

The Bulletin

of the Worldwide Church of God and Ambassador College

MET QUARTERLY

AN EDUCATIONAL QUARTERLY FOR CHURCH ELDERS

WINTER 1976

Personal Letter from C. WAYNE COLE

Greetings to all of you, especially to you local elders who serve so faithfully in your respective areas. Sometimes expressions like "Who am I," "What is my purpose," "I'm the low man on the ministerial roster," may sum up your feelings. I'd like to assure you — these are not *our* feelings.

Fellows, we recognize your vital contribution serving as pillars and building blocks of the church. Elders who serve well, who are devoted to God, the mission of the church, the people of God and who seek to be trustworthy and responsible to the church pastorship are a vital, valuable dimension in the churches. On behalf of Messers. Herbert and Ted Armstrong and certainly all the team members in CAD, we wish to convey our "thank you" for your continued dedication and service!

It has been my intention for several months now to write this letter directed especially to all of you having the responsibility we have traditionally referred to as "local church elders." Please read this letter as a heart-to-heart talk with each one of you personally.

We feel our methods of communication have improved during the past several months. Yet, in spite of this, we realize that individual sections of the ministry do not receive much personalized, special contact. Our hope is that this letter can *begin* a further process of improvement in another area — this time directed particularly toward you church elders.

Many of you have from time to time written personal letters expressing your appreciation for the pastor in your area, assuring us of your continued support, reporting about general conditions

within the church, letting us in on a little personal news plus other topics. These letters from you are very much welcomed. May I publicly say thanks to all of you who have been thoughtful enough to write.

On the other hand, occasionally we have received letters with negative reports. These may at times be necessary so long as they come from the heart in a proper constructive attitude of service to all concerned and will directly or indirectly benefit the church.

Without wishing to make unnecessary noises about an unpleasant subject, I would like to make a few comments about something we've witnessed, and I trust learned from, during the past two to three years.

Beginning early in 1973, we saw a dramatic intensification of "brother reporting against brother." In some instances elders were required to contact headquarters concerning the conduct of fellow ministers. In a sense, the atmosphere became one of watchfulness, caution, suspicion and criticism. To an extent, seeds sown at that time are still generating harmful attitudes in some of our peer-to-peer relationships.

I want you to know that I *understand* the reasons for some of our actions and reactions. Two elders told me in 1973 that when they saw everything they had committed their lives to being attacked, subtly maligned and discredited, it was like a personal attack against their empirical selves. Also, they realized that it's not all that difficult when the guard is down to become disoriented and confused. This in turn could result in terrible personal loss of faith, hope and possibly even eternal life.

So, I do understand the natural reaction to respond *against* something that seems questionable or doubtful. But, fellow elders, we must avoid

becoming "doubting Thomases." We *do* want to be positive, confident and properly trusting within the ministry. We always should be looking for the *good* in our brother and certainly in those ministers appointed to be church leaders and pastors.

Recently it was pointed out to me that many church pastors feel it is now "chic" for them to be distrusted, disrespected, openly disagreed with, etc. I'm sure you church elders also experience this by some you come in contact with.

We all *know* there have been abuses of office and authority. There has been too much involvement in the personal lives of others. Hopefully, we have learned many valuable lessons along the way. *The right use of responsibility, or power of office is, I trust, one of the most vital lessons learned.* Where the line of responsibility begins and ends is something with which I think most of us have come to grips.

Fellows, we need to strive diligently to develop proper trust and respect. The ministry needs urgently to be trusted, respected, properly looked up to — not for what the man is by and of himself, but because of the serious, sober, spirit-led and God-ordained duty he carries.

Within the local church the local church elders should set the example of proper respect, attitude of service and acceptance toward the associate pastor and/or pastor. The deacons were required to be men full of faith, willingness to serve and generally of good report in personal conduct and leadership. These *needed* servants within the church should also be pillars and leaders in the right relationship toward all members within the church from the pastor to the newest "babe in Christ."

There has been a great deal of maturing and growth that has taken place in the church during the past few years. But, I fear there has also been a noticeable loss in the area I have just tried to cover. Let's all set our minds and wills to build back and even build stronger the brotherhood, mutual respect and bond of love we need as the "children of God."

Now that I have said these things I want to move on to other things we hope you find helpful and informative.

Recently, we in CAD have undertaken the task of defining individual job responsibilities within the ministry. We have often in the past been requested by church elders to *define* their job. Naturally, they want to know what it is they are supposed to be doing or not doing. This letter provides just the right opportunity to explain some of the concepts we have and to clarify this

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particular "job function" within the total ministry.

We each may hold what has been termed different "ranks," nonetheless we are all part of a unit of administration and service called *the MINISTRY*. Though some have been called "Evangelists," "Pastors," "Preaching Elders," and "Elders," we have always understood from New Testament example that ALL such designations fit within the overall category of "elders."

I'm sure that most of you are aware that we have discussed this concept of "rank" and talked about possible changes. We hope to have this subject study complete within the next few months. All of us feel there will be some fundamental adjustments, but it is of course premature to comment on any such possible change at this time. Actually, due to needs within the U. S. we have already somewhat modified the concept of ministerial "rank." As a result of administrative needs, salary administration, manpower assignments, etc., we have adopted a system of classification within the ministry based on job description rather than rank. For personnel *employed* by the church we have job descriptions of (1) Pastor; (2) Associate Pastor; (3) Assistant Pastor; and

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JOB DESCRIPTION

JOB TITLE: Local Church Elder

DATE: January 12, 1976

SUPERVISOR: Church Pastor or Associate Pastor

JOB SUMMARY:

A local church elder assists the Pastor and Associate or Assistant Pastors with the duties and responsibilities involved in the care of the local congregation.

RESPONSIBILITY:

The Local Church Elder is responsible to the Church Pastor. His responsibilities fall into two categories: 1) Those fundamental to the office of Local Elder and 2) those additional responsibilities which can be delegated to the local elder by the pastor.

I. BASIC RESPONSIBILITIES FUNDAMENTAL TO THE OFFICE OF LOCAL ELDER

1. Assist the pastor in the administration of the Church with his wisdom, experience, and counsel.
2. Visit the brethren and others whom God is calling to understand His purpose.
Develop personal relationships with lay members and prospective members by cultivating their friendship, trust and confidence.
3. Anoint the sick as instructed in James 5:14.
4. He is to teach the brethren. This is accomplished by building sound relationships through hospitality and concern.

II. ADDITIONAL RESPONSIBILITIES

These can be delegated to the local elder by the pastor dependent upon individual circumstances, administrative needs, and pastoral judgment.

1. *Organizational Responsibilities*
 - a. Business affairs
 - b. Church checking accounts
 - c. Hall management
 - d. Supervision of choirs, bands
 - e. Scheduling of special music
2. *Public Speaking*
 - a. Preach sermonettes
 - b. Preach sermons
 - c. Conduct PT Bible lectures
 - d. Conduct group Bible studies

3. *Conduct Church Ceremonies*

- a. Weddings
- b. Baptisms
- c. Funerals
- d. Passover services
- e. Blessing of little children

RELATIONSHIPS:

1. *Church Pastor or Associate Pastor*
Accountable to the Church Pastor or Associate Pastor for the proper interpretation, understanding and fulfillment of his function.
2. *Assistant Pastors, Deacons and Trainees*
Maintains and cultivates a cooperative relationship with Assistant Pastors, Trainees and Deacons in the congregation. Such a relationship is a properly expected Christian relationship and one which will promote unity and harmony in the church.
3. *Members and Prospective Members*
Maintains and cultivates personal relationships with lay members and prospective members to cultivate their friendship, trust and confidence and respect in order to effectively serve them and help them to grow by exemplifying Christian character.

NEED:

The first criterion for ordination of an elder is to fulfill a need within the local congregation. While it is hoped that a majority of the men in a local church could meet the minimum qualifications of an elder, only the most highly qualified should be ordained as the need arises.

QUALIFICATIONS:

An elder must meet the minimum qualifications for service in an ordained office that are outlined in I Timothy 3 and Titus 1.

In particular, he should:

1. Be an outstanding pillar in the local church who is respected by the congregation for his example of obedience, service and dedication.
2. Exhibit wisdom, good judgment, sound-mindedness and balance in the conduct of his personal affairs.
3. Be people oriented; sensitive to the needs and feelings of others and be able to solicit and enlist the cooperation of others.
4. Have proven organizational or adminis-

trative ability and be able to get things done.

5. Be spiritually mature; have a depth of understanding of the scriptures and be able to explain them.
6. Be respected in his community or by those with whom he works outside the church; successful in his particular field.

PERSONAL LETTER

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(4) Ministerial Trainee. Those not employed full-time by the church have the job descriptions of (5) Local Church Elder; and (6) Deacon and Diaconess.

In the future we may meld the structure of "rank" with that of "job description." However, at present we are operating with the two systems inter-relating. The significant thing is — we are all MINISTERS of Christ fulfilling our specific responsibilities — whether designated by rank or by job description.

It is of paramount importance, for the sake of the Church of God, that we each realize what his specific responsibilities are. Speaking from my own personal experience, nothing is more frustrating than not knowing what you are supposed to be doing. You might not be doing enough, or might not be doing the right things. Perhaps you are trying to do too much.

When your job parameters are clearly defined, a person can then evaluate whether or not he is fulfilling his basic responsibilities. He becomes his own self-disciplining judge measuring his service against known criteria. When we understand what is required of us then things can be done decently and orderly.

At the conclusion of this letter you will find a job description for local church elders. Please, fellows, let me hasten to say this description is not the *last word* on the subject, but does represent the current general understanding of Church Administration. We hope it will enable each of you to function effectively. As you will see we have given the job description *two levels of responsibility*. The reasons for this are as follows.

No two elders in the church are alike. No two men have exactly the same talents, aptitudes and abilities. One man may be excellent in physical administration such as hall contracts, business arrangements, etc., yet be comparatively ineffective in public speaking. Another may excel in public speaking and yet another be an outstanding

example in hospitality, friendliness and warmth. His warmth may draw others to him for counsel, instruction and teaching. These variables make it impossible for those of us in Pasadena to define the exact responsibilities each of you should have in the local congregation. Therefore, the job description of local elder has the two categories of: (1) *Basic responsibilities* (inherent in the laying on of hands to the office of elder); and that of (2) *Delegated responsibilities*.

The local church pastor has the responsibility for assigning delegated functions as necessary to each of you. Only the pastor has the basic fundamental understanding to properly determine the additional, delegated functions of the ministry he wishes you to perform.

Mr. Herbert Armstrong has traditionally held to a concept concerning the ministry that I feel should be understood by us all. Mr. Armstrong has felt that the ministry is "tiered" in its responsibility and its function. He has always referred to those having the "full powers of the ministry." At ordination, a man ordained as a local elder did not have the full powers of the ministry conferred upon him. It was not until he was ordained as a "preaching elder" that he was considered to have the "full powers of the ministry." "The full powers of the ministry" was a term used to designate that the person had the authority to perform church ceremonies, etc. When the concept of "rank" was somewhat modified about three years ago *we still retained this basic concept*.

The functions of the "full ministry" are not naturally inherent in the office of local church elder. However, at the discretion of the pastor, functions of the ministry not normally performed by local elders may be delegated to them according to necessity.

I hope all of you realize that this is *not* relegating the office of local elder to an insignificant position. It is not a matter of having an inferior class minister. It is simply a matter of church administration, organization and management. We each have an important role to play in the body of Christ.

I want to conclude by saying just a few more words about our relationships toward our fellow men. I wish this to be uplifting and positive and certainly in no way mean to be talking down to you.

You are all well aware that we have undergone a period of time nationally and internationally during which we have seen a large amount of rejection of "authority." Even the mention of the

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THE MINISTERIAL CALLING

by Dennis Pyle

"There is no temptation taken you but such as is common to man."

Oftentimes we view our problems as unique — never experienced by any other person. Because of this tendency, we fail to avail ourselves of a wealth of experience. Perhaps this is true when it comes to the subject of *ministerial calling*.

We are *ministers*. As such we are characterized in the eyes of the world along with all others so labelled — including gurus, prophets, seers, mystics, etc. We are categorized according to an individual's background, knowledge and personal experience with the *ministry*.

During class discussions, pastors have commented that they have a certain negative experience of image of the ministry. As one man said, "My image of the minister is bad. It is embarrassing at times to be classed as a minister." Others made comments to the effect that much of our feelings about the "ministry" are self-created organizational images. We have tended to be repulsed by fundamentalist style preachers, have kidded about them, and thus because we are *ministers*, felt negative about ourselves through some process of guilt by association.

Whatever we may do or feel, it does not change the fact that we are ministers. As such, we have problems common to others within the profession of the ministry. We are not an island to ourselves. When we realize we have problems in common with others, we can learn from their experience and certainly vicarious experience would be a much better teacher at times than actual experience.

Profitable books have been written on the subject of the ministry (there are *unprofitable* books as well). Currently in any good Bible book store, there are several books available dealing with the subject of the ministry. Some of these titles reveal common problems ministers must learn to live with in a creative manner. James E. Dittes has written a book, *Minister on the Spot*, characterized by his publisher as an "inquiry into the gut predicament of being a minister." James Glasses' book *Profession: Minister*, deals with what he calls the "identity crisis of the parish clergy."

Again, though we might feel we are unique, that we do not have problems in common with other men — these books starkly reveal otherwise. Hopefully, we have the tools to more effectively handle the problems we might have — but if we do

not understand some of our problems (which we can learn from the experience of others) then all the tools in the world won't help us solve a problem we don't understand.

How Did You Get Where You Are?

The ordination certificate in your wallet says you are a minister. How did you become one? Why? Were you *called*? What is a *calling*?

Many books have been written on the subject of ministerial calling. Theological journals and periodicals contain numerous essays and articles exploring this aspect of ministry. The experience and learning of others in this regard can be helpful to each of us.

G. Willis Bennet in an article on the *Ministry as Profession and Calling* made some interesting observations about the Protestant ministry. He said that some ministers view their decision to pursue the ministry more as a vocational choice, rationally made, without any special awareness of divine guidance. Others viewed their decision in a somewhat miraculous manner, perhaps even declaring the overpowering sense of God's presence where he broke down their own resistance. A few, he said, implied that they had no choice in the matter and indeed would prefer to engage in some other vocation.

Perhaps, as ministers, we would not identify with any one of these concepts — but we might. They do illustrate that for one reason or the other, ministers become ministers and somehow we got where we are. It is important for our future and the future of God's Church that we do understand how we got here.

Bennet writes of a survey of 1,348 Methodist pastors of which 695 said that the number one significant reason for choosing the ministry as their vocation was "a distinct and divine call," and 114 others listed it as the number two motivating factor. The younger ministers less recorded this as the prime reason. (Divine call, as interpreted by Bennet, is viewed as a sense of spiritual discernment wherein a person responds to what he believes God wants in his life.)

Types of Calls?

Most of us have heard the humorous incident of the young man by the edge of the cornfield lying

in the shade of a big oak tree. He saw a vision in the sky — the great big letters P.C. in pink smoke. He jumped up, exclaiming that he now knew the will of God in his life — he was supposed to Preach Christ! However, under interpretation of his father, who knew what his son was like, he got the proper interpretation of his vision — *Plow Corn!*

Is the calling to the ministry that mystical, mysterious, simple and humorous?

H. Richard Niebuhr has done a study on what he terms four distinct calls, or modes of call. They are as follows:

- (1) The call to be a Christian
- (2) The secret call
- (3) The Providential call
- (4) The Ecclesiastical call

These four distinctions, along with some observations by Charles William Stewart, can perhaps give us some insight into the subject.

The Call to Be a Christian

Niebuhr states, with Biblical support, that every Christian has a "calling," or vocation under God. He further states that before one can answer any other call, he must answer the call of Christ to be his disciple and representative in whatever sector of the work world (vocation) he finds himself.

This concept of the call to be a Christian is borne out in the *Review and Expositor* (Vol. LXX, No. 1, pg. 6). "Originally, *calling* was not confined to a particular class of persons designated as 'minister,' but to all of God's people who stood in a covenant relationship to him and who were committed to the ministry he desired them to do in the world."

The injunction given in Ephesians 4:1 is without question a directive concerning *calling* which was applicable to the membership or *laity* of the Church. Paul was not addressing the office-bearers in the churches regarding calling and vocation but every member, corporately and singly.

Obviously, there is a ditch on that side of the road that must be avoided — the priesthood of all believers, or no order, organization and structure within the Church. Yet, it does hold true that each Christian is *called* of God for a specific purpose.

The Secret Call

This is defined as one *inwardly* becoming aware that God had him set apart for a particular ministry within the Church. He acknowledged that this was a highly subjective area in which one would have problems distinguishing between one's own desires and the will of God.

This is illustrated by Gladden in *The Christian*

Pastor. He said that even though every man might like to think that God has called him to his work, that thought had to be supported by data gathered from other sources. Gladden emphasized that it was not sufficient for an individual to depend on his own intimations and impressions; these were often misleading. He went on to say that sometimes what is described as the inward call (or secret call) might be sufficient, but in every vocation the inward call must be corrected or confirmed by the outward call. "If a man thinks himself called to the vocation of a teacher or an engineer, and, after his best exertions in this direction, can get no one to employ him in his chosen work, it is rational for him to conclude that he is mistaken in regard to the call."

The Providential Call

Niebuhr states that one should be able to see some relationship between the needs of the church and the society (which one wanted to meet through the ministry) and one's own talents and abilities. He stated that any feeling of the individual's call should be tested against some inventory of the person's abilities and needs of the Church. The providential nature of the call is the coming together of (a) needs, (b) abilities, and (c) circumstances, in what is perceived as (d) the providential will of God.

The Ecclesiastical Call

Niebuhr states (amplified by Stewart) that the candidate for Church vocation, *regardless of the mode or process of the call*, answers the call of a specific congregation or group. "The call to service makes no connection until you are: (a) set apart by a congregation; (b) granted a license to preach and administer the sacraments, and (c) come under the discipline of Church orders."

Gladden again illustrates this. "If a man thinks himself called to preach, and can find no one who wishes to hear him preach, he ought to decide that the inward call was misunderstood. Thus, it is plain that whatever a man's inward impulses may be, he is compelled to test his inspirations by the judgment of his fellow man."

Gladden further states, "And the Christian Church has wisely provided that this double test shall be applied. No minister ought to undertake the work unless he believes that he has a divine vocation; but he ought to submit this conviction of his to the approval of his brethren. Whether this approval is given *by the Church* that calls him, or by the presbyter, or by the conference, or by the bishop, is a secondary matter; it is well that other

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NEEDED: A MINISTERIAL CODE OF ETHICS

by C. Wayne Cole & Ivan Sell

Recent MET articles and class discussions here at College have dealt with the subject of professionalism in the ministry and the ministry as a profession. One of the distinguishing characteristics of any of the modern professions is an official code of ethics.

Webster's Dictionary gives the following definition of the word "ethic." "The discipline dealing with what is good and bad and with moral duty and obligation. A set of moral principles or values, a theory or system of moral values. The principles of conduct governing an individual or a group."

And in defining the word "ethical" Webster says: "conforming to accepted professional standards of conduct."

There are numerous statements in the Scriptures, specifically in the epistles of Paul, that are definite statements of what is or is not *ethical* in regard to the work and conduct of the ministry. We will review many of those statements in this article as supportive to actual points given in a sample form of a code of ethics for the pastoral ministry.

The outline form which will be presented is not intended as a formal Code of Ethics for the ministry of the Worldwide Church of God — it is only for your consideration and to illustrate the purpose and value of having a formal code. After we have your input in evaluation of this statement of ethics, we will write a formal code based on this statement for presentation to Mr. Ted Armstrong for his decision.

The overall structure and principles contained in the following outline are an adaptation of an actual code presently in use by an association of pastoral counselors.

I. GENERAL PRINCIPLES

The minister is committed to a belief in God and in the dignity and worth of each individual. As an ordained minister, he *accepts and maintains in his own personal life the highest ethical standards, but does not judge others by these standards.*

Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity . . . (Titus 2:7).

Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him

in a spirit of gentleness. Look to yourself, lest you too be tempted (Gal. 6:1).

The maintenance of high standards of professional competence is a responsibility shared by all ministers in the interests of the church, the public, the religious community and of the profession.

Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work (II Tim. 2:15, 21).

In the practice of his profession, the minister shows sensible regard for the moral and social codes of his religious and social standards, realizing that any violation on his part may be damaging to his parishioners and colleagues, and impugn not only his own name but the reputation of his profession.

So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God . . . (I Cor. 10:31-32).

II. PROFESSIONAL PRACTICES

In all professional matters, the minister maintains practices that will protect the public and will advance his profession.

A. The minister does not claim directly or by implication, professional qualifications that exceed his actual qualifications, nor does he misrepresent his affiliation with any institution, organization or individual. The minister is responsible for correcting others who misrepresent his professional qualifications or affiliations.

But we will not boast beyond limit, but will keep to the limits God has apportioned us, to reach even to you. For we are not overextending ourselves as though we did not reach you; we were the first to come all the way to you with the gospel of Christ. We do not boast beyond limit, in other men's labors; but our hope is that as your faith increases, our field among you may be greatly enlarged (II Cor. 10:13-15).

- B. The minister does not use his knowledge or office of ministry to secure unfair personal advantage, nor does he knowingly permit his services to be used by others for purposes inconsistent with his ethical standard. A minister does not use his office in the ministry for purposes that are not consonant with the stated purposes of the Church.

For even if I boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame (II Cor. 10:8).

No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him (II Tim. 2:4).

- C. In the course of public speaking and writing care should be exercised to avoid emphasis upon one's personal professional competence.

Let him who boasts, boast of the Lord. For it is not the man who commends himself that is accepted, but the man whom the Lord commends (II Cor. 10:17-18).

- D. The minister does not use his authority to ordain and promote as a patronage system nor to secure any direct or indirect personal advantage. The need of the congregation and merit of the candidate will be the only basis for ordination (I Tim. 3:1-13).
- E. Any necessary records indicative of the problems of and scope of service rendered to a "client" shall be stored in a place assuring security and confidentiality.
- F. Disparagement of a colleague or other professional person to a "client" should be avoided; to do otherwise is unprofessional and unethical.

Look at what is before your eyes. If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we. Not that we venture to class or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they are without understanding (II Cor. 10:7, 12).

Likewise you that are younger, be subject to the elders. Clothe yourselves, all of

you, with humility toward one another, for God opposes the proud, but gives grace to the humble (I Pet. 5:5).

III. MEMBER RELATIONSHIPS AND CONFIDENTIALITY

The minister respects the integrity and protects the welfare of the person or group with whom he is working. He has an obligation to safeguard information about an individual that has been obtained in the course of the counselling process.

- A. The minister should recognize that past or present religious convictions of an individual may have powerful emotional significance and should be approached with caution and sensitivity. The minister will recognize that his influence may be considerable and will avoid any possible imposition of his own personal opinions or convictions upon the congregation or its individual members.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. It is right not to eat meat or drink wine or do anything that makes your brother stumble (Romans 14:1-3, 21).

- B. Except by written permission all communication from "clients" shall be treated in professional confidence. When a "client" is referred to orally or in a publication, his identity shall be thoroughly disguised and the report shall so state.

IV. CHURCH RELATIONSHIP

The minister shall maintain an active official association with the Church. It is his responsibility to remain in good standing ecclesiastically and to have H.Q. approval of the type of work he does as a minister.

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy (I Cor. 4:1-2).

If any minister has any questions or disagreements regarding either doctrine or policy emanating from H.Q. it is his duty to

express himself through proper channels of communication with H.Q. and work toward the resolution of any conflicting views.

Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers (I Tim. 4:16).

Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus (II Tim. 1:13).

He must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it (Titus 1:9).

V. INTERPROFESSIONAL RELATIONSHIPS

The minister seeks to *relate* and *cooperate* with other professional persons in his community.

A. *The minister does not work in isolation*, but must maintain interprofessional and interparish associations. It is necessary for the minister to develop such interprofessional and interparish associations for the purposes of clinical consultations and referrals.

What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are God's fellow workers; you are God's field, God's building (I Cor. 3:5-9).

B. *The minister must always be cognizant of the total needs* of the clients he serves. He must not be negligent in referring clients to professionals in other fields when their needs require it.

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good (I Cor. 12:4-7).

C. The affiliation of ministers with professional and interprofessional groups and organizations in the community is encouraged and advised.

D. A minister does not normally offer specialized counseling services to an individual from another parish who is

receiving counseling from another minister except by agreement with the other minister.

VI. PROFESSIONAL ADVANCEMENT

The minister has an obligation to continue postgraduate education to professional growth in all possible ways, including active participation in the meetings and affairs of the Church. He will only function professionally according to the standards established by the Church. Whenever appropriate, he has an obligation to join with other ministers and with representatives of other helping professions to promote mutual professional growth.

VII. PUBLICATIONS AND COMMUNICATIONS

The minister is expected to be careful in all publicity, public pronouncements, or publications to distinguish and differentiate his private opinions from those of the Church.

A. *Modesty, scientific caution, and due regard for the limits of present knowledge will characterize* all statements of publications of ministers who supply information to the public, either directly or indirectly. Exaggeration, sensationalism, superficiality, and other kinds of misrepresentation are to be avoided.

B. When expressing professional opinions or points of view, no minister shall make it appear, directly or indirectly, that he speaks in behalf of the Church or represents its official position, except as authorized by the governing body.

Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers (I Tim. 4:16).

VIII. STATEMENT ON PRIVATE PRACTICE AND PROFESSIONAL CONCERNS

A. The WCG will consider any person fulfilling any one of the following conditions to be engaged in private practice:

1. Working in isolation, without professional and interprofessional consultation.
2. Working apart from responsibility to the governing body of the WCG.

B. The WCG opposes private practice of

ministry so defined. Ministries who engage in such ministry are subject to disciplinary action and suspension from membership.

IX. UNETHICAL CONDUCT

When a minister is ordained into the ministry of The Worldwide Church of God, he binds himself to accept the judgment of his fellow ministers as to standards of professional ethics, subject to the safeguards provided as follows. Acceptance of ordination involves explicit agreement to abide by the acts of discipline herein set forth. Should a minister be expelled from the ministry of The Worldwide Church of God, he shall at once surrender his ordination certificate to the Director of Church Administration.

It is the duty of each minister to maintain high standards of ethical practice. Should a fellow minister appear to violate the foregoing Code of Ethics, he may be cautioned through friendly remonstrance, or formal complaint against him may be made to the Director of Church Administration in accordance with the following procedures:

- A. Complaint of unethical practice shall be made in writing to the Director of Church Administration. A copy of the complaint shall be furnished simultaneously to the person or persons against whom it is directed.
- B. The Director of Church Administration shall decide whether the complaint warrants investigation. The Director of Church Administration shall make one or more local visits of investigation of the complaint.
- C. The defendant shall have free access to all charges and evidence cited against him. He shall have full freedom to defend himself before the Director of Church Administration.
- D. Recommendations to be made by the Director may include advice that the charges are unfounded, recommendation of specified admonishment, reprimand, probation, suspension, or dismissal from the ministry.
- E. The defendant shall have the right of appeal to the Church Advisory Board following the disposition of the case by the Director of Church Administration.

Even a superficial reading of the above outline should illustrate the value of such a code. It would be of benefit to the overall body of the ministry and of every individual in it. It would be of great benefit to the general membership since adherence to such a code would not only protect the integrity and privacy of each person, but would also build up their confidence and trust in their teachers and leaders.

And of course, such a code, by promoting harmony and unity within the ministry will go a long way toward producing unity within the general membership of the Church.

Behold, how good and pleasant it is when brothers dwell in unity! (Ps. 133:1.) □

MINISTERIAL CALLING

(Continued from page 6)

clear and judicious minds should confirm his choice and send him forth with their blessing into the work of the ministry" p. 69).

The ordination card which you have in your wallet shows that you are commissioned by the ecclesiastical institution of the Worldwide Church of God. Your confirmation as a minister was borne out by fellow ministers and those responsible for the direction of this body.

Combination of Factors in the Call

Members of the Pastoral Ministry class felt they could see a combination of factors involved in their "calling." The most dominant aspects of the call fell in the area of *providential* and *ecclesiastical* calling.

Understanding this aspect of ministry can have several significant effects in your life. The world we live in is a world of institutions, established organizations and corporations. Though one might think otherwise, no matter where he is or what he is doing, he is under the domination of influence of some form of institution or organization. The ability to function within an institution is a major determinant of one's personal fulfillment and happiness. The institution "in which the minister does his work is critical for his role definition."

If one acknowledges that the major reason for his being where he is in the ministry is because of an institutional call (and the call of a unique institution), then he can more effectively deal with potential problems and conflicts that arise, and conflicts do arise.

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THE MINISTERIAL SABBATICAL — HOW IT WORKS

by James Young

The Ministry as a whole, and the pastors individually are an invaluable and dynamic part of the Church. The challenges and demands of their leadership and service are many.

So that our ministers can have a chance to return to H.Q. and be refreshed, and have the FREE TIME after several years of work to invest in study and in keeping up with the latest developments in their professional area, the Church is continuing its established program of ministerial Sabbaticals.

Mr. Armstrong has long recognized the need to improve the quality of our ministerial skills. It was *he who originated* many years ago the program of ministerial education and training to help insure a highly trained and competent ministry.

Because leaders in business are realizing how important it is, they are now, at great expense and dislocation of personnel, copying the Sabbatical principle. A notable example was the educational experiment carried out by Bell Telephone Company.

Bell took several of its top executives and gave them nine months off — away from the scene of business — the phones — the conferences — the sales — the contracts, etc. . . .

This cost the company a substantial amount of money and much juggling of personnel to fill the gaps, but the chief executives thought it was worth the price.

The Bell executives were given a liberal arts program including literature, music, and history. At first many of the participants had trouble with their attitudes. It all seemed so irrelevant and far away from the tough, practical world of business these executives had been used to. It was a full schedule for them and required a good deal of effort, although of a different nature. When it was all over and these men were back on the job, they were interviewed as to the benefits and the effects of the program.

The main benefits expressed by the executives were — a deeper sense of security and an inner relaxation. Their attitudes had been changed by the curriculum. Business was more a *part* of life instead of being their *whole* life as it had seemed formerly. They still enjoyed their work but their lives now had a broader base with more facets. This had a very beneficial effect on their insights

and judgments and executive decisions they made for the company. They had more depth and breadth.

Needless to say, the chief executives at Bell were more than pleased. They knew they had made a wise and valuable investment in upgrading the quality of their executive personnel.

And so it is with The Ministerial Sabbatical Program. It is not simply an annual ritual of the church. It is a multi-thousand dollar educational investment on behalf of the ministry, the Work, and the Church.

How the Sabbatical Works

The classes that make up the educational Sabbatical are conducted on a graduate level and in a graduate atmosphere. Many important contributions come from the thinking and experience of the fellows in the class. The format is not on the undergraduate level where you might learn 29 words from *30 Days to a More Powerful Vocabulary* and have a quick test on them. Neither are you quizzed on your memory skills with scripture references. The class format is of the seminar type where you can speak freely in a give and take atmosphere.

First Discussions

One of the first class discussions we usually have is concerning various attitudes that ministers have about coming to headquarters for a Sabbatical. There is a wide spectrum of attitudes and some of them fall into the negative area.

"I'm not good enough — I need more training."

"I've not been doing a good job."

"They think I am not loyal to H.Q."

"My superior called them up and gave me a bad report and now I have had it."

"They are taking me out there to give me a grilling and put me on a rack in the ministerial prison."

Several mature souls think from the positive angle.

"What a fantastic opportunity — a year free from field responsibilities" (just like the Bell executives).

"A year free to rest up and renew the health of myself and my family."

A year free to study and gain more knowledge will make me a more able and useful minister to the church in the future."

After a good class discussion on the subject, the men are more excited and positive about the program — convinced that the reason for their sabbatical is genuine Headquarters interest and investment in ministerial quality.

One of the subjects we are going into this semester is the somewhat controversial one of professionalism in the ministry.

“PROFESSIONALISM”

In his book, *A Minister's Obstacles*, Ralph G. Turnbull goes into what he calls the “spectre of professionalism.” This is the concept of “professional” meaning a paid professional — or a hireling. This connotation views the professional in a sinister light. He is a rather heartless, cold-eyed soul doing the job for money. Or, in another light, he can be a fossil from academea — formal, stiff, artificial, book-wormish, and impersonal.

This, of course, is true of some professionals. When the pursuit of professionalism takes away the spontaneity, the personal interest and involvement, the dedication and concern, it is time to throw it out the window.

Another concept is that of the professional in contrast to the amateur. That is, you are either highly trained and competent and know what you are doing, or you are an unskilled newcomer without training who is dabbling in the field — a sort of hammy amateur.

Roots and Origins

The root of the word professional or professionalism comes from an old Middle English word meaning “professed” or “bound by a vow.” In other words, a specially called or set apart group of people doing a job. It came to mean a group of people engaged in a special occupation.

Historically, the three learned professions were Theology, Law, and Medicine which have been joined by numerous others since the advent of higher education.

Professionalism usually implies a certain standard of quality in the sense of doing distinctly professional work. In a positive sense, it means the AIMS and QUALITIES and the CONDUCT that are characteristic of the profession — the profession being the body of persons engaged in a calling.

The Profession — a Unifying Institution

The profession as an institution can be a great force for unity within the Church. Unity is a great concern of most professions especially in the theological area.

Of course, by unity we don't mean conformity necessarily. There is still plenty of room in a uni-

fied team-type structure for freedom of thought and speech and views as long as they are handled properly and directed along the appropriate channels. It is interesting to look into the effects that geography and administrative division have on identity and unity.

Geography, Administration, and Profession

Geography is a fact of life we have to live with. The ministry has to work in different geographical areas. This is a worldwide work. The ministry of God is at work around the world in widely separated geographical areas. We have representatives here from different parts of the world. If the geographical area you worked in happened to be outside the U.S.A., you worked in what used to be known as the foreign Work. Now it is called the international Work.

In the U.S.A. which has sub-continental dimensions, the Work has to be done in a number of different geographical and administrative regions.

The regions are sub-divided into church circuits and then down into local areas. All these geographical and administrative divisions are necessary for detailed efficient operation and care of the church.

There is, however, a built-in problem. You can start to develop a local identity — a short and narrow church concept and identity. This is usually a sub-divided geographical or administrative identity. “I am in the U.S. Work. You are in the foreign Work.” “I am in the New York church. You are in the Philadelphia church.” “I am in the Atlanta district. You are in the Detroit district.” And so on and on it goes. Local, regional, national, even *zip-code* administrative, *identities, loyalties and affiliations*. We must sub-divide because of geography and administrative needs. But we also need to synthesize and weld together all the subdivisions and parts and pieces into one unifying whole with which we identify and to which we give our allegiance.

For example, in ancient Israel because of lineage and geographical land inheritance, the people belonged to different tribes. “I am of Gad, you are of Naphtali.” They had sub-sectional identities. But, they also had an overall unifying identity — the nation of Israel. Regardless to which tribe they belonged, they were all Israelites. It is the same with the ministry. Regardless of the subsection of the work in which we are serving, we are all part of a larger overall institution — the ministry of Jesus Christ.

A profession is a body of persons engaged in a
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A LOVE OF LEARNING

by James Young

Meaty sermons, wise counsel, and sound judgments are all good fruits of a well-stocked mind.

The mind might have to be endowed with material talents and perhaps an infusion of the Holy Spirit, but to produce those fruits it would also have to be able to draw on good and full stocks of knowledge.

To get better sermons, wiser counsels and happier congregations, we need to focus our educational attentions onto the mind of the counsellor or the sermon giver, and onto how well it is fueled with essential stocks of knowledge.

Powerful Knowledge Attitudes

In many ways, the quality and volume of a person's knowledge is determined by the attitudes he holds towards the concept of knowledge itself — and what a variety of concepts and attitudes there are towards knowledge and its acquisition! Many of these attitudes are short sighted and negative and can reduce the inflow of knowledge, into the mind that holds them, down to a slight trickle or a few miserable drips.

Since speaking and counselling, and the knowledge that backs them, is such an important part of the ministry, we want to examine a few popular concepts and see their effects on ministerial thinking.

The Genesis of Knowledge Attitudes

We have to take a long look back over our shoulder into our earlier years to find out where many of our attitudes towards knowledge and the process of knowledge acquisition came from.

Schools and colleges have, by virtue of their educational function, tended to put a fence around knowledge and laid legal claim to it as their own property. It belongs to "academea." If you want knowledge, you have to go to them to get it. This is the way society is set up and unless your family was very rich and you had a private tutor, you went to school — to the knowledge dispensary — to receive and obtain your supply. Along with the knowledge acquired at school, we also acquired our attitudes and concepts towards knowledge *itself*. These attitudes and concepts have continued to powerfully influence our *knowledge* acquisition long after our school years were over.

What are some of those attitudes and how have they affected us in later life?

One of the main attitudes conveyed by the traditional knowledge purveyers is that knowledge comes only from academea. It is received only through teachers and comes only from books, and you get more of it after passing through more and more painful examinations. The process drags on and on for years and many times is administered by boring teachers on the paycheck treadmill utterly disinterested in their jobs.

The effect of this traditional, boring, educational march from kindergarten through high school creates in a person a feeling towards knowledge like he has for nasty medicine.

He thinks to himself, "This stuff is supposed to be good for me, and I need it for life so I am going to get just as much of the nasty stuff as I need and not a drop more."

What an educational tragedy! This attitude can remain for life — shutting off the flow of knowledge acquisition down to a slow trickle or a few essential drips.

In many people, because of their traditional educational experience, knowledge is subconsciously associated with boredom, unpleasantness and pain. And the association is very strong and exerts a powerful negative effect against knowledge acquisition throughout life.

So, one of the greatest treasures of life, one of the most useful tools for life, one of the greatest powers in life is thereby thrown away and regarded as unpleasant and unimportant.

A Healthy Attitude Towards Knowledge

One of the first steps to a healthy attitude towards knowledge is to discover, or rediscover, its intrinsic personal worth and value and importance.

There are individuals and institutions with a deep regard and high respect for knowledge and the power it can give them. Both government and industry realize that knowledge is a vital power. Every year they back up this realization with multi-billion dollar research and development programs. The knowledge secrets harvested as a result are turned by industry into newer and better products. This gives them the edge over the competition and greater economic power in market places.

The governments usually turn the results of their knowledge investments into better bombs, missiles and military hardware. In a sense, the surrender of Japan in World War II was the direct result of a knowledge investment that came to full fruition at the University of Chicago in 1942.

Such investments give one government an edge over other governments and greater power in the political arena. These institutions don't regard knowledge as an inert, unimportant thing but as a vital and dynamic tool productive of useful and precious results.

In a sense this is the biblical view. For thousands of years, the Bible has proclaimed this view!

Get sense, get knowledge, at any cost, get knowledge — never leave her, and she will guard you, love her and she will take care of you, prize her and she will promote you, and bring you to honour, if you will embrace her, she will adorn you with charm and crown you with glory (Prov. 4:5-9 — *Mftt*).

Happy is the man who gathers wisdom, the man who gains knowledge: her profits are richer than silver, she brings in more than gold; she is more precious than rubies, no treasure can compare with her; long days lie in her right hand, wealth and honour in her left; her ways are ways of tranquil ease, and all her paths are bliss (Prov. 3:13-17 — *Mftt*).

Better get wisdom than gold, better choose knowledge than silver (Prov. 16:16 — *Mftt*).

The way governments and business go after it, and the way the Bible talks about knowledge, certainly doesn't make it sound like nasty medicine at all. It does not sound unimportant. Appreciation of knowledge and recognition of its potency are two of the first steps to a healthy attitude towards knowledge.

Knowledge Disincentives

In spite of all the glowing commendations in praise of knowledge and its acquisition, there are many knowledge disincentives. One big disincentive is created by the narrow, bookish connotation given to knowledge by some educational custodians. This is done by isolating a little segment from the end of some broad field of knowledge and focusing everyone's attention onto that one piece, and proclaiming: "This is knowledge!" In actual fact, there are realms of exciting areas and methods outside these narrow pedantic confines. Most never discover them.

Textbooks written by academic authors and then muttered to pupils by dull teachers isn't the only method of knowledge acquisition. There lies a whole exciting world outside — off that dull treadmill concept.

Methods of Acquisition

Knowledge can come in the form of a profound thought entering your mind as you walk through the woods or sit by a campfire at night. No books in sight — not a teacher for miles — yet a profound thought all the same, powerful enough to influence your life. No examination to pass, no degree to obtain — just attractive knowledge — knowledge whispering in your ear and into your mind.

It could be in the exciting depths of a spy novel or a western that a significant truth of human nature is made clear to you and confirms the subconscious conceptions that have tugged at your mind for years.

Perhaps it's with an aqualung strapped to your back and enough lead clipped to your belt, drifting weightlessly in underwater silence, that you realize the astounding power and mentality behind the creation. You're not dressed for the classroom but you have experienced a faith filled realization just the same.

It's strange that all those ways of learning have a pleasant and fun filled atmosphere about them — the campfire — the novel — the swim. This too is knowledge even though academea would not consider it "degreeable" knowledge. Knowledge doesn't have to be unpleasant to be beneficial. Wise King Solomon knew long ago that knowledge should be "pleasant to your soul" (Prov. 2:10 — *RSV*).

The Human Uses of Knowledge

There are reasons for gathering knowledge other than passing school exams and earning a living. There are valid, non-technical, non-material uses and applications.

Computer engineers understand this in principle. The more quality information they feed into their data base, all things being equal, the better quality print-out they receive.

Farmers understand this principle. The more they feed and nourish and cultivate the soil, the better the crop produced. They know that poor soil cannot produce beyond a certain quality and yield.

Just as soil nutrients can enrich a field, so good knowledge can enrich a mind. From this rich data base can spring good sermons, wiser counsels, sounder judgments and a broader understanding and conception of God Himself.

We should pray as David did, "teach me good judgment and knowledge" (Ps. 119:66 — *RSV*). It's this realization that produces a voracious knowledge appetite.

We can't have the abomination of pseudo-intellectuality. It must be a genuine and perpetual desire to obtain as much good knowledge as is possible. This impelling personal motivation far excels academic force-feeding and economic necessity. When people experience and taste the good fruits of their mental investments, the cycle is intensified. They now have an automatic healthy appetite for knowledge that must be fed regularly.

A Love of Learning

The final step in a healthy knowledge relationship is the creation of an emotional feeling towards knowledge itself. This is called a *love* of learning. This is the biblical instruction, that when a person has learned to prize and value the good fruits of knowledge, he begins to fall in love with knowledge so to speak. This is what the Proverbs proclaim:

Say to wisdom, you are my darling, call knowledge your kinswoman (Prov. 18:14, RSV).

An intelligent mind acquires knowledge and the ear of the wise seeks knowledge (Prov. 18:15, RSV).

The mind of him who has understanding seeks knowledge (Prov. 15:14, RSV).

A mature attitude like this usually takes place later in life as a person sees through, or grows out of, his early, unpleasant knowledge attitudes.

The ministry is a profession that has to be continually feeding people knowledge. And, again the Proverb says, "the lips of knowledge are a precious jewel" (Prov. 20:15, RSV).

The establishment of healthy attitudes and a love of learning will assure you a continual and ample supply of knowledge. □

MINISTERIAL CALLING

(Continued from page 10)

Charles Stewart states that problems within the ministry are both personal and *systemic* (of, or having to do with the system or institution in which one works). Stewart further elaborates on a concept of *systems stress* and states that it refers to the institutional expectations (ecclesiastical institutions included), demands, and structures which impose themselves upon the individual in his work setting. Recruiting, placement, support, (financial and personal) all are part of the institutional setting and may cause stress in the life of the professional.

He points out that personal development requires the meeting of certain needs and finding of inner-personal security. Then he makes a far

reaching and significant statement: "...to work within a social system (and ALL life takes place in a social system), you must accommodate your personal needs or at least recognize that they come into conflict with the needs of an institution" (p. 75).

Systems Stress

Systems stress is elaborated by Ronald Pavalko. Stewart applied those studies to the ministry. The fourth area of systems stress is timely and pointed. His fourth area of stress is LOYALTY TO THE ORGANIZATION VS. SERVICE TO THE CLIENT AND LOYALTY TO THE PEER GROUP. Stewart commented: "The minister as a professional may feel his *service to the individual laymen is uppermost* — both in counselling and in small group work. He expresses his loyalty to his colleagues in meeting with them either in bull sessions, after hours or at the fringe of meetings. . . . *This for him is where he lives and grows and where he finds his basic loyalty.*"

Stewart then quotes a study by Howard Hamm in which he stated that ministers who are "iconoclastic and are unable to bend the knee to institutional demands" fail. Those who conform to the expectations of the social system have better success in life.

How were you called to your ministry? You were chosen to represent the ecclesiastical institution of the Worldwide Church of God. You received your license from that ecclesiastical body and willingly submitted yourself to those church orders.

Working Within a Social System

The difficulties of working within a social system are not mystical — but they must be understood if one is hopeful of working creatively and effectively within an organization.

James Glasse, in *Putting It Together in the Parish*, made an interesting observation: "In business a man can inherit, buy, build, or rent. He can also become an organization man and operate a local branch for the national company. Inheriting a place is rare, but not impossible. Adam Clayton Powell inherited the Abyssinian Baptist Church from his father but he had to maintain it as his own. Church buildings are sometimes for sale, but congregations are not. If a minister wants to go it alone, he can become an ecclesiastical entrepreneur after the fashion of Oral Roberts, Billy Graham and others who set out on their own to build their own place. But for most ministers, a parish is

the main option. Every pastor must pay rent (work effectively and productively within an institutional framework) in some parish to earn his right to be creative, prophetic, or whatever else he wants to be. The minister must 'pay the rent' required by that institution for his opportunity to serve."

Discussing "calling" in this manner might be very unsettling to some. All of us would like to look upon ourselves as another Apostle Paul, knocked off his mule on the road to Damascus; or Amos, taken from following sheep — but we ought to take a critical second look at that in light of the subject of calling. God has chosen us for the ministry through human instruments to work within His body — a corporation or institution known as The Worldwide Church of God.

Charles Stewart made a statement that is pertinent to all in the ministry. "You should be assured of your calling, you should enter the profession through an acceptable educational and training experience, and you should continue to grow as a Christian and person. Your primary identification is with Jesus Christ. That means you are neither a little Messiah nor a cipher. You are first a full human being, second a Christian, and finally a minister. It is a high calling, worthy of the best and of all the creativity that you have." □

MINISTERIAL SABBATICAL

(Continued from page 12)

calling. Lawyers, doctors, dentists, no matter where they work, have an overall identity with the general medical or legal profession.

We must realize we need to have a professional relationship with our fellow minister whether he works in Africa, Alaska, New Zealand, or Kentucky, whether or not we have even met him. He is not in a different Work because he doesn't work in our local/regional/national — or continental area.

The concept of profession is a very unifying one, because it synthesizes local and regional identities and builds them up into one overall identity — the ministry of Jesus Christ.

When a minister has this concept in his mind, local and regional needs and aims are subordinated to the needs and aims and the good of the entire group. The institution of the profession is at work.

When this happens, individual desires and interests are considered in the light of the common good. The equation becomes not "me and mine," but "we and ours" and *conduct tends to regulate itself* accordingly.

These are a few of the concepts we are studying into during this semester in the M.E.T. area and we would like your comments on the subject.

Please feel free to write up any thoughts you have in this area, and especially any research you have done or books you would like to recommend. □

BOOK SHELF

You and Youth, by Lawrence O. Richards, Moody Press, Chicago, Ill., 1973, 128 pages, \$1.95, paperback

You and Youth is a relatively short, easy-to-read, yet dynamic and very valuable book. It deals with understanding teenagers and teaching them the Bible.

The author, Lawrence (Larry) Richards has much experience in youth education. Associated with Wheatland College in the Christian education department since 1956, Larry Richards is now working with Wheatland and as a free-lance writer. He brings three degrees, including a Ph.D. from Northwestern University, years of experience in Christian education, and over two thousand interviews with young people and teachers, to bear in writing the book.

The author uses the book to give the youth worker the "how-to" aspect of working with young people. He feels strongly the necessity of improving teacher-pupil relationships in this important age group. He divides the book into three general areas of concern: 1) See the Need, 2) Understanding Youth, and 3) Communicating the Word.

In the first chapter, the author goes through three sample teaching formats and then shows where each breaks down and becomes ineffective. He goes from the straight, dry, hurried — yet well prepared — lecture, to the wide open rap session.

In the next chapter, he examines young people today — examines what he calls the "push and pull of culture." He discusses, in depth, peer pressure and the desire to be popular — "one of the group." He discusses the teen years as a time in which really significant choices must be made, such as who they really are and what they want to do with their lives. He shows the need youths have to identify with others as they try to discover themselves as persons.

In the next two chapters, the author discusses the strain toward independence in our youth today. He shows we have to grant them sufficient freedom to become responsible individuals without granting them outright independence to "do their thing," whatever that may entail. Richards shows

that youth look at authority differently than the older generation. Authority must be something that is earned. The youth will give the one claiming authority the opportunity to demonstrate his competence to exercise that authority through experience.

Richards shows that the youth of today are concerned about the "now." Their concern is focused in the present experience, and the present is of utmost importance. In teaching and working with youth, we need to capitalize on the now relationship and then connect that to the future.

In the remaining chapters, the third section of the book, the author discusses the actual teaching situation. He shows how to build a mutual respect with the youth. It is important to have control in the "class." Loss of control generally stems from the teacher's failure to understand the proper structure of the class and his failure to guide it effectively toward the learning goal. It is not normally related to a teacher's failure to be an authority or because he is too friendly with his students.

Richards sets up his format for structuring a class situation, and shows why it works effectively. He asserts that teaching must be relevant and must meet the needs of the youth involved, and illustrates general ways to discover what those needs are — with the best way by far being from the youth themselves. He shows we have to be open with the youth and prove ourselves worthy of their trust by listening carefully to their problems. He advises against a quick "know-it-all, shotgun blast" type solution to problems they have been agonizing over for days.

Richards then ends by explaining how we can help youth develop a proper attitude toward the Bible. We have to help them experience what the Bible teaches. He uses what he calls "discovery teaching," where, with the teacher's help, the youths are involved in digging out the meaning of a particular scripture for themselves.

Overall, I found the book excellent in all respects. As we begin to place more importance on our youth and working with them, we need to become much more aware of books like this. They can give us considerable help in working with this large segment of the Church.

— Mike Blackwell
Assistant Coordinator of Y.O.U.

Widow by Lynn Caine. New York: William Morrow & Company, Inc., 1974, \$6.95.

The recent bestseller *Widow* is the moving story of how one woman coped with the extended illness and death of her husband. The author, Lynn

Caine, candidly reveals every painful feeling and experience in her long road back to emotional recovery.

The insights she gained could be of immense value in helping and understanding those who must face the loss of a loved one. Her advice on how to order one's life during this traumatic period is sound and practical. The trials and mistakes the author lived through could help any woman understand herself better and perhaps prepare for a future that is statistically very likely.

— Carole Ritter
Pasadena, Calif.

JOURNALS FOR MINISTERS

There may be no end to the making and buying of books. But have you seriously considered journals as an information source?

Why use journals? Is it not difficult enough to read the books you already have?

Every academic discipline and profession has a number of journals that serve as an ongoing communications link. This is how scholars, theologians, and ministers communicate en masse to their colleagues scattered around the world. Journals are published on a regular basis, each with a relatively stable dissemination pattern within a profession and academic libraries.

In contrast, books are usually published once. A new book does not have an established audience that expects its arrival several times per year.

A second reason for using journals is that they are invaluable for current awareness of latest research findings and recent practices. Journal articles frequently constitute the published documentation of a research project that may only be briefly summarized much later within a book.

As you may know, it takes years to conceive, write, edit, and publish a scholarly book of several hundred pages. Manuscripts for journal articles, being much more concise, are usually published within months. Without journals, many significant studies could never have timely dissemination.

A third reason for using journals is that most regularly publish critical reviews of books. Expert evaluation of a work can be very enlightening. Reading book reviews in journals can help you decide whether or not to buy a new theological book. At least you can appreciate its strong and weak points when studying the book in a library.

Journals link you with scholarly communications, keep you abreast of latest research, and provide substantive reviews of books. This is why they are an important information source.

Audience Categories for Periodicals

Thousands of religious and theological periodicals are being published around the world. Ambassador College Library, Pasadena, currently receives over two hundred religious periodical titles. One can easily be overwhelmed by the number of titles in print.

There are three basic audience categories for periodicals: popular, professional/mediating, and research.

The classification with the largest reading audience can be called "popular magazines." These periodicals are edited for laymen — individuals who do not earn a living in the subject area of a publication. These are designed for the general public, or a particular segment of the public. *The Good News* and *Plain Truth* are examples.

The category of periodicals with the smallest audience is the research journal. The purpose of research journals in theology and religion is to facilitate communication among scholars at the vanguard of advanced research. They are written for scholars and theologians with similar research interests. Examples of research journals are *Journal of Biblical Literature* and *Revue de Qumrân*.

Between the research journals and the popular magazines is an intermediate category of periodicals — professional/mediating journals. They are edited for ministers, theological students, and professors studying outside their particular specialty. Three examples of professional/mediating journals are *The Bulletin*, *Journal of Pastoral Care*, and *Expository Times*. (*The Bulletin* is more a practitioner oriented newsletter than the other examples.)

The periodicals of greatest interest to ministers in the field are professional/mediating journals. As interest warrants there will be reviews of journals in *The Bulletin* as an awareness service to further your professional development.

Journals on Pastoral Care and Counseling

Here are six professional journals concerned with pastoral care and counseling. (See list of journals at end for subscription information.) All of these journals are primarily addressed to ministers and other professional counselors. Each has a particular editorial policy that provides a reason for being published. However, there are similarities and differences among the six titles.

Journal of Pastoral Care and *Journal of Pastoral Counseling* are "specialized" in the sense that their titles suggest the respective scope of coverage.

The Association for Clinical Pastoral Education publishes *The Journal of Pastoral Care*. The edi-

torial committee attempts to balance pastoral care as a specialized ministry (e.g., hospital chaplain) and as a function of a "ministry generalist." *The Journal of Pastoral Care* has many articles devoted to clinical pastoral education. (Clinical pastoral education is part of some graduate theological degree programs and continuing education for the ministry. It involves intensive supervised pastoral counseling experiences in an institutional setting such as a hospital or prison.)

The Journal of Pastoral Counseling is the "officially designated publication of the Academy of Pastoral Counselors." The journal tends to emphasize pastoral counseling as a specialized ministry and does not concern itself with clinical pastoral education programs to the extent typical of *Journal of Pastoral Care*.

Journal of Psychology and Theology, *Journal of Religion and Health*, and *Pastoral Psychology* are "integrative" professional journals. While each is concerned with aspects of pastoral care, two or more disciplines are combined or "integrated" together.

Journal of Religion and Health is dedicated to the "indivisibility of human well-being: physical, emotional and spiritual."

The purpose of the *Journal of Psychology and Theology* is "to communicate recent scholarly thinking on the interrelationships of psychological and theological concepts and to consider the application of these concepts to a variety of professional settings." This journal attempts to provide "an evangelical forum for the integration of psychology and theology."

Pastoral Psychology, returning to active publication after a lapse of several years, is both pastoral and psychological (in the broadest sense of the term). It "provides a forum for discussion of the work of the ministry as this work is illumined by comments from other professions and professionals, by behavioral science research and theory, and by theological awareness and critique."

The sixth journal in this group is more broadly based than the others and could be characterized as "general" pastoral administration. The subtitle of *The Journal of the Academy of Parish Clergy* is, "a professional journal of parish practice."

Sample Article Titles

Enough similarity of purpose exists among the six journals that a given article could appear in almost any of them. (This is why libraries with collection responsibilities in the subject field subscribe to all of them.) One issue of a journal may have few articles that appeal to you, and the next could be a theme issue loaded with interesting

articles. The two issues of volume nine of *The Journal of Pastoral Counseling* focused on death and dying. The theme of the tenth anniversary issue is pain: psychological and spiritual dimensions.

Some articles in the issue on pain are: "Fear of Pain," "The Church's Responsibility to the Person with Cancer," and "Pain — Blessing or Curse."

In *The Journal of Pastoral Care*, June, 1975, issue is an article, "Pastoral Resources in the Treatment of a Mentally Ill Person: A Dialogue about a Patient's Rights and a Chaplain's Responsibility."

In the fall 1975 issue of *Pastoral Psychology*, articles include "Education and Preparation for Marriage: New Approaches," "The Minister as Pastor and Person," and "Personal Religious History as a Pastoral Tool."

The October, 1975 issue of *Journal of Religion and Health* has such articles as, "The Efficacy of Prayer: Scientific vs. Religious Evidence," and "Anxiety and the Church's Role."

Value Judgments

The best way to decide what journals in this group are most personally useful is for you to examine a year or two of each title in a library. Remember, if you have library access to these journals there is usually little need for individually subscribing.

Pastoral Psychology may be a first choice in this group of journals. With contributors in one issue the caliber of David R. Mace, Wayne E. Oates, and Seward Hiltner, the journal has great promise. The Princeton Theological Seminary sponsorship helps, too.

The Journal of Pastoral Care, a quarterly at \$8 is more "cost effective" than the semi-annual *Journal of Pastoral Counseling* at \$6. *The Journal of Pastoral Care* is now in volume 29. *The Journal of Pastoral Counseling* is a younger publication — currently volume ten. On the other hand, the last three issues of *Journal of Pastoral Counseling* have been very good.

Journal of Religion and Health and *Journal of Psychology and Theology* both offer valuable perspectives. The editorial quality of *The Journal of Religion and Health* is probably superior overall to *Journal of Psychology and Theology*, but the latter has consistently interesting articles.

Journal of the Academy of Parish Clergy is more valuable as a general parish practice journal (professionalizing the total ministry) than its offerings in pastoral care.

From a pastoral care and counseling perspective, my order of priority is: *Pastoral Psychol-*

ogy, Journal of Pastoral Care (supplemented by *Journal of Pastoral Counseling*, if interest warrants) and *Journal of Psychology and Theology*. *Journal of Religion and Health* could be an addition or alternative.

— John A. Kossey
Assistant Librarian
Pasadena

JOURNAL LIST

The Journal of Pastoral Care. \$8. Quarterly. Business Office, Association for Clinical Pastoral Education, Suite 450, 475 Riverside Drive, New York, NY 10027.

The Journal of Pastoral Counseling. \$6. Semi-annually. Graduate Division of Pastoral Counseling, Iona College, North Avenue, New Rochelle, NY 10801.

Journal of Psychology and Theology. \$8. Quarterly. Managing Editor, Rosemead Graduate School of Psychology, 1409 North Walnut Grove Avenue, Rosemead, CA 91770.

Journal of Religion and Health. \$8. Quarterly. *Journal of Religion and Health*, 3 West 29th Street, New York, NY 10001.

The Journal of the Academy of Parish Clergy. \$15. (Membership). Semi-annually. Academy of Parish Clergy, 3100 West Lake, Minneapolis, MN 55416.

Pastoral Psychology. \$9.95. Quarterly. Human Sciences Press, a subsidiary of Behavioral Publications, Inc., 72 Fifth Avenue, New York, NY 10011.

PERSONAL LETTER

(Continued from page 4)

word seemed to turn some people's stomachs. To an extent this is also understandable — witness the great Watergate debacle.

Christ plainly stated that the Christian form of government is totally opposite to the forms of government in this world. He insisted that government is not a matter of domination, that no man is to be called "Rabbi," but that we are to be brothers IN and UNDER government. I feel we all need to strive to grow in that brotherhood! There is organization in government — there are varying levels of responsibility — but there should be no depressing, demoralizing repression and domination.

Those of us within the ministry must understand our basic functions and work harmoniously together fulfilling our individual organizational responsibilities. We are commanded by Christ, the head of the body, the church, to love each other. I Corinthians 13 describes that love, and it is the kind of love that we are to have within the ministry. Let me quote it from Moffatt:

"I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal.

"I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their places, but if I have no love, I count for nothing;

"I may distribute all I possess in charity, I may give up my body to be burned, but if I have no love, I make nothing of it.

"Love is very patient, kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

As we have gone through a period of distrust with a growing number of skeptics, it is so easy to drift into the same attitude of suspicion and begin to judge, evaluate, criticize and smite our fellow-servants. An unhealthy climate of selfishness and division can easily develop and deepen. We must guard against this at all costs!

Christ said the very proof of His Church was its love for each other. "By this shall all men know that ye are my disciples — that ye love one another!"

Fellows, let us all prove the love of God within His ministry.

I hope you will find the following material beneficial to the end that it defines responsibility, bringing more efficient organization which in turn produces peace — one of the greatest products of God's love given to us through His Holy Spirit.

Your comments and additions will be appreciated. Again, thank you very much for your service, your devotion, your support and your continued efforts to serve your brethren.

Until next time,

— C. Wayne Cole

INTEROFFICE

To: All Elders

Date: January 27, 1976

Department:

Subject: The Bulletin & MET Quarterly

From: Richard Sedliacik

Greetings! This note is to let you know that no Bulletin was published for this scheduled date since insufficient copy was available for this issue. However, enclosed is the first "MET Quarterly" from CAD which is being sent to all ordained elders worldwide.

Best regards to all of you.