

ENRICHMENT

SUMMER 1997

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A JOURNAL FOR PENTECOSTAL MINISTRY

M^{inistry Matters}

BY RICK KNOTH

The drive to the Midwest was the longest and loneliest of my life—I'll never forget it. I was 3 years saved, had just graduated in 2 years with a 4-year Bible degree, and was en route to my first "official" ministry position. Most associate pastors have opportunity to visit the churches they have been called to serve. I didn't. Call it a "leap" of faith, a "witness of the Spirit," or a lack of understanding standard ministerial protocol, I went, not having seen where I was going. I wondered if this was how it was for Abraham; except he was married, and I wasn't.

Four doors of ministry had opened to me upon graduation. Those closest to me wondered if reason went out the window when I accepted a position in the smallest church, the farthest from home, with the lowest salary, to work with a pastor with the least experience. I would be spending the first years of my ministry career smack in the heart of America, where wheat fields dance to the wind, and sunflowers grow en masse. After a brief visit with family and friends in Michigan, I crammed everything dear to me into my 1974 Chevy Nova and a 5- by 8-foot U-Haul@ trailer.

Tears blurred my eyes as I turned off the street I grew up on and headed due west. An overwhelming sense of uncertainty nagged at my heart. With a muted cry I said, "God do You really know what You are doing here? Have I missed Your will somewhere in all of this? Isn't there a church closer to home that needs an associate pastor?" In that silent moment of questioning, I heard the gentle voice of the Spirit say, "This is right. Trust Me. Keep driving."

Those first few years as an associate pastor confirmed I had not missed God's will. I learned that success in ministry has little to do with the place of service, the size of the church, or the salary package. It has everything to do with faithfulness.

Many choice servants of God minister in obscurity, in places where few will ever notice their efforts. Though their contribution to Kingdom-building may seem to go unnoticed, their labor and faithful service is in God's plain view. The issue is not where we serve, but when and how we serve.

In the corporate world, few will argue that business owners and managers agree upon one thing: improving the company's bottom line. Increasing a company's profits involves a high level of commitment and close association from the top levels of management. The company's success lies not only in the greatness and vision of its executives but also in the community contribution of its managers and employees.

Ministers also want success. However, unlike corporate America, the church's bottom line is driven by people, not profits. Successful churches are pastored by men and women who know the value of unharnessing the full ministry potential of each member of the ministry team. God places associate pastors in the church for good reason. They are in ministry to make a difference—to impact lives, to serve the local church, and to lighten the pastor's load. Senior pastors set the tone, either by limiting or encouraging the natural expression of an associate's ministry.

Several qualities stand out in all great associates:

- They realize their job descriptions

don't say it all.

- They go the extra mile to become truly efficient team players.
- They demonstrate unwavering loyalty to their senior pastors.
- They are committed to principles-before programs.
- They show fortitude, persistence, determination, and endurance.
- They commit to the long haul with the end result in mind.

What will others say of you after you leave your place of ministry? Steven Covey, author of *Seven Habits of Highly Effective People*, lists as habit #2: "Begin with the end in mind." How do you want to be remembered? Will you be described as someone who was steadfast and ardent, unswerving, committed, dependable, and faithful?

Listen to Paul: "Now it is required that those who have been given a trust must prove faithful" (1 Corinthians 4:2, NIV). Notice that Paul said nothing about success. God will not ask you why you were not successful, but He will ask you why you were not faithful. Faithfulness, not success, is a worthy goal for any associate. [g]



Rick Knott is the managing editor of *Enrichment*, Springfield, Missouri.

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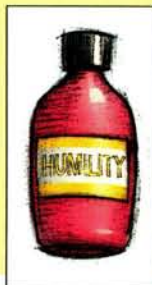
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INTERVIEW WITH THOMAS E. TRASK

I Ask the Superintendent

A call to an associate position is as important as a call to a senior position. It could very well be a lifetime calling.



As a former pastor with an active staff of 10 full-time associate ministers, Superintendent Thomas

Trask understands the critical nature of the role of the associate to the pastor and to the church at large. In this interview Trask discusses the role of the associate minister.

DO YOU SEE A GROWING TREND WITH MORE OF OUR MINISTERS STAVING LONGER IN THE ASSOCIATE ROLE. --EVEN POSSIBLY AS A CAREER?

I see it not only as a possibility but as a probability. I feel a call to an associate position is as important as a call to a senior position. It could very well be a lifetime calling.

I had an associate, Bruce Gunn, who was divinely called to be an associate pastor. He had been an associate for 38 years and served on my staff for 10 years before he retired. He knew his calling and fulfilled his role wonderfully. He was a great asset and was loyal to me as a pastor, loyal to the church, and loyal to the Fellowship—he exemplified fully and beautifully the associate pastor's role.

Now, there are some who feel like the associate position is a stepping-stone. I've never believed it. I believe there are times when God

calls a person to an associate role but then moves that individual into the role of senior pastor. When I was pastoring, congregations looking for a senior pastor would often turn to someone on my staff because they had confidence in the ministry of our church and the training the associate had received. It wasn't a matter of the associate position being a stepping-stone; it was a matter of God calling the associate to a senior role.

There are some who
feel like the associate
position is a stepping-stone.
I've never believed it.

HOW CAN SENIOR PASTORS ENCOURAGE AND MENTOR THEIR ASSOCIATES?

Senior pastors are role models for their associates. They have to set the pace—be the example. An associate pastor needs to see that the senior pastor is disciplined—in time, in study, in conduct, and in all areas of life.

When I pastored Brightmoor Tabernacle in Southfield, Michigan, I had a marvelous relationship with my 10 full-time associates. I was happy to see them succeed.

An associate's success is one factor the senior pastor should never view as a threat but should rejoice. In my role as senior pastor, I wanted to find the strongest, the best, the most capable associates I could find because they helped carry the load. They made the senior pastor look good. I wanted them to have the joy of succeeding and the joy of having the congregation appreciate them and love them.

I look at the associate as pastoring a smaller congregation within a larger congregation. Whether it be the youth, college, singles, or the senior citizens, each group becomes the associate's congregation. It's important that they have a close relationship with that segment of the congregation and know they have the support of the senior pastor. Senior pastors should be thrilled when God is blessing their associates' ministry—never jealous but always rejoicing with those who rejoice.

AS A PASTOR, HOW DID YOU CHOOSE ASSOCIATES? WHAT DID YOU LOOK FOR?

First of all, I never looked at a resume. I liked to look the prospective associate in the eyes—to find out the spirit of the person, to look for a servant's heart. I wanted to know what the individual's calling was. I looked at goals, ambition, and passion—was it for people? was it to minister? was it just a job? I wasn't interested in associates who were just looking for positions, titles, or monetary reward. I wanted people who had a passion for ministry.

Some years ago I was interviewing for a staff position in the church. I shared the responsibilities and ministry description and indicated to the young man interviewing for the position that the church board would be very generous in its financial remuneration. Then I asked him if he had any questions. He said, "Yes. Brother Trask, what is my package?" When he said that, he told me where his heart was. I thanked him for coming but never

I believe
there are
times when
God calls a
person to
an associate
role but then
moves that
individual into
the role of
senior pastor.



I hired
the spirit.
If an
associate
was not
teachable,
the right
gifts
wouldn't
help.



made' contact with him again. Financial gain should never be our motivation for seeking a ministry position.

DID YOU USE THE SAME CRITERIA FOR SELECTING A MUSIC ASSOCIATE?

Yes. I looked for musical talent, but my first goal was to look at the spirit of the person. I maintained that if I had a person with the right spirit, I could train that person. I hired the spirit. If an associate was not teachable, the right gifts wouldn't help.

Plan Now To Attend the 47th General Council

The 47th General Council of the Assemblies of God is scheduled for August 5-10, 1997, in Indianapolis, Ind. It's important that not only the credential holder but the laity attend this important event in the life of our Fellowship. By being there, you will gain a perspective of the larger body of Christ as people come from all across America and from overseas.

The inspiration, instruction, and the business matters of the church will give you a greater appreciation for the Fellowship of which you are a part. Then, of course, the preaching and the services are the highlight of every General Council.

I've heard it said again and again from those attending recent General Councils: "I came discouraged, but I went home blessed." General Council will give you opportunity to pray with and be prayed for by the body of Christ.

As the church gathers together this August for its biennial meeting, I believe we are going to witness what the theme of the Council is—"Lord, Send a Revival." In the Assemblies of God there is revival, and it's taking place in the lives of more and more people. My prayer is that somehow every credentialed minister could attend this General Council.

Finally, it would be a wonderful investment if every Assemblies of God church would sacrifice, tighten the church budget, and underwrite the expenses to send their pastors to General Council.

—Thomas E. Trask

HOW CAN THE ASSOCIATE BE THE MOST HELP TO A SENIOR PASTOR?

An associate must maintain loyalty to the senior pastor. Now, that doesn't mean that the associate always agrees with the senior pastor. If the associate remains teachable, loyal, and has a servant's heart, the senior pastor will be well served.

As I travel across the Fellowship, I see associates who fill that role beautifully. They are fulfilled and happy; they are not chaffing; they are not looking for greener pastures. God has placed them where they are to be servants to their senior pastors. That's the best way they can be of help.

?

An associate pastor
needs to see that the
senior pastor is
disciplined—discipline
with time, in study, in
conduct, and in all
areas of life.

HOW ARE ASSEMBLIES OF GOD ASSOCIATE PASTORS MAKING A CONTRIBUTION TO THE FELLOWSHIP?

First of all, I want to say thank you to every associate because they make the burden and the responsibility of the senior pastor much lighter. Associates are holding up the senior pastors' hands. They are the Aarons and Hurs in ministry today. They are a tremendous blessing to this Fellowship. I'm talking about gifted men and women to whom God has given marvelous talents. Our Fellowship is blessed because of this army of associates. We are indebted to them. We pray God will allow them the joy of fulfillment and success.

A youth pastor recently told me about what God was doing in his youth group and of the numbers of teens he was able to reach with the gospel. He was enjoying the fulfillment of ministry the same as the senior pastor. Of course, the senior pastor was thrilled because youth ministry is a vital area of the church.

We are deeply appreciative of the associate pastors of the Assemblies of God. [;t

As senior pastor I must understand that the men and women who serve with me are fulfilling God's calling on their lives.

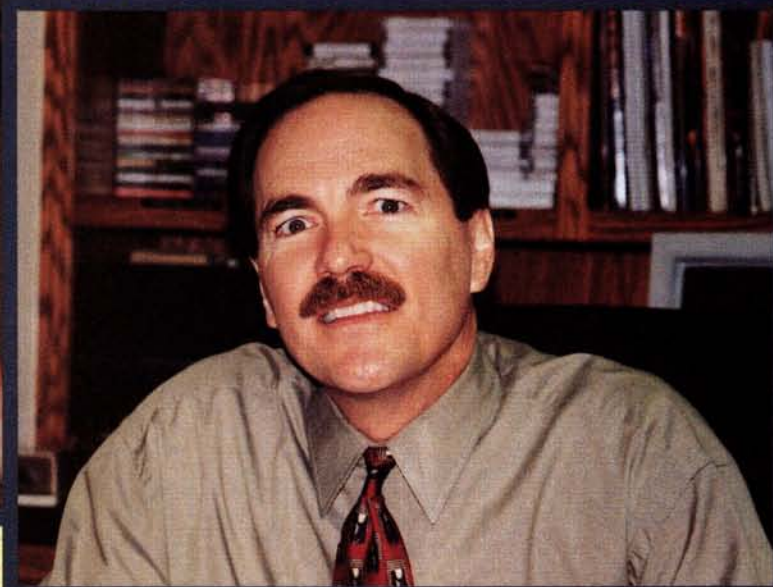
—WILSON

INTERVIEW WITH BILL WILSON, RON COCHRAN, JOE VOSS, BOBBY MASSEY

Sharing the Vision— The Pastor / Associate Team

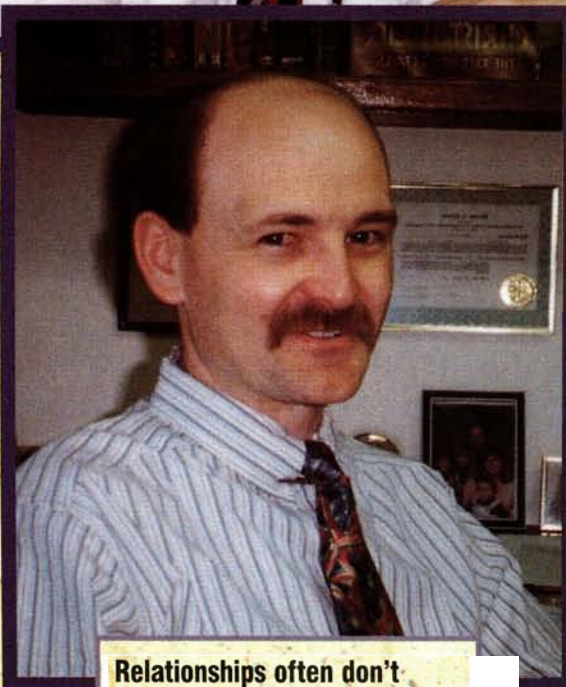
The relationship between an associate and a pastor is vital for a healthy church.

—COCHRAN



We're organized here for release of ministry. We're not organized for control.

—VOSS



Relationships often don't work because some senior pastors do not always respect the gifts and talents of those who are under their authority.

—MASSEY



Jesus understood the

concept of team building. I've
 :tQok/2 u'l'impressive "associates
 and made them into a success-'
 JUL, dynamic ministry team. In " if
 the Fontemporary church, hav-
 'ing a succesful Tl'ministry team',
 requires more than hiring people'.
 to Jilipositions, It involves rela-
 tionships an(freeing individu-
 als to make a responsible contri-
 bution to the kingdom if God.
 Whether the team is the senior
 pastor and one associate, or the
 senior pastor and an ultiple
 staff if associates, the senior
 pastor can lry'a Joudation
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 ships, En~ichmentint~rvie(yed./
 tWo senior pastors and their
 long~e.rm!;Ss~ciate;: Pastor'
 Bill. Wil~on and Ron Cochran.
 (Portland, Chrlstian Center,
 Portland, 'oregon) and Pastor
 Joe Voss and Bobby Massry
 (Vallry Center Assembly if
 God, vallry center, 'Ka~SaS).

HOW DO YOU MAINTAIN A STRONG PASTORAL TEAM AND WHAT ARE THE KEY FACTORS IN LONG-TERM STAFF RELATIONSHIPS?

WILSON: In ministry it is important to understand each other's role. I served as an associate pastor for 16 years, so I understand the importance of recognizing that both the associate and the senior pastor have valid ministries. It was a challenge for me to decide to move into the role of senior pastor because I felt fulfilled and enjoyed being an associate. As senior pastor I must understand that the men and women

who serve with me are fulfilling God's calling on their lives. They truly believe they are in God's will and support the vision and direction God has called us to fulfill.

COCHRAN: If the associate pastor looks at the associate position as long-term and not as a stepping-stone to another ministry, then the likelihood of there being a long-term relationship with the pastor is a lot stronger.

VOSS: Two things are helpful for us: (1) We approach our positions as a team. In fact, even in our addressing one another and on our stationery, we refer to each other as part of the pastoral team. We don't even use the word *associate*, (2) We have mutual respect for one another. We often say, "We're organized here for release of ministry. We're not organized for control." The two of us walk together in a way that allows each of us to release the ministry that God has put in our hearts,

MASSEY: Relationships often don't work because some senior pastors do not always respect the gifts and talents of those who are under their authority. I work with a pastor who is not ego driven. I have opportunity to flow in the gifts and talents God has given me. My pastor in turn has mentored, nurtured, and allowed me to grow in those gifts and talents. I came with a long-term mentality saying, "I'm here to learn, I'm here to listen,"

HOW DO YOU FOSTER AND KEEP A TRUST RELATIONSHIP STRONG?

WILSON: The most important factor that has helped us establish our relationship is spending time together seeking the Lord. We do this on a weekly and annual basis. An openness develops when we pray and share our feelings together. The entire team has the sense of going in the same direction-you share and stand loyal to each other, It keeps you going. It isn't something that happens immediately,

COCHRAN: The relationship between an associate and a pastor is vital for a healthy church. If you find a church that is not healthy, not moving ahead, and not seeing ministries developed, then you should look at the relationship between the pastor and the associate. If this relationship is not happening, you need to pray for the relationship to develop. Maybe it's a multiple staff situation where there are 10 pastors involved. They have to be a team with a shared vision and direction.

The associate and senior pastor should take time to cultivate a friendship that goes beyond the ministry at the church. It doesn't mean you have to get together every week for dinner. Some personalities blend better than others. Over a period of time, a higher level of trust and support will develop as you get to know the person, their family, and what personal issues they are dealing with. The friendship factor becomes very important.

VOSS: Friendship and trust in a relationship are important but take time to develop. We have tried two practical ways to build trust: (1) We have systematically gone away for a few days just to pray together. Someone in the church usually has provided a cabin for us to go and write, share, and pray. It is a real factor in the trust level. (2) We also wrote and signed a covenant together and shared it with the congregation so they knew what they could expect from us in our relationship (see sidebar),

We should not let the past keep us from reaching out for quality relationships now. Some of the most insecure people I know are pastors. We have to deal with that insecurity and allow ourselves to be vulnerable in developing strong relationships with our associates,

MASSEY: Pastors and their associates need to know each other's weaknesses and vulnerable points. If we trust one another with our deepest feelings,

hurts, and desires, we can pray for, build up, and edify one another.

We also develop trust by not allowing people to play us against one another. The trust factor comes when you cover and help one another. If people know you have a covenant together and trust each other, they know that when they come to you they are coming to the senior pastor/associate pastor team,

HOW DO PASTORS COMMUNICATE THEIR VISION TO THEIR ASSOCIATES? HOW CAN ASSOCIATES DEMONSTRATE SUPPORT OF THE VISION?

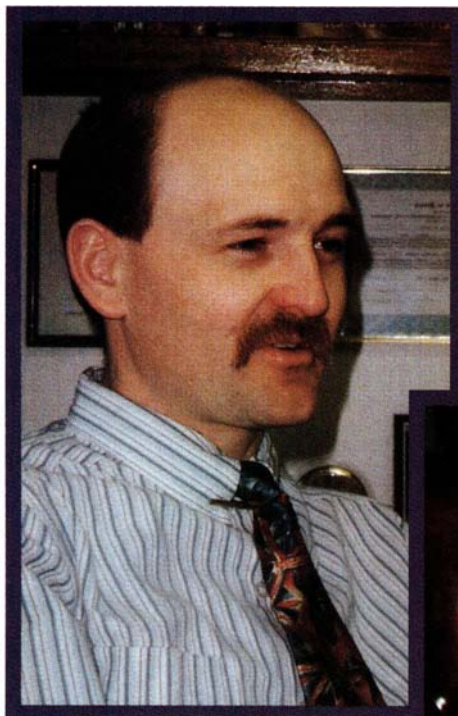
WILSON: All of us have a ceiling on what we can accomplish for the Lord individually. In order for me to accomplish the vision God gives me for the church, I must have a team of qualified and supportive personnel around me. My effectiveness is really dependent on the Lord and the quality of that team.

When I first came to the church 9 years ago, I felt the Lord gave me specific things He wanted the church to do. I annually verbalize the vision for the entire congregation. However, with staff I give opportunity in the weekly meeting to discuss specific areas of the vision. Then annually we go away for a couple of days and look at the church calendar. I ask, "What do you feel the Lord is saying to the church and to us as leaders? In what direction would you like us to go?" People write down their feelings and ideas. We put them on a board and discuss them. From those meetings over the last 9 years, we have a list of over 60 things we've been able to initiate or change for the benefit of the church both materially and spiritually.

From our annual discussions we've been able to clarify and write down our mission and method statements.

**It's a two-way street-
I support the vision of
the senior pastor,
and he supports the vision
I have for ministry.**

—COCHRAN



**The relationship I
have with my pastor
has made it easy
for me to join in his
vision.**

—MASSEY

**The vision comes in
the times we spend
together sharing—
it gels and we
move with it.**

—VOSS



voss: My associate and I have been talking a lot lately about vision. I have found that because of the way we interact the vision doesn't always just come from me—it comes from both of us. The vision comes in the times we spend together sharing—it gels and we move with it.

MASSEY: The relationship I have with my pastor has made it easy for me to join in his vision. If I want the Lord to use me, I will latch onto the vision and see how it can be fulfilled in his life, my life, and in the life of the Body,

COCHRAN: My pastor and I share the vision. We refine and define the vision before we share it with the congregation. I've never been taken by surprise by the senior pastor announcing some

new vision for the church that I didn't already know about.

The vision never comes down the pike as a mandate. I firmly believe in the senior pastor's calling and the vision he must set. It is his place to set the pace and define the vision for the people. It's the associate's position to work alongside and put wheels on the ideas,

It's a two-way street—I support the vision of the senior pastor, and he supports the vision I have for ministry,

WILSON: Ron used to help me, especially early in our time together, by coming in from time to time and asking, "What do you feel about this? How do you think that went?" This was an opportunity for me to share my responses as well as for him to help me refine some of the general thoughts I had.

Staff Covenant

For the welfare of the congregation and its ministry, and to facilitate their individual and collective ministries, the pastors of (name of your church) make the following covenant:

1. We will view ourselves as trusted supporters of each other and colleagues in the work of the ministry, giving due regard to the role and responsibilities of the other.
2. We will carry out our work in close collaboration with each other, consulting and communicating regularly and openly, sharing both the joys and stresses of our ministries.
3. We will refrain from criticizing the other in the presence of members of the congregation and staff, and we will seek to put the best construction on what the other does.
4. We will refrain from commiserating with persons who complain about the other. Instead, we will seek to resolve any such complaints. If we are unable to do so, we will encourage the person(s) to go to the other with the complaint. In either case, we will share the information with the other.
5. If one of us consents to being interviewed by another congregation or calling agency, the other will be informed prior to the interview and given opportunity to respond.
6. At least twice each year we will tell the other what we like about the existing work relationship and what we wish could be changed.
7. At least once each year we will discuss with each other our commitments outside the congregation and how they are affecting our work and relationship.
8. At least twice each year the pastoral staff will take a 2- or 3-day prayer retreat for renewal and planning.
9. At least once each year we will review this covenant, changing and renewing it as we mutually agree.

Name _____

Date _____

Used by Valley Center Assembly of God, Valley Center, Kansas.

Once the general vision was established, the associate pastor and team members could be of great help by developing their ministry around the general vision,

For me to accomplish the vision God gives me for the church, I must have a team of qualified and supportive personnel around me.

-WILSON

WHAT QUALITIES ARE YOU LOOKING FOR IN YOUR ASSOCIATES?

VOSS: I look for individuals who are

committed and feel called here, and I look for individuals who are team players. I look for people who are willing to work with the team, who allow the gifts to flow, and who promote a spirit of unity. If the team is in unity, the Body will be in unity,

WILSON: The NO.1 thing I look for in an associate is attitude toward ministry, I'm looking for people who have a positive attitude and are excited about ministry, I want people who are enthusiastic about the general responsibilities they will assume and who understand the bottom line of every job description says, "and other additional ministries

that are needed," I look for the person who will come into staff meeting and accept an assignment with enthusiasm.

A second thing I look for is a personal life of character and integrity, I look at personal conduct in family life (making that a priority), personal choices (the way they spend money), and personal presentation (the way they dress). We have a lot of talented people in ministry who fall short in one of these areas, Consequently, it becomes a negative for them and a negative for the church,

HOW DO YOU HOLD YOUR ASSOCIATES ACCOUNTABLE?

WILSON: My door is open. I often spend time during the week with various associates addressing issues I feel will help them in their ministry,

Annually, we have "pastors' conversations." Each of the pastors meet with me, and we go to lunch and spend a couple of hours together. Prior to our meeting, they have already evaluated themselves. I give them a handout that lists questions about their personal relationships with staff, As we go through the list, I discuss areas where I'm really proud of them, and then we look at areas where they would like to improve,

VOSS: Every week I close myself off with my associate where we share our hearts and concerns, There is a real openness-we can talk about anything, If we have problems, we talk about them and work through them. It might take several times together to work through a particular concern,

We also try to get our families, including children, together, We rotate every other month going to each other's homes to have a meal and share, It's important to get our wives' input and to know what they are feeling,

WHAT AREAS SHOULD AN ASSOCIATE AVOID TO ELIMINATE THE POTENTIAL FOR CONFLICT?

WILSON: Tension can develop through attitude or lack of follow-through.

Ministry Descriptions

BY JOHN M. PALMER

One of the greatest privileges I have as a senior pastor is to serve the Lord with spiritual teammates who are deeply committed to Christ, filled with the Holy Spirit, capable, conscientious, compassionate, and visionary. Our pastoral team is composed of 13 gifted individuals, each having specific ministry responsibilities. Our church is blessed because these pastors know their responsibilities and fulfill them.

During the interview process, I take time to review the ministry description for that particular pastoral responsibility. If the prospective pastor is married, I review the ministry description with both of them so they have a clear understanding of the responsibilities of the position.

Why do I use ministry descriptions?

1. They help me be more effective and thorough in my leadership. A significant part of my pastoral/administrative leadership is helping each pastor on our team be successful. Having general and specific responsibilities of a ministry position in writing helps me hold the person in that position accountable. I am also less likely to overlook an important aspect of that ministry if it needs to be addressed.

2. They help the associate/assistant pastor understand what their responsibilities are. Included in each ministry description for our pastors is a list of general and specific responsibilities. The general responsibilities are the same for each pastor (see sample job description for associates). The specific responsibilities for each ministry description vary depending on the nature of the ministry

being described. I give our associate/assistant pastors latitude to develop their ministry as God leads them. I believe this is critical for the success of team ministry.

3. It is important to know to whom we are responsible. Our associate pastors are responsible to me, the senior pastor. Our assistant pastors are responsible to one of the associate pastors, and ultimately to me.

4. It is important to know we are working together. I include in each ministry description a section entitled "First Assembly's Responsibilities." It is essential that the church identify its responsibilities to the pastor as well as identifying the pastor's responsibilities to the church. After all, we are a team. In fact, some time ago we began to use the term *team* instead of *staff*, because *team* connotes togetherness, cooperation, and encouragement. The word *team* implies that though we as individuals have God-given gifts and specific responsibilities, we are ministering together, employing a common strategy, and working from the same "playbook."

At First Assembly the ministry description identifies what ministry tasks we should be doing, with whom we are doing them, and how we are working together to accomplish our ministry goals. Once we understand the ministry description, then only one thing remains: to minister lovingly and effectively through the power of the Holy Spirit, and to give glory to Jesus Christ the head of the Church.

—John M. Palmer is senior pastor of First Assembly of God, Des Moines, Iowa.

Participating in negative conversation with other leaders or members of the congregation about my leadership constitutes stepping over the line. I would certainly need to address it quickly. If an associate breaks a confidentiality, mishandles a situation, misappropriates or mispends funds, or is overly concerned about receiving a fair deal, I would be anxious to deal with these issues.

COCHRAN: Many times conflict is a result of an insensitive spirit, a miscommunication, or even the way a question is asked. I've really tried to be a help to other staff members in this area when they come to me and say, "Well, how should I approach the pastor on this issue?" My usual counsel is to say, "ask him how he feels about a particular

issue. Don't go to the pastor and say, 'This is what we need to do, or this person is out of line.' " It depends on how you state the question or conflict as to how quickly the issue will be resolved. Associate pastors should approach conflict in a Christlike manner and remember that their relationship to the senior pastor is going to last a lot longer than the particular individual conflict.

The No.1 thing I look for is attitude toward ministry.

-WILSON

WILSON: I've said to the staff that we either have the potential of starting fires or putting them out. It depends on the situation. In some cases, we are trying to build fires to get things moving. In

other cases, there may be a conflict and you are the ideal person to put it out. If you fan the flames with comments or even ignore the situation, then you're in trouble. It's like your car-maintain it, and it will probably give you good service; ignore repairs, and you will have difficulties. Maintenance times are ways to avoid major conflicts. If I see my associates are having problems, I spend quality time with them no matter what I have on the agenda. They are part of me, and I'm part of them. If they fail, I fail. If they succeed, I succeed,

I must take time with them, and in many cases, we have been able to iron out misunderstandings. It's not always the associate, but it may be a member of his or her family who feels their father or mother or spouse didn't get a fair deal.

Sample Ministry Description for Associates

The following ministry description includes an outline of general responsibilities for all associates. Specific responsibilities can be filled in by the pastor and board for each associate position.

I. GENERAL RESPONSIBILITIES

A. Personal

1. Maintain a growing walk with the Lord.
 - a. Spend at least 30 minutes a day in prayer, Bible reading, and Scripture memorization.
 - b. Walk daily in the Spirit in order to avoid fulfilling "the lusts of the flesh."
2. Maintain a strong marriage and family life.
 - a. Work on your relationship with your spouse and children. This is your highest priority after your relationship with Jesus Christ.
 - b. Plan and guard your schedule to assure quantity and quality time with your family.
 - c. Pray regularly with your spouse and children.
3. Enter into an accountability relationship with at least one other believer.
4. Be a faithful steward of your finances.
 - a. Make sure that your outgo does not exceed your income.
 - b. Tithe consistently and give offerings cheerfully.
 - c. Pay all your bills on time.
5. Adhere to this church's membership standards.
6. Memorize assigned Scripture verses within 3 months of beginning your ministry here.

B. Professional

1. Maintain a positive attitude about yourself and your ministry.
 - a. Read John Maxwell's book *Your Attitude: Key to Success* and Robert Schuller's book *Move Ahead With Possibility Thinking*.
 - b. Submit a book report of the books within 6 weeks of beginning your ministry here.
2. Maintain a high level of excellence in everything you do.
 - a. Read Ted Engstrom's book *Pursuit of Excellence*.
 - b. Submit a book report within 12 weeks of beginning your ministry here.
3. Maintain a pastoral attitude and demeanor at all times.
 - a. Let your life be a godly example to other believers and a testimony to the world.
 - b. Read Adolph Bedsole's book *The Pastor in Profile* and submit a report within 6 months of beginning your ministry here.
4. Read and report on a book once a year as assigned by the senior pastor.

5. Work cooperatively and cheerfully with the senior pastor and other members of the pastoral, support, and volunteer teams.
6. Be informed of the personnel policies of this church.
7. Work diligently. Your ministry requires 5 full days, not including Sunday responsibilities.
8. Be accountable to the senior pastor.
9. Attend all regular and specially called team meetings.
10. Meet all deadlines given you by the senior pastor or your immediate overseer.
11. Be alert for areas of service that could be developed to meet the needs of the congregation.
12. Participate in public worship services and other areas of the total church ministry at the direction of the senior pastor.

II. SHARED RESPONSIBILITIES

You will work together with the other associates to:

- A. Love God and people.
- B. Prepare and produce various church services.
- C. Lead various meetings.
- D. Work with missions projects.
- E. Administrate—budget, attendance, records, and files.

III. SPECIFIC RESPONSIBILITIES

You will direct the following areas of ministry. (To be filled in by the local church for the specific associate position).

- A. Basic duties
- B. Ongoing ministries
- C. Occasional gatherings

You will have sole responsibility for these areas: (fill in)

IV. THE CHURCH'S RESPONSIBILITIES

- A. Provide a furnished office.
- B. Provide secretarial help.
- C. Provide full support and cooperation from the senior pastor, deacon board, and other team members.
- D. Provide financial remuneration as agreed upon and other benefits as listed in the Personnel Policy Manual.

—Adapted from the "Associate Pastor of Youth Ministries Ministry Description" used by First Assembly of God, Des Moines, Iowa. Used by permission.

voss: I think it also goes back to the mutual respect we have for one another, You can't have a relationship without conflict. There's no such thing, The closer you are, the more vulnerable you can be, The process of working through conflict is important to the growth of the relationship,

Most of the conflicts we're dealing

with are not as important as the relationship, Even in working through conflict, it is important to respect, honor, and value one another. It's interesting to me that in the Book of Ephesians it says,

**If the team is in unity, the
Body will be in unity.**

-VOSS

"Do not grieve the Holy Spirit" (Ephesians 4:30, NIV). The context of this verse is about relationships—that's what grieves the Holy Spirit. If we want the Body to react a certain way in conflict, then we need to model that for them,

CONTINUED ON PAGE 19

Performance Evaluations

BY M. WAYNE BENSON

We use staff performance evaluations at First Assembly of God to prosper conscientious associate or assistant ministers and to help identify areas for development. Three team directors (pastors) annually review eight associate and assistant pastors. The senior pastor reviews the team directors.

Along with assisting the supervisor in making sound decisions regarding salary adjustments and promotions, our reviews provide an opportunity to view goals with our associate and assistant pastors, adjust job descriptions to reflect updated expectations, and provide an avenue of communication. Since the performance evaluation is part of a minister's permanent record, confidentiality is of utmost importance.

Our evaluation forms require the supervisor to assign a subjective numeric "grade" to 20 categories based on a scale of 1 (poor performance) to 5 (outstanding performance). Space is provided in each category for supervisor's comments.

We assess our ministers in the following categories:

- Loyalty
- Faithfulness
- Flexibility
- Communication
- Submission to authority/accountability
- Quality of work
- Quantity of work
- Job knowledge
- Initiative
- Judgment
- Attitude
- Interpersonal relationships
- Attendance

We have additional assessment categories for supervisors:

- Organization and planning
- Delegation of authority
- Discipleship
- Loving confrontation
- Leadership
- Stewardship

Professional development
A summary rating requires supervisors to give their subjective evaluation (not necessarily a mathematical average of the categorical ratings) of each employee's overall performance in his or her present job. The overall rating represents a

composite of a minister's performance evaluation.

Presented below is a copy of the actual Performance Evaluation we use at First Assembly of God.

—M. Wayne Benson
is senior pastor of
First Assembly of God,
Grand Rapids, Michigan.

19 Performance Evaluation

Employee's Name _____ Department _____ Social Security Number _____

PURPOSE:
The purpose of the Performance Evaluation is to take a personal inventory to present strengths and weaknesses, and to define and agree upon a practical improvement program. It is a vehicle through which God can prosper the conscientious employee and as instrument to help identify opportunities for development in addition to assisting the supervisor in making sound decisions regarding salary adjustments and promotions. It gives leadership opportunity to review goals, determine the need for supervision in additional assignments, and provides an avenue of communication. Periodically conducted, these evaluations will provide a history of development and progress. Since the Performance Evaluation will become a part of the employee's permanent record, confidentiality is of utmost importance.

Points of Responsibility: Minister/Supervisor

1. Summarize the employee's job description, outlining significant responsibilities and changes from previous year.
2. State the number of part-time and full-time personnel supervised.

EVALUATION:

1. **LOYALTY:** Demonstrates unwavering devotion to fulfill the vision God has given the senior pastor; committed to maintaining a positive attitude and respect for the chain of command.
Outstanding 5 4 3 2 1 Not observed
2. **FAITHFULNESS:** Does required jobs well with a minimum of supervision; demonstrates wise stewardship of time and energy.
Outstanding 5 4 3 2 1 Not observed
3. **FLEXIBILITY:** Demonstrates willingness to accept changes in methods, policies, and/or responsibilities.
Outstanding 5 4 3 2 1 Not observed
4. **COMMUNICATION:** Willing to exchange solution oriented ideas and opinions through proper channels. Avoids words, actions, and attitudes which could result in undesirable consequences.
Outstanding 5 4 3 2 1 Not observed

3 ATTENDANCE: Maintains a good attendance record; is punctual and a faithful steward of time.
Outstanding 5 4 3 2 1 Not observed

For Supervisors Only

1. **ORGANIZATION AND PLANNING:** Establishes priorities, plans effectively, and coordinates work with others.
Outstanding 5 4 3 2 1 Not observed
2. **DELEGATION OF AUTHORITY:** Confers authority on others in keeping with their abilities; retains responsibility and maintains oversight.
Outstanding 5 4 3 2 1 Not observed
3. **DISCIPLESHIP:** Is involved in the lives of others, endeavoring to help them reach their potential in the fulfillment of the vision God has given the senior pastor.
Outstanding 5 4 3 2 1 Not observed
4. **LOVING CONFRONTATION:** Is able to give loving correction, in a timely way, when necessary.
Outstanding 5 4 3 2 1 Not observed
5. **LEADERSHIP:** Is willing to rally others to the vision of the senior pastor through character that engenders confidence.
Outstanding 5 4 3 2 1 Not observed
6. **STEWARDSHIP:** Financially accountable and conscientious regarding expenses, savings, etc.; personally supports the work of the Lord.
Outstanding 5 4 3 2 1 Not observed

2 SUBMISSION TO AUTHORITY/ACCOUNTABILITY: Has an attitude that seeks to serve; openly accepts responsibility for error; expresses disagreement with energy, and responds positively to correction.
Outstanding 5 4 3 2 1 Not observed

6. **QUALITY OF WORK:** Maintains neatness and accuracy in the performance of duties and assignments.
Outstanding 5 4 3 2 1 Not observed
7. **QUANTITY OF WORK:** Fulfills work requirements in relation to the job description and expectations.
Outstanding 5 4 3 2 1 Not observed
8. **JOB KNOWLEDGE:** Understands the functions of his/her own and related jobs and applies this understanding to the successful performance of duties.
Outstanding 5 4 3 2 1 Not observed
9. **INITIATIVE:** Resourceful and is alert to opportunities for improvement; reaches out for additional responsibilities.
Outstanding 5 4 3 2 1 Not observed
10. **JUDGMENT:** Weighs facts open-mindedly and makes sound decisions.
Outstanding 5 4 3 2 1 Not observed
11. **ATTITUDE:** Maintains a positive perspective toward all relationships and job-related activities.
Outstanding 5 4 3 2 1 Not observed
12. **INTERPERSONAL RELATIONSHIPS:** Seeks to develop relationships and interacts well with others; a team player who strives for unity.
Outstanding 5 4 3 2 1 Not observed

4 PROFESSIONAL DEVELOPMENT: Actively seeks to expand the scope of ministry through seminars, professional publications, professional relationships, and other resources that stimulate professional growth and development.
Outstanding 5 4 3 2 1 Not observed

GRADING OVERVIEW

Please transfer all scale ratings to the following (chart) and connect the "X's." (Connect all areas "not observed.")

ALL EMPLOYEES		SUPERVISORS ONLY	
Outstanding (5)		Outstanding (5)	
Good (4)		Good (4)	
Average (3)		Average (3)	
Below Average (2)		Below Average (2)	
Poor (1)		Poor (1)	

OVERALL:
Considering all factors, give your subjective evaluation of the employee's overall performance in his/her present job. The overall rating represents a composite of your evaluation.
Outstanding 5 4 3 2 1 Not observed

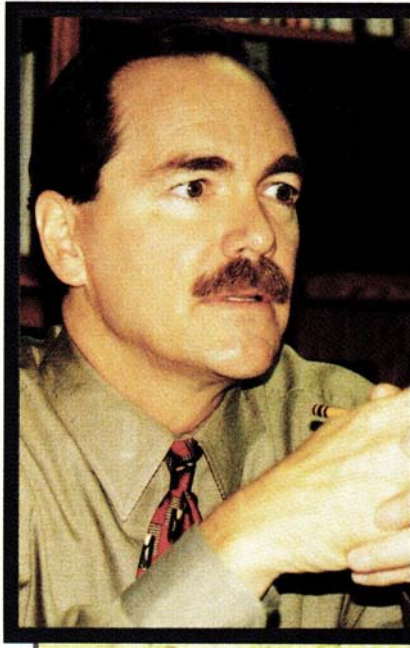
AREAS FOR DEVELOPMENT:

APPROVAL SIGNATURES:
Evaluator _____ Date _____ Reviewer _____ Date _____

EMPLOYEE COMMENTS: (Must be signed and returned to the supervisor within 1 working day)

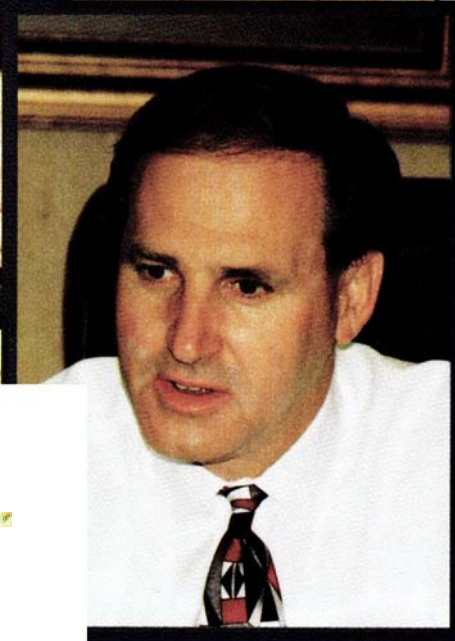
FINAL APPROVAL SIGNATURES:
Employee/Reviewer _____ Date _____ Evaluator/Senior Pastor _____ Date _____

SAMPLE PERFORMANCE EVALUATION



The associate and senior pastor should take time to cultivate a friendship that goes beyond the ministry at the church.

—COCHRAN



The most important factor that has helped us establish our relationship, is spending time together seeking the Lord.

—WILSON

Sharing the Vision

CONTINUED FROM PAGE 17

When you discern there is a problem, someone has to take the initiative to ask the question, "What's wrong?" If you wait, that's when things can get out of hand,

MASSEY: What helps me is the openness I feel I have to sometimes disagree. You agree to be able to put everything on the table without bitterness. My wife has joked that sometimes she thinks I have a marriage to Joe as well as to her

If people know you have a covenant together and trust each other, they know that when they come to you they are coming to the senior pastor/associate pastor team.

—MASSEY

because sometimes our relationship has the attributes of a marriage relationship. My pastor and I are in a covenant relationship with one another. We love one another as brothers in the Lord, and we will continue to assist and encourage one another and grow through any conflict that will help make us more like Jesus.

WHAT ARE YOUR VIEWS ON MENTORING AS IT RELATES TO THE PASTOR/ASSOCIATE RELATIONSHIP?

MASSEY: I can tell you what it's like to be mentored. The phrase we use is "authority with responsibility and responsibility with authority." I learned this the first week I was at the church. Pastor said: "I will not give you responsibility without the authority to make a decision. You can make the decision. If you fail, that's fine. We'll learn from it. At the same time, I will not give you something to do without giving you the

responsibility for carrying it out. You will have the ability to make a decision, and at the same time, you will have the ability to fail or succeed. Either way, we can talk through what you did and did not do."

It has been a joy to be mentored in the ministry the last 12 years by someone who has been a patient teacher-guiding me through the learning process,

voss: Mentoring is part of the discipleship concept. Discipleship is really a relationship. It is a two-way street. We receive one from another. Sometimes the associate mentors me. When Jesus mentored His disciples, it was as they went on their way. He always capitalized on teachable moments,

WILSON: Mentoring techniques depend on the personality of those in the relationship. Some people are visual and others respond to words. Associates can learn by watching their senior pastors and seeing how things are done. How does the senior pastor deal with people in the hospital? How are sticky issues in board meetings dealt with? What is the senior pastor's conduct in public?

I've never been taken by surprise by the senior pastor announcing some new vision for the church that I didn't already know about.

—COCHRAN

Other people operate by instructions. They like the senior pastor to hand them 5 points on how to be a good associate, 10 requirements of staff members, and 5 ways to keep your life on top when things are going rough. Personally, I take the admonition that Paul gives Timothy to be an example of a believer (see 1 Timothy 4:12). I think the way I conduct myself and take a personal interest in a person is the best way I can mentor. Much of what I do comes from experience and from the influence of my friend Ron, ~



ASSOCIATE PASTORS WITH A LIFETIME CALL HAVE TREMENDOUS OPPORTUNITIES AS THEY WORK SHOULDER TO SHOULDER WITH SENIOR PASTORS.

The Associate Pastor A Lifetime Call

BY DALE LANE

We live in a world that seems to know very little about laying down one's life for another. What an original concept for those of us who are in the ministry. To wait on someone else is not part of our thinking. As associate pastors, we often spend too much time on our own dreams and not enough time supporting the dreams and vision of the senior pastors we serve. Our Bible schools, churches, and even friends expect us to succeed one day and become senior pastors. I submit to you that we lifers are succeeding every day by following God's perfect will for our lives.

Those of us who are filling assistant pastor positions are important to the work of God.

The responsibility for submitting to His will is in our laps. The average term of a youth pastor is only about 24 months. What an indictment against a number of assistant pastors. Someone once said: "A great position will not make a person great, but a great person will make a position great."

Several years ago, Walter Beebe took the job as bus director at a local Baptist church and elevated a position that involved cleaning the bus and changing the oil and spark plugs to a pastoral children's ministry position. Beebe took an insignificant job and made it a great one. Many people would like to be in a similar position as pastor in charge of children's ministry. However, those same people would probably not want to begin their ministry in the same way Beebe did. Those of us who are filling assistant pastor positions are important

to the work of God,

The pastor and assistant pastor relationship is key to the success of the church's ministry. Paul and Timothy's relationship is an excellent model of the pastor and assistant pastor relationship. In Acts 16:1-3, Paul chose Timothy as his assistant. If you read the story of Timothy, you find a number of qualities about him that are important in the life of every assistant pastor. First, Paul chose Timothy because of his family heritage of faith. Faith dwelt first in Timothy's grandmother Lois and in his mother Eunice. This was important, but Paul adds, "I am persuaded that [faith dwells] in thee also" (2 Timothy 1:5),

Not only did Timothy live a life of faith, he also had a good reputation. Acts 16:2 records that Timothy was "well reported of by the brethren," which means he had a good name. Timothy was a man that could be trusted with Paul's ministry. God is preparing many assistant pastors to stand long-term in ministry with their senior pastor.

Timothy was a loyal servant and friend to Paul. An assistant pastor's character must be built on loyalty. Without loyalty, the pastor and the assistant pastor partnership is empty and has no solid foundation. Timothy loved Paul with the deep love of a brother in Christ. He was willing to set his dreams and hopes aside to help Paul accomplish what God had called him to do. Likewise, an important role of the assistant pastor is to accept the senior pastor's vision as his own. It doesn't get any better than that.

Someone came to me one day and asked, "When are you going to take a church of your own?" Many reasons could have flashed into my mind, *I am a*

failure being just an associate pastor. I am too lazy to really do something great for God. My dreams really cannot be reached, so I'm doing this instead, I'm not good enough to have that kind of position. However, my answer to that well-meaning person was this: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Failure? Not good enough? Dreams too big for God? No, I think not. We serve a great God who has called us to accomplish great things for Him.

I like what Edwin Louis Cole, founder of Christian Men's Network, said: "Being faithful in that which is another man's qualifies us to receive our own." My question to you is: What has God placed in your heart that He wants you to accomplish? If we give God control of our futures, we will be able to fulfill what is important to Him for our ministries. I submit to you that if we help fulfill the senior pastor's vision, our own dreams will come true.

An assistant pastor's character must be built on loyalty.

My pastor has said many times: "Whatever you want out of life, you must give away. If you need love, love someone else. If you need compassion, give compassion." If we fulfill the pastor's vision, we will look up one day and find ourselves involved in the very ministry God placed on our hearts years ago.

CONTINUED ON PAGE 25

BY SHERRI L. DOTY

Who are Assemblies of God associate ministers? How do they view their ministries? What are their relationships with their senior pastors and their congregations? A statistical profile helps answer these questions.

DEMOGRAPHICS

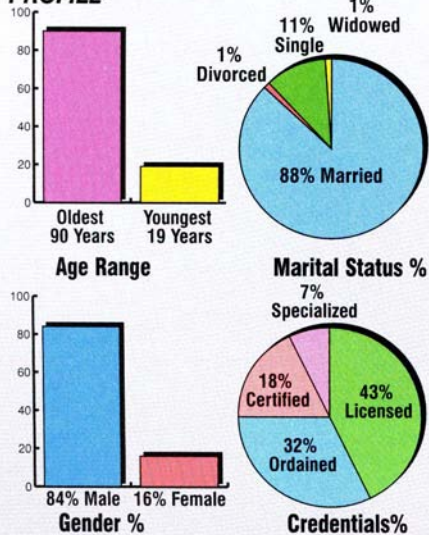
No one wants to be average, but the following list provides a starting point for understanding the characteristics of the "average" associate minister in the Assemblies of God:

- 38 years old
- married
- male
- licensed or ordained
- more likely to be serving as a youth pastor than other positions
- employed by a church averaging 200-399 in Sunday a.m. worship attendance

Some of these same characteristics were found to be similar to those reported by an interdenominational publication for a variety of denominations.² That research found the typical full-time associate pastor to be age 35 (in 1991) and employed in a church whose median Sunday morning attendance was 301.

Averages only give us an outline, not the big picture. Further analysis gives a more detailed percentage breakdown:

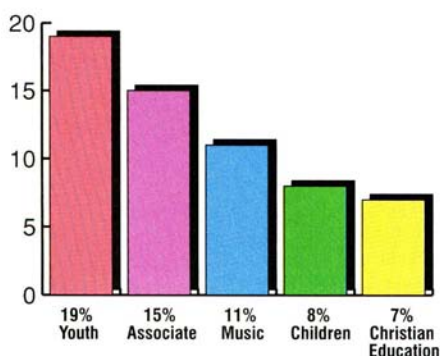
DETAILED A/G ASSOCIATE MINISTER PROFILE³



Percentage of Total Ministers: 17% Associate

Annual Church Ministries Reports (ACMR) regarding paid part- or full-time staff positions indicate:

PERCENTAGE OF CHURCHES WITH THE FOLLOWING ASSOCIATE POSITIONS



Of these 5 positions only 12 percent of churches report one associate on staff; 7 percent report 2; 5 percent 3; 4 percent 4-5; and 72 percent reported senior pastor only.

A survey⁴ of senior pastors and associates in larger Assemblies of God churches (those reporting 100+ in Sunday morning worship attendance) and having at least one paid pastoral staff member revealed the following information about associate ministers.

RELATIONSHIPS WITH SENIOR PASTORS

Associates:

- Have strong feelings about themselves and their relationship with the senior pastor.
- Are not afraid of or detached from a relationship with the senior pastor.
- 99% respect their senior pastor.
- 93% believe their senior pastor does not view their questions as insubordination.
- 45% indicate they regularly attend official board meetings.
- 27% participate in official board meetings with some degree of regularity.

MINISTRY CALLING

Associates:

- 68% believe the role of an associate could be a life calling.
- 21% believe the associate position is their personal life calling.
- 43% believe the associate role is not their life calling.
- 36% are unsure about the associate role as their life calling.

CURRENT POSITION

Associates stay at one church an average of 3 years, 4 months. Reasons for leaving positions could not be determined from survey results.

Associates:

- 93% do not believe that the senior pastor wants them to leave the church where they are serving.
- 24% are currently looking for another ministry position.
- 70% have a written job description.
- 11% have a written contract.
- 77% report not being overwhelmed with work.
- 79% report they possess authority as well as responsibility.
- 45% consider themselves well compensated financially.

COMPENSATION

Nationwide statistically representative compensation data on Assemblies of God ministers is unavailable. However, the *Compensation HandbookS* was developed to provide a picture of compensation practices across a broad spectrum of American churches, including the Assemblies of God. It presents survey data from over 2,000 churches representing more than 11,000 staff members from churches subscribing to various law publications.

- A combination of factors ultimately determine compensation:
 1. Church budget
 2. Church attendance
 3. Theology
 4. Education
 5. Geographic setting
 6. Years of service
- Worship attendance does have a direct influence upon income compensation.
- Educational achievement is a major factor in determining remuneration only if the person has obtained a master's or doctoral degree.
- Gender gaps exist for every position surveyed except church secretary.
- Associates receive approximately the same benefits as senior pastors, but total compensation* amounts are considerably less.

*Note: "Compensation" includes base salary, housing/parsonage allowance, retirement contribution, life/health insurance payments, and education funds.

Sherri L. Doty is the statistician for the Assemblies of God, Springfield, Missouri.

The Associate Pastor

CONTINUED FROM PAGE 23

When I was 15, I attended revival meetings in LeClaire, Iowa, and God called me to the ministry. In the following years, I thought God would someday give me a grand pulpit ministry. Years later after I had married, the Lord led my wife and me to Westside Assembly of God in Davenport, Iowa, where Tommy Barnett was pastor. One of the bus pastors asked if I would drive his bus, I thought: *How can I be bothered with such a small position. After all, I've been called to preach from a grand pulpit.* God always knows the steps He wants us to take. My grand pulpit became the steering wheel of that bus, "Old Blue." From then on I knew I was on the right path for ministry.

At times we worry about the lights, the applause, and the recognition, and forget about our calling and God's faithfulness to fulfill that calling. By accepting responsibility for helping our pastor's dreams come true, God will surely bless our lives and ministries beyond measure.

Jonathan's armor-bearer's name was not recorded in Scripture, but he fought side by side with Jonathan. Together, they brought about victory. In 1 Samuel

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14:7, the armor-bearer, who was referred to as a young man, said, "Do all that is in thy heart...I am with thee according to thy heart." God used Jonathan and his armor-bearer to bring a great victory,

I heard someone say: "Fame can come in a moment, but greatness comes with longevity." Associate pastors with a lifetime call have tremendous opportunities as they work shoulder to shoulder with senior pastors. The pastoral staff members are partners in ministry with the senior pastor. As a senior pastor leads, the staff should follow,

The pastor's way of leading will sometimes be different from ours. However, if the end result of the pastor's plan is to build and extend the kingdom of God, then we should always follow the plan. Our methods may be different, but our goals should always remain the

same. God will always honor and bless associate pastors who walk in the pathway of submission to their senior pastor.

Senior pastors are important figures in helping associates find fulfillment in their lifetime call. I am privileged to be an associate pastor to a man who leads by example. My pastor's philosophy has always been to lead by motivation not intimidation. He is truly a pastor and a friend. He trusts the staff members to do their jobs, and he motivates us to greatness. He has adopted the attitude of releasing the staff to become all that we can be, thus helping us fulfill our dreams,

As I look at my life, I am aware that many people have a lot more talent than I have. But I know what God has called me to do, and I have determined in my heart to be found faithful. Whatever I am, it is because of a great God and a wonderful pastor who allow me the opportunity to be used in ministry and thereby see my dreams come true, ~



*Dale Lane
is executive
associate pastor
and director of
evangelism at
Phoenix First
Assembly of God,
Phoenix, Arizona.*

ENDNOTES

1. Based on various 1995 A/G ministers and churches reports, paid part- or full-time associate positions. Some positions may be held by staff without credentials.
2. 1992 Church Compensation Report (Carol Stream, Ill.: CTI Market Research) 1-800-806-7796.
3. Percentages throughout this article may not total 100 percent due to rounding.
4. Robert Lecocq, "Communication Factors and Associates' Longevity Among Assemblies of God Ministers" (M.A. thesis, Southwest Missouri State University, 1989).
5. James F. Cobble, Jr. and Richard R. Hammar, *Church Law & Tax Report: The 1997 Compensation Handbook for Church Staff* (Matthews, N.C.: Christian Ministry Resources, 1997), 1-800-222-1840. Used by permission.



*"I know very little about the Bible,
but I've got my theology down-pat."*



THE ASSOCIATE WHO
TRIES TO SECOND-GUESS

DECISIONS AND QUESTIONS RESULTS EASILY FALLS INTO THE
"IF-I-WERE-THE-PASTOR SYNDROME" AND IS RENDERED INEFFECTIVE.

Avoiding Staff Infection

BY ROD LOY

I recently, on a Wednesday night "while the senior pastor was out of town, I had preached what I thought was an exciting, inspirational message when a dear, elderly lady approached me, I thought she was coming to share her excitement concerning my teaching. Instead, she said, "Honey, that was wonderful. Pastor Garrison better watch out or you'll take his place. I know someday you will become a real pastor," I laughed, but the comment gave me a glimpse of her perception of my position and value.

The associate pastor's life is filled with encounters like this one. Many people cannot imagine God calling me to the position I hold. However, I love serving my senior pastor by adding value to his life, our church, and the Kingdom. But, like that precious saint, many church members will never believe I have arrived until I pastor a church of my own,

As in any close working relationship, conflict can occur between the pastor and the associate pastor. I have identified the most likely areas. Conflict can occur when:

1. *Associate pastors decide they are more capable than their senior pastor.* Only the senior pastor can make some decisions. The associate who tries to second-guess decisions and questions results easily falls into the "if-I-were-the-pastor syndrome" and is rendered ineffective. Associates who fall into this trap attempt to convince others of their irreplaceable value to the organization and downplay the successes of their pastor.

2. *Pastors are threatened by the strengths of their associate pastors.* Conflict arises when a pastor sees an

associate's strengths as competitive instead of complementary. An insecure leader is often unwilling to utilize the strengths of the staff. This kind of leader has a reputation for incessantly changing staff members,

3. *Congregation members champion the cause of the associate.* This conflict is often not the fault of the pastor or the associate. Dear saints who encourage the associate to become a real pastor can plant seeds of discontent. Satan uses flattery as an insidious weapon. It is tempting to believe that maybe you are underappreciated, underpaid, and overworked. When a congregation sympathizes with an associate and imagines conflict that doesn't exist, pressure is added to the pastor/associate relationship.

4. *Associates develop a personal vision separate from their pastor's vision.* It is the responsibility of the pastor to seek God's direction, catch a vision, and share that vision with the congregation. It is the responsibility of the staff to implement that vision. Too often staff members become impatient and attempt to determine God's direction for the church. In the Old Testament, Aaron got tired of waiting for Moses to come down from the mountain. He believed in Moses, but Moses was gone and the people were getting restless. Aaron found a plan that was popular with the people—he built a golden calf. When Moses returned, his congregation had lost sight of God's purpose. What happened? Aaron had become unwilling to serve under Moses' vision. An associate who disagrees with the senior pastor's vision is working in the wrong church.

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After working with 3 different senior pastors, I have developed 10 principles to help avoid or defuse conflict.

1. *Be called to the senior pastor.* An associate is called to serve the senior pastor, not the locality or the church. The associate's loyalty belongs to the senior pastor. This is a liberating thought. My pastor has my resignation with the understanding that should he ever resign, he can place my letter on top of his. He knows I never think to myself: *I should be the pastor.* The associate serves the senior pastor until released by God or by the pastor. This diffuses attempts by others to pit the associate against the senior pastor.

2. *Offer accountability on a continuing basis.* Several times each year I ask my pastor: "Is there anything I am doing or not doing that you need me to change? Is there any way I could be serving you better?" This gives the pastor the chance to evaluate me on an ongoing basis. The associate must offer



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accountability, and the senior pastor, in return, must be willing to confront the associate when correction is needed. This ensures minor issues never become major problems,

3. *Remain in constant contact.* To keep the pastor informed, the associate pastor should communicate with the senior pastor daily either in person, by phone, or by E-mail. I endeavor to keep the pastor informed of every decision I make and every problem or situation that arises, Pastors do not

like to be surprised. Too often conflict arises due to a simple lack of communication. Daily communication also secures continual understanding of the associate's heart and vision,

4. *Take the blame.* In any church, conflicts arise. People become upset with the associate, the senior pastor, or other staff members. When confrontations arise, I have options. I can blame the pastor, other staff members, or I can take the blame, even if I am not at fault. Many staff members seek to be the hero,

**Too often conflict
arises**



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TEN CONFLICT MANAGEMENT STRATEGIES FOR ASSOCIATE PASTORS

1. Ask for a clear job description. Most staff conflicts occur because of ill-defined expectations. Associates must know what roles they fulfill and what goals they are expected to reach.

2. Develop a servant's heart. The associate's job is to serve and help make the senior pastor successful.

3. Practice submission. Associate pastors model biblical submission by cheerfully responding to and cooperating with their senior pastors,

4. Seek understanding. Senior pastors listen to associates who have teachable spirits.

5. Suggest alternatives without pressure. Associates can offer new perspectives on decisions, programs, and schedules but should not feel hurt or angry if their ideas are rejected.

6. Represent the senior pastor accurately. An associate must not discuss the senior pastor's weaknesses publicly. Treat senior pastors with integrity, kindness, and courtesy, and they will respond in kind,

7. Communicate. Weekly reports go a long way in keeping the senior pastor informed. Senior pastors don't like unwelcome surprises,

8. Do not harbor negative feelings. Senior pastors make mistakes. If it is minor, forget it. If it is major, explain your concern privately. Either way, process the hurt, and do not let it fester,

9. Contribute to healthy staff meetings. Associate pastors can help develop warm relationships among staff by participating fully in staff meetings,

10. Do your best for Jesus. Associate pastors have key roles in championing the Lord's work by doing their best. Positive attitudes go a long way in fostering joy and team spirit on a church staff.

—Erik Johnson is associate pastor of families and youth at
Good News Fellowship in Ferndale, Washington.

However, to preserve a person continuing to receive ministry from our church, anytime I have a chance to take the blame, I do. On our staff we call it "taking one for the team." The associate needs to protect the senior pastor and insure his or her ability to minister to each member of the congregation. The senior pastor should only have to handle the major confrontations, not the everyday dilemmas that face every staff.

5. *Keep frustrations to yourself.* One of the most important functions of the senior pastor is being pastor to the associate's family. Frustrations and irritations should be kept quiet and not shared with members of the staff, congregation, or family. It is important for my family to see the pastor as their pastor not as my boss. I refuse to allow other people the chance to carry my offense. My feelings may get hurt, but I recover quickly. Others may not recover as easily,

6. *Disagree openly and honestly.* Associates not able to express their feelings become disillusioned and frustrated. As a result, they begin to share their opinions with others. If staff members don't have the freedom to discuss their opinions with the senior pastor, they should probably look for a different leader whom they can serve. My pastor expects me to be honest when I disagree. If I express myself in the right attitude and at the right time, my opinion is always considered. I disagree only



**An insecure leader is
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the strengths of the staff.**

when we are alone and when there is time to discuss the matter thoroughly. Regardless of the ultimate decision, I always agree publicly with the senior pastor,

7. Find the strengths God is wanting to develop, Associate pastors have the opportunity to learn from the pastors they serve. Some associates are privileged to work with extremely gifted pastors. As they build on the strengths they learn, they have the opportunity to become more valuable team members,

God has used each pastor I have worked for to develop and improve different strengths in me. One pastor taught me how to serve others with excellence and to be detail oriented. Another taught me the importance of a personal, intimate prayer life, The pastor I now serve is teaching me how to lead people and minister with a combination of emotion and intelligence, God can lead associates to senior pastors who can teach them how to serve Him better,

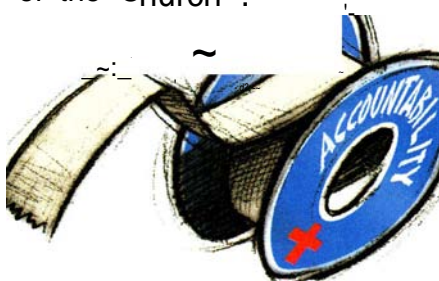
8, Be a funnel, not a filter, In multiple-staff churches, many senior associates work directly with the pastoral staff in their areas of responsibility, Information is processed by the senior associate and communicated directly to the pastor. Associates in this role can unnecessarily cause staff conflict if they are not careful to accurately filter the information before presenting it to the pastor, Pastors need to know all the pertinent information in order to make the best possible decisions, In the same manner, associates must be careful not to add their own opinions but accurately relay the pastor's instructions back to the staff.

9, Find a ministry to the pastor, Staff members should have an avenue of ministry to their senior pastor, Ministering to the pastor helps keep the associate's position in proper perspective. An associate's willingness to be a servant confirms an attitude of submission, I believe my pastor's time is more important than my own, I am not required by my job description to do

research or run an errand for the pastor, I may run the risk of being tagged an "apple polisher," but I truly enjoy serving the senior pastor. This also assures the pastor that I am not developing an Absalom attitude,

10, Difer praise, An associate can combat Satan's weapon of flattery by deferring praise, When a compliment is received, respond with: "Thank you, I have an excellent teacher" or "Thank

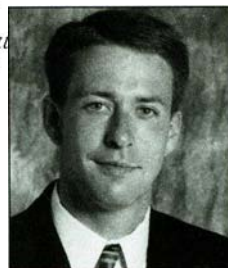
An associate is called to serve the senior pastor, not the locality or the Church~.



you, it's easy when you work with a great leader." This keeps an associate's attitude in proper perspective and reminds the congregation that the associate and senior pastor work as a team and are not competing with one another.

Ministry as an associate can be rewarding and fulfilling. God has used many associatelsenior pastor teams to do great things for the Kingdom, I believe I am making a difference in the second chair, Pastors and their associates can avoid conflict and have wonderful, harmonious relationships that make them more effective in their ministry together. [t

Rod Loy is senior associate pastor at First Assembly of God, North Little Rock, Arkansas.

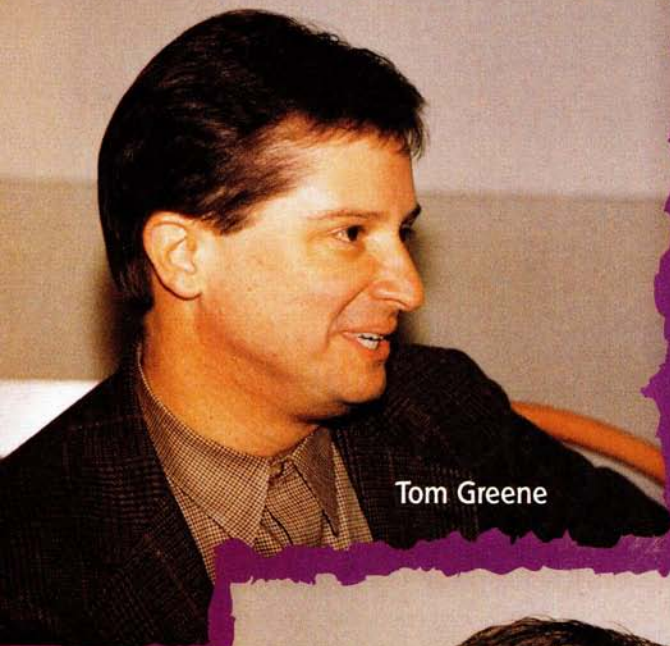


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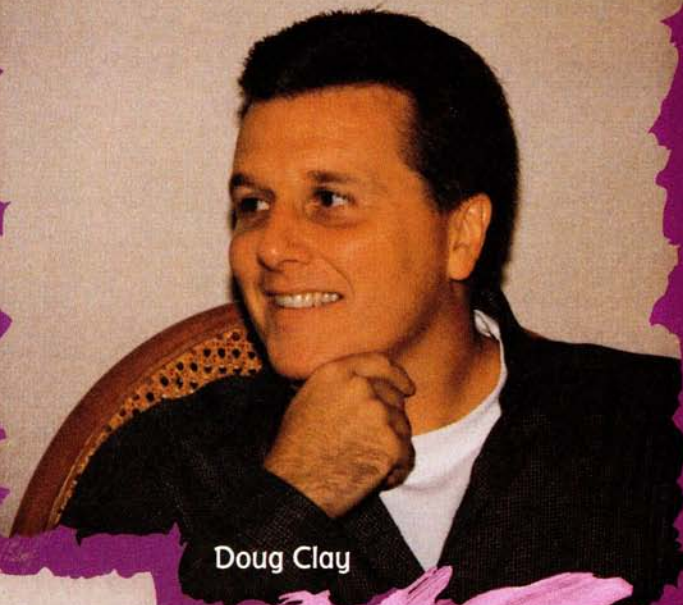
"So I said to my new associate, 'Be your own man. Don't be like everyone else.'"

INTERVIEW WITH DOUG CLAY, TOM GREENE, AND MONTY HIPPI

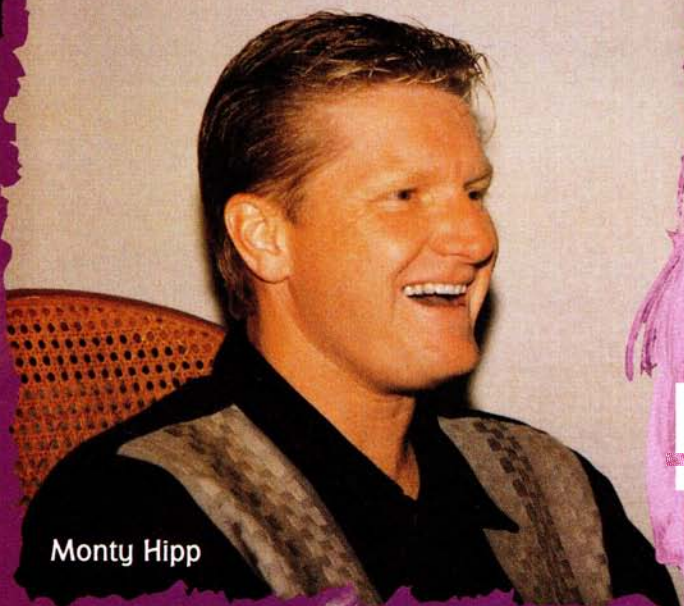
Understanding Today's Youth Associate



Tom Greene



Doug Clay



Monty Hipp

"Today's generation of young people have been labeled everything from "baby-bummers" to the "generation after." Effective ministry to youth begins at the door of the youth associate. In this Enrichment interview, three seasoned Assemblies of God youth leaders discuss practical issues surrounding the life and ministry of the youth associate. Their candid thoughts will help youth and senior pastors work together to provide meaningful ministry to teenagers.

Interviewees from the Youth Department are: Doug Clay, national youth director; Tom Greene, director of Youth Missions; Monty Hipp, director of Student Relations.

HOW DO YOUTH PASTORS FIND
CONTENTMENT AND AVOID FEELING
LIKE THEY'RE IN A SECOND-BEST
POSITION?

CLAY: About a year ago I talked with a discouraged youth pastor. He said, "You know, I'd love the ministry if it weren't for people." I chuckled, but he didn't. Your love for the people and the place where you serve has to take precedence over your title. If you love the youth and the senior pastor that you are called to serve, then you can find contentment.

"The greatest hunger of youth
pastors is not a better salary
or more authority but a
relationship with the
senior pastor."

-GREENE

HIPP: Contentment is tied to ownership. Youth pastors come to me and say they don't feel they can take full ownership of their particular ministry. They want to do a good job, but there is a lack of clarity in their job description. I can't tell you how many times I've heard associates say, "Well, I just didn't know that was the way it was going to be." If, during the hiring process, the associate can capture the vision from the pastor's heart, then the associate will be on track to bring openness and definition to the actual job description.

Youth pastors are also frustrated by inadequate direction and trust from the senior pastor. They often feel like they are only baby-sitters. If the senior pastor recognizes the importance of the youth pastor's ministry and brings honor to that role, the rewards will return tenfold.

WHAT IS THE MOST IMPORTANT
QUALITY PASTORS ARE LOOKING FOR
IN THEIR ASSOCIATES?

GREENE: The senior pastor's number one qualification in an associate is loyalty. The relationship established between the two will feed loyalty. I have no problem being loyal to a senior pastor if I know his heart, his motivation,

his vision-I can be loyal to him. Likewise, a pastor should realize that loyalty is achieved by relationship-the two go hand in hand.

CLAY: It goes both ways. If my pastor expects my loyalty, then the pastor needs to be loyal to me as the subordinate. Loyalty is the key energy-producing trait that should be found in every associate.

For the senior pastor, loyalty is seen in an associate when in the pastor's absence the associate will represent the philosophy, mission statement, and spiritual direction the pastor has for the church.

WHAT CAN SENIOR PASTORS DO TO
HELP YOUTH ASSOCIATES SUCCEED IN
THEIR MINISTRIES?"

GREENE: In my first associate position I had responsibility, but I didn't have authority. If my idea didn't work, I was responsible. My second position was total liberty. The pastor told me: "You've got a job to do. If you don't do it, you've got a job to lose." The final pastor I worked for was a combination of the two. He gave me liberty to do what I felt I was called to do as a youth pastor. At the same time, he realized his role as my mentor. He gave me authority. If I said something, he backed me up. If he disagreed with me, we talked about it in his office.

I've had pastors I've worked for say to me, "Tom, I'm not interested in setting your agenda. I don't have to be aware of what your Wednesday night topic is. The only thing I ask of you is don't let me be surprised outside of this

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HIPP

building." That was liberating.

The associate can often have a feeling of inferiority because of being just the youth pastor. This feeling could be taken care of through a strong relationship with the pastor. The greatest hunger of youth pastors is not a better salary or more authority but a relationship with the senior pastor. I often hear from associates: "Tom, I'd give anything if I could just have more of a relationship with my pastor. I've never been in his home. I'd give anything if I could have time to have him pour himself into me."

"Your love for the people
and the place where you serve
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over your title"

-CLAY

CLAY: If a youth minister to succeed within the context of the local church, they must know the heartbeat of the shepherd. As district youth director, the number one complaint I heard from youth pastors was: "I don't know my senior pastor's heart." To know the pastor's heart takes time spent together. When that's guarded and not exposed, then you feel awkward. Knowing the pastor's heart helps the associate contribute to the life-giving purpose of the church.

Hiring an associate involves more than just a financial investment-it's a relational and spiritual investment on the part of the senior pastor. Some feel communication, loyalty, and relationship should be initiated by the subordinate and reciprocated by the senior pastor. Others feel the senior pastor needs to initiate these.

A youth pastor should not feel threatened or jealous if the senior pastor has a closer relationship with other staff members. However, a word of caution to the senior pastor: Be careful how your relationships with the staff are perceived by other staff members. Loyalty is the number one issue that both sides look for.

We could also say to all senior pastors: "Don't handicap your associates by not giving them the means to carry out their VISION." But rather think, *How can I help?* What good is it to give them a certain salary package but give them absolutely nothing in an operational budget?

HIPP: Intimidating relationships can form if the associate imparts his or her vision but there's no vision being communicated" from the senior pastor.

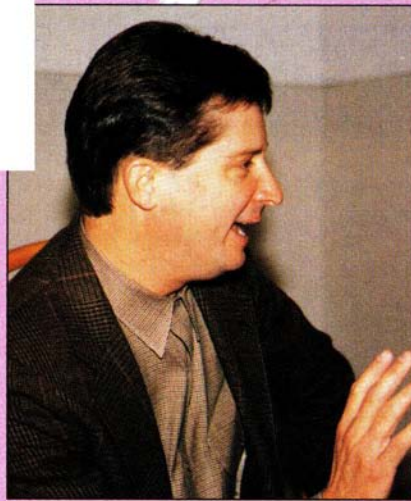
Many associates in this generation do not have the spiritual heritage that many of us have been afforded. They were not raised in the church. They didn't even go to church until they were 18 or 19. They have to be oriented to the processes of the church—they need to be mentored and have a strong relationship with their senior pastor.

One of my former pastors would do something every year that was absolutely powerful. He would drive the bus to youth convention. All he did was hang out with the kids during mealtime, sit with them, worship with them, and then come back and announce to the church: "I just got another year's education this weekend by processing what was said on a bus by the student culture—more than I could have learned in 40 hours of seminars."

He taught me the value of the senior pastor investing in the youth culture. It then allowed him to preach with illustrations that could connect with the youth. He became a hero to the youth and to the associate. Simple times the senior pastor spends connecting with the associate's world can generate enormous paybacks; it sends a message to the associate that the pastor recognizes the value of the associate's ministry.

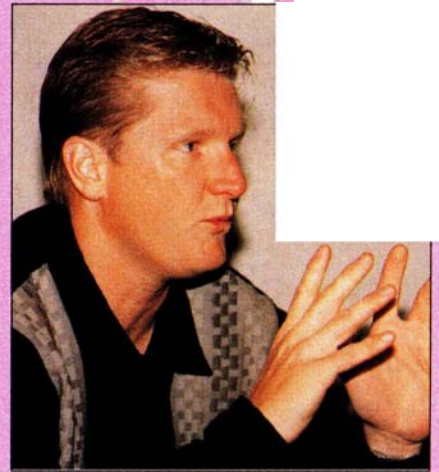
HOW MUCH WORK TIME CAN A SENIOR PASTOR EXPECT FROM THE ASSOCIATE STAFF?

GREENE: I would say to the youth



The senior pastor's number one qualification in an associate is loyalty.

ENE



Simple times the senior pastor spends connecting with the associate's world can generate enormous paybacks.

-HIPP

associate: "If you see youth ministry as just putting in your hours, then you don't belong in the ministry." Some senior pastors expect their youth ministers to put 40 hours in the office in addition to time spent in the weekly church services. The senior pastor needs to understand that in today's youth culture the job doesn't get done by sitting at a desk. Youth ministry happens on campus-out in the community.

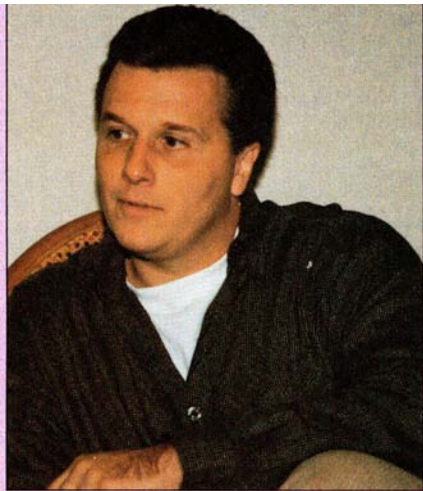
If senior pastors mentor their associates effectively, they make sure the associates have days off and have quality family time. Too often we separate family from ministry. I was guilty in my first years of ministry. I was spending 60 to 70 hours a week trying to reach every kid in the community. The problem was that my own children didn't even know me. I am thankful I had a senior pastor who chased me out of the church on my day off.

If the associate can incorporate some family time with ministry, it will reduce family tensions. The family should have a positive part in the associate's ministry.

CLAY: Unfortunately, the family is often blamed if the ministry is suffering. Likewise, if the family is suffering, the ministry is blamed. We would be less likely to blame one or the other for the injury if family and ministry were viewed holistically rather than separate.

WHY DO YOUTH PASTORS LEAVE THEIR POSITIONS MORE FREQUENTLY THAN OTHER ASSOCIATES? HOW CAN THE YOUTH PASTOR LEAVING HELP THE TRANSITION TO A NEW YOUTH PASTOR?

GREENE: Youth ministers could be influenced to stay in their positions longer if senior pastors and youth ministers could understand that youth ministry is not a stepping-stone ministry. Too many people leave Bible school with the idea that their gate into full-time ministry is through the youth pastor's office. Those who see themselves as a



Loyalty is the key energy-producing trait that should be found in every associate.

—CLAY

vital part of the resident ministry team and have a strong relationship with their senior pastor are more inclined to stay in youth ministry for the long haul.

HIPP: When a youth associate starts a new position there are three things to remember: (1) The pastor and the associate should understand that the commitment is probably not going to last a lifetime. (2) The associate needs to identify why the transition is coming about. (3) The associate needs to understand the transition from a biblical standpoint. If it's of God, then spiritual injury will not happen. The associate's ministry will flourish. Transition is all part of the life cycle. How can the senior pastor help? By supporting the associate in the transition time.

The youth minister can also help the transition by updating the senior pastor on everything the youth group is involved in—when are its meetings? who is on the various youth committees? who are the youth sponsors? how are the youth meetings and Sunday

school classes divided?—the senior pastor doesn't know these things.

When I left my last youth associate position, I put together a youth manual of all the information I thought the senior pastor and incoming youth pastor would find helpful.

CLAY: It would be helpful if the former associate pastor could come back and sit down with the new associate pastor and go over policies, procedures, and work files. I always tried to leave an index of the files and the activities the youth had been involved in during the previous year. I wanted the new youth associate to succeed and tried to do everything I could to make the transition as smooth as possible.

WHAT CAN SENIOR PASTORS DO DURING THE TRANSITION TIME BETWEEN YOUTH ASSOCIATES?

HIPP: Speaking from a youth pastor's perspective, there are a number of

things senior pastors can do.

Before the youth pastor leaves:

1. *Determine who will be leading the group in the transition.* Make sure they know about the youth calendar and youth service schedule.

2. *Do something special for the outgoing youth pastor.* This brings closure and honor for the out-going youth leader.

3. *Have special prayer meetings for the selection of the new leader.* These times together with the youth bring healing of their sense of loss and create an excitement that the Lord is bringing the right person.

4. *Have the outgoing youth pastor write out everything being done with the youth group.* If time allows, ask that a youth pastor's manual be provided for the new incoming leader.

When the youth pastor is gone:

1. *Be sensitive to the sense of loss the students will feel.* It will feel like a divorce—an all-too-familiar feeling for many. Students will display a broad range of emotions at the loss of



"I hate to ask you to move again Mike, but the Johnson boy got saved."

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someone they love. Don't allow students to speak critically of their departing leader.

2. *Maintain a quality youth program.* Create a positive atmosphere and provide excellent youth services. Work closely with the youth volunteers and invest personal time in the youth ministry. Have fun in the interim period.

3. *Keep the group informed Q/what's happening in the search.* Build strong ties with the youth group by personally communicating with them about looking for the right leader. Ask for their input as to the kind of youth leader they want.

4. *Major on the strong areas Q/youth ministry during the transition.* Evaluate and maintain the ministry ideas that are working. Don't lose the momentum and motivation.

5. *Have the interim youth leader help build a bridge for the incoming leader.* Display enthusiasm in anticipation of the new person coming. Let the youth group help plan the reception for the new leader. Make sure the youths know they don't have to let go of their feelings for their previous youth leader, but they have opportunity to have another person in their life that will really love them.

When the new youth pastor arrives:

1. *Have a reception.* What really works well is to have a formal church reception, an informal parents' gathering, and a youth party. Make sure the new leader can address each group.

2. *Provide background and current information about the youth group.* Identify long-standing traditions and the strong student leaders in the youth group.

3. *Don't pull away completely.* Offer support and communicate with the new youth pastor.

not given to you by the church board.

2. *Find out if you are being considered for the position.* This will eliminate any second-guessing on the part of the associate.

3. *Continue your ministry with a sense of excellence and excitement.* Then the congregation will know that the ministries of the church are being carried out.

4. *Allow for God's man or woman to arrive without any obstacles in the way.* The associate should not be an obstacle.

He or she should offer a resignation in writing before the new pastor arrives, even if there is a unanimous decision among the board for the associate to stay. The new senior pastor should have the prerogative to accept or reject it.

GREENE: Along that line, the congregation and church board need to be aware that the resignation was made prior to the new pastor's election. This avoids the appearance that the associate was asked to leave. ~

WHAT IS THE ROLE OF THE ASSOCIATE IN THE ABSENCE OR TRANSITION OF THE SENIOR PASTOR?

CLAY: There are four general guidelines an associate can follow:

1. *Find out your role.* Don't assume a role of responsibility or authority that is

*The Associate
Minister*

THE THREE-LEGGED STOOL OF SIGNIFICANT YOUTH MINISTRY

TEENAGERS

SIMPLY

DO NOT CARE

HOW MUCH

YOU KNOW

UNTIL

THEY KNOW

HOW MUCH

YOU CARE.

BY JEANNE MAYO

cently, I found myself in the hospital's ICU. I was called to the bedside of one of the young teenage girls in our church's youth ministry, Cross Current, who had just been found unconscious. Her car was stolen, and she had been beaten, brutally raped, and left naked, draped over a bush near a local river. What was my commission as I held her hand and we cried together? Now, because she lovingly calls me her youth leader, I must gently lead her through the upcoming days back to spiritual and emotional health. I know one thing for sure: Her physical bruises will heal much faster than her emotional and spiritual ones.

After 26 years in youth ministry, I am often asked the question: "How do you grow a youth group?" My heart sinks when I hear this question. From my vantage point, I'm not too concerned about "growing a group." I always try to major on "growing a teenager," and the rest seems to take care of itself. Lou Holtz, former Notre Dame football coach, once said: "You can't motivate a group or a team. You have to motivate people individually." In like manner, I always try to keep my focus on the individual. Perhaps the teenagers in my group sense my focus. I still linger at Cross Current until the last person has a chance to talk with me. Sometimes that means I don't leave until 1 or 2 in the morning. Making people our priority is a crucial element to the spiritual and physical growth of any youth ministry.

As I left the service late one Wednesday night, I found a note tucked under my windshield wiper. I was exhausted from a long evening, but the message on that piece of paper gave me enough energy to last a long time. It simply read: "Thanks for believing in me when I couldn't believe in myself." The stories are limitless-ranging from the young woman in ICU to the teenage guy struggling to overcome his past. The principle remains: authentically caring for and loving people. I often call it "being Jesus with skin on."

What is the secret to successful youth ministry? I call it the three-legged stool of youth ministry. We all know these crucial principles. Yet, somehow in the ministry world it is easy to talk a better game than we actually live. Remove or shorten any of these legs and your youth ministry will soon become unsteady

and will eventually crash. The three ministry legs include: (1) Pray your heart out, (2) Love unconditionally, and (3) Work, work, work. There you have it. Pretty simple, don't you think?

PRAY YOUR HEART OUT

The tragedy of most ministries is that teaching and preaching about prayer is easier than actually modeling prayer for a youth group. The youth culture learns through righteous imitation. That is why the apostle Paul said, "Follow me as I follow Christ" (see 1 Corinthians 11:1). Thriving youth ministries make prayer the centerpiece of everything that flows out of them. Like most significant spiritual principles, prayer is much better caught than taught.

One of the most powerful ways to teach teenagers to pray is by creating a "Gethsemane atmosphere" at the conclusion of every youth service. If the message is not relevant enough to their everyday lives to elicit specific prayer responses, then I seriously question why the destiny of a youth service would be wasted on the chosen topic. Every week we challenge our youth group to spend time around the altars praying specifically about their personal response to the message. Weekly prayer encounters are powerful times when the youth often pray with their friends to receive Christ as Lord.

Prayer must be more than merely a spiritual ritual at the conclusion of the youth service. We have aggressive prayer times for "whosoever will" before each youth service. Prayer is a focal point of our home cell groups. We encourage our youth group to be honest and accountable to one another concerning their prayer life. Prayer is the beginning and ending point of all our major events. Recently, in preparation for an upcoming retreat, we had approximately 200 young adults participate in our preretreat prayer time.

Our youth leaders teach their youth groups

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to "pray their hearts out" by making prayer a priority in their own lives. I often remind myself that God will be no one's business associate. If my prayer times are nothing more than last-minute cries for help in my ministry, then I have allowed my prayer life to become barren and impotent. As Christian leaders, we teach what we know, but we reproduce what we are. The youth minister who has never struggled to maintain a consistent, meaningful prayer life is certainly more spiritual than I am. But I solemnly realize: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). And when pressures make praying seem impossible, I remind myself of a quote that hung on my office wall during my first year in youth ministry: "When you don't feel like praying, talk to God about it."

WHAT'S THE JOB OF EVERY YOUTH MINISTER? TO BE "FROG KISSERS"!

LOVE UNCONDITIONALLY

Today's research on America's Generation X verifies that it is the most depressed generation of teenagers we have ever known. Any honest person taking a serious look at our society would certainly understand why. Youth groups displaying authentic love and concern will draw young people who are left feeling empty from scattered families and fractured relationships. The young people in my youth ministry know that I have as much patience with a drug user as I have with a gossip or clique builder. We often remind each other that Cross Current needs to be safe, friendly, and warm. I've trained my leaders to create an atmosphere of warmth, because I've found it doesn't happen without specific effort. Why all the effort? Because teenagers simply do not care how much you know until they know how much you care.

Throughout my years in youth ministry, I've smilingly related the old tale about the handsome prince who was turned into an ugly frog by a witch's

curse. Only the beautiful princess's kiss would unlock the handsome prince from his "froggishness." Every youth leader of a thriving youth ministry realizes that a lot of "frogs" will walk through the doors each week. Hidden behind the veneer of sarcasm, rebellion, or preppiness is a "handsome prince." Only the "kiss" of authentic love and biblical encouragement can remove the "warts" and allow the "king's royalty" to emerge. Alas! What's the job of every youth minister? To be "frog kissers"!

LIKE MOST SIGNIFIKANT SPIRITUAL PRINCIPLES, PRAYER IS MUKH BETTER CAUGHT THAN TAUGHT.

WORK, WORK, WORK

James would have made a great youth leader. He kept reminding the members of his leadership team that "faith

without works is dead" (see James 2: 17). Likewise, creative youth services, personal follow-up, structured leadership teams, home care groups, and daily ministry in teenagers' lives do not just happen. After being in charge of thousands of youth services, I suppose I could just coast for the rest of my ministry. But in order to effectively communicate with the MTV generation, I dare not just warm up old stuff. Each week I have to prayerfully plan, research new content, write new skits, and brainstorm with others on how to do youth ministry even better.

Someone recently said to me: "I would put that much work into my youth services if I had that big of a crowd." My answer to him was simple but direct: "Then I'm afraid you'll probably never have a large crowd. Because you see, I worked just as hard when the group was still very small." I fear that if our diligence and work ethic are only in response to the size of our crowd, then our motives are tainted with ego and carnality.

**AS CHRISTIAN LEADERS,
WE TEACH WHAT WE
KNOW, BUT WE REPRODUCE
WHAT WE ARE.**

A prominent businessman once said, "If you love what you do, you'll never work a day in your life." I've been blessed by the Lord to truly love the work I'm called to do. Yet, the time demands are sometimes immense. Because of my priority to my family, and also my commitment to go the extra mile for ministry excellence, I don't have a lot of spare time. Do I feel cheated because of the long hours and heavy demands? Not at all. I remember hearing these words at a funeral: "Do not fear that your life would have an ending. But rather, fear that it never truly had a beginning." Indeed, I consider myself deeply fortunate that I can spend myself on purposes that are eternal. Martyred

missionary Jim Elliot said it well: "He is no fool who gives what he cannot keep to gain what he cannot lose."

Before Joan of Arc was captured and burned at the stake, she told one of her generals she was going to lead a company of soldiers over a wall. Her general looked unbelievably at her and said, "Over the wall? No one will be following!" Undaunted, she answered, "I won't be looking back to see." After nearly three decades in youth ministry, I'm grateful to still be "charging over the wall." While making the climb, I hope my path has been characterized by praying my heart out, loving unconditionally, and working, working, working. I have repeatedly had to decide if my youth ministry would be one of

success or one of significance. I can truthfully affirm that the costly choices have been more than worth the price along the way.

So grab a couple of teenagers from your youth group and join me in the climb over the wall. ~

Jeanne Mayo ministers with her husband Sam at First Assembly of God, Rockford, Illinois. She leads the church's Cross Current youth ministry and serves as the superintendent of the church's Christian school. Jeanne travels extensively as a conference speaker.



**"Here is Pastor John
with a report on the week-long
youth retreat which just ended."**

A SPIRITUAL FATHER'S REFLECTIONS ON MENTORING

BY TOMMY REID

SPIRITUAL FATHER

When I think of the subject of discipling leadership or mentoring, I am reminded of how miserably I failed early in my ministry in following Jesus' mentoring example. Like most pastors, I devoted most of my time to preparing and delivering sermons, administrating, counseling, and other legitimate pastoral tasks. Although these duties were necessary, my most important task was to personally mentor my leadership associates.

In my earlier years of growing up, I had the opportunity to observe some of our first-generation Pentecostal leaders mentor second- and third-generation Pentecostal men and women for leadership. This experience birthed in my spirit a desire to be a spiritual father.

The prophet Malachi told of a day when God would sovereignly "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Malachi 4:6). We live in a society that is fast becoming fatherless. I suggest that it is critical for pastors to become spiritual fathers to those they serve. Again and again, young men come to me and ask me to disciple them. As they talk they will invariably say, "What I really need is a spiritual father."

I will never forget the day over 15 years ago that prompted my journey into mentoring. Gregg came into my office, dropped to his knees, looked at me, and

said: "Pastor, I have come to serve you. God has called me into ministry, but I know I cannot minister until I learn to serve. Today, I want to submit to you. I am not asking for a ministry or position, but I would be happy to wash your car, drive you to a meeting, mow your lawn, and simply be your servant."

I was stunned, but something inside of me said, "This is where real ministry begins." After our initial meeting, he became part of my personal discipleship group and went on to form 26 home Bible study groups and pioneer a branch church. Today, he pastors a church on the east coast. Gregg taught me to be a discipler. This experience showed me that Jesus had called me to be a spiritual father.

***It is critical for pastors
to become spiritual fathers
to those they serve
and mentor.***

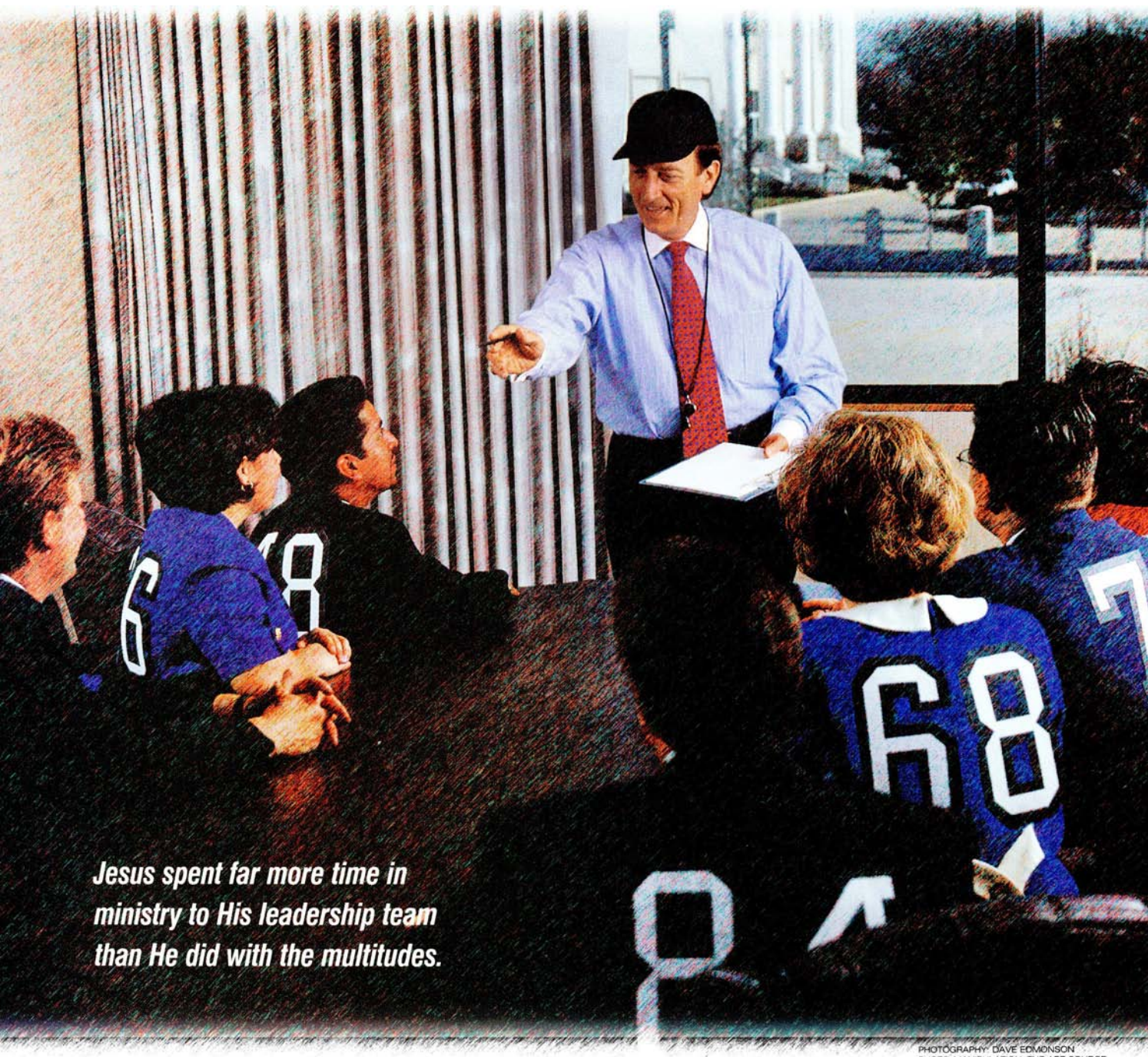
Reflecting on my life, I have found that discipling people was the most productive and fulfilling. Several years ago, God spoke to my heart about building branch churches. This meant that I would have to spend more time in discipling the leadership who would pastor those churches. After years of mentoring

leaders who became pastors of churches, I can see the fruit of my labor. Today, the churches established by these young men and women have a combined attendance of 4,000 people.

THE JESUS MODEL

Jesus' model of a pastor was very different from today's pastor. He spent the majority of His time mentoring His associates. In Matthew 5, Jesus left the multitude and took His disciples aside to teach them. Again in Matthew 10, He commissioned and empowered His disciples. Jesus spent far more time in ministry to His leadership team than He did with the multitudes. The Twelve traveled everywhere with Jesus. We also know from Scripture that Jesus had a close relationship with His disciple John (John 13:23) and with two of His other disciples: Peter and James. And in Luke 10, Jesus commissioned and sent the Seventy to go and preach the gospel. Finally, there were some people among the multitudes who followed Jesus everywhere. Jesus' mentoring relationships varied in closeness and the amount of time He spent with individuals.

Jesus' passion was to mentor ministry leaders to take His place. While He was interested in the multitudes, the intimate few occupied most of Jesus' time and effort—they prayed, traveled, and



PHOTOGRAPHY: DAVE EDMONSON
PHOTO-MANIPULATION: THE ART SOURCE

Jesus spent far more time in ministry to His leadership team than He did with the multitudes.

shared ministry together.

Jesus was truly a spiritual father as He led His disciples to spiritual maturity. He dealt with their physical and emotional hurts with great care and concern. As a great spiritual mentor, He was a living example of one who would teach not only by His words but by His actions.

As a spiritual father, He let them grow up and inspired and empowered them to heal the sick, raise the dead, and lead a spiritual movement. And finally, as any

great father would do, He released them to make decisions on their own—releasing them to ministry and spiritual adulthood.

If I were to really model Jesus' style of pastoral leadership, I would spend more time discipling my associates than fulfilling other pastoral tasks.

SPIRITUAL FATHERS THAT MODELED MENTORING

During my lifetime, I have had the privilege of observing spiritual fathers who

felt called to disciple leadership rather than spend their time and spiritual energy in ministering to the multitude.

In 1943, my father had just been asked to join the staff at Central Bible Institute in Springfield, Missouri. On our way to Springfield, we attended the Iowa District camp meeting so that my dad could sit under the ministry of his new boss, W. L. Evans, who was the camp speaker.

At Storm Lake Bible camp, I first observed the art of spiritual mentoring

in WI. Evans' life. One morning a quartet began to sing, "Under the Spout Where the Glory Comes Out." I watched as Brother Evans' neck turned red. He slowly rose from his seat and stood directly in front of the quartet singing about the glory spout. His bass voice boomed, "Sit down!" Obediently, they sat down.

Brother Evans launched into a fiery discourse about the bad theology in the song and for its references to the Holy Spirit as a spout. He informed all of us "that one could never expect to be anointed by the Holy Spirit unless you treated Him with proper respect." His personal interest in the future ministry of these young men was evidenced by the passion of his actions.

While our family lived on the CBI campus, I observed Brother Evans' discipline, strictness, and love displayed in his mentoring relationships with the



students. He always spoke the truth in love, and you knew it was in your best interest and the interest of your future ministry to listen.

We watched his every move on the platform. If he disapproved or approved someone's ministry, we knew it by the

expression on his face. If he violently disapproved, he quietly rose from his seat and made certain the questionable ministry came to an abrupt end. WI. Evans was a foremost spiritual father who could be followed without question.

Another spiritual mentor was the late Alfred Cawston. I first met Brother Cawston in 1943 when he was the dean of men at CBI. "His boys" were truly his sons in the gospel. His door was always open; he was someone you could always talk to. When he talked to you, he would always get close enough to put his arm around you. At the close of any conversation, he would have profound words just for you that you would never forget.

**Jesus was truly a
spiritual father as
He led His disciples
to spiritual maturity.**

When I first went into ministry, Alfred Cawston was pastoring a large church in Terre Haute, Indiana. I was a young inexperienced evangelist traveling with my dad. Alfred Cawston invited us to hold a crusade in his church. Sensing my feelings of inadequacy, he put his arm around me and informed me he had faith in me, and we would do a great job in his church. As he left he said, "I won't take no for an answer. You are coming to Terre Haute!"

MENTORING DEFINED BY RELATIONSHIP

Mentoring is defined in terms of the character of the mentor's relationship with another person and the function the relationship serves. Mentors serve or disciple the people they are mentoring in several key ways:

1. **Mentors are sources of information.** *They know things about life that their protégés do not know.*
2. **Mentors provide wisdom.** *Wisdom is knowing what to do next. Mentors apply truth to life in a way that makes sense and works.*
3. **Mentors promote specific skills and effective behaviors.** *Mentoring is practical. Followers learn to do things they couldn't do before.*
4. **Mentors provide feedback.** *Mentors see what matters and offer informed evaluations.*
5. **Mentors are coaches.** *The coach's job is to prepare an athlete to win a contest. The mentor's job is to prepare their protégé to win at life.*
6. **Mentors are sounding boards.** *Mentors provide their followers opportunities to test ideas and intuitions before they become agendas and attitudes.*
7. **Mentors are people to turn to.** *In times of personal problems and crises, mentors engender confidence, trust, and respect.*
8. **Mentors help devise plans.** *Mentors lend perspective and practical advice in all areas of life.*
9. **Mentors nurture curiosity.** *Mentors tend to open doors rather than close them. They show people the possibilities, the opportunities, and the unexplored.*

*—Adapted from As Iron Sharpens Iron by Howard
and William Hendricks (Moody Press, 1995).
Used by permission.*

Brother Cawston was a great preacher, missionary, and skilled teacher, but most of all he was my friend and spiritual father.

***If I were to really
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I would spend
more time discipling
my associates
than fulfilling
other pastoral tasks.***

The one story of mentoring that will always stand at the top of my list is the story of Henry Hoar, pastor of Bethel Temple in Saint Louis, Missouri. I was still a young evangelist and met him on the Southern Missouri District campgrounds. He shook my hand and said words that changed my life: "I understand you and your dad pray for the sick in your meetings. Tommy Reid, you are coming to Bethel Temple to hold a healing crusade. Oral Roberts began his healing ministry in my church. I want you to come and preach for me. I want to help you launch a ministry that will reach the world. I want you to stand in the pulpit where Oral Roberts stood to begin his ministry." With that he took out a calendar and affixed a date.

Henry Hoar shared with me that more than 275 full-time ministers had come from the ranks of Bethel Temple. He told me he was a discipler of men and women for ministry. I was preaching for him because he wanted to mentor and help a young, inexperienced evangelist begin his ministry.

I had the privilege of being disciplined by some of the founders of the Pentecostal movement. If there is one thing that has made us great, it is the art of mentoring by great spiritual fathers like Robert Brown, and Wesley Steelberg. These spiritual mentors made the next generation of ministers a

priority in their lives.

I thank God for my mentors. I owe a debt of gratitude to each of them. We need a new generation of spiritual fathers who will take in their arms the next generation of leadership and do what w.I. Evans, Alfred Cawston, and Henry Hoar did for me.

My desire is to devote the rest of my life to discipling young ministers of the gospel to win their world to Christ. Today, I prefer to sit in my living room with one person and share what I have learned in

my years of ministry than to stand before an arena of 10,000 people. I believe in the Jesus model of mentoring. ~

*Dr. Tommy Reid
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Ethics, Excellence
and Economics.*





Transitions are part of the life experience of every staff associate.

Staff Terminations

When It's Time To Make a Change

BY PHILIP S. NEELY

One of the hardest things for me to deal with as a district superintendent is to be a mediator or disciplinarian in a transition which caused a dispute between a staff person and a senior pastor. Very few staff associates spend their entire ministerial career in one position, in one church, and under one senior pastor. Because of this, transitions are part of the life experience of every staff associate.

The ideal transition occurs when both the staff person and the senior pastor feel the prompting of the Holy Spirit indicating a change is coming. Communication is open and honest. Both individuals operate with mutual love and respect for each other. The staff associate is able to send out resumes without fear of repercussion when someone calls the senior pastor for a reference. Departure dates and procedures are agreed upon, and a severance package is offered. The congregation is given an opportunity to say a fond and public farewell to the staff member. The staff person leaves the area, limits communication with the congregation, but with the senior pastor's blessing is welcome to come back to the church on special occasions. Sad to say, the ideal I have just described is often not the norm.

At times the staff member's relationship with the senior pastor is totally professional. They do not share their true heart and vision. When the time comes to make a change, the staff associate is fearful of sharing this with the senior pastor because of a possible immediate termination without opportunity to look around for another position. Or the associate is fearful that once the announcement is made the relationship will be cold and full of mistrust. These fears compel the assistant or associate to sneak around looking for a new position, and when it is secured, the news comes to the senior pastor like a bombshell.

The senior pastor feels betrayed and is forced to scramble to cover areas of responsibility that are going to be vacated quickly. The staff person is then hustled out of town as soon as possible with few good-byes.

Another scenario occurs when the senior pastor feels it is time for the termination of a staff member. Again, for whatever reason, the relationship does not permit open and honest communication. The senior pastor fears that the staff person will react angrily at news of a pending termination and that the staff person will become vindictive and do as much harm as possible prior to departure. For this reason, the departure follows quickly on the heels of the termination. The staff associate and the congregation feel cheated out of an adequate closure and good-bye. Emotions reflect hurt, anger, and bewilderment. Reasons given for the termination are not believed by the staff person or the congregation.

Both of these scenarios lead to a third problem that has the potential of involving the district in settling disputes relative to a violation of ministerial ethics and courtesy. Because of rough edges in the departure, the staff person may have feelings of deep hurt and betrayal or of harsh and unfair treatment. The assistant or associate may question strongly whether God's will has been accomplished in his or her life and the life of the church. Many people in the congregation will agree with the staff member and lend a sympathetic ear by telephone or letter even after the staff person's departure from the area. Unguarded statements circulate through the congregation and make their way back to the pastor and board. Emotions begin to soar, other statements are made, and scars occur that damage the life of the congregation for months and sometimes years. This does not take into account what also happens to the staff person, the senior pastor, and their families.

The ideal transition occurs when both the staff person and the senior pastor feel the prompting of the Holy Spirit indicating a change is coming.

**The senior pastor
fears that the
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How do we avoid these situations?

1. Senior pastors must strive to recognize their personnel as more than hirelings who serve and please and may be cast away on a moment's notice.

Pastors must give staff the respect due them as brothers and sisters in the Lord and as fellow ministers with an anointing from God to fulfill their calling. The Golden Rule certainly applies here. The pastor is primarily responsible to keep an open and honest relationship with the staff. Senior pastors must take the initiative to see that relationships develop. Each pastor must model Christlike humility and transparency in such a way that the staff trusts the pastor's ability to hear from God concerning the direction of the church and even their own individual lives as they relate to the church. In today's culture, senior pastors must involve their staff in the process of setting goals and establishing the vision for the church. Staff members whose opinions are respected and who are allowed to help mold and shape the vision of the church will remain loyal to their pastor. The understanding the staff has of the pastor's heart will carry them through the times when they may not be in agreement.

2. Senior pastors must realize how important good-byes are for adequate emotional closure for the staff person and the congregation. This is not a time to air justifications and disagreements. Put on your best face. It is better to be thought too kind and generous than the opposite. Don't give your opposition in the congregation an opportunity to

make a martyr out of a disgruntled staff person.

3. Staff personnel must recognize that it is true: They serve the senior pastor.

One of my executive presbyters put it well when he said, "The senior pastor, even when he is wrong, is right." Certainly, this is not saying that a staff person has to blindly accept everything that a senior pastor does and says, but it is foundational that this principle be respected. An assistant or associate must understand that in any dispute with a senior pastor that does not involve moral failure, the district office is obligated to come down on the side of the senior pastor.

**Because of rough edges
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and unfair treatment.**

4. Staff members must realize that pastors are the shepherds of their congregations and are ultimately responsible for the life and prosperity of their congregations. The pastor was probably at the church when the staff person came and will likely be there when the staff person leaves. To violate the sacred trust given to senior pastors by undermining their authority in any way puts staff personnel in the same position as those who attempted to usurp Moses' authority.

5. Difficult as it may be, staff persons must put on their best faces during the good-bye ordeal. They, and their spouses, must carefully guard their statements even to close friends in the congregation. They must submit to the requirements of their senior pastor and board members even when their actions have seemed unfair. They must realize that God is their source, not the church. They must seek out appropriate

individuals or Christian counselors outside of the congregation and outside of the area with whom they can share their hurts and frustrations. Any contact with the congregation after their departure should only be done with the knowledge and permission of the senior pastor. To violate any of these guidelines can have long-term ramifications in personal relationships and for ministerial credentials.

**Pastors must give
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During my 2112 years as a district superintendent, I have found that many of these commonsense principles are not as common as I believed. The Sermon on the Mount is still the best guide to human relations ever written. It certainly applies to staff and senior pastor relationships. The overriding question in all of this is: What is best for the church that Christ died for? Paul warns of the consequences of those who "destroy the body." My own thoughts, opinions, and rights must often be set aside for the greater good of the body of Christ that I serve or have served. We must strive for an ideal ministry team that will impact our community in ways that will outlast our years of service. ~



*Philip S. Neely is
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INTERVIEW WITH JAMES DOBSON, ARCHIBALD HART, DAVE CARDER, H.B. LONDON

Pastors and Infidelity

Addressing the problem of sexual misconduct in the church is a difficult task. Over 25 years ago, Evangelist Billy Graham was asked what his greatest fear was. He said, "My greatest fear is that I will become well-known, influential, and visible and then do something to hurt the cause of Christ." We cannot overestimate the hurt brought to the body of Christ when a minister of the gospel falls into sexual sin. The reproach of a minister's indiscretion destroys the pastoral-congregational relationship and brings pain, anger, and embarrassment to innocent family members.

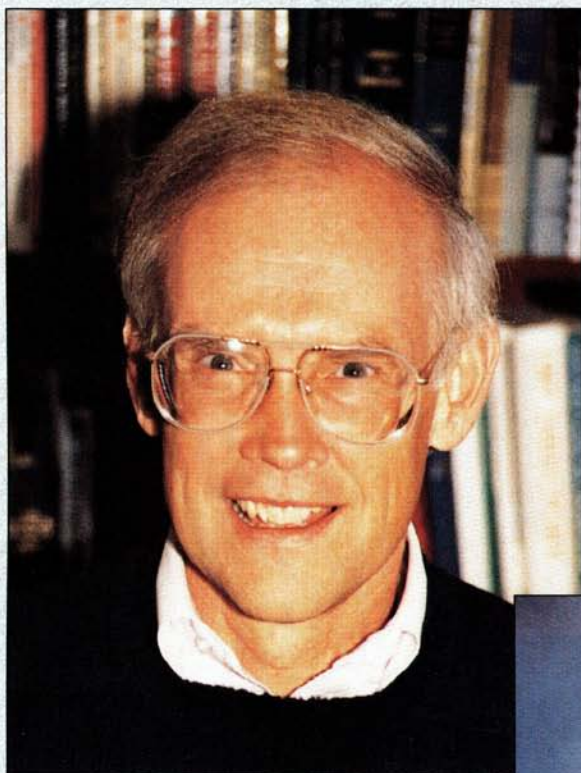
In this second of a two-part discussion on ministers and sexual issues (part 1, "Pastors and Sexual Addiction" appeared in the spring 1997 *Enrichment*), four respected voices take up the issue of pastors and infidelity. They bring clarity to the issue and offer wise counsel to those affected by this ministry-destroying sin.



James Dobson, Ph.D., is founder and president of Focus on the Family, Colorado Springs, Colorado. For 14 years, he was an associate clinical professor of Pediatrics at the University of Southern California School of Medicine and served 17 years on the attending staff of Children's Hospital of Los Angeles in the division of Child Development and Medical Genetics. He has written numerous best-sellers such as Dare To Discipline, Hide or Seek, and What Wives Wish Their Husbands Knew About Women.

Archibald D. Hart, Ph.D., formerly dean of the Graduate School of Psychology, is professor of psychology at Fuller Theological Seminary in Pasadena, California, and author of 17 books.





Dave Carder is assistant pastor in charge of counseling ministries at First Evangelical Free Church, Fullerton, California. He is author of Secrets of Your Family Tree (Moody Press, 1991) and Torn Asunder: Helping Couples Recover from Infidelity (Moody Press, 1994).

Another minister of a large church has fallen into sexual sin. Another family has been devastated. Another church has been wounded. It's happening all too commonly today.

—Dobson



H.B. London, Jr., is vice president of Ministry Outreach/Pastoral Ministries for Focus on the Family in Colorado Springs. After serving 31 years in pastoral ministry, he accepted the invitation to serve as liaison to pastors and churches—a kind of pastor to pastors. With Neil B. Wiseman, London has coauthored such books as Pastors at Risk, Married to a Pastor's Wife, and Your Pastor Is an Endangered Species.

DOBSON: Another minister of a large church has fallen into sexual sin. Another family has been devastated. Another church has been wounded. It's happening all too commonly today.

The pastor today is a man* on a hot seat. He is under incredible pressure. He is supposed to be the man who can do everything: be a strong leader, produce thought-provoking sermons every week,

counsel church members, visit the sick, preach funerals, and perform weddings. It's an impossible assignment. It's built for burnout, exhaustion, and possible sexual trouble.

What is the scope of the problem of pastors and sexual infidelity?

HART: As a Christian psychologist, I have worked with ministers dealing

with sexual issues. I became quite alarmed at the frequency with which I was dealing with sexual issues. We studied four denominations in California spanning the theological gap from fundamentalist Pentecostal to fairly liberal. We asked: "Have you ever had sexual physical contact with any member of your church other than your spouse?" Affirmative answers ranged

between 20 percent (1 in 5) and 47 percent (almost 1 in 2) depending on the denomination.

Positive responses to the question: "Have you, as a pastor, had physical intimacy with another person other than your spouse?" ranged between 18 percent and 45 percent depending on the denomination.

What was even more alarming was approximately 10 percent of the respondents refused to answer the question. You wonder why unless the answer was unfavorable. There is a lot of denial going on out there by pastors who are not willing to own up to their problems.

CARDER: Our studies showed similar ranges of infidelity among pastors. The range and intensity of responses might be different in other areas of the country.

HART: A national survey came up with lower figures. Our average indicated 33 percent admitted inappropriate sexual behavior. The national survey was 23 percent. One in eight pastors (12 percent) said that since they've been in ministry, they have had physical intimacy with someone other than their spouse. No breakdown was given as to how many were senior pastors or associate pastors.

LONDON: Focus on the Family surveyed the 70,000 pastors on our mailing list. We found that 60 to 70 percent of the pastors responding to the survey were under a great deal of stress: 40 to 60 percent of them were going through burnout; and 35 to 40 percent were ready just to hang it up. Pastors suffering from stress are more susceptible to temptation.

Seventy percent of the pastors said they have no close friends. Sixty percent said they have no one they can trust to talk to about sexual temptation.

DOBSON: I don't want every church member to begin to suspect that his or her pastor is involved in sexual infidelity, but it is a widespread problem.

Pastors suffering from stress are more susceptible to temptation.

—LONDON

CARDER: Results from a recent survey of 84 ministers (with 53 responding) conducted at a ministry conference indicated 90 percent of the pastors believed they "are particularly vulnerable to sexual temptation." That's up 20 percent since 1988 from a similar study done by *Christianity Today*.

HART: In the context of human sexuality, I think 90 percent of all Christian men are vulnerable to sexual temptation.

CARDER: The denial that takes place when pastors get involved in sexual infidelity is unbelievable. Some pastors can separate themselves from their infidelity. They don't feel any guilt, remorse, or pain. They can actually sleep with a person on Saturday night and preach a wonderful message on Sunday. It's an unbelievable process. It's like the two parts of the personality never meet.

DOBSON: Not only is there denial by the man involved in sexual sin, but there is denial by the people around him. Very frequently his wife knows and has no idea what to do about it: she's panic-stricken. She doesn't want to betray him. Yet, what does she do? The church secretary often knows even before the wife knows.

LONDON: Many pastors' wives suspect something is going on, but they know that it would destroy their family, their church, and their husband's future. So they remain silent but seethe inside and feel so inadequate.

HART: Pastors avoid confronting the problem in a number of ways. For many of them, the major way is to plunge into their work-excessive work-to numb

their feelings. Their guilt feelings can drive them to obsessive behavior—such as obsession with pornography. When a pastor has unresolved guilt, tension builds up. An addictive mechanism develops in the very people who have all this guilt feeling. They get trapped in a pornography/sexual infidelity cycle.

DOBSON: Dave, describe for us the three levels of sexual infidelity pastors can become involved in.

CARDER: The first type is the *one-night stand*—the "not-planned-for" infidelity—where circumstances, hormones, loneliness, and availability of a partner all affect the outcome.

It's often a surprise to both people involved: "How could I have done this?"

In this situation, remorse and openness are usually immediate, but it may also be hidden for a long time. The pastor can heal quickly from a one-night-stand situation. The spouse can usually forgive rather quickly, and the marriage can be restored.

In the context of human sexuality, I think 90 percent of all Christian men are vulnerable to sexual temptation.

—HART

The second type is the *entangled affair*. It often starts out as a platonic friendship or work relationship. Shared admiration, shared ministry, and shared tasks contribute to developing a friendship that may go on for years but gradually becomes more romantic than it should. Whether there has been any romance or sexual activity, the affair actually starts when both individuals step beyond the line—when they begin to share mutual feelings of attraction with each other.

DOBSON: Pastoral counseling sets you up for this because it drags you into intimacy with the counselee.

HART: The counselor may be the only understanding, caring person in the life of the counselee, so a natural bonding takes place in the counseling situation that most pastors are not trained to recognize or deal with.

A number of pastors who are involved in infidelity have been in accountability groups, but they just continued to lie.

—CARDER

DOBSON: H.B., how did you protect yourself when you were pastoring?

LONDON: I learned that you could run into trouble by seeing a female counselee for extended sessions. It was better to see them once and then refer them to somebody else. Pastors like the attention and power that people give them as they come for counseling. They will allow the sessions to continue and then run the risk of developing unacceptable relationships.

DOBSON: Do you advise a pastor to not engage in a long-term counseling relationship?

HART: Only if the pastor is trained for it. The average seminary does not train pastors for the intricacies and hazards of counseling someone of the opposite sex. Pastors don't understand the problem of transference that can come in a counseling situation. They don't understand that women can be attracted to them because they are idealized as pastors. Pastors must separate their person from the role of pastor and counselor. If they don't, they will very quickly fall into a dangerous situation.

CARDER: The third type of affair is *sexual addiction*: compulsive sexual activity with various individuals that the perpetrator doesn't even know.

DOBSON: To summarize: Type 1 is the *one-night stand* typified by David and Bathsheba (2 Samuel 11); type 2 is the *entangled affair* similar to Samson and Delilah (Judges 16); and type 3 is *sexual addiction* illustrated by Eli's sons (1 Samuel 2:22).

Dave, you were an associate pastor with Chuck Swindoll. Describe for us how he held his associates accountable.

CARDER: We would have weekly staff meetings with the senior pastor and 20 associates. Initially, he would ask the new candidate, in front of everyone: "If you join this staff, is there anything in your life that could come out later that would ruin your ministry here?" From then on he would ask each of us specific questions such as: "Have you been with a woman anywhere this past week that might be seen as compromising? Have any of your financial dealings lacked integrity? Have you exposed yourself to any sexually explicit material? Have you given priority time to your family?" And then that final question: "Have you just lied to me in any of these?"

He encouraged us to ask him the same questions. It was a very supportive accountability situation. He wouldn't ask all these questions every week, but every staff meeting was a time to share our feelings. We could ask anybody on the pastoral staff any question we wanted to concerning his life.

It's what you bring to the table when you are asked those kinds of questions that matters. A number of pastors who are involved in infidelity have been in accountability groups, but they just continued to lie.

Recently, I talked with a pastor who went to the chairman of his board and told him: "I feel like I'm burning out. I'm numb. I'm severely depressed at times. I need help. I need a sabbatical." The

chairman gently patted him on the back and told him he would pray for him. Three months later the pastor was involved sexually with the church secretary. As I talked with him, I became convinced that here was a case of isolation. A pastor often has nobody to talk to who can offer him understanding and support and get him the kind of help he needs.

HART: We need to really beat the drum loud and clear—accountability is the real key. A church can facilitate the pastor having a confidant—someone they can talk with privately and honestly. Pastors can't talk with their church board or other pastors on the staff. They really need help from outside the church. Pastors must set up a system of accountability particularly with their spouses.

I don't want every church member to begin to suspect that his or her pastor is involved in sexual infidelity, but it is a widespread problem.

—DOBSON

LONDON: I recently had an interview with a successful minister and author who had a moral lapse that resulted in sexual sin. He indicated three things brought about his fall: (1) He lived above criticism—no one dared tell him anything. (2) He lived on a fast track running all of life's stop signs. (3) He became proud and felt invincible—he could not fall. Then all of a sudden his "house came tumbling down."

HART: These same ideas have been communicated in four I\.'s of unsuccessful pastors: (1) *Aloneness*. Dependence only on yourself. (2) *Arrogance*. You

believe you know what is right and what is wrong. (3) *Addiction*. You are preoccupied with sexual thoughts. (4) *Adultery*. You act out your thoughts. This progression should sound a warning to anyone in ministry.

Other warning signals include: (1) A pastor begins to look forward to a counseling or work session with a particular parishioner. The excitement a pastor feels is a warning signal. Pay attention to it. (2) A pastor begins to extend the session time and grants the woman extra counseling sessions. (3) Hidden or oblique messages are sent both ways. (4) Counseling sessions may spend an inordinate amount of time on sexual

matters. The pastor may begin to notice his own marital frustrations more. He begins to fantasize sexually about his client. He makes excuses to call the woman. Casual touching and embraces may become frequent, prolonged, or intense.

LONDON: An additional warning sign is the rendezvous counseling session that takes you away from your office to a restaurant or hotel lobby.

HART: Pastors must maintain a high standard of professionalism during counseling sessions. Maintain appointments, time limits, and the place

designated for the counseling situation. Appropriate boundaries must be set and maintained.

CARDER: There is more to this than just external controls. Keeping counseling professional, according to hours and in the church office, is wonderful; but the real awareness is what is going on inside of you concerning the counselee, secretary, or layperson with whom you are working.

DOBSON: You have to remember the pastor is only half the problem. The other person can also pursue the pastor. It may not be primarily his idea. He may be sought after.

Suggested Reading

Disciplines 01a Godly Man by R. Kent Hughes (Harvest). Biblical foundation for building integrity, character, purity, and leadership in a man's life.

False Intimacy: Understanding the Struggle 01 Sexual Addiction by Dr. Harry W Schaumburg (NavPress). Biblical guideposts for the journey to restoration for those whose lives or ministries have been impacted by the problem of sexual addiction.

Growing a Healthy Marriage by Mike Yorkey (Focus on the Family). Articles and excerpts on marriage by respected Christian authors.

Healing Lile's Hidden Addictions by Dr. Archibald Hart (Vine). Ways to break the power of hidden addictions.

Healing the Masculine Soul by Gordon Dalbey (Word). True biblical masculinity is through submission to the lordship of Christ.

The Hidden Link Between Adrenaline and Stress by Dr. Archibald Hart (Word). How to control the body's adrenaline flow and reap the rewards of a stimulating life.

The Hidden Value 01a Man by Gary Smalley and John Trent, Ph.D. (Focus on the Family). How to change frustration to fulfillment in relationships.

How To Beat Burnout by Frank Minirth, Paul Meier, Don Hawkins, and Richard Flournoy (Moody Press). How to avoid or recover from burnout.

The Language 01 Love by Gary Smalley and John Trent, Ph.D. (Focus on the Family). Using emotional word pictures to bridge communication gaps.

Men in Midlife Crisis by Jim Conway (Cook). For men going through midlife crises, wise counsel is offered from Scripture, psychology, and the author's own ministry

Romancing the Home by Dr. Ed Young (Broadman). Ways to build friendship, increase intimacy, and improve communication between you and your spouse.

The Sexual Man by Dr. Archibald Hart (Word). Survey results indicate ways to recognize and accept healthy male sexuality

Tom Asunder: Recovering From Extramarital Affairs by Dave Carder (Moody). Assistance for couples rebuilding marital relationships and a preventative tool for affair-proofing marriages.

-Adapted from "Pastoral Care Directory," Focus on the Family, Colorado Springs, Colorado.

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-CARDER

LONDON: In all fairness, the majority of people who go to their pastor for counseling have not made him a target for sexual conquest. In our world, pastoral counseling is very important. What pastors are doing for their people is significant. I don't want to discourage people from going to their pastors for counseling.

CARDER: We are talking about stepping over a boundary. A boundary that is built in childhood, reinforced in adolescence, and supported in young adulthood. When you step over it, you break it down and can get involved in a number of serious offenses. Many pastors think they are above that. If they had a poor adolescent sexual history, or came

from an alcoholic or abusive family system, they don't want to work through their pain. As a result, they begin to deny their feelings and don't know who they are on the inside. It may catch them later on.

DOBSON: A woman recently wrote to me here at Focus on the Family and said:

"Dr. Dobson, my husband is pastor of a fairly conservative church. I have no one to talk to but God. I've prayed and wept and have sometimes wondered where God was. Our church family respects, admires, and trusts their pastor. They don't deserve to be deceived any longer. My husband's affair with the church organist has continued for at least 8 months. She is very involved in church activities, and everyone respects and admires her. I will never understand how the two of them can continue in ministry Sunday after Sunday after committing adultery during the week. What is my responsibility to the church? Keep quiet or expose the sin?"

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—HART

HART: She could offer her husband an ultimatum: "You and I will make an appointment right now to see a counselor and begin to address this issue directly, or I will have to go to the church board." She cannot continue to be helpless and codependent.

CARDER: I would encourage her to find a support system first. If she confronts her husband, my guess is the affair will just go underground. He will deny that

it's going on and will only hide it. She needs somebody else to talk with about her feelings, and then the two of them should seek another source to confide in. Most pastors, when confronted, know there's more at stake than just the infidelity. Their careers and lives are going "down the tubes."

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as they come for
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—LONDON

LONDON: If an affair has been going on for 8 months, the husband has thought

about how he is going to react to someone confronting him, what he's going to say, where he's going to go, and to whom he's going to talk. He has his response well mapped out.

CARDER: It's important to remember Nathan confronted David 9 months after the adultery. There is a time to confront. If a pastor is on a euphoric high by his involvement with another woman, it will take more than just his spouse to make the confrontation effective.

DOBSON: I believe the situation needs to be confronted quickly. The longer a spouse allows it to continue the deeper the involvement and the more difficult to get out. I agree that it is extremely difficult for women to handle confrontation alone. I recommend, in my book *Love Must Be Tough*, that you've got to create a crisis in a situation like this; you



cannot allow it to continue. The crisis that has to occur has to be managed. The woman is going to need a very competent counselor, another pastor, or someone who can guide her in facing her husband with the tragedy of his own sin.

LONDON: The sad thing is so many pastors' wives have absolutely no one to talk to.

HART: There is a solution. Many pastors in other denominations would gladly serve as confidential counselors to family members of pastors involved in sexual infidelity. The counselor is not within the same denomination, so there is no fear of information leaking out.

I've often seen pastors prematurely repent. They say, "Well, I've repented. Now why can't everybody forgive me?" Repentance must give way to fruit. Reconciliation takes time and means being willing to repair the damage done. The pastor may have to step out of the way for a while in order for the healing process to occur in the church.

DOBSON: Sometimes what appears to be repentance is really just grief over being found out.

CARDER: And grief over the loss of the partner with whom they've been involved. Many times those initial tears are not tears of being exposed but for the loss he feels from breaking the emotional relationship.

HART: We often confuse repentance for depression.

DOBSON: I believe a pastor needs to move on if sexual infidelity has been exposed in his life. There ought to be a period of time while he is recovering when he doesn't pastor anywhere. Then, if the Lord leads, he can find another assignment in another church.

HART: The church that has been harmed by the pastor's infidelity needs to be freed from his influence so that

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The other person
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—DOBSON

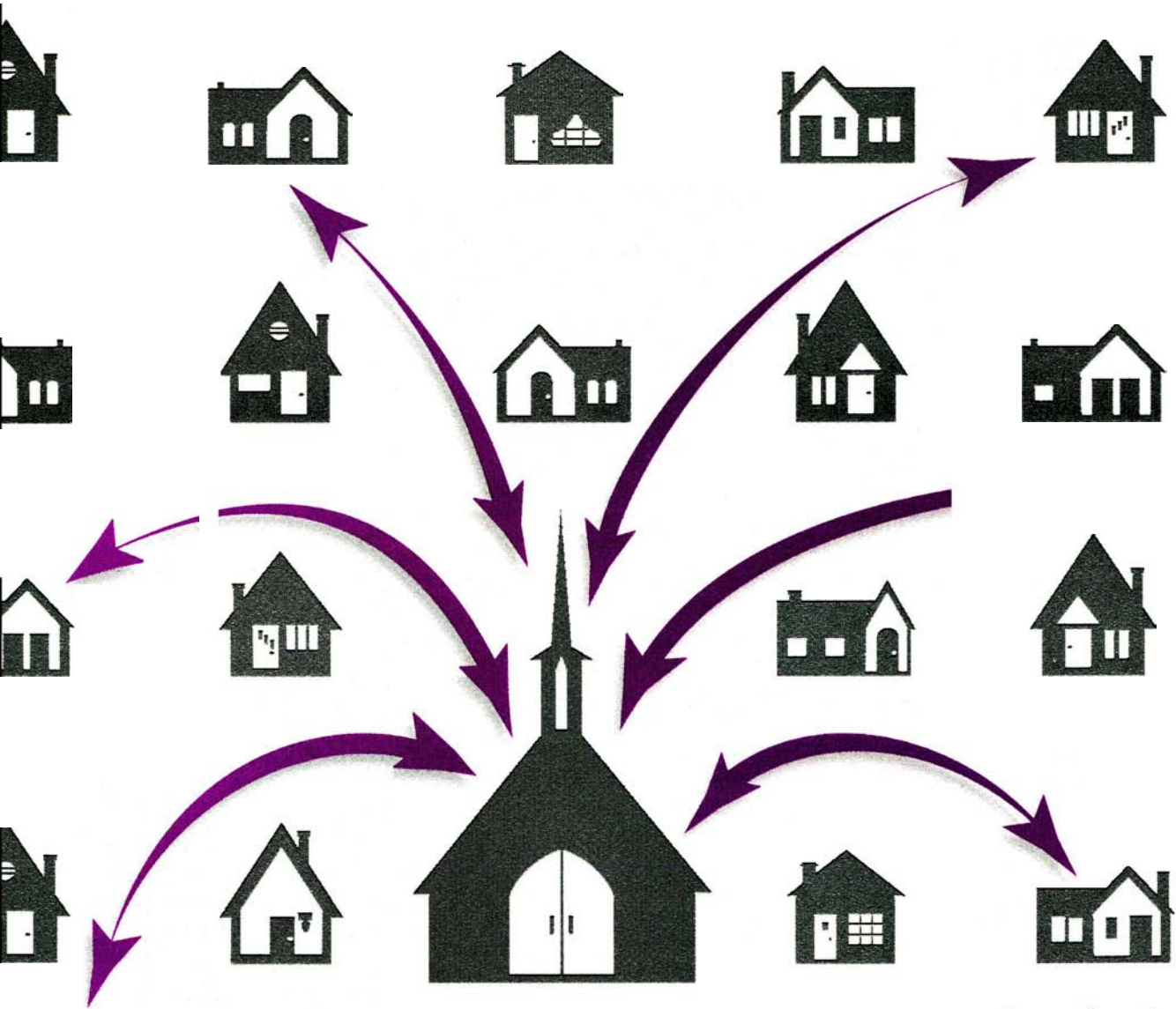
healing can take place in the church.

LONDON: Any pastor who has fallen into sexual sin has got to bring himself under accountability-restoration begins with accountability. Many public figures have not been held accountable, and their restoration process was very short lived. Others have spent 2, 3, or 4 years getting well, getting counseling, and being renewed. They can come back fresh and vibrant, and their ministry can be stronger than before.

CARDER: The recovery process has to last at least as long as the affair did. The wife needs time to recover. We're not just talking about infidelity. We're talking about breaking conscience, lying, cheating, and stealing. In many cases, the pastor needs to work through all the sins that collected around the infidelity. It takes time. fit

'Although this article refers to ministers in the male gender, the discussion is equally valid for female ministers.

-This article is abridged from volume 5 of the Pastor to Pastor audio cassette series which aired on the Focus on the Family broadcast and is used by permission. Focus on the Family is a nonprofit organization that produces nationally syndicated radio programs that are heard on over 2,900 radio facilities in North America and in 5 languages in approximately 130 countries.



THE TIME FOR SMALL GROUPS IS *NOW*

BY DALE GALLOWAY

The rebirth of emphasis on small groups in churches represents a return to the teaching and practice of the Early Church.

Small group ministry is a meaningful connection whose time has come. The rebirth of emphasis on small groups in churches represents a return to the teaching and practice of the Early Church. These relational fellowships also meet the deepest psychological, social, and spiritual needs that people experience in today's fragmented society. Cutting-edge churches that make small groups a priority are discovering a powerful vehicle for joining people with God, with each other, and with the local church.

Our society is coming apart at the seams, and people are desperate for a pathway of healing and connecting. In a society characterized by many different kinds of addiction, family breakdown, isolation, and loneliness, churches need to respond now by developing a

significant small group ministry.

According to a Gallup Institute survey: "Millions of Americans today are seeking help for psychological, physical, emotional, or spiritual problems in small nurturing and caring groups." Pollster George Gallup, Jr., explains: "At the time of the study, 4 in 10 Americans were involved in small groups that met regularly for care, support, and nurturing with an additional 7 percent expressing interest in joining such groups." Small groups present a tremendous opportunity to reach unchurched people—meeting them at their point of need.

TWO DECADES OF TESTING AT NEW HOPE

In 23 years of small group ministry at New Hope Community Church in Portland, Oregon,

where I was the founding pastor, we discovered firsthand that small groups were a highly effective way to reach unchurched people. We organized different kinds of groups targeted to meet people either at their point of need or interest. We sponsored nurturing groups called tender-loving-care groups. We also encouraged task groups, support and recovery groups, fellowship groups, and special-interest groups. These cell groups became an entry point through which many people connected to God, each other, and our church.

Out of the 6,400 members who joined while I was pastor, 90 percent came on profession of faith. Our experience proves that small groups are a very effective way to implement friendship evangelism.

Small groups also serve a vital link in assimilation. Church growth authority C. Peter Wagner made this statement at a seminar I attended 25 years ago: "If you do not get the people in your church connected within the first 2 years, you will lose them out the back door." His statement proved to be true in my own pastoral ministry. However, I found the time window to be shortened to 1 year, then 6 months, then 3 months, and in more recent years, 2 or 3 weeks.

How does a church get people connected with each other? You get them into a small group. How do you close the back door? You get people involved in a small group.

NEW TESTAMENT WAY OF DOING CHURCH

Small groups are not only a present movement of God, but they represent a rebirth of the New Testament way of doing church. In his book *Church for the Unchurched*, my friend George G. Hunter describes the death of mainstream Christianity and the rebirth in the early 1970s of the apostolic congregation. In Dr. Hunter's research, he discovered a rebirth of many of the same characteristics that existed in the Early Church. He found small group ministry in every church that was effectively reaching people and making disciples. He says such congregations "labor to involve everyone, believers and seekers, in small groups."

The church my wife Margi and I launched, followed the pattern Dr. Hunter describes. On October 14, 1972, without any money, members, or financial backing, but with a vision to

reach people, we began New Hope Community Church in one of the most unchurched cities in America: Portland, Oregon. Our first gathering was a small group that met in a home.

One day as I was praying, the Holy Spirit gave me special insight about Acts 20:20. I believed God wanted us to become a model of implementation of 20/20 Vision described in this passage, so we could share it with other churches.

According to eye doctors, anyone with 20/20 vision has clear vision. By analogy, I believe Acts 20:20 contains God's master plan for effective churches today: "You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house" (NIV). Notice the two contexts mentioned: "publicly" and "from house to house." In Jesus' ministry, the home was a focal point of heart-to-heart fellowship. Scripture recorded that Jesus frequently went into homes and healed someone (see Matthew 8: 14, 15; 9:23-25; Mark 1:29-31; Luke 8:51-56). He also went into the homes of sinners to draw them into fellowship (see Matthew 9:10-13; Mark 2:15-17; Luke 5:29-32).

The history of the Early Church as recorded in the Book of Acts indicated a focus on the home as a place of significant fellowship and ministry. The Greek word for house, *oikos*, appears at least 90 times in the New

Cutting-edge churches that make small groups a priority are discovering a powerful vehicle for joining people with God, with each other, and with the local church.

Reasons Why Small Groups Complement Corporate Worship

Which is the most important: small group meetings or corporate celebration services? Which eye do you need: the left or the right? For too long the church has missed half of God's plan by emphasizing worship while neglecting small group ministry. The perfect blend is a rhythm between small group and corporate worship.

Five reasons why every church needs small groups to complement corporate worship are

- 1. Small groups provide multiple points of entry into the church.*
- 2. Small groups provide for effective evangelism.*
- 3. Small groups are the only way to truly care for people.*
- 4. Small groups accelerate the spiritual growth of individuals and the church.*
- 5. Small groups shift the work of the church to the people and help fulfill unity in the Body (see Ephesians 4).*

—Dale Galloway

Testament, with 9 different references to believers worshipping, fellowshiping, or being taught in a house (see Acts 2:2-4,46: 5:42: 10:24-48: 16:25-34,40: 20:17-20; 21:8-14: 28:30,31).

The way to build a great church is to follow the master plan that was so effective in the Early Church. Meet in the house of God on Sunday to celebrate together Jesus' resurrection power. Throughout the week, meet in homes for heart-to-heart fellowship in small groups. The New Testament blueprint for building a successful church. It is in perfect step with out generation to meet people's needs who are lonely and isolated.

EFFECTIVE PASTORAL CARE

Small group ministry is leader-centered. Leaders build groups around the needs and interests that people exhibit.

I couldn't personally give the kind of care to people at New Hope that they received from members of their small group. There were simply too many people. But in a small group of 8 or 10 members, people received excellent pastoral care. How many people can one person take care of? From the Jethro principle (see Exodus 18), we learn that a person's effective span of care is about 10 people. Ministry multiplies when pastors recognize this truth and begin to share pastoral care with other trained leaders in the church.

In small groups, pastoral care is multiplied, because 10 people end up caring for 10 people. I know of no other way to really take care of people today, except through small group ministry.

If for no other reason, I would have small groups in order to have effective pastoral care in the church. However, at New Hope Community Church, I had five purposes for small group ministry:

1. Evangelism
2. Discipleship
3. Pastoral care
4. Fellowship
5. Leadership development

Needs Small Groups Can Meet

A survey by George Gallup, Jr., indicated that 70 percent of American churchgoers felt these needs were not being met at church:

1. To believe life is meaningful and has purpose.
2. To have a sense of community and deeper relationships.
3. To be appreciated and respected.
4. To be listened to and heard.
5. To feel they are growing in faith.
6. To have practical help in developing a mature faith.

While small groups are often quite effective in reaching the unchurched, they also provide care and nurture for church members.

-Dale Galloway

START SMALL, BUT START NOW

For the last 8 years, I have conducted 20/20 Vision seminars across North America. One of the most frequently asked questions is: "How do I start a small group ministry?" I've helped hundreds of churches launch the 20/20 Vision by starting their own small groups.

*How does a church get people
connected with each other?
You get them into a small group.
How do you close the back door?
You get people involved
in a small group.*

Start with model groups. You should be able to start 1 model group for every 100 church participants. The strategy is to get key people and potential leaders into the first model groups. Run the model groups for 4 to 5 months with the goal of launching new leaders out of these existing groups for your second generation of groups. For example, if you start with 2 model groups, your goal will be 4 groups within 4 or 5 months. Don't begin inviting people from the entire congregation until you form the second series of small groups.

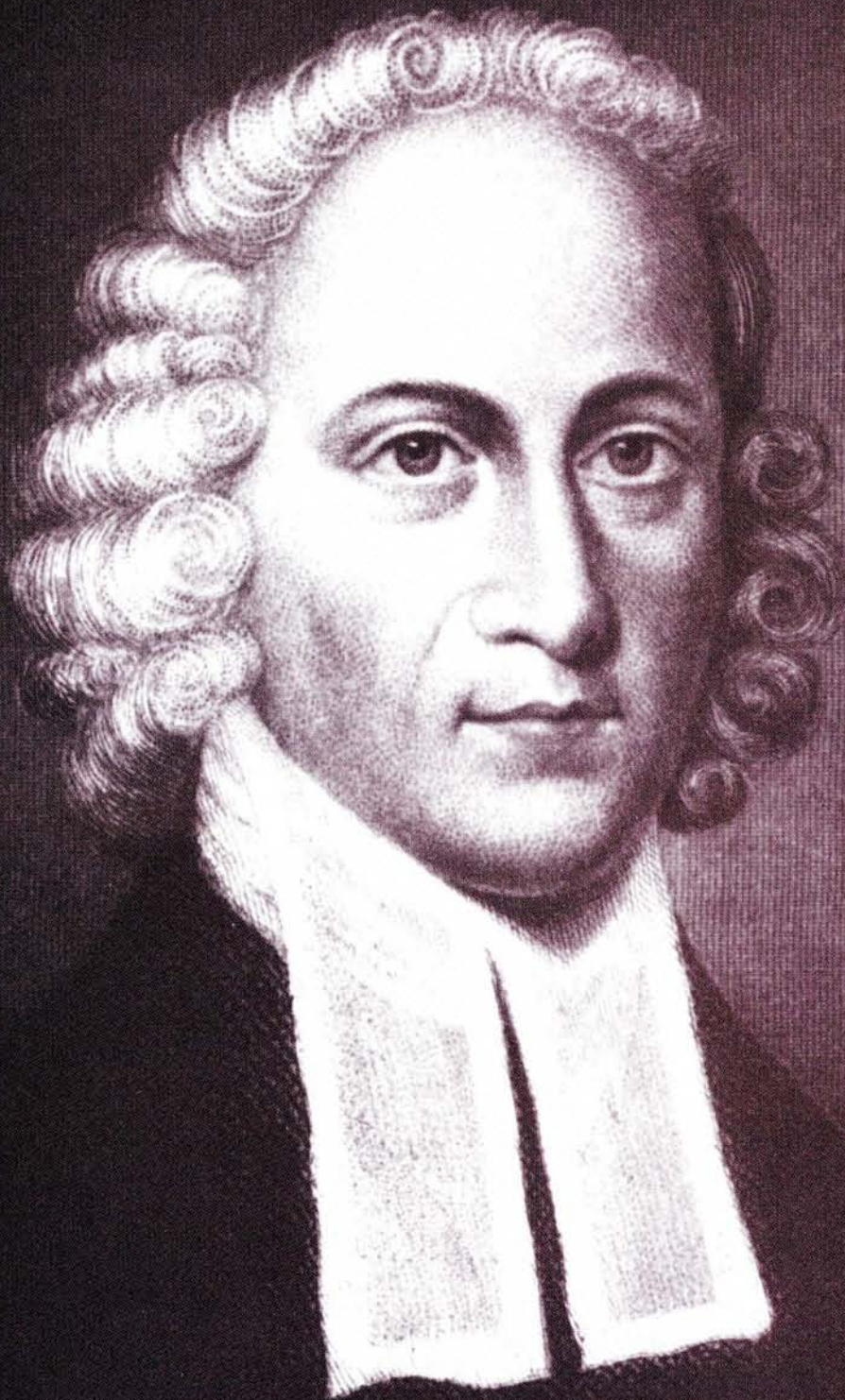
A young pastor called to tell me he had signed up 300 people to be in small group ministry. "Terrific," I said. "How many small groups do you have?" The young pastor responded, "I don't have any, that's why I called you." I told him I admired his enthusiasm, but he should have asked for help sooner.

I can identify with the young pastor's enthusiasm to start big. However, small groups are different. If they are relationally based, you have to build from the ground up. Like constructing a great skyscraper, you have to plan and then lay the foundation. The structural foundation of small group ministry is model groups. You prepare leaders and build your church's group life block upon block. Then you're ready to build the superstructure by recruiting people from the entire church constituency and beyond.

A blind man once attended a 20/20 Vision seminar. He told me he planned to go back to his local church and, with the pastor's help, start the first small group to grow leaders for new groups. As he walked away, I said to myself, *There goes a blind man who has 20/20 Vision.* I believe 20/20 Vision is the missing connection that God has for us today. As novelist Victor Hugo said, "There's nothing more powerful than an idea whose time has come." The time for small group ministry is now. fit

Dale Galloway, D.D., is dean of the Beeson Center for Biblical Preaching and Church Leadership, Asbury Theological Seminary, Wilmore, Kentucky.





Jonathan
**Jonathan
Edwards**

**provides
us with a
model of
the pastor
as revivalist:
preaching,
promoting,
and
defending
revivals.**

Lord
Send a Revival



"Lord Send a Revival" (Psalm 85:6) is the Assemblies of God theme for 1997. To give special emphasis to this theme, Enrichment is printing articles on four of history's great revivalists. The last issue of Enrichment we started our series with inspiring accounts of the life of Aimee Semple McPherson. We continue the series with an article on the life of Jonathan Edwards. George Whitefield and Smith Wigglesworth will be the subjects in the remaining two issues.

Jonathan Edwards

AND THE RELIGION OF THE HEART

BY GARY A. KELLNER

The 17-year-old graduate student was at Yale preparing to become a minister like his father and grandfather before him. Jonathan Edwards had always been interested in spiritual things, but he had never had a personal experience of grace. His conversion transformed him and became the dynamic center of his life, shaping his values, beliefs, and practices. Years later Jonathan recalled: "An inward, sweet sense of these things came into my heart...a calm, sweet Abstraction of Soul from all Concerns of this World." He seemed transported by "a kind of Vision, or fix'd Ideas and Imaginations, of being alone in the Mountains, or some solitary Wilderness, far from all Mankind: sweetly conversing with Christ, and wrapt and swallowed up in God...a sweet burning in my Heart; and ardour of Soul, that I know not how to express."

This experience stirred Edwards to the depths of his being. It convinced him that religion is a matter of the heart and also set the stage for the life and work of America's first great revivalist. Jonathan Edwards provides us with a model of the pastor as revivalist: preaching, promoting, and defending revivals. However, his ministry also reminds us that being a revivalist is not a matter of techniques; rather, it is about experiencing God personally and then about leading others into such an encounter.

THE YOUNG EDWARDS

Jonathan Edwards was born in 1703 in East Windsor, a frontier village in Connecticut, to Timothy and Esther Stoddard Edwards, the only son in a family of 11 children. His mother was the daughter of Solomon Stoddard, one of the most eminent ministers of colonial New England.

Jonathan's early education was supervised by his father, a gifted and exacting mentor whose thorough approach was largely responsible for his son's fastidious mind. Timothy was not the only influence on the young Jonathan. Esther was deeply interested in theology and well informed on the subject. She read the Bible and discussed the great themes of the faith with the boy. Jonathan's extraordinary giftedness was apparent at an early age. He started Greek studies at age 5, learned Latin by age 7, and Hebrew by age 11, ultimately achieving mastery of all 3 languages. His fascination with natural science and scientific method influenced the way he approached everything, including theology.

Admitted to Yale at 13, he graduated at the head of his class in 1720. Yale marked a watershed in Edwards' life: not only as the site of his conversion, but also because Yale introduced him to the larger world of ideas. Edwards read extensively in classical literature and philosophy, including the works of

His conversion transformed him and became the dynamic center of his life, shaping his values, beliefs, and practices.

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Enlightenment philosophers John Locke and Isaac Newton. From Locke, Edwards gained an appreciation for the role of experience in shaping human understanding. Locke believed that ideas come to the mind through experience; they are not innate. Hence, experience is the primary source of knowledge. If Edwards never abandoned John Calvin's doctrine of total depravity, his own life experience—especially his conversion—along with Locke's philosophy, convinced him of the decisiveness of experience in shaping the individual.

Edwards served a short pastorate before returning to Yale to complete his M.A. in 1723. He then stayed on as a tutor at the college the next year. We might never have heard of this gifted young minister had not the great Stoddard, at age 84, invited his grandson to serve as his assistant at Northampton. Today, when so many ministers look for the big chance, it may be difficult to appreciate the conflict Jonathan experienced when he received his grandfather's invitation. He had to have been intimidated by the eloquent and domineering patriarch, whose ministry in Northampton spanned more than 60 years. Stoddard was a powerful figure, gifted with a logical mind and an eloquent tongue, who had become known as the "Pope of the Connecticut Valley." As an ardent and passionate preacher of the gospel, Stoddard saw five "seasons of harvest" in his Northampton parish—the largest of any

New England town before the Great Awakening. Among New England clergy, Stoddard would only be eclipsed by his own grandson.

Jonathan knew that with his grandfather's advanced age and failing health he would soon succeed him. He wondered if he could measure up. Edwards also knew he would have to contend with the Stoddard children and grandchildren who filled the Northampton church—some of whom were not only difficult but were also powerful in the congregation and the community. Several of them would be thorns in Edwards' flesh throughout his pastorate. Despite his reservations, Jonathan accepted the invitation and began his apprenticeship with Stoddard in February 1727. Stoddard mentored Edwards in revivalistic theology and practice, modeling a pastoral method, as well as a preaching style, intended to produce conversions. Later that year, Jonathan married Sarah Pierrepont whose combination of deep spirituality, graciousness, and lively wit perfectly complemented him.

When Stoddard died in 1729, Edwards assumed full responsibility for the church. The first 5 years were relatively uneventful. Jonathan went about his duties with great energy, rising every morning at 4 and studying 13 hours a day. He preached two to three times a week and conducted a catechism class every Sunday afternoon where he instructed the youth of the church in the fundamental doctrines of Puritanism. Throughout his ministry, he invested time and energy in young people. Jonathan Edwards loved children. (He and Sarah had 12.)

Even during the revival of 1734-35 and the greater excitement of the Great Awakening, Edwards seldom varied his daily schedule. He was a model of consistency, which was one of the sources of his effectiveness during his long tenure at Northampton.

From the first days of the pastorate, Edwards worked to see the same kind of "harvests" his grandfather had seen.

But the minds of the townspeople were on other things. Northampton had become the most prosperous town in the Connecticut River Valley, generating so much wealth and power that some of Edwards' laymen were called "river gods." There was the ever-present threat of the French and Indians to the North, uncertain relations between New England and the mother country, and intense intergenerational conflict.

In the face of these challenges, Edwards pressed on. He prayed, studied, preached, and cared for the flock. In December of 1734, he preached two sermons on "Justification by Faith." Shortly thereafter, "the Spirit of God began extraordinarily to set in, and wonderfully work among us: and there were, very suddenly, one after another, five or six persons who were to all appearances savingly converted."

The next 6 months were extraordinary by any standard. In a village of 1,400 more than 300 people experienced conversion. The ecstatic Edwards reported: "This work of God...soon made a glorious alteration in the town [T]he town seemed to be full of the presence of God; it never was so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house."

The young pastor responded to this "surprising work of God" with piety balanced by practical wisdom. He appointed singing meetings where people could rejoice, under supervision. He met with small groups for children, the young, the old, sinners, and the saved to

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—JONATHAN EDWARDS

provide spiritual counsel suited to their needs. He encouraged the formation of small groups to meet in homes, and he counseled people privately.

The "harvest" lasted for over a year. If it did not signal revival throughout the colonies, it certainly exceeded anything Stoddard had ever seen and was, in fact, the largest congregational revival in America up to that time where revivals had been isolated and sporadic. Edwards' account of the Northampton revival, *A Faithful Narrative of the Surprising Work of God*, whetted the appetites of ministers on both sides of the Atlantic, inspiring no less than Isaac Watts, John Wesley, and George Whitefield.

Although renowned as a philosopher as well as a theologian—one of the few great theologians America has produced—Edwards first gained recognition as a revivalist, and revival was always his passion. Modern pastors might question the relevance of Jonathan Edwards' work as a revivalist to the contemporary situation, but his multifaceted work as a revivalist holds a number of lessons for today's minister.

REVIVALISTIC PREACHER

Jonathan Edwards was primarily a preacher, spending most of his waking hours preparing sermons. Though not all of his sermons were revival sermons, he was always a revivalistic preacher seeking to awaken his listeners to their true spiritual condition and to draw them toward Christ.

No American pastor can hope to equal the time Edwards spent in sermon preparation. The world was much less complex in 1736 than it is today, and Edwards did not have to contend with nearly as many distractions as do modern pastors. Nevertheless, Edwards' preaching merits consideration by those who aspire to be revival preachers.

Edwards' sermons differed from most of the preaching of that era, whether Puritan or Anglican. Instead of dry, dusty discourses replete with Latin quotations, he declared that God and God's

truth can be "seen, tasted, and felt." This emphasis marked an important change in the Puritan sermon. Edwards' sermons moved to a more affectively oriented message intended to promote conversions. Through Edwards' sermons, a new understanding of the role of emotion in preaching developed.

Edwards achieved this effect by using concrete imagery, word pictures that anyone in his audience could understand. Most ministers are familiar with Edwards' use of fire in his most famous sermon, "Sinners in the Hands of an Angry God," but in the same sermon, he also compared sinners to spiders and their tenuous condition to "walking on a rotten covering over a well." In "The Excellency of Christ," Edwards compared the "sweetness" of Christ to honey.

Edwards spoke to his audience in contemporary terms. The scientific revolution had created a new way of thinking and talking about the world—more concrete, more sensory-based. Words and phrases that may seem archaic to the contemporary reader were actually very modern at the time.

This is not to suggest that Edwards' sermons were mere emotional appeals. Much to the contrary, Edwards was a doctrinal preacher. His sermons followed the classic three-fold Puritan model of exposition, statement of doctrine, and application of doctrine. Today, when ministers often cater to a congregation's felt needs, fads, and pop psychology, Edwards reminds us of the importance of doctrinal preaching for fostering spiritual growth in a congregation.

By modern standards, Edwards' delivery was unimpressive. His pulpit style was devoid of gestures. He seldom made eye contact, read his sermons verbatim from manuscripts held no more than 12 inches from his face due to his severe near-sightedness, varied his tone little, and always maintained a sedate manner.

Despite the unemotional way in which Edwards read his manuscripts,

his sermons had emotional impact, both on himself and on his audience. Edwards frequently wept, and the sermons were so pointed that people often felt singled out. The sermons were quiet but intense, and listeners became vividly aware of their spiritual condition. When Edwards preached "Sinners in the Hands of an Angry God" at Enfield, Connecticut, some people held on to the sanctuary's supporting columns lest they slide into hell.

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PROMOTER OF REVIVAL

Jonathan Edwards was more than a revivalistic preacher: he was also an active promoter of revival. Even though he seldom left his parish, Edwards wrote letters, essays, tracts, sermons, and books to promote the cause of revival. As news of the Northampton revival spread, Edwards received numerous requests to tell the story from leaders who were anxious to see revival in their own cities. Edwards responded with his first book in 1737, *A Faithful Narrative of the Surprising Work of God*, written to witness, explain, and promote expectations. An enthusiastic, if somewhat uncritical, report of "the wonderful work of God," it was widely distributed on both sides of the Atlantic and went through multiple printings.

The *Narrative* opened up lively correspondence between Edwards and men of similar passions. George Whitefield is only one example of the effect that Edwards' writing had on people. Greatly inspired by Edwards' report of what happened at Northampton, the young

evangelist met Edwards when he visited New England in 1740. The two revivalists became fast friends.

Through his contacts with leaders in England, Edwards became a part of a transatlantic network of persons committed to promoting revivals. This network became a decisive factor in the development of revivalistic evangelicalism into an international movement. It points to a significant characteristic of every major revival since the first century. Each revival fostered new networks that disseminated news, theological treatises, and defenses against criticism.

Most of Edwards' works published during his lifetime were written for the expressed purpose of encouraging revivals. Edwards' role as a promoter of revival has an element of irony. As a Calvinist, he believed in the sovereignty of God and in God's sovereign decrees. He believed revival to be a sovereign work of God, but as a good Puritan, Edwards also held a high view of human responsibility. Thus, while only God could determine when a revival might occur, humans have the responsibility to do all they can to prepare the ground for harvest.

DEFENDER OF REVIVALS

The preaching tour of George Whitefield in 1740 triggered a series of revivals that came to be known as the "Great Awakening." The dramatic manner of Whitefield's preaching, coupled with his generous use of human interest stories and his incredible voice, attracted huge crowds wherever he went. His final service in Boston drew an audience of 20,000 when the population of the city did not exceed 17,000. The Boston clergy were largely delighted and continued to support the revival when a group of young evangelists, known as the "Grand Itinerants," followed in Whitefield's wake. The itinerants also saw spectacular results.

Revivals in the 18th century were no neater than those in the 20th. Manifestations, such as weeping, laugh-

ing, and fainting (Le., prostration, or being slain in the Spirit) accompanied the preaching of the young evangelists and made some conservative New England Congregationalists uncomfortable. The young men preached in ways that challenged their elders. The most gifted of them, a 37-year-old Presbyterian named Gilbert Tennent, infuriated clergy colleagues by delivering a sermon "On the Dangers of an Unconverted Ministry." The itinerants offended ministerial courtesy when they violated traditional parish boundaries by preaching in towns without the village pastor's invitation. Some were charged with inducing wild emotional displays or fanaticism.

Edwards perceived religion primarily as a matter of the heart-experiential and personal rather than intellectual.

By 1742, the New England clergy had begun to divide over the issues raised by the Great Awakening. The next year one of Boston's most prominent ministers, Charles Chauncy, made a 300-mile tour of the region to obtain firsthand knowledge of the Awakening. His analysis appeared in a 424-page volume entitled *Seasonable Thoughts on the State of Religion in New England*. Rationalistic by temperament, Chauncy could find nothing good to say about the revival. He began by listing the "bad things attending this work." Chauncy condemned the revival by identifying it with the worst excesses in New England's religious history and by arguing that the spiritual condition of the people had been judged too positively. He saw the frequency and uniformity of the excesses as sufficient evidence that they were not accidental but the natural consequences of revivals.

by the excesses and by the opposition of its critics, Edwards

answered in 1742 with a carefully argued defense, *Some Thoughts Concerning the Present Revival of Religion in New England*. It was not the first time Edwards had expressed concern. As early as 1741, he was ready to dismiss many of the concomitants of the revival as irrelevant to any fair evaluation of it.

Edwards' position was clear and unambiguous. He proposed "that the extraordinary work that has of late been going on in this land is a glorious work of God." Against the critics of the revival, he argued two main points: first, many condemned this work out of hand, looking at its source (Whitefield and the other young itinerants) rather than at its effects (changed lives); and second, opponents based their evaluation of the revival on a philosophy that either precluded or disparaged revival. This new argument lay close to the heart of Edwards' defense.

In 1746, Edwards responded to Chauncy's *Seasonable Thoughts* and further articulated his understanding of the religious psychology underlying revival in his *Treatise Concerning Religious Affections*, which provided a theology for future revivalists. His basic proposition was a simple one—that "true religion, in great part consists of holy affections." Contrary to Chauncy and the other critics of the revival, Edwards argued that there is not a "Religion of the Understanding and Judgment, and Will" and a religion "as well of the Affections." Rather, religious experience, like all human experience, is an organic whole.

In *Religious Affections*, Edwards may have rendered his greatest service to American revivalism. He provided a theology of religious experience far more comprehensive than that of rationalists like Chauncy and his spiritual descendants who seek to reduce religion to a matter of the mind only. Edwards perceived religion primarily as a matter of the heart-experiential and personal rather than intellectual. This provided a theological foundation for the work of

the revivalists, whose emotional appeals sometimes offended the delicate sensibilities of the educated clergy. Edwards knew that the mind follows the heart.

The issue of physical manifestations has continued to be controversial throughout the history of American revivalism. Edwards has been cited as supporting manifestations in contemporary renewal. He clearly stated his position in "Distinguishing Marks of a Work of the Spirit of God": ecstatic manifestations alone do not legitimate the revivals as a work of God, neither do they discredit or negate them. Edwards argued that the conversion of souls followed by the transformation of character are the primary "marks" of the working of God's Spirit.

Edwards further elaborated his views on manifestations in *Thoughts Concerning the Present Revival*: while manifestations did not assure the validity of the revival, they were not without significance. Ingeniously, he used Sarah's experience as a case study. Her pedigree was impressive and her character above question. Yet, during the Great Awakening, Edwards reported occasions when she was so filled with joy that she laughed uncontrollably. Overwhelmed by the immediate sense of God's presence or by the intensity of her intercession, sometimes Sarah's "bodily strength failed her" (Le., she was slain in the Spirit). She even fell into trances. Edwards records one such series of experiences that lasted 17 days. In response to critics who derisively labeled such experiences as "distempers of the mind," Edwards responded, "Now if these are enthusiasm, and the fruits of a distempered brain, let my brain be every more possessed of that happy distemper."

FIRED

Edwards' pastorate turned stormy in the years following the Great Awakening. There was an ongoing salary dispute with the Northampton congregation. Not only did the church deny his

As countless pastors since Edwards have learned, revival provides us no insurance against church problems.

requests for raises, but often they did not pay Edwards' agreed-upon salary either in full or on time. In addition, there was the "bad book" scandal. Someone discovered boys and girls passing around a "bad book" which included instructions on midwifery. When Edwards learned of it, he read the names of the accused publicly and initiated an investigation. It did not help that several of the children belonged to the best families in town. Edwards' handling of the situation permanently damaged his relationship with the congregation.

Even before the embers of the "bad book" controversy had cooled, a new one flared this time over the Lord's Supper. For two generations persons had been admitted to Communion at Northampton so long as their lives were not publicly scandalous, even if they had never experienced conversion.

Edwards wanted to move to a more scriptural standard, thus flying in the face of congregational tradition and the memory of the sainted Stoddard who had instituted the practice. The resentments of a generation and the complexities of power relationships converged in the unfortunate incident. Edwards offered to resign, but the congregation wanted to humiliate him. They dismissed him in a congregational meeting on June 22, 1750.

It was the most painful chapter in Edwards' life. At 46 he was never to have another parish. With most of his numerous brood still living at home, America's greatest revivalist was unemployed. As countless pastors since Edwards have learned, revival provides us no insurance against church problems. (In fact, it causes some!) People are still people. Both shepherds and flocks sometimes mishandle delicate situations.

After nearly a year of a harassed existence, Edwards accepted appointment as a missionary to Indians at the frontier settlement of Stockbridge. He ran a small boarding school for native American boys and preached to a tiny crowd of Indians on Sundays. Like Paul's imprisonment, Edwards' exile to

Stockbridge occasioned some of his most important theological works, including *The Freedom of the Will*, *The Nature of True Virtue*, and *Original Sin*.

After 6 years at Stockbridge, the board of governors invited Edwards to become the president of the College of New Jersey (now Princeton). At the time of his appointment, the college was in the throes of a smallpox epidemic. Upon arrival, Edwards was inoculated against the disease: however, in the

18th century, vaccination was often more of a threat than the disease itself. So it was for Edwards who contracted a secondary infection and died on March 22, 1758. His death notice appeared in newspapers on both sides of the Atlantic.

EDWARDS' LEGACY

Edwards continues to influence American revivalism long after his death. His theology of revivals and his

***From Edwards,
we learn that being
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psychology of religious experience became a stimulus to revival in his own time and beyond. Young men at Princeton and Yale read his works well into the 19th century, as did Charles Finney—who disagreed with Edwards' Calvinism but fully subscribed to his understanding of religion as a matter of the heart.

From Edwards, we learn that being a revivalist is not a temporary obsession but a lifelong commitment. We learn about the multifaceted dimensions of revival leadership which include preaching, promoting, and defending revival against its critics. Finally, we learn that if preaching is to result in life change, it must speak to the heart. This is Edwards' legacy. fit

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CELEBRATING PENTECOST

Empty Tradition

vs.

Lively Experience

BY ALMON M. BARTHOLOMEW

Christendom has developed a habit of observing meaningful days in meaningless ways. Some people celebrate Christmas while denying the Virgin Birth. Good Friday attracts millions of people to God's house while some ministers trample under feet the blood of the Covenant. Church doors open to receive the largest attendance of the year on Easter Sunday. Yet, many individuals hold suspect the literal, bodily resurrection of Jesus Christ. Hollow lip service masquerades the truth.

Can Pentecost Sunday be far behind? The same kind of ritualistic but empty salute is altogether too common. I can assure you that no spiritual vacuum existed on the first Day of Pentecost as recorded in the Book of Acts.

Hollow lip service masquerades the truth.

The word "fullness" characterized everything that happened. The Upper Room was filled with believers. The roaring sound of a mighty rushing wind filled the room. Each one present was filled with God's Holy Spirit. People from more than a dozen language groups were filled with wonder when they heard Almighty God exalted in their own native tongue. Startled onlookers were

filled with questions upon seeing and hearing this strange phenomenon. Peter was full of the Holy Spirit as he proclaimed a Scripture-filled message. The atmosphere was so charged with the presence of God, spiritual conviction filled the place. Three thousand people filled the entrance door into the kingdom of God. Satan's domain was the only place suffering emptiness.

As Pentecostal ministers, we cannot afford to make the mistake of misleading people down the path of meaningless, ritualistic recitation. How pitiful to merely recite our historic Pentecostal heritage and be devoid of the powerful manifestations of the divine presence. The door of fullness remains open. Openness to the Holy Spirit initiates entrance into life offered by Christ.

The road leading from lifeless tradition to lively experience is marked with the Holy Spirit's activity. He brings the church and the believer into:

1. A renewal of life;
2. A revelation of Christ;
3. A reliance upon divine supernatural power;
4. A reinforced commission.

RENEWAL

The Holy Spirit imparts life to the believer and Christ's church. In John 10, Jesus compared His ministry and purpose with the religious leaders who were in

charge of the temple. He charged them with thievery, practicing deception, and mercilessly burdening the masses. Jesus said, "My purpose is to give life in all its fullness" (John 10:10, NLT).

God has been in the life-giving business since the creation of man. God "breathed into his nostrils the breath of life; and the man [Adam] became a living being" (Genesis 2:7, NRSV). The divine redemption plan provided for *renewal* of life. The Holy Spirit factored into the heavenly arrangement. A strong connection is made between divine priority and the dramatic benediction Christ conferred upon His disciples: "And with that he breathed on them and said, 'Receive the Holy Spirit' " (John 20:22, NIV).

Spiritual, physical, and mental fatigue plagued the disciples prior to Christ's passion. Infighting, jockeying for political position, and disillusionment characterized the mood within that closed, esoteric group.

The appearance of the resurrected Christ and His bestowing the gift of the Holy Spirit upon the 120 in the Upper Room changed all of that. That anemic, listless group of people came alive. The promised power came. "Tongues as of

fire" rested upon the heads of each one of them. For the first time, the disciples understood Jesus' message of the promised Comforter (see John 16:7).

Since that visitation, nearly 2,000 Pentecost Sundays have been celebrated. Few, if any, succeeding celebrations of that day have witnessed the infusion of spiritual life which gave birth to the Church. Dead, traditional observance burst into lively experience. May this marking of Pentecost Sunday bear strong resemblance to the original. In truth, we pray for a recurrence of spiritual outpouring.

REVELATION

God's Spirit came upon believers not only to renew life but also to become a *revealer* of Christ. Having been with Christ almost constantly for 3 years, you would expect His disciples to fully know Him. But they did not understand Him at all. They had not grasped the concept of servant-leadership. Their minds were still clouded with ideas of political power, the overthrow of foreign invaders, and the establishment of an earthly kingdom.

In John 14, Thomas confessed he didn't know where Jesus was going or how he might follow Him there. Philip also showed a lack of understanding concerning who Jesus was. Jesus' exchange with Philip led to His teaching on the Holy Spirit in John 14 and 16 listing the blessings available for all believers through the Holy Spirit's ministry.

As the revealer of Christ, the Holy Spirit's mission is outlined: "He will guide you into all truth... and will bring glory to me. All that belongs to the Father is mine. That is why I said the

Spirit will take from what is mine and make it known to you" (John 16:12-15, NIV).

Apparently the disciples knew and understood Jesus better through the Holy Spirit's revelation than when Jesus was physically with them. The Spirit comes to make Christ real to men and women today by revelation and illumination. The Holy Spirit's ministry is not done. He is not locked up in some dusty liturgy. He is active and dynamic in carrying out the ministry assigned Him.

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RELiance

If we throw the supernatural out of the church, we throw out God. God's Spirit focuses our *reliance* upon the divine. He undergirds believers and the church by the imposition of supernatural power.

Peter's Holy Spirit-anointed message in Acts 2 swept 3,000 people into the Kingdom. Spirit-anointed believers throughout the Book of Acts witnessed healings, resurrections from the dead, deliverances from demons, and other

demonstrations of divine, supernatural power. This record fully reflects the promise made by Christ: 'And these signs shall follow them that believe.... (Mark 16:17,18). Signs and wonders confirmed the preaching of God's Word. Living experience routed vain tradition.

***The Spirit comes
to make Christ real
to men and women
today by the Spirit
of revelation
and illumination.***

These signs are present in today's world. I recall ministering to a church member seriously injured with a fractured skull from a car accident. Upon hearing news of the accident, we activated a prayer chain in the church. As I

laid my hands upon her for prayer, I literally felt the hands of our prayer partners upon mine. God did a complete work and raised her up. She went home from the hospital a week later. Tradition points to the past. A living experience of faith and reliance on the Holy Spirit links us to the future.

REINFORCEMENT

Repetition is an important factor in learning. Constancy reinforces truth. The Holy Spirit came to *reirforce* the Great Commission. Christ launched His ministry with the anointing of the Holy Spirit (see Luke 4:18-21). Jesus commissioned us with the same anointing. Without it, we cannot complete our task.

Jesus had an urgency about Him as He laid His battle plans before His disciples. But Pentecost had to happen first. These men needed to be "endued with power from on high" (Luke 24:49). The

Holy Spirit mobilized the infant Church to engage the enemy and win the day. As they prayed and sought God, the persecuted disciples were reinforced with the power of the Holy Spirit. Going from that prayer meeting, they hit the streets and boldly proclaimed the gospel (see Acts 4).

Fired by vision and revelation, the apostle Peter brought the gospel to the Gentiles in the house of Cornelius. Saul of Tarsus, soon to become Paul the apostle, was converted by a blinding revelation of the risen Christ. Later he and Barnabas were commissioned by the Holy Spirit to missionary evangelism. The Holy Spirit reinforced and enabled the supernatural execution of the Church's mission.

This article carries no message of gloom and doom. God has not put closure on His blessings. Pentecost and spiritual revival of immense magnitude are occurring within our churches at this very moment. Thousands are being swept into the kingdom of God in Modesto, California; Pensacola, Florida; Grand Rapids, Michigan; Fort Myers, Florida; and in hundreds of other places in the United States. People are coming to Christ in overwhelming numbers overseas as well. Pentecostal renewal by the Holy Spirit's visitation lies at the heart of this move of God.

Let us determine that it will happen where we are ministering. It will never come by empty traditional observances. Waiting upon God, adhering to the Word of God, and opening our hearts to the Holy Spirit's move will create the atmosphere for revival. A living experience far exceeds empty celebrations of past glory. We can make every Lord's day a Pentecost Sunday! fit



"You know Fred, I was thinking, maybe we could come up with a catchier name."

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Jesus: Superior to the Old Covenant

PART 5

TEXT: *Hebrews 8:6-13*

THE PROCLAMATION

The covenant (of which He is mediator) is:

- 1) superior to the old one.
- 2) founded on better promises.

THE PROBLEM

- 1) If there had been nothing wrong with the first covenant, no place would have been sought for another.
- 2) God found fault with the people.

THE PROPHECY (Jeremiah 31:31-34*)

Pledge: "I will make a new covenant with the house of Israel and with the house of Judah.

→ not like the covenant I made with their forefathers

(when I took them by the hand to lead them out of Egypt,)

because they broke my covenant, though I was a husband to them....

Description: This is the covenant I will make with the house of Israel....

1. I will put my law in their minds
 2. and [I will] write it on their hearts.
 3. I will be their God,
- (and they will be my people.)

Application: No longer will a man teach his neighbor,
(or a man his brother, saying, 'Know the Lord,')
because they will all know me,
(from the least of them to the greatest....)

Result: I will 1) forgive their wickedness
2) and will remember their sins no more."

THE PROMISE

By calling this covenant "new," He has made the first one obsolete;

(what is obsolete and aging will soon disappear).

BY RICHARD L.
DRESSELHAUS

**The One who
cannot lie has
bound himself
to men by
covenant.
What a
glorious
act of
condescension.**

Contracts are part of life. We contract to purchase property, borrow money, or give our hand in marriage. A contract is a solemn pledge between two or more parties to secure an agreement. It contains the conditions by which that agreement is to be carried out.

We find ourselves asking: "Well, have you read the contract?" The contractual document ultimately justifies or disqualifies a claim. Experience and wisdom dictate the necessity of great care in formulating and executing contracts. If your position or claim is not well-

covered contractually, your case will be weak. Our society works by contract.

As you lead into this message, it will be helpful to create a sense of curiosity and fascination with the idea of contract. Your people will follow you. They deal with contracts at nearly every turn.

The writer to the Hebrews has announced that God has made contracts with His people. Typically, we call them covenants. Think of it. The great God of this universe has initiated a contractual agreement with His people. The

The Incomparable Christ (Studies in the Book of Hebrews)

One who cannot lie has bound himself to men by covenant. What a glorious act of condescension.

The examples of covenant are numerous throughout Scripture. God made a covenant with Noah and his family that He would spare them from the Flood. Then to secure that contract, He placed a rainbow in the sky (Genesis 9:12-16).

God entered into a covenant with Abraham and his posterity that He would give them the land of Canaan as their dwelling place. As a sign of that covenant, He required the rite of circumcision (Genesis 12:2,3,7; 17:2,11).

At Sinai, God joined in covenant with His people by giving them the Ten Commandments (Exodus 20). He also made a covenant with the Levitical priesthood (Malachi 2:4,8). Then He established a covenant with David to assure the continuance of his throne (2 Samuel 7).

Finally, we come to the new covenant. In contrast, this covenant was spiritual, based on faith, inaugurated by the Holy Spirit, rooted in the heart, intended for all men, and mediated by Jesus Christ (Hebrews 8:6-13; 9: 1; 10:15-17; 12:24). It is this covenant that occupies our thoughts here.

During sermon preparation time, I often ask myself this question: "So what?-of what importance will these ideas, truths, concepts, conclusions be to the people in the pews?" Remember, their week may have been filled with frustration, anxiety, and pain. How can you build a bridge that will connect the text and their hearts? How can you be sure that the message will resonate with meaning in their hearts?

Think about these questions: What does it feel like to have someone break a contract? What are some of the contracts that we have foolishly signed? Are there contracts that we have broken? What about all the unwritten

but assumed contracts?

Your listeners will know the harsh reality of broken promises. Your congregation will include businessmen whose partners have violated agreements, wives and husbands whose mates have carelessly disregarded the marriage contract, and children who wonder why their parents failed to keep the covenant of caring love that was to be theirs at birth.

It is against this context of immediacy that you will have the privilege of declaring that God is a covenant-keeping God. He has never failed to keep one of His covenants. He never will.

In a world of broken promises, God offers His unchanging and unalterable Word. His promises are sure-promises we can grasp and to which we can cling.

THE PROCLAMATION

This introductory section is fascinating. It sets in contrast the two fundamental covenants of God-the old and inferior, and the new and superior. We typically speak of these covenants as the Old Testament and the New Testament. While these are general designations, they do encompass the two distinct economies of God in His dealings with His people.

What is implied here? What is the difference between the two? Simply this. The old covenant was based on God's requirements and His demands. The new covenant is based on God's provisions and His grace. The old was focused on man's ability to *reach up* and satisfy the righteous requirements of God. The new is based on God's *reaching down* to announce that His demands had been fully met in the perfect sacrifice of Christ.

THE PROBLEM

Did God introduce a covenant that was flawed? Were His judgments misdirected? Do

***Your
congregation
will include
businessmen
whose
partners
have violated
agreements,
wives and
husbands
whose mates
have carelessly
disregarded
the marriage
contract, and
children who
wonder why
their parents
failed to keep
the covenant
of caring
love....***

***In a world
of broken
promises,
God offers
His
unchanging
and
unalterable
Word.***

we have here a major mistake on the part of God? Is that the inference of the statement: "If there had been nothing wrong with the first covenant..."? This is mind-stopping. Could God make a covenant with His people that was wrong?

Certainly not. God did not fail. His judgments are not flawed. His infinite wisdom is not violated. The problem is humanity—all of us. We fall far short of God's glory. Our attempts at righteousness are as filthy rags. The covenant was broken, not by God but by us. Indeed, "God found fault with the people" (Hebrews 8:8).

Wonderfully, in the fullness of time, God brought forth His Son. The old yielded to the new. It was all in the wise providence of God. The old gloriously fulfilled by the new.

THE PROPHECY

It is here that the writer fills in the details. First, the pledge. The new covenant would stand in sharp contrast to the old. Second, the description. The new covenant would be internal—in people's minds and in their hearts. Third, the application. The new covenant would be inaugurated by the Holy Spirit—an inner revelation of truth. And finally, the result. God would "forgive their wickedness and will remember their sins no more."

What good news for all who have admitted

their total inability to satisfy the righteous demands of God's perfect law! Here is an inward work of God's Spirit that results in full pardon. The promise of deliverance from the awful curse of sin.

***Think of the people
who have been
victimized and hurt.
Think of those who
have carelessly
inflicted that hurt.
Both will be sitting
before you.***

THE PROMISE

We conclude with a very cryptic statement: "He has made the first one obsolete; and what is obsolete and aging will soon disappear" (Hebrews 8:13). The statement is meaningful only in a transitional sense. The writer sees the rapid passing away of the old covenant and the ushering in of the new. The Book of Hebrews was written to move Jewish converts to a new level of comprehension. They were to turn away from the old and embrace the new. The writer understood that it would not be an immediate but a gradual transition. Thus, the statement: "What is obsolete and aging will soon disappear."

Now for the invitation. What form will the summons take? How should you structure the call? While the Holy Spirit will direct you, may I suggest that you pick up on the idea of broken promises. Think of the people who have been victimized and hurt. Think of those who have carelessly inflicted that hurt. Both will be sitting before you. From there you can turn to the declaration of God's grace and power to forgive and restore.

Pray and believe for a strong response to the altar. It is here that the message will take root and produce life-giving change. **E**

**Scripture quotations are from the New International Version.*

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"IT'S OUR WAY OF MAKING SURE THAT YOU'RE GREETED PROPERLY."

Spiritual Gifts in the Church Today

PART 1: Definition and Purpose of Spiritual Gifts

BY DOUGLAS A. OSS

This series of essays will review the basic purposes and nature of spiritual gifts from a pastoral perspective. The present article sets forth a working definition of spiritual gifts and explains the primary corporate and personal benefits derived from the operation of spiritual gifts. In addition, a list of select readings is provided for those who desire to explore the issues in more depth. Subsequent articles will examine the unity (source) and diversity (individual believers) of gifts in the church, gifts of knowledge, gifts of power, and gifts of speech.

While the outpouring of the Spirit is bringing needed renewal to our congregations, it is important to give Scripture its rightful place as God's infallible Word. At the same time, may God continue to remind us that "the letter kills, but the Spirit gives life" (2 Corinthians 3:6).¹ Even though the words of the Bible are absolutely true, they do not themselves impart life. Only the Spirit creates within us the living reality of Jesus Christ. With this in view, let us examine the principles set forth in Scripture that help us oversee the area of spiritual gifts.

DEFINITION OF SPIRITUAL GIFTS

Broadly speaking, a spiritual gift is any ability that the Spirit empowers for

ministry in and through the church.² This definition includes gifts that operate through natural abilities—teaching, administration, giving—as well as gifts that transcend ordinary means—healing, prophecy, miracles. The lists of gifts in the New Testament include both types (cf. Romans 12:6–8; 1 Corinthians 7:7; 12:8–10,28; Ephesians 4:11; 1 Peter 4:11).³

Several points need to be made concerning these gift lists.

1. *The lists are not exhaustive of every gift God gives.* For example, many people are gifted and empowered by God in intercessory prayer. This gift is not listed in the New Testament, and yet it is a powerful and effective gift in bringing down strongholds. It is important not to limit God where He has not limited himself. Nowhere in Scripture does God restrict His empowering work only to those gifts contained in the lists.

2. *All gifts are divinely empowered.* One type of gift is not superior to another (e.g., natural gifts vs. supernatural gifts). Even though one gift may operate outwardly through ordinary or natural means, it is just as Spirit-empowered as a miraculous or supernatural gift. In this sense, every aspect of the Christian life is supernaturally empowered (cf. 1 Corinthians 12:13–31).

3. *Giftedness is not a sign of spiritual maturity.* Gifts are divine empowerments for ministry, and God distributes them as He wills. For example, the Corinthians were highly gifted people

(1 Corinthians 1:7) but were immature in character, as evidenced in their divisive and jealous attitudes toward leadership and gifts (cf. 1 Corinthians 3:1–23; 12–14).

For purposes of this discussion, we want to focus on what are traditionally understood as miraculous gifts—those gifts that transcend ordinary means through a supernatural impartation by the Holy Spirit.⁴ Even this category is too broad for this brief series, so we will concentrate primarily on 1 Corinthians 12–14 to initiate the discussion of spiritual gifts.

PURPOSE OF SPIRITUAL GIFTS

- *Within the setting of corporate worship, gifts are intended to edify the entire Body* (1 Corinthians 12:7). For example, speech gifts must be intelligible to the congregation so that everyone is edified by the utterance (1 Corinthians 14:5–19). Otherwise the speaker may as well be speaking into the air (1 Corinthians 14:9).

- *The gifts are also intended to bring glory to God* (1 Corinthians 14:16,17,25). This principle is stated even more explicitly with regard to both speaking and service gifts in 1 Peter 4:10,11. According to this passage, gifts are distributed "so that in all things God may be praised through Jesus Christ" (verse 11).

- *In private settings gifts also edify the individual* (1 Corinthians 14:4,18,19). There is no question concerning the

the prophet evangelist pastor teacher miracles healings helps administration tongues interpretation of tongues prophecy

Interpretation

application of this principle to those times when we seek solitude for prayer and worship. Neither is there any question that God communicates personally with us outside the context of corporate worship (Acts 9:1–19; 13:1–3). But this particular New Testament teaching is often misunderstood by casual observers of Pentecostal worship. It is a common practice in Pentecostal worship services to take time for individual prayer—what many of our forefathers called the “concert of prayer.”⁵ As believers lift their voices in one accord offering up praise and petition to the Lord, manifestations of the Spirit may occur. Although the concert of prayer takes place during corporate worship, it is actually a time set aside for individual communion with God. The intelligibility principle does not apply to individual communion with God or to the altar service.

Spiritual gifts operate in two different settings: corporate and private. The settings help determine the larger purpose of the gifts. But in both corporate and private settings, manifestations of the Spirit always build up and edify. Whether by conviction or affirmation, through subtleties or overwhelming demonstrations of God’s power, manifestations of the spiritual gifts bring us into the glorious image of God, which is Christ Jesus our Lord, and exalt only Him. **E**

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- _____. *Systematic Theology*. Grand Rapids, Mich.: Zondervan, 1994. (Reformed charismatic/third wave perspective, pp. 1016–1088.)
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- Lim, David. *Spiritual Gifts: A Fresh Look*. Springfield, Mo.: Gospel Publishing House, 1991. (Pentecostal perspective.)
- Pytches, David. *Spiritual Gifts in the Local Church*. Minneapolis, Minn.: Bethany House, 1985. (Third wave/British renewal.)
- Riggs, Ralph. *The Spirit Himself*. Springfield, Mo.: Gospel Publishing House, 1949. (Pentecostal, pp. 113–186.)
- White, Robert. *Endued with Power: The Holy Spirit in the Church*. Nashville, Tenn.: Thomas Nelson, 1995. (Pentecostal Holiness tradition, pp. 85–123.)

ENDNOTES

1. Scripture quotations are from the New International Version.
2. Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 1016.
3. The lists include the following: apostle, prophet, evangelist, pastor-teacher, miracles, healings, helps, administration, tongues, interpretation of tongues, prophecy, distinguishing between spirits, word of wisdom, word of knowledge, faith, miracles, serving, encouraging, contributing, leadership, mercy, marriage, celibacy.
4. There have been some discussions concerning the alternating usage of *charismata* and *phanerosis* in 1 Corinthians 12:4–10 and whether different categories are in view there. The evidence that these two words indicate different categories is lacking, and they appear simply to be synonyms in this context.
5. Ralph Riggs, *The Spirit Himself* (Springfield, Mo.: Gospel Publishing House, 1949), 113–186.

distinguishing between spirits word of wisdom word of knowledge faith miracles serving encouraging contributing leadership mercy

The Bible Is Without Error

BY JAMES H.
RAILEY, JR.

To say the Bible has authority is to affirm that it comes with the force of command-it possesses the power to demand obedience from those who desire to live in a manner pleasing to God.

As the father and son walked through the department store, the little boy was singing at the top of his voice, "The B-I-B-L-E, yes, that's the book for me!" The father was somewhat embarrassed that the child's volume level was attracting attention from other shoppers and the employees. But the truth he was proclaiming is fundamental to the Christian faith. As that little chorus continues, it asserts that "I stand alone on the Word of God, the B-I-B-L-E"; an assertion that forms the basis for all that we believe and practice,

The first article of the Statement of Fundamental Truths of the Assemblies of God states the same truth in more sophisticated language: "The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (see 1 Thessalonians 2:13; 2 Timothy 3:15-17; 2 Peter 1:21)."¹ This statement, which sets forth the official position of the Assemblies of God, clearly affirms the primacy of the Bible and upholds an extremely high view of Scripture in the faith and life of the believer.

Perhaps one of the most important theological assertions made relative to the high view of Scripture advocated by the Statement of Fundamental Truths is that the Bible is confessed to have authority for the beliefs and practices of the believer. To say the Bible has authority is to affirm that it comes with the force of command-it possesses the power to demand obedience from those who desire to live in a manner pleasing to God. His very voice comes to humankind through the voices of Scripture's inspired writers.

There are alternative views of authority held by others within the broad scope of Christendom. For some, the creeds and confessions of the Church become the authoritative

basis for belief and practice. Distilled in those affirmations of faith is the means for judging appropriateness in other areas. For others, the pronouncements of the Church, either through a group of authoritative persons or a given person, become the authority. The authority base of reason is held to be absolute by others-that which cannot be held rationally is to be discarded because the human capacity to reason governs all. At the other end of this particular spectrum is the elevation of human feelings to the ultimate level of authority. This alternative would allow for the experience of human beings to be the final word for consideration of belief and practice.²

All these alternative authority sources have their origin in the human creation-not in the Creator. To assert that the Bible is the authority is to base authority in the God who created human beings and endowed them with reason, emotions, and volition. Acknowledgment that the Bible is the revelation of God to humankind allows humans to understand what He expects of them and has provided for them. In the preamble to the Statement of Fundamental Truths, the Assemblies of God appeals to the Bible as the source of authority by declaring: "The Bible is our all-sufficient rule for faith and practice."³

CONTEMPORARY DEBATE OVER INERRANCY

The Pauline declaration of 2 Timothy 3:16, "Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,"⁴ is a basis for the theological assertion that the Bible is inspired. The Scripture is the product of the breath of the living God, not the rational musings after God by human authors. That is not to deny God's use of human authors, but it asserts that what they wrote was supernaturally superintended by God to ensure that their product was His

word to them and through them. Peter depicts this process as human authors speaking from God "as they were carried along by the Holy Spirit" (2 Peter 1:21). These biblical passages give clear impetus to understanding that the Bible comes to us from a divine source working powerfully to communicate truth to us. God is the author of the Bible, thus giving the Bible ultimate authority.

When discussing the inspiration of the Bible, the terms *plenary* and *verbal* are often used. In a sense, these terms are redundant. To say that the inspiration of the Bible is *verbal* means that the very words employed were the exact ones God wanted used to convey His Word. And to say that the inspiration of the Bible is *plenary* means that the entirety of the Bible is inspired. If the words carry the force of the inspiring activity of the Holy Spirit, then the totality of the Bible is inspired. The redundancy, however, is an important one which emphasizes the claim that God's activity in inspiration extends throughout the canonical material, including the words used by the human authors.

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A high view of the Bible includes the assertion that it is infallible. By this confession, the believer is noting that scriptural material cannot be broken, destroyed, or rendered null and void. Having been given by God and with His authority, the Bible will stand the test of time, will come to pass, and will become alive in believers' lives as their faith responds to its

claims and expectations. Throughout human history, attempts to destroy the Bible have been made, but each of them has come to naught as the Bible has proven its infallibility.

In recent theological and practical discussions, the word *inerrancy* has entered the believers' lexicon as they have tried to ascertain and express what they believe about the Bible. Inerrancy is neither new nor novel, but it has come to the fore and has demanded more attention than it previously did. It is true that in some ways the words *infallible* and *inerrant* could be defined similarly. However, there is value in using both of them in the discussion of the Bible's importance. For now, the word *inerrancy* affirms that the Bible is true. The Bible does not contain any error, and what it affirms or asserts is to be accepted as truth without any admixture of anything less than full truth.

In his book *The Battle for the Bible*, Harold Lindsell focused attention on the issue of inerrancy for the American Evangelical community.⁵ His insistence on an inerrant Bible evoked a renewal of debate about the Bible as the source of authority. His setting up of inerrancy as the criterion by which one could be said to be evangelical raised not only the eyebrows but the ire of some of his contemporaries. The responses were fast in coming, and for a brief period it appeared that American Evangelicalism might be swamped by the controversy.

Jack B. Rogers and Donald K. McKim provided an alternative to Lindsell with their book *The Authority and Interpretation of the Bible: An Historical Approach*.⁶ The Rogers-McKim proposal argued that the proper view of the Bible was that it was infallible regarding its main function—the story of God's salvation. In other areas (science, e.g.), technical errors are to be expected because God accommodated himself to the mentality and worldview of the

***Acknowledgment
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Bible's authors. Rogers and McKim argued that this view was held by Augustine, Chrysostom, Luther, Calvin, the Westminster Divines, Bavinck, Berkouwer, Barth, and Brunner. They reasoned that resting authority in the theory of inerrancy was the result of 17th-century Scholasticism, especially as it came to Princeton Seminary in the United States through Scottish Common-Sense Realism and the writings of Francis Turretin.

Throughout human history attempts to destroy the Bible have been made, but each of them has come to naught as the Bible has proven its infallibility.

A critical response to the Rogers-McKim proposal came from John D. Woodbridge of Trinity Evangelical Divinity School. He argued that the inerrancy of all matters in the Bible is the oldest position held in the Church and that the linchpins of the Rogers-McKim proposal, Augustine, Chrysostom, Luther, Calvin, and the

Westminster Divines, actually supported total inerrancy. Thus, the proposal did not, he maintained, use its source material well.

Lindsell entered the fray again, with a sequel to his first book, reiterating the charges against those who would not agree to recognize the Bible as inerrant in absolute terms.⁸ More institutions, denominations, and individuals were identified as having suspect views on the inerrancy issue.

In 1977, the International Council on Biblical Inerrancy was founded in "defense and application of the doctrine of biblical inerrancy as an essential element for the authority of Scripture and a necessity for the health of the church."⁹ The ICBI produced a number of scholarly works attempting to defend the position of inerrancy correctly and call the American Evangelical church back to that position.¹⁰

While the most recent turmoil in American Evangelicalism occurred in the 1970s and onward, that was by no means the first raising of the issue. Indeed, in some respects, the issue of Scripture inerrancy played a major role in the Modernist-Fundamentalist controversy of the early 20th century. Fighting against perceived inroads of Darwinism, Liberalism, and Higher Criticism, the Old Princetonians (A.A. Hodge, Benjamin Warfield, Charles

Hodge, J. Gresham Machen, et. al.) argued for the inerrancy of the autographs (the original writings) of Scripture.¹¹

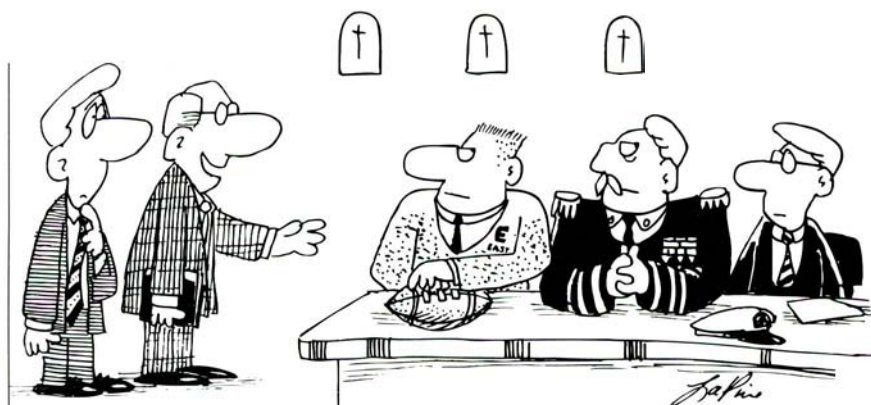
FOUR VIEWS OF INERRANCY

As can be seen from this brief sketch of the contemporary history of the debate about the *inerrancy* of the Bible, several views are argued for from different perspectives. For purposes of this article, the various views on this issue are arranged under four headings: (1) Inerrancy is an issue which is irrelevant to theological concern. (2) Inerrancy relates only to the purpose of the Scriptures. (3) Inerrancy must be understood as limited to the material which explicitly relates to the provision of salvation. (4) Inerrancy is seen as complete, encompassing the entirety of the Bible.

David Hubbard maintained that the concept of Scripture's inerrancy is essentially irrelevant to theological concern.¹² He asserted that inerrancy is a negative concept which focuses on matters nonessential to faith and is not clearly taught by the Bible itself. To argue about inerrancy only creates disunity within the Church and fails to address the more important and larger teachings of the Scripture. Thus, the term and concept inerrancy should not be a part of the theological debate about the value and authority of the Bible.

Asserting a similar view, scholars like Jack Rogers reason that the Bible's purpose is to bring humans into personal fellowship with Christ.¹³ To say that the Scriptures are inerrant affirms that they accomplish their purpose, not that they are necessarily factual or accurate in what they assert. These scholars say the material presented in the Bible is not considered inerrant, but the Bible is inerrant in accomplishing the purpose of establishing fellowship with God.

The view of a limited inerrancy is held by scholars such as Stephen Davis who limits biblical inerrancy to teachings about salvation.¹⁴ Thus, the Bible is



"Pastor, I'd like to introduce you to your board:
Joe is a college football coach; Bill is a retired rear admiral;
and Gary is a CEO for a Fortune 500 business.
When would you like to start your leadership training with them?"

J. K. O.

inerrant in passages teaching the way of salvation, but may contain errors in passages dealing with matters of history, science, geography, etc. In these areas, the human authors' cultural understanding is expressed and may or may not have any more errors than views of other human authors of the same time periods.

In each of these first three views of inerrancy, the Bible is not considered completely inerrant. Limitations placed upon the concept make the Bible less than inerrant. The fourth option, which is current in contemporary theological debate, emphasizes that the entire biblical material is inerrant.

The fourth view is held by Harold Lindsell,¹⁵ Millard Erickson,¹⁶ and other scholars. They stress the complete inerrancy of the Bible—it is fully true in all it teaches or affirms as it is correctly interpreted. They acknowledge that the Bible records correctly some material that it does not affirm (for instance, the sayings of the devil in his conversations with God about Job). Further, to assert complete inerrancy demands high priority be given to proper interpretation of biblical material. While it is beyond the purpose of this article, the concern for proper hermeneutical treatment of the Scripture must include such issues as authorial intent, cultural nuances, historical circumstances, grammatical and syntactical construction, and word meanings and studies.

The argument for the inerrancy of the Bible focuses directly on the autographs (the original writings) and indirectly on the copies of those autographs. It is

The argument for the inerrancy of the Bible focuses directly on the autographs (the original writings) and indirectly on the copies of those autographs.

possible that minor errors occurred in the process of copying the sacred Scripture. This fact could account for the perceived discrepancies to which opponents of complete inerrancy often appeal. The work of textual criticism has been instrumental in closely reestablishing the autographs, and through careful comparison and analysis, the apparent discrepancies can either be harmonized or studied further in light of future discoveries in archaeology.

FOUR PILLARS OF INERRANCY.

Paul Feinberg, in his article in the *Evangelical Dictionary of Theology*, noted that the argument supporting complete biblical inerrancy rests on four pillars. First, biblical inerrancy can be argued from the Bible itself—that the Bible declares that it is inspired requires that it also be inerrant. The Pauline passage referred to earlier from 2 Timothy says that the Scriptures are the product of the breathing out of God. That breathing out could hardly be in error.

Israel was given strict commands about the nature of the work of the true prophet as being absolutely true in all respects. In Deuteronomy 13:1-5 and 18:20-22, the requirement is clear: the prophet's message must be verifiably true in all respects if the prophet is to be accepted as true. Such an expectation made of oral expressions, some of which were undoubtedly reduced to writing, could be extended to all biblical material. This is further evidenced by the expectation of those involved in the process of canonization that the authors of biblical books were prophets (or apostles for the New Testament).

Jesus taught that the Scriptures were authoritative and inerrant. He declared: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until

everything is accomplished" (Matthew 5:17, 18). In another place, Jesus asserted that "the Scripture cannot be broken" (John 10:35). As He neared the end of His earthly life and ministry, He said: "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35).¹⁸

The view of God which the Bible teaches certainly supports the teaching of the inerrancy of the Bible. Scripture declares unequivocally that God cannot lie (Numbers 23:19; 1 Samuel 15:29; Titus 1:2; Hebrews 6:18). God is the author of the Bible; His character is displayed in the writing of the Bible; and the Bible must be reflective of His inerrant character.

The view of God which the Bible teaches certainly supports the teaching of the inerrancy of the Bible. Scripture declares unequivocally that God cannot lie.

Second, the inerrancy of the Bible can be supported by an appeal to Church history. This argument notes that in Church history the majority view was that the Bible was inerrant. The major figures in the Church, such as Augustine, Calvin, and Luther can be cited as holding to a Bible without error.¹⁹

The third way to argue for the inerrancy of the Scripture is to assert the need for all of the Bible to be truth if any of the Bible is to be accepted as true. How would a person be able to discern which parts of the Bible were true if uncertainty remained as to the truthfulness of all of it? Further, if the truthfulness of the Bible was denied in areas that could be verified (e.g. geographical or historical areas), how could its truthfulness be

trusted in areas beyond human ability to verify (e.g. the plan of salvation)? Thus, inerrancy must be accepted so that there is a ground for truth in the revelation of God to human beings—the Bible,

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The fourth way in which the inerrancy of the Bible can be defended is that if inerrancy was denied, then other areas of faith would also become subject to question. For example, what might happen to the theology about Christ if the biblical testimony about Him could not be accepted as true? How could views about the promises of God relative to the future be held if the basis for those promises was swept away into the realm of doubt and uncertainty?

The affirmation that the Bible is inerrant takes seriously God's work in inspiring the Scripture. He has not hazardedly provided His Word to humans but has engaged himself to assure that His revelation was communicated correctly. Believers can go to the Bible with the confidence that they will find truth and not error, revelation and not deception, life and not death. Let us declare in the words of the little chorus which the young lad sang in the Sears store, "God's Word will never fail, no, no, no!"

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ENDNOTES

1. *Minutes of the 46th Session of the General Council of the Assemblies of God*, 105. For a full treatment of the Statement of Fundamental Truths of the Assemblies of God see William W. Menzies, *Bible Doctrines: A Pentecostal Perspective*, revised and expanded by Stanley M. Horton (Springfield, Mo.: Logion Press, 1993).
2. For further treatment of these options to authority in theology, see Benny C. Aker and James H. Railey, Jr., "Theological Foundations," in *Systematic Theology*, rev. ed., ed. Stanley M. Horton (Springfield, Mo.: Logion Press, 1994), 39-60.
3. *Minutes*, 104.
4. Unless otherwise noted, all Scripture quotations are from the New International Version.
5. Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976).
6. Jack B. Rogers and Donald K. McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979).
7. John D. Woodbridge, *Biblical Authority* (Grand Rapids: Zondervan, 1982).
8. Harold Lindsell, *The Bible in the Balance* (Grand Rapids: Zondervan, 1979).
9. James Montgomery Boice, "The International Council on Biblical Inerrancy," in *The Foundation of Biblical Authority*, ed. James Montgomery Boice (Grand Rapids: Zondervan, 1978), 9.
10. Among the books which have come out of the work of the International Council on Biblical Inerrancy are: Norman L. Geisler, ed., *Inerrancy* (Grand Rapids: Zondervan, 1979); Norman L. Geisler, ed., *Biblical Inerrancy: Its Philosophical Roots* (Grand Rapids: Zondervan, 1981); Gordon Lewis and Bruce Demarest, eds., *Challenges to Inerrancy* (Chicago: Moody Press, 1984); John Hannah, ed., *Inerrancy and the Church* (Chicago: Moody Press, 1984); and Earl Radmacher and Robert Preus, eds., *Hermeneutics, Inerrancy, and the Bible* (Grand Rapids: Zondervan, 1984).
11. A representative work from this period espousing the inerrantist view is Benjamin B. Warfield, "The Real Problem of Inspiration," in *The Inspiration and Authority of the Bible*, ed. Samuel G. Craig (London: Marshall, Moran and Scott, 1951).
12. David A. Hubbard, "The Current Tensions: Is There a Way Out?" in *Biblical Authority*, ed. Jack Rogers (Waco, Tex.: Word Books, 1977), 149-181.
13. Jack B. Rogers, "The Church Doctrine of Biblical Authority," in *Biblical Authority*, ed. Jack Rogers (Waco, Tex.: Word Books, 1977), 15-46. For a full treatment of his views, see Rogers and McKim, *The Authority and Interpretation of the Bible*.
14. Stephen T. Davis, *The Debate About the Bible: Inerrancy Versus Infallibility* (Philadelphia: Westminster Press, 1977).
15. Lindsell, *Battle for the Bible*, and *Bible in the Balance*.
16. Millard J. Erickson, *Christian Theology*, vol. 1 (Grand Rapids: Baker Book House, 1983), 221-240.
17. Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984), s.v. "Bible, Inerrancy and Infallibility of," by Paul D. Feinberg.
18. For a detailed presentation of the view of Christ toward the Bible see John W. Wenham, *Christ and the Bible* (Grand Rapids: Baker Book House, 1984).
19. See, for example, Woodbridge, *Biblical Authority*.

Every Timothy Needs a Paul...and Every Paul Needs a Barnabas

Early in my ministry, I had the privilege of serving a tremendous man of God as his youth pastor. His example of servant leadership, godliness, the devotional life, and ministry in general has influenced my life for almost two decades. I am grateful to God for bringing Pastor Charles Anderson into my life. He gently showed me how to love and shepherd God's sheep. He mentored me, and a little bit of him will always be part of my life. While serving him, I wrote the following article. Over the years, I haven't changed my mind. I believe in mentoring now more than ever,

Little did he know that inside I was looking for anything to hold onto that day. I was feeling discouraged, wondering if I was really doing the job.

"How can I learn to get along with this guy-he's so set in his ways?"

"I never have freedom to minister the way I think God wants me to, The pastor just ties my hands and has me do all his busy stuff."

"I wish I had more opportunity to preach, How does he expect me to learn? Besides, I think I'm a good preacher."

"You know, there are a few people who are complaining about him I'm beginning to wonder if they could be right."

Comments like these are not uncommon among younger staff members in our churches, Frustration often describes the relationship between the associate and senior pastor.

In my opinion, one of the greatest contributing factors to the short tenure of associate pastors (youth, Christian education, music,

etc.) is strained staff relationships,

What are some things we can do to facilitate better staff understanding and relationships?

Jesus had several associates during His 3-year ministry, How did they relate to each other? What did they do together? What kind of leader was Jesus?

BE AN EXAMPLE

Jesus was a constant example to His traveling companions-not just in performing miracles, healing the sick, and other fantastic occurrences, but constantly in attitude. His gentle acceptance of little children, His understanding with the woman caught in adultery, His love toward so-called insignificant people, and His constant patience with His disciples, When all is added up, we come to the conclusion that Jesus was the example of all He taught.

If we look at the lives of Paul, Peter, Timothy, and other followers and leaders of that time, we find a similar situation. All tried to be what they preached, They lived what they thought. They were indeed examples to those over whom God had placed them.

The same should be true of leaders today. Pastors and associates should be examples to their parishioners.

WORK IN UNITY

I wonder if there can be unity within the Body if there is not unity among the staff. I will not say it's impossible but do feel it would be difficult.

I've known assistant pastors who intensely disliked the senior pastor, and the same goes the other way too. How can we think this escapes the eyes of the people? They know our feelings toward each other; they sense our love or lack of it. There's no way we can preach unity within our churches when we do not love and respect the guy with whom we are working,

Our Lord prayed for His disciples "that they

BY WAYDE I.
GOODALL

In my opinion, one of the greatest contributing factors to the short tenure of associate pastors.. is strained staff relationships.

may be one as we are one" and that "they be brought to complete unity" (John 17:22,23*). Unity is near to the heart of God, It's the key to evangelism (John 13:34,35). It's the key to health in the body of Christ (1 Corinthians 12). We as leaders should let nothing get in the way of unity with our staff members. If we want unity in our churches, let's have it among the staff.

SPEND TIME TOGETHER

Perhaps the staff members have never spent significant time together, or when they are together, they talk shop, Are a busy schedule, lack of time, or the feeling it is unimportant the reasons for not spending time together? Then consider the many scriptural examples of ease of ministry, peace, joy, power, and great friendships for those who strove to befriend and love the ones with whom they worked.

I wonder where Paul would have been without his friend and associate Barnabas. I wonder where Timothy would have been without his friend and associate Paul. These men truly loved one another, and the church knew it.

SUBMIT TO ONE ANOTHER

The attitude of submitting to one another should be part of our lifestyle. Often a feeling of competition develops among staff members. Seniority due to length of stay, age, or position can cause younger staff members to feel insecure and unimportant and may even dim their vision. This should not be the case,

As I see it in the Scripture, respect is given to all involved in a shepherding or pastoring ministry, no matter what the age, position, or size of church, One staff member may have certain gifts, while other gifts are present in different staff members. When each is making use of the other's gifts, balance can be created, and the church will greatly benefit.

The apostle Peter, indeed an elder among elders, when writing to the Christians throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

addressed each of the elders as a "fellow elder" (1 Peter 5:1) serving under the "Chief Shepherd" Jesus (verse 4). Peter did not have the attitude of being the head elder but recognized himself as a "fellow elder" who was being used in this office as were so many others.

SHOW RESPECT

Even though the attitude of submission needs to be present among all staff members, younger members should show a deep respect for their seniors. Many of these senior pastors have years of experience and wisdom from seeing God direct in many different situations. They are indeed wiser, more mature, and more knowledgeable than most of us. There is much we can learn from them.

I feel God has not only called us to work with certain people but also to learn from them, I believe our attitude as associates should be: "How can I serve this senior pastor more effectively?" (that's the Christlike attitude), and "How can I learn from this pastor?"

ENCOURAGE ONE ANOTHER

Many times the ministry is a lonely occupation. Counseling, preaching, teaching, encouraging-a story of

giving and often not receiving. Hours of study and preparation can go into a Sunday morning message, and even though many people receive from God through the message, seldom does appreciation come back to the messenger.

If God has given us men and women to work with in the ministry, we have a blessing that many others do not have. We can give and receive encouragement and affirmation. Again I wonder where Paul would have been without the encouragement of Barnabas? Timothy without the affirmation of Paul? The Scripture talks many times about encouraging one another and affirming one another. But due to a busy schedule or possibly thinking that other staff members really do not need encouragement, we neglect this needed touch from God.

On one occasion my pastor said to me in a brief moment of conversation, "You're an achiever." Little did he know that inside I was looking for anything to hold onto that day. I was feeling discouraged, wondering if I was really doing the job, having kind of a pity party. Well, that one word encouraged me to go on and indeed achieve, Other times little notes have been left on my desk, affirming notes like, "Good job!"

or "I need YOU; hang around."

It goes the other way, too. When is the last time you encouraged your pastor and fellow worker? They are human, just as you are.

BRING CORRECTION

Along with encouraging one another, we need occasionally to go to one another with possible correction, discipline, or guidance. We are going to make mistakes, and we need each other to keep us in balance.

I think of the time when Peter came to Antioch, and Paul "opposed him to his face because he was in the wrong" (Galatians 2: 11).

The Scripture also tells us to bring correction with a spirit of love and gentleness. The Word points out that God disciplines only those He loves (Hebrews 12), so we could deduce that we also should discipline those we love.

If at any time our lifestyle is in question, other staff members should be the first to feel free to bring correction. There needs to be health among the staff, and sometimes to have health we need to be confronted about possible error in our lives.

Please understand that this should be flooded with an attitude of love and acceptance, or it could bring a quick division among the staff. We are a model to the church. If we can go to each other, the Body will do the same.

Most of us have had the experience of someone coming to us about a problem involving another staff member. It could be about the pastor or a younger staff member. This is not uncommon in a multistaff situation.

What do we do? Extreme care is needed in such a situation. We need to listen to the person but at the same time be careful always to protect and support the ones with whom we are ministering.

On one occasion I had a person come to me about another staff member. His complaint was that he didn't agree with something this person had said in a message. He also noted he was doing his best not to tell too many people but

was having a difficult time.

I listened to the complaint but had no response. This person wondered why I could not respond. In turn, I pointed to Matthew 18:15: "If your brother sins against you, go and show him his fault, just between the two of you." I then said, "Can I schedule an appointment with him for you?"

The person felt the problem was not important enough to go personally to this minister-but it was important enough to complain about.

Now, this person could have been right in his judgment. Even so, as Matthew 18 states, the offended and the offender need to discuss it personally. We as staff members should covenant to support and protect one another.

It could be that God has called you to work in your present situation for many years, or even for a lifetime. If God has called you to a specialized ministry, such as youth, counseling, Christian education, or music, this is not a lower

calling than that of the senior pastor. We are all pastors sent as a gift to the particular church where we are ministering. Our calling is a high calling, and we need to consider it as such.

It also could be that the Lord is preparing you for future ministry as a pastor-or to move from pastor to a specialized (associate) ministry.

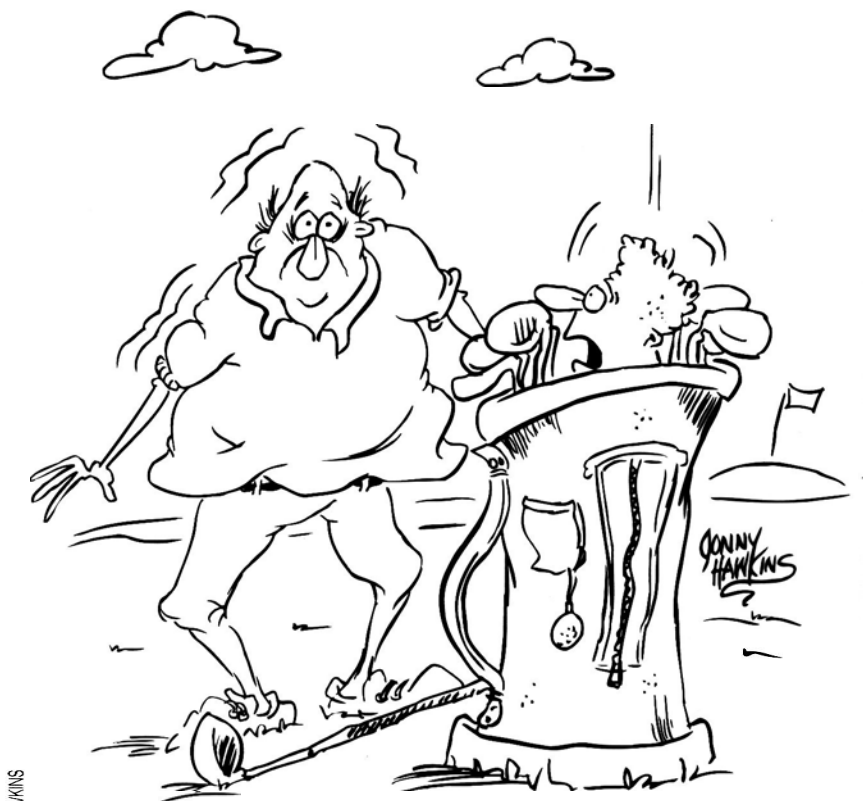
You should not be in a hurry to get to that role you feel is down the road. Do a complete job now-learn all you can-be thorough-get involved in all the various aspects of ministry you can-fill your mind with wisdom learned from experience.

Every Timothy needs a Paul.

Every Paul needs a Barnabas. II

**Scripture quotations are from the New International Version.*

Wayde I. Goodall, D.Min., is executive editor of Enrichment and coordinator of the Ministerial Enrichment Office, Springfield, Missouri.



DONNY HAWKINS

"Pastor . . . is this a bad time?"

Revival and Outward Manifestations

~ 'J);j_aTY times we are
 ~ tI basked howtheexecu-
 tive leadership qf the Assemblies qf God
 feels about a particular sul?Ject or issue
 within our Fellowship or in the church
 world. Periodicaly, the Board qf Admin-
 istration will share their thoughts and
 opinions in a new column we have
 called Critical Concerns. TheJormat will
 provide aJorumJor the Board to speak
 iTJformally to ministers. In this inter-
 view, Thomas E. Trask, Charles T.
 Crabtree, James K. Bridges, and George
 O. Wood discuss revival and outward
 manifestations.

I

IN VIEW~F THE SP;RIT'S MOVINGACROSS
 THE NATION, ARE THERE ANY CAUTIONS
 CONCERNING OUTWARD MANIFESTATIONS
 OF THE SPIRIT?

TRASK: If believers experience only outward
 phYsical manifestations Without an mwar'd
 work of the SPIrit, then the outward Ji~Play
 profits little. It is probably more of the~fle h
 than of thei~pirit. A genuine work of the Holy
 Spirit in lperson's life will also manifest tti
 fruit of t~e Spirit.

There..is also a danger when we expect o
 look for the Spirit to reproduce the ~ame out-
 ward manifestation or response in one believ-
 er's life as He does in another. God chooses to
 manifest hi~self outwardly to believers in dif-
 ferent ways ~,ndat different times. God nev~r
 works in ways that cause disappointment or
 disillusionment. He works to enrich olu walk
 and development in Christian living. ~

We must focJs on the person and charact~r
 of Jesus Christ and then be open to whatever
 the Spirit mJy want to produce in ~us. Th~
 Scripture thal comes to me so powerfully i;:

"But all these worketh that one and the self-
 same Spirit, dividing to every man severally as
 he will" (1 Corinthians 12: 11); not as I will or
 not as prescribed by a group of people, but as
 the Spirit wills.

We must always keep our spirits open to the
 work of the Holy Spirit and open to our
 responses-whether it is laughing, dancing
 (I'm not talking about choreographic dancing),
 being slain in the Spirit, or weeping in the
 Spirit. We seek the work of the Spirit; we don't
 prescribe-He prescribes. We want to become
 seekers of the work of the Spirit, not the
 response.

*My.concern is that we try
 no! to think that a }evival
 is,going to be perfectly
 de,lVered Wihout any excess
 of ,esh involved. ,here's no
 perfect revival--even in
 the New Testament.
 -WOOD*

WOOD: Unsaved people and those who have
 not had solid training in Scripture are includ-
 ed when revival comes. Because of their lack
 of knowledge of the Lord or the Spirit's pres-
 ence, they need teaching. They may act in
 immature or inappropriate ways. The
 Corinthians were people whq were marvelously
 moved upon by God's Spirit, but not having
 had any kind of teaching background, they
 carried things to excess. Thus, the Corinthians
 correspondence is needed to bring teaching
 and inform and change experience.

Myconcern is that we try not to think that a
 revival is going to be perfectly delivered

**A genuine
 work of the
 Holy Spirit
 in a person's
 life will also
 manifest the
 fruit of the
 Spirit.**

—TRASK

without any excess of flesh involved. There's no perfect revival-even in the New Testament. I see those in the body of Christ today who have a watchdog mentality as though God has assigned them the role of protecting the Body. Their incredible negativity is a wet blanket on revival.

Jesus said, "Judge not, that ye be not judged" (Matthew 7:1). But then He turns around and said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet" (Matthew 7:6). There must be a balance in judging all things and being uncritical of all things.

EXPLAIN THE DIFFERENCE BETWEEN SPIRITUAL MANIFESTATIONS AND OUR PHYSICAL REACTIONS TO THE SPIRIT UPON US?

TRASK: Much of it has to do with personality. Individuals may react to the move of the Spirit upon them, and what they do may not reflect the intent of the Spirit. People can go to the extreme, and then the Spirit gets blamed for fleshly manifestations. People say, "I didn't have any control." That's not true, and it's not biblical. It's possible for someone to experience the Spirit but end up in the flesh.

BRIDGES: There is often confusion between the terms *spiritual manifestations* and the *physical responses* to those manifestations. We must understand that spiritual manifestations are always the work of the Spirit. I'm concerned that our response to a gift or manifestation of the Spirit stays within the guidelines of Scripture.

Because of overzealousness or lack of understanding, the flesh can manifest itself in a carnal form. When this occurs, it becomes more of a hindrance to what God is trying to do in reaching out to the lost and in maturing His church to a deeper life in Christ. The

important distinction is that the physical response-falling or being slain, etc.-is not in itself a spiritual manifestation.

Paul said we "have no confidence in the flesh" (Philippians 3:3). If physical responses become extreme, then the whole work that Christ has intended to edify the church by the spiritual manifestation is defeated. The primary purpose of spiritual manifestations is to edify and build up the church by people being saved, baptized in the Spirit, and coming to a deeper understanding of Christ.

WOOD: We all react differently. I know when I was seeking the baptism in the Holy Spirit as a young person, I tended to be very quiet and reserved in my response to prayer. When I was filled with the Spirit, I was in a quiet, prayerful, kneeling posture. Our emotional conditioning has a lot to do with how the Holy Spirit moves.

Some people may feel they haven't received something unless they've acted like somebody else. If someone falls down, then they feel they need to fall down. I hope that people can be delivered from that kind of feeling.

I'm concerned that our response to a gift or manifestation of the Spirit stays within the guidelines of Scripture.

-BRIDGES

IS THERE AN ORDER IN THE SPIRIT?

TRASK: Yes. That's what Paul was teaching. When we flow according to the order that Scripture gives us, the move of the Spirit is going to have longevity.

***God wants
to channel
us out of the
revival into
the world
to touch the
world with
His power
and blessing.***

-CRABTREE

We must remember that those who are responsible for keeping the order are not out of step with what the Spirit is doing. Unfortunately, when leadership has to take responsibility for keeping order, people may view them as insensitive and unresponsive to what God is doing. That's not the case at all. The Spirit works through pastors, evangelists, teachers, and prophets giving them the responsibility to follow the order of the Spirit to allow God to accomplish His will.

We want to encourage leadership to assume their God-given responsibility with a sensitivity and openness to God, a dedication to the Word, and a hunger for more of what the Spirit wants to do among us.

CRABTREE: Paul was having a struggle way back in the New Testament church because the people couldn't differentiate between personal edification and congregational edification. He said: "I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Corinthians 14:18,19).

Some people desire a good feeling; others want to be seen as spiritual. That's why many times when people feel the presence of God in a service and the Spirit wells up within them, they'll speak out in other tongues. They are personally being edified and blessed, but the message, manifestation, or response is not for the congregation. The pastor or leader must teach his or her people the difference.

DO YOU HAVE ANY CAUTIONS FOR PEOPLE TRAVELING LONG DISTANCES TO REVIVALS?

WOOD: The danger is when people think they can simply come to a place and then export it. Some people are always looking for a quick fix without intensive preparation and discipleship.

CRABTREE: When people go to Brownsville or to other revivals, they must guard against going with a hunger for the revival only—there must be a hunger for God. The reason why Azusa Street was so successful is that people went there hungry for what God was doing, hungry for a new relationship with God, and hungry for a new power in evangelism. As long as revival stays on course with people being saved, it

will continue longer than if a group of people come together only to feel good or to be blessed. God wants to channel us out of the revival into the world to touch the world with His power and blessing.

I'm excited about these outbreaks of the Spirit across the country. I have encouraged people to attend these services. How you go and how you come out of it is the important part of revival.

WHAT ARE YOUR CONCERNS ABOUT IMITATING REVIVAL?

TRASK: You can't duplicate a certain revival. It doesn't work. Everybody is disappointed because it seems forced. First of all, you have to understand that God is sovereign. Second, a price must be paid. In the case of the Brownsville revival, the price was 2 1/2 years of prayer. If a hunger for God and the work of the Spirit has been brought back, and the leadership calls the church to prayer, fasting, and seeking His face; then the same sovereign God will bring the same work of the Spirit. It is so critical that people don't try to take back to a given congregation the duplication of manifestations and responses they saw elsewhere. God will only bless what is clean and pure whether it be the local church, an individual believer, or the entire body of Christ.

CRABTREE: You can't copy what God is doing in a place. You can go to a revival with a hunger for God, and God can then come and deal with your local situation as He wills.

BRIDGES: Believers should first of all pray: "Lord, help us to be open to revival and to the moving of the Holy Spirit so that we can have an authentic response to what God wants to do in our church." Second, they should pray: "Lord, help us not to be imitators and do only what we saw happening at someone else's church." God is a God of uniqueness. We need to allow the Holy Spirit to create the church He wants in each local community. (31)



Ending the Employment Without Ruining the Relationship

BY JEFFREY
S. FOWLER

***Even when an
employee's
conduct is
unacceptable,
our task is
restoration,
not demolition.***

When churches terminate staff, the resulting implications can be both spiritual and legal. As Christians, we have an obligation to support and encourage our brothers and sisters. We should not leave them in despair simply because their employment did not work out as hoped. Even when an employee's conduct is unacceptable, our task is restoration, not demolition. In order to achieve these spiritual goals, the starting point is the termination process. Although termination decisions are often challenged, the termination process itself seldom causes legal liability. Instead, litigation often results if the termination process is handled poorly and does not defuse the situation. The termination process most often affects the individual's decision to sue, not the basis for suit.

Terminations are uncomfortable—they should be. Nevertheless, churches should not wait for problem employees to leave on their own, nor subtly encourage resignation. People are resources—like the talent a man was given (see Matthew 25: 18). If a resource is not being used, it is being wasted. Human resources need to be developed and used; otherwise, they must be released to be useful elsewhere.

As strange as it sounds, the termination process begins before the hiring process starts. One of the principle reasons for termination is the employee's failure to meet expectations. However, for expectations to be met, they must be identified and then communicated. Too often, churches hire someone without a clear understanding of their role as employers. There will always be surprises, but they will be less disruptive when the expectations are clear at the outset.

Communicating expectations does not stop at the point of hiring. Expectations sometimes change because of new circumstances or because the employee has become more competent. Just as it is frustrating for the pastor to

find things not done as expected, it is frustrating for staff members to be criticized for not doing something they did not realize should have been done.

***Litigation often results if
the termination process is
handled poorly and does
not defuse the situation.***

Letting employees know how they are performing is important. All too often, employment relationships break down because the employees' inadequate performance does not improve. Although communicating performance deficiencies is no guarantee, improvement is unlikely without it. As always, Jesus is our example. He was just as apt to chastise wrongs as He was to praise accomplishments.

Communicating performance issues ensures that the subordinate understands the concern and provides the chance to learn from it. The idea is not simply to *complain* about the employee's behavior; the idea is to *explain* how to do better.

The key to communication is making sure the recipient understands the message. Too often, disciplinary conversations end prematurely. The pastor believes that the message was given, but the subordinate does not understand the message or does not understand the seriousness of the issue. The net result is worse than if nothing is said at all. The senior pastor will believe wrongly that future poor performance is a sign of disobedience or disrespect.

The message must be understood. If it is a serious issue, the best way to guarantee understanding is to document the oral conversation. This does not need to be a formal written warning. It may be a simple note confirming expectations, a list of resources to help

improve, or a periodic performance evaluation. The key is the effect. People are affected more by the written word than by the spoken word. Employees must understand that documenting performance issues is not automatically a prelude to termination—it is one of the best methods for correcting performance and thereby eliminating the need for termination. Written documentation helps focus both parties' attention on the same goal—correction.

Documentation is also helpful in the termination process. Losing a job is never fun, but it does not have to be devastating. It can force a person to grow personally or spiritually, or it may open up new opportunities. These are hindered if the individual harbors resentment.

Having documentation makes certain that the basis for the decision to terminate is clear and understood. For example, consider a termination meeting where part of the decisional basis is an undocumented warning months before. It is not uncommon for the subordinate to disagree, either because the individual did not remember the incident, remembered it differently, or did not understand that the pastor's casual comment was a warning. Documentation resolves this problem. It is hard to disagree about being late if a list of specific dates is provided. Memories alone are seldom good enough to argue against specifics. The goal is not for the individual to agree that the conduct merited discharge, only that the conduct underlying the decision actually occurred.

In planning the termination, consider these factors:

1. Make sure that the decisional basis is proper in your jurisdiction and that any specific procedural requirements (Le., final wages, unpaid vacation, continuing health insurance, etc.) are met.

2. Conduct the termination meeting away from other people but not at a place that

encourages free discussion.

3. Communicate the decision to terminate only if you are the person responsible for the decision.

4. Have a witness who is supportive of the decision, respected by the person being terminated, and who will remain silent during the meeting.

5. Communicate the decision without any suggestion of disagreement or disapproval.

6. To minimize embarrassment and disruption, plan the meeting for a time when few others are present.

7. Outline the meeting in advance and retain the notes to make sure each point is covered.

8. Limit conversation to include the decision, the reason for the decision (including details and documentation), an explanation of the actual termination and separation process, and what will be said to others.

9. Explain the benefits that will be provided. The primary concern for someone who loses a job is getting another job. A willingness to help is often more important and less costly than typical termination benefits. The more inventive and personalized the approach, the better.

Working for a church is more than just a job—it is a calling. Nevertheless, it is still employment with all the practical ramifications of employment. One of those ramifications is that jobs end. As a religious employer, the goal is to end the job, but only the job. To keep the individual moving forward spiritually, employers must be sure their conduct does not cause terminated employees to keep looking backward. Employers must help employees see their termination as a new beginning to their life and not as an epilogue.

Idfrey S. Fowler, J.D., is a labor and employment attorney with a Chicago law firm. He and his family attend Bethel Assembly of God, Elmhurst, Illinois.

Although communicating performance deficiencies is no guarantee, improvement is unlikely without it.



Master Planning New Church Facilities

PART 2

With skillful planning, churches of all sizes can turn their vision for new church facilities into reality.

This is the second of a two-part article providing a general overview of master planning for new church facilities. In part one, we examined planning concepts and the process of selecting the church team, design team, and services. In part two, we will consider further planning details associated with design and construction, selection of a contractor, and general guidelines in the construction process.

CONSTRUCTION METHODS

The design/build construction method is a process by which a church contracts directly with one entity to provide both the design and the completed construction product. The architect is the designer and contractor or construction manager. The subcontractors are the builders. A spin-off arrangement of this method involves the architect and builder working for a third-party developer who holds the contract to complete the facility. If a church chooses to use this process, selection of the design/build team should be based on objective criteria that evaluates the qualifications and competence of the team—not price. Fee budgets are then negotiated with the best qualified team. The design/build method is becoming more popular for church facilities construction.

In the traditional method, the architect is selected. Then design and contract documents are produced and released for either public or private selected bidding by independent contractors. Construction is awarded to the lowest responsible bidder.

Although church facilities are considered public assembly, churches are not bound by public bidding laws in their selection of a contractor. If private bidding is used, the church solicits a minimum of three bids from qualified

contractors experienced in church facilities construction. The low bidder does not necessarily receive the contract. Another option regarding contractor selection is to negotiate with a single contractor. For this to be an acceptable method, the church must see firsthand the contractor's demonstrated qualifications and performance on prior or current church facilities. In either case, the architect can assist the church in selecting the contractor.

***Construction cost is
the cost paid to the
contractor to build
and deliver to the church...
a completed facility.***

CONSTRUCTION COSTS

Construction cost is the cost paid to the contractor to build and deliver to the church, according to the architect's design documents, a completed facility. Principal components are: (1) facilities cost, (2) site-work cost, (3) seating cost, and (4) contractor's overhead and profit. Site-work cost includes parking lots, utilities, storm water, and landscape. Construction cost usually excludes the following costs: property acquisition, site testing, structure demolition, site clearing, and furnishings.

Facilities cost is based on costs per square foot. According to R.S. Means Company, national average values range from about \$70 per square foot for a 42,000 square-foot facility to about \$100 per square foot for a 3,000 square-foot facility, excluding basements and site work. Costs can vary as much as +40 percent and -20 percent depending on location. Actual costs are dependent upon the size and complexity of the design.

For initial planning, facilities cost

BY STEPHEN
J. CAVUOTO

***The
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construction
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construction
product.***

between 10 to 12 percent for facilities under \$1 million. An example of typical fee breakdowns in the 5 to 7 percent range based on actual construction cost is: architect with basic design, 5 to 7 percent; structural, 3 to 4 percent; civil and site, 4 percent; electrical and mechanical, 3 to 4 percent; interior design, 5 to 6 percent. Fee breakdown and payment is more manageable for the church when services are divided and subdivided into phases. More extensive planning efforts will usually require additional fees. The actual fees to establish the fee budgets can be negotiated during contract preparation.

FINANCING

Unlike other public facilities that are revenue producing or are candidates for

grants, the church's sole source of revenue is the faith, obedience, and commitment of the members to totally trust the Master to meet the needs. God's financial provisions to both the giver and the church are a confirmation of the commitments and decisions made. One of the attributes of great leadership of the church facilities team is to maximize the planning efforts given the limited resources. The team works to obtain creative financing and to achieve actual construction costs that are far below the national averages.

The project's financing success or failure hinges upon how well the design and construction planning has been done. It is important for the church to build in phases as funds are miraculously made available. Generally, the

architect is *not* the most qualified to advise the church in matters of finance. The architect provides opinions of probable construction cost per phase. However, the church should hire a qualified church financial planner to assist in developing the specific financing program for design and construction, including ways not to overextend the actual commitments of the church.

***Fee breakdown
and payment are
more manageable
for the church when
services are divided
and subdivided
into phases.***

Conceptual Planning Budget for Typical Size Sanctuary

24,000 Square Feet 1,250 Seat Facility	12,000 Square Feet 500 Seat Facility
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Item	Basic	Seismic Region	Basic	Seismic Region
Professional Fees	\$193,000	\$209,000	\$185,000	\$202,000
Basic Services	(7%)		(12%)	
Expenses and Printing (6% of fee)	11,000	12,000	11,000	12,000
Probable Facility	1,800,000	1,980,000	1,020,000	1,122,000
Construction	(\$75 sq. ft.)		(\$85 sq. ft.)	
Sanctuary Seating	155,000	155,000	78,000	78,000
Probable Site Work				
Construction (12%)	220,000	220,000	125,000	125,000
Contractor's Overhead and Profit (15%)	327,000	354,000	184,000	199,000
Optional Construction				
Contingencies (10%)	250,000	270,000	140,000	153,000
TOTAL BUDGET:	\$2,956,000	\$3,200,000	\$1,742,000	\$1,891,000

Other costs include: site purchase, financial planning, legal, environmental, geotechnical, testing, survey, permits, approval costs, insurance, demolition, other furniture and furnishings, financing, other subconsultants, provisions for future expansion, and inspection and construction manager personnel.

GUIDELINES

As part of the architect's master planning and preparation of the construction documents, the contractor's agreement is prepared. This is a covenant that defines the church's relationship with the contractor and indirectly with the architect. The contractor agreement and the remainder of the contract documents and drawings are the primary sources of guidance and final sources of authority to the contractor. Listed below are some typical alerts the church should consider including in the contract documents:

1. *Extras.* Treat wish-list items that can be added during or after construction as a contract "add alternate bid." If these items are requested later on without careful planning, you could pay a higher price. Seating and landscape are examples.

2. *Inspection.* Inspection other than by governmental agencies is not required by law but is helpful. Inspections do not provide guarantees but provide greater assurance to the church that the construction work is done right. The inspector must be qualified and should be independent of the contractor.

3. *Photos and written documentation.* Each day the construction progress should be documented in photos and reports by the inspector. All reports and directives must be written and copies provided for the church. Any changes made in the construction, including changes that will affect time and cost, are first to be approved by the church in the form of a change order. The church must closely monitor the changes with respect to total contract cost and enforce time constraints to complete the facility construction set forth in the contract.

4. *Settlement of disputes.* Generally, errors and omissions related to design are the architect's responsibility. During construction, problems with claims, disputes, or interpretations of the written agreements will arise. It is always best to resolve these between the architect and contractor. The architect is responsible to render judgments in the interpretation of the contract documents. However, the architect's decision may be appealed to an arbitration panel; your church legal counsel should be consulted. Remember, no one really wins in legal disputes. The best dispute settlement is prevention. Careful planning should forecast specific types of potential pitfalls.

***The church's sole
source of revenue
is the faith, obedience,
and commitment
of the members
to totally trust
the Master to
meet the needs.***

5. *Bonds and insurance.* The church provides the property insurance during construction, and the contractor provides the liability insurance. It is customary that the church sets the limits for the contractor's liability insurance and bond requirements. The church's

insurance carrier should advise in these matters.

6. *Payments to contractor.* The contractor is usually paid on a periodic basis based on percentage of work completed, not time on the job, as determined by the architect. At project completion, the church can hold money back until work is completed to the satisfaction of the architect and the church.

Master planning new church facilities is the technical medium to allow the

Master's sovereign plan for the church to be continually unveiled. (31)

Stephen j. Cavuoto, is a life-long member of the Assemblies of God, Williamsville, New York, and is a licensed design professional.

ENDNOTE

1. Data source based on a survey of nine medium and large capacity Assemblies of God church facilities and R.S. Means Company cost data.

Something Every Pastor's Wife Can Do

BY LINDA RILEY

Some pastors' wives have all the gifts. They spend their prayer time trying to discern how best to use their time: leading worship, singing special music, teaching classes, heading up the soup kitchen, leading groups, directing the women's retreat, designing curriculum, or perhaps working up the architectural plans for the proposed education wing. These women seem to do everything.

Not every minister's wife can play the piano, teach in a dynamic way, or organize ministries efficiently. Some of us are blessed with less obvious but valuable gifts such as listening, having a heart for hospitality, or being patient with those who are slower in their walks with the Lord.

Some of us are so busy answering God's current call on our lives to raise children or to work to support our families that even if we are exceptionally gifted, not much time is left to use these gifts in the church. Many who have gifts and time are waiting for opportunity. Sometimes there are restrictions on where we can serve in the church, or perhaps capable people are already ministering effectively in our areas of interest.

Finding one's particular niche in serving the church can be difficult, especially in the first year at a new pastorate, but the starting place is easily found. We are instructed "through love serve one another" (Galatians 5:13, NKJV). The starting point of service is a heart of love for God and His people.

Several years ago I heard Jack Hayford's wife Anna speak on her role in the church. Her primary goal is one that all pastors' wives can achieve. In her first years as a pastor's wife she felt overwhelmed and wondered how she could serve all the people. She was greatly reassured when the Lord impressed on her this guideline: "Just love them."

Just love them—the second greatest commandment, which can only flow from a heart

that is obedient to the greatest commandment:

to love the Lord with all our hearts. Out of our loving relationship with our Father, He will supply all the love we give to others.

What a relief to know that we don't *have to* sing, teach, organize, or minister in any other way in which we're not gifted or called. You don't have to speak from a platform or write in a newsletter. You can find your own place and love people from there.

*The starting point of
service is a heart of love
for God and His people.*

How do you love people you hardly know, some of whom may be quite unlovable at times? Begin with prayer. When we pray for others, we can see them in a more positive light. With an eternal perspective, the slightly irritating or offensive things that happen between folks fade into relative insignificance.

Prayer for those you naturally love will be a joy; and for those you don't naturally love, it will be a necessity. Keep a list of all your members and new visitors and pray with your husband regularly for each of them. Don't forget to pray for the children, too. As you pray, the Lord may prompt you to reach out to them in various ways.

When praying it's a good idea to keep a notebook and pen handy to jot down ideas as the Lord brings them to mind. When you lift others to share in your Father's blessings, you'll more naturally feel warm toward them when you see them. Prayer develops a good heart in the one who prays. Good words flow out of a good heart. Your words will be more loving, kind, and patient because you prayed. And don't forget to pray *with* your members when they have a troubled spirit or express a need. Then thank God together when the answer arrives.

**Out of
our loving
relationship
with our Father,
He will supply
all the love we
give to others.**

Loving Ideas

.. Love God and carry out His commands. (See 1 John 5:2.)

iPray.)>ray for and with your church members.

.Befri-f1d!Y and polite to everyone. Be liberal with "please, " "thank you, " and sincere words of affirmation.

.>iLi-tM.L()/(kYOlir church members in t1f&Bye and give them your full attention. M.4k-/1f?mleefyou1ave all the time in theiWo(lid.

• Refrain from judging. Give the benefit of the doubt. Let others live up to your good expectations of them.

• Share your husband's time graciously. If time boundaries are needed for your own family life, talk to your husband about it, not to members. Treat every child like Jesus. The most important of the day. Let your expression and voice say "welcome/not keep out."

• Express your feelings aloud. "I care about you." "I'll miss you when you're away." "I love you." "I'm so sorry you are hurting."

• Do something about expressed needs. Provide practical help, refer to others who can give specific help, or when needs are chronic provide counseling to resolve the long-term difficulties.

..Be prompt with get-well cards and expressions of sympathy. When people are in intense pain or grief, be there with them as soon as possible.

.Share what you have. Offer home-baked bread, garden produce, recipes, and your children's outgrown clothing and toys to church members.

• Disciple or teach a skill to a younger woman. Make a friend for life by discipling her the Word or by teaching her a special skill you have that she would like to learn

• Clip coupons and share them. Offer baby food and diaper coupons to young moms in the church and favorite brand-name coupons to other church members.

• Remember birthdays and anniversaries. Send cards from you and your husband to church members.

• Offer to baby-sit. If you have time and stamina, occasionally help out the single or harried moms in your congregation.

• Be generous with affection toward children. Carry the roll of Pops (or other candy that doesn't melt) in your car for occasions when you're visiting families with young children.

• Write thank-you notes promptly. Express appreciation after being taken out for a meal, after receiving a gift, or after being helped by church members.

-Linda Riley

Get to know your fellow church members. Watch and listen. Enjoy their unique personalities and learn from them. Everyone has a life story filled with funny, tragic, or poignant chapters. It takes time to read backward from the present to chapter 1, but when you learn the whole plot development, you can encourage people toward a happier ending. With your husband visit in their homes. Extend hospitality. Be available before and after services. Listen and ask more than you talk. When you listen you are learning. Your genuine interest in others will convince even the skeptical that they are loved and valued.

Keep eternity in mind. Many visitors in their unredeemed condition can be quite unappealing on the surface. Ask God to help you see them the way He does. Many undesirables experience rejection from the church, which becomes a stumbling block to their salvation or spiritual growth. Reject rejection and practice acceptance. Also remember what is eternally important when it comes to dealing with the irritations of ministry. It's easier to respond to offenses in a godly, exemplary way when you consider how your response affects not only your progress but theirs toward the kingdom of heaven.

Become a thoughtful friend of people. Cordiality and warmth should be offered without partiality. When others ask for your attention, give it generously and think of the extras that show you care. When you're going through the newspaper, clip the Pampers coupon for the young mother you just met and the restaurant coupons for the retired couples on tight budgets. Write encouraging notes, recognize achievements, remember birthdays. Little touches can feel like big hugs.

In the Christian world today, much emphasis is placed on church and personal growth. If only Christians would pray and work toward a growing capacity to love. Stretch your love

ability. Everyone you meet will be one for whom Christ died. Love everyone with that eternally important fact in mind. Love is a gift that is usually returned. So look forward to being a greatly loved pastor's wife. (1)

Linda Riley is the director of Called Together Ministries, a resource organization for ministry wives located in Torrance, California.

Prayer for those you naturally love will be a joy; and for those you don't naturally love, it will be a necessity.

The Pastor's Finances— Where the Tax Laws Favor You

BY LARRY BURKETT

*God intends
for His people
to pay their
civic taxes
even if they
don't agree
with the
way the
government
spends*

money!

Two questions come to my mind when I think of ministers and their commitment to being good stewards of their family's money: (1) Will they choose to remain in Social Security or opt out when their ministry begins? (2) Are they taking full advantage of the tax benefits afforded their family through a properly prepared housing allowance from their church? How ministers manage these issues plays a major role in sound financial management.

God intends for His people to pay their civic taxes even if they don't agree with the way the government spends money. Jesus said, "Then render to Caesar the things that are Caesar's" (Matthew 22:21, NASB). I would add, "but not one penny more." Wise pastors, however, will become informed about tax laws in order to take advantage of the many tax breaks offered to religious workers in the United States.

Electing Social Security coverage and making provision for housing allowance are the two areas where tax laws bend the most in favor of ministers.

SOCIAL SECURITY-EXEMPT OR NOT?

Unlike other taxpayers, ministers may elect to become exempt from both paying Social Security taxes and receiving Social Security benefits. Your motivation to become exempt cannot be based on economic grounds. Let me stress that to justify exemption, you must sign a statement (contained in Form 4361) that you are conscientiously opposed to receiving (rather than opposed to paying) public insurance as a result of your services performed as a minister. The fact that you may object to the Social Security system is not a legitimate reason for opting out.

If you feel convicted about receiving public insurance, carefully document your line of thought for future reference. Your conviction

should be substantiated from Scripture. Then the task of completing the paperwork begins. The following criteria must be met to gain an exemption:

- You must file Form 4361 by April 15 of the second tax year in which you had net earnings of \$400 or more for ministerial duties, or within 2 years of being ordained, licensed, or commissioned by your church.
- You must be ordained, licensed, or commissioned as a minister by a church and be authorized to perform all the duties associated with that position.
- You must notify your denomination that you object to receiving public insurance as a result of your work as a minister.
- You must establish that your denomination is a tax-exempt religious organization.

Withdrawing from Social Security is not a step to be taken lightly. Since the process is complicated, I encourage you to seek counsel from your denomination's officials and a good tax lawyer as part of your decision making. Once an exemption is approved by the IRS, it is considered irrevocable. The only exception I'm aware of is if you change denominations. You may file Form 4361 again, but the exemption can be granted only because you conscientiously object to receiving public insurance.

Some pastors have jumped at the opportunity to "opt out" without completely thinking through the economics of their decision. Don't assume, however, that the only benefit to participating in Social Security comes at retirement. Other benefits include: disability, death, and Medicare benefits.

For those who are still eligible to file for exemption, consider these economic issues:

- (1) You will need to purchase a life insurance policy that will provide what Social Security would normally have provided your family in the event of your death.
- (2) Your retirement

health benefits, and disability insurance are provisions you must make on your own in the absence of Social Security coverage.

Many ministers fail to set aside savings once they opt out. If you choose or have chosen to be exempt, you must exercise some discipline over the money that would have been paid to Social Security. Failing to do so could lead to hardships in your future. The Social Security self-employment tax rate in 1997 is 15.3 percent. Are you disciplined enough to save an equivalent amount on your own?

HOUSING ALLOWANCE

In the past, churches provided a parsonage for their pastors. Many pastors are now electing to purchase their own homes, partly because of the distinct tax advantages.

Mortgage interest and property taxes can be deducted on Schedule A. But a peculiar loophole in the tax law allows pastors to double their savings by deducting those same amounts from their gross taxable wages. This "double-dip" housing break for pastors can result in substantial tax savings, as seen in the following example:

Pastor Jones receives a gross income of \$40,000 per year. His mortgage costs \$9,000 a year, of which \$8,000 is interest. By prearranging his housing allowance with his church's annual contract, Pastor Jones can deduct his full housing allowance (\$9,000) from his gross wages and deduct his mortgage interest on Schedule A.

Gross income = \$40,000

Housing allowance in contract = \$9,000

Mortgage interest/taxes deduction = \$8,000

Net taxable salary = \$23,000

Federal income tax due = \$1,680

~ Pastor Smith receives a gross income of \$40,000 per year. His mortgage also costs

\$9,000 per year, of which \$8,000 is interest. However, Pastor Smith fails to prearrange setting aside the \$9,000 in housing allowance with his church, resulting in the following taxable income.

Gross income = \$40,000

Mortgage interest/taxes deduction = \$8,000

Net taxable salary = \$32,000

Federal income tax due = \$3,030

"(based on 1996 tax tables, no children, and taking the standard deduction)

Based on the 1996 tax tables, Pastor Jones' strategic planning results in a tax savings of \$1,350. By not prearranging his housing contract in advance with his church, Pastor Smith pays the extra \$1,350 in federal income taxes. You get the point.

As a result of this unique tax advantage, I don't usually recommend that pastors payoff their mortgages. The tax savings normally exceed the losses incurred through interest payments.

Three critical conditions must be met before ministers can legally take advantage of this tax break: (1) The minister must prearrange with the church the amount of money spent on housing allowance. (2) The church's official body records that amount in the minutes of a meeting. (3) This arrangement must be formally completed prior to December 31 of the previous year.

IRS guidelines allow for much more than a mortgage payment to be included in the housing allowance. Other deductible amounts include: real estate taxes, home improvements, repairs (such as a new roof), furnishings (new washer and dryer, personal computer), decorator items (wallpaper, paint, drapes),

utilities (gas, electric, water and much more). You cannot deduct expensable items such as personal toiletries, laundry soap, or computer games.

Wise ministers, however, will become informed about tax laws in order to take advantage of the many tax breaks offered to religious workers in the United States.



LIMITS ON HOUSING ALLOWANCE EXCLUSIONS

If you're tempted to declare all of your compensation as housing allowance in 1998, the IRS does impose some limitations. Although the IRS doesn't place a limit on either the dollar amount or the actual percentage you can declare as housing allowance, it does expect you to be reasonable. Thus, declaring your total compensation package as a housing allowance will almost certainly draw an IRS audit.

Basically, the IRS says you can declare the smallest of the following three amounts as your housing allowance:

1. *The amount you actually spend.* If you spend more than the amount designated by your church, you can only deduct the latter amount.

2. *The official designation.* If housing allowance by your church is overestimated, you must declare the difference between your declaration and what you actually spend as taxable income.

3. *The fair rental value of your home.* To determine the fair rental value of

your home, calculate 1 percent of the appraised value of your home per month. If the appraised value of your home is \$100,000, your monthly housing allowance would be \$1,000.

The IRS stipulates that you can claim only the lesser of these three amounts as your actual housing allowance. And in each of the instances, you must keep accurate records to justify your housing allowance in case you are audited.

LIVING IN CHURCH-OWNED HOUSING

If you are currently not in a position to purchase your own home, there are some benefits to living in church-owned housing: (1) Your housing is free from income taxes, although the value of your housing provides the basis for calculating your Social Security tax. (2) If you are recently married, a parsonage can be quite a blessing since you have neither a house payment nor rent. (3) If you accept the call to another church, you don't have the headache of trying to sell your home.

Disadvantages to living in a

parsonage: (1) If you and your family reside in church housing throughout your entire ministry, you won't own a home when you retire. (2) If the house is poorly maintained by the church, it can create stress in your marriage.

If you live in a parsonage and prefer to own a home, one possibility is to have the church rent the parsonage and increase your salary by the amount of the rent. This would allow the church to generate income for maintaining the home, and your increased salary would enable you to rent or purchase the home you choose. Another alternative is to purchase rental property in your community. This will enable you to build equity in a home while still enjoying rent-free housing provided by the church.

Because Social Security coverage and arranging your housing allowance are important to your future, let me encourage you to begin your own research on these matters. There are two resources I would highly recommend for ministers and their taxes:

Daniel D. Busby, CPA, *The Zondervan Minister's Tax and Financial Guide*.

B.J. Worth, *Income Tax Guide for Ministers and Religious Workers*.

Both resources are available in Christian bookstores.

Other resources, including those listed below, are available through Gospel Publishing House, Springfield, Missouri:

Richard R. Hammar, J.D., LL.M., CPA, *1997 Church and Clergy Tax Guide* (Item No. 03TEI276).

"Housing a Parsonage Allowance for Clergy" (cassette) (Item No. 8TEOI00).

"New Minister's Guide to Legal & Tax Issues" (cassette) (Item No. 38TE0747).

"Tax Reference Library 1997 Edition" (CD ROM) (Item No. 38TE07s1).

Larry Blink, President of Christian Financial Concepts, Inc., Gainesville, Georgia.



"I TOLD YOU ON THE PHONE THAT I HAD A BIG PROBLEM. WELL, HERE HE IS."

God's Plan for Your Healthy Home

On board an aircraft that was about to crash were the pilot, a brilliant physicist, a priest, and a young boy. Just before the crash, the pilot announced to those in the cabin: "We have only three parachutes, and there are four of us. I have a family waiting at home who depends upon me, so I must survive." He strapped on a parachute and then jumped from the airplane.

The physicist jumped to his feet and declared: "I'm a very intelligent man. I possess knowledge the world needs. I must survive." With that he grabbed a parachute and jumped.

The priest turned to the boy and said: "Son, I don't have any family. I've lived a good life and everything is OK with me. You take the parachute; I'll be fine."

The boy said: "Father, don't say any more. We're all right. The world's smartest man just jumped out of the plane wearing my backpack!"

***We all desire to have
a happy family or belong to
a loving, secure, nurturing
unit of some kind.***

Intelligent people can behave in immature ways. The fact is: Intelligent people do not necessarily have strong and happy families.

We all desire to have a happy family or belong to a loving, secure, nurturing unit of some kind. In fact, the need to belong is one of the most basic human needs.

In the book *Secrets of Strong Families* (Little, Brown, 1985), six characteristics of strong and reasonably happy families were identified. Results were obtained from a 10-year study of over 3,000 families worldwide.

The basic theme is that happy couples were the ones who perceived their relationships as being happy. Parent and child relationships that excelled were perceived as satisfying. Another

common denominator was that family members met each other's needs in healthy ways.

Much of this world's pain and turmoil emerges from unhappy home situations. People blame religion or politics for their unhappiness, but it often stems from relationship hassles or deficits that they cannot always control.

Why are some families marked by an inability to get along? Why can't they find a common ground toward a peaceful satisfaction?

The apostle Paul diagnoses the source of illness in many of today's families—doing what we want to do (see Romans 7:19,20). Our natural inclination is *not* to make the right choices that produce and nourish healthy homes. Our personal problem stems from a word that nourishes the tendency to do wrong: *seJjishness-an* inborn trait.

Unless we are professional criminals, we do not educate our children to do wrong. We and our offspring possess the inherent tendency to do wrong. We do not teach our children to lie. Lying comes quite naturally. In fact, a type of lying develops in an infant. The child learns to cry and knows it will bring mother running, making the child a little deceiver while still in diapers.

The apostle Paul writes: "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24, NIV). We all have good intentions. We desire to have happy families and be thoughtful, kind people. Yet, we often do things we regret.

Paul found that turning to God was the only solution to his behavioral dilemma: "Thanks be to God—through Jesus Christ our Lord!" (verse 25). In the midst of his personal trials, he determined to be thankful. That response is not dissimilar to the commonalities discovered in the book *The Secrets of a Strong Family*. Let's look at the six success factors of happy families.

BY FULTON
W. BUNTAIN

***Our natural
inclination is
not to make
the right
choices that
produce
and nourish
healthy homes.***

1. *A happy family consists of individuals who are committed to each other.* Those who long for a warm association in a family unit must place the family unit ahead of personal needs and desires. The greatest desire is the determination to stay together and to live in peace. One couple said: "Each of us encourages the other to pursue his or her goals. But both of us would cut out any activity or goal that would threaten our existence as a couple." In a word, that's unselfishness.

***Those who long for
a warm association in
a family unit must place
the family unit ahead
of personal needs
and desires.***

2. *A strong sense of appreciation permeates happy relationships.* How different that is from the belittlement and criticism that marks so many relationships today. The strong and happy family expresses appreciation for the big things and the little things. The words *thank you* play like music in the happy home.

3. *Healthy family units are marked by good communication.* Someone said: "Communication is the essence of relationship." Without communication, there is no relationship. Research shows the average couple spends only 17 minutes a week in conversation. There are 10,080 minutes in a week. What does that say about the state of relationships today?

After marriage, meaningful conversations often become less of a priority. Perhaps that is one of the reasons married couples complain of boredom or a sense of sameness in their lives.

4. *Strong families cultivate time together.* When 1,500 children were asked: "What do you think it takes to make a happy family?" their top answer was-"doing things together." Spending

time with children speaks volumes to them about our love for them. Children need to know that they are not a burden. The best way for a parent to express that is to include them when scheduling activities.

5. *A happy home has coping ability.* Problems pull strong families together. Problems pull weak families apart. Research suggests that strong families pitch in and help each other when tough

times come, which is very different from families who place blame when tragedy strikes.

6. *Strong families exude a sense of spiritual wellness.* Healthy people have a sense of God in their homes. The only prayer many people pray is the blessing over the evening meal. Unfortunately, in those types of homes no real sense of God is cultivated. Healthy families are made up of individuals who act with

integrity and who know that someday they will stand before God and be held accountable.

God's church welcomes those who have been selfish in their own lives and gives an invitation to them to live a healthier, more inclusive "others first" kind of life.

The first step toward reclaiming a healthier home is admitting your own personal selfishness and taking actions to change. You don't just drift into a

strong family. Like the Prodigal Son, we get fed up with the situations in our lives. We say, "I'm sick of living with the pigs. I want to be a success. I'm going home" (see Luke 15:11-32).

When the Prodigal Son, who had been driven by selfishness, returned to his father, he had a different attitude. Selfishness had been replaced with humility. The son was willing to serve instead of being served.

The father in the story rushed to meet

his returning son. He longed for him. He missed him deeply. That's a simplified story of God's response to us when we seek forgiveness for our selfishness. When we come to God for forgiveness and healing of relationships, He runs to us. It's the only time in the Bible that God is portrayed as being in a rush.

***The strong and happy
family expresses
appreciation for
the big things
and the little things.***

Today, too many people return to an empty home at night. Multitudes face a home without warmth and affection-relationships have soured, love has grown cold. It has been a story of too much, too little, and too late. Hopelessness has set in. One third of the children in America grow up in a fatherless family. Imagine the consequences of our broken homes in years to come. God wants nothing more than to mend each of us and build strong, healthy families. It's time to return home. It's time to rebuild.

The journey to a strong family begins with a single, unselfish step with thoughts of change and prayers for God's strength. Can you begin that journey today? (;)

Dr. Fulton W Buntain is senior pastor of First Assembly of God Life Center, Tacoma, Washington.

W O R L D L *Missions Giving Brings Results*



BY H.H. "SPUD"
DEMENT

In November 1914, the leaders of the newly formed Assemblies of God Fellowship met at Stone Church in Chicago. They declared: "As a Council, we hereby express our gratitude to God for His great blessing upon the Movement in the past. We are grateful to Him for the results attending this forward Movement, and we commit ourselves and the Movement to Him for the greatest evangelism that the world has ever seen. We pledge our hearty cooperation, prayers, and help to this end."

Answering the call to world evangelism was an incredible step of faith for our fledgling Movement, and we have never wavered in our intense missionary dedication. Today, Assemblies of God foreign missions outreach is second to none in the church world.

But there is cause for concern. Statistics for last year show that 17 percent of Assemblies of God churches contributed nothing to foreign missions income. During the same period, 61.4 percent of our churches did not report having held a missions convention.

DICKSON CITY, PENNSYLVANIA

Terry L. Howell, senior pastor of Dickson City Assembly of God, said: "I had been told numerous times by church members that they had only so much money to give. If we held a missions convention or changed the way we took missions offerings, it would impact our tithes and offerings. If members gave more to missions, they gave less to the church."

Although the church had grown from 70 to 150 members in 4 years and the church's income was up, the budget always seemed to be more than the income. If an increase in missions giving caused regular tithes and offerings to drop, even slightly, it would be disastrous. "But I knew," Howell said, "to keep the church growing we had to grow in our giving, especially to missions."

A missions convention was planned for November 1995. Only 32 people attended the first night, and response was low. But by Sunday morning, the church members were excited. During the final service faith promises were received. "I was flabbergasted," said Howell. "Our missions offerings doubled overnight. "

An added bonus to the increased missions giving has been a rise in church income. Even children have caught the vision for missions giving. They collected \$750 for Boys and Girls Missionary Crusade—an increase of 254 percent. "People do have more money to give to missions," Howell said. "What better cause than to spread the gospel of Jesus Christ."

Since the missions convention, attendance has grown to over 200 people. Fifty people accepted Christ, and 30 were baptized in the Holy Spirit in the 6 months following the missions convention.

"I was told by many great pastors that a missions convention was the way to go," said Howell. "It took me 5 years to wake up and pay attention. How long will it take other pastors who are discouraged by slow growth in their churches? Take that step and have a missions convention."

SHERMAN, TEXAS

Irby McKnight, pastor of a Decade of Harvest church in Sherman, Texas, would agree wholeheartedly. Started in 1990, Harvest Time Assembly of God now averages 350 people in Sunday morning services.

During the past 3 years, McKnight has seen missions giving nearly triple. In 1995, church members gave nearly \$125,000 to missions. As an added bonus, church income has risen at an equal rate.

CONTINUED TO PAGE 120

The Integration of the Missionary Family and Ministry in a Cross-Cultural Context

A doniram Judson, the first American missionary to foreign soil, watched his first wife and each of his children die and be buried on the mission field. In 1834, Judson married Sarah Boardman, a missionary whose husband had died while ministering in a foreign land.

While the call to obedience may not require as high a price as that paid by Judson, the commitment needed today by missionary families is just as strong. Without total commitment, missionary families will struggle to effectively integrate the duty to family with the call to cross-cultural ministry.

The missionary family in 1997 faces problems that are both similar and unique to those of previous generations. Unique problems arise mainly from the rapidly changing home culture and host culture, the global village, strong national churches, technology, and the world economy.

MINISTRY AND FAMILY

The Scriptures clearly teach that family life is not separate from the call to ministry. Aquila and Priscilla, possibly the first missionary couple named in the New Testament, illustrated this truth about family and ministry (see Acts 18:2; 1 Corinthians 16:19). The challenge, however, to successfully integrate family with ministry in a cross-cultural setting requires a high level of commitment.

Balancing ministry and family is difficult. To abandon one for the sake of the other is neither desirable nor scriptural. Wisdom is needed to be able to understand how to integrate family and ministry where neither is forsaken.

Marriage partners should both sense a call to missionary service and prepare their children to feel a part of both the culture and the cause. If this is done, the children will not be bitter toward God or the ministry. It is not just "Dad's thing" but a family thing done in joyful obedience to the call of God.

A vital goal of the missionary family is to integrate the entire family into ministry. If ministry is Dad's job and the home is Mom's domain, conflict will soon arise. If Dad is always driving off for ministry and leaving the family at home, or if Mom seldom leaves the house, an unhealthy pattern of missionary life is formed.

Family can be involved in almost every area of missionary ministry. In church planting, children can fold tracts. Youths can help with door-to-door literature distribution and equipment and tent setup. Family can also help with music, Sunday school, puppets, mime, drama, discipleship, and prayer. These are opportunities for everyone to work together and to work alongside national workers.

Other areas of ministry provide open doors for the whole family, including Royal Rangers, Missionettes, children's evangelism, and children's camps. If the parents' ministry is in teaching or administration, the whole family should see this as their ministry and participate whenever possible.

Sometimes it will not be easy to involve the whole family. The kids won't get enough sleep. Buildings might not be heated in the winter, or they are hot and stuffy in the summer. Listening to hours of a foreign language may be tiresome and difficult.

Nevertheless, the call to missions is also a call to sacrifice. Missionary life often calls for concessions in the area of comfort. It may mean learning a new worship style or living by a different schedule. However, we should not try to protect our spouses and children from the opportunity to join in this life of obedience. Adaptation is a big part of integrating family and ministry in a cross-cultural context.

NATIONAL CHURCH EXPECTATIONS

Expectations of the national church for missionary performance can also cause great

BY DON EXLEY

pressure on the family. Determining these expectations and the amount of time and travel they require can help keep them from becoming another point of conflict in the missionary family.

Although many national churches are thriving, a missionary presence is still needed. Missionaries must participate in district and national meetings and conferences. Nonattendance may be perceived as an insult or lack of interest. Meetings provide opportunities for the husband and wife to attend with other couples involved in ministry. Friendships can form providing spiritual nurture and positive influence.

MISSIONARY RELATIONSHIPS

Interpersonal relationships among missionaries play a vital role in the healthy

MISSIONS GIVING CONTINUED FROM PAGE 118

Several members with greater financial ability are supporting special missions projects. In one such project, S members donated a total of \$50,000 to construct a Bible school building in Madagascar.

During the church's missions conventions, McKnight stresses consistent monthly giving. The church now supports 70 missionaries and averages \$75,000 pledged annually for missions. "God has done some remarkable things financially," said McKnight. "He has truly blessed us."

Growth financially and numerically is important but is only the means to an end. Jesus' return is imminent. World events confirm it day after day. Our urgency to reach the lost, both on the home front and globally, must not be diminished. When that becomes our focus and passion, results will follow. Pastors Howell and McKnight know that firsthand. How about you? (;1

development of family and ministry. Mutual accountability is established along biblical patterns. Missionaries build each other up and help prevent bitterness from developing.

Without strong families, ministry will suffer. Without family integration into effective ministry, families will suffer.

Although the term *missionary career* is frequently used, missionary work is above all a call. The price of being a missionary is high. Temporal rewards are too low for career-minded people to be content. Only called people will eventually make missions a long-term career. The missionary call can never be divorced from a disposition to sacrifice and commitment.

When Adoniram and Ann Judson left America, the price they expected to pay was astronomical. They felt they would never return to America. They had counted the cost and said, "I will."

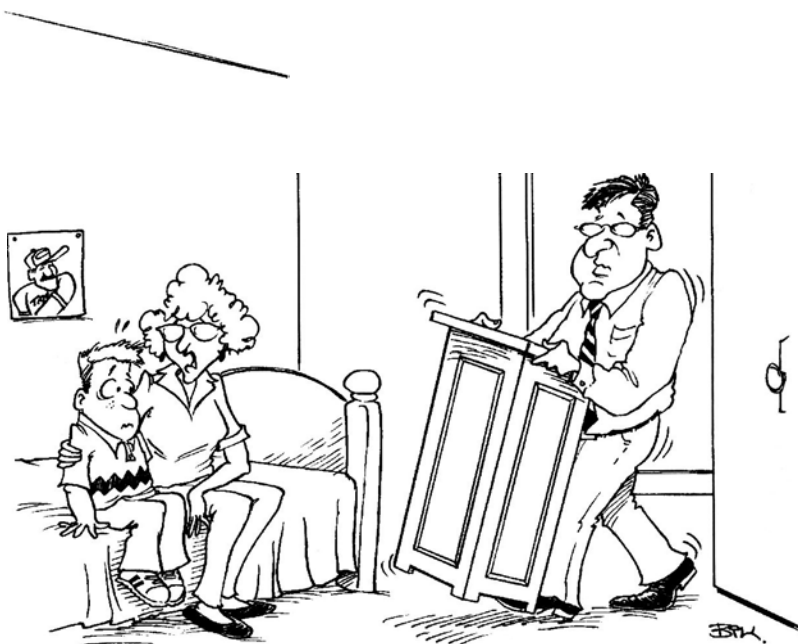
On February 18, 1812, the day before sailing toward India, Ann Judson wrote

in her diary these heartfelt words:

"Still my heart bleeds. O America, my native land, must I leave thee? Must I leave thee, Bradford, my dear native town, where I spent the pleasant years of childhood; where I learned to lisp the name of my mother...where I learnt the endearments of friendship, and tasted all the happiness this world can afford; where I learnt also to value a Savior's blood, and to count all things but loss, in comparison with the knowledge of Him?.. Farewell happy, happy scenes-but never no, never to be forgotten."

Those words should encourage every missionary toward a sense of divine destiny. His command is our call. Our call is our joy. Our obedience is the guarantee of His blessing. His grace and presence will provide for all our needs. (;1

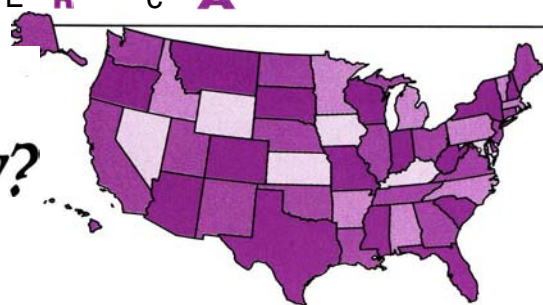
Don Exley, area director for the Southern Cone, has been a missionary to Latin America since 1974.



"I think your father would like to add something."

H.H. "Spud" DeMent is secretary of Foreign missions relations in the U.S., Division of Foreign Missions, Springfield, Missouri.

What Will America Be Like Tomorrow?



BY DAVID J. MOORE

America is no longer a nation primarily made up of white Europeans of middle-class background who speak English. America today is a culturally diverse nation with over 100 distinct ethnic communities that maintain their cultural cohesion.

Africans, Asians, Hispanics, and Native Americans alone account for 65 million Americans—a population larger than all but 13 world countries. One in seven Americans speaks a language other than English in the home. Six million native-born adults speak practically no English. And 1 in 10 Americans has no roots in this country prior to 1965.

The majority population of our three largest cities (New York, Chicago, and Los Angeles) is ethnic minority. More than half the youth population of our four largest states (New York, California, Texas, and Florida) is ethnic minority.

North America is the only continent where Christianity is not growing. While our nation continues to lead the world in sending missionaries to other countries, we are now the number two nation in receiving missionaries, trailing Brazil. Only India and China have more unsaved people than America.

America is becoming an increasingly pagan nation. The immigrants who make up much of the ethnic minority are bringing their culture and religion with them to America. The fastest-growing religion in America is Islam with 25,000 converts each year with the majority coming from Catholic, Protestant, and Jewish backgrounds. While the largest Protestant church in

the world is in Korea, the world's largest Buddhist temple is in California. Bibles are distributed in Russia at the invitation of the government, but America's public schools are not allowed to use them.

America has become a great mission field. Yet, as James Leggett, vice chairman of the International Pentecostal Holiness Church, said, "Most American churches are not equipped to evangelize in our society. The church may be surprised by the dramatic changes in America, but God is not surprised."

What should be our response to these dramatic changes?

1. *We should praise God for bringing the mission field to our doorstep.* We need to view these dramatic changes that are tilting the demographic landscape of America as an opportunity for sharing the gospel with people of different cultures rather than as a threat.

Why not go out of your way to develop friendships with people of ethnic minority background? Many of these individuals are new to our country and are looking for someone they can trust to help in their adjustment. The first step in winning a person to Christ is to nurture a trust relationship with them.

Getting to know a person of a different cultural background can be enriching and rewarding as you learn to respect and appreciate each other's experiences. But the ultimate goal is to introduce that person to Christ.

2. *We should pray for the lost souls in America.* While Christians should take advantage of every opportunity to share Christ with others, we also need to pray for home missionaries called of God to specific people groups. The Assemblies

of God has 534 intercultural and new church evangelism missionaries ministering to 45 cultural groups.

We also need to pray that: God will show us how we can be used to reach people of different cultural backgrounds, God will bless the efforts of our missionaries who are now ministering to these groups, and many more people will be called as cross-cultural missionaries to America.

3. *We should participate in this great missionary opportunity through every possible means.* We can become involved in church- and district-sponsored outreach ministries. We can support home missionaries and their ministries with our finances as well as with our prayers.

The Mission America Placement Service (MAPS) offers opportunities for participation through short-term missionary service in a variety of areas. Our missionaries are always in need of specialized help and encouragement.

No, America is not what it used to be. As Billy Graham said, "Ethnic hostility threatens the very foundation of our society." What is our attitude about what our nation has become? Are we praising God for the opportunity it presents? Are we praying for the salvation of the souls of these new Americans? Are we participating through every possible means? How we answer these questions will determine what America will be like tomorrow. Rt

David Moore is the Intercultural Ministries Department secretary, Springfield, Missouri.



THE ROYAL PREROGATIVE

Psalm 68:20,21

INTRODUCTION:

We gather from the text that death is in the hand of God. Escapes from death are manifestations of His divine power, and He is to be praised for them.

MESSAGE:

1. Acknowledge the sovereign prerogative of God.

a. The Lord has the right to exercise the sovereign prerogative.

b. The Lord has the power of this prerogative.

c. The Lord has exercised this prerogative.

d. The Lord deserves all the glory for your deliverance.

2. Know the character of the sovereign in whom that prerogative is vested.

a. Salvation is the most glorious of all God's designs and works.

b. He is the God of salvation to those who call Him "our Lord."

3. Hear the solemn warning of our sovereign Lord.

a. He will not spare the guilty.

b. He is not indifferent to human character.

c. He has the power to smite those who rebel against Him.

d. He will smite with a terrible overthrow.

—C.H. Spurgeon (*Adapted from How To Promote and Conduct a Successful Revival, Fleming H. Revell Co., 1901.*)

SOUR GRAPES

Ezekiel 18:1-32

INTRODUCTION:

Israel blamed God for its pitiful condition and used the excuse of generational sin. Ezekiel's message is that each individual is responsible for his or her own sin. His prophecy pictures the needs of the world and contemporary Christianity.

MESSAGE:

1. The triumph of true-blue believers (verses 5-9).

a. True-blue believers triumph in their walk (verse 5).

b. True-blue believers triumph in their witness (verses 5-8).

c. True-blue believers triumph in the Word.

2. The tragedy of a reprobate son (verses 10-13).

a. The reprobate son's sins of omission

(verses 10,11).

b. The reprobate son's sins of commission (verses 10-13).

3. The miracle of a bootstrap saint (verses 14-17).

(A bootstrap saint is one saved from an unsaved home.)

a. The bootstrap saint's calamity (verse 14).

b. The bootstrap saint's choice (verse 14).

c. The bootstrap saint's consequences (verses 17,19).

4. The devastation of a deadbeat dad (verses 14-18).

a. The deadbeat dad's dangerous example—a legacy of broken dreams.

b. The deadbeat dad's disastrous end (verse 18).

5. The reclamation of a repentant sinner (verses 4,20-23,27,28).

a. A personal promise to a repentant sinner (verse 4).

b. A precious promise to a repentant sinner (verse 20).

c. A powerful promise to a repentant sinner (verse 22).

6. The peril of a backslidden saint (verses 24,26).

a. Backsliders are in peril because of their associations (verse 24).

b. Backsliders imperil their reputation (verse 24).

c. Backsliders are in peril because of their degradation (verse 26).

CONCLUSION:

When righteous people turn away from righteousness, commit iniquity, and die in the iniquity, it is because of the iniquity which was done.

—Tom Drake, *Des Moines, Iowa*

WHAT IT COSTS NOT TO BE A CHRISTIAN

INTRODUCTION:

Show the folly of making ventures in all phases of life without counting the cost.

MESSAGE:

Not to be a Christian costs the sacrifice of the:

1. Peace of conscience (Isaiah 57:21).

2. Sense of perfect security which the Christian enjoys (Isaiah 26:3).

3. Highest joy of which the human soul is capable (1 Peter 1:18).

4. Hope the Christian has (Romans 8:17; Titus 1:2; 1 Peter 1:4).

5. Highest manhood and womanhood.

6. Favor of God (Hebrews 11:6).

7. Acknowledgment by Christ (Matthew 10:32,33).

8. Eternal life (John 3:15,16,36).

—R.A. Torrey (*Reprinted from How To Promote and Conduct a Successful Revival,*

Fleming H. Revell Co., 1901.)



OUR CHILDREN—A PRECIOUS HERITAGE

Psalms 127:3-5; 128:1-4

INTRODUCTION:

In lands where olive trees grow, it is a common sight to see an old olive tree surrounded at the base by young shoots that have sprung from its roots. The Psalmist used this illustration to describe the ideal family life. Our children are the young olive branches which need to be nurtured and cultivated. The home is the garden where they grow.

A house will never be a home without the touch of God upon it.

MESSAGE:

In God's plan:

1. Father is the head of the home.
 - a. He is the spiritual leader, teaching God's Word (Deuteronomy 6:5-9).
 - b. He trains, nurtures, and admonishes

the children (Ephesians 6:4).

c. He provides for his family materially (1 Timothy 5:8).

2. Mother is the heart of the home.

a. She sets the atmosphere of the home filling it with joy, music, and laughter (Psalm 113:9). She enjoys her children rather than enduring them.

b. She manages her household well, providing for her husband and children (Proverbs 31:27).

c. She builds the homelife. She is constructive and positive, and peace, order, and beauty prevail in her home (Proverbs 14:1).

3. Children are a heritage from the Lord.

a. They are a blessing (Psalm 128:4). They should be welcomed as precious gifts from God. They bring love with them, enriching our souls and lives.

b. They are a reward (Psalm 127:3). In Bible days, children were considered a sign of divine favor. Treat them as sacred charges placed in your hands by God. No one can know the potential hidden in the life of a child.

c. They are a responsibility (Proverbs 22:6). They need training to develop mentally, physically, socially, and spiritually.

CONCLUSION:

Let us ask God to help us build our homes according to His plan. Let us show love, patience, and understanding to our children. If we do, they will be a credit to us, a blessing to the world, and a glory to the Lord.

-Ethel Smith

DON'T GO BACK TO EGYPT

Deuteronomy 17:16

INTRODUCTION:

In Scripture, Egypt represents that out of which we have come. It is a place seen as a promising alternative to God's will.

MESSAGE:

We are tempted to go back to Egypt at least three times in life:

1. When God's promises are not yet a visible reality.

a. Genesis 12:1-10

b. Genesis 13:10,11

c. Genesis 16:1-4; 17:18

2. When our appetites and habits become too much like the world (Egypt).

a. Hebrews 11:24-28

b. Hosea 11:1

c. Numbers 11:4-6; Acts 7:39

d. Deuteronomy 17:16

3. When times get tough and tribulation comes.

a. Numbers 14:1-4

b. Jeremiah 42:1-3,7-17

CONCLUSION:

Peter gave into the temptation to go back to Egypt (John 21). Jesus brought him back into the fold and gave him a new commission.

-Blane Conklin, Ballwin, Missouri

FROM CONFLICT TO CONQUEST

Romans 7:14-8:39

INTRODUCTION:

Struggles are a part of life. Even for believers, spiritual struggles are real. It is imperative to press onward.

MESSAGE:

1. A conflict is acknowledged.
 - a. A desire to do right (Romans 7:18)
 - b. A disagreeable result (verse 19)
 - (1) To God
 - (2) To God's child

c. A desperate response (verse 24)

2. A conqueror is available.

a. A deliverer ready to assist (verse 25)

b. A decision required (verse 25)

(1) To obey

(2) To disobey

3. A conquest is achieved.

a. A direction reached: "walk after the Spirit" (Romans 8:1)

b. A deadness to sin realized (verse 13)

c. A dependency required "through the Spirit" (verse 13)

(1) The Spirit delivers.

(2) The Spirit indwells.

(3) The Spirit assures.

(4) The Spirit prays.

(5) The Spirit empowers.

CONCLUSION

Victorious Christian living is possible. Every believer should desire a fresh empowerment of God's Spirit.

-Michael O. Glover, Dexter, Missouri



THE VALUE OF COMMUNION

1 Corinthians 11:23-32

INTRODUCTION:

Family reunions used to be as common as birds heading south for the winter. Members would flock together to reunion sites and settle in for several days of fellowship, food, and fun. It was a time to rekindle family closeness and unity.

The Lord instituted a reunion for His family. We call it the Lord's Supper or Communion. It is a memorial service for all God's children to come together and worship.

MESSAGE:

1. The problem at the Communion table.
 - a. The church in Corinth was misusing this important gathering.
 - b. Paul reestablished the value, victory, and vitality of the Lord's table.
2. The purpose of the Communion table.
 - a. It compels us to take a backward look.

- (1) "Do this in remembrance of me" (1 Corinthians 11:24*).
- (2) "This cup is the new covenant in my blood" (11:25).
- (3) We must never forget what it costs to be saved and forgiven.
 - b. It compels us to take an inward look.
- (1) 'I man ought to examine himself before he eats of the bread and drinks of the cup" (11:28; Psalm 139:23,24).
- (2) We must address issues that have caused us to offend and be offended.
 - c. It compels us to take a forward look.
- (1) "For whenever you eat this bread and drink this cup" (11:26).
- (2) It is a time of rededication—a reminder that we must not stop. There are still more people to be saved, more sermons to be proclaimed, and more work to be done.
 - d. It compels us to take an upward look.

- (1) "You proclaim the Lord's death until he comes" (11:26).
- (2) Every time we come to the table we have a sermon without words. It is a reminder to look up.
- (3) The believer is strengthened, the church is strengthened, and people are touched.

CONCLUSION:

We are not only invited to the Lord's table, we are commanded to come. Something happens to a family when they stop having family reunions, and something happens when believers fail to join together at the Lord's table. The Lord graciously invites you to come.

**Scripture quotations are from the New International Version.*

—Bill Wilson
Portland, Oregon

LIVING BEYOND TODAY

John 14:1-3; 1 Corinthians 15:1

INTRODUCTION:

Franklin D. Roosevelt said, "Our generation has a rendezvous with destiny."

God said, "I am...declaring the end from the beginning" (Isaiah 46:9,10, NASB).

Jesus told us to "watch, therefore; for ye know not what hour your Lord doth come" (Matthew 24:42).

Paul said, "The Lord himself shall descend .." (1 Thessalonians 4:16).

John said, "Behold, he cometh.. and every eye shall see him" (Revelation 1:7).

There are eight times more references to the Second Coming than Jesus' first coming. In the fullness of God's time, He came once. Now compelling evidence points to the Second Coming.

Warning!

- Don't set a date.
 - Don't forsake life.
 - Don't let your zeal flag.
 - Don't become a skygazer.
- Be alert!
• Be prepared.

- Be faithful.
- Be fervent-alive.
- Be of comfort.

MESSAGE:

1. The God of prophecy (Genesis 12:1-3; Isaiah 46:9,10).
The secret things belong to God (Deuteronomy 29:29; Daniel 12:9).
 - a. God will do nothing without revealing His secret by His servants and prophets (Amos 3:7).
 - b. God has revealed by His Spirit (1 Corinthians 2:9,10).
2. The irrefutable signs.
 - a. A widespread departure from God (2 Thessalonians 2:3; 1 Timothy 4:1; 2 Timothy 3:1-7).
 - b. Iniquity abounding (Luke 17:26-30).
 - c. National distress and global perplexity (Luke 21:25).
 - d. A false peace (Ezekiel 38; 1 Thessalonians 5:3).
 - e. Increase of knowledge and travel (Daniel 12:4).

- f. Famine, pestilence, and earthquakes (Matthew 24:7,8).
- g. The global stage for a world order (Revelation 13:15-18).

- h. The alignment of nations (Ezekiel 38).

L A witnessing, Spirit-filled church (Acts 2).

3. The imminence of His return (Luke 12:35-40; Hebrews 9:28).

a. Living beyond today—the future is my hope. His second coming is more believable than the first. Because I have the first advent as a definite sign, the word of prophecy is true (Mark 14:62; Luke 21:27; Acts 1:11; 1 Thessalonians 4:15-18; Revelation 22:7).

b. Living beyond today—how close are we?

How close do you want Him to be? (Matthew 24:48-50).

CONCLUSION:

Read Titus 2:11-13.

—Don Spradling, Long Beach, California



MARKS OF A GOOD MAN (A FATHER'S DAY MESSAGE)

Acts 11:24

INTRODUCTION:

Jesus was God; therefore, He was good (Matthew 19:17). No other human being is completely good. Any goodness we have is produced by God's indwelling Spirit. But our text says Barnabas was a good man, and the Bible speaks of other men with the characteristics of good men.

MESSAGE:

1. A good man is full of the Holy Ghost.
 - a. He brings forth good fruit in his con-

duct (Matthew 12:35).

- b. He is generous (Psalm 112:5).

- c. He is Christlike (John 7:12).

2. A good man is full of faith.

- a. He follows the example of Joseph of Arimathea (Luke 23:50).

- b. Like Ahimaaz, he usually has a good word to say (2 Samuel 18:27).

- c. He is not selfish but shares his wealth with others. (See Acts 4:36,37; Proverbs 13:22).

3. A good man enjoys a full life.

- a. He finds satisfaction in being good

(Proverbs 14:14).

- b. He enjoys God's favor smiling upon him (Proverbs 12:2).

- c. He has the delightful privilege of being divinely led in all he does (Psalm 37:23).

CONCLUSION:

Like Barnabas, a Christian man can choose to be "a good man." God will make a good person out of anyone who will give Him the opportunity.

-David A. Womack. Springfield. Missouri

GOD'S SEARCH FOR MEN (A FATHER'S DAY MESSAGE)

Ezekiel 22:30

INTRODUCTION:

Although God does not call all Christians to be career ministers or missionaries, He does call them to be His witnesses. God is looking for men (and women) today to do His work.

MESSAGE:

God is looking for:

1. Men with decision Oshua 24:14,15).

Men who:

- a. Decide to serve God for themselves.

- b. Decide to serve God for their families (Ephesians 5:23).

2. Men with desire Oob 23:3).

Men who:

- a. Desire to know the person of God and to know God in a personal way (Philippians 3:10; 2 Timothy 1:12).

- b. Desire to know the plan of God (Psalm 143:8; 1 John 2:17).

- c. Desire to know the power of God (Romans 1:16; 1 Peter 1:5).

- d. Desire to know the protection of God (Psalm 91).

3. Men with dedication (Daniel 3:1-30).

Men who are:

- a. Dedicated to serve God.

- b. Dedicated to stand for God

(Philippians 4:13).

4. Men with determination (Acts 20:24).

Men who are:

- a. Willing to suffer for the Lord (2 Corinthians 11:23-30; 2 Timothy 3:12).

- b. Willing to allow Satan to persecute them (2 Corinthians 12:7).

CONCLUSION:

God is still looking for men to carry His work forward. The world will be changed as men give their lives to God and allow Him to work through them.

-CrQ/t M. Pentz. Union. New jersey

KEEP YOUR FERVOR

Romans 12:9-13

INTRODUCTION:

To keep our spiritual fervor, we must continually be filled with the Holy Spirit.

MESSAGE:

1. Have fervor in your heart: *adoration* (verses 9, to).

We are to have:

- a. Sincere love.

- b. Loyal love.

- c. Committed love (1 John 4:7-21).

- d. Humble love.

2. Have fervor in your head: *attitude* (verses 11,12).

- a. We are to be excited.

- (1) Condition: serving

- (2) Attitude: zealous (Revelation 3:15,16)

- b. We are to be ecstatic.

- (1) Condition: hope

- (2) Attitude: joyful (1 Peter 1:8)

- c. We are to be immovable.

- (1) Condition: affliction

- (2) Attitude: patience

- d. We are to be unswerving.

- (1) Condition: prayer

- (2) Attitude: faith

3. Be fervent: *action* (verse 13).

- a. Be charitable.

- b. Be hospitable.

- (1) The Greek word translated *practice* in the New International Version is *dioko*, meaning "to pursue" or "persecute"-a significant word for Paul (Acts 9:4,5; 26:11).

- (2) We are to pursue heaven, righteousness, etc., (Philippians 3:14; 1 Timothy 6:11).

- (3) With the same fervor that Saul pursued Christians, we are to pursue hospitality.

—Jeffrey Jibben, Elysian, Minnesota



COMMUNITY GOD AND COUNTRY RALLY

Our church has instituted an annual God-and-country rally called "Happy Birthday, America." The purpose is to recognize God's blessing on our country. Here's how we do it:

1. *Secure a building.* A high school auditorium provides a nonthreatening location.
2. *Set the date.* I recommend the Sunday night preceding Independence Day.
3. *Form a committee.* Begin at least 6 months in advance with committee members from local churches, the VFW, AMVETS, the American Legion, and other service organizations. Many of the community service organizations and businesses will even help sponsor the program.
4. *Provide work sheets.* Each committee member's work sheet should state the purpose of the rally and areas of responsibility including the speaker, program, advertising, finances, veterans, and music. Appoint directors for each of the areas.
5. *Encourage participation.* The program should include a variety of numbers from patriotic groups, children's choirs, individual soloists, and bands.

A great source for speakers are local people who have had miraculous military service experiences.

One benefit of the rally is that local churches can enjoy an opportunity to honor veterans, minister in unity, and become familiar with different community organizations. The greatest reward is the opportunity to reach people for Christ who are usually overlooked.

Possible rally program:

- Prelude-community band
- Color guard-VFW
- Invocation-chaplain
- Pledge of Allegiance-mayor
- "Star Spangled Banner"-soloist
- Welcome-director
- Recognition of war veterans-director
- Special music-choir presentation
- Testimony-guest speaker
- Hymns-patriotic
- Armed services anthems-have individuals who have or are serving stand when their group is recognized.

Freewill offering-offertory
Hymn-all sing
Benediction-war veteran
Color guard retired-AMVETS
Dismissal and salvation opportunity-director
-James D. Duncan. Soldotna. Alaska

A LABOR OF LOVE

In most congregations, Labor Day Sunday has the lowest attendance of the year. Many families take advantage of the last 3-day weekend of the summer and get out of town before fall schedules resume. It is definitely a Sunday that frustrates many pastors. Many pastors book a guest preacher so not to begin the fall season with a feeling of defeat.

After various failed attempts, I've discovered a way to stay in town over the holiday weekend and face Labor Day Sunday without the predictable letdown. In our church, we sanctify a secular holiday by celebrating "work" as a gift from God. The platform is cleared to make room for symbols of members' occupations. When people arrive for church on Labor Day Sunday, they see such things as a wheelbarrow, watering can, hard hat, vacuum cleaner, ladder, tool box, baby's high chair, and an office desk with a briefcase, telephone, and computer. If we have room, I add a small tractor, hospital bed, and school desk.

The call to worship consists of a description of the various occupations of those in the Bible who followed God and a reminder that all work is a platform for ministry. We sing a couple of hymns that include lyrics praising the joys of labor.

The pastoral prayer time focuses on the challenges people in the congregation are facing at work. These issues include: struggles with employers or employees, dislike of their jobs, unemployment, anticipated layoffs, and financial stresses.

Instead of preparing a sermon, I invite three laypersons to underscore the theme of "every job's a sacred task." The speakers prepare a 7- to 10-minute message on ways they have witnessed on the job or how their job allows them to grow as a Christian.

As a benediction, I have been known to put on the hard hat and remind the con-

gregation that Jesus Christ goes with them as they journey to work. He will protect them and encourage them in their labor that is to be done as unto Him. This creative service takes a little extra time to structure and implement, but the rewards are worth it. For me, Labor Day Sunday is a labor of love.

*—Greg Asimakoupoulos
Naperville, Illinois*

SUMMER OLYMPICS

The ways to impact your community through sports are about as varied as the events in the Summer Olympics.

One church (a Willow Creek-style congregation) offers a summer sports camp each July. The target is church kids and their friends. For 5 days youth, ages 10-15, are divided into groups based on their choice of sport. Some practice football, basketball, or soccer. In addition to the daily drills, the kids are coached in disciplines of being part of God's team. The plan of salvation is presented, and devotional materials are distributed. At the end of the week a Christian sports celebrity from a professional team shares his or her testimony, and each participant is given an autographed photo and a certificate of achievement.

Across town, a church of about 200 attendees started on a much smaller scale. The men's fellowship sponsored a spring sports banquet. The pastor said, "It was a chance for our small church to attempt something pretty big. We invited one of the Christians on the San Francisco Forty-Niners to speak at a catered dinner in our church fellowship hall. The banquet was designed for dads to come with their kids. The men knew they could also ask someone from work, the health club, or a parent from their kid's team who wouldn't ever darken the church door."

Another church had a heart for kids, but its entire property was covered with asphalt. The church buildings surrounded a parking lot (and a small lot at that). Still, a group of men in the church saw neighborhood boys playing catch in the streets. The kids weren't interested in sitting in a Sunday school class, so with a bolt of inspiration one of the men conceived of a neighborhood Wiffle® ball

ammunition). Everyone had a great time, and several hundred dollars were raised for our Light-for-the-Lost pledge.

-Rusty Douthitt. Oak Grove. Missouri

A GODLY VACATION- HEBREWS 4:1

How can you make a vacation a spiritual experience? Since we are body, mind, and spirit, it is practical to conclude anything affecting one area influences the other two. God rested on the seventh day and has made a day of rest for us.

Your vacation is important-plan for it, but remain flexible. Common vacation pitfalls are:

- *Unreal expectations.* If the place isn't as great as you expected, make the best of it.
- *This is ^{my} time and I want ^{my} way.* Be tolerant, giving, loving, and patient.
- *Unexpected problems.* Car problems and relationship problems can happen to anyone. Smile-it could be worse.

Realistic and healthy vacation plans should include time for:

- *Recuperation.* Don't come back more tired than when you left.
- *Relaxation.* Break your normal routine and enjoy life at a different level.
- *Relationship.* Spend quality time building relationships with your companion, children, relatives, friends, and God.
- *Resolution.* Come back home with new and fresh resolve. Resolve to do better and be your best for God.

When you take your vacation this year, let your church members know you need their prayers. Then you will return refreshed.

*—Don R. Spradling
Long Beach, California*

DEVELOPING YOUTH FOR FULL-TIME MINISTRY

We recently held our second Family Reunion honoring youth pastors. Renton Assembly has developed and sent out into ministry.

Our youth pastor Troy Jones believes the key to developing young people for ministry is to introduce them as soon as possible to the idea that God may be calling them into full-time ministry. He encourages students to build their

spiritual lives now by developing character, passion, and vision. We believe our church's mission statement—"to reach the lost, teach them Christian disciplines, and release them into ministry"—applies to everyone.

Our youth pastor encourages students to build up their spiritual lives by becoming involved in the Tuesday-night discipleship program. Our young people learn to commit to the disciplines of praying, fasting, reading and memorizing Scripture, church attendance, tithing, witnessing, and visitation. They are taught to guard against areas that could hinder their spiritual growth—apathy, gossip, inappropriate relationships with the opposite sex, ungodly television and music, and lack of family time. They are expected to serve in areas of ministry—ushering, children's ministries, drama, youth choir, preaching when given opportunity, campus ministry,

and other outreaches.

In addition to building personal disciplines, our youth pastor challenges students to attend Bible college for at least 1 year after they graduate from high school. This offers opportunity for full-time study and service at an important juncture in their lives.

We were reminded at this year's Family Reunion that an emphasis on hearing God's call does produce workers in full-time ministry. The youth pastors we've sent out are nurturing their students in the way modeled for them—availability to God's call to full-time service, and an imperative to build their spiritual lives now.

—D. Rick Ross, Renton, Washington

LESSONS IN STEWARDSHIP

Teaching tithing and stewardship is a challenging chore. In the Sunday morning



service at the beginning of our annual stewardship month, I ask for three volunteers—an adult, a teen, and a child. I hand each person an envelope containing a \$10 bill. They are given 3 weeks to take their "seed money" and use creative ways to multiply it. On the Sunday of our annual harvest offering, they bring in their proceeds. This graphic illustration proves that each church member can do something for the benefit of the kingdom of God, regardless of age.

-Douglas Rose, Belleville, Illinois

PREBIRTH CRADLE ROLL

Under the direction of our preschool department director, we have a program designed to support and assimilate new parents into our Sunday school. As soon as a couple announces they are expecting a baby, the information is reported to the nursery director who calls and

congratulates the family. The church follows up with a letter of congratulations and anticipation of the child being enrolled in the nursery.

The nursery director maintains monthly contact with the mother by note, telephone, or in person. If the couple suffers any difficulty or trauma, support is provided by our nursery department personnel or appropriate staff members. We ask the family to notify the church as soon as the baby is born. The preschool director then announces the birth during the following Sunday morning worship service. A bud vase with a red rose and a pink ribbon for a girl or blue ribbon for a boy is placed on the pulpit during the morning worship service. The following Monday the preschool director makes an appointment with the mother and personally delivers the rose and prays with the family. During the visit, the newborn is enrolled in our church nursery, and the parents are given a detailed brochure about church nursery procedures.

The nursery director and preschool director maintain personal contact with the parents until the newborn's first church visit and introduction to the entire congregation. A great deal is made of the first visit, and the parents are urged to maintain their faithful attendance. They are assured that their little one will learn about God even in the nursery as he or she hears Christian choruses, praises to God, and God's Word.

This prebirth cradle roll program has proven to be very successful in assimilating couples into the body of Christ, especially for parents of a firstborn or for couples living some distance from their immediate families. Even our reaching out to couples where the new baby is their third, fourth, or fifth born provides a tremendous opportunity for support and Christian fellowship, particularly to families who have no previous church history. Without question, God has blessed this ministry of reaching out to the "little lambs" of our Lord.

-Earl J. Bannin, Houston, Texas

TEN WAYS TO ENCOURAGE THE ELDERLY

1. *A church chronicle.* Gather from

several long-time church members their recollections of the church's ministry, momentous events shaping its history, and significant people God used. Compile their anecdotes in a journal, and place it in the church library.

2. *Bible reading.* Read Scripture aloud to elderly people who have failing eyesight. Pray with them about what God is teaching them from His Word.

3. *Game night.* Enlist your small group in hosting a game night for older people.

4. *Garden bounty.* Plant a vegetable garden in a spot where an elderly person can monitor progress regularly (backyard, in a window box, etc.). The miracle of life will bring hope.

5. *Caroling plus.* Bring along a baby or small pet when your group goes Christmas caroling. The elderly will delight in someone or something to hold.

6. *Home improvement.* Assist the elderly with shoveling snow, raking leaves, washing windows, moving furniture, and cleaning house. If you have the skills, help with plumbing, wiring, or carpentry needs.

7. *Tax time.* Offer the elderly a free, or inexpensive, tax preparation service.

8. *Field trips.* Arrange with a nursing home to take mobile patients on outings to the zoo, mall, church, etc.

9. *Meals on Wheels.* Volunteer to help in your community's Meals on Wheels program.

10. *Happy birthday.* Throw a surprise birthday party, complete with cake, party hats, and cards for an elderly person whose family lives far away.

-Keith D. Wright
Kansas City, Missouri

MINISTRY IDEAS WANTED

Enrichment will pay up to \$50, depending on the length, for each published account of a ministry idea. Send your ideas, along with a detailed description, to: Ministry Ideas That Work, *Enrichment*, 1445 Boonville Ave., Springfield, MO 65802-1894.

E-mail: You may send your ministry ideas to Enrichment@ag.org



A FATHER'S LOVE

On a cold winter evening, a man suffered a heart attack, and after being admitted to the hospital, asked the nurse to call his daughter. He explained, "You see, I live alone, and she is the only family I have."

The nurse went to phone the daughter. The daughter was quite upset and shouted, "You must not let him die! Dad and I had a terrible argument almost a year ago. I haven't seen him since. All these months I've wanted to go to him for forgiveness. The last thing I said to him was 'I hate you.'" The daughter cried and then said, "I'm coming now. I'll be there in 30 minutes."

The patient went into cardiac arrest, and code 99 was alerted. The nurse prayed, "Oh God, his daughter is coming. Don't let it end this way." The efforts of the medical team to revive the patient were fruitless. The nurse observed one of the doctors talking to the daughter outside the room. She could see the pathetic hurt in her face. The nurse took the daughter aside and said, "I'm sorry."

The daughter responded, "I never hated him, you know. I loved him. And now I want to go see him." The nurse took her to the room, and the daughter went to the bed and buried her face in the sheets as she said good-bye to her deceased father. The nurse, as she tried not to look at this sad good-bye, noticed a scrap of paper on the bed table. She picked it up and read: "My dearest Janie, I forgive you. I pray you will also forgive me. I know that you love me. I love you, too. Daddy."

-Selected

who could only see as far as the first obstacle. I'm glad, for example,

- that Edison didn't give up on the lightbulb, even though his helpers seriously doubted the thing would ever work;

- that Luther refused to back down when the church doubled its fists and clenched its teeth;

- that Michelangelo kept pounding and painting, regardless of negative put-downs;

- that Lindbergh decided to ignore what everyone else had said was ridiculous and was flirting with death;

- that Papa ten Boom said yes to frightened Jews who needed a safe refuge;

- that the distinguished Julliard School of Music would see beyond the leg braces and wheelchair and admit an unlikely violin student named Perlman;

- that our Lord Jesus held nothing back when He left heaven, lived on earth, and went for it-all the way to the cross-and beyond.

-Chuck Swindoll, *The Quest for Character*

JUST CHECKING UP

A young boy walked into a drug store and asked to use the phone. He dialed a certain number.

"Hello, Dr. Brown? Do you want to hire

a guy to cut the grass and run errands for you? Oh, you already have a boy? Are you completely satisfied with the boy? Okay, then; good-bye, Doctor."

The druggist said, "Son, if you're looking for work, I could use a boy like you."

"Thank you, sir, but I have a job."

"Didn't I just hear you trying to get a job from Dr. Brown?"

"No, sir," said the boy. "You see, I am the boy who is working for Dr. Brown. I was just checking up on myself."

It might do us all well to check up on ourselves once in a while to see if God is pleased with our service in His kingdom.

-Selected

THE "DO WITHOUT" CLUB

Some teenage girls who loved the Lord formed a "Do Without" club to raise money for missions. The majority, who were from well-to-do homes, easily found ways to contribute.

But for one poor girl named Margie, it was extremely difficult. One day she knelt by her bed and asked the Lord to show her something she could do without. As she prayed, her pet spaniel licked her hands. Suddenly, she remembered that her family doctor had offered to buy him. Tears came as she exclaimed, "Oh Bright, I can't think

COLLECT CALLS

Illinois Bell reported not long ago that the volume of long-distance calls made on Father's Day was growing faster than the number on Mother's Day. The company apologized for the delay in compiling the statistics but explained that the extra billing of calls to fathers slowed things down. Most of them were collect.

-Selected

GO FOR IT!

I've been thinking recently about how glad I am that certain visionaries refused to listen to the short-sighted doomsayers



RANDY GLASBERGEN

"Goldilocks went to the first church and said, 'This sermon is too meek.'
Then, Goldilocks went to the next church and said, 'This sermon is too angry.'
Finally, Goldilocks went to the third church and said, 'This sermon is juuust right!'"



of parting with you." Then she thought of the words, "For God so loved the world, that he gave his only begotten Son" (John 3:16). "I'll do it," she said.

Going to the doctor's home, she sold her dog for \$50. Even though she missed her pet, she was happy she was able to put all the money into the missions fund.

The doctor was pleased with the dog but wondered if a pressing need had caused the girl to part with her pet. After stopping by her house and hearing her story, he went home deep in thought. In his life of abundance, he had never denied himself anything.

The next morning Margie heard her dog scratching at the door. A note from the doctor was fastened to the dog's collar: "Your practical Christianity has done more for me than any sermon I've heard. Last night I offered my life to God. I'd like to join your club and begin by doing without Bright."

Dedication to God involves self-sacrifice. Can we say with Peter, "Lo, we have left all, and have followed thee?" (Mark 10:28).

—Robert L. Neuman
Lansing, Illinois

A WISH FOR CLOSENESS

A letter written during World War II by a father to his soldier son:

Dear Son,
I wish I had the power to write
The thoughts wedged in my heart
tonight
As I sit watching that small star
And wondering where and how you
are.

You know, Son, it's a funny thing
How close a war can really bring
A father, who for years with pride,
Has kept emotions deep inside.
I'm sorry, Son, when you were small
I let reserve build up that wall;
I told you real men never cried,
And it was Mom who always dried
Your tears and smoothed your hurts
away
So that you soon went back to play.
But, Son, deep down within my heart
I longed to have some little part
In drying that small tear-stained face,
But we were men-men don't embrace.
And suddenly I found my son
A full-grown man, with childhood
done.
Tonight you're far across the sea,
Fighting a way for men like me.
Well, somehow pride and what is right
Have changed places here tonight.
I find my eyes won't stay quite dry
And that men sometimes really cry.
And if we stood here, face to face,
I'm sure, my Son, we would embrace.
-Selected

CONQUERING THE "ZEAL"

Many people avoid church due to misconceptions. As a small child, Teddy Roosevelt, Jr., was plagued by asthma attacks, which were often triggered by fear. This fear almost always occurred on Saturday evening, which resulted in his absence from church. When his fear of church was discovered by his mother, it was due to what Teddy called the "zeal." This "zeal" was, to his way of thinking, an animal-like creature, similar to an alligator or a dragon. He said the "zeal" lurked

in the dark corners of New York city's Madison Square Church where he refused to attend. When his mother questioned him about his fear, he said it was due to a text from the Bible he had heard the minister read. Where was this horrible monster to be found in the Scriptures? John 2:17: 'And his disciples remembered that it was written, The zeal of thine house hath eaten me up.'

It seems hard to imagine that the man who was unafraid to charge up Kettle Hill in San Juan and who served as one of the presidents of our country was once afraid to attend church due to a misconception.

-From Mornings on Horseback
by David McCullough.
Submitted by Kenneth
Pagano, Garfield, Kentucky.

TWO PRISONERS

The story is told of two prisoners in one small cell with no light except what came through a tiny window 3 feet above eye level. Both prisoners spent a great deal of time looking at the window. One of them saw the bars-ugly, metallic reminders of reality. From day to day, he grew increasingly discouraged, bitter, angry, and hopeless. By contrast, the other prisoner looked through the window to the stars beyond. Hope welled up in him as he thought of starting a new life in freedom.

The prisoners were looking at the same window-but one saw bars while the other saw stars. The difference in their vision made a huge difference in their lives.

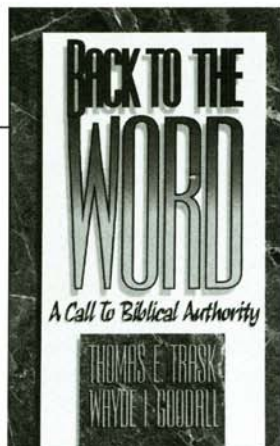
-Bill Hybels, Who You Are
When No One Is Looking.
Submitted by George Rennau
Springfield, Missouri.

ILLUSTRATIONS WANTED

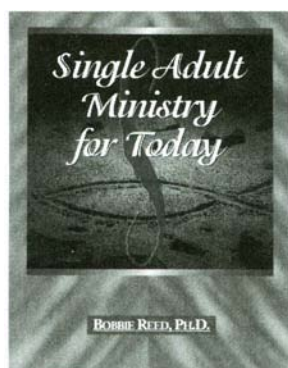
Enrichment will pay up to \$25 for each illustration we use. If the material has previously been published, please indicate the original source. Send your contributions to: Illustrate It, *Enrichment*, 1445 Boonville Ave., Springfield, MO 65802-1894.

E-mail: You may send your ministry ideas to Enrichment@ag.org

B O O K R E V I E W S



Thomas E. Trask and Wayde I. Goodall (Gospel Publishing House, 160 pp., paperback, \$7.95)



Bobbie Reed (Concordia, 144 pp., paperback, \$12.99)

Eight Habits of an Effective Youth Worker

Tim Smith (Victor Books, 192 pp., paperback, \$9.99)

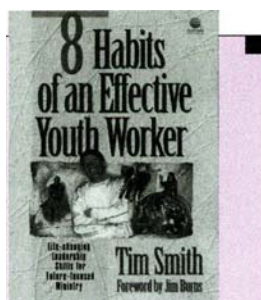
Tim Smith's involvement in the lives of teenagers enables him to address real issues and provide specific solutions.

Youth workers spend hours trying to "pull off" a successful event only to realize that it wasn't enough, and the youth are waiting for something bigger and better. The challenge in youth ministry is discovering a way to make it effective and worthwhile—a how-to-make-it-last approach.

The principles or "habits" discussed in this book will provide youth workers with rock-solid information that will help them keep a clear perspective of ministry, and it will provide the tools to build a successful ministry.

Any youth worker who is plagued with questions, burdened by pressures, or simply hungry for direction should read this book.

-Reviewed by Scotty Gibbons, youth pastor, James River Assembly of God, Springfield, Missouri.



Back to the Word—A Call To Biblical Authority

Thomas E. Trask and Wayde I. Goodall (Gospel Publishing House, 160 pp., paperback, \$7.95)

One of the basic tenets of the Assemblies of God is that God's Word is our all-sufficient rule for faith and conduct. Certainly the Word of God is a "lamp unto our feet and a light unto our path"; but in too many instances today, that lamp has become tarnished, and the light has almost been extinguished. This is the reason Thomas E. Trask, general superintendent, and Wayde I. Goodall, coordinator of Ministerial Enrichment, collaborated in writing *Back to the Word*.

"In recent years, there has been a great emphasis on worship and praise," states Superintendent Trask, "but I have noticed a diminished emphasis on teaching and preaching from the Word of God. If we can get people reading the Word, studying the Word, and obeying the Word, they will become strong and mature believers."

Back to the Word is not a theological treatise—it is a call for every believer to study, know, teach, and obey the Word of God. The

authors emphasize that everything we teach and practice must be measured against the Bible.

In 11 chapters, the reader will consider topics such as a return to: biblical authority, holy convictions, personal submission, biblical preaching, systematic study, and righteous living.

Superintendent Trask states: "I am thoroughly convinced that the inerrant, inspired Word provides meaning for those who are searching, peace for the confused, hope for the hopeless, and direction for those who need it. God gave us the Bible as our blueprint for living."

Ministers and leaders will want to order quantities of this book to have available for distribution.

-Reviewed by Juleen Turnage, secretary, Office of Public Relations, Springfield, Missouri.

Single Adult Ministry for Today

Bobbie Reed (Concordia, 144 pp., paperback, \$12.99)

The 18 chapters of *Single Adult Ministry for Today* offer a wealth of practical material and wisdom gleaned through the author's 21 years as a speaker and consultant in single adult ministry. It is a useful resource for both the beginning and the experienced single adult leader.

Part 1 of *Single Adult Ministry for Today* introduces single adults and single adult ministry with a summary of generational and marital status differences of single adults. Along with this, Appendix A offers an excellent overview of "Biblical Basis for Ministry With Single Adults and Their Families."

The author alerts readers to myths about single adults and single adult ministry and stresses the need for the local church to clarify its reasons for developing a single adult ministry. Four approaches to ministry

BOOK REVIEWS

with singles are presented with advantages and disadvantages listed for each.

Part 2 deals with the basics of single adult ministry. These include: assessing needs, beginning strategies, gaining church support, small-group techniques, planning guidelines, and practical ideas on how to build a sense of community within a group.

Part 3 addresses leadership issues such as qualifications of leaders, selection and recruitment, and the equipping and building of a ministry team.

Part 4, entitled "Expand To Meet Needs," offers help with planning retreats, conferences, workshops, concerts, and holiday celebrations—each designed for specific goals and objectives.

Also included are chapters dealing with down-to-earth issues such as reaching single men, caring for single parents and their families, encouraging commitment to missions, and helping special single adults.

This comprehensive menu of topics is presented in a concise style making it an easy-to-navigate resource tool.

*-Reviewed by William P. Campbell,
resource services coordinator and
consultant, Sunday School Promotion
and Training Department,
Springfield, Missouri.*

Generation Next—What You Need To Know About Today's Youth

George Barna (Gospel Light, 185 pp., hardback, \$16.99)

Do you wonder what teenagers are thinking today? Are you perplexed by their attitudes toward life and religion? Are you interested in communicating with them? Then this book is worth your time and effort to read. It is the published result of a recent nationwide survey of the "X" generation.

The chapter entitled "Excuse Me, Do We Live on the Same Planet?" is worth the price of the book. It presents six S's that

provide insight and understanding of this generation: serious about life, stressed out, self-reliant, skeptical, spiritual, and survivors.

Subsequent chapters offer answers about where teens get their drives and dreams and what role media plays in their personality and character development.

Views on heroes, both in society and the church, give adults much to ponder. Disturbing for those of us in ministry is that not one religious leader was named in their top 20 heroes.

The overriding message is that our work is cut out for us in reaching and discipling this age-group. They feel no incongruity in taking favorite parts of several faiths and creating an "ideal" belief system for themselves. This smorgasbord approach is actually viewed as acceptable by many teens. There is a glaring need for a powerful presentation of the truth to this generation and then to spiritually nurture those who receive Christ as Lord of their lives. The book states: "You don't have to agree with the new rules by which teens play the game, but you do need to understand them."

I feel this book is worth the read for anyone who is around teens, works with them, or ministers to their age-group.

*-Reviewed by Terry Raburn, superintendent,
Peninsular Florida District.*

No Little Places

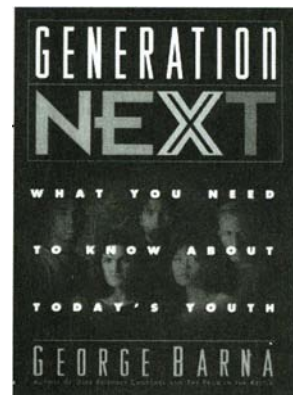
Ron Klassen and John Koessler (Baker Books, 128 pp., paperback, \$10.99)

No Little Places points out the value and opportunity of pastoring in small communities. It provides a clear portrait of the "new urban frontier," referring to people who have moved to a rural setting while holding on to their urban cultural mind-set.

The authors give guidelines on how to discover a church's potential and build on it numerically and spiritually. Special emphasis is given to support their "no little place" principle: "Wherever God has called me to minister is an important place."

This quick-read paperback is well written by two veteran ministers in small town America. Their vivid illustrations of the cultural dynamics of urban communities give insight and hope for the pastor in the smaller community.

-Reviewed by Milton E. Dykes, home missions/new church evangelism director, Peninsular Florida District.



George Barna (Gospel Light, 185 pp., hardback, \$16.99)

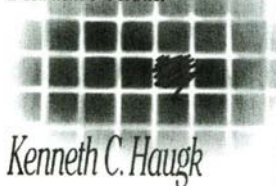
The Untapped
Potential of the
Small-Town
Church

RON KLASSEN &
JOHN KOESSLER

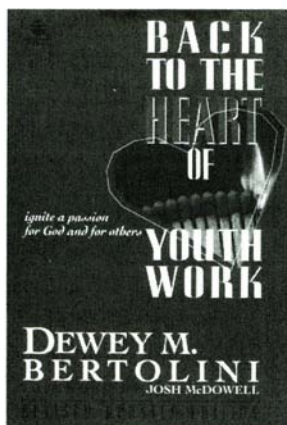
FOREWORD BY MILTON E. DYKES

ANTAGONISTS in the Church

How to Identify and Deal with
Destructive Conflict



Kenneth C. Haug
(Augsburg, 190 pp., paper-
back, \$4.99)



Dewey M. Bertolini
(Songflower Books, 212 pp.,
paperback, \$10.99)

B O O K R E V E W S

Antagonists in the Church: How To Identify and Deal With Destructive Conflict

Kenneth C. Haug (Augsburg, 190 pp., paper-
back, \$4.99)

All church leaders experience conflict in the course of their ministries. Some, however, have the singular misfortune of squaring off with antagonists ---[ict is their way of life. If you are a leader currently experiencing antagonism from one of your church members or would like to prevent antagonism, *Antagonists in the Church* is a must read.

Haug, a pastor and clinical psychologist, defines antagonists as "individuals who, on the basis of unsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others." Antagonists are selfish individu-

als that excel in being critical and often direct their venom at leaders.

Antagonists in the Church consists of four parts. Part 1 defines the issue, differentiating antagonism from run-of-the-mill conflict. It also outlines a biblical perspective on the causes and effects of and treatments for antagonism. Part 2 lists 20 red flags that identify antagonists and offers warning signs of an impending antagonistic crisis. Part 3 outlines a program of prevention. Finally, Part 4 offers advice for dealing with an antagonistic crisis once it has begun. Topics addressed include documentation of the conflict, notification of denominational officials, attention to your family in the midst of the crisis, and the decision to resign if that becomes necessary.

Pastors, pastoral staff, and board members will benefit from reading this book. By learning to identify and deal wisely with antagonists, church leaders will be able to shape congregations that resolve conflicts in a manner that glorifies God and edifies His people.

-Reviewed by George P. Wood, Newport-Mesa
Christian Center, Costa Mesa, California.

How To Be a Perfect Stranger

Arthur J. Magida (Jewish Lights Publishing, 432 pp., hardback,
\$24.95)

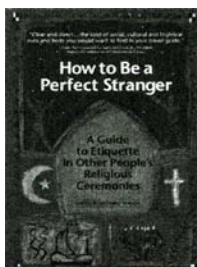
In today's American society, we often are invited to religious ceremonies or services outside our own faith tradition. Entering this unfamiliar atmosphere can be awkward at best and disastrous at times.

How To Be a Perfect Stranger is a unique reference guide to beliefs and behaviors of 20 different faiths answering questions such as: What will happen? What am I supposed to do? What do I say? What do I wear? and What are the basic beliefs?

This easy-to-read handbook helps one feel comfortable in other churches and enables one to participate to the fullest extent possible.

Magida's book would be an excellent reference tool for church libraries. It could help us all be better neighbors in our global communities.

-Reviewed by Juleen Turnage, secretary, Office of Public Relations, Springfield, Missouri.



Back to the Heart of Youth Work

Dewey M. Bertolini (Songflower Books, 212 pp.,
paperback, \$10.99)

Bertolini's book is worth the time you will spend reading it. The author has spent years of his life in youth ministry and has written a book on the practical side of youth ministry.

The everyday occurrences that happen in youth ministry-from dealing with specific needs of students to solid ideas addressing the weekly challenges of developing a fledgling ministry-are applicable to both veterans and novices in youth ministry. *Back to the Heart of Youth Ministry* is written from the perspective of keeping the needs of teenagers at the focus of all that is done. It

BOOK REVIEWS

is obvious the author has personally experienced and discussed with other youth leaders the challenges they face. The book is real-it's relevant.

A feature of the book is the perspective the author provides on doing youth ministry within the church-presenting vision, working with the pastor and staff, etc. The reader will find helpful insights and approaches to dealing with youth. The key is to tie students into the church as well as tie the church to the students.

-Reviewed by Monty Hipp, director of Student Relations, Youth Department, Springfield, Missouri.

Developing the Leaders Around You

John C. Maxwell (Thomas Nelson, 213 pp., hardback, \$17.99)

John Maxwell, founder and president of INJOY, a Christian leadership development institute, seeks to convince pastors and Christian leaders that we should not feel threatened by the potential and actual leaders God has placed in our care. Pastors should not look upon ministry staff and lay leaders as labor to be utilized. By helping others develop and reach their full potential as leaders, pastors multiply their ministry effectiveness. As former pastor of the 5,000-member Skyline Wesleyan Church in San Diego, California, Maxwell understands this principle from a pastor's perspective.

The author combines a biblical approach to leadership with a commonsense application of contemporary business management theory. As an added bonus, pastors will appreciate Maxwell's collection of sermon illustrations strategically located throughout the text.

Maxwell does not address the prerequisite of being secure in the leadership gifts and roles God has given us, having done so in an earlier work *Developing the Leader Within You*.

I recommend *Developing the Leaders Around You* as a highly readable and engaging book for pastors. For those Christian leaders who wish to explore the joy of "shepherds bearing shepherds," *Developing the Leaders Around You* should be a helpful birthing manual.

-Reviewed by Paul E. Grabill, D.Min., senior pastor, State College Assembly of God, State College, Pennsylvania.

A SERVICE

Enrichment reviews books we feel our readers would like to know about. These books are not always in accord with our point of view, and the reviews do not constitute a recommendation of the books. As a service to readers the Gospel Publishing House will supply any of these books, but books cannot be returned for credit.

How To Be Happy Giving Your Money Away

E.M. Clark (Litho Printers, 776 pp., paperback, \$9.99)

"If God has given you money, be generous in helping others with it" (Romans 12:8, *Living Bible*). God has given E.M. Clark a special talent for helping people in the gift of giving.

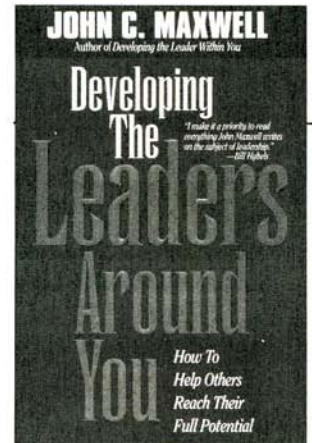
From his rich background of experience as pastor, district superintendent, and Bible college president, Clark has provided an invaluable guide to fundraising by articulating his philosophy and theology of living and giving.

The author reminds us, "God always has the money for anything He wants done." Proven principles for helping God's children discover their part in fundraising are provided in chapters such as: Why Giving Makes Us Happy, Setting the Example, and Taking the Fear Out of Giving.

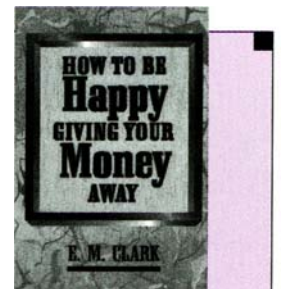
This conversational-style book is peppered with interesting and humorous anecdotes and leaves the reader saying, "If this approach will raise money, I think I can do it."

Pastors who are challenged by fundraising will find this book helpful.

-Reviewed by Richard D. Dobbins, Ph.D., Akron, Ohio.
How To Be Happy Giving Your Money Away is available through Gospel Publishing House, 7-800-647-4370, item #037723.



John C. Maxwell (Thomas Nelson, 213 pp., hardback, \$17.99)



ASSEMBLIES OF GOD CHURCHES INTO THE WORD

More than 2,300 Assemblies of God churches have experienced a compelling new way to get their congregations into God's Word every day. Faith Comes by Hearing, a Bible-listening program, is giving thousands of Christians an effective way to obtain daily exposure to the Word of God.

With the number of habitual nonreaders growing and functional illiteracy increasing, this revolutionary program, based on Romans 10:17, successfully prompts people to listen to the Word—it's simple and easy to implement.

Faith Comes By Hearing is a nonprofit, international ministry. For a free dramatized Gospel of Mark tape and for information on how to get your congregation involved, call 1-800-545-6552.

YOUTH ACTIVITIES AT GENERAL COUNCIL

The national Youth Department is pleased to announce the slate of student activities offered Aug. 4-9, 1997, in conjunction with the General Council in Indianapolis, Ind.

1. Bible Quiz. The national quiz will be conducted Aug. 4-8 at one of the convention hotels. Qualifying participants will receive registration information at a later date.

2. Fine Arts Festival. Participants will perform Monday-Friday at the Hyatt, the host hotel of Youth Congress, and the Indianapolis Convention Center. Those students achieving a superior rating at their district festival with invitation will receive registration forms.

3. DYD Reception. All district youth directors and their spouses are invited to a reception given in their honor by the NYD on Tuesday evening following the General Council service.

4. passion for the City. Hundreds of impassioned students will distribute 20,000 copies of the *Book of Hope* in Indianapolis, hold outreach services with inner-city churches, and distribute food to the needy through Church Care America's Convoy of Hope. The week-long outreach will begin with a Believer's Rally on Monday night.

5. Youth Congress. Youth Congress will incorporate all students involved in any General Council activity Tuesday, Wednesday, and Thursday. It will be held nightly at 7 p.m. in Exhibit Halls D and E of the Indianapolis Convention Center. The theme is "Passion for the Planet." A live worship band, state-of-the-art video technologies, and anointed messages will combine to create an environment where the presence of God is real. Registered participants can attend upbeat sessions hosted by Jaroy Carpenter in the youth congress arena on Wednesday and Thursday from 2 to 3 p.m. The cost of Youth Congress registration is \$40 and has been factored into the fee associated with Bible Quiz, Fine Arts, and Passion for the City. Forms are included in the Ministers Packet for General Council. The apex of Youth Congress will be the Friday evening plenary session of General Council in the RCA Dome. The entire evening will focus on students.

6. National PK Party. The national Youth Department and the Executive Presbytery will cohost the first-ever national PK party for any junior high- and senior high-aged children of Assemblies of God credential holders. It will be held following the evening service on Saturday, Aug. 9 and will include pizza, pop, and prizes. A \$5 admission fee will be charged.

Please contact the national Youth Department at (417)-862-2781 with questions related to youth activities at General Council.

WOMEN'S MINISTRIES PUBLICATIONS ANNOUNCE GROWTH

Subscriptions to *Woman's Touch*, a bimonthly inspirational magazine for women produced by the national Women's Ministries Department, have increased 16 percent since the publication was expanded to 36 pages in 1996, according to Peggy Musgrove, editor and Women's Ministries secretary. New features added to the magazine include "A Better You," health and fitness topics of interest to women; "In My Opinion," an opportunity for reader interaction on current issues; "Lighter Touch," stories and anecdotes from readers; and "Home Improvement," a question-and-answer column by Brenda Spina, family

therapist and assistant director of the Center for Family Healing in Menasha, Wis.

Club Connection, the new magazine for girls and Missionettes leaders, debuted with the spring 1997 issue and has received nationwide, enthusiastic response. Targeted for preschool- and school-age girls, the magazine focuses on grades four through eight. Features include crafts, games, devotionals, skits, songs, missions facts and trivia, music and book reviews, and a write-in question-and-answer column. An eight-page insert is available for leaders of Missionettes clubs.

For a sample copy of *Woman's Touch*, check rsc 14. For a sample copy of *Club Connection*, check rsc 15.

WOMEN'S LUNCHEON AT GENERAL COUNCIL

The General Council Women's Luncheon is an event for all women, providing an opportunity for worship, inspiration, and fellowship with other women from across the nation. Sponsored by the national Women's Ministries Department, the program will include special music and featured guest speaker Gloria Gaither.

The Women's Luncheon is scheduled for 11:30 a.m., Wednesday, Aug. 6, at the Indianapolis Westin Hotel. Tickets can be ordered on the General Council registration form or from the national Women's Ministries Department.

NEW RELEASES FROM THE SPIRITUAL DISCOVERY SERIES

Radiant Life announces the release of two new titles in the Spiritual Discovery Series available for use in the summer 1997 quarter.

Romans: Finding Freedom in Christ by G. Raymond Carlson, former Assemblies of God general superintendent, will introduce individuals to many of the vital theological concepts of the church, such as original sin, sanctification, justification, faith, redemption, and the Atonement. Each concept is clearly explained in the context of Paul's letter to the Romans. Practical and meaningful applications are made to help the learner discover the transforming power of the Holy Spirit.

Those who use this 13-study book will come to know that there is a way to be set free from spiritual bondage through the power of the Cross.

Biblical Foundations: Principles for the Pentecostal Believer by the late Dr. Donald F. Johns is a revision of his earlier work entitled *Fundamentals of the Faith*, which was part of the Christian Faith Series. Topics include salvation, water baptism, the baptism in the Holy Spirit, the gifts of the Spirit, healing, the Lord's Supper, the role of the Church, and the second coming of Christ. Each of the 13 studies provides a firm biblical foundation of Pentecostal doctrine.

The Spiritual Discovery Series offers curriculum for contemporary adults. Study guides are designed in a workbook format. Leader's guides include the study guide material as well as methodology and reproducible resources designed to facilitate a group learning experience.

When completed, the Spiritual Discovery Series will contain 40 titles divided into four tracks of study. Those who successfully complete courses in the

Foundations track will be grounded in their faith. Titles in the Life Issues track explore challenges faced in the various stages of life. The Book Studies track offers resources to help individuals and groups understand the text of God's Word. The Critical Concerns track addresses societal issues from a biblical perspective.

See your Radiant Life curriculum order form for a full listing of the 16 titles already released in the Spiritual Discovery Series.

CREDENTIALED WOMEN'S BREAKFAST AT GENERAL COUNCIL

A special breakfast for credentialed women will be held at the Westin Hotel on Saturday, Aug. 9, at 7 a.m. This event will give credentialed women attending General Council opportunity to interact with other women in ministry.

The event, cosponsored by the Ministerial Enrichment Office and the Women's Ministries Department, is designed to focus on the ministry of women in the church today. All credentialed women are encouraged to attend this function. Tickets may be ordered on the General Council registration form.

PENTECOSTAL EVANGEL DEVELOPS MONTHLY EVANGELISM ISSUE

The first issue of each month of the *Pentecostal Evangel* is an evangelism tool.

Pastors can identify these evangelistic issues by the words, "Please share this copy with a friend," which appear in an upper corner of the cover.

Features include the testimonies of basketball greats A.C. Green and Meadowlark Lemon, as well as business leaders and laypeople.

Churches are encouraged to use the evangelism issue as an outreach tool. No columns appear, and the back cover offers readers an opportunity to accept Christ.

Those accepting Christ can fill out the coupon on the back cover and mail it to the *Pentecostal Evangel*. New believers are sent information on how to proceed in their new life with Christ. Their names and addresses are given to pastors located near them for follow-up.

Hal Donaldson, editor of the *Pentecostal Evangel*, said the success of other special editions leaves him with great expectations: "Literally hundreds have found Jesus Christ when we have published special editions of the *Pentecostal Evangel* that focus on evangelism.

"Many churches have discovered they can purchase a magazine for the cost of some gospel tracts. And they have found that many unbelievers value a magazine more than a brochure.

"It's our hope the *Pentecostal Evangel* will find its way from church foyers to the lobbies of business establishments, to the student unions of college campuses, and to the living rooms of neighbors who don't know Jesus."

Emphases and item numbers for these special editions include: family focus (69-6635), victims and recovery (69-6640), faith of our founding fathers (69-6644), Christmas slant (69-6648), fresh start in the new year (69-6701), sex and the true meaning of love (69-6705), sin (69-6709), and cults (69-6714).

You can order by calling 1-800-641-4310.

CHI ALPHA SETS DATE FOR GENERAL COUNCIL LUNCHEON

The General Council Chi Alpha Reach the University Luncheon will be held on Thursday, Aug. 7, 1997, in Indianapolis, Ind. The program will highlight Chi Alpha testimonies. More information is available from the Chi Alpha Campus Ministries Department.

"WE BUILD PEOPLE" INVESTIGATING SERIES AVAILABLE

The church's purpose is to build unique people-enabled and empowered to serve God in their everyday world. Far too many Christians never find that place of service because they have no clear understanding of what it means to be a disciple of Jesus Christ.

The Sunday School Promotion and Training Department has responded to that concern with the four-part Investigating Series of the WeBuild People resources. People will be challenged to

NEWS & RESOURCES

make the commitment to membership, maturity, ministry, and mission.

Introductory prices are \$2.95 for the student text and \$5.95 for the leader's guide. These can be ordered directly from the Sunday school Promotion and Training Department.

SUNDAY SCHOOL TRAINING BOOK EMPHASIZES EVANGELISM

Clarence St. John, Minnesota District superintendent, has written the 1998 Sunday school training text. It is a Base One resource for the We Build People discipleship process.

St. John focuses on the four habits of a disciple-making church: reaching out to the unchurched by ministering to their needs, building their relationships with God and the church, including them in groups, and sharing the gospel.

The book, published by Gospel Publishing House, has a multimedia instructor's kit. For more information, contact the training coordinator's office in the Sunday School Promotion and Training Department.

SPANISH MATERIALS NOW AVAILABLE

Vida Radiante (Radiant Life) announces the availability of the following free items for use in Hispanic churches.

Item #714-043

We Build People-A New Vision For Making Disciples For the 21st Century/Una nueva vision para hacer discipulos para el siglo XXI is a Spanish presentation guide for pastors and leaders and includes the We Build People plan of discipleship: commitment to membership, maturity, ministry, and mission.

Item #714-044

Spanish LIFT Series: *Learning Insights For Teachers/Ideas de ensenanzas para maestros* is a series of 16 brochures promoting growth, leadership development, and evangelism.

MAPS RV VOLUNTEERS TO ASSIST AIMERS AND CONVOY OF HOPE AT 1997 GENERAL COUNCIL

The Division of Home Missions MAPS RV Volunteers will help prepare and serve meals to AIM workers distributing the

Book of Hope and the *Pentecostal Evangel* Outreach Edition in Indianapolis neighborhoods during the 1997 General Council. RV Volunteers will also supervise children's games and assist in food distribution through the Convoy of Hope-the ministry of loving, witnessing to, and feeding the needy of America. Contact the MAPS Department for more volunteer information.

MBA MORTGAGE LOANS AVAILABLE

The Assemblies of God Ministers Benefit Association has announced availability of funds for investment in first mortgage loans to Assemblies of God churches.

- Is the appraised market value of the church's property at least twice the mortgage amount?
- Can the church service its mortgage with less than one-third of its monthly general fund income?

If there is less than 10 years remaining on the church's mortgage and the interest rate is more than 9 percent, MBA may be able to save the church some money. Contact Ministers Benefit Association at 1-800-622-7526, or visit the MBA exhibit at General Council to explore opportunities for addressing the financial needs of your church.

NEW DISCIPLESHIP PROGRAM AVAILABLE FOR MEN

HonorBound: Men of Promise announces the release of its new discipleship program for men entitled "Preparing To Win." The program is the next-step process that equips men to honor the seven promises of a Promise Keeper. The program centers around these objectives: to have men praying with and for their pastor, to create small groups for accountability and the discipleship process, to provide a personal evaluation for the development of spiritual maturity, to ignite the men's movement within the local church, and to provide an infrastructure for evangelism.

This 8-week video and discussion series focuses on getting men into meaningful friendships with each other. The kit is a complete program including all the

materials and instruction necessary for a pastor to begin the discipleship process for men in the church. The "Preparing To Win" kit includes: Pastor's binder containing 8 sessions on 2 VHS tapes, 12 men's folders featuring the 7 Promises of a Promise Keeper, 12 worksheet handouts for 7 sessions, and a promotional video. Order by calling 1-800-641-4310, item #75-2032.

NEW RESOURCES FOR SENIOR ADULT MINISTRIES

A new ministry resource is available for Senior Adult Ministries. Proven Program Plans for Middle and Senior Adult Events features 12 exciting monthly programs seniors will enjoy. Each program plan includes a memorable theme, a suggested menu, decoration ideas, and an inspirational program.

This practical 32-page book also includes useful insights to help you as you work with senior adults. Order by calling 1-800-641-4310; item #740-101; cost \$9.95.

Plan to stop by the Senior Adult Ministries booth at General Council in Indianapolis.

"PLAN FOR YOUR FUTURE" RETIREMENT PLANNING SEMINAR

The Assemblies of God Ministers Benefit Association will sponsor another Plan For Your Future retirement planning seminar and luncheon for ministers and spouses during General Council. The seminar will be held 8 a.m. to 4:30 p.m. on Tuesday, Aug. 5, 1997, at the Westin Hotel in Indianapolis, Ind.

Program topics will include MBAPlan, Social Security, Legal and Tax issues, and Attitude and Role Adjustment.

Tickets are \$20 per person which includes the noon luncheon and seminar materials.

14TH ANNUAL JOINT CHAPLAINS CONFERENCE/RETREAT TO BE HELD AT GENERAL COUNCIL

The Division of Home Missions Chaplaincy Department will host its 14th annual joint Chaplains Conference/Retreat for all military, VA, industrial and institutional chaplains, and spouses Aug. 4, 5, 1997, at the Indianapolis Marriott Hotel,

7202 East 21st Street.

Registration is from 2-4 p.m. on Monday. The conference will open with a banquet at 6:30 p.m. On Tuesday, business sessions and special speakers will be featured. Speakers include: Charles E. Hackett, Edgar R. Lee, Richard R. Hammar, Lemuel McElyea, and Ricky O. Davis.

OHM MISSION AMERICA LUNCHEON DATE SET

The Division of Home Missions Mission America Luncheon will be held Friday, Aug. 8, 1997, at the Indianapolis Convention Center. Reserve luncheon tickets by filling out the General Council Housing and Registration form which was included in the January issue of the *Assemblies of God Minister* and in the spring 1997 issue of *Enrichment*. More information is available through the Division of Home Missions.

1997 SCHOOL OF MISSIONS ANNOUNCED

The Division of Foreign Missions has

announced July 8-18 as the dates for the 1997 School of Missions. The to-day event, held on the campus of Central Bible College, Springfield, Mo., provides opportunities for missions updates, interaction, and spiritual refreshing for foreign missionaries in the United States for deputation.

Preceding the School of Missions, a prefield orientation for candidate missionaries will be held June 23-July 7. Its purpose is to prepare new missionary personnel for various aspects of their future overseas ministry.

A district Missions Leadership Seminar is also scheduled for July 15-18 to coincide with the School of Missions. During this 4-day meeting, district leaders will be updated on missions achievements and will explore ways to promote missions in local churches.

TASK FORCE MINISTRIES MAKES RESOURCES AVAILABLE TO LOCAL CHURCHES

Task Force Ministries, part of the Division of Foreign Missions U.S.

Relations office, has developed a variety of resources available for local church use. In addition, assistance from regional Task Force Ministries representatives is offered.

Task Force Ministries oversees Prayer Task Force teams. Twelve teams of volunteers travel to designated ministry areas each year to engage in intercession and evangelistic outreach.

Task Force Ministries also assists district superintendents and district missions directors in missions education. Strong emphasis is given to teaching about faith promises,

to interceding for missions, and to involving children and youths in the missions process.

At the heart of Task Force Ministries is the passion to help each local church become a participant in the missions endeavor. More than 7,000 NG churches do not report engaging in an annual missions emphasis. Task Force Ministries provides printed materials, guides, speakers, and individual assistance to churches seeking to become more involved in missions.

A complimentary missions convention kit is available to pastors and missions directors. Please call the Task Force Ministries office at 417-862-2781, ext. 1310 for additional information about missions convention materials or for the name of the nearest regional representative.

DFM ANNOUNCES NEW MISSIONS CONVENTION THEME

The Division of Foreign Missions has announced the new missions convention theme for 1997-98. This year's theme "Jesus is Coming!" continues an annual emphasis of taking the gospel to the whole world.

Missions convention promotional materials and supplies highlighting the new theme will be unveiled during the 47th General Council in Indianapolis, Ind. Available materials will include banners, posters, faith promise cards, bulletin covers and inserts, a missions theme video, and children's activity book, all of which can be ordered through the Division of Foreign Missions.

BEREAN UNIVERSITY CELEBRATES 50TH ANNIVERSARY

Berean University is kicking off its 50th Anniversary celebration at the 1997 General Council in Indianapolis, Ind.

In 1948, Berean, then called the Correspondence School of the Assemblies of God, was established under the leadership of Frank M. Boyd and the Education Department. Courses were taken by ministers, evangelists, housewives, Sunday school teachers, and Christian workers, as well as prisoners in conjunction with the Home Missions Department. When Frank



**"Hey, you look radical! Chillin' to the skull, uh . . . uh, bone!
Man! I'll never get the hang of this!"**

NEWS & RESOURCES

Boyd retired in 1957, Dr. J. Robert Ashcroft, national education secretary, became supervisor of the school.

In 1958, the Correspondence school was renamed Berean School of the Bible. With the addition of degree-level courses, Berean School of the Bible became Berean College in 1985. A Spanish program of study was added the following year.

By 1995, Berean College offered a Master of Arts program and was renamed Berean University. Today the university has over 10,000 students enrolled.

Berean University is proud to be celebrating 50 years of correspondence education. We invite you to visit our booth at General Council and share in the celebration. Berean University will be hosting a reception at the Westin Hotel, Thursday, Aug. 7, after the evening service for all Berean students, past and present.

HIGHLANDS MATERNITY HOME BROCHURE AVAILABLE

An updated four-color brochure on the Highlands Maternity Home is now available.

Young women in an unwanted pregnancy can stay at Highlands in a caring, nonjudgmental atmosphere during their final weeks of pregnancy. At Highlands they are given medical attention, receive counseling, and attend appropriate classes. Adoption services are available when needed.

Highlands is a ministry of the national Benevolences Department of the Assemblies of God. To receive copies of the brochure, "An Answer in Crisis," check rsc 3 and indicate quantity.

GENERAL COUNCIL WRITERS SEMINAR TO BE HELD AUG. 4,5

"Impact Your World...Write Now" is the theme of the General Council Writers Seminar to be held in Indianapolis, Ind., Aug. 4,5, 1997, at the Convention Center. Clifton Taubert, an internationally recognized author and educator, will be the featured speaker.

The seminar will begin Monday evening at 7 p.m. On Tuesday, the seminar will continue at 8 a.m. with a complimentary breakfast followed by additional sessions throughout the morning.

If you are interested in impacting your world through the written word, plan to attend this event. Registration for the seminar is not required.

POSTSECONDARY SCHOOLS IMPLEMENT WEB PAGES

Several Assemblies of God postsecondary schools have set up World Wide Web homepages that provide prospective students with information about the schools. Some offer online catalogs and admission applications. Web addresses are as follows:

Assemblies of God Theological Seminary, Springfield, Mo.-<http://www.agts.edu>

Berean University of the NG, Springfield, Mo.-<http://www.berean.edu>

Bethany College, Scotts Valley, Calif.-<http://www.bethany.edu>

Central Bible College, Springfield, Mo.-<http://www.cbcag.edu>

Evangel College, Springfield, Mo.-<http://www.evangel.edu>

North Central Bible College, Minneapolis, Minn.-<http://www.ncbc.edu>

Northwest College, Kirkland, Wash.-<http://www.say64.k.com/nwcollege>

Southeastern College, Lakeland, Fla.-<http://www.secollege.edu>

Southern California College, Costa Mesa, Calif.-<http://www.sccu.edu>

Southwestern Assemblies of God University, Waxahachie, Tex.-

<http://www.sagu.edu>

Valley Forge Christian College, Phoenixville, Pa.-<http://www.voicenet.com/vfccompNfcchome>

There are 17 endorsed Assemblies of God postsecondary schools.

POSTSECONDARY SCHOOLS ANNOUNCE FIRST DAY OF CLASSES, COLLEGE DAYS FOR FALL 1997

The first day of fall 1997 classes and College Days (listed respectively) have been announced by the following postsecondary schools:

American Indian Bible College, Phoenix, Ariz.-Aug. 21; NA.

Assemblies of God Theological Seminary, Springfield, Mo.-Sept. 2; NA.

Bethany College, Scotts Valley, Calif.-Aug. 28; NA.

Central Bible College, Springfield, Mo.-Sept. 4; Nov. 13-15

Central Indian Bible College, Mobridge, S. Dak.-Aug. 27; Oct. 17,18

Evangel College, Springfield, Mo.-Aug. 28; Nov. 13,14

Latin American Bible Institute, San Antonio, Tex.-Aug. 27; Sept. 30-Oct. 3

Latin American Bible Institute of Calif., La Puente, Calif.-Sept. 9; Oct. 31-Nov. 1

North Central Bible College, Minneapolis, Minn.-Sept. 3; Oct. 9,10

Northwest College, Kirkland, Wash.-Sept. 2; NA.at press time.

Southeastern College of the NG, Lakeland, Fla.-Aug. 28; NA.at press time.

Southern California College, Costa Mesa, Calif.-Aug. 27; Nov. 10,11

Southwestern AIG University, Waxahachie, Tex.-Aug. 20; Nov.20,21.

Trinity Bible College, Ellendale, N. Dak.-Aug. 28; Oct. 2-4

Valley Forge Christian College, phoenixville, Pa.-Aug. 27; Oct. 2,3; Nov. 13,14.

Western Bible Institute, Phoenix, Ariz.-Aug. 25; Oct. 20,21

POSTSECONDARY SCHOOLS ANNOUNCE FALL 1996 ENROLLMENTS

Total resident head count enrollment at the 17 endorsed Assemblies of God postsecondary schools for fall 1996 was 10,088. This number is up 140 from 1995.

In addition to the 10,088, the college level nontraditional or extension enrollment at Berean University was 1,084.

Enrollment figures are as follows:

American Indian College, Phoenix, Ariz.-106

Assemblies of God Theological Seminary, Springfield, MO.-224

Bethany college, Scotts Valley,Calif.-659

Berean University, Springfield, Mo.-1,084 (extension enrollment)

Central Bible College, Springfield, MO.-976

Central Indian Bible College, Mobridge, S. Dak.-13

Evangel college, Springfield, Mo.-1,574

Latin American Bible Institute, San Antonio, Tex.-75

Latin American Bible Institute of Calif.,
La Puente, Calif.-139

North Central Bible College,
Minneapolis, Minn.-1,008

Northwest College, Kirkland, Wash.-
802

Southeastern College of the NG,
Lakeland, Fla.-1,090

Southern California College, Costa
Mesa, Calif.-1,226

Southwestern NG University, Wax-
ahachie, Tex.-1,343

Trinity Bible College, Ellendale, N.
Dak.-329

Valley Forge Christian College,
Phoenixville, Pa.-479

Western Bible Institute, Phoenix,
Ariz.-45

NATIONAL EDUCATORS CONFERENCE

The fifth biennial National Educators
Conference sponsored by the Commission
on Christian Higher Education will be held
Aug. 4,5 prior to the 1997 General Council
in Indianapolis, Ind. The theme is Staying
On Course But Shifting Gears.

The conference will be held in the
Hyatt Hotel. Plenary speakers for the con-
ference will be Dr. Robert Cooley, chancel-

lor of Gordon-Conwell Theological
Seminary, South Hamilton, Mass., and the
Honorable Linda Smith, congresswoman
from the 3rd District of Washington State.
In addition to plenary sessions, there will
be nine professional workshops. A two-
way video conference is planned, which
will allow NG educators to participate in
one of the workshops from a remote site.
The NG Educator and Distinguished
Educator Awards will also be awarded.

To receive free registration forms
(#746-100) check rsc 8 and state quanti-
ty, or phone (417) 862-2781 ext. 3315.
Registration must be done directly with
the Commission on Christian Higher
Education on the forms provided by the
Commission.

AUG. 10 IS HILLCREST BACK-TO- SCHOOL DAY

Many of the boys and girls coming to
Hillcrest Children's Home bring little or
nothing to wear. School will be starting
soon, and their self-esteem will get a boost
if they can dress as nicely as the other
children in the public schools where they
attend.

Back-to-school needs lists detailing
the children's clothing and school supplies

needs are available by checking rsc 4 and
indicating quantity needed.

LIGHT-FOR-THE-LOST UNVEILING AIDS TRACT

Light-for-the-Lost will soon be unveil-
ing *Help Slam Dunk AIDS*. Targeting
young adults, the comic book-style tract
will follow in the footsteps of its foreign
counterpart *Edward the Elephant*. The
adventures of the basketball hero Slam
Dunk will give teenagers essential infor-
mation on the AIDS epidemic and share a
concise but straightforward salvation
message.

Although average comic books cost
over \$2, *Slam Dunk* will be available for
sale to churches for under a dollar each.
This will enable churches to have access
to quality literature for outreaches and
other evangelism needs.

If you would like more information
about *Slam Dunk*, please contact
Light-for-the-Lost, 1445 Boonville Ave.,
Springfield, Mo. 65802, (417) 862-2781
ext. 4175.

AGTS PREPARES FOR NEW BUILDING AND 25TH ANNIVERSARY

The Assemblies of God Theological
Seminary, Springfield, Mo., will begin its
25th anniversary celebration with the ded-
ication of its first permanent building on
Friday, Sept. 19, 1997. The celebration will
also include the planned start of the new
Doctor of Ministry program and commem-
orative activities throughout the year.

Tentative plans for the week leading
up to the dedication ceremony include a
banquet and a special Founders' Day to
honor the men and women who estab-
lished the seminary.

The 58,000-square-foot building hous-
es the William J. Seymour Chapel, the
World Prayer Room, the Cordas C. Burnett
Library, 7 classrooms, a computer lab, and
the administrative offices. In the chapel,
original stained glass artwork depicts the
history and calling of the seminary as a
Pentecostal institution.

AGTS is the only accredited Assemblies
of God seminary in the United States.
Interested candidates should contact the
seminary at 1-800-467-AGTS.

With Christ

Santos Alicea
Charlotte, North Carolina

Leo C. Bankson
Rockford, Illinois

Ida M. Bell
Macon, Georgia

Vera M. Blumer
Seiling, Oklahoma

Evelyn R. Boswell
Riverside, California

Charles S. Brown
Daytona Beach, Florida

Charles S. Celentano
San Jacinto, California

Hattie D. Collins
Wilson, North Carolina

Herbert F. Cox
Hooks, Texas

Myrtle Danner
Mount Juliet, Tennessee

Loran P. Davis
Flemington, West Virginia

Cecil E. Drake
Oracle, Arizona

Michael W. Driver
Lynn Grove, Iowa

Nancy I. Elwell
Vancouver, Washington

Alice Flagstad
Willmar, Minnesota

Wilburn D. Fleming
Crestview, Florida

Raymond Foraker
Florence, Colorado

Raul M. Garcia
Fillmore, California

Alvis W. Gibby
North Little Rock, Arkansas

Earl J. Hance
Kent, Washington

C. Barker Harrison
Montgomery, Alabama

Ronald W. Hastie
Olympia, Washington

Nellie R. Held
Orlando, Florida

Alvin M. Howze
Orangeburg, South Carolina

Grace Humphrey
Alexander, Arizona

Hildegard E. Jensen
Mansfield, Ohio

Emuel R. Johnson
Poplar Bluff, Missouri

James E. Johnson
Charlottesville, Virginia

Raymond F. Jones
Amarillo, Texas

Roger E. Kubitlis
Reydon, Oklahoma

Fred I. Lessten
Lincoln, Nebraska

Evelyn Mathers
Oklahoma City, Oklahoma

Lyal W. McCormack
Atwood, Kansas

William F. Mercer
Arlington, Texas

Billy J. Moore
Jones, Oklahoma

Leonard H. Newman, Sr.
Azle, Texas

Wallace P. Odum
Falling Waters, West Virginia

Bert Parker
Phoenix, Arizona

Wardella F. Phymire
Springfield, Missouri

Opal E. Poag
Chickasha, Oklahoma

Bienvenido Ramos
Mayaguez, Puerto Rico

James W. Reddick
Mustang, Oklahoma

William A. Rentz
Beatty, Oregon

Fred O. Rice
Indianapolis, Indiana

Lee W. Richard
Grand Prairie, Texas

David L. Richards
Niles, Ohio

James D. Rider
Santa Cruz, California

Johnnie Smith
Alta Loma, California

Fred F. Snyder
Salem, Oregon

Curtis L. Sullivan
Chatom, Alabama

Amey A. Thomas
Wewoka, Oklahoma

James R. Thomas
Fort Worth, Texas

Faye W. Thurman
Coldwater, Kansas

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In Closing

BY GEORGE O. WOOD

I will never forget the staff meeting at Newport-Mesa Christian Center immediately following the news that, after 17 years, I would be leaving as senior pastor.

For years, our staff luncheon always occurred on Wednesday and was attended by ministers, counselors, secretaries, custodians, and support staff. The luncheons focused on relationships, not agendas. It was a time for sharing with one another—a time laced with much humor. I believed that a staff that laughed and prayed together, stayed together.

But on this day, we were all glum. These were my closest friends. We were not only coworkers but people with hearts blended together. Indeed, our relationship as a church staff flowed out of the brother and sister model of the New Testament, rather than a hierarchical-driven corporate apparatus with some people at the top and others at the bottom. Our roles did not cause us to compete but to complement.

I hardly knew what to say as we opened our brown paper bags and lamely tried to start a conversation. Gwen, one of our custodians, solved the silence problem. She had experienced some very tough knocks in life and often regaled us with rather pointed insights learned from long years of observation.

Gwen said: "This lunch reminds me of the widow who went to the funeral home to make arrangements for her deceased husband. They tried the blue suit on him. Then she brought a brown suit. The morticians cheerfully obliged the changes. She came back the third time with a black suit. They assured her that changing clothes a third time on the body would be no problem. When

they heard the door close, the morticians mistakenly thought she had left. Actually, she was still in the vestibule and overheard one of them call out in exasperation, 'Hey, Joe, change the heads on number 2 and number 3.' "

It was Gwen's way of saying about my departure as senior pastor: "No big deal. We're just changing heads." We laughed until the tears dried up.

My humor does not run along the lines of the macabre, but that day Gwen's pithy story brought us all back to earth. The work of the church would go on. In fact with my successor Jim Bradford, the church got a superb new "head" and has progressed greatly.

I look back at 17 years of pastoring, and what I remember with greatest fondness is not the building endeavors or all the church growth success but the relationships with people. I miss sitting around the table with Wayne, Jason, Florence, Gwen, and the whole gang—my yoke fellows in the gospel.

I've observed church staffs where the relationship among the brethren was minimal to nonexistent. There was not a closeness, no sharing of life. Persons carried out their roles independent of each other, sometimes in competition, sometimes with one being threatened by the success of another. Mistrust and suspicion loomed larger than praise and encouragement.

Only the senior pastor can prevent that kind of poor role modeling of the Christian life and ministry. The standard for staff relationships is still that of Jesus and the Twelve. He did more than talk to them about love—He demonstrated it. He went so far as to assert that the evidence the world could look for to ascertain if we were His disciples

is our love for one another.

The second continuing quality of the Early Church, after that of doctrine, was *koinonia-fellowship* (Acts 2:42)—a closeness of spirit, a sharing of life. Leadership in the body of Christ was never meant to be a lonely pastor at the top of an organizational pyramid chart. It was meant to be a circle of shared commitment and responsibility to the Lord, to one another, to the body of Christ, and to the world in which we witness.

Gwen would have never been free to make her off-the-wall comment had there not already been a pattern which encouraged vulnerability and persons freely sharing what was on their hearts. Even the custodian could have a word from the Lord—or just a word. We handled the crisis of transition just as everyday life, with deep caring for one another and a willingness to poke holes through superficiality and stuffiness.

To this day, every time I am even slightly tempted to think I am indispensable, Gwen's words wake me up like a pail of cold water slapped into my face: "Change the heads on number 2 and number 3." (†)



George O. Wood is the Assemblies of God general secretary.

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