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MARCH 2010



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# MINISTRY®

### MINISTRY®

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www.ministrymagazine.org  
ministrymagazine@gc.adventist.org

### EDITOR

Nikolaus Satelmajer

### ASSOCIATE EDITOR

Willie E. Hucks II

### CONSULTANTS TO EDITOR

John Fowler, Clifford Goldstein, Myrna Tetz

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Williams, Measapogu Wilson

### ADVERTISING

Cheri Gatton  
advertising@ministrymagazine.org  
+1 208-965-0157

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Director Anthony Kent | kenta@gc.adventist.org | +1 301-680-6516

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### ASSOCIATE SECRETARIES

Jonas Arrais, Sharon Cress,  
Anthony Kent, Peter Prime,  
Nikolaus Satelmajer

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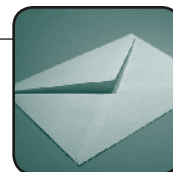
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## OUR READERS RESPOND...

### Pastoring in pain

*Editor's note: We have received an overwhelming outpouring of letters regarding Bruce Martin's article, and we wish we could publish them all, but we can only include just a sampling. Be assured that we have read all of them—as we do every letter—and we thank you for reading and writing to Ministry.*

**B**ruce Martin's article ("Pastoring in Pain: Serving God When You Suffer"—January 2010) was superb. I found his testimony moving, convicting, thought-provoking, and Christ-honoring. Thanks for featuring his piece in your January 2010 edition. He will be in my prayers as "a colleague in the crucible."

—Bill Bjork, pastor, Grace Bible Church, Sun City, Arizona, United States

**T**hank you for including Bruce Martin's story in *Ministry*. In my field of service as a health care chaplain, I encounter pain and suffering on a regular basis. I have met several wonderful Christians of various faiths who have lived with pain and suffering. Pastor Martin's story has provided added information to my repertoire of helping people cope with pain.

Let me add a word of counsel to those who may be judgmental. Jesus was verily God in the flesh, but the Bible says He was "a man of sorrows, and acquainted with grief" (Isa. 53:3, KJV). Did He lack faith? Paul had a thorn in his flesh that the Lord did not remove. Was Paul not a man of faith? God answers prayers in several ways; but when it is not His will to grant our requests, we should accept His decision as the final authority. His grace is sufficient.

—Isaac Lewin, pastor, New York, United States

**I**dentified well with Bruce Martin and his experiences, in that I have lived for five decades with

depression. It often brought me into deep doldrums, and I could do little more than preach and conduct prayer meetings. Sometimes I would sit for hours just looking at the wall, without realizing how much time was passing by.

I had to take a medical leave once when I couldn't function at all. But later I was able to return to ministry, even serving in the mission field. But always the depression returned. It finally led to an early retirement at age 50.

I am helped by taking my medication, but I seek to avoid stress because that prompts my episodes of depression. Yet I have had the same experience as Martin, in that my relationship with God has grown stronger. I know Him as the One who holds me up when otherwise I would fall, encourages me when I'm depressed, and offers me the hope of normalcy. I can hardly wait to behold Him, face to face.

—Thurman C. Petty, Jr., Thompson Falls, Montana, United States

**T**hank you for Pastor Martin's story of pastoring in pain. It was thought-provoking, affirming of some of the decisions I've made with regard to self-care and balance, and incredibly honest. I add my prayers to those of the church for his strength and relief.

I applaud his congregation for taking on the work of ministry more completely so that he might do the consuming and necessary work to heal as well as possible. I am grateful for his strong witness to where the Lord might be found in the midst of such personal pain. It is a privilege to serve the Lord with a person of such integrity.

—Marie Duquette, pastor, Faith Lutheran Church, Baltimore, Ohio, United States

**I** appreciate Bruce Martin's article as he shares his personal experience.

The truth is, all of us pastor with pain of one kind or another, and those we serve will more readily identify with us in our weakness than in our strength. Paul likens us to common clay pots that bear the precious gospel message to show that the transcendent power belongs to God and not to us. (2 Cor. 4:7). I would rather have Bruce Martin as my pastor than the pastor who said that if you just pray with enough faith you will be healed, and went on to question how Bruce Martin could be a pastor. Like Job's friends turned accusers, that pastor stands in need of some prayers from a godly man like Pastor Martin that God will correct and forgive his faulty theology.

—Jay Bartow, pastor, First Presbyterian Church, Monterey, California, United States

**B**ruce Martin's article was the most sensible and sensitive article I've read on the subject of suffering in a long time. Thanks for publishing it and warning us against the easy solution that says, "Pray hard enough, long enough, and get enough others to pray with you, and you will be healed." If that were true, Pastor Martin would have had no article to write, and my beloved wife would still be alive today!

—Merwin Van Doornik, pastor, Holland, Michigan, United States

**I** have just finished radiation treatment for cancer. I just finished what I have called one of the worst years of my life—and yes, I am a pastor too.

I am a man of faith who trusts in the Lord. I have seen men with the same cancer have a much easier time with it than I have experienced. But I have learned so much about cancer on a level I never understood before. Along the way, I have cried, fallen into depression, thought death

Continued on page 21 ►

# Tribute to James A. Cress



In the January 2010 issue of *Ministry*, we informed readers that James A. Cress, ministerial secretary of the world headquarters of the Seventh-day Adventist Church, died. In this issue, we share a more extensive tribute to our colleague and friend. We chose the March 2010 issue in part because it will be distributed to clergy of various denominations and made available to the participants of the *Ministry* Professional Growth broadcast April 20, 2010, televised live from Pasadena, California—a program close to Jim’s heart.

We dedicate this issue to the memory of James A. Cress.

—**Nikolaus Satelmajer, DMin**, editor.

—**Willie E. Hucks II, DMin**, associate editor.

## Life sketch

James Andrew Cress was born to Charles C. and Mary Katherine Moore Cress on August 30, 1949, in Jackson, Tennessee, United States. Jim, as he was always called, grew up a pastor’s child. His parents’ church assignments took him first to North Carolina and then to Florida where he spent the rest of his childhood.

As a youngster, Jim was known for his reading marathons. His mother either took him or he rode his bike to the city library at least twice a week, where he checked out the maximum books allowed.

Jim attended Forest Lake Academy, Orlando, Florida, where he

graduated with highest honors in 1967. At Southern Adventist University, near Chattanooga, Tennessee, he graduated again with highest honors with a double major in Theology and English literature.

During his college summers, Jim sold Christian books to earn his tuition. During a weekend trip to Orlando with friends, he literally ran into Sharon on the steps of a large auditorium. After that, Jim spent almost every summer weekend heading for Camp Kulaqua, in north Florida, where Sharon worked as a camp counselor to earn her college tuition. Jim and Sharon married on June 7, 1970.

In 1971, Jim and Sharon moved to Andrews University in Berrien Springs, Michigan, where Jim completed his Master of Divinity degree in 1973. They both worked at various jobs to pay for tuition and living expenses.

After seminary, Jim’s first assignment was in Tampa, Florida. Following their internship, Jim and Sharon worked in evangelism in Florida until 1978, when the Lake Union Conference of Seventh-day Adventists asked them to return to Berrien Springs, Michigan, for Jim’s assignment as associate ministerial secretary. In that role Jim and Sharon spent considerable time in Chicago and Detroit, sharing the good news. In 1980, Jim was asked to serve as the ministerial secretary in the Ohio Conference of Seventh-day Adventists, and in 1983, as the ministerial secretary of the Mid-America Union Conference of Seventh-day Adventists in Lincoln, Nebraska.

In 1990, after many years of traveling, Jim was keen to settle down and serve as the pastor of a congregation. Pastoring was always his first love. He said preaching to the same congregation every week and seeing the change in the members’ lives was the greatest reward a person could have. In that year, he became the pastor of

the Marietta Seventh-day Adventist Church in Marietta, Georgia.

While working full time and taking coursework in brief intensives, Jim earned a Doctor of Ministry degree from Fuller Theological Seminary in Pasadena, California, graduating with honors in 1993.

Jim’s pastoral tenure in Georgia was short. In 1992, he accepted the invitation to serve as the ministerial secretary of the General Conference of Seventh-day Adventists, where he served until his death on November 26, 2009. He served in that position longer than any other individual. He always called himself a pastor *on loan* to the General Conference. In his role at the General Conference, his congregation consisted of thousands of ministers and congregational elders in the world church.

Jim had a passion for pastoral excellence, working tirelessly and traveling extensively to personally interact with and train pastors and elders. His seminars were legendary and along with the education, he always added flair with his personal stories and anecdotes.

Jim authored several books including *Common Sense Ministry*, *More Common Sense Ministry*, and *You Can Keep Them if You Care*. In *Ministry*, he wrote 200 monthly columns called, “Pastor’s Pastor.” Jim devoted himself to fund-raising so that pastors of all denominations could have access to the journal. He led out in the annual *Ministry* Professional Growth Seminar relayed live by satellite to thousands of church leaders worldwide. His passion for pastors in disadvantaged locations to have access to professional books led him to work tirelessly to raise funds for university and seminary libraries and clergy book clubs so they could have books at nominal cost.

James Cress is survived by his wife of 39 years, Sharon Marie Wyatt Cress, his life partner, who for the

past 17 years has been the director of Shepherdess International, a ministry to pastors' wives and families.

Additional surviving relatives include Jim's brother, Dr. John C. Cress, of College Place, Washington; one nephew, Josiah Heisey; and three nieces, Jana Cress Miller, Jaci Cress Perrin, and Meredith Nicole Cress. He was preceded in death by his parents, Charles and Mary Cress, and his brother David C. Cress.

One cannot remember Jim without thinking about his vast collection of Noah and the ark. The paintings, carvings, castings, woodcuts, drawings, prints, puzzles, and 3-D figures of the Old Testament patriarch and prophet, along with his ark and many animals, served as a constant reminder to him of God's promise of salvation. His Savior, Jesus Christ, was the focus of his life and ministry. Jim rests safely now, in the ark of

God's grace, awaiting the return of Jesus and the glorious resurrection of all who place their confidence in Christ and His righteousness.

—Adapted from the life sketch given at James A. Cress's memorial service December 5, 2009. Readers can view the memorial service by visiting <http://www.livestream.com/sligochurch>.

## Tributes

The editors invited colleagues who worked closely with James A. Cress to pay tribute to him.

**I AM STRUCK** by how often people use the word *joyful* when they speak about the life and ministry of our friend and colleague, James A. Cress. To spend time with Jim and his wife, Sharon, was to know that joy and laughter were indeed threads woven throughout the fabric of Jim's life.

There is much I could say about Jim's lasting contribution to God's cause: his indefatigable energy, his passion to care for the "shepherds of God's flock," his endless supply of ideas, and the practical know-how with which he brought these ideas to fruition. But let me honor him instead with just these few words: Jim loved his God and his church, and he served both faithfully and well. The impact of his ministry will live on even as he rests, awaiting our Lord's return.

—**Jan Paulsen**, president, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**LAST TIME** I listened to Pastor Cress, he was teaching about the blessed hope of the coming of our Lord Jesus Christ at the Ministerial Council in Mongolia. He enthusiastically invited our ministers to trust in this promise. I admired his willingness to teach and nurture young ministers. His spirit of service and generosity touched many lives.

—**Miguel Luna**, ministerial secretary, Northern Asia-Pacific Division of Seventh-day Adventists, Goyang Ilisan, South Korea

**IT IS PAINFUL** to accept that Jim is no longer with us. We will miss him, but we keep our great Christian hope alive.

—**Geoffrey Mbwana**, president, East-Central Africa Division of Seventh-day Adventists, Nairobi, Kenya

**JAMES** A. Cress will be remembered as "Jim." He was dedicated to Jesus and serving his clergy colleagues all over the world. Jim was blessed with an exceptionally bright and creative mind, a robust work ethic, and a warm sense of humor. He was generous, kind, and caring to colleagues, friends, family, and strangers.

—**Anthony R. Kent**, associate ministerial secretary, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**A GREAT LOSS** indeed! Our division benefited from big projects under the leadership of Pastor Jim Cress, such as the book club program, *Ministry* in French, the *Elder's Digest*, and his positive influence during his visits.

—**Paul Ratsara**, president, Southern Africa-Indian Ocean Division of Seventh-day Adventists, Rietval-leirand, South Africa

**IN 1996** Jim and Sharon gave me a Bible that represented their support of me as a woman using my gifts in pastoral ministry. I will long cherish this gift reminding me to "preach the Word."

—**Esther R. Knott**, associate ministerial secretary, North American Division of Seventh-day Adventists, Silver Spring, Maryland, United States

**WE HAVE LOST** one of the best leaders in the Ministerial Association. His passion for



**JIM INSISTED** we approach ministry intensely and joyfully with an imagination of what could and should be, not the status quo. He modeled a conscience for change in environments that yield painfully. He was renowned for his extraordinary generosity, genuine friendliness, keen humor, and brilliant ability to quickly analyze any situation. He never settled for less than excellence.

—**Sharon Cress**, associate ministerial secretary, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

the ministry was unhindered, his love for all the pastors will always be remembered, his presentations will never be forgotten, and his inspiring articles in *Ministry* will always be remembered in the lives of all our pastors.

—**Houtman Elysha Sinaga**, ministerial secretary, Southern Asia-Pacific Division of Seventh-day Adventists, Silang, Cavite, Philippines

**JIM WAS** more than a colleague—he was a friend; and his positive and constructive influence on pastoral ministry everywhere in our division is so far-reaching that it cannot be described or assessed. But the Lord, who gave Jim a special joy in his ministry, which we all felt and were encouraged by, knows Jim's commitment and efforts.

—**Bertil Wiklander**, president, Trans-European Division of Seventh-day Adventists, St. Albans, Herts, England

**THE MINISTRY** of Pastor Jim Cress has been greatly treasured in our field. We will always remember his commitment to God and ministers of the worldwide Seventh-day Adventist Church.

—**Barry Oliver**, president, South Pacific Division of Seventh-day Adventists, Wahroonga, New South Wales, Australia

**JIM CRESS** was a committed leader with a passion for pastoral ministry. His energy and compassion for the lost, his burden for providing educational material for pastors worldwide is a legacy that will live on. I will remember his vision and enthusiasm, and his untimely passing reminds us to be diligent in carrying out the mission in anticipation of the second coming of Jesus.

—**Gerry Karst**, vice president, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**JAMES CRESS:** a man of God, a true friend. Spending time with him made me a better person. I will miss not only him but the part of my own life he inspired.

—**Janos Kovacs-Biro**, associate ministerial secretary, Trans-European Division of Seventh-day Adventists, St. Albans, Herts, England

**JIM'S PRESENCE** among our pastors demonstrated his interest in listening to them. He talked to them, laughed with them, and simply just spent time with them. This strengthened the practical essence of the ministry, of loving one another, and showing interest for one another.

—**Ertan Köhler**, president, South American Division of Seventh-day Adventists, Brasília, Brazil

**THE MINISTRY** of Pastor Cress has been a tremendous blessing to our pastors and congregational elders. We found his commitment to the mission of the church to be inspirational. We eagerly anticipate the day when those who rest in Jesus will come back to life, we all will be transformed and be forever with our Lord.

—**Bruno Raso**, ministerial secretary, South American Division of Seventh-day Adventists, Brasília, Brazil

**JIM WAS** a friend. He was always the one to make you feel welcome. Jim had a sense of humor and his smile was stimulating. We felt good in his presence and we already miss him a lot.

—**Bruno Vertallier**, president, Euro-Africa Division of Seventh-day Adventists, Berne, Switzerland

**SOMETIMES** it is not how long we live on this earth that matters, but how we live and what we did during our sojourn on earth that makes the difference.

It is sometimes difficult to determine how much we have impacted the lives of others. But of all our good or bad deeds on this earth, it is the care, compassion, faithfulness, goodwill, understanding, and concern we show toward our fellow human beings that count the most.

James A. Cress was such a person, and this is why, with these words, I remember and honor him.

—**Jonas Arrais**, associate ministerial secretary, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**JIM WAS** involved in pastoral congresses as a speaker, conducted evangelistic programs, and organized churches. Through his personal example, he gave us a sense of joy and happiness in our ministries.

—**Artur Stele**, president, Euro-Asia Division of Seventh-day Adventists, Darmstadt, Germany

**WHAT MANNER** of man was Dr. James A. Cress? To put it succinctly he was J — just: well-known for fairness and integrity

A — amiable: rich in warmth and grace

M — ministerial: a pastor of pastors

E — energetic: ministry was his all-consuming passion

S — self-sacrificing: Jesus Christ was his Savior

—**Peter Prime**, associate ministerial secretary, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**JIM NOT ONLY** worked tirelessly in training and mentoring pastors, he and Sharon personally demonstrated how to be a

loving and caring pastoral couple. They were always concerned about others and their needs. Jim's boundless energy and leadership skills will be greatly missed by all.

—**Robert Lemon**, treasurer, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States

**PASTOR CRESS** developed the book club project for Africa that has been a blessing for our ministers. We will fondly remember him.

—**Gilbert Wari**, president, West-Central Africa Division of Seventh-day Adventists, Abidjan, Côte d'Ivoire

**I THANK GOD** for having given us Jim Cress to serve as the "pastor for pastors" at the world headquarters of our church. I deeply admired his friendly, humorous attitude and his unreserved commitment to his work. He will be greatly missed. Nevertheless, we have the blessed hope of a wonderful reunion at the resurrection when our Savior Jesus Christ returns.

—**Passmore Hachalinga**, ministerial secretary, Southern Africa-Indian Ocean Division of Seventh-day Adventists, Rietvalleirand, South Africa

**THE SOUTHERN** Asia Division has been blessed by the training Pastor Jim Cress provided to our ministers and was instrumental in promoting and providing ministerial resource materials. We shall miss his spiritual leadership.

—**John Rathinaraj**, president, Southern Asia Division of Seventh-day Adventists, Tamil Nadu, India

**JIM AND SHARON** Cress have been dear friends for many years. Though separated from each other for long periods of time, every reunion was as though we had never parted. His non-negotiable passions and courage in the face of challenges made him one of a kind.

—**Walt Williams**, associate ministerial secretary, North American Division of Seventh-day Adventists, Silver Spring, Maryland, United States

**THERE ARE** people who make a good impression on first contact. Pastor James Cress was one



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of them. I will always remember him for his humility and passion for the church.

—**Hector Sanchez**, ministerial secretary,  
Inter-American Division of Seventh-day Adventists,  
Miami, Florida, United States

**PASTOR CRESS** made a great impact on our pastors through his pastor's book club program. This has provided good resources for our pastors in the field.

—**Alberto Guffan, Jr.**, president, Southern Asia-Pacific Division of Seventh-day Adventists, Silang, Cavite, Philippines

**JAMES CRESS** was a creative and innovative ministerial secretary. His passion for ministry, his mentoring skills, and vast experience inspired our pastors. His book club initiative is our fountainhead of knowledge. A great motivator, witty, and a ready writer, he challenged us to excellence.

—**R. Danforth Francis**, ministerial secretary, West-Central Africa Division of Seventh-day Adventists, Abidjan, Côte d'Ivoire

**JIM WAS** very instrumental in resourcing and inspiring our pastors.

—**Israel Leito**, president, Inter-American Division of Seventh-day Adventists, Miami, Florida, United States

**ALL THROUGH** his ministry, Pastor Cress established a caring and vibrant pastoral image. This pastor of pastors shaped many pastors and congregational elders around the world. The Lord has used him mightily for His glory.

—**Measapogu Wilson**, ministerial secretary, Southern Asia Division of Seventh-day Adventists, Tamil Nadu, India

**PASTOR JIM** Cress was truly a great servant of God, who brought tremendous blessings to the world church through his sincere and faithful service.

—**Jairyong Lee**, president, Northern Asia-Pacific Division of Seventh-day Adventists, Goyang Ilisan, South Korea

**THANKS** to his friendliness and warm personality, genuine interest in people, generous spirit, and his

willingness to help us as leaders, Jim's work and life blessed the ministers, their spouses, and church elders. We really look forward to being with our friend Jim again when Jesus soon returns.


—**Gary Webster**, ministerial secretary, South Pacific Division of Seventh-day Adventists, Wahroonga, New South Wales, Australia

**SPIRITUAL**, thoughtful, passionate about pastoral ministry, dependable, and sincere. These are just a few words that aptly describe James Cress, who rests in anticipation of the joyful resurrection to eternal life at the second coming of Jesus.

—**Balvin Braham**, associate ministerial secretary, Inter-America Division of Seventh-day Adventists, Miami, Florida, United States

**Various ministry colleagues at the world headquarters of the Seventh-day Adventist Church have shared their memories. Here is a summary of their reminiscences:**

## AS HIS COLLEAGUES

remember Jim, he was first a man of faith, whose life among us was a reflection of the principles of Christ's kingdom. His team spirit, pragmatism, words of affirmation, friendship, encouragement, practical support, and heartfelt prayers in our behalf and for his church, will be missed. The model of service set by Jim and his wife, Sharon, set the standard for what God can do through couples who stand side by side in ministry. 

**We thank those who have contributed to Jim's dream of giving the opportunity of team ministry to clergy spouses who desire it. If you wish to contribute to this project, send to:**

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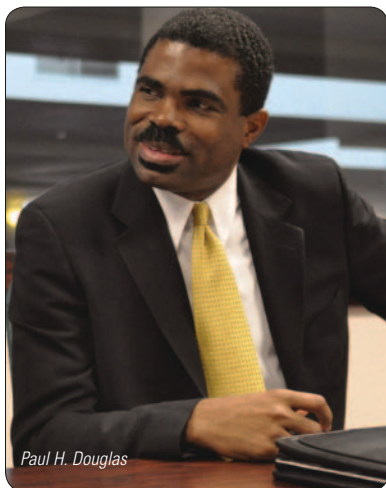
Nikolaus Satelmajer, DMin, is editor of *Ministry*.  
Willie E. Hucks II, DMin, is associate editor of *Ministry*.



# Interview with the General Conference Auditing Service

**Willie Hucks (WH):** *Why does the church need auditors?*

**Paul H. Douglas (PHD):** I will respond to your question with one word: *confidence*. For the members, who are the ultimate stakeholders of the church, there needs to be the confidence in how the church has spent or safeguarded the financial resources they have contributed. Our work as auditors plays a vital role in ensuring that the cycle of credibility (see p. 11) continues without interruption.



**Nikolaus Satelmajer (NS):** *Please define the term stakeholder.*

**Daniel E. Herzel (DEH):** In a corporation, the owners are referred to as stockholders. However, in a not-for-profit organization such as a church, the “owners” are referred to as stakeholders. These are the persons who have a common interest in an organization pursuing its mission and the financial resources that are used.

**NS:** *How is an audit performed?*

**DEH:** There are six phases to an audit engagement (see p. 11). Each of those phases has to be carefully completed to ensure that the report, provided at the conclusion of the audit, represents the facts regarding the financial affairs of the church entity during and at the end of its financial period.

**WH:** *What professional standards govern your audits?*

**PHD:** The church by policy has required the General Conference Auditing Service (GCAS) to hold itself to the highest professional auditing standards. In the United States, they are the Generally Accepted Auditing Standards and internationally, they are the International Auditing Standards. Although we are an internal audit function, the manner in which we conduct our work is equivalent to what would be received from engaging a public accounting firm.

**NS:** *Since you are an internal audit function, are you able to give independent opinions?*

**DEH:** All GCAS auditors are General Conference employees. For that reason, we cannot hold ourselves to be accountants in public practice. However, since we are not employees of, or serve in any managerial capacity with any organization that we audit, we consider ourselves independent enough to provide an opinion regarding their financial information. We are very careful in

our opinions to still make reference to being internal auditors since, in the minds of the public, we still would not be considered independent in appearance, which is also required to meet the professional definition of independence.

**NS:** *Since GCAS is a General Conference entity and all the auditors are its employees, who audits the General Conference?*

**PHD:** The General Conference audit is done by a public accounting firm. GCAS auditors assist in the engagement but have no responsibility for the planning, performance, or reporting on the results of the audit.

**WH:** *What types of, and how many, organizations does GCAS audit?*

**PHD:** GCAS has been charged with the responsibility to audit any church organization other than the local congregation. As of December 2008, the total number of such organizations



was two thousand, seven hundred and twenty.

**WH:** *Then who audits the local churches?*

**PHD:** Each local conference has the responsibility to have a program to review the financial records of local churches in its territory.

**WH:** *How does a person become a GCAS auditor?*

**Linda E. Fredlund (LEF):** We have a process by which we determine whether or not a person is the right candidate for what we need in a particular area. Beyond aptitude, we are very keen on making sure the person has the right attitude. Once we have identified that particular person, we then go through the rigor of a testing process to ensure that what they have learned in school can be functionally applied. Additionally, we check references before making a final decision.



**WH:** *What types of qualifications do GCAS auditors possess?*

**LEF:** GCAS auditors, at least, hold a bachelor's degree with an emphasis in accounting. Currently, more than fifty percent possess professional designations such as CPA, ACCA, CA, CIA, etc. We invest in the professional development of our auditors and their pursuit of professional certification in their respective countries.

**WH:** *How many auditors are employed with GCAS?*

**LEF:** We have approximately two hundred auditors, serving from forty-five country office locations around the world.

**WH:** *Who hires the director for GCAS?*

**LEF:** The director position for GCAS is filled by election every five years at a General Conference session upon recommendation by the GCAS Board.

**Editor's note:** *The General Conference Auditing Board plays a significant role in the operation of the General Conference Auditing Service. The board chairman is Jack L. Krogstad. He is Union Pacific Endowed Chair in Accountancy at Creighton University, Omaha, Nebraska, United States, and currently serves as an academic fellow in the Office of the Chief Accountant of the United States Securities and Exchange Commission.*

**NS:** *What is the role of the GCAS Board? How does it function and how does it relate to the staff of GCAS?*

**Jack L. Krogstad (JLK):** The GCAS Board is elected every five years at a General Conference session and is chaired by a layperson. The board is the governance and oversight mechanism instituted by the church to ensure the structural independence of GCAS and to promote responsible financial reporting policies and practices throughout the church.

**WH:** *What is the composition of the audit board?*

**JLK:** There are eighteen persons on the board. Five are General Conference employees—president, secretary,



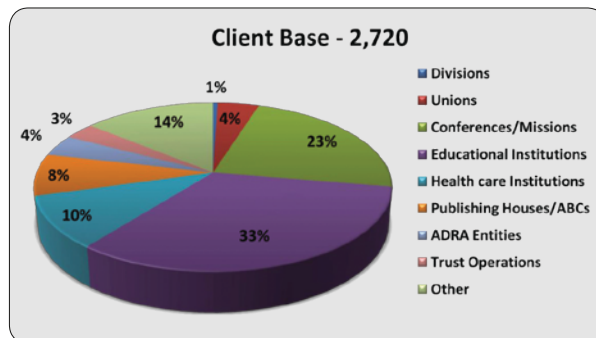
treasurer, a vice president, and the director of GCAS. The remaining thirteen are laypersons. These thirteen laypersons have financial or management backgrounds. The policy of the church requires this board to be chaired by a layperson. The board is unique in that the majority of members are laypersons along with the chair.

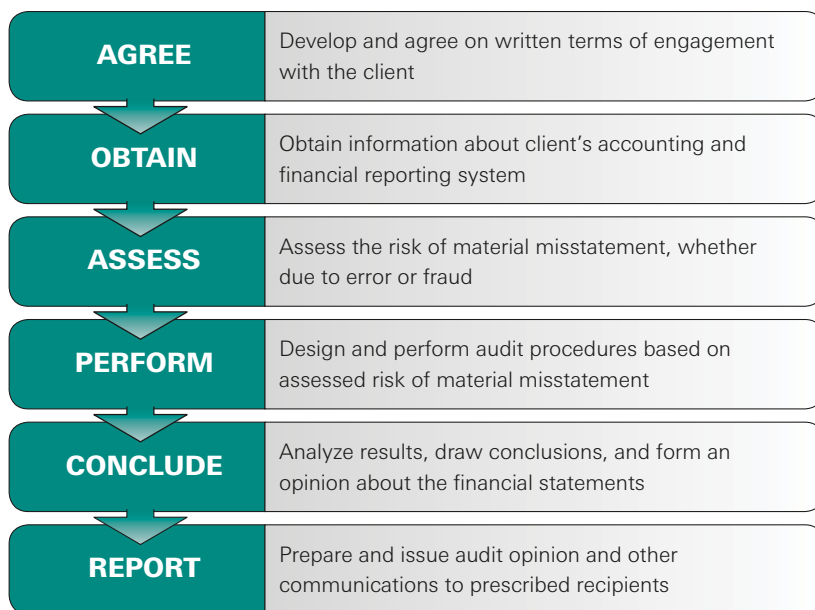
**NS:** *How long have you been the chair?*

**JLK:** This is my ninth year.

**NS:** *What assurance does the board have that the work done by GCAS meets professional standards? How do you monitor that?*

**JLK:** Our assurance starts by getting a leader with the right set of skills, dedication to the church, and the track record of performance that allows us to expect such a person to be successful in that position. I believe, in Paul Douglas, we have such a leader. GCAS has an external peer review done every three years





### The six phases of audit engagement

by an outside public accounting firm. They evaluate the quality control system that GCAS has in place and issue their opinion on how well the system is functioning.

In all the peer reviews that have been done by an outside accounting firm, GCAS has received a favorable opinion. A peer review is the same mechanism used by public accounting firms to ensure the quality of their work meets or exceeds the standards of the industry. The board places a lot of confidence in the GCAS quality control system that has been designed to comply with international standards. Each year, the director provides us with a scorecard on how the system is functioning.

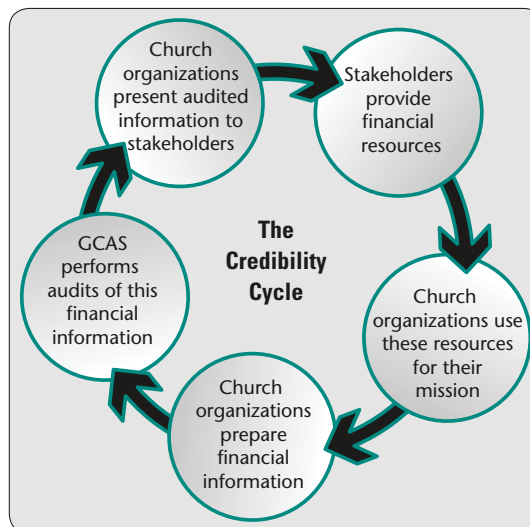
**WH:** *As an accounting professional, what is your assessment of the work performed by the GCAS auditors?*

**JLK:** The quality of work done by GCAS is comparable with the top public accounting firms. GCAS has similar competent, dedicated staff; they follow similar standards and have a standard audit methodology

worldwide on par with what the professional standards require.

**WH:** *Overall, would you say church organizations are fulfilling their responsibility of being faithful stewards?*

**DEH:** I had the opportunity to audit not-for-profits organizations before joining GCAS. Comparing those organizations with our church, I can say our church is exceptional. It has always been in the lead among not-for-profit organizations in its




accounting and its auditing practices. The results of our audits indicate that church leaders are interested in fulfilling their responsibility to be faithful stewards.

**PHD:** Not to say that weaknesses are not identified from time to time, but when you put the question in overall terms, I think there is an understanding and appreciation for the whole matter of accountability and of preparing financial statements that reflect clearly the activities that took place. I believe in terms of the administrators being faithful stewards, overall, they are in the mind-set and are moving in that particular direction.

**WH:** *What fulfillment do GCAS auditors gain from their work?*

**DEH:** We have a number of persons who have left positions in public accounting with higher salaries to come and work with GCAS. We believe they have done so because they felt the calling of the Lord to do so. I'm sometimes asked about working someplace else with less travel but have chosen not to do so. Many of our auditors are gone from home seventy-five percent of the year. To find fulfillment in such a demanding assignment can only come from a dedication to serving God and following His direction in our lives.

**PHD:** For me, I know I'm serving God, and it provides my fulfillment. Our mission statement embodies this fulfillment when it simply states, "we serve God by delivering excellent audit services to the Seventh-day Adventist Church." Serving God is the primary focus of what we do, and in that we find fulfillment. I believe I would speak on behalf of the two hundred auditors we have around the world by saying that they are focused on serving God. 

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Anthony Kent, MA, is director of *Ministry Professional Growth Seminars*, and, in addition, is pursuing doctoral studies at the University of Queensland, Brisbane, Queensland, Australia.



# Cheer up—He's calling you!

In the last decade, a great deal has been published on the perils and pains associated with pastoral ministry.<sup>1</sup> Significant issues such as burnout, sexual indiscretions, abuses of power, and failed relationships have been associated with clergy. These issues are worthy of attention. Indeed, Paul admonished Timothy, "Watch your life and doctrine closely" (1 Tim. 4:16).<sup>2</sup> Such potential derailments of ministry should not be minimized; however, it would be counterproductive, discouraging, and even depressing to perpetually focus on these at the expense of the joys and satisfaction that pastoral ministry offers.

## Blind Bartimaeus

Consider the heartwarming account of blind Bartimaeus as he received his sight; his story helps illustrate the point.

Recorded by the three synoptic Gospels (Matt. 20:29–34; Mark 10:46–52; Luke 18:35–43), Mark's version of this event at Jericho contains at least one significant and unique detail. While all three synoptic writers record that Bartimaeus annoyed those standing near him as he bellowed to Jesus, begging for mercy, only Mark's account describes the response of the crowd when Jesus sent a message calling Bartimaeus: "So they called to the blind man, 'Cheer up! On your feet! He's calling you.' " (Mark 10:49).

" 'Cheer up! . . . He's calling you.' " What could that mean to us, as ministers? The Greek word *tharseō*, (translated here as "cheer up") can mean "be of good courage," "don't

be overly bold," "fear not," "pluck up courage," "fear not about," "feel confidence against," "have no fear of."<sup>3</sup> Additionally, the translation could read as to be firm or resolute in the face of danger or adverse circumstances, be enheartened. Don't be afraid!<sup>4</sup>

These various meanings provide sound counsel for those called by Jesus to ministry. Interestingly, this word appears only eight times in the New Testament and each time in the imperative. We are told, commanded, to "cheer up."

Also, earlier in this chapter (vv. 13–16), Mark describes Jesus as eagerly welcoming children for blessing, and rebuking His disciples who were opposed to children being in contact with Jesus. Jesus said, " 'Let the little children come to me' " (v. 14). He was similarly welcoming of the outcast Bartimaeus.

At the same time, in the same chapter (vv. 17–22), a wealthy man approached Jesus on his knees. Jesus called him to follow Him, but the wealthy man departed downcast, unable to give his wealth away as a prerequisite for his discipleship. This unnamed man stands in contrast to the beggar named Bartimaeus, who responded to Jesus' call by casting aside one of his (we presume) few possessions—his coat—in order to follow Jesus.

In short, it appears that much of Mark 10 centers around the call of Jesus to individuals, and nestled into this context, is a wonderful story of vision and hope—the healing and calling of blind Bartimaeus. The story of Bartimaeus encourages readers to recall and rejoice with Bartimaeus

and, simultaneously, contemplate their own calls to ministry by Jesus.

The Bible records the details of other individuals—such as Noah, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Jonah—called to ministry.<sup>5</sup> The Gospels record the calling of most of the apostles. The book of Acts repeatedly presents the call given to the apostle Paul. Implied with the call to ministry for all of these men comes the underlying message: You are in God's vision and He has a vision for you. You are wanted!

## The challenges

An appropriate emphasis upon our call to ministry can help preserve and protect it. When we are tempted to act contrary to our call, we need to remember that we have been called by the Lord to our ministry. If we have accepted that call, we need to take it seriously.

Of course, when difficulties come we need to remember that these are not about you but the great controversy. In war, when a soldier is shot at, the soldier doesn't ask, "What did I do or say to deserve that?" In spiritual warfare, being on the firing line comes with the territory.

Douglas Webster makes this important observation, "Nothing can ruin our virtue or destroy our soul that is not self-inflicted. . . . The devil robbed Job of everything but could not rob Job of his virtue. Cain took Abel's life but could not take away his greater gain. Only those who injure themselves are injured."<sup>6</sup>

At times in ministry, pastors can easily get discouraged (especially those with a splash of melancholy

in their personalities to begin with). On the day of Jesus' resurrection, His disciples—even the ones aware of the Resurrection—were downhearted. But Jesus met them on their journey to Emmaus and in a reasonable amount of time, they were rejoicing. All things considered, we have many reasons to rejoice, whatever our struggles.

## Reasons for rejoicing

For starters, this calling can be one of the greatest joys known to humanity. So often, when clergy retire, they miss ministry enormously. Those who move into administration, a department, or a parachurch role often miss the community in which they had ministered. That alone says a lot about the joys and satisfaction that comes with ministry.

Also, could you find a better Role Model in the world than Jesus Christ? A better person in the world to emulate? This world has witnessed many good leaders, but, as a minister of the gospel, you have been called by the greatest.

Meanwhile, we can be thankful that we already have the Messiah, and we need only one Messiah. We can rejoice because we are not called to solve all the world's problems. We are not equipped—nor are we expected—to solve all the problems we encounter. We can only do our God-given best.

As ministers of the gospel, we can rejoice because we promote hope. We are fortunate to be the dispensers of the best news known to humanity. In a sense, we are providing water, the Living Water, to the thirsty in a world that has seen too many mirages. We are about the business of eternity.

We must remember, too, that others are called as well as ourselves. Those who answer to us, those we are called to answer to, have just as legitimate a calling as us. Even others who are called to minister in other Christian denominations have a purpose in God's plan. The greatest

joy is that we are not in isolation; an innumerable number are currently responding to the calling they have received from Jesus.

Even more so than other people, as ministers we have been called to reflect on Jesus. His words, His values, His motives, and His attitudes are the foundation of our lives. All that is good, uplifting, wholesome,

unexpected surprises that regularly provide opportunities to be ever growing and developing. And while this growth may include the accumulation of professional degrees; more important, it should involve our maturity in ministry so that we can more effectively serve.

We can rejoice because, when God calls us to ministry, there are


AN APPROPRIATE EMPHASIS UPON OUR CALL TO MINISTRY CAN HELP PRESERVE AND PROTECT IT. WHEN WE ARE TEMPTED TO ACT CONTRARY TO OUR CALL, WE NEED TO REMEMBER THAT WE HAVE BEEN CALLED BY THE LORD TO OUR MINISTRY.

and positive becomes the true environment we must inhabit.

We can rejoice because our lives, as ministers, are not going to be wasted. Whether our days are long or short, when we respond positively to the call of Jesus, our lives will serve a positive and significant purpose, however "menial" some of the tasks may seem. Jesus asked some of His followers to fetch for Him a colt, others to prepare a meal, and others to move a stone. All of these could, in all likelihood, have seemed like menial or even pointless tasks at the time. "Why do you want us to move this stone, Lord? The guy is dead! And it's only going to let out a bad smell!" But, from these seemingly pointless tasks, came majestic events: Jesus' triumphal entry into Jerusalem on that colt, the Communion service with the breaking of bread, and the resurrection of Lazarus. We can take heart: our lives have a purpose and a meaning.

Is it possible to describe a routine day in ministry? It seems as though each day is blessed with

opportunities to be a blessing to others. This comes as a natural result of serving. What greater joy can one have than a life called to serve and bless others?

In short, whatever our challenges, we would do well to remember the words spoken to Bartimaeus, " 'Cheer up! . . . He's calling you.' " 

1. For example, Richard Exley, *Perils of Power* (Silver Spring, MD: Ministerial Association of Seventh-day Adventist, 1995); Gary L. McIntosh and Robert L. Edmondson, *It Only Hurts on Monday: Why Pastors Quit and What You Can Do About It* (Saint Charles, IL: ChurchSmart Resources, 1998); G. Lloyd Rediger, *Clergy Killers* (Louisville, KY: Westminster John Knox Press, 1997); Paul Whetham and Libby Whetham, *Hard to Be Holy: Unravelling the Roles and Relationships of Church Leaders* (Adelaide, Australia: Openbook, 2000).
2. Unless otherwise noted, scriptures are quoted from the New International Version of the Bible.
3. *A Greek-English Lexicon*, 9th ed., comps. Henry George Liddell and Robert Scott (Oxford: Clarendon Press, 1996), s.v. "tharseō."
4. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., eds. Frederick W. Danker, W. F. Arndt, and F. W. Gingrich (Chicago: University of Chicago Press, 2000), s.v. "tharseō."
5. Clearly, others were also specifically called by God; their ministries give clear, positive testimony to this fact. However, for some reason, their call to ministry has not been recorded in Scripture. Daniel, Zephaniah, Habakkuk, Miriam, Deborah, Huldah, and Micah readily come to mind as examples.
6. Douglas Webster, "Chrysostom: 'Golden Mouth,'" *Preaching* 24, no. 6 (May–June 2009): 62.

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# Mastering children's stories

*Editor's note: While this article and the accompanying sidebar are aimed at pastors, the principles therein are also helpful to others who tell stories during the worship service.*

Pastors are trained public speakers with a major part of their education centered around effective communication *with adults*. However, being skilled in homiletics does not necessarily guarantee success when a squirming group of children with an attention span of milliseconds listens to the delivery. Add several babies crawling around your feet to the mix, and you have yourself a real challenge when you are doing the children's story.

How do we tell a good children's story—one that will keep the attention of young people? What follows are a few things I have gleaned in my 30-plus years of ministry while seeking to do just that.

## Where to begin

Start by accepting that there are few born storytellers, but most of us learn the hard way. We master the art of telling stories just as we learn a subject in school. We commit the basics to memory, and then we move on to do what we have learned. Perfection comes with practice. I vividly remember the first time I stood before a group of young people in a little church in Ohio, and trembled with fear while reading a story verbatim from a book. The young people, the congregation, and I were all greatly relieved when the story was finished. However, this was the beginning of an experience that has been very rewarding and gratifying because I learned so much from it.

Becoming a good storyteller is very much about attitude. I prefer to use the term *young people* when addressing a young audience. Calling them *kids*, *children*, or other such terms may be all right at times, but I have discovered that if you treat the young people with respect and dignity, they will respond positively. You will find that their attitudes become a reflection of yours.

Also, while story lessons are not entertainment, they will be more effective if they *are* entertaining. Story lessons, as teaching vehicles, can inspire young people to develop the qualities of character that will motivate them to be solid Christian young people and honorable citizens.

## Objectives and philosophy

You need to have a definite goal in which you construct a character building point based on a specific scripture reference tied to a real-life experience. There are three steps to follow in organizing a story. First, determine the subject, then select a theme, and, finally, make a proposition to build your story around.

Realize, too, that young people are human beings in development, so keep the children's story short and simple. Also, even though they may squirm a lot, seem inattentive, or give you "dumb" answers if you ask a question, never embarrass them.

Children learn in a process that leads them from objects they can touch and feel to more abstract things. For instance, a child will understand the word *dog* to refer to the family pet. Eventually, the child understands that dogs belong in an even larger group called animals. As

the process of learning progresses, the child understands the higher and more abstract concepts such as right, wrong, beauty, and truth. Conventional wisdom suggests that most children cannot grasp an abstraction until they are around seven years old.

## Know your competition

Realize what you are up against. Children today spend hours in front of the television, playing video games, and surfing the Internet. The storyteller loses his or her effectiveness after five to seven minutes mainly because of shortened attention spans. It is believed that the average person will see some 30,000 electronic stories before they reach the age of 21. However, this does not give the storyteller a reason to give up and simply copy the competition. Instead, storytelling becomes an opportunity to show the young people better alternatives.

To become a master storyteller, consider the positive or negative aspects of your story. Certainly, there are hard lessons to be learned from disobedience, but there are also positive ways of presenting the same lessons. The point is obvious: if your story lessons tell only of punishment, injuries, and mishaps, they soon become dry, juiceless, moralizing lectures that the young people will dread. Indeed, a place for somber reality-based story lessons exists, but they must be liberally surrounded by positive, upbeat messages. Your story lessons need to alternate between positive and negative for a more balanced presentation. However, most important, put your emphasis on the positive.



## Methods

If you are telling someone else's story, read it aloud to yourself, and share it only if you, yourself, can enjoy and appreciate it. Modify the story to fit your personality. Successful storytellers come in many varieties. One person may be comfortable crawling around on the floor, barking like a dog, while another is completely repulsed by the idea. There are no set rules on this, no method that works for everyone.

Speak directly to the children, not the adults. Use age-appropriate language. If you must use a big word, explain the meaning. Describe how the characters look, the clothing they wear, and how they act. Describe the action of the story as if you see it in a series of pictures. Try to see, live, and feel your story.

To be a more effective speaker, stand where the young people can see you and speak so that they can hear you. Whenever possible, use simple props or visual aids: "Make it clear; use the eye as well as the ear." The more familiar the object you use, the more often they will be reminded of the lesson. For instance, "Every time you see the sun shining brightly, think of Jesus, the Light of the world."

A story is basically a patchwork quilt of words, woven by the storyteller. Many very effective story lessons often begin with a statement that builds a relational bridge. For instance, "When I was about your age, I . . ." Do not worry if the age comparison is not perfect; the young people will have no trouble imagining themselves in your place.

Experts tell us that 40 percent of what your hearers learn comes from nonverbal communication. This includes body language, clothes, hair styles, and other such factors. The use of your body to communicate becomes crucial. Establishing eye contact with the young people is the first thing you should do. They should know that you are talking to each of them personally. Your gestures should be natural and appropriate to the story you are telling. The six basic gestures of the hands include

## Guidelines for the children's storyteller

1. Use words understood by children between the ages of three and eight.
2. The length of the story should not exceed five to seven minutes.
3. Sit at the children's level.
4. Never read the story from a book or other source. Always tell the story.
5. Know the sermon topic and have your story emphasize the theme. Call the pastor for details on the topic or theme for the day.
6. Use the first minute to direct their attention toward you. This can be done by visual aids, body language, or your voice. Establish and maintain eye contact from the very beginning.
7. Avoid side comments to the adults. The story is for the children.
8. Choose stories that children can identify with. Avoid stories that are gruesome, fairy tales, or beyond their years of experience.
9. In preparing your story, decide on one thing you want the children to know and what you want to see them do about it. Focus your story to that end. While using the Bible, (a) use one key scripture, (b) use familiar versions with words the children can understand, (c) repeat the verse as often as is appropriate—it can be at the beginning, middle, or end of the story, and (d) encourage them to repeat it with you.
10. Use as many sensory modes as are appropriate. Let them see, hear, touch, taste, and smell. It is not necessary to use all of them in one story.
11. Do not use metaphors as some children will not understand the figurative connection between the two seemingly unrelated subjects (such as "the boy's stomach was a bottomless pit").
12. If you give any type of a gift to help the children remember the point of the story, keep it simple and give it at the end of the story. Never give food unless it is sealed. If it will distract them or others from the sermon, tell them not to open it until after the service.

—Provided by and adapted from the Capital Memorial Seventh-day Adventist Church, Washington D.C., United States.

cautioning, clenching of your fist, rejecting, dividing, giving or receiving, and pointing. These, along with gestures of the head, shoulders, and facial expressions, should be practiced until they become a natural part of your presentation.

Use your face as a picture of your story. If the story is sad, look sad; if the story is happy, appear that way. This may take some practice, but if you live your story, it will naturally reflect from your face and the young

people will immediately respond. Many people use a mirror or a video camera as an aid in practicing all gestures. As in all of the arts, through practice, you perfect. A good place to start, if you have young people at home, is to practice by telling them your own personal story.

Putting on a hat, a pair of gloves, scarf, or some appropriate prop (silly or not) can inspire the imagination without ever saying a word. Also, young people of all ages always

respond to plenty of action and presentations in which they can participate. They like hands-on things they can touch and feel. This is especially true of live animals and pets. If you can put it in a sack and rattle the bag a few times, you will always have the undivided attention of your young people. Persons commit to memory and put into action about 10 percent of what they hear, 50 percent of what they see, and 90 percent of what they do. The need for hands-on learning cannot be overemphasized. It is almost impossible for a person to forget a great object lesson in which they had a part.

### Tips on presentation

Beginners should seriously consider using an assistant to help tell the story. Novices, especially, who are nervous and unsure, find it very comforting to have someone standing nearby to prompt them if they forget a detail in the story. Writing out an outline on a small index card that you hold in the palm of your hand is always a good idea as are cue cards laid on the floor. Even if you do not use them, the security of knowing they are there will help to be a better storyteller.

There is another reason for using an assistant. Often parents expect miracles of storytellers and bring the smallest of children to hear the story. They smile and sit the baby down and leave them unattended in your care. Since most of your story lessons will be roughly targeted at children ages 5 through 12—infants and toddlers are an impossible assignment. An assistant can be invaluable in seeing that your story gets heard by most of the children.

And never forget the possibility that if something can go wrong, it will go wrong. That especially applies to visual aids or props. So keep them as simple as possible, and be sure to test them beforehand. Young people are unimpressed with the statement, "Well, I thought this would work."

### After the story is told

Get constructive criticism. Was it too short, too long, or just boring? Did you use too many big words? Was your story beyond the experience of a child's world? Was the story good? If so, what made it good? Ask your critic, "If you could change the story, what would you have changed?" Most of all, learn from your experiences, but do not take your storytelling too seriously. If you messed up on the story line, chances are the young people never knew it. Keep on trying to develop your skills into what they should be—a vehicle that will enable you to laugh and have fun with a great group of young folks, all the while teaching them principles that will positively affect their lives eternally.

### Other story sources


Life is full of character building story lessons. The problem is finding good story lessons and then being able to present them in an unforgettable way. The best story lessons come from everyday life, using everyday examples, just as Jesus did.

After finding a story with potential, ask the questions Who, What, When, Where, and How. For the

sake of accuracy, be sure and write the information down. While good, true story lessons may not abound, a diligent person can glean a good one here and there and then polish them into treasures that the young people will always remember.

There are also many books that contain an excellent collection of weekly children's stories and sermons. Consult Christian bookstores nationwide and online. And of course, these days you will find an abundance of material to sift through on the Internet.

### Conclusion

Sharing story lessons and inspiring young people to develop the qualities of character that will motivate them to grow up to be solid Christians should be viewed as a blessed opportunity. Not everyone receives the blessing of being allowed to do something of eternal value for our young people. What a privilege to be a Christian storyteller! Make the most of it. 

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# The emerging church:

## A call to **action** and **authenticity**

(Part 1 of 2)

*Editor's note: Much has been written recently about the Emerging church movement and its impact upon worship, church growth, and other aspects of church life. This article is the first of a two-part series addressing this movement. Part 2 will appear in the May 2010 issue.*

Some say that trying to define the Emerging church is like nailing gelatin to the wall. They challenge any attempt to describe, define, or categorize the Emerging church. I agree, since work in the Emerging church is destined to be criticized for either overstatement or understatement. Yet, the Emerging church is real and should not be taken for granted as another passing trend or fad. True, there is faddishness, and the Emergent theology is more about surfing than deep diving. In spite of it all, the Emergents are serious about their work. Since they take their work seriously, we should do so as well. No attempt will be made here to hammer Emergents; rather, they will be handled gently. In spite of their many voices, the diverse communities that comprise the Emerging church *do* have certain attitudes, objectives, and characteristics in common that tie them together into a phenomenon that is charting its own place in history.

The purpose of this two-part series is to summarize, analyze, and assess the Emerging (or Emergent) church movement<sup>1</sup> and its selected

teachings and practices in order to draw necessary lessons on how to respond as individuals and a Bible-based Christian community to the challenges it poses. For example, a number of my students read—by their own choice—the works of Emergents. Some even attend Emergent worships. My students are not alone in experimenting with spirituality outside their respective denominations. There is a thirst for spirituality, and the Emergents are fully exploiting the situation. Based on what former students and friends tell me of what is happening in their respective religious communities, I understand that the Emergent worship practices and theology are gradually affecting the church in general and mainline Protestant churches in particular.<sup>2</sup> As a result, some members—self-proclaimed “progressives”—push for changes toward experiential and participatory worship services and toward Christian living that is sensual rather than routine. They expect Christians to be inclusive and accepting rather than exclusive and judgmental. They may be characterized as *emergent*. If their needs are not met, they usually walk away.

On the other hand, there are members who do not like changes. They resist change, even small changes. This group expects their pastor to affirm and defend the already established worship practices and theology. They usually stay put and are often glad, when

the other group leaves, to have rid themselves of those “radical” post-modernists and relativists. The latter see change as a necessity, the former suspect apostasy in radical changes. Both groups, however, whether they are aware of it or not, are responding to major cultural shifts taking place in society at large.<sup>3</sup>

### What is the Emerging/ Emergent church?

The Emerging/Emergent church is also known as the Great Emergence, the Emergent Conversation, Vintage Christianity, the Ancient-Future Faith, and most recently as Emergent Christianity.<sup>4</sup> You may also encounter book titles such as *Organic Church*, *AquaChurch*, *Intelligent Church*, *Reimagining Church*, *The Church of the Perfect Storm*, and so forth.<sup>5</sup> If we ask Tony Jones, a leading Emergent, what the Emergent Village—yet another label—is, he will compare it to a garden full of a variety of greens and “a beautiful mess.”<sup>6</sup> In spite of its diverse approaches to spirituality and its many voices, where some are *emerging* faster than others, the Emergent church has one thing in common: they are all *emerging*—an important theological concept to be addressed in part 2 of this series.

There are two aspects to the Emerging/Emergent church. The two are happening simultaneously. First, the Emerging church is not a new denomination, but a network of like-minded pastors who, back

in the late 1990s, felt *homeless* and *unchurched*. Most of them were previously involved in the Young Leaders Network, the Theological Working Group, and the Terranova Project.<sup>7</sup> By 2000, the founding Group of Twenty<sup>8</sup> transformed itself into the Emergent church, with a clear objective to transcend denominational discord and eliminate doctrinal and ecclesiological

The spine of the Emergent paradigm of thinking, or the Emergent matrix of reality, is “both/and” rather than the traditional Western “either/or.” The Emergents refuse to separate reality. The very notion of emerging is to accept the idea that all voices need to be heard, that all narratives (stories) need to be told, and that whatever emerges out of it

a newcomer to a religious community experiences, it follows that Christians should create a worship environment that would inspire the new worshiper to come back. That would constitute a missional dimension to worship. Second, the same applies for the current members—a nurturing dimension. Third, in this age of fast-paced living, where people believe they can easily

IN SPITE OF THE APPARENT VARIANCES IN THE STYLE OF WORSHIP AMONG EMERGENTS, THEY ALL RESONATE THAT “SPIRITUALITY MUST BE EXPERIENCED.” EMERGENTS BELIEVE THAT ALL FIVE SENSES (SIGHT, SMELL, TOUCH, HEARING, AND TASTE) SHOULD BE, IN ONE WAY OR ANOTHER, INVOLVED IN WORSHIP.

barriers that separate people. Thus, from the very start, the Emerging church has been ecumenical, with an emphasis on global awareness as well as local involvement. Second, the Emergent church is also a historical grass-roots development. Since the 1960s, the population has been gradually moving away from organized religion and toward personalized spirituality. We are only now seeing the results of the influence TV celebrities, spiritual Internet sites, and postmodern academia have had on the masses. In other words, Emergent theology reflects what has been happening in family rooms across the country for several generations. Spiritual gurus on various TV shows have replaced the local priest and the pastor. While watching TV, people have been formulating their own spirituality. Unaware of the subtle changes in its thinking, the populace has become what is usually referred to as a postmodern generation—post-world wars, post-colonial, post-Western and, notably, post-Protestant, even post-Christian. This sociohistorical aspect is usually taken for granted by Christians as something they can do nothing about; therefore, why bother with it?

all is the Emergent metanarrative—if there is such a thing. No individual and no group can have a metanarrative that dominates all the others. According to this thinking, the biblical great conflict narrative between Christ and Satan, between good and evil, is pushed to the side, ignored, or downplayed. It is misinterpreted as intolerant, judgmental, divisive, repulsive, and nonapplicable to contemporary social needs. It should be of no surprise that the Emergents have a difficult time dealing with the subjects of atonement and the destruction of sinners.

The Emergents are intolerant only toward those who are “intolerable.” This negative attitude toward groups who hold to metanarratives and certitude of Truth often intimidates the latter from standing up to the Emergents.

### The emerging worship and theology

The Emergent church *does* raise serious issues as to what Christian worship should be. There are several reasons why Christians should pay attention to worship style—mainline Protestants in particular.<sup>9</sup> First, since worship is usually the first impression

get a satisfactory summary on a doctrine or biblical text over the Internet at the click of a button, they are not particularly interested in hearing long sermons. Today, an increasing number of people go to church to *experience* God. They want to be emotionally excited, even disturbed, by the Divine Presence—therefore, an experiential dimension. Fourth, the worship experience connects people with God—thus the sought-after spiritual dimension.

One of the main reasons people skip church worship today is precisely because of the routine and nonparticipatory atmosphere. It is for these reasons that Emergents follow Rick Warren’s advice to “never attach your church to a single style; you’ll soon be passé and outdated.”<sup>10</sup> When people speak of worship, they mean an experience they had or expect to have in the designated place of worship: through singing, praying, meditating, testifying, participating in a liturgy, reading the sacred text, listening to a homily, breaking bread and drinking the wine, smelling the incense and candle flame, etc.

In spite of the apparent variances in the style of worship among Emergents, they all resonate that

"spirituality must be experienced." Emergents believe that all five senses (sight, smell, touch, hearing, and taste) should be, in one way or another, involved in worship. As a result, they are introducing new and alternative approaches to worship, such as casual dress, physical rearrangement of seats and the pulpit in order to create a more casual and relaxed atmosphere, candlelight, visual arts, icons, all types of music, the eucharist, medieval centering or contemplating prayers, moments of silence, various forms of meditation (including Eastern forms of meditation) and mystical practices, prayer labyrinths, designated places for personal meditation, silence and prayer, and so forth—all of which have the purpose of making worship EPIC—experiential, participatory, image-driven, and connected.<sup>11</sup>

Some of these innovations are biblically acceptable, while others are not. Some youth leaders and pastors are adopting some of these without much discrimination. Of particular concern is the introduction of practices like the presence of icons, mystic notions of silence and meditation, contemplation and medieval centering prayers, the eucharist with its transubstantiation notions, prayer labyrinths, and so forth. These practices are designed to lead the worshiper toward self-centeredness, self-reliant methods of salvation, self-worship, nature worship, and pantheistic, gnostic, or monistic states of mind.<sup>12</sup> In other words, their purpose is to take the focus away from Jesus Christ and place it on someone or something else.

Christians who uncritically adopt some of these practices should pay attention to what the Emergent leaders themselves have to say about Emerging worship. The Emergents are very cognizant of the fact that worship is *inseparable* from theology, that one shapes the other, that one *is* the other. It should be noted that there is only so much one can innovate and say about alternative ways of worship before one begins to tamper with theology. According to Dan Kimball,

one of the most recognized Emerging leaders on worship, people miss the point of "foundational issues" when they focus on merely experimenting with different models of worship. What model of worship we adopt amounts to no more than what kind of wrapping paper we use to wrap what matters most, that is, what we believe and what we worship.<sup>13</sup> In other words, our worship speaks our theology. Our worship reflects what kind of God we worship. It tells us about our God. Again, our worship *is* our theology. Every single Emergent work on new models of worship I have analyzed starts with worship and ends discussing spirituality and theology.

Worship should be participatory and experiential; there is a definite need to address this issue. While I am not advocating incense and icons, worship should be more liturgical in style.<sup>14</sup> I would, however, suggest that we *never* introduce into worship any practice which detracts from the person of Jesus Christ, the Living God, the Creator God, and takes worshipers toward self, nature, and god or spirit that is not clearly identified with God the Creator, the God of Abraham, Isaac, and Jacob,<sup>15</sup> and the God of Moses, Daniel, and the apostles; i.e., with the biblical Jesus Christ. In this age of multicultural emphasis where all religions—that is, all gods—are given the stage, it is of utmost importance that we clearly indicate whom we worship.


A biblical worship requires a great deal of preparation. We need to update our worship, while keeping it biblical. Worship needs to focus on what God has done, is doing, and will do for His people.

### The challenge and contribution the Emerging/Emergent church provides

My research shows that the Emerging/Emergent church (1) has become a serious challenge to Christians who, over the years, have become complacent, lethargic, and insensitive to social ills.<sup>16</sup> The

Emergent call to authentic Christianity is both difficult and unreasonable to dispute. (2) It is able to reach a segment of society that many traditional Christians would not, a segment of society that would hardly ever step into the church or listen to traditional evangelistic presentations. There are thousands of "wounded" children of Christian parents, thousands of alienated young and old who are completely disappointed with Christianity and Christians.<sup>17</sup>

(3) It provides a forum for a conversation between various opinions and religious groups. They raise serious questions, and to most of those questions, they have no answers. We Christians who take the gospel mission seriously and claim the Scriptures to be the sole repository of spiritual authority should welcome this opportunity to step in and make a contribution. It goes without saying that those who venture into this debate better make sure they are well prepared to do legitimate exegesis and exposition of the gospel and biblical text. And (4) it points to a major worldview shift taking place, and few Christians are paying attention. Christianity is drifting away from its biblical theistic worldview. Like Gnosticism of the second century, the Emergent theology is a threat to Christianity today "precisely because it [is] not an organized counterforce but rather a way of thinking within the faith."<sup>18</sup>

It is the Emergent theology and this worldview shift that we will discuss in part 2 of this series. 

1. In most situations, *emerging* refers to the movement itself and its related activities, whereas *emergent* refers to theology and its related processes of concepts and ideas. Throughout this article, I will use the two interchangeably, often one term denoting the meaning of the other as well.

2. Mainline Protestant is a rather loose category, and would include all those congregations that somehow fail to meet expectations of the postmodern generation: to be inclusive, tolerant, experiential, participatory, nontraditional, etc. Therefore, traditional Lutherans, Methodists, Presbyterians, Baptists, Evangelicals, Fundamentalists, even Seventh-day Adventists, would fall into this category.

3. That a cultural shift away from modernity to postmodernity is taking place is not in dispute. Emergents, however, are fond of (over) emphasizing this cultural shift. The cultural shift in question here is predicated on scientific and technological advances, which, by their very nature, influence the human view of reality, human habits, and how humans handle daily affairs. Hence the argument, since we live in a totally different world than our



ancestors, we need a new moral guide on how to handle abortion, homosexuality, the role of women in the church, etc. There is some merit in this argument; however, the Emergents fail to notice that the gospel is not addressing technological and cultural changes but human nature—and human nature has remained the same ever since Adam and Eve. For example, see Leonard Sweet, *SoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids, MI: Zondervan, 1999).

4. To learn more about the Emergent church, start with Doug Pagitt and Tony Jones, eds., *An Emergent Manifesto of Hope* (Grand Rapids, MI: BakerBooks, 2007); Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids, MI: BakerBooks, 2008). Also, visit the official Web site of the Emergent movement, [www.emergentvillage.com](http://www.emergentvillage.com). For Emergent Christianity, see [www.cacradicalgrace.org](http://www.cacradicalgrace.org); look for the upcoming conference under the same label to be held in April 2010.
5. Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005); Leonard Sweet, *AquaChurch: Essential Leadership Arts for Piloting Your Church in Today's Fluid Culture* (Loveland, CO: Group Publishing, 1999); Steve Chalke, *Intelligent Church: A Journey Towards Christ-Centered Community* (Grand Rapids, MI: Zondervan, 2006); Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (Colorado Springs, CO: David C. Cook, 2008); and Leonard

Sweet, ed., *The Church of the Perfect Storm* (Nashville: Abingdon Press, 2008).

6. Tony Jones in *An Emergent Manifesto of Hope*, 15.
7. Tony Jones, *The New Christians: Dispatches From the Emergent Frontier* (San Francisco: Jossey-Bass, 2008), xvii.
8. Actually, the Group of Twenty consisted of approximately two dozen plus or minus individuals. It was more of a gravitational center of the early Emergents. See Jones, *The New Christians*, 49.
9. Protestants have stripped the church walls of images, threw out the incense and candles, introduced a sermon—a necessity to instruct the believers into what is the correct biblical doctrine—and thus transformed the worship experience from being highly liturgical (experiential and participatory) to instructive and analytical.
10. Rick Warren, foreword to *The Emerging Church: Vintage Christianity for New Generations*, by Dan Kimball (Grand Rapids, MI: Zondervan, 2003), 7.
11. Of course, not all Emergents adopt all of these. For EPIC, see Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville: Broadman & Holman Publishers, 2000). Books and articles on how to do worship and how to church are abundant. See Kimball, *The Emerging Church*; Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005). For the use of Eastern monistic mysticism, see Nanette Sawyer,

"What Would Huckleberry Do? A Relational Ethic as the Jesus Way," in *An Emergent Manifesto of Hope*, 41–50; Samir Selmanovic, *It's Really All About God: Reflections of a Muslim Atheist Jewish Christian* (San Francisco: Jossey-Bass, 2009), 130–141.

12. More on the theology behind these practices will follow in part 2 of this series.
13. Kimball, *The Emerging Church*, 14, 15.
14. For example, a worshiper who had attended the Catholic or Eastern Orthodox liturgy takes home a more memorable experience than a worshiper in a common Protestant service where the "instructional" sermon dominates. Granted, a sermon can also be engaging but often ends up poorly executed. Likewise, a Pentecostal worship also involves the entire person. Notice that it is virtually impossible to fall asleep during Catholic or Orthodox liturgy or during a Pentecostal worship hour, an occurrence common in Protestant worship services.
15. Exodus 3:15.
16. Read the message to the church of Laodicea in Revelation 3:14–19.
17. See Dan Kimball, *They Like Jesus But Not the Church: Insights From Emerging Generations* (Grand Rapids, MI: Zondervan, 2007); Jones, *The New Christians*.
18. Ronald A. Wells, *History Through the Eyes of Faith*, Christian College Coalition Series (San Francisco: HarperCollins Publishers, 1989), 39.

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## LETTERS

Continued from page 4



would not be so bad after all, questioned my faith and God's leading. But looking back, I am thankful for the insights I have gained into this terrible disease. I now relate to those who suffer in a much different way. In all things, may Jesus be praised! I say that knowing the final outcome is still uncertain.

—H. D. Carlson, Battle Creek, Michigan, United States

### Children and worship

I appreciate Karen Holford's sentiments in her article, "Creative Celebrations: Involving Children in Your Special Services" (November 2009). A few years ago when I was senior pastor at the White Memorial Church in Los Angeles, I invited the children to assist in the Communion service. I invited them to come forward with the deacons, take a tray with the bread and wine, and carry the tray to one of the ten designated locations in the sanctuary. I asked the deacons to stand by the child and assist if needed. The kids were enthralled! The adults were amazed. The comments following the service were 100 percent in support of what we had done. "This is the first time we

have ever seen our kids excited about Communion," said one church leader.

At the next Communion Sabbath, I met with the children in their classrooms, explained why we celebrate Communion, the meaning behind the ordinance, and told them that the next Sabbath I would invite them to assist in this service. There was an even larger response than there had been the first time. Try it yourself and watch the kids' responses, and while you're at it, take a look at the faces of the proud parents as their children take a responsible leadership role.

—Lawrence G. Downing, email

I just read Karen Holford's article about involving children in special services. What great ideas she shared! I look forward to implementing many of them. Thank you very much.

—Ana Grujicic, Belgrade, Serbia

### Justification by faith

Thank you very much for producing such an excellent magazine for ministers around the world. I have been acquainted with this magazine for more than 40 years of my ministry.

I found the article written by Norman R. Gulley ("The Impact of Justification by Faith to the Current Protestant and Catholic Relationship"—January 2010) to be beneficial. I have never read such a clear, straightforward, informative, and understandable paper about salvation between Catholic and Protestant theology in such a limited space of the magazine. I was also able to grasp what the current issues are among Christians in terms of the theology of salvation.

—Tadaomi Shinmyo, Seoul, South Korea

### Remembering James A. Cress

Even though I never met Pastor James Cress, I feel like I have lost a friend. His column, "Pastor's Pastor," was the first thing I read in each issue that arrived in my mailbox. His love for Christ and his care for Christ's undershepherds flowed through his words.

—Richard R. Gerber, associate general secretary, Committee on Home Missions and Church Extension, Orthodox Presbyterian Church, Willow Grove, Pennsylvania, United States



# Saying **Thank you** to your congregational team members

**D**uring the month of October in certain parts of the world, churches commemorate what is known as Clergy Appreciation Month. Setting this time aside provides congregations the opportunity “to honor their pastors and pastoral families for the hard work, sacrificial dedication and multiple blessings provided by these special people.”<sup>1</sup> Doing so is necessary because “their lives are played out in a fish-bowl, with the entire congregation and community watching their every move. They are expected to have ideal families, to be perfect people, to always be available, to never be down and to have all the answers we need to keep our own lives stable and moving forward.”<sup>2</sup>

Without a doubt, pastors are vital to the successful operation of local congregations. But they cannot do it alone. Moses, shepherd of a large congregation in the wilderness, must have thought that all the responsibilities belonged to him until his father-in-law shared a more prudent course of action with him (Exod. 18:13–26). Ministry became more efficient when the duties were shared among many.

We commend Moses for his patience during those 40 years of guiding God’s people. But what do we know about those who assisted him? What commendations can we give them for aiding Moses in what he did? Likewise, we rightfully express gratitude to our pastors for their selfless service to us. But what do we do for the countless helpers

throughout the congregation who lighten the load of the pastor?

## A different model

Many church members tend to vest unlimited power and authority in their pastors—often to the point of placing them on pedestals. This is understandable in that church members want to be proud of their pastor. They want a visible leader who has a stately bearing, exuding confidence (not arrogance). As a result, many members of the congregation gladly show their appreciation to pastors by remembering them on special occasions.

But how do church members affirm themselves? Should they? It seems self-serving for the congregation to do something for the congregation. Perhaps the pastor (or the pastoral staff, if the church has a large membership) should step in and proactively affirm the members in general and the officers in particular—who volunteer by contributing time, talents, and energy to implement the Great Commission.

The basis for pastors doing something for those church members who lighten their load can be found in another day that some cultures celebrate—Administrative Professionals’ Day. Some countries commemorate this day on the Wednesday of the last full week of April. This model makes sense because, while the public sees the teacher, they do not always see the teacher’s aide who attends to more menial matters, such as supervising children on the playground. While

they see the attorney, they do not always see the paralegal who did the research. My wife, a school teacher, has always been careful to give some token of appreciation to every teacher’s aide who has worked with her and every student teacher who has assisted her. Why? Because their work often goes unrecognized by the majority of people who benefit from their sacrifices.

Likewise, people see the pastor up front—preaching and leading out, setting the course in which people should walk. In the pastor’s absence, they see their local leaders conduct the public business of the church. But what about the Bible teacher for the small children (it is always difficult finding people who will spend time and energy working with them)? Or the deacons who faithfully clean restrooms and pick up trash that people (not necessarily children) carelessly leave on the church pews? Or the old saint who feels she has no talents to share with others but promises to pray for the pastor daily?

Should we not, as ministers, show appropriate appreciation to them; just as they show appreciation to us?

## Showing appreciation

Ministry, regardless of the form it takes, demands a certain task orientation. Pastors focus upon (among other things) writing sermons and preparing for board and business meetings. University professors focus on lectures, guiding

doctoral students through the thesis or dissertation process, and writing books and articles for journals. Denominational leaders cast a vision for the congregations they lead. Treasurers think constantly about how to stretch the available funds at their disposal. Editors can no sooner complete the work in preparation for one set of deadlines before the next set of deadlines suddenly looms on the horizon.

Who has the time to exhibit a people orientation? After all, we live in a world that seeks the highest level of performance. When all is said and done, what are the tangible results of the energies expended? Such is the mind-set of placing programs above people. But while programs (and the implementation thereof) are necessities, programs must still exist within the context of people. And those people want to feel appreciated. They *need* to feel appreciated.

The following suggestions do not carry with them the force of the Ten Commandments; but ten is an easy number to remember. I have personally found that the ideas that follow—while they are written in the context of a local church—do indeed work in other settings as well.

1. *Refer to them as colleagues or partners in ministry, rather than officers.* The term *officer* often comes across as bureaucratic, the result of a seemingly cold selection process. While officers are vested with a certain authority by virtue of their election, that very term can contribute to a programs-versus-people mentality—task orientation over people orientation.

Seeing them as partners in ministry instills within them the same expectations they have of the pastor and that the pastor personally possesses. It creates a greater sense of ownership and a desire

to successfully fulfill the mission placed before them.

As ministers, we do not need to fear that promoting such collegiality will diminish our standing in the eyes of either our colleagues or other church members. Experience has taught me quite the opposite—they have a greater respect both for the pastor and the ministry of the pastor.

2. *Broaden the definition of colleague beyond elected personnel and assistants.* Because Paul uses the human body to analogize the church, just as every part of the body depends on other parts, so also do we depend upon others in the church. As such, we all are partners in ministry—not just those who were elected to serve. And when everyone in the church feels empowered in this way—for each one has at least one spiritual gift—they, too, sense ownership of the church and its mission.

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Many years ago, the night before I was scheduled to have an impacted wisdom tooth removed, I called a church member of mine from a church I pastored several years earlier. I had never undergone general anesthesia and was nervous that if something could go wrong, it would. Expressing my concern for my well-being, she chuckled. She had undergone many surgeries in her life and had learned to trust God regardless. Her kind, gentle voice spoke to me, "Pastor, don't you worry about a thing. Everything is going to be all right."

She and I both learned a lot from her praying for me that evening. Although she was blind and felt that there was nothing she could do for others, it reaffirmed what I already knew; the power of her prayers energizes pastors and others for their ministries—and that was a ministry in itself. As for her, it encouraged her to know that someone valued what she thought was an insignificant contribution.

*3. Do not limit communication with your colleagues to only those times when you need something.* Due to the demanding nature of ministry, it becomes easy to focus on performance and results. Many of our partners in ministry may be performance oriented because they are accustomed to achieving results on their jobs; or if they have retired from the active workforce, they were accustomed to having to produce at a high level in their occupations.

Nevertheless, we must keep in mind that they are not pawns in a chess match. While they are indeed committed to ministry, they are still—first and foremost—human beings with needs and emotions. Genuinely ask them how their previous day or week went, about their families, pets, hobbies, and—above all—their spiritual well-being. Remember that while they serve others, they also travel the bumpy road called life. Doing so does not take a lot of time out of the day; and it affirms their personhood, helping

them to realize that they are more than an employee or volunteer. They actually do mean something to you.

*4. Be generous when you say Thank you.* Our human natures long for affirmation. And while, for some, a public vote of confidence may stroke their ego, it should not prevent the speaker from acknowledging a job well done. Of course, there are also some who would continue to serve God and others because they gain a personal and sincere joy from doing so. Nevertheless, be proactive from the pulpit. While passing someone in the hallway, let them know that you are grateful for what they recently did. When you express gratitude to your colleagues for a job well done, it lets them know that their labors are not in vain.

*5. Do something tangible to say Thank you.* Some churches give gifts to their pastors during Clergy Appreciation Month and at other times during the year. But what do pastors and other ministers do to say Thank you to their partners in ministry?

The possibilities are limitless and should be tailored to the size of the entity—be it a congregation of volunteers or a conference office with paid staff. Finances have to be considered, especially in smaller, poorer churches. But it may be possible to print high-quality certificates signed by the pastor. Whether the team numbers are just a few, or a larger team exists (and the organization has the financial resources), a special meal at a special restaurant is another option. Again, the possibilities extend as far the imagination can reach.

A word of caution: If a meal, served at the church is the method of saying thanks, then find people other than those who normally prepare the meals to do so. They are colleagues in ministry too; providing a vital outreach that blesses the congregation and those who visit the church.

*6. Do not single out certain individuals to the exclusion of others.*

Doing so can create an aura of favoritism. So often pastoral leadership can place the focus on elders, deacons, deaconesses, and other more visible servants, and unintentionally overlook those who work behind the scenes.

While I was conducting an evangelistic series in Côte d'Ivoire in 2002, my wife called to inform me that our daughter was ill. When I came to the auditorium that evening to prepare to preach, several members of the prayer team noticed I was downcast. After explaining why, they assured me that they would also pray for her.

The next day I called home and learned that my daughter had markedly improved. When I inquired as to when she started improving, the time my wife mentioned was, to the hour, the same time those prayer ministers started their nightly prayer session!

Few observe the behind-the-scenes ministry of a prayer team. But they are undoubtedly as critical an element to the success of the pastor as anyone whose labors are visible.

*7. Volunteer in their ministries.* Such a suggestion runs counter to what many have written and taught. *Delegate* is the buzzword, the mantra of true and effective leadership. Indeed, pastors cannot do it alone—nor should they. But how eye-opening it would be to spend time in the classroom of a church school teacher, reading to the students! What a learning experience it would be to spend time at the campsite of the Pathfinders on a cold, wintry night, gathering wood for the fire, if only for a few hours. Or spend time in the classrooms of the children. Their eyes will light up when they see the pastor cared enough to spend time with them. More than that, the teachers will feel your care and concern that you spent time with the little lambs of God's flock.

*8. Inquire about their jobs or whatever they do (if retired or in college).* This differs from an earlier



point in this article in that so often we can forget that what volunteers do for the church is their second job. They have worked long hours during the week to provide for themselves and their families, studying for school, or pursuing other worthwhile interests.

Ministry can become a cocoon over time: locked away in Bible study and sermon preparation, attending to administrative matters, and, yes, editing manuscripts. Our partners in ministry are often exposed—on their jobs, in their classrooms, and otherwise—to more issues in a pluralistic society than those to which we are ordinarily exposed. Inquiring broadens our thinking, deepens our sensitivity to what they daily experience, and lets them know we are genuinely interested in their lives away from a church setting.

9. *Remember that they have families.* By *families* I obviously do not imply that they are married with children, nor do I imply that those who have never married have nothing to do but care for themselves. An informal poll of our partners in ministry would reveal that most of them either do care or have cared for children, ailing parents, or grandparents. And the responsibilities go on.


Showing sensitivity to their needs—it matters not whether they are paid or volunteer workers—is an effective way to say Thank you, to show that you care.

10. *Remember that partners in ministry, especially volunteers, are primarily answerable to God.* While in a real sense they report to the pastor, they ultimately give account to the Good Shepherd. While they are by no means slaves, they faithfully

follow the admonition of Paul, fulfilling ministry with all their heart, “as working for the Lord, not for men. . . . It is the Lord Christ you are serving” (Col. 3:23, 24, NIV).

## Conclusion

Let us always remember that we do not express appreciation so that we will get more service out of our colleagues. The truth is, they will expend greater efforts on their own when they feel genuinely appreciated. No prompting is needed on our part.

So why not plan a special program to say Thank you? In fact, why not implement that attitude of gratitude 365 days a year? 

1. For more information about Clergy Appreciation Month, go to <http://www.parsonage.org/cam/index.cfm> (accessed January 14, 2010).

2. Ibid.

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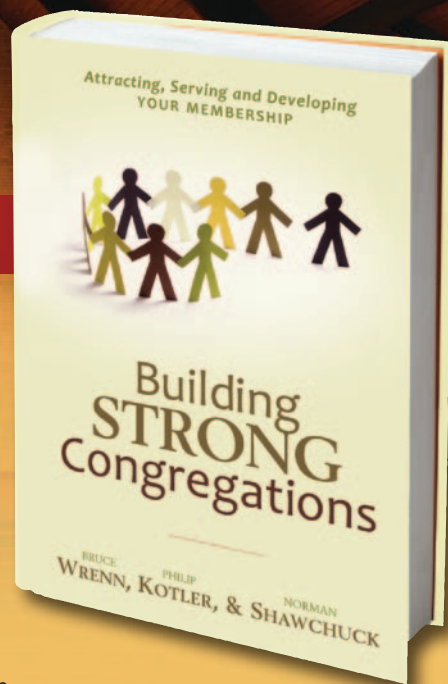
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# Church and culture: New challenges and a proposal to shape the culture in which we live

*Editor's note: While the writer specifically deals with the Seventh-day Adventist Church and its culture, other readers may find it challenging to ask themselves, How is my church shaping the culture in which we live?*

Church and culture have always been in a complex relationship.<sup>1</sup> The church of today is faced with the influence of the contemporary religious culture of openness to anything transcendent and even mythological.<sup>2</sup> In every era, church and culture have had a specific relationship that determined the scope and intensity of the church's strength and mission as well as its limits of contextualization.

Although there are many issues concerning this relationship, this article will deal with only two specific, basic questions: First, the question between the values of the church and the values of a specific culture arises out of the dilemma of the specific postures Christians adopt in a particular cultural setting. Therefore, in the first part, I will present types of relationships between church and culture. Second, the strategy of the possible shaping of culture in a general and specific sense will be offered. We may need to rediscover what this shaping includes and broaden our spiritual and missionary horizons.

## Types of relationships between church and culture

Andy Crouch presents four types of Christian responses.<sup>3</sup>

1. *Condemning culture.* There are some issues in society and culture that are totally contrary to the spirit of the gospel, such as violence, pornography, discrimination, and pollution of the environment. The proper gesture towards these violations of the spirit of Christian faith would be total rejection or condemnation.

2. *Critiquing culture.* According to Crouch, an example of critiquing can be found concerning the fine arts. The arts are not evil in themselves, but films and the theater can present some values that have to be evaluated and critiqued from the Christian perspective.

3. *Consuming culture.* There are some cultural goods that we as Christians just consume, such as bakery products or clothes of a certain mode, without thinking about their specific value in the spiritual sense.

4. *Copying culture.* The architecture of Christian worship places or even music, borrowed from a particular culture, and, infused with Christian content, represent some examples of copying the specific culture in which Christians live and communicate.<sup>4</sup>

Throughout its long and difficult history, the church assumed one or more of these gestures toward

culture; but it seems that, for the most part, it adopted some kind of combination of all four types of relationship relating. The church always struggles with the limits of its appropriation of specific cultural trends, namely contextualization.

Sociologist Christian Smith speaks about the relationship between involvement in culture and personal identity in evangelicalism in the United States, and affirms that "the evangelical subculture flourishes because it is both distinct from and engaged with wider society, without being genuinely countercultural." The strongest sense of identity, concludes Smith, is found in those movements that present the particular group as "being persecuted, yet not so persecuted that they are completely removed from wider society. . . . [T]his distinction-with-engagement is the most effective way to maintain religious vitality."<sup>5</sup>

In discussing these gestures of Christians toward specific cultures and this distinction-with-engagement stance, the question of identifying the specific Adventist perspective on this issue becomes pertinent.

## Specificity of the Adventist perspective

We might move towards a general Adventist perspective on culture from different viewpoints. My goal here,

however, is to try to apply the previous discussion to the types of responses prevalent in the Adventist setting.

It seems to me that in its history, the church had a tendency to condemn, or at least criticize, various cultural issues that were situated in direct opposition to the spirit of the gospel as revealed by the totality of the Bible. For example, Adventists always condemned violence, war, liberal views of sexuality, liquor consumption, etc.<sup>6</sup> They, perhaps, just criticized racial discrimination and slavery. I use *criticize* in a moderate sense rather than condemn because I am not sure that Adventists were always aware of the necessity of involvement in particular situations of, for example, the Civil War in the United States or the abolition movement or the Second World War in Europe and Asia.

*Consuming* was and is moderate in Adventist circles. We make use of this world but moderately and cautiously. All neutral cultural trends, like the media for example, are used, but there are still some limitations on their usefulness in the Adventist perspective and mission.

*Copying* is almost totally rejected as a viable posture towards culture by conservative and mainstream Adventism. Since the Bible is the rule of teachings for life, usually the Adventist faith does not make any compromise concerning nonbiblical values or features present in society whether religious or not. Perhaps in some circles there is a tendency to copy the inclination towards the praise-and-worship movement, including the use of the rock genre.<sup>7</sup> However, this is not the general tendency of the Adventist movement.

Concerning the distinction-with-engagement sociological model of evangelical response to a particular culture, if this engagement is not understood as typical compromise but rather as involvement, participation, and contribution in wider societal issues, we can notice that Adventists are not always very strong in this kind of sharing. An element of distinction is usually

preserved but an active engagement in the culture in the evangelical sense of *shaping* the culture on both a personal and official level is very uncommon and infrequent. This calls for further clarification.

### Preaching the gospel and/or shaping the culture

The Adventist Church, in its spiritual and theological background, was never involved in cultural or political policy making and copying the cultural setting or religious culture. The purpose of Adventist existence

My intention includes speaking about the participation and active promulgation of faith in a cultural sense through the personal involvement of every member and not just through direct preaching. It seems to me that there exists an unhealthy division between distinction on the personal level and moderate engagement on the official level. We need to speak up about personal engagement in shaping contemporary culture. Why is this necessary and how is this possible?

First, obviously the doors for direct preaching of the gospel are becoming

THE LORD CALLS US TO GO OUTSIDE OF OUR CHURCHES AND COMFORT ZONES AND USE EVERY GIFT WE HAVE RECEIVED FOR HIS INFLUENCE IN THE SPECIFIC CULTURE IN WHICH WE LIVE.

was always to preach Christ and His gospel of truth as revealed in the Scriptures with specific emphasis on the three angels' messages. This was frontal and provocative.<sup>8</sup>

However, with its health message, promulgation of religious tolerance, involvement in humanitarian work, and occasional exposure of the injustices in society,<sup>9</sup> Adventism contributed and still contributes to shaping culture through institutional means. Present engagement of this kind has unfortunately become more dilute as compared to the force evidenced by the pioneers of Adventism.<sup>10</sup>

Furthermore, speaking about involvement in today's culture, I do not want to speak here about official institutional involvements such as those of the Adventist Development and Relief Agency (ADRA), hospitals, or the work in the area of religious liberty. These branches of Adventist institutional presence are valuable tools for reaching both the unchurched and religious people.

increasingly closed due to outward cultural, and also ecumenical, pressure. Evangelism has many different models, of course, but generally speaking, this world slowly descends into spiritual and political chaos when no one will be able to spread the values of God's kingdom in conventional ways. This calls for an urgency in preaching. However, due to this closure towards traditional preaching, we should think more and more about evangelism as shaping the culture in which we live. Shaping the culture is the goal obtained through many specific, practical methods.<sup>11</sup> In the context of this article, I would like to emphasize one approach that may have been forgotten.

Any discussion referring to a model of active participation in shaping the surrounding culture does not require reinvention of the wheel. Some might argue that America has gradually changed from a predominantly secular to religious culture due to the active involvement of

evangelicals and recent Catholic influences. In his recent book, *Faith in the Halls of Power: How Evangelicals Joined the American Elite*,<sup>12</sup> D. Michael Lindsay points out several important areas of evangelical and/or Catholic influence, namely, education, news media, politics, and popular culture. The book includes personal interviews with very influential political leaders, writers, actors, or clergy who reveal their Christian identity and have a particular mission to spread Christian values by their vocation.

To me, it seems that Adventism today has, in some circles, struggled to recognize this particular approach or model. The model is simply based on personal active missionary work, not always on the direct preaching of the gospel, but rather the application of personal and official influence through specific vocations, talents, and gifts we have as Christians. This entails that we all have different vocations that have to be used, not merely for personal gain, but as a tool or means of spreading the good news and biblical values. Shaping culture would be, therefore, a conscious effort in the spreading of our values by specific profession or career.

For example, I know of an Adventist craftsman in Belgrade, Serbia, who was very effective in spreading the values of Christ's kingdom. Whenever he was in contact with his customers, he proved to them that his service and work would be perfect—without delays, financial fraud, or irresponsible excuses. He had so many friends that he was not able to cope with their spiritual thirst. This man was simply undertaking his job faithfully and diligently while considering his vocation as a tool for spreading the values of Christ's kingdom. The results were positive.

We need to advance in everything we perform to the point of perfection, not because we have specific career targets or financial gains in mind, but because we love the Lord and the people of the specific culture in

which we live, despite the fact that we do not live according to their standards. This shapes culture through a personal, spiritual vocation based on a certain determination regarding our own specific vocations. And this path of distinction with engagement was always the most difficult course in Christian history.

This calls not only for the necessary contextualization of our faith in our institutional or personal evangelism. The emphasis is also on spreading the values of Christ's kingdom through devoted, diligent, and faithful service within the framework of our relationships at our places of work. Joseph and Moses served at the court of Egypt, and Daniel at the court of Babylon as administrators or military experts; and by this faithful service, they gained significant influence even on the kings themselves.<sup>13</sup> Such work allowed for the spreading of the values of Christ's kingdom.

For this reason, we, as pastors, teachers, and administrators, first need to educate ourselves and our members, especially young people, not just to pursue their careers in order to achieve personal financial gain but to be actively involved in spreading the values of the kingdom of God. This method of shaping today's culture will be much more effective than any based on the power assumed through the combination of religious tradition and human wisdom or philosophy. We not only need to be spiritual beings, but political or relational beings as well,<sup>14</sup> actively involved in shaping the structure of society with talents and gifts that are colored by the traditional values we have as the Adventist Church.

If we are reluctant to participate and contribute to today's culture by our vocations, we will be far behind those who advance in this spiritualistic and ecumenical age. The Lord calls us to go outside of our churches and comfort zones and use every gift we have received for His influence in the specific culture in which we live. May God open our eyes to see that our

whole being, with our professions, needs to be put on His altar and to indeed follow Christ in His course of distinction with engagement. **M**

1. Paul Tillich, "The Church and Contemporary Culture," *World Christian Education* (Second quarter 1956): 41–43. Tillich speaks about the dangers of complete division on the one side and complete blending on the other side between church and culture.
2. See my article about post-postmodernism, "Understanding and Relating to the New Worldview," *Ministry* 80 (June 2008): 22–24.
3. Andy Crouch, "Creating Culture," *Christianity Today*, September 2008, 25–29. This article is an adaptation from Crouch's book *Culture Making*.
4. *Ibid.*, 26.
5. Christian Smith, quoted in D. Michael Lindsay, *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (New York: Oxford University Press, 2007), 122, 123.
6. Ellen G. White condemns liquor consumption, calling it unrighteous, dishonest, and violent. "Drunkness, rioting, violence, crime, murder, come as the result of man selling his reason," she writes (*Temperance* [Mountain View, CA: Pacific Press Pub. Assn., 1949], 30).
7. Dr. Eurydice "Osterman sums up the 30 year (1972–2002) [battle over a suitable worship style in Adventism] well by informing us that: 'As rock music became harder and forced its way into the church, the problems that it engendered escalated and got out of control, dividing the church into groups that were for it and those that were against it. Some pastors and other church leaders even began to support the new music because it made them popular with the youth.' " Eurydice Osterman, email to David Qualls, September 22, 2003, quoted in David Qualls, "Adventism's Thirty-Years Worship War: Will the New Church Guidelines on Music Bring Harmony?" <http://www.greatcontroversy.org/reportandreview/qua-musicguidelines-an.php3> (accessed January 14, 2010).
8. When I say "provocative" I mean scandalous in the positive sense of provoking the false certainty of human existence.
9. For example, Ellen G. White speaks about the injustices of the rich toward the poor. A broader context for her appeal always includes Christ's work of regeneration as the only remedy for such injustices. She says, "Their work was to persuade men to be reconciled to God. In this work lay their power to bless humanity. The only remedy for the sins and sorrows of men is Christ. *The gospel of his grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ.* He alone, for the selfish heart of sin gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven, and work as he did for the benefit of men. Then such results will be manifest, in the blessing and uplifting of mankind, as are wholly impossible of accomplishment by human power" ("Gain That Is Loss," *The Watchman*, September 15, 1908; emphasis added).
10. It is hard to find a concept of shaping the culture within the writings of the Spirit of Prophecy, but, as already mentioned, this distinction-with-engagement model was definitely manifested in Ellen White's attitude toward the culture of her times.
11. As already mentioned, except, perhaps, with evangelism, shaping culture is based on humanitarian, educational, medical, and community services through which we influence the culture in which we live.
12. D. Michael Lindsay, *Faith in the Halls of Power* (New York: Oxford University Press, 2007).
13. For an example, see the experience of Joseph (Genesis 39:23).
14. Aristotle spoke about *zōon politikon* as a "political animal" or being. Every human being, as long as he or she is involved in society, is a political being in the positive sense of contribution to the shaping of culture.

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

# H1N1 Virus: Protect yourself and think prevention

**A**re you washing your hands frequently and practicing healthy habits to prevent catching the H1N1 virus? The H1N1 virus, commonly known as the swine flu, has become a pandemic and affected thousands of people worldwide.

The new virus emerged in the spring of 2009 as an illness communicable person-to-person. Although not related to the seasonal influenza virus, the H1N1 virus has some similar symptoms, transmission, and prevention precautions.

As pastors, you come in contact with many people. This increases your chances of getting the H1N1 virus. Be prepared to identify it. Look for signs and symptoms such as a high fever, cough, headache, muscle and joint pain, sore throat, runny nose, and sometimes vomiting and diarrhea.

Infection with the H1N1 virus is a concern since there is little or no herd or general population immunity. The possibility of more serious infections, other than with the seasonal flu, raises concern. The World Health Organization (WHO) stated that "[t]he new influenza A (H1N1) appears to be as contagious as seasonal influenza, and is spreading fast particularly among young people (from ages 10 to 45). The severity of the disease ranges from very mild symptoms to severe illnesses that can result in death. The majority of people who contract the virus experience the milder disease and recover without antiviral treatment or medical care. Of the more serious cases, more than half of hospitalized people had underlying health conditions or weak immune systems."\*

To protect yourself from catching the H1N1 virus you should

- thoroughly wash your hands with soap and water frequently;
- avoid touching your mouth and nose;
- avoid close contact with people who may be sick;
- where possible, stay away from crowded locations;
- and pursue proper nutrition and physical activity.

People who suspect they may be infected with the virus may contact their health professional by phone and should stay home and rest. In addition, they should

- drink plenty of fluids;
- eat a healthy diet with fresh fruits, vegetables, and whole grains;
- stay home from school and work. Only go out if truly necessary and use discretion;
- cover their nose and mouth, and dispose of tissues properly;
- use a mask to help prevent the spread of droplets;
- do not take an antiviral medication unless their health care provider advises them to do so;
- do not go to work even if they feel better. This is safer and more considerate of others around them;
- and avoid traveling.

WHO states that it is safe for healthy people to travel. Do not travel if you are ill.

The pandemic influenza is currently most active in central and eastern Europe, particularly in Greece, Poland, Bulgaria, Serbia, Ukraine, and the Urals region of the Russian Federation.

In east Asia, transmission of H1N1 remains active, though declining especially in Japan, northern and southern China, Taipei, and Hong Kong.



*"If you don't mind, Karen, I am a bit curious. Do you have H1N1 or are you trying not to get it?"*


In North America, transmission remains widespread but has declined.

In Central and South America and the Caribbean countries, transmission remains widespread but is overall static or in decline.

In north Africa, the H1N1 virus transmission remains active.

WHO is coordinating the production of vaccines against the virus. The immunization program should protect against the H1N1 virus and the two seasonal flu strains. The vaccines are generally safe and effective with rare adverse effects. However, as in all health programs, monitoring for safety and efficacy is required.

Promoting hand washing to your family, church staff, and members is a good reminder for all those wishing to stay healthy and well. Some facilities are even discouraging others from greeting people with any form of contact such as a handshake or hug. If you have children, you can teach them a short song to sing (something that lasts approximately 15–20 seconds) while they wash their hands. This will help them to continue washing their hands until they finish the song.

Contact your medical professional or local health authority should you be concerned about having the H1N1 flu, preferably by phone unless very ill. Careful consideration of the risk you may pose of spreading diseases to others will result in your compliance with the suggestions above to ensure a healthier community. 

\* "What Is Pandemic (H1N1) 2009?" World Health Organization, [http://www.who.int/csr/disease/swineflu/frequently\\_asked\\_questions/about\\_disease/en/index.html](http://www.who.int/csr/disease/swineflu/frequently_asked_questions/about_disease/en/index.html)

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## Adventist world leader honored with Festschrift

**Loma Linda, California, United States**—During the worship service in the Loma Linda University Church of Seventh-day Adventists on January 23, 2010, **Jan Paulsen**, the president of the world church of Seventh-day Adventists, was presented with a 446-page *Festschrift*, containing essays written by 28 scholars.

The occasion for this special tribute was Dr. Paulsen's 75th birthday, celebrated in January. This seemed to be a fitting moment to express the appreciation of the worldwide Adventist Church in a tangible way.

The book, titled *Exploring the Frontiers of Faith*, contains studies on a range of topics: theology, history, ethics, and education. Most of the authors have, at some time in the past, come to know Dr. Paulsen personally—as he has served over the years as a pastor, university professor, and administrator.

The book has been printed and published through the Advent-Verlag in Lüneburg (Germany), the main German-language publishing house in the Adventist Church. A special feature of the book is its final section, a list with the names of almost 1,000 persons worldwide who wanted to congratulate Dr. Paulsen for reaching this milestone in his life and thanking him for his lifelong dedication to the Adventist Church.

The book will be available to the general public through the Adventist Book Centers ([www.AdventistBookCenter.com](http://www.AdventistBookCenter.com)) in the United States and through the Adventist book sales channels elsewhere. [*Borge Schantz*]

## ADRA in Haiti

**Silver Spring, Maryland, United States**—An international

emergency response team from the Adventist Development and Relief Agency (ADRA) arrived in Port-au-Prince, Haiti, January 15, 2010, after entering from the Dominican Republic, bringing with them water treatment systems, tents, mobile clinics, and medical personnel to help alleviate a growing humanitarian crisis.

The group, which departed from the Dominican Republic's capital of Santo Domingo, arrived at the border town of Jimani, about 150 miles from Port-au-Prince, during late morning to find scores of Haitian refugees entering the Dominican Republic on foot and by car in search of medical care at a local medical clinic. According to a firsthand report, severely injured survivors were being airlifted from Haiti aboard helicopters and brought to Jimani, which serves as one of two main cross border thoroughfares, where a unit from the Puerto Rico Air National Guard has set up a command center.

"There are a lot of people leaving Haiti. Many are injured, including children, and they need immediate assistance," said **John Torres**, senior public relations manager for ADRA International, who is traveling with the team.

According to Torres, the situation on the ground is dismal. Buildings have been destroyed, fuel shortages are widespread, and the humanitarian situation has become severe.

"There are a lot of dead people," Torres said, while riding through Port-au-Prince aboard an ADRA convoy. "It looks like the city has been bombed. People are trying to dig by hand and move the crushed concrete. On the grounds of the presidential palace, thousands of people are staying in makeshift shelters."

During its initial response, the agency expects to distribute more than two million water purification tablets, provide medical treatment through a team of doctors and

emergency medical technicians, and dispense antibiotics, over-the-counter medications, and other medical assistance. ADRA has already committed one million dollars to its response in Haiti, and more aid is expected to arrive shortly.

ADRA is a nongovernmental organization present in 125 countries, providing sustainable community development and disaster relief without regard to political or religious association, age, gender, race, or ethnicity. To send your contribution to ADRA's Haiti Earthquake Response Fund, please contact ADRA at 1-800-424-ADRA (2372) or give online at [www.adra.org](http://www.adra.org). [*Hearly Mayr*]

## Lectureship series on preaching

What are the greatest challenges facing preachers in the twenty-first century? How do we move congregations from disconnected traditional models of ministry to ones that speak pointedly to our pluralistic generation? How do we proclaim the "everlasting gospel" in ways that are relevant to contemporary culture?

To address these crucial questions, the Bradford-Cleveland-Brooks Leadership Center, located on the campus of Oakwood University in Huntsville, Alabama, has established an annual lectureship series on "The Art and Craft of Prophetic Preaching." This series recognizes that the preacher is not simply a reflector of the times, but a prophet to the times. As a prophet, he or she is called to shift congregants from lax traditionalism to active engagement in spiritual and social renewal. Indeed, it is through the preached word that the prophetic aspect of leadership finds expression.

The lecture series takes place March 7–9, 2010, at the C. E. Mosely Complex on the campus of Oakwood University. For more information, visit [www.blblc.org](http://www.blblc.org). [*Harold Lee*]

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## THE WORD... FOR THESE TIMES

Broadcast Live from First Congregational  
Church of Pasadena, United Church of Christ,  
464 E. WALNUT STREET, PASADENA, CA 91101  
(Adjacent to Fuller Theological Seminary Campus)  
TUESDAY, APRIL 20, 2010  
1:00–4:30 P.M. U.S. Eastern Time  
[REPEAT BROADCAST APRIL 21, 2010]

### Participating Organizations



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**Lawrence Geraty** is the President Emeritus of La Sierra University. He grew up as a citizen of the world in a Christian missionary family who ministered in China, Burma, Hong Kong, and Lebanon. Educated in seven different countries and various states across the USA set him on a lifelong course committed to the values of diversity. Lawrence Geraty earned a PhD with distinction from Harvard University in Hebrew Bible and biblical archaeology, taking examinations in 10 languages. In his notable scholarly career, Dr. Geraty has received numerous honors, including a Fulbright Fellowship and serving as advisor on archaeology to former Crown Prince Hassan of Jordan.



**Marguerite Shuster** is the Harold John Ockenga Professor of Preaching and Theology at Fuller Theological Seminary. She joined the School of Theology faculty in 1992 after serving as an adjunct assistant professor. Her courses include Homiletics, Systematic Theology, Making Doctrine Live, and various preaching practica. Marguerite Shuster's published books include *The Fall and Sin: What We Have Become as Sinners* (2004), *Perspectives on Christology: Essays in Honor of Paul K. Jewett* (1991), and *Power, Pathology, Paradox: the Dynamics of Evil and Good* (1987). She also edited and completed Jewett's *Who We Are: Our Dignity as Human* (1996) and has published many articles, sermons, chapters, and reviews.



**Roy Adams** is the Associate Editor of the *Adventist Review* and *Adventist World*, serving in this position since 1988. He was born in the Caribbean, and received his education at schools in Grenada, Trinidad, Canada, and the United States. The bulk of his pastoral work was in the Ontario and Quebec provinces of Canada. After obtaining a PhD in Theology from Andrews University, he lectured at what is now the Adventist International Institute of Advanced Studies (AIAS) in the Philippines. From that base, Roy Adams' teaching and speaking appointments took him to many other Asian countries, and he continues to be a highly sought after international speaker at major clergy professional development meetings.



**Miroslav Volf** is the Henry B. Wright Professor of Theology at Yale Divinity School, and Founder and Director of the Yale Center for Faith and Culture. A native of Croatia, Dr. Volf has forged a theology of forgiveness and non-violence in the face of the horrendous violence experienced in Croatia and Serbia in the 1990s. Dr. Volf is a highly awarded author. *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace* was selected as the Archbishop of Canterbury's Lenten Book for 2006. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* received the 2002 Grawemeyer Award. He has also been featured on National Public Radio's "Speaking of Faith" and Public Television's "Religion and Ethics Newsweekly."



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## BROADCAST INFORMATION

### Hope Church Channel – (North America)

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### Hope Channel International – (Africa)

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### Hope Channel International – (Pacific Rim and Southeast Asia)

**Repeat:** Wednesday, April 21, 2010  
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### Hope Channel Europe – (Europe)

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