership development, leadership coaching, consultation, a journal, and research for a network of church and community leadership throughout the world.

Our vision is people. People transformed and empowered by Christian principles and who form a network of Christian leaders providing outstanding leadership for the local church, for church and educational organizations throughout the world, as well as for local community or business organizations. The Center provides these leaders with ongoing leadership development based on the servant leadership model of Christ.

Our mission is: "To accompany and develop people in their journey as servant leaders in the church and as Christian-marketplace ambassadors in a changing world."

NS: How did the initiative for a leadership center evolve?

SB: It began with *values*. We might describe these values as deep-seated beliefs from which principles and behaviors take root. Words like *faithfulness, Christlikeness, love, integrity, fairness,*

and *service* communicate those values. We in the Christian Leadership Center become passionate when we talk about the biblically grounded nature of these values.

We understand, of course, that these values create a tension when they come up against realities; this is certainly true in the arena of leadership. The contrast between these values and the spectrum of leadership behaviors in all of the communities we experience, including the church, creates energy. That energy can be negative or it can be directed to something positive.

About four years ago I asked a small group to dialogue with me about leadership, and out of that emerged the idea of a leadership center. In dialogue with an expanded group, a vision took shape and a proposal was created. Then the Christian Leadership Center was born. It was not an institutional initiative. CLC flows out of a grass roots movement, continues to be given energy from people engaged in the frontier of leadership communities, and is affirmed by Andrews University and General Conference of Seventh-day Adventists involvement.



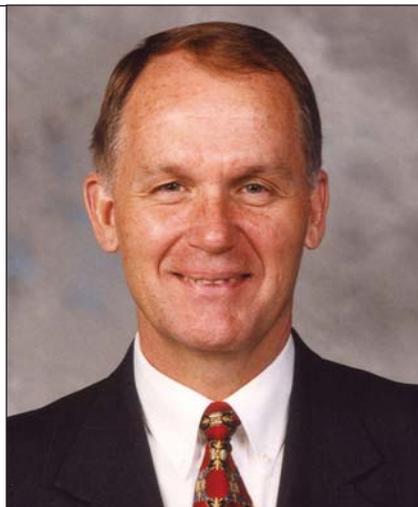
NS: I understand the people committing time to the Christian Leadership Center are doing it voluntarily. CLC charges only for actual costs and not for personnel. This approach makes it more affordable. Other organizations are offering leadership development. Is there a unique role for CLC?

SB: Absolutely. I have intentionally searched and can find no other organization positioned to join the vision, biblical foundation, philosophy, and style of leadership development delivery of the Christian Leadership Center. Here is what I mean. We seek transformation of persons and transformation in the context of leadership development. We see the development of leaders on three distinct

levels: the first being transformation of the person, the second being development of essential leadership practices that flow from the transformation of character and worldview, and the third being formation of administrative skills.

Further, we provide a place for academicians and field practitioners to link in a process of theological reflection that shapes the Seventh-day Adventist Church's understanding of leadership and that clarifies transformational leadership development across cultures. The biblically based model of servant leadership promoted by the Christian Leadership Center grows from that reflection.

Finally, we serve from the biblical model. We come alongside people for



ongoing leadership development over a period of years. We do not believe leadership development can be accomplished

by workshops or seminars. We apply an ongoing and comprehensive strategy of self-leadership, spiritual formation, literature, group work, reflection, workshops, leadership coaching, and assessment.

NS: Mike Ryan, you direct the leadership development services of the General Conference. And you invest time with the Christian Leadership Center. What do you see as the goals of the Center and what programs does it offer to meet these goals?

Mike Ryan (MR): The first goal is dynamic understanding. We foster a shared and dynamic understanding of a biblical model of servant leadership that

A Biblical Model of Servant Leadership: Position Paper of the Christian Leadership Center at Andrews University

We believe that Christian leadership is ultimately expressed through the life and words of Jesus. We take the radical view, presented in Philippians 2:6–8, that Jesus came to this world in order to, among other things, demonstrate the character of God. In doing so, He demonstrated the highest form of leadership, the leadership provided by a “bondservant,” one who presents himself to another in servitude. Jesus was the One who, “Though he was God, he did not demand and cling to his rights as God. He made himself nothing; he took the humble position of a slave and appeared in human form. And in human form he obediently humbled himself even further by dying a criminal’s death on a cross” (NLT).

Recent exegetes suggest that a better translation of verse 6 is “precisely because He was God, He became a servant.” It is the essential nature of God to be a servant and not an exception to that nature.

We believe that one of the fundamental characteristics of God is to become such a servant. We believe that God, in Christ, demonstrates this aspect of His character

by sending Jesus to be our Guide and Model, as well as our Savior.

This concept is expanded by the words of Jesus Himself in Matthew 20:26–28 and Matthew 23:11, 12.

“It must not be this way among you! Instead whoever wants to be great among you must be your servant, and whoever wants to be first among you must be your slave—just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many” (Matt. 20:26–28, NET).

“The greatest among you will be your servant. And whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Matt. 23:11, 12, NET).

Again, the word translated “slave” is more accurately interpreted as a “bondservant,” one who, because of personal debt, pledges himself or herself in servitude.

Christian leadership is not based in any inherent or acquired authority. Rather, Christian leaders are mere instruments of Christ; what we do we do in His name (Matt. 28:18–20; John 20:21–23; Matt. 16:18, 19; 18:18–20). This means that only when we act according to

the mind of Christ do we act with His authority. This attitude precludes doing anything merely to enhance our own position or prestige. Christ’s Spirit will always be reminding us, “You are a servant of servants; you can do enormous good if you don’t care about getting credit for it.” Servant leadership, as thus described, is not about power or position, although it can be present in one who has power as well as position. Rather, it is about a life modeled after the life of Jesus Christ, who lived for the express purpose of serving others.

Servant leaders are one with their community. They listen, honor, trust, help, and encourage others—treating them with dignity and respect.

This model of leadership is radical because it not only represents a dramatic return to what we believe is the original heaven-defined concept of leadership, but it is also a departure from the egocentric concept that pervades secular thinking. By the grace of God, and to His glory, it is the purpose of the Christian Leadership Center to promote and assist in the development of this kind of leadership throughout the world.

informs the global practice of church and community leaders. The second goal is transformed leaders; that is, Christian leaders transformed by a biblical model of servant leadership. The third goal is a leadership network. By that we mean a pool of people growing in leadership skills who, in turn, can provide global leadership development to others.

CLC offers specific program options: a four-year leadership development program delivered to those in a particular organization like a college, denominational organization, medical institution, business, or community organization, as well as a one-year leadership certificate program and leadership coaching. We also engage in activity to promote biblically informed leadership, enrich leadership understanding through *The Journal of Applied Christian Leadership*, and foster leadership research.

For the church that means CLC can deliver leadership development

programs for specific church entities willing to make commitments to accountability over a period of years.

NS: How does the Christian Leadership Center define leadership?

SB: We have adopted the following definition with the hope it will clarify our beliefs and mission:

Christian leadership is a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal—it is serving others by leading and leading others by serving.

MR: It is helpful, indeed important, to distinguish between administration and leadership. Both to support and bring credibility to the leadership process. Thus we distinguish between them but do not separate them. This means that in our development activity we also give attention to administrative

skill development. In fact, that is part of the present conversation and growth of CLC; we are finding ways to integrate administrative skills through “endorsements” into our programs. That will offer persons the opportunity to form specific administrative skill expertise while engaged in leadership development.

NS: How would someone interested in leadership development for their organization contact the Christian Leadership Center?

MR: To contact the center, e-mail us at clc@andrews.edu, call 269-471-8332, or visit www.andrews.edu/clc/. ■

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

R E S O U R C E S



BOOK REVIEW

Relationships: A Mess Worth Making By Tim Lane and Paul Tripp, Greensboro, NC: New Growth Press, 2006.

The world in which we live is characterized by tension and terrorism, territorial and tribal conflicts—systematic of the mess humanity has made across the spectrum of human relationships. In their book, *Relationships: A Mess Worth Making*, Tim Lane and Paul Tripp have made an invaluable contribution to our knowledge on how to clean up the mess.

According to the coauthors, the task of achieving healthy relationships cannot be considered an easy and entrancing exercise but rather a difficult and painstaking lifelong struggle that,

with God’s help, can transform the chaos of our lives.

Writing from the background of their own struggles, they drew from their varied experiences and a multiplicity of sources to corroborate and correctly interpret the Word of God. They came to the conclusion that people, broken by sin and living in a broken society, can experience true reconciliation.

What is refreshing about this book and sets it apart from most others on the subject includes the fact that it does not give simple rules of how to resolve problems. Rather, it deals with the fundamental issue of sin called selfishness—which deceives a person. Selfish people will hide themselves behind masks and as a result they will not understand the true nature of the problem and will ultimately hide the real solution. The chapter on agendas is crucial to an understanding of this, for in it the authors paint, in vivid terms, the contrast of the human agenda

as diametrically opposed to God’s agenda. How much better can it be said than this? “We want low personal cost and high self-defined returns. But God wants high personal cost and high God-defined returns. . . . Beneath all our conflict with others lies a deeper conflict between these two agendas” (49).

The book suggests a currency that all, in any type of relationship, should use to buy peace and tranquillity—especially those who are in counseling and crisis management. The book is well-written and easy to read, but less easy to implement—through no fault of the writers; rather, through the inherent imperfections of those who attempt to implement it. ■

—Reviewed by R. Danforth Francis, ministerial secretary of the West-Central Africa Division of Seventh-day Adventists, Abidjan, Cote d’Ivoire.

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Dateline

Sabbath in Africa project—2000 years of Christianity in Africa

Atlanta, Georgia, United States—The Berean Seventh-day Adventist Church hosted a seminar titled, “2000 Years of Christianity in Africa and the Diaspora,” September 21, 22, 2007.



Kofi Owusu Mensa

The series of lectures—presented by scholars that included **Charles E. Bradford, Ganoune Diop, Joan Francis, Bertram Melbourne, Kofi Owusu-Mensa, Doug Morgan, and Emory Tolbert**—emphasized that while it appears the light of Christianity grew dim for more than a thousand years leading up to the time of the Reformation, that light never grew dim on the African continent.

A highlight of the weekend was a special tribute paid to **Dr. Lawrence Edward Carter Sr.**, dean of the Martin Luther King Chapel at Morehouse College in Atlanta, Georgia, and a friend of the Seventh-day Adventist Church for many years.

The role of reconciliation in sustaining religious freedom

Richmond, Virginia, United States—“My concern is that religion is too often seen as the problem, and never as the solution,” stated ambassador **Robert Seiple**, chairing the Board of Experts of the International Religious Liberty Association during its meetings held September 9–13, 2007.

“Reconciliation and the principles that emerge from all the major faiths suggest an enduring solution that comes from religion, and is needed as never before,” Seiple continued. “It’s hard work, rarely done well by governments, and we will be breaking new ground that takes us out of our comfort zones.”

Through papers and intense discussion, the Board of Experts examined the vital role of reconciliation in supporting the work of religious freedom. Under the four main themes of truth, mercy, justice, and peace, the experts examined how different perspectives were absolutely necessary to build a lasting relationship between previously hostile groups. The three Abrahamic faith traditions (Judaism, Islam, and Christianity) and their contributions both to confrontation and reconciliation were dealt with by various experts, and a synthesis developed.

“Such a meeting continues the vital and engaged work of the IRLA,” commented **John Graz**, IRLA secretary general. “Reconciliation is an essential part of true and lasting religious freedom. Simply having laws to prevent religious persecution and discrimination is not sufficient. There needs to be heart-change within the various communities, and peace based on mutual respect.”



Participants at the IRLA meeting

The Board of Experts represents a wide variety of communions and academic backgrounds. They are acknowledged experts in the area of religious freedom. Presenters were **Jeremy Gunn, Natan Lerner, Imad Damaj, Hui Chen, Jose Cardoso, Chris Rice, Rosa Maria Martinez de Codes, Cole Durham,**

Jack Spiro, and Chris Seiple. The meeting was hosted by the Council for America’s First Freedom. [IRLA News]

New dormitory, new friendships, new horizons

Nakuro, Kenya—In cooperation with Adventist Development and Relief Agency (ADRA) Kenya, 17 young people from the Seventh-day Adventist church in Sweden embarked on a mission to Kenya during the month of August. Their main goal was to assist in building a new girls’ dormitory at the Adventist Rift Valley Secondary School in Nakuro. While connecting with people from a culture very different to their own, it was also hoped that this trip would expand their personal horizons and increase their desire to reach out to others.

Traveling with the group, **Marianne Kolkmann**, youth director for the Adventist church in Sweden, said, “When we reached the school, we were met with singing, and we were given a wonderful lunch at the school. We were all touched by their giving spirit of warmth and hospitality.

“As we started the building project, we realized that we might not see the building completed during our stay due to weather conditions, as well as communication and transport problems; but as we stamped dirt for the basement, lifted heavy stones for the base and poured cement, we slowly saw progress. As we worked together with the local workers and volunteers, friendships were made, and we even took on a friendly competition in who could work the hardest.

“When the day for our departure came, we left with many memories, new friendships, changed hearts and minds, and a hope to see our new friends, if not before, then some day in heaven.” [Marianne Kolkmann/TED News staff/TED News]

Frontline mental health

Gettysburg, Pennsylvania, United States—The Wyndham Gettysburg hotel will be the site for “Frontline Mental Health: Resources for Congregations and Clergy,” January 27–29, 2008. This conference will equip clergy with information and tools needed to better serve their congregations as the frontline for identifying mental health issues among their members, improve their access to resources, feel adequate in dealing with

persons with mental health challenges, enhance linkages between clergy and mental health professionals, and provide a safe and discreet forum where clergy can seek personal assistance in meeting and handling their own mental health needs.

Clergy and other church leaders of all faiths are invited to attend. No registrations will be taken on-site so plan to register early with PlusLine.

To guarantee your place, please register as soon as possible. Register

online at www.plusline.org/registration3.php?event=1011 or call PlusLine at (800) 732-7587. PlusLine will process registrations for this event through January 22, 2008. All major credit cards accepted. Checks and money orders should be made payable to AdventSource and mailed to AdventSource/PlusLine, 5040 Prescott Avenue, Lincoln, NE 68506-5431. All registrations by mail must be received by noon Tuesday, January 22, 2008. ■

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BOOK REVIEW



In Granite or Ingrained? by Skip MacCarty, Berrien Springs, MI: Andrews University Press, 2007

Anyone who preaches the gospel of Jesus Christ must read *In Granite or Ingrained?* This study of the various covenants presented in Scripture begins with an important truth: The Father, Son, and Holy Spirit live in covenant relationship with One Another. This Trinitarian covenant has a basis in self-renouncing love, and this covenant relationship extends to all intelligent beings throughout the universe in the everlasting covenant. They, in turn, respond in this covenant relationship with love and obedience.

The major emphasis of this study clarifies both the old covenant and new covenant historically and experientially. On the basis of a proper understanding of the differences between the historical and the experiential, the New Testament passages dealing with the covenants make sense. Without the clear distinction between the historical and experiential old covenant and between the historical



and experiential new covenant, the study of the covenants leads to confusion and wrong conclusions.

The new covenant experience has its identification in four DNA markers: sanctification, reconciliation, mission, and justification. A careful examination of the covenants presented in Scripture will discover these DNA markers even in the old covenant. This, in turn, shows that God worked the substance of the new covenant into every other covenant that He made with human beings—Adam, Noah, Abraham, Israel, David, etc. The seventh-day Sabbath contains DNA markers as a sign that the Lord sanctifies His people.

Two things could have been made clearer. First, the term, “old covenant” appears only once in the Greek New Testament (2 Cor. 3:14). In this verse, “old covenant” refers to a body of literature—the Old Testament—and not to a covenant relationship between God and man. The author notes this fact briefly in passing. However, the use of the term “old covenant” for the Sinai covenant, which Paul calls the “first covenant” (Heb. 9:1, 7), is necessary in this study. Without question, almost all, if not all, readers of this study will identify the Sinai/first covenant and the Old Testament sanctuary services with the “old covenant” in their thinking.

Therefore, by the use of the term “old covenant,” created by biblical scholars for the Sinai/first covenant, the readers of this work can follow the arguments of its author without confusion. In *Appendix A*, the author repeatedly uses the terms “old covenant” and “first covenant” interchangeably. It might have been helpful if the use of the term “old covenant” as a scholarly construct when Hebrews actually uses the term “first covenant,” had been clarified.

One other point might have been helpful. The author uses the term “everlasting covenant” to identify the love-obedience relationship between God and His created, intelligent beings. Adam lived under this covenant in Eden. Although all creation lives as a result of God’s gracious love, when the new covenant was introduced to Adam at his fall, God’s grace took on a new aspect not present in His covenant relationship with unfallen beings. This new aspect, saving grace, was not known nor introduced until Adam sinned. A covenant designed for sinners only, the new covenant is offered only to the inhabitants of planet Earth. ■

—Reviewed by George E. Rice, PhD, pastor of the Triadelphia Seventh-day Adventist Church, Clarksville, Maryland, United States.

Planning an ordination

JAMES A. CRESS



Charles Spurgeon once asked a ministerial student to preach an impromptu sermon, the result of which deserved entry in the *Guinness World Records* for the shortest sermon ever preached. The student preacher proclaimed the entire sermon in three sentences. Appropriately, the topic was Zacchaeus:

"First, Zacchaeus was a man of small stature; so am I. Second, Zacchaeus was very much up a tree; so am I. Third, Zacchaeus made haste and came down; so will I."

With that, the student sat down to shouts of "More, more!" from his fellows. "No," said Spurgeon. "He could not improve upon that if he tried."¹

Several years ago, after enduring an extremely long ordination service that had entered its fourth hour, I was given the pulpit. The host introduced me by saying, "We are asking Pastor Cress to take all the time he needs." (I concluded that surely there must be a better way.)

So when our Ministerial Association was recently assigned to plan an ordination at the headquarters for our world church, we purposed to provide an example of accomplishing the complete program in just one hour.

While we hoped to embrace our self-imposed time limit, we wanted to avoid appearing rushed. We also wanted the two candidates to feel affirmed and to provide ample opportunity for their sponsors to introduce and welcome them. The 60-minute service that we implemented follows:

Prelude
 Processional
 Call to Worship (1 minute)
 Invocation (1)
 Welcome (1)
 Scripture Meditation, no. 842—"On the Incarnation"² (2)
 Hymn of Praise, no. 21—"Immortal, Invisible, God Only Wise" (3)
 Introduction of Candidate (3)
 Introduction of Candidate (3)
 Hearing the Word of God (*audience standing*)—1 Timothy 1:12–17, NKJV (2)
 Worship in Music (4)

Sermon (9)
 Ordination Prayer (8)
 Charge³ (3)
 Welcome to Ministry (4)
 Personal Welcome (4)
 Personal Welcome (4)
 Presentation of Certificates (4)
 Hymn of Thanksgiving, no. 377—"Go Forth, Go Forth With Christ" (3)
 Benediction (1)
 Postlude

For the short sermon, I selected the following in 1 Timothy chapter 1 from the apostle Paul:

You are gifted by Jesus. "And I thank Christ Jesus our Lord who has enabled me" (v. 12, emphasis added). The Holy Spirit personally endows those whom He calls to ministry. Beyond your natural capabilities and talents, your work must be fully freighted with the Holy Spirit's gifts.

You are justified by Jesus. "Because He counted me faithful" (v. 12, emphasis added). God's grace, through faith in Jesus, counts our efforts as His perfect will.

You are called by Jesus. "Putting me into the ministry" (v. 12). Our Lord's mercy places us in service to His cause. With His call to our individual lives, He equips us to accomplish His work.

Your potential is in Jesus. "Although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief" (v. 13, emphasis added). Heaven is more interested in your potential than in your pedigree. Where you have been in your past life is less important than where God will take you in the future. The Holy Spirit repeatedly demonstrates what good can be accomplished by a life surrendered to His power.

Your message is from Jesus. "And the grace of our Lord was exceedingly

abundant, with *faith* and *love* which are in Christ Jesus" (v. 14, emphasis added). Never wonder what topics you should preach. Consistently proclaim Scripture's message of grace, faith, and love in Jesus and your preaching will both flourish and transform.

Your mission is from Jesus. "This is a faithful saying and worthy of all acceptance, that *Christ Jesus came into the world to save sinners*, of whom I am chief" (v. 15, emphasis added). Your mission must match God's message. The church's purpose—as well as Christ's goal for your own ministry—is to save the lost. Preach the Word! Call for decisions. Build newly baptized believers into disciples. This is soul winning. Heaven has no other priority.

Your example is for Jesus. "However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life" (v. 16, emphasis added). Beyond eloquence, education, or erudition, the world needs to see the Holy Spirit's impact on your daily life. The same apostle says, "Follow me as I follow Christ." You will be successful in ministry to the extent that you live your individual life following Jesus closely and inviting others to join you in that journey.

Doxology. "Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen" (v. 17). When God's ministers actualize these realities, their lives join Jesus' own ministry in a doxology of glorious praise.

To see the entire ordination service, view it online at www.ministerialassociation.com or order a DVD for US\$10.00 (includes shipping). ■

1 Murray Watts, *Preachers at Large* (Grand Rapids, MI: Monarch Books, 2001), 6.

2 Responsive reading and hymn numbers refer to the *Seventh-day Adventist Hymnal*.

3 Suggestions for a formal charge and welcome to ministry should be selected and abbreviated from the *Seventh-day Adventist Ministers Manual*, chapter 15.

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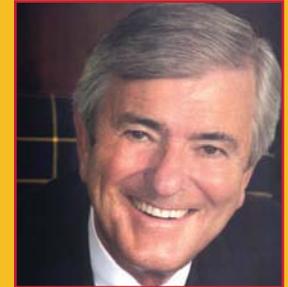
James Earl Massey is the son and grandson of ministers. For 22 years Dr. Massey was the senior and founding minister of the Metropolitan Church of God, a large multicultural, mission-oriented congregation in Detroit, Michigan, U.S.A. He was also elected for a five-year period to be the speaker on the "Christian Brotherhood Hour"—a weekly international program which broadcasted on more than 140 radio stations. More than 140 colleges, universities, and seminaries have invited him to preach or lecture. James Earl Massey has authored 25 published books and in 2006 *Christianity Today* named him one of the "25 Most Influential Preachers of the Past 50 Years."



Laurence Turner is Principal Lecturer in Old Testament Studies and Director of Research Degrees at Newbold College, Bracknell, England. Dr. Turner's main area of research and publishing has been the book of Genesis, on which he has published three books and contributed to major reference works and journal articles. He is very highly regarded as an expository preacher and enjoys expounding the Old Testament in a contemporary Christian context. In addition to Old Testament, Dr. Turner teaches homiletics at undergraduate and postgraduate levels and is regularly invited to preach internationally.



Jo Ann Davidson lectures at the Andrews University Theological Seminary. She has the distinction of being the first woman lecturer in the Theology Department. Articles she has written have appeared in the *Adventist Review*, *Signs of the Times*®, and the *Journal of the Adventist Theological Society*. Her column, "Let's Face It," which has a woman's slant on theology, appears regularly in the journal *Perspective Digest*. She has also authored the published book *Jonah: The Inside Story*. Dr. Davidson is a highly sought-after speaker for large national and international Christian conventions and continues to find great fulfillment in her various roles as wife, mother, daughter, sister, auntie, teacher, musician, student, and active Christian.



Lloyd John Ogilvie has long been recognized as having a remarkably distinguished ministry. He was the 61st chaplain of the United States Senate in Washington, D.C. Dr. Ogilvie has authored more than 55 books and has been the recipient of many prestigious awards including being named in the 1996 Baylor University's worldwide survey as one of the 12 most effective preachers in the English-speaking world. Recently, Fuller Theological Seminary in Pasadena, California, established the Lloyd John Ogilvie Preaching Institute and the Lloyd John Ogilvie Chair of Preaching.

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