

Ministry

International Journal for Clergy

March 1993



Evangelism
Joins to
MOSCOW

Global Mission

I was pleased to read about the church's progress in world mission (November 1992). Such reports are always encouraging. It is vital that we hear not only about the challenge of mission but also about the successes.

Michael Ryan's chart of ratios was especially interesting. In 1888 there was 1 Seventh-day Adventist for every 58,000 people in the world. In 1991 there was 1 for every 758 people. One could hope from these figures that the success of Adventist missions is such that soon the ratio will be 1:4, then 1:3, next 1:2, and finally 1:1.

You will be interested to learn that I also have prepared a chart based on ratios. When my older son celebrated his first birthday, I was 25 years old. The ratio between our ages was 1 to 25. When Bob turned 5 years old, the ratio was 1:5.8. When he turned 10, the ratio was 1:3.4. At 15 the ratio was 1:2.6. When Bob became 20, it was 1:2.2. And when he turned 25 last year, the ratio dipped to 1:.96. Clearly, if time goes on long enough Bob will catch up to me, and we'll both be the same age!

So will the "Ratio of SDA Membership to World Population" chart lull us into a false sense of accomplishment? I fear it will if this is how we measure our success.—Richard W. Coffen, associate book editor, Review and Herald Publishing Association, Hagerstown, Maryland.

Abortion issue

It is with great joy that I have read some very sobering articles on the abortion issue (September 1992). I too have struggled with this issue, having been on both sides of the fence. For those who may yet need to decide, I would urge them to ask, "When does human life begin?" Martin Weber's article brought this sharply into focus. Adding strength to the truth is the statement that John was indeed a baby while still in the womb, when Eliza-

beth filled with the Holy Spirit (Luke 1:41) spoke of the leaping of the *baby* in her womb (verse 44).

As to the "hard cases," Scripture can help us here when we consider that by the Creator's design, a new life results from two consenting individuals. A woman who is forced either by rape or incest should not be compelled by either the state or the church to carry that pregnancy to term. (Two wrongs don't make a right!) However, she should be lovingly supported, encouraged, and nurtured regardless of her "choice" in that situation. The same is true for the mother at risk of forfeiting her own life. In short, let us become sources of strength to those who are or have been weak. As to the severely malformed or retarded, let's face it, we are all defective. How can we sit in judgment as to who should live when it is within our ability to preserve life. Again, there is a great need for sensitivity in this area, and we should not seek to be dogmatic.—Jim Anderson, Detroit Lakes, Minnesota.

■ I do feel that one statement in your abortion editorial (September 1992) was incredibly naive. When we know something is wrong we don't say, "We hold up the ideal of not stealing but we leave it up to each member as to how to implement the ideal."

I think the whole comparison to noncombatancy is flawed. We never took (rightly so) the position that our young men who bore arms in defense of their country were doing wrong or their membership was in jeopardy. Scripture forbids the taking of life for personal reasons, but war is different. Abortion falls into the category of taking of life for personal reasons.—Richard G. Habenicht, Columbus, Wisconsin.

■ *Ministry* seems to assume that there is an ideal that women should choose. However, in a sinful world

one cannot always achieve the ideal. Abortion is a tragedy. But it is not always the greatest tragedy.

Far greater attention must be given to *preventing* abortion. Why didn't *Ministry* speak out more forcefully about remedying the causes of abortion?

Unplanned pregnancy often results from a woman's (man's) lack of self-worth and from a desire to be loved. Most women—particularly Christian women—have abortions in desperation because they have no one to turn to for help.

Both Weber and Anton claim to be pro-choice, but Weber says that "if the woman willingly engages in sex that results in conception, hasn't she already exercised her freedom of choice?" For many women, sex is hardly a matter of choice. It is the result of coercion and societal expectations. Last year in the U.S. alone, 4 million women were intentionally injured by boyfriends and husbands. Are we to assume that all these women willingly had sex with the men who battered them? And what of the millions of women who cannot obtain or whose husbands will not allow them to use contraceptives?

According to Ronald Anton, "the law of necessity . . . also entitles rescuers to break the law of the land." This lets them off pretty easy. Some "rescuers" are not really pro-life—a janitor, security guard, or other people might be inside during the rescuers' off-hours clinic bombings. Many seem to care about life only up until birth. They are largely pro-death penalty, and little interested in bettering the desperate situation of women and unwanted, abused children. Where is their support for medical insurance, child support, and other pro-family legislation?

We must attempt to balance the Christian principles of freedom of choice and respect for life. *Ministry* (Continued on page 23)

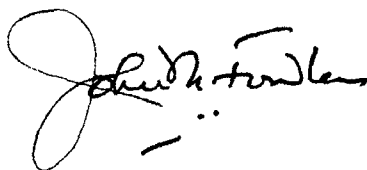
If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928 MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.

It is an irony of history that the Russian people, traditionally a religious lot, have never had real freedom to practice religion. Against this background comes one of the great miracles of modern missions—the opening of the former Soviet Union to the preaching of the gospel. Last March the Kremlin Congressional Hall in Moscow, once considered the holiest of holies of the Communist world, hosted an evangelistic crusade.

Come next July, Moscow's 40,000-seat Olympic stadium will feature the Seventh-day Adventist International School of Evangelism. Mark Finley, the director of *It Is Written*, will not only preach the Word to Moscow's masses, but also train hundreds of Russian pastors in soul winning. In addition, some 200 delegates from the world divisions will join in.

Lest it be misunderstood that evangelism is a crowd-pulling, big-budget program, Roy Naden points out that evangelism is the primary task of every believing community. "The Holy Spirit," he affirms, "gives to the members the abilities to minister, the opportunities to minister, and the empowerment to move ahead." Read his powerful article, "The Holy Spirit and Evangelism," in the continuing education series on evangelism.

If you have not yet taken advantage of this continuing education course in evangelism, it's not too early.



- 2** Letters
- 4** Impossible to put into words
Rex D. Edwards
- 5** Mission and discipleship
John M. Fowler
- 6** Evangelism goes to Moscow
J. R. Spangler
- 8** The Holy Spirit and evangelism
Roy Naden
- 12** Crisis pregnancy counseling
Madeline Pecora Nugent
- 15** Crucifixion nails through the Sabbath?
Kevin L. Morgan
- 19** The affair
Richard O. Stenbakken
- 20** Are you listening, former pastor?
Herbert Martin
- 25** Depression and suicide
George Nichols
- 29** Biblio File
- 31** Shop Talk

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

ASSOCIATION SECRETARY:
James A. Cress

EDITOR:
J. David Newman

ASSOCIATE EDITORS:
John M. Fowler, Martin Weber

SPECIAL ASSISTANT EDITORS:
Nancy Canwell
Miguel Angel Cerna
Eric C. Ward

EDITOR EMERITUS:
J. Robert Spangler

SEMINAR DIRECTOR:
Rex D. Edwards

PASTORAL ADVISORY:
Charles Ferguson
Dennis Fortin
Desmond Francis
Robert Lloyd
Dwight Nelson
E. C. Ward
Walton Williams

EDITORIAL ASSISTANT:
Ella Rydzewski

EDITORIAL SECRETARY:
Dot Tone

CONTRIBUTING EDITORS:
Carlos Aeschlimann
Galen Bosley
Sharon Cress
James Zachary

CONSULTING EDITORS:
Gerard Damsteegt
Raoul Dederen
Robert Folkenberg
Roland R. Hegstad
Herbert Kiesler
Alfred C. McClure
Leo Ranzolin
George W. Reid
Angel Rodriguez
Ariel Roth
William H. Shea
Russell L. Staple
Sally Streib
Richard Tibbits

INTERNATIONAL EDITORS:
Walton Whaley, Africa-Indian Ocean
22 Boite Postale 1764
Abidjan 22, Côte d'Ivoire, West Africa
Baraka Muganda, Eastern Africa
P.O. Box H.G. 100, Highlands, Harare
Zimbabwe, Africa
Johannes Mager, Euro-Africa
P.O. Box 219, CH 3000
Berne 32, Switzerland

Mikhail P. Kulakov, Euro-Asia
Box 1
Moscow 109028, R.S.F.S.R.
Violeta Bocala, Far Eastern
800 Thomson Road
Singapore 1129, Rep. of Singapore
Jaime Castrejon, Inter-American
P.O. Box 140760
Miami, FL 33114-0760
William C. Scales, Jr., North America
12501 Old Columbia Pike
Silver Spring, MD 20904
Amasias Justiniano, South America
Caixa Postal 12-2600
70279 Brasilia, DF, Brazil
John H. Gate, South Pacific
148 Fox Valley Road
Wahroonga, N.S.W. 2076, Australia
P. V. Jesusdas, Southern Asia
SDA Complex, Post Box 2, HCF
Tamil Nadu, India
A. David C. Currie, Trans-European
119 St. Peter's Street
St. Albans, Herts, AL1 3EY, U.K.

COVER DESIGN: Treat Truman

LAYOUT: Ann Taylor

MARKETING:
Mark Thomas

ADVERTISING SALES:
Melynie Tooley

SUBSCRIBER SERVICES:
Larry Burnnett

Ministry, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1993, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$22.00 for 12 issues worldwide, air mail US\$39.85. Single copy US\$2.25. Member Associated Church Press. Second-class postage paid at Hagerstown, MD. This publication is available in microfilm from University Microfilms International. Call toll-free 1-800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

Editorial Office: 12501 Old Columbia Pike, Silver Spring, MD 20904. Stamped, self-addressed envelope should accompany unsolicited manuscripts. Office telephone: 301-680-6510.

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



Impossible to put into words

Rex D. Edwards

W

hat is it that makes the "divine service" live? In a technical age there must be a technique of worship so that the maximum of life is imparted to

the service. Technique does not mean some kind of trick, but simply the study and application of certain principles based on human nature and experience.

What are some of the things that help make worship real and living? To begin with, an order of service that enables as many as possible to give expression to the different moods of adoration, confession, praise, intercession, and contemplation, in a pattern of public worship that is as meaningful and beautiful as we can make it. Also, singing. And there is the sermon—it must bring me something from God that I can understand. And last, the most helpful technique at our disposal is simply being present in church. By coming together and filling the house of God we prepare an atmosphere for live worship.

That is something of the technique of worship. All elements are contributory, but none of them, not even all of them combined, make a living service of worship. It is the Spirit that giveth life.

The irony is that the Holy Spirit is for so many Christians the most vague and unreal part of their faith when He is actually the one who makes our religion real and our worship living. The Spirit evokes reality where before there was nothing. For the Spirit is God in action—God up-to-date. To believe in the Holy Spirit is to have living faith and living worship. The secret of live worship is the coming together of those who believe in the Spirit of the living God. Some come

with more faith than others. Some know that they will meet with God as surely as they meet a friend by the fireside at home; others have just a desire to know more and to strengthen their faith; others have perhaps just a dim longing that God should be real in their lives.

"God is a Spirit and they that worship Him must worship Him in spirit and in truth"—"in spirit" meaning God is alive; and "in truth" meaning in complete sincerity.

On the day of Pentecost the disciples were "all with one accord in one place." They were God-fearing people; they believed, but not yet did they thrill with "joy and peace in believing"; they knew that God had done something new for the world in Jesus Christ, but they were not yet impelled to spread the news. But something happened to that group as they worshiped that morning; something tremendous, inspiring, transforming; something that they could not put in words, but felt they could describe afterward only in terms of a rushing mighty wind, and tongues of fire.

Experiencing the presence of God

If there is, in this world, one thing that is entirely impossible to put into words, it is the experience of the living presence of God. We justly give our imagination some leave of exercise here. The Spirit fell on them—a wind of irresistible and conquering energy—and the Spirit gave life, life to them as a new community with a new task in the world. They could never recall that day of Pentecost without contrasting what they were before it came and what they were after.

The Pentecostal outpouring was more than a mere flashing forth of divine energy, suddenly emitted and immedi-

ately withdrawn; it was the communication of divine power that remained in the church. It is singularly amazing that in spite of persecutions, rival movements, its own mistakes and divisions and sins—the church has survived. Why? Other societies that began with enthusiasm and vigor have, in the course of years settled down to a dull routine, choked with their own constitution, and convenue through force of habit. We have all watched as these "little systems have their way, they have their way and pass away" (Tennyson).

And what is the epitaph we hear recited? "The spirit is gone out of them." That's just it. The spirit has gone! But the Holy Spirit never goes from the church. When we cease to believe in the Spirit, a blight does indeed fall upon the church. The machinery remains, the wheels turn, but nothing happens. But the Holy Spirit has not departed. The force of the life of the church is not an infolding of divine power, but a mobilization of the power already present. When that power is appropriated, the church springs to life. We call it a revival—it has happened a hundred times in different ways and different places. A revival means an experience with the living presence of God. All life in the church is born from above. Whatever looks like a revival, in the shape of extraordinary activity or intense feeling, but is not awakened by the Spirit of God is but the semblance and show of it, and is not the vital thing itself.

The spiritual power of the church is the result of the church's encounter with the Spirit, not the result of the Spirit's mechanical infusion into the church. The Holy Spirit is a personal Spirit. Every Old Testament and New Testam-

ment reference to a dynamistic sense of the Divine Spirit (for example, Rom. 5:5: "poured into our hearts," RSV) is used interchangeably with a personal reference (for example Rom. 8:16: "the Spirit himself bearing witness with our spirit," RSV). Just as the church lives by its relation to the Holy Spirit, so it has its power by relation to the Holy Spirit.

The Holy Spirit is an existential reality, and the church lives from this Source, who is transcendent of the church. The Holy Spirit saves the body of Christ from being a mere corpse, for the Spirit engrafts the congregation into Christ. The Holy Spirit is the real nexus between Christ and Christians. A nominal church is a dispirited church, a dead

church, no church at all. In the words of John Owen: "Let men . . . cast themselves into what order, or institute what forms of worship they think proper; if the work of the Spirit be disclaimed, there is no church state among them."

What is it, then, that makes a divine worship service live? It is the Spirit that giveth life (2 Cor. 3:6). ■

Mission and discipleship

John M. Fowler

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19, 20).¹

The Christian call to mission has its origin, not in the human person, not in the church, but in the very nature of God. The God of the Bible is a sending God. He sent Noah with a message of salvation to a world under the judgment of a deluge. He sent Abraham into the great unknown to experience the presence and the power of faith. He sent Joseph into captivity and to Egypt's royal court to preserve a remnant for His name. He sent Moses to Pharaoh's oppressive regime to let the bells of freedom ring through the corridors of history. "Day after day" He "persistently sent" the prophets to His people in the Old Testament (Jer. 7:25).

In the fullness of time, He sent His Son, Jesus. And the Son sent His disciples. Thus Christian mission is an extension of the nature of a God who lives and cares enough to seek, to search, to save, the human regardless of where that person is. The living God, the caring God is the sending God. The living God saw Sodom, and He cared enough to send angels to warn of the impending

doom, and provided a means to save the few who would heed the warning. The living God cared enough for Nineveh and sent Jonah. The living God cared enough for the world that He sent His Son.

If the basis of Christian mission is the seeking nature of God, the need for that mission is in the lostness of humans. God seeks those who are lost. Mission is to give to the lost the message of a God who loves and cares enough that He is perpetually waiting for them to respond to Him. Thus mission has one central message: Stop wandering and come home.

Mission: coming home

Gathering home is the essential end purpose of Christian mission. Where is that wandering place from where one is to come? It could be a distant land where the name of Jesus has never been heard, or the home across the street from your church, or the fellow seated next to you on a plane, or the one seated on a park bench who is wondering where the next meal will come from. The homeless are everywhere, within your environment, hostile to your beliefs, opposite your culture, rubbing shoulders with you, or sitting at your table. Mission is divine love and provision confronting human rebellion and need. Mission helps the human discover that the Sovereign Lord has a home for the homeless, a hope for the hopeless, a life for the dying.

How does Christian mission bring about this confrontation and response?

Mission: the message

First, mission must ever remain faithful to the message. In a recent visit to a Global Mission project in India, I had an interesting conversation with a newly baptized member. He had moved from the Methodist Church to become a Seventh-day Adventist, and I wanted to know why. His reason did not surprise me: he was impressed by the structure of Adventist organization and the security that it provided for his family and children. Our organization, our well-established



schools, our hospital system, and the visible evidences of Adventist upper mobility obviously had their impact. Perhaps nothing may be really wrong in such communal security defining one's decision, but that conversation led me to some self-reflections: Is it possible for the strength and structure of a church to convey itself as the persuasive part of the mission of that church? Is it possible for cosmetics to replace the primary content of the mission? Is it conceivable that the objective of taking the gospel to a hitherto unentered heart or hamlet gets sidetracked because of the need to achieve a

(Continued on page 22)

Evangelism goes to Moscow

J. R. Spangler

Moscow Olympic Stadium will hold the first Adventist international field school of evangelism in July 1993.



J. R. Spangler, a former editor of Ministry, is a consultant for evangelism in Russia.

For a little more than two years the Seventh-day Adventist Church has utilized the miraculous opening of religious and political doors in the

former Soviet Union.

Historically, the culture of Russia has had little religious liberty. Not under the prelates. Not under the czars. Not under the Communists. But suddenly and surprisingly, the tightly closed doors and windows of this former world power were shattered. Newfound religious freedom made it possible for religions of every description to preach publicly their beliefs to a population quite ignorant of the true gospel of Jesus Christ as revealed in Scripture. This ignorance resulted in a spiritual vacuum; as a result, every evangelistic campaign we have held has been jammed with eager listeners.

During 1991 we held 11 three to four-week evangelistic training schools for 500 Seventh-day Adventist ministers who have not had seminary training. Mornings were spent in classes and evenings in public meetings. Our major purpose was to train pastors to conduct their own evangelistic campaigns.

During 1992 we conducted nearly 75 major campaigns with evangelists from Australia, Germany, the U.S.A., and Canada participating. Plans for 1993 call for 125 major campaigns by visiting evangelists, and another 125 campaigns by local ministers. These meetings will last from five to six weeks, the time necessary to establish hungry souls in Bible truths.

The Seventh-day Adventist Church two and one-half years ago had only 35,000 members in the former Soviet Union—small indeed! Since then the

Lord has enabled us to more than double our prayer/faith goal of 35,000 baptisms! To reach our goal of 1 million members by the 1995 General Conference session requires enormous faith, but by God's grace it can be done!

Formidable problems

However, the fragile miracle of freedom is facing overwhelming problems that will impact negatively on our evangelistic program in the future. Among these problems is the lack in Russia, as well as in other republics of the former Soviet Union, of a constitution that permits religious freedom. For instance, if Russia chooses to enforce the religious liberty section of its old constitution, all public religious activities could be shut down immediately.

Another formidable problem is the objection by the major established church to the invasion of foreign (as they label it) religious groups. In one of the republics of the former Soviet Union, several top religious leaders lobbied their legislature unsuccessfully to pass a law prohibiting people from changing their denominations. All religious movements other than the former state churches are looked upon as a threat to their culture that dates back for centuries.

Another serious problem is the political and economic instability that reigns throughout this former empire. Tragic indeed is the economic condition that has reduced millions to a level of poverty unknown to First World countries. Western news media paint a bleak and foreboding picture of present conditions that may well lead to a revolution where religious freedom will again be denied. The conspiring enemies of politics, economics, religious oppression, and even nature itself seem to be against a bright future.

Victory in spite of adversity

However, God is still on His throne. My purpose in mentioning the dark side of the former U.S.S.R. is to emphasize the need of quickly sharing the gospel with the multitudes before the night comes when no one can work.

It Is Written is now telecast nationwide, weekly. Our *Voice of Hope* radiobroadcast is reaching millions of homes. This is all done in the local language. The response is staggering. Our trained staff is working overtime correcting thousands of Bible correspondence lessons. To accomplish so much with so few is overloading the circuits. We pray that the beams of light that have touched and are touching the hearts of so many will never be extinguished, regardless of what may happen in the future!

The Kremlin Congressional Hall meetings

Last March the unimaginable happened. From a political viewpoint, the most important and best known hall in the former U.S.S.R. is the Kremlin Congressional Hall in Moscow. This beautiful 6,500-seat auditorium, just inside the Kremlin walls, was the venue for the delegates of the former Soviet Congress of People's Deputies of the U.S.S.R. This massive hall with its white marble foyer and plush bright-red seats had been viewed by millions around the world when the news media covered the U.S.S.R.'s Communist Party sessions. Until now it was unthinkable for any religious group to rent any public auditorium, much less this prestigious auditorium. Yet our church under God's blessing conducted evangelistic meetings in this hall. The cross of Christ instead of Communism was exalted twice a day to capacity audiences, for 11 days!

In March 1992, when the Communist Old Guard rallied some 30,000 demonstrators in favor of turning back the clock, a front-page article in *Izvestia* proclaimed that it was impossible for them to meet in their usual place because "in the schedule of the Palace, there was planned, for March 14 to 25, another activity titled 'Biblical Way to a New Life.' It will be conducted by American Seventh-day Adventists." Newspa-

pers and radio and television commentators spread this story across the land.

Mark Finley, newly appointed speaker of the *It Is Written* telecast, addressed 10,000 to 12,000 eager listeners daily. Two thousand were baptized, and two new churches were established. Today we have four strong congregations in Moscow, where, just a short time ago, we had only one. (To read the thrilling story of remarkable conversions to Christ, please write to *It Is Written*, Box 0, Thousand Oaks, California 91360, for a free copy of Mark Finley's book *The Cross and the Kremlin*.

International field school of evangelism

In July of this year, another historic event will occur in Moscow when Mark Finley and a large staff of helpers will conduct a month-long crusade in the 40,000-seat indoor Olympic Stadium. It is nothing short of a miracle for us to have secured this commodious place for an entire month! If all goes as planned, this crusade will constitute the greatest single evangelistic campaign our church has ever attempted. We fervently request your prayers in behalf of this gigantic undertaking!

The General Conference and the Adventist Media Center Evangelistic Association will sponsor this crusade. In addition to TV, radio, and newspaper advertisements to help secure a daily attendance of 40,000, we plan to promote the New Life Bible Correspondence Course, with the objective of

graduating 100,000 Muscovites from this 27-lesson course before the meetings begin. We have a goal of baptizing 4,000 to 5,000 precious souls, and establishing 6 to 10 new churches. The 1992 world Annual Council voted that this crusade will be both a world field school of evangelism and a soul-winning crusade for Russia's capital city.

Three hundred delegates from our Euro-Asia Division will be in attendance. Nearly 200 delegates from our other world divisions will participate. All division presidents and Ministerial Association secretaries will be invited. Each division will select and sponsor its quota of delegates. Two levels of seminars, introductory and advanced, will deal with practical subjects such as the conducting of evangelistic crusades, church management, church growth, evangelistic and pastoral preaching, lay training, and guidelines for administrators. All applications for attendance must be processed and voted on by the various divisions.

This world field school of evangelism has a two-pronged thrust. The first objective is to strengthen and increase the membership in Moscow and to train national pastors. Second, we want this program to inspire the world field with the necessity of proclaiming publicly the grand truths of the everlasting gospel in the setting of the three angels' messages. Surely, we need to be about our Father's business in sharing with the world the good news of salvation and the hope of Christ's soon return. ■



40,000-seat Olympic Stadium site of the month-long crusade planned for July 1993.

The Holy Spirit and evangelism

Roy Naden

Do we have the will to recognize the Spirit's empowerment of God's people?



Roy Naden is a professor of religious education at Andrews University, Berrien Springs, Michigan.

Empowered. The word is heard more and more in the corporate offices of America. When chief executive officers speak to their vice presidents, they encourage them by often using the word "empowered." When vice presidents speak to their middle managers, they motivate them by assuring them they are empowered. And when supervisors and middle management talk to the people that staff their departments, they use a language richly endowed with the concept of empowerment.

Empowerment is a key idea of today's thought leaders in business and manage-

ment: Tom Peters of *In Search of Excellence* fame;¹ Max DePree, the CEO of Fortune 500 company; Herman Miller;² quality experts Townsend and Gebhardt;³ participative leadership consultants Plunkett and Fournier;⁴ corporate researcher Peter Block;⁵ and Stephen Covey, author of the New York Times best-seller *The Seven Habits of Highly Effective People*.⁶

Empowerment is the paradigm of now, the motivational force that will continue to drive the progressive elements of corporate America for the foreseeable future. And what is the essence of this powerful new force in industry? Perhaps it is more readily seen when presented in contrast with a traditional management concept.

OLD AND NEW PARADIGMS OF LEADERSHIP⁷

Traditional/Hierarchical

Leaders control workers
Information restricted
"Do what you're told"
"Don't make mistakes"
Achieving power is motivation
Workers serve leaders
Workers are powerless

Innovative/Participative

Leaders share vision with workers
Information shared
"Do what needs to be done"
"Be creative, take risks"
Achieving potential is motivation
Leaders serve workers
Workers are empowered

One only has to read the two approaches to realize that the church has tended to follow the hierarchical or patriarchal model—a monolithic approach in which local people have little input or influence and the church waits for programs or direction from administrators above. But corporate America reminds us that people give their best and grow into their potential only when they are empowered to act.

Empowerment happens when an individual is entrusted with a specific task and given the responsibility to accomplish it. This in itself is not new, of course, for that is precisely what happens in the old paradigm. What is new is that with the responsibility is also given authority to act, the provision of all the necessary resources, and full freedom to be creative in choosing a suitable approach even if it involves some calcu-

lated risks. Empowerment is trusting people.

Now, empowerment paradigm is a New Testament concept just waiting to be rediscovered by the church. It is the Bible's construct for successfully pursuing the dream, the mission of taking the gospel to the world. The church must relearn the biblical lesson.

The biblical model

The name the Bible gives to this success model is ministry through spiritual gifts, and it is developed by Paul in 1 Corinthians 12:4-6. The apostle opens the chapter by proclaiming that the church cannot afford anyone to be ignorant of this immensely important lesson because the accomplishment of the mission of the church depends on it. Then he outlines three steps of implementation.

First, the Holy Spirit equips the members of the congregation with a great variety of spiritual gifts, all given to match perfectly the personalities of individuals so all will feel comfortable in their ministries.⁸ "There are different kinds of gifts" (verse 4, NIV). Second, the process continues as God opens up a great variety of avenues of ministry that match the gifts of all the members of the local congregation. "There are different kinds of service" (verse 5, NIV). Third, the process is fully implemented as God empowers the members (the Greek word is *energemata*, from which we get our word "energy") to be successful in their ministries. "God works all of them in all men" (verse 6, NIV). Thus, the Holy Spirit gives to the members the abilities to minister, the opportunities to minister, and the empowerment to move ahead in successful ministry.

On the three occasions Paul elaborates the theme of spiritual gifts, he uses the body as a metaphor for the church. Based on that illustration, we would assume that each part of the body has a specific function, that all the parts work in harmony, and that this disciplined body performs optimally.

Equipping for a specific ministry

What is a spiritual gift? It is the ability to perform a specific ministry. Each individual in the body of Christ has a function, a purpose, a ministry, just as every part and organ of the body has a function, a purpose, a ministry. Therefore, just as we say that talented secular people are gifted, so the church can

rightly say all its members are gifted with the ability to be successful in a specific ministry.

The moment you speak of spiritual gifts or ministries, it is common for many members to say, "I'm not sure I have a gift." But three times in one chapter (1 Cor. 12:7, 11, 18), Paul emphasizes that every member has a gift to be useful in some important way, and it is a primary duty of the shepherd of each congregation to facilitate the discovery process for all the members. As DePree observes, "When we think about leaders and the variety of gifts people bring to corporations and institutions, we see that the art of leadership lies in polishing and liberating and enabling those gifts."⁹

What are these gifts? Again, they are specific abilities to minister to others, and they come in two main categories: outreach—winning people to Jesus; and nurture—keeping people in Jesus. In this sense, the Spirit's gifts are all directly related to evangelism. We usually think of evangelism in a far too restricted sense. The church exists for only one all-embracing purpose, evangelism, and this is implemented in three steps: first, reaching out to influence individuals for Jesus, second, nurturing them in the church body, and third, commissioning the newborn to participate in the corporate mission.

First Corinthians 12, 13; Romans 12; and Ephesians 4 (and a few other isolated passages) list in first-century nomenclature various aspects of how the early church conducted its ministry. It had leaders, helpers, pioneers, counselors, healers, speakers, teachers, nurturers, etc. And it still needs them all today.

In the contemporary setting, the church also needs computer programmers, lawyers, nurses, journalists, publishers, demographic specialists, musicians, financiers, bookkeepers, forecasters of economic trends, pilots, and bus drivers, etc., not one of which is named in the New Testament. But here is the key to understanding: *whatever ministries are needed for the local congregation to fulfill its mission, God will give those abilities, those gifts, to the members.*

The critical question each congregation has to ask is this: Do we trust the Holy Spirit to provide all the gifts to perform every ministry He plans for our area? We all surely must agree the answer is an unequivocal Yes. This being

The Holy Spirit gives to the members the abilities to minister, the opportunities to minister, and the empowerment to move ahead in successful ministry.

the case, we can affirm that the sacred work committed to the church will be brought to a decisive victory, in the train of the ultimate victory won at the cross, *as all members find and use their spiritual gifts.*

God's gifting—your destiny

Now, it is important to note that when the Holy Spirit gifts us (it is an integral part of the process of being born again), we can begin our personal ministries immediately. If you are gifted, you are able. Time will polish the gift to be sure, but you have the ability at the time you are spiritually born. And your spiritual life will endure endless frustration until you make the discovery of the ministry God has chosen by His gifting—your destiny.

The experience of composer/pianist Schumann illustrates the point. His mother had decided Robert should be a lawyer and had sent him to law school in Leipzig, where the young man was endlessly restless and unsatisfied in the atmosphere of what he described as "frigid jurisprudence." Then he made the discovery of his real life, his gifted life, his music, and soon after exclaimed in a letter to his mother, "I feel I must always have been destined for music."

Those gifted with *hospitality* make welcome the unsaved and integrate the saved into the church's fellowship. *Helpers* touch the lives of people in the most practical ways, meeting felt needs in homes, schools, churches, and communities. *Teachers* instruct in the knowledge of God's will. *Leaders* motivate and organize. *Counselors* help resolve uncertainties and conflicts. *Shepherds* rescue, nurture, protect, but most important of all, empower. And there are a

No one is in a better position to solidify new converts than those who lead them to Christ.

limitless number of other gifts as well, each one perfectly matched to a need in the local church and community. It takes every ministry, every gift, coordinated and operative, to accomplish God's work as we approach the imminent end.

What is holding us back?

Which brings us to the heart of this article. God has already equipped His church, each local congregation, all individual members, with all the necessary abilities to fulfill His will in their communities. But so very few have any notion of their gifts/abilities/ministries and many continue as awkward spectators hoping and praying that one day they will be included, that someone will discover them, that they will experience that rush of joy and energy that public figures experience in their work, and that they will finally know that God really has planned for them to be included in the greatest work a human being can do—minister to others in the name of Jesus. *The members of our congregations are already empowered by the Spirit but are waiting for affirmation from their leaders.*

With a divinely designed model to accomplish our mission, one cannot help questioning why we don't examine it, affirm it, and implement it. During the last four decades, 25 years in public evangelism and the last 14 years teaching, I have experienced a metamorphosis in this regard and have concluded that we must deal with a major problem before the New Testament's grand solution discussed above can ever become operative through the members of the church's countless congregations.

The church has grown dependent on professional evangelists to fulfill the Great Commission. These peripatetic, gifted proclaimers of the gospel respond enthusiastically to their call, conducting

crusades around the world. But it appears to me that through this work the New Testament model of empowerment and evangelism is unwittingly obscured and neglected. In my own faith community, church leaders employ itinerant evangelists as a means of achieving church growth, and press local congregations to utilize these outside evangelistic services in short crusades. And while this may appear to have beneficial results, there are two major reasons to doubt their long-term effectiveness.¹⁰

Reconnecting evangelism and nurture

First, the need for nurture. Each year graduate students in my evangelism and pastoral nurture classes express frustration at the high percentage of apostasies after itinerant evangelists move on. When confronted with attrition, we evangelists are predictably defensive and quick to respond that the newborn were healthy and enthusiastic when the crusade ended, attributing blame to the pastors who fail to follow through with adequate nurture and pastoral care.

If itinerant evangelists, by modern definition, cannot take the time to nurture new converts, it just may be that we need to redefine their ministry. Even the first-century apostles stayed in receptive areas long enough to nurture the newborn. A very close relationship develops between the one who witnesses and the one who responds. No one is in a better position to solidify new converts than those who lead them to Christ.

There is a vital need to reconnect evangelism and nurture. This seems to be consistent with New Testament practice; for example, Paul tells nurturer Timothy to do the work of evangelism (2 Tim. 4:5), one person with twin, interfacing functions. It also seems to me to be of significance that Paul lists together the gifts of evangelizing, pastoring, and teaching (Eph. 4:11).¹¹ I believe that it is only when these gifts are exercised together that a church experiences unity and maturity in Jesus Christ.

Then, too, the multifaceted ministry of the pastor supports this concept. On only one occasion in the New Testament did the King James translators use the word "pastor" for the Greek *poimen*. It means, literally, "shepherd," as every other use attests. What does a spiritual shepherd do? First, among other things, the shepherd rescues and feeds, which is evangelism and nurture. There is no

question that the spiritual growth of individual believers and the body as a whole would be enhanced if we were to keep these ministries united either in the same person or in the same congregational setting.

But as important as the preceding argument may be, it is the second that has the greatest significance for the future.¹²

Recognizing God's empowerment of all

Second, the responsibility of the entire body of believers for evangelism. Often local pastors and members are made to feel impotent by the eloquence of charismatic evangelists. Usually the net result is that pastors and members alike are convinced they could never equal this level of ministry and decide not to attempt to participate in evangelism. Thus the problem is self-perpetuating and the entire Spirit-inspired plan for church evangelism is neglected. In a recent class of some 75 ministers, I discovered only a handful who had any comfort with or intention of being involved in traditional public evangelism.

This is not a criticism of the professional evangelist. Based on my own experience of how difficult the work can be with its long days and endless weeks of preaching and visitation, I speak only to a practice that promotes a less-than-ideal utilization of this gift. The solution would be for these gifted evangelists to have pulpits where they can evangelize, teach, and nurture continuously from one center and in this way substantially build the body of Christ and at the same time inspire members to be participants according to their giftedness rather than spectators of the process.¹³

As long as eloquent, itinerant public evangelists dominate evangelism, the New Testament model is not likely to be seriously considered, let alone implemented. And this despite the fact that in the many churches where I have researched, we always find some 10 percent of the members gifted for evangelism. Which brings us back to ourselves and our future.

The stakes are getting higher, the worldwide task more and more impossible from a human perspective, the difficulties increasing in complexity. Why don't we facilitate the New Testament's empowerment model, in which we recognize that every member is already equipped, gifted, ready for personal min-

istry? *It is only when the church's millions of members become involved that earth's billions of unreached will be reached.* We all recognize this fact, so why don't we act on it? It is God's stated plan to accomplish His work not through a few but through many.

In the first century, the spiritual gifts of all the members enabled the incredible success of taking the gospel to the then-known world in one generation. Under the latter rain of God's Spirit we could see a repetition of Pentecost in which our world, despite its exploding population, would be reached in one generation. We have the plan, we have the people, we have the power of God's Spirit. Do we have the will to recognize the Spirit's empowerment of the people?

Chase the checkered flag

Recently while flipping past a television channel I noticed what was obviously a telecast from nearby Indianapolis. As it turned out, it was an hour to the start of the 1992 Indy 500.

I was intrigued to study the drivers' serious faces, to hear their prerecorded comments, to watch the intense activity of the pit crews, and to listen to the headphone-equipped pundits predict the outcome. But it was the sleek power machines, meticulously tuned race cars crammed with sponsors' logos, that seemed to be the object of the most intense speculation. The culmination of a year of dreaming, planning, and equipping had come to its zenith. As the clock ticked down, the cars moved into their assigned positions ready to maneuver into the endless laps and seek the coveted trophy.

Then I heard those famous words: "Gentlemen, start your engines." The race was quickly under way.

I didn't watch the race, didn't see the accidents, didn't see the fireballs, didn't gaze at the exhausted winner or the crestfallen losers until the evening news. But I thought about that race all day and its parallel with the church.

There are numberless "meticulously tuned race cars," each one emblazoned with the insignia of the cross, standing on the side of the Christian track, their engines silent. Too many spectators, too few drivers. So much to do, so little time.

The checkered flag is in sight, the finishing line is just ahead. Is this not the hour for every member to feel the affirmation of leadership to respond to

the Spirit's empowerment and to enter the race? The destiny of the world's lost rocks in the balance as the Holy Spirit speaks again and again to every member of Christ's body: "*Start your engines.*" ■

¹ See Tom Peters, *Thriving on Chaos: Handbook for a Management Revolution* (New York: Harper and Row, 1987).

² See Max DePree, *Leadership Jazz* (New York: Bantam Doubleday Dell, 1992).

³ See Patrick L. Townsend and Joan E. Gebhardt, *Quality in Action* (New York: John Wiley and Sons, 1992).

⁴ See Lorne Plunkett and Robert Fournier, *Participative Management* (New York: John Wiley and Sons, 1991).

⁵ See Peter Block, *The Empowered Manager* (San Francisco: Jossey-Bass, 1987).

⁶ See Stephen Covey, *The Seven Habits of Highly Effective People* (New York: Simon and Schuster, 1989); *Principle-centered Leadership* (New York: Simon and Schuster, 1990).

⁷ Adapted from Plunkett and Fournier.

⁸ Recent empirical statistical studies at Andrews University (Naden, Thayer, Swanson, 1992) have established the specific personality profiles associated with each of the five spiritual gift clusters identified in the *New Spiritual Gifts Inventory*.

⁹ Max DePree, *Leadership Is an Art* (New York: Bantam Doubleday Dell, 1989), p. 10.

¹⁰ To raise this issue makes necessary a differentiation between an apostolic and an evangelistic ministry. The apostles received a specific spiritual

gift to raise up churches in areas where the gospel was not known, to ordain new leadership, and to plan for future growth. Paul, with his apostolic gift, traveled constantly from city to city. The length of his stay depended on the receptivity of the area. In some cases he and his companions quickly "shook off the dust of their feet" (Acts 13:51) and left, while in other places such as Corinth, a year and six months of evangelism led to the establishment of a viable church family (Acts 18:11). Today, even more than in the first century, there is a desperate need for those with the gift of apostleship to enter areas untouched by the gospel.

¹¹ The same is true in the work of apostleship noted in the text. And the congregational gift of prophecy parallels in some important respects the work of pastors and teachers. Paul defines this congregational prophecy gift as "edification, and exhortation, and comfort" (1 Cor. 14:3).

¹² A related issue is that the itinerant evangelist evaluates self and is evaluated by peers, leadership, and members through the number of decisions made, the number of converts won. In this milieu, there is a constant temptation to pressure for decisions that enhance numbers. Converts who enter the church through ecclesiastical pressures frequently succumb to secular pressures to exit the church. It is true that not every evangelist responds to such pressure, but the subtle and sometimes not-so-subtle pressure to "prove your calling with numbers" needs to be recognized. Any church that emphasizes growth statistics is likely to create such a pressure climate.

¹³ One effective way to encourage faithful attention to nurture would be to adjust reporting systems so that converts are not reported until the end of the following calendar year—as long as they are still part of the local church fellowship.

EMPOWERED THROUGH SPIRITUAL GIFTS

a 13-week, small group study program

prepared by Roy Naden

- A comprehensive MANUAL to help you organize step-by-step spiritual gifts discovery in your congregation.
- Six VIDEO presentations on the ministry of the Holy Spirit in equipping and empowering church members for the joys of personal ministry.
- A 160-page TEXTBOOK packed with vital information, covering the 13-week study series for small groups.
- An empirically developed self-scoring INVENTORY to identify the ministry cluster with which each member is already gifted.

Cost: Manual, \$3.95; textbook, \$10.95; videos on three VHS tapes, \$57.95; inventory, \$1.95. Items may be ordered separately. Or take advantage of the pastor's introductory offer, with the entire package for \$55.95 (a saving of \$18.85). Add 10 percent for shipping and handling. Discounts for bulk orders for churches available.

Order from: **Adventist Information Ministry**
Andrews University
Berrien Springs, MI 49104
 Or call: **1-800-253-3000**

Crisis pregnancy counseling

Madeline Pecora Nugent

What you say can help rebuild her life.



Madeline Pecora Nugent, M.Ed., is a wife, mother, and freelance writer. She has also served as a volunteer crisis pregnancy counselor.

A

pregnant woman in crisis needs someone to lean on. You can provide practical help and spiritual direction.

Since the woman is probably going to be frazzled, you had better not be. Put her at ease by asking about her health, her family, and how life has been going. Then learn whether she has confirmed the pregnancy by seeing a doctor. If not, encourage her to. Whether or not she is sure about the pregnancy, begin counseling immediately. You may not get another chance to discuss pregnancy options.

If the woman has come with someone, have that person wait outside the office so you can counsel privately. The woman may have concerns that she is unable to voice in front of anyone else.

Your first counseling session

In opening the session, first ask how many weeks or months she is pregnant. Then find out how she feels about her pregnancy. What concerns might she have? What does she think are her options? How does she see God intervening in her situation?

With the benefit of the above information, ask the woman if you can pray with her. Begin by praising God for treasuring her and the baby as having priceless value. Commit both of them to the Lord, asking His guidance for their lives now and in the future. Intercede for each of the mother's concerns, plus every person by name who has influence over her: family, friends, medical caregivers, other children, employers,

teachers, counselors, fellow church members, and others. Pray that all will compassionately support both mother and baby. Close by expressing confidence in God's perfect plan for the woman and her child. Also, affirm her willingness to cooperate with Christ.

As you launch into actual counseling, you may need to correct some misconceptions about God. Help the woman know that He loves her, cares for her, and will forgive any sin. Assure her that whatever the situation, the Lord can resolve it. Remind her that Jesus Himself came into the world through what appeared to be a crisis pregnancy—an unmarried teen who eventually gave birth in a stable. God helped Mary and her Baby through trying times, and He is just as eager to guide mothers and babies today through difficult circumstances.

Before you open the session with prayer, have the woman voice her concerns. Now ask her to write them all down, along with the day's date. As these needs are met week by week, she can see the progress of resolution going on.

During this initial counseling session, give the woman something encouraging to take home. This might be a tract, pamphlet, or booklet. Good News Publishers (Westchester, Illinois) offers a colorful and uplifting tract, "Life Before Birth." The American Life Lobby (Stafford, Virginia) distributes a booklet that I wrote entitled "You Can Bear Your Baby Despite Your Crisis." One counselor sends women home with a token baby item, such as booties or a bib. This helps them start thinking positively.

Schedule a follow-up session within

a few days, then end with prayer. You or someone from the church should call the woman the following day and every day thereafter until the next appointment. This is vital. The woman needs to know she is being remembered and prayed for.

In subsequent sessions, maintain the same format: small talk first, then the woman's concerns, prayer, counsel, and a review of goals and how to achieve them. Always end with another prayer.

Abortion concerns

In counseling a woman who mentions abortion, keep in mind that she probably realizes that her offspring would be destroyed. No woman I ever counseled was eager to kill her baby, yet many opt for abortion anyway, believing it the only way to protect themselves and others. They want life to be simple and comfortable for themselves, for any child they might raise, and for their families.

I suggest the following guidelines in discussing abortion. Tell the woman you identify with her fears about having her baby. Assure her that other options exist

besides abortion that would protect her family, finances, lifestyle, career, educational goals, and peace of mind. I discuss all this in my book *Having Your Baby When Others Say No*.¹

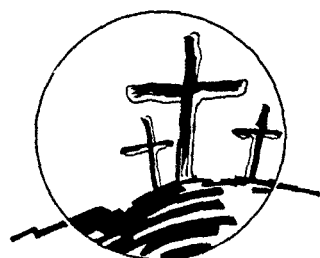
I can testify from my counseling experience that church leaders who endorse a woman's decision for abortion may mean well, but they do her a disservice. To begin with, both scriptural principles and historic Christian practice proscribe abortion (see George Grant's lengthy documentation of this).² Traditional Christian admonitions against abortion were wise, not simply because they protected the life of the unborn baby and preserved the mother's health from possibly dangerous procedures, but also because they safeguarded the mother's concept of herself.

Abortion appears to restore normalcy and bring relief, but guilt and regret often follow. Ask a woman considering abortion how she would feel on the baby's due date. If she still expresses peace about aborting her baby, it may be that she considers herself incapable of mustering the strength and adaptability

necessary to preserve her child's life. Actually, every woman can, through Christ, have the strength to fulfill her pregnancy.

Clergy who validate a woman's choice of abortion inadvertently imply that unborn children haven't much value and that God is powerless or too impersonal to help pregnant women in crisis. This unspoken assumption makes it difficult for a woman to embrace the concept of a loving, powerful, personal God who can solve a crisis and preserve the well-being of those involved.

Instead of endorsing abortion, I suggest you say compassionately: "What you do with your baby is legally your choice. But remember that God has granted life to both you and your baby. He cares about both of you and has the power and mercy to see you through this pregnancy without harming your life or your baby's. He has provided me to help you, along with many others. I believe you will see God's hand move powerfully in your life if you entrust this crisis to Him. Because of all this, I can't in good conscience help you get an abor-



Videos for the Easter Season!

Life of Christ (English or Spanish)

Complete Series of 12 VHS tapes

MSI 202-1 US \$334.95 + (\$15 S&H)

Single Tapes

Holy Night	Return to Nazareth
Escape to Egypt	Conflict
Boyhood & Baptism	Fate of John the Baptist
Men of the Wilderness	Retreat and Decision
Challenge of Faith	Triumph and Defeat
Discipleship	Crucifixion & Resurrection

MSI 202-2 US \$39.95 each + (\$5 S&H)

Mary's Song

The Story of Jesus and His Birth.

(1 VHS Tape)

MSI 201-1 US \$29.00 + (\$5 S&H)

Book of Luke (English or Spanish)

The Story of Jesus presented in 9 Segments (268 minutes) on 4 VHS tapes.

Tape 1: The Birth of Christ (Luke 1-4)

Tape 2: Early Ministry (Luke 5-11)

Tape 3: Parable (Luke 12-19:28)

Tape 4: The Resurrection (Luke 19:29-24:52)

MSI 200-2 US \$74.95 + (\$6 S&H)

Ministerial Supply Center - Seminars Unlimited

P.O. Box 66 Keene, TX 76059

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

Canada and Overseas orders additional shipping charges may apply, please call for exact charges

tion. But whatever you decide to do, I'll always be here to talk with you, and the church will still love you."

In counseling unmarried pregnant women, don't be reluctant to promote chastity. With nonjudgmental encouragement on your part, a sexually active single woman may choose "secondary virginity" and commit to chastity until marriage. Sixteen-year-old Faila³ was president of her church youth group and a peer counselor to teens. Pregnant after having intercourse once, she chose adoption for her baby and returned to her church youth group to become a strong advocate of chastity.

Meeting her needs

Women in pregnancy crisis suffer much anxiety. They fear rejection, financial difficulty, embarrassment, changes in lifestyle, abuse, and pressure from others. They also worry what will happen after pregnancy, whether it would involve motherhood at home, foster care, or arranging adoption.

Take note of the woman's fears and weaknesses, along with her character strengths. Many are nervous and ineffective, lacking in self-confidence, but others are courageous and determined. Some are self-centered and obstinate, while others are merciful and cooperative. Focus on strengths in meeting their needs.

I think of Stacie, who obviously showed compassion. She had originally wanted an abortion, but then began to weep when asked how she would feel on her baby's birth date. Her heart won out, and she gave birth. Afterward her boyfriend married her. Velma was nervous because her husband worried about financially supporting their child. After he received psychological counseling, both he and Velma began looking forward to the birth. Yolanda, with her strong personality, preferred a career in business over motherhood. So she and her husband placed their two newborns for adoption.

The adoption option

Adoption is always an option, even for married women. How the woman views children and her own situation will determine whether she chooses to keep her baby. It has become possible to arrange an adoption in which the adoptive family and birth mother maintain contact. This way the birth mother does

not feel that she has forever severed association with her baby. Jean Warren Lindsay's book is a good resource on such adoptions.⁴

Ask the woman how others will react to her pregnancy. Will anyone reject her, abuse her, or pressure her to abort? Is her career, education, or church leadership position in danger because of the pregnancy? If a woman has no support for her pregnancy, she should conceal it while you help her come to terms with this. When she has a plan, both she and you should meet with those significant others in her life to reveal her pregnancy. Discuss beforehand with the woman how to run this meeting. What reason will she give the others for meeting with you? Who will break the news? What reaction does she foresee, and how will you deal with them? Are you prepared to do on-the-spot marriage or family counseling? Will you have follow-up sessions?

Be prepared to help the woman for as long as it takes her to feel confident with the pregnancy. For some, like Ellen, who was pregnant unexpectedly with number four, one meeting will be enough. Other women will need you for several months. Jo, a college student whose boyfriend deserted her and who was ashamed to tell her parents of her pregnancy, needed counseling until her baby was several months old.

Your goal is to offer guidance and spiritual encouragement, always with the goal of helping the woman develop her own inner resources for dealing with crisis. Eventually you must wean her from dependence on you.

Especially difficult circumstances

If the woman is pregnant as a result of sexual assault, she needs support, love, counsel, and acceptance to prepare her for giving birth, while healing her deep emotional wounds. Unmarried Shannie carried through with her pregnancy, giving birth to a biracial child. Other women such as Opal, who was raped at a high school party, prefer adoption.

If a very young girl comes to you, don't assume she became sexually active by her own choice. A sexually active girl very likely experienced sexual assault in her past, which broke down her normal inhibitions. Through several sessions you can provide in-depth counseling to heal the wounds, instill self-esteem, and provide sexual guidelines. Girls pregnant from incest often try to

cover it up. Glenda, for example, reported that she was raped while babysitting; in reality, the guilty party was her father. If you suspect incest, try to draw out the truth with calm, gentle questioning. Family counseling is needed and possibly removal of the girl to a foster home. Be alert to any legal requirements your government may have for reporting incest.

Counseling assistance

Women and girls in crisis pregnancy often need professional help beyond what you can offer. Keep on file a list of community help agencies and government services, along with spiritual resources such as mothers' support or women's prayer groups. In the United States, to locate local resource agencies, call Alternatives to Abortion International (614/239-WHEF or 614/444-4441), Bethany Christian Services (800/BETHANY), or Birthright International (800/848-LOVE).

Crisis pregnancy centers offer tremendous help to a woman and her baby. Since frantic people often cannot think clearly or act decisively, you may have to arrange the initial contact. As the crisis begins to resolve, the woman can and should assume more responsibility in dealing with these agencies.

Getting help for yourself

Beyond arranging help for your counselee, you need assistance for yourself in carrying on this ministry. Beware that a woman in crisis does not become dependent and see you as her savior. If you are a male reaching out in compassion, she may become emotionally bonded to you. Guard your own emotions. The person best equipped to support a pregnant woman in crisis is a mature, spiritual woman, preferably a mother, who has a generous, down-to-earth nature and a sense of humor. Pregnant women can safely entrust their emotions to such a friend. ■

¹ Madeline Pecora Nugent, *Having Your Baby When Others Say No* (Garden City Park, N.Y.: Avery Publishers Group, 1991).

² George Grant, *Grand Illusions* (Brentwood, Tenn.: Wolgemuth and Hyatt Publishers, 1988), pp. 190, 191.

³ Examples are true, but names have been changed.

⁴ Jeanne Warren Lindsay, *Open Adoption: A Caring Option* (Buena Park, Calif.: Morning Glory Press, 1987).

Crucifixion nails through the Sabbath?

Kevin L. Morgan

Another look at a controversial passage.



Kevin L. Morgan, who enjoys computerized Bible research, is a Seventh-day Adventist pastor living in Lenoir, North Carolina.

Is it possible that Jesus crucified the Sabbath? Many Christians draw that conclusion from the following passage: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:14-17).

At first it may seem that the Ten Commandments along with the Sabbath were blotted out when Christ died on the cross. Is such an assumption supported by a thorough examination of the text? Let's begin with an overview of the situation in Colossae that prompted Paul's Epistle.

Who were the Colossian believers?

The city of Colossae, about 120 miles southeast of Ephesus in Asia Minor, shared the Lycus River valley with Laodicea and Hierapolis. Phrygian invaders had originally occupied the area before it became a part of the Roman Empire. Colossae attained prosperity through its location on the main trade route to the Orient, its merchants doing business in wool, fleece, and dyes.¹

With many visitors coming and going, Colossae came under the influence of various religions. Some indulged in the sensuous and debasing rites of the goddess Cybele from neighboring Hierapolis.

Others became enchanted by the exorcism and magic of nearby Ephesus (see Acts 19:13, 19) or by a mystical form of Judaism.²

The gospel came to Colossae during Paul's Ephesian ministry (A.D. 52-55). Ripples from Paul's efforts reached both Jews and Greeks in the region (see Acts 19:10). Later, nearly five years after leaving Ephesus, Paul found himself under house arrest in Rome. There he met with Epaphras, the possible founder of the church in Colossae (see Col. 1:7). Much of what Paul heard from Epaphras was good, but some of the Colossian Christians had accepted strange teachings that undermined the gospel.³

Having addressed some of this heresy in his previous epistle to the Galatians, Paul now confronted a further challenge to the gospel. Notice his warning in Colossians 2:8-23:⁴

"Beware lest any man spoil you through *philosophy* and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. . . . Ye are circumcised with the *circumcision* made without hands. . . . And you . . . hath he quickened, . . . blotting out the handwriting of *ordinances* that was against us. . . . Let no man beguile you of your reward in a *voluntary humility* and *worshipping of angels*. . . . If ye be dead with Christ from the rudiments of the world, why . . . are ye subject to ordinances? . . . Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh."

Edwin M. Yamauchi, reflecting on

the evidence, states: "Paul, with obvious correctness, sees in the heretical teaching Gnosticism, secret wisdom of a syncretistic sort (2:8, 18), [blended with] Jewish ritualism and Jewish speculation about angels."⁵

What does Paul's concern about this heresy have to do with his mention of "sabbaths" in Colossians 2? Let's take a closer look at the text.

The passage and its parallels

Blotting out: the Greek word for this phrase is *exaleipsas*. It is used in classical Greek for the act of "wiping away" or "wiping out" text in a document by placing an X over the words removed or by washing off or rubbing away the water-soluble ink.⁶

The handwriting . . . that was against us, or to kath' Hemon Cheirographon. The word *cheirographon* is a common term in extrabiblical papyri, though it occurs only this once in the New Testament. A *cheirographon* was a handwritten document, often legal in nature, such as a bond signed by a debtor. (A good example comes from the Apocalypse of Elijah. In that work an angel holds a book, explicitly called a *cheirographon*, which contains the record of the sins of the seer.) The phrase *kath' Hemon* means "against us" or "upon us" (see Joshua 9:20, Septuagint) and modifies the word *cheirographon*. The combined phrase can be translated "the against-us bond." It echoes the Hebrew phrase used at the time of the proclamation of the law of Moses: "Take this book of the law, . . . that it may be there for a witness *against thee*" (Deut. 31:26). This book of the Law placed "in the side of the ark" witnessed against the children of Israel if they did not follow it (see also Ex. 25:16). The same phrase is used in 2 Kings 22:13, when Josiah found the book of the Law: "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written *concerning us*."

Of ordinances, or tois dogmasin, is rendered "in statutes" or "contained in decrees" in other versions. In verse 20 tois dogmasin clearly refers to the ceremonial ordinances. Therefore, tois dogmasin in verse 14 must also be referring to the laws and decrees of the Jewish legal system that met their end at the cross. Notice that the same key word in both English and Greek appears in a parallel passage from Ephesians: "For he is

our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances [*en dogmasi*], that he might create in himself one new man in place of the two, so making peace" (Eph. 2:14, 15, RSV).

That was against us, or hupenantion, appears just twice in the New Testament, once here and then as a substantive in Hebrews 10:27. The King James Version rendering of the latter is "the adversaries." Other possible meanings are: "over against," "contrary," "adverse," and "inimical."⁹

Putting the whole phrase together we arrive at this dynamic translation: "The handwriting that was against us, which, by virtue of the ordinances, testified against us." During the discussion of whether Gentile converts had to keep the ceremonial law, Peter said: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10).

The ceremonial law was against Jews and Gentiles. It was against the Jews because they had added a mountain of restrictions to it, making it impossible to keep. Beyond that it pointed out their rebellion against God's instruction, just as traffic laws today testify against those who try to escape them. The ceremonial law was against the Gentiles because it had become a "wall of partition" (Eph. 2:14) separating them from those who could have taught them the truth about God.

In meat, or in drink comes from the Greek en brosi kai en posei. More than a reference to specific foods, it describes ritual practices of eating and drinking.¹⁰

*Of an holyday (heortes) or of the new moon (e neomenias) or of the sabbath days (e sabbaton) represent several related celebrations. Heortes means "feast" or "festival,"¹¹ particularly the sacred Jewish festivals (cf. Matt. 26:5; Luke 2:41; 22:1; John 5:1; and Acts 18:21). Neomenias points to the Jewish celebration of each lunar month as a sacred festival in Old Testament times. Sabbaton is the most disputed of the words in the passage. Since the original Greek has no article, it can be translated as either "sabbath days" or as "a sabbath."¹² We often find the terms *feasts, new moons, and sabbaths* linked together as a phrase descriptive of the Jewish ceremonial year (cf. 2 Chron. 2:4; 31:3; Neh. 10:33; Eze. 45:17; Hosea 2:11; and Isa. 1:13, 14. In*

these texts the order of the three elements [feasts, new moons, and sabbaths] may vary, but all three are always present). "Sabbaths" were a part of the yearly festivals. Notice the relation of the festivals to the ceremonial sabbaths in the chart that follows:

The yearly festivals

1. The Lord's Passover, Lev. 23:5 (Nisan 14).
2. The Feast of Unleavened Bread, Lev. 23:6 (Nisan 15-22).
3. The Feast of Weeks/Pentecost, Lev. 23:21 (50 days from Nisan 16, i.e., Sivan 6).
4. The Feast of Trumpets, Lev. 23:24 (Tishri 1).
5. The Day of Atonement, Lev. 23:32 (Tishri 10).
6. The Feast of Tabernacles, Lev. 23:34 (Tishri 15-22).

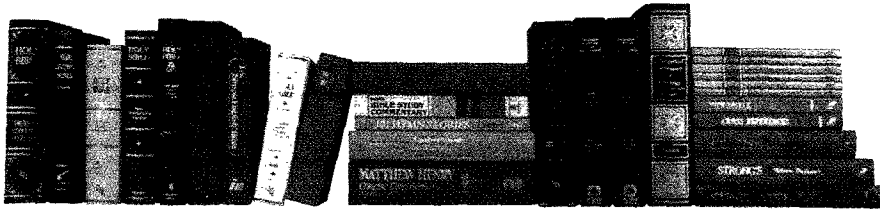
The ceremonial sabbaths

1. The first day of the Feast of Unleavened Bread, Lev. 23:7 (Nisan 15). Called a "holy convocation," a "sabbath."
2. The seventh day of the Feast of Unleavened Bread, Lev. 23:8 (Nisan 21). Called a "holy convocation."
3. Pentecost, Lev. 23:21 (Sivan 6). Called a "holy convocation."
4. The Feast of Trumpets, Lev. 23:24 (Tishri 1). Called a "holy convocation," "a sabbath."
5. The Day of Atonement, Lev. 23:27, 32 (Tishri 10). Called a "holy convocation," a "sabbath of rest."
6. The first day of the Feast of Tabernacles, Lev. 23:35 (Tishri 15). Called a "holy convocation," a "sabbath."
7. The eighth day of the Feast of Tabernacles, Lev. 23:36 (Tishri 22). Called a "holy convocation," a day of rest.

There is an obvious difference between the ceremonial sabbaths and the weekly "Sabbath of the Lord." The "Sabbath of the Lord" always came on the same day of the weekly cycle. The ceremonial sabbaths came on a different day of the week from one year to the next. God commanded Israel in the law of Moses to keep the ceremonial sabbaths, "besides the sabbaths of the Lord" (Lev. 23:38, RSV). The phrase "the sabbaths of the Lord" refers to the Sabbath of the Ten Commandments, also known as "the holy sabbath unto the Lord," which God Himself calls "my holy day" (see Ex. 20:10; 16:23, 26; Isa. 58:13).

Commenting on this very point, Adam

Kingdom Computers in conjunction with the Seventh Day Adventist Ministerial Supply Center is now able to offer you tremendous discounts on the latest in computers.



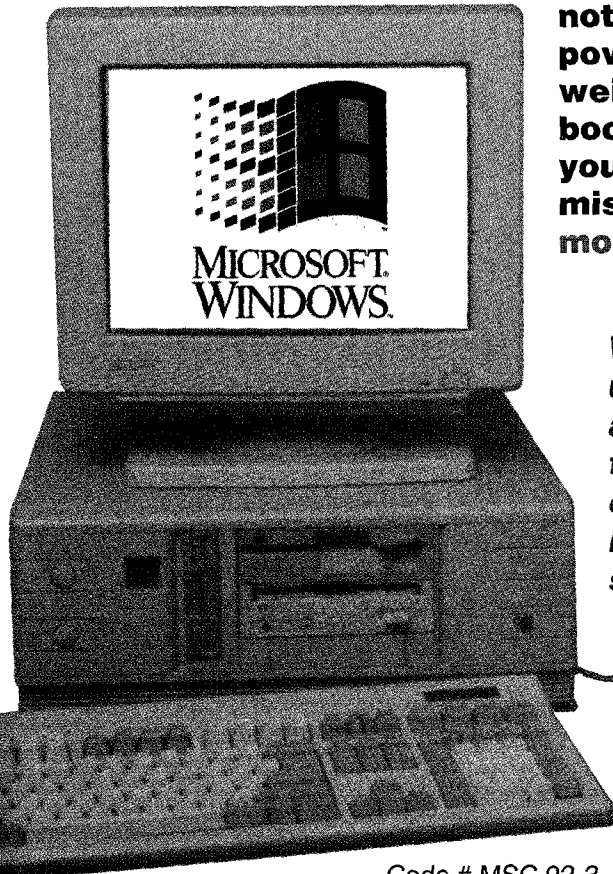
Kingdom carries the latest in church management, Bible research, and CD-ROM software.

Just take a look at the incredible Bible Library CD-ROM software program. Believe it or not there are actually 134,000 pages or 727 floppy disks of information all on this one CD-ROM laser disc. You'll receive 9 Bibles and 20 Reference works along with Concordances. This data would cost you over \$1400 in print and over \$6000 on floppy disks. We are offering all this to you absolutely free with your purchase of our CD-ROM drive!



Call 1-800-488-1122 today for the new 1993 Kingdom Computer Catalog and your special discount price list!

Need portability? Kingdom has the perfect solution! We have notebooks ranging from 386SX power to 486DX power that weighs in under 7 lbs! These notebook computers are perfect for you if you're traveling or involved in missions. Call 1-800-488-1122 for more information!



We design and build our own computers allowing us to offer you substantial savings on desktop and tower computers. And what's even better is that the choice is yours...you can choose one of our pre-configured computers or have us customize your own ideal computer system all at special prices. Call 1-800-488-1122 for a quote!

1-800-488-1122

if busy (717) 662-7515 • FAX (717) 662-3875

Kingdom Computers

U.S. Route 6 East • P.O. Box 506 • Mansfield, PA 1693

Code # MSC 92-3

© 1993 Kingdom Computers. All offerings, prices and products are subject to change or withdrawal by Kingdom without prior notice.

Clarke wrote: "There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. . . . *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time."¹³

Thomas Hamilton in the book *Our Rest Day* stated: "It is said that Christ, having by His atoning work satisfied the law of God—that law is gone, for us, forever. The text is quoted—'Having blotted out the handwriting of ordinances that was against us.' Now this argument is simply based on a confusion of thought. Suffering the penalty of a law does not abolish that law. Nor does perfect obedience to a law abrogate it. But these two things constitute what Christ did. He rendered a perfect obedience to the law, and He bore for His people its utmost penalty. Neither of these two works of His, nor both of them together, amount to anything like the abolition of the law. When a criminal suffers on the scaffold, that means something very different from the abolition of the law against which he has offended. It means the exact contrary. It manifests the strength of the law. His death magnifies the law."¹⁴

Jamieson, Fausset, and Brown have written that although "the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Lev. 23:32, 37-39), the weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days."¹⁵

Again, we read what David Wenham has written on the subject: "We have to distinguish those laws which may be said to point forward to Christ and which are therefore unnecessary after His coming (e.g., the *ceremonial* laws according to Hebrews) and the 'moral' laws, which do not so clearly point forward to Christ (though they were explained more fully by Him) and which continue to be binding moral truths for the Christian. The moral laws are 'fulfilled' by Christ in a very different sense from the ceremonial laws: They are not superseded, but rather are included in the New Christian framework of reference."¹⁶

A shadow of things to come, or *skí ton mellonton*. This phrase identifies the type of "sabbath" meant—one associated with *feasts and new moons*. The Sabbath of the fourth commandment is not a *shadow*, but a *memorial*. The *shadow* that

passed away had to do with ceremonial sacrifices: "The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship" (Heb. 10:1, NIV).

But the body is of Christ is taken from *to de soma tou Christou*. In the parallel epistle to the Ephesians (Eph. 1:22, 23; 2:16) Paul states that the *church*, as the reuniting of formerly estranged Jews and Gentiles, is the *body* of Christ.

Summing up about the Sabbath

What have we seen about the heresy in the church of Colossae and Paul's rebuttal of it? First, that legalism was the fabric of this heresy, tinted a strange color by rudimentary Gnosticism. We have also seen that the "handwriting of ordinances" that was taken out of the way and nailed to the cross meant the ceremonial laws that Jews with Gnostic leanings were trying to employ as a means of salvation. Because these laws had been annulled, the apostle Paul assured the Christians in Colossae that they need not be concerned about being evaluated for their eating and drinking or their observance of feasts, new moons, or sabbaths. After all, these things were but a faint silhouette of the living reality in the crucified, risen, and soon-coming Christ.

Once more we ask the question: "Did Jesus crucify the Sabbath?" Certainly not the weekly Sabbath, which was established by God at Creation and upon which Christ rested at His death. Although humanity may have forgotten the day God said to remember, the words of Jesus remain for us today: "Therefore the Son of man is Lord also of the sabbath" (Mark 2:28). ■

¹ Charles Rosenbury Erdman, *The Epistles of Paul to the Colossians and to Philemon* (Philadelphia: Westminster Press, 1933), p. 9.

² The Sibylline Oracles were written from this region around A.D. 80 and are plainly a product of Judaism. Yet they are closer in thought to the religion of the Essenes than to that of the Pharisees, since they reject sacrifices, regard the shedding of blood as a pollution, and go to greater extremes than did the Pharisees in inculcating the duty of frequent washings.

³ Edmund K. Simpson and Frederick F. Bruce, *Commentary on the Epistles to the Ephesians and Colossians* (Grand Rapids: Eerdmans Pub. Co., 1975), pp. 163, 164.

⁴ Joseph Barber Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon* (London: MacMillan and Co., Ltd., 1927), pp. 71-115.

J. B. Lightfoot provides us with a plausible link between the Judaizers and Gnosticism in the later heresy of Cerinthus, who lived and taught in the last decade of the first century, contemporaneous with the apostle John. Polycarp records that John denounced Cerinthus, on one memorable occasion, directly to his face, and Irenaeus submits that John's Gospel was written with the explicit purpose of confuting Cerinthus' errors. Cerinthus is said to have held a conception of Christ that was akin to that of the Ebionites and "to have enforced the rite of circumcision and . . . inculcated the observance of sabbaths." His system of cosmogony was essentially Gnostic. It included a plurality of "powers" as the creators of the universe, who were linked with humanity through a series of angelic intermediaries.

⁵ Edwin M. Yamauchi, *Pre-Christian Gnosticism* (Grand Rapids: Eerdmans Pub. Co., 1973), p. 67.

⁶ James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids: Eerdmans Pub. Co., 1949), p. 687.

⁷ Samuele Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation* (Rome: Pontifical Gregorian Univ. Press, 1977), p. 349.

⁸ Henry Clarence Thiessen, *Introduction to the New Testament* (Grand Rapids: Eerdmans Pub. Co., 1943), pp. 229, 230. "Out of 155 verses in Ephesians, 78 are found in Colossians in varying degrees of identity."

⁹ Harold K. Moulton, *The Analytical Greek Lexicon Revised* (Grand Rapids: Eerdmans Pub. Co., 1978), p. 414.

¹⁰ Bacchiocchi, p. 355. (See also Francis David Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1980), vol. 7, p. 205.

¹¹ Moulton and Milligan, p. 226.

¹² See *The SDA Bible Commentary*, vol. 7, p. 205. "There are times when a plural form carries a singular meaning (Luke 4:16 and Matt. 12:1) and there are times when a singular form carries a plural meaning (Mark 16:9). Other times the word may be plural in form and meaning (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; and 1 Cor. 16:2). In the Septuagint, the translators used the plural form of *Sabbaton* to translate the singular Hebrew word in Exodus 16:23, 25, 26, and 29. . . . The Septuagint uses the plural *sabbata* to translate Exodus 20:8, 10; 31:15; and 35:2, although the sense is obviously singular." (J. B. Lightfoot's and A. T. Robertson's explanation for this phenomenon is that the word *sabbata* was derived from the Aramaic form, which is *shabbatha*, rather than the Hebrew form, which is *shabbath*, and would therefore have preserved the Aramaic ending of *sabbaton*, etc.) Douay, King James, Goodspeed, and Moffatt translate it as a plural, while American Standard, Weymouth, Revised Standard, Lamsa, Confraternity, and New World translate it as singular.

¹³ Quoted in Kenneth H. Wood, "The 'Sabbath Days' of Colossians 2:16, 17," *The Sabbath in Scripture and History*, ed. Kenneth A. Strand (Washington, D.C.: Review and Herald Pub. Assn., 1982), p. 340.

¹⁴ Quoted in M. L. Andreasen, *The Sabbath: Which Day and Why?* (Washington, D.C.: Review and Herald Pub. Assn., 1942), pp. 178, 179.

¹⁵ Wood, p. 340.

¹⁶ Quoted in Henry A. Vickler, *Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker Book House, 1981), p. 141.



The affair

Richard O. Stenbakken

It all started so innocently. Here I was, doing God's work. I was happy. I wasn't looking for an affair. But it happens to pastors, and the results can be devastating.

I saw a real need. My pastor's heart responded to her needs. My efforts on her behalf were met with warmth, understanding, and acceptance. I felt needed. I saw in her eyes sparks of excitement for my godly attention, and it felt good. It was innocent and well meaning, not intended to foster an affair.

It was good to be appreciated. The bottom line was that she made me feel important. No, I did not want to be unfaithful to my wife. True, our marriage wasn't as exciting as it had been earlier. My wife and I got involved in different interests and activities. Our time schedules were so full that we hardly saw each other, and when we did we were both so tired that it was just flat—no excitement.

But with her it was different—electric, powerful, energizing.

Then there were the kids. My own kids were doing well in school, with two loving parents providing for all their needs. Her kids? Little support, massive needs, lots of hurting. They needed me more than my own kids. After all, my kids have my wife, even when I'm not there.

Slowly the "friend" became a mistress. There were the extra hours of counseling that couldn't wait. There were more and more "evening appointments" that took me away from home. I could sense my wife's anxiety and puzzlement, but I kept spending more time with "her." My spouse kept quiet about what was going on, but I could detect a smoldering resent-

ment that drove us even further apart, and made my contacts with "her" even more desirable to me. It was easy to rationalize that if my wife were more attuned to my needs, I might spend more time at home.

Soon I noticed a subtle shift in my own attitude. At home I was husband and dad. That's fine, I guess. But with her I was a hero! She appreciated everything I did, and looked at me with loving, longing, unquestioning eyes. I enjoyed spending time with her. She fed my ego and I craved more of her delicacies.

One day she called me and gave an open invitation: "I know it may be hard to get away, but I want you for a whole weekend. It's a little place up in the mountains, and honestly, I need you. No one else will do. Please say yes!" Her voice was plaintive and sincere. Heady stuff this. When did my spouse last make such a clear invitation and show that same eagerness to have me with her?

I knew I should have said no, but there was a part of me that needed the recognition. Part of me wanted to be wanted. Besides, the Bible says we are to comfort the widow, the lonely, the needy, the hurting. My own family is well cared for. They don't need that much of my attention. And here's one who craves my presence, can't get along without me.

I said yes. Not once, but again, and again, and again. I was hooked into a full-blown affair. I loved my mistress, and she returned that love to me.

My family was not cut off. Just there. We had no animosity at home, just less and less involvement. My wife and I went from being lovers to being roommates.

My mistress and I had lots of exciting experiences together: picnics at the beach; long evenings of discussion; talk of the future for both of us. We even prayed together. In fact, we prayed together lots. That is one of the things that made the affair seem so right, so positive, so ac-

ceptable. Our intimacies increased to the point where I felt responsible for her every need, and she called on me for every major decision. Our lives seemed to blend together in a warm bond of loving trust and mutual joy.

Then a cold splash of reality hit me like a bucket of ice water. She's not my bride, and never will be. She informed me that she belongs to someone else. I had to make some tough decisions. Caught between needing and wanting her attention and affection, and drawing on my own somewhat neglected marriage for those needs to be met, I felt like a fool.

I felt so vulnerable, so ashamed. So scared of admitting what had gone on. What would I tell my wife and my own children? How about, "Oh, hi there, family—I'm back. Sorry to have had an affair. Hope it didn't hurt you too much"? Or "Well, to tell the truth, I just got caught up with my own ego needs and began to invest in the affair until there was nothing left for the family." Or could my wife understand how the involvement had moved her out of my affection focus, yet I still loved her as my wife? Could I manage to overcome the affair and still have a marriage and family?

I didn't want it to be this way. It began with sincere devotion and paying attention to her needs (strange—it started with her needing me, and changed to my needing her). Then my love and affection began to produce results in her. It fed my ego. It seemed so right, it felt so good! We were both so happy. But she began to pull me away from my own family responsibilities. I began to realize that sometimes I'd rather be with her than with my own wife and children. That's when I began to see the danger.

The affair, I sensed, could destroy everything. It is the affair pastors don't want to face or talk about—the affair with their church. ■

Richard Stenbakken, Ed.D., is the director of Adventist Chaplaincy Ministries, Silver Spring, Maryland.

Are you listening, former pastor?

Herbert Martin

I am an elder in a local church where our pastor, much like Roger Bryant (July 1992), left the ministry for another woman in our congregation.

I feel compelled to write so readers will consider the other side of the story. Our church suffered one of the most crippling blows that Satan could have dealt it when our much-loved pastor abruptly left the ministry. He left his family and moved in with a lady who was a leader in our youth department. My comments will directly stem from our local experience and the recovery that is ensuing.

The most visible and most affected victims of this crisis were obviously the families with the small children that were left behind. Imagine the absolute devastation a congregation feels as they watch the deserted father of two small children struggle with a Mother's Day program. Regardless how spiritually strong a person is, this leaves an emotional scar that will never disappear. Though forgiven, it will always be there.

Other victims of our pastor's adultery were the recent converts. I'm quick to realize that members are responsible for their own choices and that they can't blame a former pastor for their own apostasy. The fact remains that pastors have a lot of spiritual responsibility; people look to them for spiritual guid-

ance. When members are betrayed by the pastor who brought them into God's truth, they feel they have nothing left to stand on. Many times they fall out of fellowship permanently, as the loss of their pastor leaves a chasm too wide for anyone in the congregation to fill.

The young people in our congregation were also vulnerable. They experienced serious doubt that Christianity is even a viable entity. Other victims of our pastor's action include those of the community outside the congregation who say: "If that's what Adventism does for a person, we don't want any part of it." Everyone is affected by the adultery of a pastor.

Yes, former pastor, I know you didn't divorce us, but sometimes it sure feels like it. I'm thankful that we have a forgiving God who looks at all sin equally. He views the adulterous situation as no more wrong than our own private sins. Sin is the separation of people from God, and Brother Bryant's experience is different only in that it affected many people.

Why did it happen?

Sin happens to anyone, pastor or layperson, who takes his or her eyes off Jesus and focuses on self. Our former pastor sinned when he refused to surrender to God his obviously out of control feelings. Long before adultery, he chose to focus on himself and not the Lord. Why it happened can be summed up in one word, as can all other sin: SELF.

Brother Bryant offers some poignant factors in assessing the why of adultery.

His points should be read and reread by all. There are those in any congregation who would say that Brother Bryant needs to leave his current wife to show true repentance. I believe just the opposite; God forgives them in their situation if they are truly repentant. The Brother Bryant in our congregation, however, comes boldly into our church pretending that nothing ever happened. The attitude of "I never did anything wrong" comes across even if it is inaccurate, and only adds to the hurt and pain that the congregation goes through. While it is absolutely true that no person should be shunned by an official greeter, the betrayal and hurt that your former congregation must feel runs deeply. When suddenly confronted with your presence, they know not what to say or do. The faults that the people in your former congregation exhibit are no less grave than yours, and if the truth were known, they too probably feel guilty about their behavior. To all Brother Bryants: Please be patient. God is working on our lives just as He is working on yours.

How did the church react?

I saw the official church in a much different capacity than Brother Bryant experienced. I saw a conference president go way beyond the call of duty to encourage and uplift our former pastor. I saw a loving church family wrenched apart as they agonized over the disfellowshipping of one who had grown up and been baptized in their church. Believe me, the disciplinary action of disfellowshipping was not the first step

Herbert Martin is a pseudonym for a dentist who lives in the midwestern United States.

that was taken to redeem this couple. I saw only bitterness, accusations, and finger pointing when they were confronted with their adulterous behavior. Just like anyone in wrongdoing, they didn't take discipline kindly. In our case, they were not kicked when they were down, but they certainly took it that way. Discipline doesn't say "You're not good enough to be in our fellowship," but rather, "You are on the wrong track; we love you and want you to turn from your error. Deep, painful, and eternal consequences will result from your current pathway." When an errant member (pastor or laymember) continues on his or her path of spiritual destruction, the biblical precedent is to take strong but loving action. Sadly, people in an adulterous situation will do anything to defend their lifestyle, regardless of the counsel given by caring, loving church members.

I suspect that Brother Bryant is chastising the church, and much of what he says is right on target. Conferences need not only a pastoral recovery program but an ongoing counseling program to minister to pastors' needs long before crises develop.

I'm saddened when I hear that there is a large number of former members who love the teachings of the church but who are gone from our fellowship. If these people would only realize that change can best be achieved from within, and if they would continue to fellowship with the church, their spiritual growth could foster the growth of the church body. Too often, getting out is simply the easy way out. I'm thrilled that Brother Bryant found a caring congregation. The congregation that our pastor left is truly that kind also, and only reacts otherwise because of the betrayal and pain they've experienced.

Where do we go from here?

I would challenge all ministers and leaders to look candidly at their marriages. There are many relationships among our leadership that have the appearance of harmony but are hopelessly hollow. Please have the honesty to admit there is a problem, and then seek help. By God's grace it is never too late for corrective action.

I would also like to ask Brother Bryant if he has considered making a public confession before those who were devastated by his adultery. I sense in his

article a wish that he could turn back the clock, but is there a true heartfelt repentance? I would challenge all Brother Bryants to consider the magnitude of hurt that they have precipitated in their former congregations and to consider the healing that could take place with the public acknowledgment and confession of their adultery. The point would not be to rationalize and justify, but to say "Brothers and sisters, I have sinned against God and against you. Please

forgive me."

We will witness the redemption of many former members when former pastors have the courage to stand up and say that. I would hope that they would see the need to take their stand in rebaptism. Much love and forgiveness would flow from such an action and overwhelm our Brother Bryants.

Thank you, former pastor, for getting our attention. We are listening; are you? ■

Now on Video!

Leonardo Da Vinci's Masterpiece

The Last Supper

A dramatic re-enactment

The Lord's Supper comes to life in a dramatic portrayal of Da Vinci's memorable painting. Actors dressed in authentic Palestinian costumes, take on the roles of the twelve apostles in a recreation of Christ's announced betrayal. Relive the moment as each disciple awakes from the frozen scene and give a moving soliloquy that ends with the question "Am I the one?"



Now Only
\$14.95

Plus \$4.00
Shipping



Ideally suited for use in:
communion services, evangelistic meetings, small
group fellowships, individual settings and family gatherings

Order Today
(800) 982-3344

Available From
**Ministerial Supply Center
Seminars Unlimited
P.O. Box 66, Keene, TX 76059**



A production of the General Conference Ministerial Association

Mission and discipleship

From page 5

measurable result in a prescribed time?

The issue at stake is, What is the core content of the message of our mission? Allegiance to a structure, or acknowledging the sovereignty of the Lord? Shifting from one denomination to another, or accepting the crucified Saviour and awaiting the returning Lord? Seeking security in the externals of the church, or total abandonment to Him who bids us come and die to self?

The key operating principle of the Great Commission is not teaching all that Jesus taught, is not baptism, is not expanding the membership roster—although these are important for the life and growth of the church. The key principle is making disciples.

Mission: making disciples

That leads to a second important issue: disciples and discipling. It goes without saying that unless I am a disciple myself, I cannot even begin to understand the meaning of discipleship and the method of making disciples. So much of Christian mission becomes meaningless because the personnel involved in the mission are more like mercenaries than missionaries. The difference between a mercenary and a missionary is one of allegiance and motivation. Self-interest is the preoccupation of the mercenary and the allegiance is relative, shifting, and temporal. Whereas in the case of the missionary, self is crucified; allegiance to the One who sends is total, uncompromising, unquestionable; and the motivation is the unique *indwelling love of God for all dying people*. So the Lord demands: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:26, 27).

David Watson in a powerful commentary on this passage says: "The dis-

ciple needs to renounce completely the covetous and possessive spirit which characterizes so much of society today. Nothing is his; he has no rights of his own at all. It may be helpful, perhaps even necessary, to think carefully about everything that 'we possess'—bank balance, securities, furniture, valuables, hobbies, pastimes, clothes, family and friends, plans and ambitions, job or profession, the use of time and energy, gifts and abilities—and then mentally and prayerfully to hand the whole lot over to Jesus, acknowledging Him to be the owner of our lives. These are the terms of Christian discipleship. And if we think this to be excessive, extreme, or fanatical, we need to remember that this was the spirit that set the early church on fire for Christ, and this is also the spirit that makes most revolutionary groups of today so very much more effective than the twentieth-century Christian church."²

And so, more than policies, more than finance, more than strategies, the greatest challenge facing Christian mission today is modeling in discipleship, gospel in flesh and blood. No wonder Nietzsche's dismay that Christians would have to look more saved in order for him to believe in their Saviour finds its echo in a thousand different ways in today's materialistic, irreligious, humanistic, and generally indifferent society.

If the mission of a disciple is to make other disciples, it follows that discipling goes beyond conversion. Conversion is a change, a choice: a rejection of one set of values and beliefs in favor of accepting another set. Discipleship is more than conversion. Discipleship does call for a change. It does demand that certain choices be made. But above all, it asks for a permanent commitment to Jesus as a person. He becomes the all in all. Discipleship is going to the cross—saying to the Man on the cross that I am nothing, that I am ready to give up everything, that I want His grace and mercy every day of my life, and that with His help I want to take up whatever cross He assigns me—and then going to find someone else and tell that person, "there is a Man on the cross who can do for you what He did for me." ■

¹ Bible texts in this article are from the Revised Standard Version.

² David Watson, *I Believe in Evangelism* (London: Hodder and Stoughton, 1976), p. 130.

**Special PC Software Offer
for Ministry Readers Only!**

The Church Membership Directory

Bonus Package

**Ministry Reader's Price
\$105*
(Regular Price \$149)**

Ministry Magazine made the CMD available to its readers for a special low price once before. Now Ministry brings you another special offer.

In addition to the Ministry Reader's discount price, be one of the first 100 orders and you'll receive our Sermon Filer and Illustrations Filer absolutely free! That's an additional \$80 value free just for ordering right away!

There will be no better time to join the nearly 1200 churches of all denominations who depend on the CMD to help solve their church administration needs.

**TO ORDER: Call 301-680-6510.
Visa/MC accepted.**

To order a demo complete with full manual, send \$5 to:

**Software for Ministry
PO Box 1165
Yucaipa, CA 92399**

***SDA Pastors: ask about your denominational license discount.**

Letters

From page 2

would do its readers a great service by helping them to explore, through case studies and a variety of views, the terrible dilemmas that confront women in making this very difficult decision.—Beverly Rumble, College Park, Maryland.

■ The three articles on abortion were simply more of the same. We have read it all before! If the wish of your writers is to relegate women who conscientiously feel they must have an abortion to a life of guilt, then they have most likely achieved their wish. Writers, and particularly Christian men who write on this subject, should demonstrate much kindness and consideration for those who feel differently on this issue. The overrighteous and severe statements surely demonstrate a lack of understanding of the situation in the real world in which we live.

Everyone accepts the concept that abortion is far from the ideal and should be avoided, but what your writers overlook is that, in this imperfect world, people so often have to choose the lesser of two unfortunate situations. Your writers often gloss over the resultant suffering, heartache, loneliness, and physical and sexual abuse of millions of unwanted children. When this suffering is taken into account then surely abortion has to be the lesser of two evils.

To advocate, as a solution, that the church or groups of people surround an unwilling mother-to-be with substantial support is surely an escape from reality. This, on average, rarely happens, and if it does it is usually short-lived, so that the mother finally is left to suffer the unfortunate situation.

Abortion has always been with us; yet wisely our church, until recently, has been comparatively silent on this issue. Writers and preachers, of course, are at liberty to express opinions on this issue. But who are men, committees, or legislatures to think it is their right by legislation or persuasion to compel women to bear

children they do not want? If men had to bear babies, we probably would have had abortion on demand centuries ago, whether it be the greater or lesser of two evils.

The issue obviously will never be resolved; therefore, the only solution must be to allow the woman to make her own decision.—Keith W. Johanson, Warburton, Australia.

"I committed adultery"

It is surprising that you would find it fit to publish the letter from a confessed adulterer (November 1992). It begins, "I felt the hurt my actions brought on my loved ones and me. . . ." Was this man 29 years in the ministry and yet did not realize that he sinned first against God? Did he not consider the agony brought on a harried conference president, the rest of the staff, and the constituency in general? Can he think only of "my loved ones and me"?

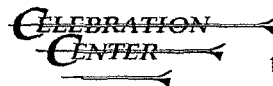
As we continue, the letter becomes more unbelievable and disturbing. He states, "I pastored some of the denomination's larger churches, was always one of the top three soul winners in the conference, and met my conference-set objectives." Who cares? It would be much more convincing if he could state, "I spent an hour a day on my knees pleading with

God for wisdom in my task, preached a straight message to my congregation, and daily committed myself completely to be used as God chose." If he could have said that, he would not have committed adultery, right?

Of course he was chagrined by the conference president's curt greeting. Perhaps you know that the original handshake was to assure the other person that you had no weapon in your hand. Considering that this trusted minister had already stabbed the president in the back and wounded upwards of a thousand of the constituents, we may find it understandable that the administrator was hesitant.

Of course God is willing to forgive this man. But he still has to sit down to that banquet of consequences that Robert Louis Stevenson spoke of.—Bobbie Jane Van Dolson, Collegedale, Tennessee.

Texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to NKJV are from *The New King James Version*. Copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. Verses marked TLB are taken from *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.



offers an exciting video telling the true story of a marvelous journey!

"Celebration -- A Vision for the '90s Comes Alive!"

*What does the way we "do church" say about the Gospel?
How do we treat prodigals when they come home?
A fresh answer is being found at Celebration Center in Colton, California,
where people seek to live out the Gospel of Jesus Christ in the '90s.*

Please send me _____ copy(s) of the video.

Enclosed is \$14.95 plus \$3 shipping & handling for each video.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: Celebration Center, 1076 Santo Antonio Drive, Suite L,
Colton, CA 92324



NEXT YEAR IN JERUSALEM

18-DAYS IN ISRAEL AND SINAI

September 1-18, 1993
Your opportunity to visit

- The **JERUSALEM** of Jesus' day and the places that evoke His life, death, and resurrection.
- **MEGIDDO**, the site of the ancient battle of Armageddon.
- **JORDAN RIVER**, in which John the Baptist baptized Jesus.
- **MASADA**, where the Roman army crushed the last Jewish resistance.
- **BEERSHEBA** of the patriarchs and the fortress of Arad in the Negev desert.
- **BETHLEHEM**, the birthplace of Jesus.
- **QUMRAN**, where the Dead Sea scrolls were discovered.
- **CAESAREA**, the Roman Capital of Judea.
- **NAZARETH** and **GALILEE**, the place of Jesus' boyhood and much of His ministry.

Actually live in the heart of Jerusalem, minutes from the Ancient Wall and Gethsemane—comfortable accommodations in the refurbished **JERUSALEM CENTER** Hostel—advantages of a small group with participants limited to 30.

Cost includes instruction, housing, meals, excursions (fares and entry fees). **Excludes** airfares in and out of Israel.

- **SINAI**, where Moses received the Ten Commandments.
- Walk from **BETHANY** over the **MOUNT OF OLIVES** to **GETHSEMANE**.
- Visit the **SHRINE OF THE BOOK**, the **HEBREW UNIVERSITY** and **ROCKEFELLER** museums.
- See **OPHEL**, the City of David, the **JEBUSITE** waterworks, and the **POOL OF SILOAM**.
- Climb the slopes of **MOUNT TABOR**, see **MOUNT HERMON** and walk over **MOUNT CARMEL**.
- Visit the monument to the **HOLOCAUST** and see **CHAGALL'S** stained-glass windows.
- See all the costal regions from **JOPPA** in the south to **CAESAREA** in the north.
- You will be in Jerusalem for **ROSH HASHANAH** (Jewish New Year).

All for **\$1150** excludes airfare

This includes 18 hours of instruction and the equivalent of 13 days of touring. It offers 7 units of continuing education credit.

YES, send me information/application for the 18-Day Jerusalem Itinerary _____

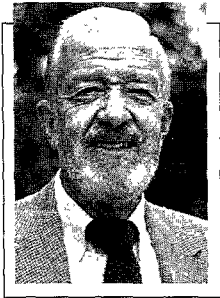
Name _____

Address _____

City _____ State _____ Zip _____

Send to: **Biblical Research Institute, General Conference**
12501 Old Columbia Pike, Silver Spring, MD 20904

or call: (301) 680-6790



Depression and suicide

George Nichols

Suicide. I lost my son Bill this way. He was a fine young man. Bill was working 2,000 miles away when he became depressed. He

showed the classic signs of depression, but I had no chance to see them. Some people suspected that things were not right with Bill, but no one seemed to know what those signs meant or what to do. Bill fought bravely, but silently and alone. Then he took his life.

The day we buried my son, a friend told me at the cemetery that this was the fourth funeral from a suicide he had attended within recent weeks, and all three who died before Bill had consulted their pastor within days of taking their lives. I came to realize that most people know little about the cause of suicide, or how much can be done to prevent it.

The medical perspective

Suicide cuts across all lines—race, education, economics. Some people describe it as a permanent solution to a temporary problem, but regarding it thus overlooks the fact that suicide involves much more than a wrong choice. It is the product of a sick brain that cannot function normally, think clearly, or handle life's daily flow. The sufferers themselves may experience such anguish at the apparent hopelessness of their situation that they turn to death to relieve their awful emotional distress, not knowing there is a cure.

George Nichols is a physician specializing in internal medicine.

Formulating a workable attitude toward suicide has been difficult, but after centuries of confusion and shame, there is a new enlightenment. This new perspective is a medical one: *almost all suicides, 95 percent of them, are due to a mental illness.*¹ Suicide prevention depends mainly on recognizing and treating this underlying mental illness.

The type of mental illness that causes the most suicides is depressive illness. Paul Wender, professor of psychiatry in the University of Utah, calls depressive illness "one of the most common and most destructive illnesses in the United States today."² As many as 36 million Americans will have a major depressive illness. Probably 10 to 15 percent of all men, and 20 to 30 percent of all women, will have a serious depression at some time. Apparently anyone can develop depressive illness, at any age, no matter how strong or knowledgeable one is—factory worker, athlete, teacher, secretary, salesperson, pastor.

In depressive illness, it's as if the brain were invaded by some virus, responding in one of the few ways it can—by a disturbance in thinking and emotion. Fortunately, depression is the most treatable of all mental illness. In fact, the World Health Organization calls it "the world's most treatable untreated disease." Depression responds to a special kind of medicine, just like other diseases. It is wonderful to see recovery firsthand, to see someone's sadness and pessimism replaced by a normal mood and normal thinking, often within a few weeks. People look back with disbelief that they could ever think and feel so bad; it's great to feel well once again.

Many people recover without treatment, but about 10 to 15 percent of those who do not take treatment turn to suicide. Recognizing people with depression and treating them correctly not only prevents that fatal ending but also the needless misery that accompanies prolonged depression with its harmful effects on the family and the job.

To make the public aware of how to recognize and treat depression, the National Institute of Mental Health in the United States is presently directing a 10-year "D/ART" program; the initials stand for the program's theme of Depression, Awareness, Recognition, and Treatment.

Causes of depression

Some depressions are mild, while others are severe. Some last for months, others for years, and some last a lifetime. Some come and go, or have ups and downs (manic depressive illness). At times depression is associated with—and occasionally confused with—schizophrenia and other psychiatric illnesses. At present there is no clear-cut answer as to what causes depressive illness. It seems to be caused by a combination of factors. Social stresses such as failure, loss, and isolation certainly appear to bring on a depressive illness in some people. Genes and body chemistry make some persons and some families exceptionally prone to depression. For reasons that are not clear, many alcoholics and drug abusers experience depression. And sometimes depression shows up even when people are not having any obvious problems.

Research has shown that people with depression have many abnormalities in the chemistry of the brain, its neuro-

Depression responds to a special kind of medicine, just like other diseases. People look back with disbelief that they could ever think and feel so bad; it's great to feel well once again.

transmitters, and hormones. Something is wrong, but it is an illness rather than a weakness of the will. This implies that blame and shame are no longer appropriate.

Signs of depression

People with depressive illness often look normal, and they can sometimes smile and appear to be having a good time even when seriously depressed. Friends and helpers need not feel personally responsible for making the diagnosis of depression, but they can become alert about depression as a possibility in the people around them.

Probably the most important rule of all for recognizing depression is that one must keep it in mind! As medical students are admonished: "If you don't think of it [whatever illness we were studying], then you will never see a case." By learning to keep depression in mind, to recognize it, and to help the sufferer receive medical care, one relieves a large cloud of misery and possibly even saves a life. Many of us rarely have the chance to be of that much help to our fellow creatures.

Although there are still no reliable laboratory or physical tests for depressive illness, we have excellent warning signals. People who are seriously depressed will usually show several of these signs together, lasting two weeks or longer. The first two signs are the most important ones.

1. A very pessimistic mood.

a. *Gloom.* The first clue that someone is depressed may be when that person's friends and family feel a little gloomy themselves after talking with him or her. With young people especially, one must pay attention to gloomy themes in the things they choose to read, draw, watch, or collect. Themes of death and suicide are ominous.

b. *Crying or smiling.* People with depression may cry a lot. Some, however, are unable to cry. Others put on a good front, smile, and even seem to be having a good time. This is often called a "smiling depression" or a "hidden depression."

c. *Nervousness.* Some people seem more irritable and anxious than discouraged, which tends to mask the depression. One must avoid being misled, taking care to check for the signs of depression in worried or nervous people.

d. *Complaining.* Others say they do not feel depressed but act unhappy and irritable, and they complain of problems or medical symptoms such as a headache or stomachache. A surprisingly large number (some say as many as three fourths) of patients who visit pain clinics have a depressive illness and respond well to antidepressant medicine.

e. *Other behavior.* Some depressed people, especially youth, show their illness in terms of rebellious and risk-taking behavior, such as involvement with alcohol and drugs. They may fail subjects in school or stop attending altogether.

2. **Loss of interest.** One of the most important signs of depressive illness is a loss of interest in things previously enjoyed, such as gardening, sports, people, sex. The depressed person makes little remarks such as "I really don't care anymore." Friends often ignore these statements, or they answer with some quick reassurance before changing the subject. Saying this would be better: "What do you mean, John? You sound discouraged." A friend's expression of concern doesn't involve assuming responsibility for solving the distress and despair, but it does help the victim to acknowledge the reality of depression before it deepens into withdrawal and isolation.

3. **Feelings of hopelessness, loss, and guilt.** The distorted pessimistic outlook of people with depressive illness seems to underlie everything. A seri-

ously depressed person not only expects the worst but may describe himself or herself as the worst person on earth.

4. **Low energy and fatigue.** Tiredness and fatigue are more common in depression than any other illness. Lack of vitality is often more evident than sadness and tears. People have trouble getting themselves started doing things. Depression is always a top consideration as a cause of the currently popular "chronic fatigue syndrome." While some people with depression seem to be moving as if they were stuck in molasses, others become nervous and agitated.

5. **Difficulty thinking.** Remembering, concentrating, and deciding become heavy burdens for someone suffering depressive illness.

6. **Change in appetite and weight.** Weight loss or gain—more than five pounds when not dieting—is one sign of depression. It gives other signs a little extra significance.

7. **Trouble sleeping.** Like changes in appetite and weight, disturbed sleeping is another sign of impaired physical functioning. People with depression may sleep too much or too little. Early-morning wakening can be difficult.

8. **Recurrent thoughts of death and suicide.** The most seriously depressed sometimes show clues that they are contemplating suicide. Such clues include withdrawal from family and friends, the absence of hope, hearing voices, and other signs of disordered thinking. People thinking of suicide may actually talk about it. They may indicate their plans by giving away prized possessions such as trophies, stereo, and sports equipment, at times remarking: "I won't be needing these anymore." Other indications of impending suicide are putting affairs in order, for example, returning long-borrowed items and making final contact (unspoken goodbyes) with important friends and relatives. A sudden improvement in their mood may indicate that they are no longer painfully undecided about suicide; they have sealed their own fate. Tragically, these signs are often recognized only after death has already occurred.

Diagnostic questions

Because not all signs of depressive illness are obvious, checking for depression involves asking a few questions. The information needed is rather personal, so one must ask gently, compas-

sionately, and in private:

"John, you sound kind of down. How are you? Are you worried about something?" (We are learning about his mood.)

"What are you doing that you enjoy these days?" (Is there loss of pleasure?)

"Are you disappointed in yourself? Do you blame yourself?" (Self-image and guilt.)

"Do you have trouble getting yourself started doing things?" (Low energy.)

"How are you doing at work? How is your social life? How are things at home?" (These don't involve specific signs of depression, but they are easy to ask and likely to bring out important feelings and answers.)

"Are you having trouble concentrating and making decisions?" (Evaluating the thinking process.)

"Any trouble sleeping? Has your weight changed?" (The body as well as the mind is disturbed in depression.)

"Have you ever thought of hurting or killing yourself?" (Thoughts of death and suicide.)

Asking this last question about thoughts of suicide may seem rash and heartless, but when anyone is seriously depressed those feelings are certainly there. It must be determined how strong they are. Contrary to popular belief, people with a depressive illness are greatly relieved to have the subject brought up.

One might not feel qualified to ask these questions, but the stakes are high. Without the risk of doing harm, a friend or family member may be the only one this person will ever see who has guessed what's wrong, and who can help.

Treating depression

Serious depression is more than a counseling matter. Counseling only delays effective medical treatment, and that's dangerous. Direct referral to counseling also eliminates considering the possibility of another medical explanation for the depressive symptoms, such as hypothyroidism, brain tumor, or medication. Actually, I think that almost everyone suffering major depression should receive both talk and medicine, full therapy with medicine and psychotherapy.

If one's heart has a problem, the person to see is a cardiologist. In the same way, for emotional illness, no one is better equipped to help than a good

Mind Cure

The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.

Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.

Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. "A merry [rejoicing] heart doeth good like a medicine" (Prov. 17:22).

In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease. . . .

Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment. Many times some living home trouble is, like a canker, eating to the very soul and weakening the life force. And sometimes it is the case that remorse for sin undermines the constitution and unbalances the mind. It is through tender sympathy that this class of invalids can be benefited. The physician should first gain their confidence and then point them to the Great Healer. If their faith can be directed to the True Physician, and they can have confidence that He has undertaken their case, this will bring relief to the mind and often give health to the body. . . .

None need abandon themselves to discouragement and despair. Satan may come to you with the cruel suggestion, "Yours is a hopeless case. You are irredeemable." But there is hope for you in Christ. God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weigh down soul and body, He waits to make us free.

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there.

It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus. . . .

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. . . . Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms.

Condensed from the chapter "Mind Cure" in The Ministry of Healing by Ellen G. White..

psychiatrist. He or she has been through medical school and knows about illness and how the body and mind work.

Sometimes patients are unwilling to see a psychiatrist but would accept referral to see a physician. Many internists and family physicians are knowledgeable in treating depressive illness, using simple psychotherapy along with the antidepressant medicines and frequent follow-up appointments.

Taking the medicine

Too often people have irrational fears about taking medicine that spoil their chances for recovery. I don't particularly like taking medication myself, but I recognize that it's wise to use helpful drugs that control blood pressure, infections, heart disease, diabetes—and depression.

Taking medicine for depression is not simply treating a "down" condition with "uppers." Stimulants are rarely used now. Today's medicines are not habit-forming, not addicting, and they won't make you do anything you would not normally do. They just slowly relieve the depressive symptoms. Nothing much happens if you stop them prematurely, except the dangerous depressive illness returns. It is distressing to see patients on their way to recovery discontinue medication when they feel better—only to relapse and become a chronic treatment failure.

Antidepressant medicines may take two to four weeks before improvement begins. The prescription usually requires simply swallowing one or two, sometimes three pills a day. Side effects such as dry mouth, drowsiness, nausea, and nervousness are common, but these annoyances often subside with time and dosage adjustments while emotional recovery proceeds. Dangerous effects like convulsions or serious impairment of the heartbeat are rarely seen. The most dangerous side effect of the antidepressant medicines is from not taking them—suicide.

A good outcome usually requires a commitment to taking the medicine for six months or more. Long-lasting kinds of depression need longer treatment, just as high blood pressure requires long-term treatment. Good results are not guaranteed, but current studies suggest that early treatment of a depression, and long-term treatment when necessary, not only cuts short the period of misery and

risk, but also diminishes the tendency of the illness to recur.

Getting treatment started

People with depressive illness usually need help in getting help. They frequently insist that they are all right and don't want to see a doctor. When this happens—if the family situation is favorable³—the family might gather around their sick one and tell the truth. "John, we love you. We are worried about your health, and we insist that you see the doctor. We are going to take you there." Then someone should accompany John to the doctor. Some patients must literally be taken by the arm; even legal commitment is appropriate if there is no other way. Don't underestimate the importance of taking a personal part in arranging the logistics of medical appointment. Giving the doctor a phone call beforehand will ensure that he or she hears the right words: "possible depression."

Whenever depression is suspected and suicide seems possible, action is required. One must not watch and wait for some additional behavior or sign to be convinced, nor let outdated stigma against psychiatry result in the death of a friend or child.⁴ Many sad families can testify that love, kindness, listening, and talking were not enough. It is essential to take the sufferer to a family physician, a

psychiatrist, or a hospital right away. It takes a doctor to tell the difference between depression and other medical conditions. Psychotherapy is important, but it will be more effective later.⁵ First the rescue.

Grief needs sympathy, problems need counseling, and depression needs medical care. In my medical practice, along with our patients with high blood pressure and other illnesses, we always seem to have a half dozen patients recovering from depressive illness. They are filled with hope to know that we are familiar with their condition, and despite the present gloom the outlook for recovery is usually very good.⁶ ■

¹ A. Roy, "Suicide," H. I. Kaplan and B. J. Sadock, eds., *Comprehensive Textbook of Psychiatry* (Philadelphia: Williams and Wilkins Pub. Co., 1989), p. 1414.

² H. Wender, *Depressive Illness: Recognition and Treatment* (1988).

³ Often there is another family in the vicinity who has experienced depressive illness. You may also consider contacting the National Alliance for the Mentally Ill, which has chapters in many places.

⁴ J. Fink, *Diagnosis and Treatment of Depression and Suicidal Children and Adolescents* (1990).

⁵ Wender.

⁶ For additional information on suicide and mental illness, send a stamped, self-addressed envelope to George Nichols, M.D., 424 East Longview Drive, Appleton, WI 54911.

Would you like to fill your pews?

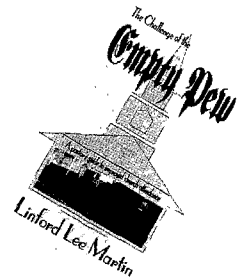
Linford Martin provides some answers for the member who says: "Why do I have to go to church?"

The Challenge of the Empty Pew discusses everything from the history of worship to parking spaces.

What is real worship and how can the pastor make it meaningful to his congregation?

Order from:

Linford Martin
Greater New York Conference
P.O. Box 1029
Manhasset, NY 11030



The Pursuit of Happiness: Who Is Happy—and Why

David G. Myers, William Morrow and Co., 1992, 333 pages, US\$20. Reviewed by Roger L. Dudley, professor of Christian ministry, Andrews University, Berrien Springs, Michigan.

My first acquaintance with David Myers came through his book *Psychology Through the Eyes of Faith* (coauthored with Malcolm Jeeves), which I use in my seminary classes in pastoral psychology. Because of the fine quality of the former book, I was eager to discover how this distinguished social psychologist from Dutch Reformed Hope College would deal with the intriguing subject of happiness. I was not disappointed. I found the book a masterpiece in combining the learnings of social scientific research with the insights of faith.

Myers' meticulous scholarship carefully supports every statement with relevant research. But he does not clog the text with heavy stuff: he devotes the last third of the book to 59 pages of endnotes, 44 pages of bibliography, and 19 pages of index, leaving the main text of some 200 pages to flow smoothly and uninterrupted. The author's probings and illustrations concerning happiness, money, friendship, work, love, and faith are fascinating and touch on our most vital concerns.

Myers begins with a discussion of what constitutes happiness and well-being and then examines their correlates. He demonstrates that wealth does not ensure happiness, although abject poverty can lead to misery. Our attitudes toward money, however, can determine happiness since it is related to both our prior experience and our comparisons with the status of others. Likewise, good health does not guarantee happiness, nor is happiness related to any significant degree with age, gender, parental status, place of residence, race, or educational level.

Well-being is a product of a state of mind. Before examining healthy ways to encourage this state, Myers takes time to debunk unauthentic "mind programming" methods like fire walking, astrology, subliminal tapes, and hypnosis. What are the traits of happy people? Four inner traits that have been linked to psychological well-being by dozens of

research studies are: (1) positive self-esteem, (2) a sense of personal control, (3) optimism, and (4) extraversion. He explains each in detail.

Myers also deals with the effects of meaningful work, active leisure, adequate rest (the section on a day of rest has some great material relevant to the Sabbath), supportive friendships, and love and marriage. The section "Who Are the Happily Married?" gives in just seven pages one of the finest recipes for marital happiness that I've come across.

The final chapter reveals how religious faith promotes happiness. Faith offers a supportive fellowship, something worth living and dying for, humility in an ultimate acceptance of our finiteness, losing and finding one's life in service for others, and an eternal perspective. All of these are associated with a genuine and abiding joy.

This densely packed book is meant to be savored and not for speed reading. My wife and I read it aloud to each other, a few pages a day over several months, and discussed its meaning for our lives. If I were currently serving as a pastor, I could find material for a sermon series. I highly recommend this book for every pastor who wants to preach on those things that really matter. I found it a privilege to review this book, and I will continue to treasure and use it in my work and personal life.

The Makings of a Philanthropic Fundraiser

Ronald Alan Knott, Jossey-Bass Publishers, San Francisco, 1992, 209 pages, US\$23.95, hardcover. Reviewed by Marvin Wray, ministerial secretary, Potomac Conference of Seventh-day Adventists, Staunton, Virginia.

I unintentionally started reading this book but quickly became captivated by the author's writing style and the interesting person and ministry of Milton Murray. The Library of Congress lists this first as a book on fund-raising and second as a biography of Milton Murray. I would reverse the order. The author weaves methods of fund-raising into his story, rather than presenting them in textbook style.

Ron Knott gives a fascinating account of a man with an extraordinary gift. But rather than fund-raising, Murray's gift is loving people and shar-

ing with them his faith in God. The Lord has also allowed him to use fund-raising as a channel for this gift.

I have benefited much from this book. It has taught me much about commitment, loyalty, perseverance, patience, and faithfulness. It has shown me not that Murray is a remarkable man, but that he has a remarkable faith in a remarkable God. The many illustrations from Murray's life have helped me realize God can do the same things through me, if I let Him.

The book will make good family reading. It will also help pastors who want to improve their skills in relating to people.

Truth Applied: Application in Preaching

Jay E. Adams, Zondervan Publishing House, Grand Rapids, 1990 (scheduled for revision July 1993), 144 pages, US\$7.99, paper. Reviewed by Mel H. M. Matinyi, former evangelist and recent graduate of Solusi College, Zimbabwe.

This book, part of Zondervan's Ministry Resources Library, fills a need in homiletics application. Adams begins with a knotty problem that concerns homileticians: What keeps homileticians from dealing with application? The author suggests four answers: (1) Little has been written about preaching in general, much less about specific aspects of preaching. (2) Relying on the faulty scholastic methods that many seminaries have taught regarding applying Scripture, most preachers remain unaware of the problems involved. (3) To present biblically derived principles of application means someone must do the difficult work of distilling such principles from the Scriptures. (4) To adopt biblical principles of application undoubtedly would fiducially alter and could severely limit present undisciplined preaching practices.

The author believes that application has been misunderstood and consequently mistaught. Hence he defines application and describes its various evolutions, moving from definition to application with formats and examples, ably demonstrating his mastery of the subject.

While Smith does not "address the reasons for the homileticians' lack of concern about application," the author does present what he believes "is a co-

gent, biblical philosophy of application" together with practical suggestions about how the busy pastor can implement it.

This book should be in every preacher's personal library. After reading it, one's preaching ministry will never be the same.

Family Therapy in Pastoral Ministry
J. C. Wynn, HarperSan Francisco, 1991, 214 pages, US\$12.95, paper. Reviewed by Janet White, a pastor's wife living in Flint, Michigan.

All clergy practice some form of family therapy by virtue of their involvement with people at crucial times in their lives. Pastors are inextricably connected to human pain. They become the first source of aid for people in distress and preferred as counselors. The church—and possibly only the church—touches people at every age. *Family Therapy* attempts to equip ministers with a practical tool to handle their counseling tasks. Wynn wants pastors to view people in a new and wholistic way, seeing them in a family context rather than as isolated individuals. The family is the patient. The family provides the setting in which change must take place in the individual. Family therapy treats a family as a whole unit, taking into account the system in which members interact.

Although the first couple chapters of *Family Therapy* sound academic, using psychological jargon, statistics, and theories, much valuable material can be gleaned from them. These chapters help pastors comprehend theory and technique and then how to use what they have learned in a combination suitable to their style and preference.

Wynn guides pastors through the entire counseling process from the first interview through intervention, confrontation, and completion. He clears up several myths, answers often-asked questions, offers role-playing examples and conversations. He gives helpful information regarding how pastors can act in conjunction with other professionals in cases of abuse, assault, drug and alcohol addiction, and codependency. The book concludes with resources for family therapists, references, and an index.

Although therapists and ministers share similarities in their counseling roles, pastors make a unique contribution to the therapy process. It is not just diagnostic skills, technical training, or understanding personality theory that

makes pastors effective, but their ability to add a spiritual dimension. Their training in the cure of souls makes pastors serve as specialists on issues such as people's capacity to change through conversion. Pastors can view family relations as covenantal and be committed to reconciliation.

Family Therapy in Pastoral Ministry makes a valuable contribution for pastors serious about upgrading their counseling skills.

Restoring the Christian Soul Through Healing Prayer

Leanne Payne, Crossway Books, Wheaton, Illinois, 1991, 249 pages, US\$14.95, hardcover. Reviewed by Richard Tibbits, chaplain, pastoral counselor, Kettering Medical Center, Kettering, Ohio.

This book is an extension of Leanne Payne's ministry of healing hurting and damaged people. Frank Lake, in his book *Clinical Theology*, says: "Pastoral care is defective unless it can deal thoroughly with the evils we have suffered as well as with the sins we have committed." We too easily focus on undesired behaviors and ignore the inner woundedness from which the behaviors stem.

Payne's premise for healing is to treat the cause and not the symptom. This approach is well documented from both a psychological and theological perspective.

The author successfully integrates biblical principles with psychological insights. She uses real-life stories to involve readers in the inner dynamics of emotional and thought patterns that impact behavior. Those insights are then placed in the context of faith and God's healing presence.

Payne writes about a unique and specific kind of prayer contributing some original ideas. She introduces us to prayer for the healing of the emotionally damaged soul. This healing prayer addresses what the author identifies as the three great barriers to spiritual wholeness: (1) the failure to be self-accepting, (2) the failure to forgive others, and (3) the failure to receive personal forgiveness.

My major concern about Payne's book is her promotion of an emotional faith healing service complete with laying on of hands. In doing so she suggests that the damages of a lifetime can be healed in a single moment if the person has the necessary faith. The author does

state, however, that the one prayed for needs follow-up counseling and support from trained church people and sometimes from professionals. The book's strength is its insistence that the primary healing out of which all other healing proceeds has its source in God. The soul's dark places hide distorted reactions and unconscious responses that affect our moods, thoughts, and behavior patterns. Only God's presence enlightens and dispels this darkness. Until inner healing occurs we cannot correct behavior.

This book won *Christianity Today's* Critics' Choice Award in the category of Christian living and spirituality for 1992.

Speaking From the Heart

Richard F. Ward, Abingdon Press, Nashville, 1992, US\$10.95, paper. Reviewed by Robert Paterson, Vicar of Gabalfa, Cardiff, Wales, and author of Short, Sharp, and Off the Point, a book on preaching.

The writer of this helpful and encouraging publication answers many questions but does not (as so many authors on preaching do) assume that he knows them all! Ward does know the day-to-day demands of a pastor's life; the crises, squabbles, and heartaches that can easily quench the Spirit's flame.

The author stresses the need for the gospel to be incarnated in the preacher, and therefore the preacher must discover himself or herself. One is reminded of Phillips Brooks's definition of preaching as "truth through personality." Having made that honest self-discovery, the preacher must be reconciled with himself, with the world, with the hearers, and with God. The first image in the book, that of a child running freely down a hill, becomes a metaphor for this total integrity of the preacher as well as the freedom of Spirit-filled preaching.

Ward also writes about the need for carefully listening to the Bible. He gives advice on how to present the plain text so that its message can be heard and its hearers participate in the action. Such participation will challenge the prejudices of a comfortable congregation—a challenge often avoided by preachers who like to keep their people happy!

Ward cites a broad selection of contemporary commentators and writes in a clear and direct way. Each chapter includes exercises that make the book suitable for use in a preachers' study course.

Christian Writer's Market Guide

A process to drastically reduce costs of books self-published in small quantities has been developed by Brentwood Christian Press of Columbus, Georgia. Those who will benefit most are pastors who want 300-500 copies of their books printed.

The new plan allows authors themselves to proofread and correct the typeset copy of their book, instead of relying on the publisher for this service. This process reduces the cost by several dollars a book. With a book of 120 pages and a 10,000 press run a savings of \$1,000 is only 10 cents a book. However, in a "market sampler" press run of 300-500 copies, this savings translates into \$2 to \$3 a book, or more.

The author who requests this service is given a short lesson on how to spot and mark errors. We keep it easy. No proofreader's marks to learn; we just ask the author to circle the error, run a line to the margin, and print the correction. The publisher will continue to handle page sequence, headings, graphics, and other visuals that an author is not expected to correct.

The *Christian Writer's Market Guide* reports more than 800 Brentwood book titles in print with more than 150 published each year. Brentwood is located at 4000 Beallwood Avenue, Columbus, GA 31904, and offers a toll-free number (800-334-8861).—Jerry L. Luquire, Columbus, Georgia.

"Come as you are" Sunday

One problem facing some people is how to dress for church. It used to be that everybody wore his or her "Sunday best" on a regular basis. In recent times, some are less formal in their Sunday attire. Yet there are those outside the church who still have the impression that they have to dress a certain way to come to church. Thus came the inspiration of "come as you are" Sunday. The idea is scriptural—although man looks on the outward appearance, God looks upon the heart (1 Sam. 16:7).

We challenged our people to invite their coworkers, friends, neighbors, and relatives to visit church dressed casually on the date we set. There would be no suits or fancy dresses. We would all come comfortable and tell our nonchurched friends that they could come the same way. When I announced our intention, there was a hearty amen heard throughout the congregation.

The day came. I arrived at the church in a colorful sweater and Dockers. Everyone seemed in a happy mood. There were sweaters and warm-up suits, sports shirts and jeans, and only a few ties in the whole congregation. The wearers were jokingly chided by fellow members.

As I came to the pulpit to preach, I looked out over the congregation, and there toward the front sat my next-door neighbors. I publicly commended them for responding to such a short-notice invitation, and the whole church applauded their effort. Good feeling

abounded throughout. I proceeded to preach on the topic "Come as You Are," that Jesus invites us come to Him just as we are. The sermon flowed, the Spirit moved, and that morning a young man came forward for baptism and membership in our church.

The church is no place for exclusion and snobbery. Yes, it is good to present ourselves in the best way possible to our Lord. But He is more concerned about our hearts than our appearance. Want to give your people a unique opportunity? Try "come as you are" Sunday. It's a winner all the way around!—Larry J. Michael, Highland Heights, Kentucky.

Clinical pastoral education

The clinical pastoral education (CPE) program at Florida Hospital is directed toward pastoral care and counseling skills for parish ministry, and for those working toward certification in specialized ministry such as hospital chaplaincy or prison, campus, industrial, or counseling ministries.

The program integrates knowledge with experience by bringing the pastor students into supervised encounters with persons in crisis. The experience allows the students' faith to be applied, interpreted, and tested in real-life situations. This supervised reflective process provides opportunity to increase understanding of psychological and theological principles of human relationships. CPE participants are encouraged to look at the needs of the whole person—to see beyond the obvious, to

"hear" unspoken as well as spoken needs and feelings.

Learning is achieved through ministry to persons and families in crisis; by working with interdisciplinary staff; through seminars, case study conferences, and individual and group supervision. The use of audiovisual facilities, guided reading, and special projects enhances the learning experience.

The CPE participant functions are part of the hospital's Pastoral Care Department, which includes nine clinically trained chaplains. Florida Hospital is accredited by the Association for Clinical Pastoral Education as a candidacy center.

Parish clergy and seminary students and lay religious workers are accepted on an interdenominational basis into the program for basic and advanced levels of training according to their past experiences and future goals. Enrollment is limited to four or five students per program.

For information, contact Darrell Nicola, CPE Supervisor, Pastoral Care Department, Florida Hospital, 601 East Rollins Street, Orlando, FL 32803; 407-897-1553.

\$25 for your ideas

Send your Shop Talk ideas to *Ministry*, Attn. Shop Talk Editor, 12501 Old Columbia Pike, Silver Spring, MD 20904. U.S. citizens, please include your Social Security number. We pay \$25 for Shop Talk items upon publication (except items that involve a product or idea that you are selling).

Honor God
 and praise his greatness
 WORSHIP
 THE MAKER OF
 HEAVEN
 AND earth
 AND
 sea
 AND
 the springs
 of water

from
 Revelation 14:6,7
Timothy R. Bolts

The Second International Adventist Worship Conference

Seven Plenary Sessions, Seventeen Workshops, Resurrection Pageant
 April 7-10, 1993, Riverside, California

A spiritual growth opportunity for pastors, lay worship leaders, youth leaders, women in church leadership, those exploring a theology of worship and the arts, sponsored by the Southeastern California Conference of Seventh-day Adventists, with the Pacific Union Conference, and the North American Division.

For more information, write or call: Audray Johnson, Worship Conference • 11330 Pierce Street, Riverside, CA 92515
 Phone (909) 359-5800 ext 296 • Fax (909) 688-1797



"Worship is simply sinful human beings thanking God that 'there is now no condemnation.'"
 Keynote speaker, J. David Newman, Editor, *Ministry*



"Worship is not something you watch...it is an event you own!"
 Monte Sahlin,
 North American
 Division of SDAs



"Worship must include three key elements - wonder, witness and warfare." Hyveth Williams,
 Boston Temple,
 Massachusetts



"We want him to break into our world so that we can sense his presence."
 Robert Webber, Theologian, Author, Wheaton College



"No single culture has a monopoly on the best way to worship God."
 Caleb Rosado, Professor of
 Sociology, Humbolt State
 University, California



"The primary musical instrument in worship is the congregation."
 Lyell Heise,
 La Sierra University Church,
 Riverside, California