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Search

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A professional journal for Southern Baptist pastors, staff members, and denominational leaders, *Search* seeks to explore current issues related to religious education, church music, administration, and practical theology. The editors, concerned that churches express Christ's mission in the contemporary world, desire that *Search* be a platform for the exchange of important ideas and information. The views expressed are of its contributors and not necessarily its editors.

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Contributors

Jeff Clark
(Decision Making and the Zone of Acceptance," page 6) is pastor of Grace Community Church, Hoffman Estates, Illinois. In addition to serving as pastor, he is adjunct professor at Northern Baptist Theological Seminary, adjunct professor at Triton College, and consultant at Employee Development Institute. Formerly he was minister of education and staff coordinator of First Baptist Church, West Frankfort, Illinois.

He has earned the following degrees: B.A. and M.A., Scarritt College; D. Min., Luther Rice Seminary. He is a candidate for the Ph.D. at Southern Illinois University.

Robert D. Dale
("Management in the Key of C: a Model for Pastoral Management," page 54) is associate professor of pastoral leadership and church ministries, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. Prior to assuming this position in September 1977, he was supervisor of the Career Guidance Section of the Church Administration Department of the Sunday School Board, Nashville, Tennessee.

A native of Missouri, Dale received the associate in arts degree from Southwest Baptist College, Bolivar. He later earned the bachelor of arts degree from Oklahoma Baptist University before attending Southwestern Baptist Theological Seminary, where he earned the bachelor of divinity and the doctor of theology degrees.

While an undergraduate student he served as pastor of Clear Creek Baptist Church, Pierce City, Missouri. In seminary, Dale served as youth director of Birchman Avenue Baptist Church, Fort Worth. At this same time, he developed a youth director's conference with materials on specialized approaches to youth ministry.

Prior to joining the Sunday School Board staff, Dale served as pastor of Joy Chapel, a mission of First Baptist Church, Wynnewood, Oklahoma; associate pastor-youth director of Royal Lane Baptist Church, Dallas, Texas; and pastor of First Southern Baptist Church, Lawrence, Kansas, a student church serving the University of Kansas. At Lawrence, Dale developed a family education format and led retreats for married and engaged couples.

C. Ferris Jordan
("Continuing Education for the Religious Educator," page 41) is associate professor of adult education, New Orleans Baptist Theological Seminary. Formerly he was an adult Sunday School consultant at the Sunday School Board. He has served as pastor at First Baptist Church at Clarendon Hills, Illinois, and as associate pastor at Two Rivers Baptist Church in Nashville, Tennessee.

He received his B.A. degree from Louisiana College and his B.D. and Th.D. degrees from New Orleans Baptist Theological Seminary. He was a contributor to the Convention Press book *Adult Sunday School Work* and has written for various denominational

publications.

Shirley Montgomery
("Pastors' Wives: Where the Hurts Are," page 19) a minister's wife, is a free-lance writer who has had her poetry published. She has also written articles for denominational publications. She has taught social studies in elementary and junior high schools in Kentucky. Mrs. Montgomery earned a B.A. degree from Western Kentucky University.

James L. Powell
("Bold Mission Thrust: Bold Giving," page 47) is director of Cooperative Program promotion, Stewardship Commission of the Southern Baptist Convention. He has formerly served as assistant director of the Southern Seminary Foundation, Southern Baptist Theological Seminary.

He has served as pastor of churches in Kentucky, Texas, and North Carolina and as interim pastors of two churches in Tennessee.

He has earned the following degrees: B.A., Wake Forest University; B.D., M.Div., and D.Min., Southern Baptist Theological Seminary.

He has been a contributor to numerous denominational publications.

Ronald G. Skaggs
("The Church's Response to the Energy Crisis," page 34) is minister of education at First Baptist Church, Muskogee, Oklahoma. Prior to assuming this position in 1980, he was minister of music and education at Meadowbrook Baptist Church, Fort Worth, Texas, and minister of music and education at Waddill Street Baptist Church, McKinney, Texas. He has earned the following degrees: B.G.S, Howard Payne University; M.R.E. and Ed.D., Southwestern Baptist Theological Seminary.

John Cobb Smith
("Proclaiming the Gospel Electronically," page 11) is production consultant at the Radio and Television Commission of the Southern Baptist Convention. He received a B.A. degree from Baylor University. He has written for *Church Administration* and other denominational periodicals.

Dan Taylor
("The Mid-Life Transition and Middle Age: Implications for Churches," page 26) is minister of education and administration, Shiloh Terrace Baptist Church, Dallas, Texas. Before assuming this position in 1975, he was minister of education at Warrington Baptist Church, Pensacola, Florida.

He earned the B.S. degree from the University of Texas, the M.R.E. degree from Southwestern Baptist Theological Seminary. He is a candidate for the Ph.D. degree at East Texas State University.

He has written numerous articles for *Adult Leadership.*

JEFF CLARK

Decision Making and the Zone of Acceptance

Decision making is an inescapable reality. It is everybody's perpetual responsibility. Decisions must be made concerning virtually every facet of life. A significant proportion of the world's population is made up of professional decision makers. These are people that derive their means of living primarily from their responsibility for and performance in the decision-making process. We often call these people "managers" or in some cases "executives." In fact Daniel Griffiths says, "Ability and desire to make creative decisions is the mark of the top executive."[1] The role of the manager as a decision maker cannot be overemphasized.

Efficiency and effectiveness in decision making is a basic element in good managerial performance. It is obviously a necessary function with regard to task completion or organizational performance. Often, however, we fail to realize the implicit impact of decisions which cannot, for one reason or the other, be carried out. Of course, in a direct sense, organizational production suffers. A decision that does not result in performance usually means that some element of the strategy will falter. If the decision is related to a key element of the strategy, then the entire strategy, or in some cases even the organization itself, will succumb to failure.

Perhaps, just as important in the long run is the impact poor decisions have on managerial image. We should be often reminded that when a manager makes a decision which cannot be carried out, he or she risks a tremendous loss to his or her status as a leader.[2] These risks vary from situation to situation. No one expects a manager to make the right decision every time. In fact, the degree of tolerance is usually directly related to the inherent risk in the decision and the manager's past performance.

Every decision maker will make some wrong decisions. Wrong decisions will vary as to the impact they have on a manager's status as a leader. Most decisions have a recognized element of risk. Rarely will a manager be chastised for simply making the wrong choice from a group of several apparently viable alternatives. Problems occur, however, when a manager makes decisions that do not result in production or performance if the problem is related to something other than the natural risks that are expected in a dynamic environment.

One of the most common of these "nonrisk" mistakes is in the area of "superior/subordinate" relationships. The very process of decision making inevitably introduces, either formally or informally, some kind of organizational structure that includes, at least temporarily, some kind of pecking order or "superior/subordinate" relationship. These relationships may be constant, as in a bureaucratically structured organization, or they may vary from task to task, as in a behaviorally structured organization; but they do exist in every organization. A deci-

sion is "right" only if it can be implemented in the light of available resources and expectations. Technology may confirm that a particular decision balances the equation; but as a practical matter, if the resources of the organization cannot be channeled to produce the desired result, then a balanced equation really does not matter. An efficient and effective decision has the capacity and reasonable expectancy of performance within the context of existing limitations.

Many of the so-called "superior/subordinate" problems are related to the "zone of acceptance." Zone of acceptance refers to "the range of behavior within which the subordinate is ready to accept the decisions made for him by his superiors." Herbert A. Simon adopted the phrase "zone of acceptance" from Chester I. Barnard's term "zone of indifference."[3]

The use of the word *accept* in the definition is perhaps too passive. It means more than just tolerating the superior's decision, however, it does not necessarily imply overwhelming support. When used without additional qualification, it may be assumed to mean a level of congruence or agreement that can be expected to result in the active contribution of available resources, which include such items as time, influence, energy, etc. Of course, the quality or intensity of support may vary even within the zone of acceptance.

Acceptance does not necessarily mean that the subordinate accepts the superior's conclusions. Rather it means that he accepts the superior's right to attempt to reach such conclusions in the light of the "superior/subordinate" relationship involved. It is possible that a subordinate could accept the superior's right to make a decision, and even make an extraordinary effort with regard to it, in spite of disagreeing with the conclusion reached.

Every manager needs an introduction to the zone of acceptance. Even a modest understanding will provide valuable assistance in analyzing and evaluating the transactions that occur in the superior/subordinate relationships. It can be a useful tool in strategy development, strategy implementation, and strategy evaluation. A working knowledge of the implications of the zone of acceptance can enhance virtually every facet of the manager's work.

The zone of acceptance may be violated at either extreme. Many organizations suffocate in the clutches of tightfisted, excessively authoritarian leadership. However, many organizations also die from chaos and confusion resulting from a managerial tendency to avoid the use of authority. Examples of both kinds of error are abundantly present to even the casual observer of the church management scene. In either case, the authoritarian leader or indecisive one, the organization suffers.

Studies in the field of education have indicated that school administrators' desired zone of influence is consistently greater than the teachers' zone of acceptance.[4] Such a conclusion might also be true of many leaders in the church. However, an admittedly unsubstantiated hypothesis suggests that the church is also plagued by a very large number of managers that have a more narrow zone of influence than their subordinates are willing to accept. Such a problem is a result of an extreme reaction to the popular trend toward participatory decision making. The "good" manager, we are told, is one that involves "his" people in the decision making process. The net result is often involvement, not production; frustration, not satisfaction. The church under such management wanders aimlessly in search of

direction. Unfortunately, the vacuum created by absent or indecisive leadership provides a fertile field for manipulative and irresponsible commandeering by a uniquely influential personality. Participatory decision making is of tremendous importance, but the good manager knows how much "give" and how much "take" should be used for maximizing organizational health and productivity.

The preceding paragraphs are not intended as a sales pitch for either extreme of management style, rather they are offered as a means of stressing the importance of the right mix in decision making. However, some research tends to indicate that subordinates will tolerate a leader that is performance-oriented, in spite of some zone of acceptance violations, much more readily than they will tolerate a leader that is primarily oriented to subordinate consideration if he does not also produce in terms of performance. In other words, "authoritarian" leadership is more acceptable if it "works" than is "participatory" leadership if it does not work.[5]

In an attempt to begin to develop an operational approach to the use of the zone of acceptance in the church it must be emphasized that the degree of acceptance depends on the subordinate's perception of the legitimacy of the superior's authority.[6] We must remember the word *perception.* The focal point of our discussion is the real life transaction that occurs between the superior and the subordinate. The key, in terms of acceptance, is the subordinate's "perception" not the organizational reality or the superior's position. Recognition must be made of the fact that a significant difference often exists between the "perceived" and the "real."[7] As a practical matter, the perceived is more important. Therefore, confronting the subordinate with organizational charts, job descriptions, etc. will not usually lead to "acceptance." It may enforce an involuntary (and usually temporary) cease-fire, but it will rarely solve the problem.

A working understanding of the zone of acceptance is offered by Hoy and Miskel.[8] They describe zone of acceptance in terms of two basic characteristics, relevance and expertise. These basic characteristics or tests are then related to a four-step decision making process; problem definition (Step I), alternative development (Step II), consequence analysis (Step III), and choice or alternative selection (Step IV).

The plan suggests that relevance and expertise are the basic determinants of the zone of acceptance. Relevance refers to the degree to which the subordinate has a personal interest or investment in the decision. Expertise refers to the extent to which the subordinates are qualified for involvement in the decision. Therefore, a subordinate that has a very high level of relevance to and expertise in a particular area will have a very narrow zone of acceptance in that area. Conversely, low relevance and expertise result in a very broad zone of acceptance. These particular extremes (high and high or low and low) are relatively easy to assess and use. However, the in-betweens, that is, high expertise and low relevance or low expertise and high relevance present a more difficult problem.

The organization needs the benefit of each of its members that have particular expertise, however, they may reject the involvement, suggesting that the manager should handle it. On the other hand, the organization can scarcely afford the pain that comes with ignoring the individual that has a very high personal interest in the decision in spite of his or her limitations as to ex-

pertise.

The suggested solution relates to the four-step process of decision making. The person that is high in relevance and high in expertise should be involved as early as possible (Step I) and should be used throughout the four-step process. The person that is low in relevance and low in expertise should not be involved in any step at any time. The person with high relevance and low expertise may be involved at Step IV, but his involvement should be such that it primarily enhances support of the leadership's selection as opposed to having a direct influence on the suggestion. The person with low relevance and high expertise should be involved at Step II or III in an attempt to improve the quality of the decision. The involvement will usually be short-term.

The preceding guidelines offer a workable formula for subordinate involvement in decision making. We must understand the possibilities and limitations of the human resources within the organization. The goal is understanding not manipulation. The manager that understands the zone of acceptance of his subordinates, even if it is relatively narrow, has just as much functional authority as does a manager that has a very broad zone of acceptance. The manager should not simply attempt to expand his or her zone of influence. Rather he should try to relate to the zone of acceptance of his or her subordinates.

1. Andrew W. Halpin, ed. *Administrative Theory in Education* (London, 1958), p. 147.
2. Ibid., p. 144.
3. Daniel W. Kunz and Wayne K. Hoy, "Leadership Style of Principals and the Professional Zone of Acceptance of Teachers," *Educational Administration Quarterly*, Vol. XII, No. 3 (Fall 1976), p. 49.
4. Ibid., p. 50.
5. Ibid., p. 57.
6. William G. Scott and Terence R. Mitchell *Organization Theory* (Homewood, 1976), p. 221.
7. Alan F. Brown, "Reactions to Leadership," *Educational Administration Quarterly*, Vol. III, No. 1 (Winter 1967), p. 67.
8. Wayne K. Hoy and Cecil G. Miskel, *Educational Administration—Theory, Research, and Practice* (New York, 1978), p. 229.

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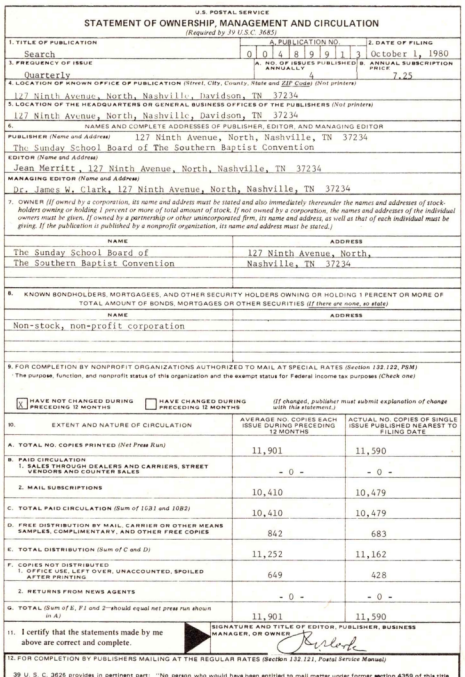
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JOHN COBB SMITH

Proclaiming the Gospel Electronically

Many Christians have perceived electronic gospel proclamation as the distribution of a message of redemption by radio and television.

Granted that this message should be the major thrust of our communication with the world. But what about the messages of growth, comfort, and edification? And are the broadcast media the only electronic tehnology available to us?

To consider these questions, we will look at three areas:

The audiences
The messages
The media

There seem to be three target groups with whom the church should be interested in communicating:

The nonchurched
The unchurched
The churched

For the purpose of our discussion, we will define the nonchurched as those having no existing relationship with an organized church. They may have had, at some point, a familial or cultural association, but they have never personally opted to become a part of an organized church.

The unchurched are persons who have had a relationship with a church, but who, either by choice or circumstance, are no longer actively involved.

The churched are persons who have an active, ongoing church relationship.

Not every proclamation is directed to every one of the audiences. We must be honest with our targeting. Some would identify the target audience as the nonchurched, yet by message content and/or medium selection, greatly reduce the opportunity of touching those persons.

For instance, one may produce traditional Christian programming (the "sermon and song" format) with the hope of reaching the nonchurched. But who are the viewers?

"When Zanger (Stewart Zanger, producing a documentary for Scripts-Howard) talked to viewers (of Jim Bakker, Oral Roberts, Robert Schuller, and Pat Robertson) around the country, they told him, in effect, that they go to church on Sunday morning and to prayer meeting on Wednesday night, but that isn't enough. They want the Christian message in between times as well, from the television set if necessary. They feel the need for God's television as surely as they need food or sleep."[1]

What then are realistic expectations as regards potential audience? Can the nonchurched be reached electronically? Before we are able to communicate with any audience, it must be defined as thoroughly and as carefully as possible. Just what do we know about the nonchurched?

One, he has needs and is looking for help. He may not be able to verbalize the need, or he may not be willing to admit that he cannot resolve these needs within himself. The concerned Christian must understand the perception the nonchurched person has of Christ's ability to meet his needs.

If he sees Christians who live in isolation from the world, he may feel that there is no way for him to move into this sterile community. If he sees Christians whose daily lives reflect no change from the world's standards, he may not want to move into the Christian community.

We must show the nonchurched person that Christ enables us to meet life daily. He goes with us into the marketplace.

The first step in communicating with the nonchurched audience is listening to them. How do we find an opportunity to hear what this target audience has to say? Here are some suggestions.

One, help lay persons become sensitive to the needs of those with whom they come in contact. And then provide a forum for this information to be brought to the church. Use task forces, study groups, the church council, any organized group.

Each person in your church comes in daily contact with those outside the Christian community. What are they saying? What needs do they have that provide an opportunity to touch them with the message of redemption and hope.

Second, Christians should become involved in civic activities. As a board member of Big Brothers/Big Sisters of Tarrant County, I come in contact with two groups in our community: the children and parents who are single parent families and the business leaders who are fellow board members. If I am a good steward of my time, the things I learn while working for Big Brothers/Big Sisters should make my church more effective in its ministry to the nonchurched.

Third, we can talk with persons who offer counseling services in the community. There is no need to indulge in gossip or to violate counseling confidences, but in general, counselors can help us define the pressures that are affecting persons in our community.

In communicating with the nonchurched, we must remember that he probably does not speak "the language of Zion." He has no frame of reference for those pet phrases we are prone to glibly toss about. It is essential that we remember this in electronic communication. Often it is a one-way transmission with no opportunity for the receiver to seek clarification of a misunderstood point.

Beyond these, call on your own experience and community relationships. But do give thought to the characteristics of those with whom you want to deal. This is an area where your public relations committee can be helpful. Public relations is *listening* as well as *telling.*

If you have borne with the author thus far, you may be ready to sue for false advertising (hopefully the editor, not the author). We have not dealt with electronics yet. If you will hang on for just a few more paragraphs, we will get to the message and to the electronic media.

Next, the unchurched. Who are they? Why are they unchurched? What should be our response to them?

First, we should accept the fact of their existence. All that needs to be done is to look at our own church roll. All of those "nonresident" members are unchurched in someone's community. And even those "resident" members who never attend are "unchurched" for all practical purposes. There are persons who haven't been inside our church in the seven years that we have been members. And yet when confronted, they will invariably agree that they need to be present.

Or what about those whose jobs require consistent nonattendance, or ill-

ness prevents fellowship in person. Do we not have a responsibility to these?

Finally, the churched—those who attend with some degree of regularity (is attendance every Easter regular?)—come to join with the body of believers for worship, inspiration, and fellowship. Are there media and messages that will benefit them?

In the remainder of this article we shall deal with the various electronic media, the audience each is capable of reaching, the characteristics and technology of each, and methods for formatting the message for the specific medium. We will look at six electronic media:

1. Television
2. Radio
3. Cable
4. Satellite
5. Video tape/video discs
6. Computers

Television

Television is probably the most intriguing medium to churchmen in the eighties. For one thing, it is almost a universal medium in our country. For the week ending March 30, 1980, CBS had a Nielsen rating of 20.3, ABC a rating of 18.5, and NBC a rating of 15.8.[2] Since one rating point represents 1 percent of the television homes in this country, an average of more than 20 percent of America's homes were tuned to the average CBS prime-time program during that week. As one program of dubious longevity would say, "That's Incredible"!

The question is, Can the church capitalize on this phenomenon? First the worship service. Who is it designed to reach? Look at our three target groups.

The Churched

This is not a good prospective audience since by definition most will be in attendance. Some who are ill, traveling, or otherwise detained may be viewers.

The Unchurched

Again by definition a good target. It may provide those who are providentially hindered their only opportunity for worship during the week. And there is some feeling that it may reach those with a church background but who do not regularly attend.

Dr. Jeffrey K. Hadden of the Baylor College of Medicine says, "Preliminary findings suggest 'the electronic church may be more successful in attracting those who have drifted away from church participation rather than new converts.' "[3]

The Nonchurched

The television worship service seems to attract relatively small numbers of the nonchurched. First, Sunday morning television audiences are relatively small. The usual range is 4-10 percent of the total television homes divided between all available television offerings. Secondly, networks have begun offering entertainment fare before noon on Sundays, putting us in competition with professional sports and other entertainment fare.

This is not to say that the nonchurched are not reached. Mike Poplin, media minister of North Phoenix Baptist Church, Phoenix, Arizona, indicates that 20 to 25 calls are received at the end of every televised worship service. Don Branch, chairman of the television committee at First Baptist Church, New Orleans, Louisiana, tells of a rock musician, who after a Saturday night performance at the Superdome, was watching television while waiting for a ride to the airport. The musician was attracted by the quality of music in the church service. He watched the entire service and called

the church just prior to departing and told of his having accepted Christ.

If the church feels that the televised worship service is compatible with the total goals of the church, several things must be considered.

Promotion
Look for those places that are common to potential viewers and direct promotion through those paths.

Good Communication
Explain what is going on to the viewer. Every one does not have a Baptist—or even church—background. Consulting services are available from the Broadcast Services Department of the Radio and Television Commission which can help you maximize the communication of your telecast.

Quality Production
Mike Nason, executive producer of Robert Schuller's "Hour of Power," says, "No matter how small the television program, it is still 'in competition' with every other viewing opportunity the potential 'watcher' has."[4]

Cost
The broadcast of a worship service is a costly operation. The equipment is a major expense. A charge of $1,000 to $1,500 may be anticipated if a mobile production unit is brought in. This cost will vary market to market, and in larger cities, and with highly sophisticated equipment, the charge could exceed $3,000 per telecast.

If equipment is purchased, a two-camera system, with broadcast quality equipment, the cost will be from $100,000 upwards. In many cases, a lighting system must be added and the sound system replaced or rebuilt.

These costs do not take into consideration the cost of the air time. The church must be prepared to pay for this time. The proliferation of paid, syndicated religious programs has significantly reduced the free time available to the local church. Depending on market size, a church may expect to pay $500 to $2,000 per hour per week for Sunday morning time.

Esthetics
Some congregations object to cameras placed in the auditorium. For most effective communication, the cameras must have a "congregation eye view." Is effectively reaching the audience outside the four walls of the auditorium worth some changes? Only you and your congregation can make that decision.

In a recent article on the "Hour of Power," an accompanying photograph shows three cameras: one on the floor at the front of the congregation, one on the platform to the side of Dr. Schuller, and one in the midst of the congregation on a 12-15 foot-high scissors lift.[5] But that is the reason that "Hour of Power," looks good on television.

There is another way that television can be used—music/drama/documentary formats. These programs can be prepared and presented on a nonregular basis and oriented more toward the nonchurched. Longer preparation time is available. More energy and resources may be devoted to these kinds of programs since they do not require weekly presentation. Several churches have used the drama format to speak to moral issues very effectively. Again, targeting an audience and promoting to that audience is an absolute necessity.

First Baptist Church, Richardson, Texas, has recently done a documentary series on drug abuse. They were able to obtain considerable cooperation from educators, law enforcement officials, because they were speaking to an

issue that was of communitywide interest.

A third option is spots. The greatest advantage of spot utilization is the size of the audience you are able to reach. Should your spot be in a program with a 30 rating, you have an opportunity to speak to 30 percent of the households in your viewing area.

Spots can accomplish several goals. They can speak to specific target groups: singles, families, children, etc. A spot can promote various ministries of the church.

A spot campaign can introduce a new pastor to the community and make him visually a part of that community. When Bill Hinson became pastor of First Baptist Church of New Orleans, Louisiana, spots were shot with him on a streetcar that ran in front of the church, in an antique gallery, in front of the Superdome talking with Saints quarterback Archie Manning, and at Jackson Square in the French Quarter. In each spot he expressed excitement at being a part of the wonderful city of New Orleans as well as First Baptist Church.

There are drawbacks to spots. Cost per exposure is relatively high. In prime time, the cost can run $5 or $6 per thousand viewers. Each spot can convey only one simple idea. For maximum effectiveness, that idea must be repeated over and over. How often do you hear "Coke adds life" or Datsun's "We are driven"?

If we look at the churched, we will see that broadcast television is not a good tool for communicating with them on a regular basis. It can act as a catylyst for church members who are "in the world." How encouraging for one to mention his church, and hear a response "Oh, yes, I've seen you on television."

Radio

Radio is the most pervasive of all electronic media. Radios are found in bedrooms, automobiles, farm equipment, airplanes—in other words, wherever people are. In general, similar considerations are in place when using radio as with television.

Radio stations have fragmented the population so that a very distinct target audience may be reached by choosing the proper radio station. There are stations that specialize in talk, in news, in country music, in classical music, in rock music. The challenge for Christians is to devise a format that will break through to a specific station's listeners.

Radio may also be used to broadcast worship services. This is especially effective in ministering to older persons who rely so heavily on radio.

One word of caution. It is as easy as falling off the proverbial log to do bad radio. Don't put a microphone in the midst of the worship service and hope for the best. Plan the service so that every moment is as meaningful as possible to the listener. Again, help in this area is available from the Commission's Broadcast Services Department.

Cable

There has been considerable speculation about the impact of cable television on Christian communication. In order to better understand potential uses for cable, we must understand what cable is.

Basically, a cable system is a method for feeding multiple electronic signals into various locations. Initially, cable systems simply picked up television signals from distant stations, then fed the signals into homes that were isolated from normal television reception.

Today, larger cable franchises are including recent release movies, distant

independent television stations (usually brought in by satellite), specialized channels (religious, foreign language, shopping, etc.), community service channels, and two-way communications among offered services. Cable systems now being franchised may offer 50 to 150 channels of service.

Going back to our three potential audiences, what can cable mean? It may mean that you have access to a cable channel on a twenty-four-hour, seven day per week basis. First Baptist Church, Hattiesburg, Mississippi, programs a channel four to five hours per day, and has become a second television service for the one station market of Hattiesburg. Nonchurched and unchurched viewers are attracted to the evangelistic programming because they are accustomed to receiving material and information on that channel on a regular basis.

This has involved one full-time staff member, a large number of volunteers, the building of a studio, and expending some $150,000 in equipment costs. (For more information, contact Farrell Blankenship, General Manager, Cable 6, First Baptist Church, Hattiesburg, Mississippi.)

There is an aspect to cable that may have more interest to churches in general, that is, cable can give you a low cost electronic connection to the majority of your church members' homes. (This assumes that your membership lies predominantly within a single geopolitical division. If not, it is likely that you will have to deal with multiple cable systems.)

These cable systems must never preclude "the assembling of yourselves together." However, the cable connection may provide a method for training and information delivery that can reduce energy consumption significantly.

For example, First Baptist Church has a need for teacher training in all age groups. Video tapes are developed for each age group, transmitted on successive nights, or weeks, or both, giving teachers access to needed information without the teacher ever leaving home. There are even systems on line which allow the viewer to respond. One such system is QUBE, now on line in Cleveland, Ohio.

As cable expands, there may be other opportunities. Turner Communications, Atlanta, Georgia, has plans for a news service, Cable News Network (CNN) to feed twenty-four hour news service to cable systems. With this service on line, there may be opportunities for churches to develop local religious news to supplement CNN.

Again, the cost in equipment and personnel is large. It may be that the most viable unit for using cable will be the association, all churches banding together to use this new tool.

Now, a brief evaluation of cable's ability to reach the various target audiences.

Nonchurched: very difficult to reach unless there is strong local programming on a consistent basis. The church must be prepared to produce high quality, broad interest programming, and must be constantly aware of potential audience.

Unchurched: a somewhat better medium for this audience. Those who are out of church by circumstance may become avid viewers. This may provide shut-ins, persons in hospitals, and persons working on Sunday, their only opportunity to participate in a worship service.

The question often asked is, Can a viewer become a participant? Certainly not to the degree that one in the auditorium is involved. But if the church conciously strives to make the

worship service communicate by television, and follows up with regular contacts to known viewers, there can be a high degree of participation on the part of the viewer.

Those who are out of church by choice may use this as a "conscience-salver." A question that must be resolved is whether the easy availability of a worship service on television encourages the borderline attender to stay at home or reminds him that he should be "assembling." Perhaps this puts a burden on the church to make the service so meaningful that anyone viewing will want to become a "live" participant.

Churched: probably the best target audience for cable programming, since the cable system gives a connection to the homes of those who have a vested interest in the church. Cable systems can feed teacher training, Bible study, or committee training into one of their multiple channels.

Again, cable systems have some value for reaching the unchurched and the nonchurched, but they are most effective in reaching audiences with high motivation for tune in.

Satellite

There have been at least three uses of satellite transmission involving the Southern Baptist Convention in recent years. These illustrate some of the ways we may be able to utilize satellites in the future.

In June 1976, at the Norfolk meeting of the Southern Baptist Convention, a live interview with a missionary in Hong Kong was part of an evening session spotlighting the Cooperative Program.

The interview was projected on large television screens enabling the audience to see answers from Hong Kong to questions posed by the program host.

In April 1978, a portion of the Radio and Television Commission's Consultation in Fort Worth was fed by satellite to the First Baptist Church of Nashville where a number of program participants were gathered.

The group in Nashville was able to see and hear the program in Fort Worth, and then to ask questions of those program participants.

Finally, in June 1979, an entire session of the Convention was fed to two satellites. Downlinks had been arranged in a number of cities. Some of the downlinks fed church auditoriums, some cable systems, and some broadcast stations.

Presently, the uplinks and downlinks for satellite transmission are complex and expensive. But even under the limitations of current technology, it is feasible to bring information into city-wide meetings from a remote source.

In the near future, earth stations may be of such low cost that associations or even single churches will be able to have them in place. At that point, agencies will be able to distribute audio, video, and print messages via satellite directly to the using entity.

Video Tape/Video Disc

These are similar media which are best used for communication with interested target groups.

There are some differences in the two media. Video tape can be used for recording *and* playback. Video disc has a large number (about 50,000) discreet frames of information, any one of which may be called up and "still framed," that is, it may be viewed as a still picture. Or it may be viewed as a part of a series, either in real time, slow motion, or fast action, giving "moving pictures."

Video tape has the distinct advantage of reuse, that is, it may be recorded

on, erased, and reused. Video tape may also be recorded by the user, whereas video disc must be manufactured with the information incorporated into the medium.

Video discs are inexpensive when manufactured in large quatities. In fact, the actual production costs for video discs do not greatly exceed those for audio disc. The reason for the increased cost at the consumer level is the licensing and royalty costs that go with visual entertainment.

These media are most effective tools for communicating with the churched, and should most aptly be considered a part of the church media center.

Computer

Just a word about computers. As these devices become more widespread in homes and offices, the training potential becomes enormous.

Consider the following scenario, utilizing video tape or video disc and computers.

A Bible study is produced on video. It includes a scholar, pictures of the sites dealt with, interviews with persons currently living in the area. A computer program is distributed with the video material. Questions are asked and the student is able to respond.

If the response is correct, he proceeds to the next question or section. If it is incorrect, a reference point on the video material is indicated. The student then returns to the source, learns the correct answer, repeats the question sequence, and proceeds.

"Proclaiming the gospel electronically." In this brief look we have only scratched the surface. Ultimately, the only limitation on our use of electronic media is our imagination and our willingness to commit resources to the effort.

1. "God's Television," Edwin Diamond. American Film, Vol. V, No. 5. March 1980, p. 34.
2. *Dallas Times Herald.* April 2, 1980, p. A35.
3. "TV Is Changing Spiritual Habits of Americans," Kenneth A. Briggs. Fort Worth Star Telegram, Fort Worth, Texas. February 17, 1980, p. 56F.
4. "Televising Your Worship Service." *Creation,* Vol. 2, No. 1. January 1980, p. 34.
5. Ibid.



SHIRLEY MONTGOMERY

Pastors' Wives: Where the Hurts Are

The pastor's wife, like Caesar's wife, has generally been regarded above reproach. She has traditionally been depicted as a composite of all the virtures of womanhood. While this angelic ranking has brought her respect, it has also idealized her problems.

That a pastor's wife might have problems has never been denied. However, her problems have been approached with a sense of martyrdom rather than of deliverance. The most common solution to her stresses and conflicts has been a sort of pious "grin and bear it."

Major areas of pressure on the pastor's marriage have been identified as education, job mobility, church, economics, time, social ties, physical and emotional fatigue, and family relationships.[1] While these stresses are common to families in any profession, they tend to be exaggerated and prolonged for pastors.

The pastor's family is not "just any family." The source of this unusual situation for the pastor's family lies in their role as religious leaders. For many people, the pastor is a stand-in for God. Therefore, the pastor, his wife, and family seem to be targets for all the feelings and ideals which people hold about God.

The pastor's wife is identified almost exclusively with her husband's work. She is a victim on two levels: she has her own stresses and also shares her husband's.[2] Real pressure points for her center around time, loneliness, isolation, role expectations, finances, and inner conflicts.

Time Together

One complaint universally voiced by pastors' wives is lack of time with their husbands and as a family. The problem stems mainly from the husband's irregular schedule. Few pastors operate with set office hours. Further, few pastors have set job descriptions. Duties are vague and general, encompassing an enormous range of activities.

Pastors are generally responsible for setting their own pace and priorities in the use of time. With only self-limitation to curb involvement, many pastors feel compelled to answer every call, meet every request, and keep a personal hand on every event at the church. This "room service" syndrome is the source of many wives' frustration.[3] Emergencies do arise, of course, to interrupt leisure-time, but most complaints concern constant after-hours activity that is optional if not outright unnecessary. Feeling indispensable may satisfy the pastor's ego needs, but his wife soon comes to feel unwanted and neglected. Bitterness and resentment may build up which surface as nagging, excess criticism, or poor attitude toward the church.[4]

Every church usually has a member or two who invaribly call at mealtimes or need something on the pastor's day off. The wife is usually left to fend off these intruders and take the blame for their disappointment.

A survey of pastors indicated that approximately 60 percent of them took

time off to be with their families. Yet two-thirds of these same pastors agreed that they did not have enough meaningful time alone with their wives.[5] Often the husband's time at home is given over to the children. One wife said, "I got a peck on the cheek while the children got hugs and kisses and long romps. I wanted to ask my husband where I fitted into all of this."

Quality of time is also an issue. Fifty-six percent of pastors indicated they were usually tired when they were with their family.[6] Pastors often come home so emotionally drained that they cannot partake fully in family relationships. Ordinarily, lay families have weekends and vacations free to recharge emotionally and get in touch with one another. Many pastors do not have these luxuries. Weekends are devoted to church services. "Vacations" are often in connection with conferences, conventions, or holiday visits to in-laws. The type of quiet intimacy that reknits the fabric of the marriage is unfortunately rare or nonexistent.

Loneliness

A serious mental hurt faced by the pastor's wife is chronic loneliness. When asked to list their most real problems or conflicts, one group of wives listed "few close friends" as their first choice. Three-fourths of these wives said they had many acquaintances but few friends. Sixty percent of them indicated they did not form close friendships within their husband's congregation.[7] Even so, few pastor's wives seem to take the alternative of making friends outside the church.[8]

Part of the loneliness experienced by pastors and their wives is due to the nature of the ministry itself. The ministry is highly transient, an average tenure being less than two years.[9] Friendships are often slow to develop in new situations. Many wives simply do not try to establish close ties. In addition, leadership problems are sometimes created when close friendships are formed within the congregation. Wives fear that those with whom they share confidences might be indiscreet or the jealousy might arise.

Another aspect of pastoral loneliness is the heavy burden it places on the marriage relationship. Some pastors say that their wife is not only their best friend but often their only friend, the only one they feel free to "really level with."[10] As a result, the pastor and his wife often look to each other for the emotional support they would ordinarily receive from friends. This practice keeps emotional needs bottled up within the marriage and causes further drain on the strength of the relationship.

Isolation

Closely related to loneliness is the sense of isolation felt by pastor's wives. They are often surrounded by people, but, at the same time, set apart from them. The pastor or his wife seldom have a peer relationship with church members.[11] They are most often viewed as leaders. They are identified more by function than as individuals. Many of the wife's social invitations (wedding rehearsal dinners, class parties, teas, and the like) are not based on friendship but on her role as the pastor's wife who "ought to be asked."

The feeling of being center stage seldom leaves the pastor's wife. Most social engagements are with congregants. Even the neighbors may be church members. At the grocery, PTA, or beauty shop someone always feels obliged to put on a solemn appearnace because "the preacher's wife" is around. One wife said: "I've always wanted to tell them I'm not God. They don't have to

clean up their act for me."

Many wives wish to be an "ordinary person." They feel they are more a symbol than a real person. One wife complained, "If one more person calls me 'Mrs. Preacher,' I'll scream!" Often referred to only as "the preacher's wife," she is denied even being called by her own name.

Pastors' wives often have little privacy as individuals. Coming on top of other stresses, the high public image sometimes becomes oppressive for the pastor's wife. Incidents range from silly to serious. One wife remarked, "No one would think of telling the doctor's wife that her dress was not suitable for church, but I have been told that several times." Another wife in a small town church recalled being told that she should not hang her underwear out of doors as that was unseemly for the pastor's wife to do.

Role Expectations

Ideas about what a pastor's wife should be and do in church come from three directions: the congregation, her husband, and herself. Good experiences result when all three are in general harmony; conflict emerges when they are not. Each disharmony point produces stress.

Congregational demands on the wife vary with individual churches. Generally, the smaller or more conservative the congregation, the more clear-cut the role expectations will be. Many wives suffer from the "assistant pastor" syndrome in which church work is seen as her ministry too.[12] However, this attitude seems to be passing. Pastors' wives, nonetheless, are expected to participate in their husband's work to a degree unknown by other career wives. A more critical aspect of congregational expectations concerns how the husband accepts them and to what extent he pressures his wife to conform. If she dutifully but unwillingly meets the demands, she often sacrifices her own sense of self-esteem.

The pastor/husband may have his own set of expectations for his wife. Two basic types of husbands are those who want a teammate/wife to share the ministry and those who want their wife to stay at home and out of church work. Likewise, there are two types of wives: ones who feel called to church work and ones who just happen to be married to a pastor. Things work out well when compatible types are married to each other; irritation prevails when a mismatch has taken place either way.[13]

The most complex expectations are those of the wife herself. Three factors influence her role satisfaction: her background, her husband's job at marriage, and her own sense of call. The wife's attitude toward involvement in church work is shaped by her background. Her level of activity in the church prior to marriage often helps define her concept of a pastor's wife. If she sees the ideal wife's role as a teammate, she will seek high involvement. If she sees the ideal as a background supporter, she will want minimal involvement.

Wives who are teammate workers tend to feel more pressure from congregational expectations than do wives who stay in the background.[14] Teammate wives who experience intense pressure may have high ideals about the church and may be in conflict with their own expectations more than those of the congregation.

The majority of pastor's wives are involved in the husband's ministry as background supporters.[15] These wives concentrate on the home. The husband takes the dominant role in all areas. The wife who devotes herself so intent-

ly to her husband's interests seems to have a greater need for attention from him.[16] She has a deeper need for emotional affirmation. She tends to suffer insecurity when she cannot rely on her husband's time and presence. She requires special intimacy and times of escape from her routine to compensate for her considerable investment of self in her husband's interests.

Many pastors' wives knew at marriage that their husbands intended to be ministers. One survey, however, revealed that slightly over half of the wives in the group did not know. Of those not knowing their husband would be a minister, 70 percent had some difficulty adjusting to the role, 30 percent had significant difficulty, and 7 percent were still not adjusted.[17] Many of these wives faced stress because they were uprooted from familiar and expected surroundings. Their life plans had centered on a life-style different from that of a pastor's wife. If entering the ministry is a mutual decision with a wife already active in church, the adjustments tend to be smoother. If the wife is inactive or holds a low opinion of the ministry, adjustments grow proportionately difficult. The wife's new status in the church and community may force her to adopt behaviors for which she is totaly unprepared. Few helps are available to ease her transition from the old role to the new. If her husband is caught up in his own adjustment, training, and work, her sense of frustration will be more intense.

A situation becoming increasingly common involves the marriage of a pastor to a woman who has her own church vocation. Many wives have seminary training; and some have served in youth, education, or music ministries. These wives face a struggle to be an authentic person in a role to which they have been called and, at the same time, assume a role others assign to them. Some husbands resent the wife's encroachment into their territory. Additional marital stress arises if the congregation perceives the wife to be more gifted in some areas or more of a pastor than her husband.[18]

Traditional attitudes about career wives are changing. More congregations are willing for a pastor's wife to pursue a career of her own. A career wife, however, may experience more conflict with congregational expectations. She will have less time to participate in church activities. In churches which expect high wife involvement, she will face considerable stress. Some members may see her absence from program events as a lack of support or personal spiritual leadership in the church.

The wife's role satisfaction is crucial to the husband. Because she is his chief source of support, the wife's attitude toward her role helps determine the husband's own sense of satisfaction. When family problems were named as the reason for leaving the ministry, the wife's role dissatisfaction was the most common explanation, ranking as the third highest reason for leaving.[19]

Finances

Pastors' wives face very subtle pressures in dealing with finances. Beyond the task of making ends meet are a host of attitudes to be dealt with concerning income. Many people still do not think a pastor "earns" his living but rather lives off the charity of the church. Unlike most career men, the pastor has no privacy about his salary. Once a year most churches examine his pay at budget time. Many members seek to reward or punish pastoral effectiveness by means of the salary. This rebounds in other attitudes toward the pastor and his wife in their sense of worth.

Public knowldege of his salary puts subtle pressure on the pastor and his wife to justify purchases in the eyes of the church members, whether for new clothes, a car, vacations, or other items.[20] One church member spotted a pastor's wife buying meat at the supermarket and remarked with all seriousness, "I didn't think preachers were supposed to eat steak." Justifiably or not, church members do take note of new dresses, car models, and home decor. The wife usually carries the blame for opinions of extravagance or poor management.

Pastors consistenly rank below other professions in salary. At the same time, life-style requirements for pastors and their wives are similar to other business or professionals with similar educational or social levels. One survey of pastors' families indicated that half of the wives worked outside the home. Of those working, 54 percent gave family financial needs as the reason. The pastor's wife often struggles to reconcile community standards in life-style with the availability of family funds.

Inner Conflicts

Pastors' wives find themselves beset by a variety of social and psychological pressures. Many of the pressures come from traditions concerning the pastor's wife which "go with the territory." Other pressures are not easily identifiable, growing out of the complex mix of relationships she shares with her husband and church.

Pastors' wives correctly identify the church as the source of much of their frustration. Yet they feel guilty to express their feelings or try to work for solutions. Pressure to conform is high, and negative feelings are often perceived as un-Christian or lacking in commitment.

A survey of pastors' wives revealed some of the inner conflicts they felt. Almost half said it was hard to be themselves as a pastor's wife. Fifty-three precent felt pressured to attend more church-related events than they desired. One-third would not feel free to visit a mental health or marriage counselor even if they needed to do so. Forty-five percent felt guilty when complaining to their husbands about the demands of his work. Thirty-five percent have no one to whom they can reveal their "real self." At times, 30 percent felt they could no longer go on as a pastor's wife.[21] Such statistics indicate that often the pastor's wife does not feel free to take a realistic look at her needs.

Pastors' wives tend to internalize their problems. Many wives handle frustrations through hobbies or outside interests. Others try meditation or self-discipline. Some sadly confess that they do nothing to alleviate their stress except cry.

Wives find it hard to face unpleasant persons and situations in the church. Many thoughtless members make remarks to the pastor's wife, knowing it will hurt her husband. Yet the pastor's wife is expected always to be pleasant and gracious, taking anything that comes along withough feeling. In church conflict situations, she is almost always in a defensive position. The strain on her mental health is a great burden.

Pastors' wives recognize their position in the church and community. The vast majority of them feel called of God in their role.[22] They are generally committed to the church through service and support of their husband's ministry. This very sense of commitment at times poses a barrier to self-realization for many pastors' wives.

Taking the Edge Off

Beyond any doubt, the pastor's wife

finds her greatest support in her husband. The pastor/husband, then, needs to be more in touch with his wife's situation. One counselor who works with pastors said, "Before you declare yourself exempt from problems, maybe you should ask your wife. I've been amazed at how little awareness many ministers have of the wife's feelings."[23] He further suggested that pastors often do not deal with their wives' hurts because of a feeling that they can do nothing about them. In many cases, no solution may be readily available, but certainly the huband's supportive understanding will go a long way toward taking the edge off the wife's pain.

Some practical steps, useful for opening dialogue with wives, are given here and directed specifically toward pastors.

Find out what is happening in your marriage. Take a good look at the daily routine of your wife. Find out what is hard for her to face at home and in the church. Look for ways to eliminate some of the stress. Learn what she would like to see happen in your marriage. Be open to options that would revitalize your time together. Get in touch with your feelings and hers.

If you need help in getting in touch with feelings, take advantage of marriage enrichment retreats sponsored by your local association, state convention, or Ridgecrest and Glorieta conference centers. These retreats are often keyed to the specific needs of pastors and their wives.

Take time off together. Make time available to recharge emotionally and to communicate at more than a surface level. Take the phone off the hook, leave town, or do whatever is necessary to assure your special privacy. Take time off together as often as you feel necessary. Don't feel guilty when you go. Strengthening your marriage is not an indulgence but an investment in your mental health as a couple and as a family.

Acknowledge pent-up hostility. Allow yourself and your wife to express anger. Many church meetings are full of tension and anxiety. Be honest with your feelings. Focus your anger on the cause of frustrations and not on each other. Find effective ways to blow off steam and help your wife to do so.

Go to bat for your wife when she needs it. Deal with unrealistic congregational expectations of her and your family. When meeting with a pastor selection committee, find out their specific expectations of your wife's involvement in the church. Settle any conflicts at that time as you would for yourself.

Reevaluate expectations. Discuss with your wife where you hope to go in your ministry. Try to determine a mutually satisfactory degree of involvement for her in your ministry. Assess whether your shared goals are realistic in your present situation. Both your needs and the church's vary with time and situation. Work out together how best to meet both needs.

Examine your priorities. Try to find the point where necessity leaves off and your ego drive takes over. Measure priorities in the light of your total responsibility as pastor, husband, and father. When sacrifices have to be made by your wife or family for your career needs, prayerfully count the short- and long-term values to see if they are worth the price.

Get help if you need it. Admit it when you have a personal or marriage problem. Deal with issues before they become critical. Encourage your wife to do so. Don't wait until little is left of your marriage to save. Many state conventions provide counseling services for pastors and their families. Such

counseling is confidential and within reason financially or without charge. Christian counselors are available who understand both your spiritual and psychological needs.

Give your love room to grow. Do not expect your wife to do all the giving in your relationship, to carry her load and yours too. Affirm her individuality, strengths, and gifts. Choose to be one flesh through mutual trust and appreciation. Accept the grace God has provided in your love for one another, building each other up as servants of Christ.

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DAN TAYLOR

The Mid-Life Transition and Middle Age: Implications for Churches

Until recently, there has been a noticeable lack of empirical data on adult development. Much more information is available on the development of children and adolescents. This is indeed a paradox when one considers, as one writer observed, that "we spend 25 percent of our lives growing up and 75 percent of our lives growing older."

Today, however, the tide of information is beginning to turn. Gould's (1978) study of almost one thousand individuals has given us deeper insights into the changes which take place throughout adulthood. Although limited to a study of forty men, Levinson's (1978) research into the phases of development in the adult life cycle is helpful. Researchers Neugarten (1968) and Lowenthal (1975) have made significant contributions in the study of adult development.

In addition to these studies, Bischof (1976), Kimmel (1974), and Knox (1977) have condensed the research of many of the pioneers in the field of human development, thereby, enabling us to have an even greater understanding of adult development. All of this information is helping to unlock the door on what Daniel Levinson says is "one of the best-kept secrets in our society and probably in human history generally." Perhaps as we better understand these "secrets," we will be freed to become all that we were meant to be.

The Mid-Life Transition

Until recently, one of the best kept "secrets" of adult development was the adult mid-life transition and middle age. Although the "symptoms" of this critical readjustment in adulthood have been apparent for quite some time, we are just now beginning to understand what takes place in a person's life during this period.

Whether it happens suddenly or over a long period of time, most researchers agree that sooner or later, almost every adult faces the startling realization that more than half of his life is over. Bernice Neugarten (1968) reveals that when adults reach this critical phase of development, life is viewed in terms of time-left-to-live rather than time-since-birth. Life no longer appears to be endless but has a definite sense of finality. This new view of life brings with it a relentless inner demand for action. Whatever goals have been set for our lives must be reached now, while there is still time remaining.

How one reacts to this realization varies greatly among individuals. For some, it is nothing more than a small "bump" along the road of life. For others, it is a major obstacle filled with terror, anxiety, and uncertainty. Some are able to make the transition to middle age with little or no disruption to their life-style, while others make drastic changes in their work, marriage, or

social lives. Not surprising, Neugarten (1968), Lowenthal (1975), and Gould (1978) observe a difference in the way men and women react to the reality of middle age.

Regardless of when it occurs, Blanton (1959) rightfully suggests that adults should welcome the transition to middle age as a time to take a long, hard look at themselves and their lives. To fail to honestly face this task would indicate that one is like the proverbial ostrich, with his head buried in the sands of time. For those who choose to ignore the nagging feelings of unrest which usher in middle age, the feelings and associated symptoms almost always reappear later in life in the form of a full blown crisis.

Middle Age Defined

Middle age can be defined in terms of chronological age or in terms of the "events" or "changes" which take place in a person's life. In terms of chronological age, most researchers agree that middle age has its onset somewhere around thirty-six or thirty-seven years of age and ends somewhere between sixty and sixty-five years of age. Levinson (1978) noted that middle adulthood begins as early as age forty and lasts until about age sixty-five. Gould (1978) determined that mid-life could begin as early as age thirty-five and could be completed as early as age fifty. In a study by Neugarten, Moore, and Lowe (1965), about 80 percent of the sample believed that middle age started at age forty and ended at age fifty.

Perhaps the best way to describe middle age is in terms of "events" or "life changes." After studying the lives of over 100 men and women, Neugarten (1968) observed that women tend to define middle age in terms of the timing of events within the family. For married women, middle age is closely tied to the launching of children into the adult world. Unmarried women often discuss middle age in terms of the family they never had. Men, on the other hand, tend to define middle age in terms of their work. Often, men realize they have entered middle age when the younger men begin to come to them for advice and counsel or they notice that they receive preferential treatment around the office. Men perceive a close relationship between their lifeline and their careerline. Middle age is the time for men to reassess their work. Any differences between career goals and the achievement of those goals adds to the heightened awareness of age.

Without question, middle age is a time filled with a great deal of change and readjustment. During the course of this discussion on the mid-life transition and middle age, we shall consider changes which take place in the following areas:

1. Emotional
2. Physical
3. Marriage
4. Vocational
5. Social
6. Religious

Emotional Changes

For some adults, middle age causes very little change in their emotional makeup. To them, life goes on smoothly with a minimum amount of what Barbara Fried (1967:14) calls, "middlescent malaise." Most adults, however, are not so lucky, and these more "typical" forties are indeed apt to feel unhappy, withdrawn, self-doubtful, and uneasy. Some find solace for their troubles by retreating into hypochondria. Still others rearrange external circumstances: they change their marriages; or they switch jobs or even professions; they resume interrupted careers, go back to school, or act so as to realize an unsus-

pected or thus-far unused or neglected creative talent.

Almost every researcher and writer agrees that the primary cause of the emotional distress and anxiety experienced in middle age is a heightened awareness of one's own mortality. One writer describes this startling realization as the "dark at the end of the tunnel." For the first time, many indiviuals become painfully aware of the fact that they are not going to live forever . . . that one day, they must experience death. For most, this thought is both frightening and revolting.

Roger Gould (1978:218) said, "To achieve an adult sense of freedom, we must pass through periods of passivity, rage, depression, and despair as we experience the repugnance of death, the hoax of life, and the evil within and around us. To enjoy full access to our innermost self, we can no longer deny the ugly, demonic side of life, which our immature mind tried to protect against by enslaving itself to false illusions that absolute safety was possible."

Neugarten (1968) observed essentially the same thing in her study. She determined that the prevailing theme which ushers in middle age is a reassessment of self brought about by the increasing awareness of aging (and thus mortality). Both men and women perceive time in terms of "time remaining." That "time is running out" brings heightened emotional stress in both men and women.

According to Daniel Levinson (1978), the main questions a man asks himself during this "transition" are: "What have I done with my life? What do I really get from and give to my wife, children, friends, work, community, and self? What is it I truly want for myself and others?"

The "crisis" becomes even more acute if there are unresolved conflicts carried over from childhood or adolescence. Smiley Blanton (1959:11), a Christian psychiatrist said: "Below the conscious level in all of us lurk dark and primitive impulses and desires. Some may be forbidden sex urges, sternly repressed since early childhood. Some may be hostilities and malevolences of truly murderous intensity. All of us from earliest consciousness have feelings of resentment and anger when we are frustrated. These feelings, we speedily learn, are socially unacceptable. So we push them down, out of sight, into the unconscious. And there they remain until—often in the middle years—declining vitality lowers the defenses, unbolts the door that separates the conscious from the unconscious mind so that the pressures within us begin to force their way out."

Levinson (1978) refers to these suppressed feelings as "other voices in other rooms" which, having been muted for years, clamor to be heard. These "voices" are not limited to unresolved conflicts in childhood or adolescence. They include lost opportunities set aside earlier, outrage over betrayal by others, or guilt over betrayal by oneself.

Following this period of stress and emotional turmoil, however, both men and women experience increased self-understanding. This important new awareness enables them to gain more control over life rather than be controlled. It also enables them to experience a greater capacity for caring more deeply about others. The "quality" of relationships becomes increasingly more important in middle age.

Physical Changes

The process of aging begins from the moment we are born. Normally, we do not think in terms of babies and young children as "aging," but it happens.

Most researchers agree that physical capacities increase steadily from birth until sometime in the midtwenties, then begin to gradually decline until death. During the middle years, signs of aging begin to be noticed and cannot be overlooked. Cooper (1973:48) noted that

"as we come into our forties we recognize that the majority of us are losing the touch of youth that serves as the universal currency of acceptance in Western society. We have to recognize that our hair is thinning and perhaps beginning to turn gray. We may dye our hair, comb it over the tops of our heads in increasingly intricate ways, even buy a wig, but we cannot pretend that bodily changes are not a fact."

Other physical signs of the aging process are as noticeable: the body begins to thicken (especially around the middle), perhaps wrinkles are noticed that were never noticed before, our stamina is not what it once was, physical abilities (like hearing and eyesight) which were once taken for granted are obviously waning. These general effects of aging on the human body are experienced by everyone. It should be stressed, however, that not everyone ages at the same rate. Heredity, physical exercise, diet, personal habits, disease, and physical injuries are some of the factors which influence the rate of aging.

More important than the physical changes, however, are the psychological effects of the physical changes. With lessening physical abilities, men begin to view themselves as less of a man because their view of their self-worth is so strongly related to their physical strength. In addition, declining physical abilities draws the end of life into even sharper focus.

Marriage

The marriage relationship during middle age can offer tremendous possibilities for new dimensions in companionship or a serious threat to a relationship which, in many cases, has been established for more than twenty years.

The middle years can be among the most fulfilling for the couple who has worked hard at establishing and maintaining a rich and rewarding marriage relationship. This is the time a married couple can call its own. Perhaps for the first time in their lives, they are free from the immediate responsibility of home, family, and child rearing. This allows them to spend more time together, to develop new interests and hobbies, and to "be themselves."

While some married couples enjoy envious marital bliss, many others are not as fortunate. A large number of couples experience some degree of marriage crisis in their middle years.

In a cross-sectional study of four stages of adulthood, Lowenthal (1975) concluded that marital dissatisfaction tends to reach a peak during the middle years, prior to the departure of children from the home but increases in satisfaction from the "empty-nest" stage on into retirement years. Fogarty (1975), Levinson (1978), Gould (1978), and Pineo (1968) all confirm Lowenthal's findings.

What is the cause of the marital dissatisfaction in middle age? Most researchers report the presence of disillusionment, disenchantment, or boredom. Many marriage partners suddenly become aware of a marriage that is empty—where nothing happens anymore. Married couples often realize they no longer have as much in common as they once did or do as much together. A significant factor which contributes to the marital dissatisfaction in middle age is the man's preoccupation with his work during the decade

of his thirties. He is so intent on getting ahead, being promoted, and gaining recognition in his work that he has little time for his marriage.

When confronted with marriage problems, Levinson (1979:257) believes that men use this time for a serious reassessment and they are more ready to ask, "How did I contribute to the marital difficulties? Did I want my wife to be a certain kind of maternal figure? What led me to enter the marriage, stay in it for so long, then question it?"

Some (both men and women) find middle age to be a convenient time to get out of their marriage. Changing morals and values, lessening responsibilities at home, and the press of time (it's now or never), motivate many middle aged adults to walk out of unsatisfactory, abrasive relationships. Even if they remain together (usually "for the sake of the children"), a man may enter into a serious extramarital relationship with a younger woman. If he does, it almost always is an attempt to prove to himself that he is not getting older. On the other hand, if a woman engages in this type of relationship with a younger man, most often she does so to prove to herself that she is still attractive.

For most couples, the marriage relationship is subjected to varying degrees of stress during the middle years. If the marriage is to survive, both partners need to assume responsibility for making it work. Each one needs to be honest with himself and with the other as they work to develop a new kind of relationship and understanding. Failure to do so could cause the marriage to remain stagnant or dissolve altogether.

Vocational Changes

An occupational crisis may occur in middle age when a man realizes his time is running out and he has not obtained the goals and dreams he has set for himself. Or a crisis could occur if he has reached his goals. He might ask himself, "Now that I have what I wanted, am I really happy? Has it all been worth it?" Kimmel (1974) says this involves the "career clock." During the middle years, a person becomes acutely aware of the number of years left before retirement and the speed with which he is attaining his own goals. If his "career clock" is noticeably "behind time," often drastic adjustments are made. Levinson (1978) says in middle age it becomes important for men to ask, "What are my central values and how are they reflected in life? What are my greatest talents and how am I using (or wasting) them? What have I done with my early dream and what do I want with it now?"

For some, work becomes a protective device against the things most feared. Our society has been conditioned to think that if a person works hard enough, makes enough money, and continues to receive promotions, he becomes so "big" that he is totally invulnerable. Being invulnerable protects him against the hurts and disappointments of everyday life. For these individuals, a crisis occurs when: (1) he fails to attain the level which, he believes, will place him at the level of being invulnerable, or (2) he reaches his goal and finds to his dismay that work is not a protective device.

Women, on the other hand, do not seem to face the same vocational crises as men. Lowenthal (1975) discovered that almost 50 percent of the men in her study reported work-related stress in middle age. In contrast, fewer than 20 percent of the women in the same age reported work-related stress, even though 60 percent of the women worked outside the home.

Social Change

Following the intense period of crisis in the mid-life transition, middle age seems to bring less interest in large numbers of social activities and more concern with the quality of relationships with a fewer number of people and organizations. Lowenthal (1975), Neugarten (1968), Gould (1978), and Levinson (1978) all report a heightened awareness of the "quality" of relationships in the latter period of middle age. This heightened awareness enhances social relationships for both men and women.

Additionally, Lowenthal (1975), Fogarty (1975), and Neugarten (1968) determined that middle aged adults are the most active participants in voluntary, civic, and political organizations and tend to decrease their activity in social clubs and similar organizations. A possible explanation for this type of participation is increased social competence, self-assurance, and energy level, together with an increased desire to make a lasting contribution to society, to relate "outside onself," and to advance human welfare.

Religious Changes

When a person is confronted with a stark reality of mortality and becomes painfully aware that "time is running out," his religious faith and practices are affected, as are all other areas of his life. After forty, there is a strong desire to come to grips with what life is really all about and to take an honest look at the past, present, and future. By adequately working through this reassessment, middle aged adults find the freedom to experience life in its fullness. Cooper (1973) rightfully views this as a spiritual task. Involved in the process is: (1) being honest about past mistakes and accepting God's forgiveness, (2) being honest about our present situation and improving the quality of our relationships, and (3) relating adequately to our own mortality through a deep and abiding faith in God.

Cooper (1973) believes that spiritual crises among younger adults are most often the result of a shallow faith which has no real meaning. When a faith with no depth is severely challenged, the young adult often drops out of religious activities or, at best, becomes marginal. Some, however, seek to find increased understanding and meaning in their faith.

David Moberg (1968) reports conflicting data gathered by researchers regarding the religious faith and activity of adults as they move into the middle years. Some find no evidence to support the common assumption that people turn to religion as they grow older. Still other studies report that religion becomes more helpful as adults grow older.

Nevertheless, during the mid-life transition and middle age, individuals need to realize that the church and the Christian faith can significantly help in this critical development period. Middle aged adults need a faith which helps them face physical problems, emotional turmoil, old age, and which helps them find meaning and understanding in all of life's relationships.

Implications for the Church

Having discussed the reality of the mid-life transition and accompanying crisis, what does this mean to the church? How can we minister to individuals in the midst of this critical developmental stage of adulthood?

In general, church leaders need to recognize the mid-life crisis as a significant developmental problem that all adults face. They need to become more aware of and sensitive to the problems couples deal with and how the church

can help. Church leaders need to lead their members toward an attitude of openness and acceptance, rather than guilt and rejection. Conway (1978) correctly observed that "as the church grows in an attitude of acceptance, as they talk more freely about the mid-life crisis, and as they offer genuine forgiveness to people who have failed, some of these people will turn back to the church as a community of strength and support."

More specifically, churches might consider these suggestions for relating to the problems encountered by middle aged adults:

1. Give more staff attention to middle aged adults. Many churches recognize the problems faced by adolescents and provide a youth minister to relate to their needs. They are careful to provide for children and, in many cases, older adults. They also need to relate to middle aged adults and their problems, with staff assistance.

2. Offer family conferences. Rising divorce rates and the increasing disintegration of family units in our society should be motivation enough for churches to make family conferences a top priority. These conferences could be held at the church or in a retreat setting. Films, panel discussions, and/or special guest speakers are ideal tools for creating awareness and giving instruction in these settings.

3. Couples' retreats. During the critical period of the mid-life transition, married couples need to reassess and renegotiate their relationship. Many couples have experienced renewal in their marriage through meaningful communication initiated during couples' retreats. This is an ideal means of openly addressing many of the difficulties experienced in middle age.

4. Men only and women only retreats. The common problems faced by men and women can be discussed in settings exclusive to men or women. Whereas couples' retreats would offer opportunities for interaction between husband and wife and between couples, men only and women only retreats would allow for an open sharing of common feelings and concerns among members of the same sex.

5. Reclamation programs for middle aged dropouts. Research is not available to help us know how many adults have been lost to meaningful church involvement because of the mid-life crisis. Nevertheless, churches should be sensitive to the needs of middle aged adults and actively seek to reclaim any who have dropped out.

In the final analysis, the confrontations which come in middle age are essentially the same confrontations we face all of our lives. We are confronted with basic questions about ourselves as persons—about our origin, destiny, and significance. We are also confronted with basic questions about the meaning of finiteness, mortality, suffering, and evil. Ultimately, the answers to these questions must be grounded in the Christian faith.

One of the basic teachings of the Christian faith is that before one can properly relate to himself, others, and the world around him, he must first be rightly related to God through Jesus Christ. Being rightly related to the Father frees the middle aged adult to properly relate to all of creation and, thus, ultimately experience the abundant life which God so freely gives.

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RONALD G. SKAGGS

The Church's Response to the Energy Crisis

For years we have jokingly referred to the words, "We've never done it that way before." Now we find that the 1980s may well become the most significant decade for change in the church since the Reformation period. What has brought about this explosive situation? In reality, many things but primarily the energy crisis.

Surely no one still thinks that the energy problem is a short-term problem or one that will be easily solved. Where the blame lies, if blame can be assessed, is not significant to the church. What we can do to offset the rising costs and shortages is significant.

For example, at First Baptist Church in Dallas, Texas, utilities almost tripled in cost in just four years. In 1976, the church paid $202,400 for gas, electricity, and water, as compared with just $74,100 in 1972. Projections based on an 8 percent price increase per year indicates a cost of $372,200 for 1981.[1] While not as much for most other churches, the impact is still staggering on the church budget.

The Biblical Imperative

We as Christians have a responsibility to concern ourselves with conservation. God has always held his people accountable. Too often we consider ourselves good stewards when we have given the tenth of our income. Yet the stewardship of the remaining 90 percent, as well as its conservation, is often disregarded.

The energy crisis has given Christians yet another opportunity to show that we are serious about God and his teachings. As followers of him we are responsible for those possessions with which we have been entrusted. In Genesis 1:28 it is written, "And God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.' "[2] In other words, we are charged to be stewards of the earth.

A steward in the purest sense of the word is one who serves as a manager or trustee for something that is not his own but is given to him to manage for the benefit of others. Christian stewardship is a lifetime disposition and can withhold nothing, waste nothing, but rather must conserve everything for those who would follow.

It would be easy when faced with the complexities of the energy problem to throw up our hands and tell the world that it is too big a task for any man to tackle. It should be remembered that we must finally give an account to God for our failures and that many times the biggest failure of all is to fail to try. God does not demand that we succeed, only that we be willing to try. Accepting the principle of accountability brings a new significance to our life. It adds a sense of mission, of opportunities ahead, and of victories to win.

David Sapp has rightly stated: "Not only must Christians be reminded of the need for stewardship; they must

also be reminded of the benefits of stewardship. Stewardship conserves resources—that is obvious. But it also conserves meaningful human lives. It reminds us of those things that really matter in life. It disciplines our values and restrains our greed. It focuses our attention on the one who offers us the really good life."[3]

The use of as much fuel as you can afford while totally disregarding those who are less fortunate is a reflection of poor stewardship. Christians must face the realities of tomorrow's world with an ethical position that places God's world above self.

Developing a Data Base

The natural place to start in the quest for conservation is in examining how we use our facilities.

Reg Narmour, Baptist architect from North Carolina, said in an energy conservation meeting that "the church is unique in its inefficient use of space. First, 20 percent of the church space is taken up by large assembly areas such as the sanctuary, chapel, and fellowship hall. And 60 percent of the church is educational space while 10 percent is used for secretaries, the pastor's study, etc. This means that 90 percent of the space in the church is used only 5 percent of the time and 10 percent of the space is used 30 percent of the time."[4]

Do you know the heating and cooling layout of your church facilities? Which areas are commonly provided for with any portion of your units? How can you close off areas not needed during certain times to eliminate the need for heating or cooling? How can you best adjust or relocate classes and activities to reduce the need of heating and cooling areas not in use?

These questions and others you need to ask are too much of a responsibility for any one individual to tackle. A much better approach toward improving your energy situation would be to use committee action. Perhaps you have a building properties committee, or perhaps you should establish an energy fact-finding committee to assist in the study. A committee using questions such as are outlined in Table One (see end of article) will be able to compile many facts to help you in your energy survey. Naturally, you will have additional questions pertinent to your particular situation to add to those listed here.

Once you have developed a data base from which to work, you will be ready to look into some of the areas where you can begin to make changes with a minimum of cost or disruption of church activities.

Following you will find suggestions you might consider for facility modifications, facility uses, and property changes. While not an all-inclusive list, it should provide some thoughts that will help your church save energy.

Heating and Cooling Conservation

1. Have your air conditioning or heating equipment inspected and serviced by a qualified serviceman at the beginning of the season. This can prevent expensive repair bills and equipment outages later when the equipment is working hard.

2. Shrubbery growing against the walls, shading the windows, and trees that shade the roof, especially in the late afternoon, can reduce cooling costs. In winter, cut back shrubs that keep the southern sun from reaching windows.

3. Make sure there are no obstructions around air vents. The air should be able to flow freely to promote maximum heating and cooling. Studies indicate that almost any building can be heated or cooled to the desired level in

six hours or less depending on outside temperature extremes.

Jerry Privette, formerly a supervisor in the Church Architecture Department of the Sunday School Board, said temperature varies approximately one degree for every foot of height. Consequently, when thermostats are lowered to 67 or 68 degrees in the winter, many people experience cold feet because of the temperature difference. If the high ornate ceilings are to stay, churches must find ways to recirculate warm air which rushed to the ceilings.[5]

4. Weather stripping and caulking around the doors and windows will prevent excessive air loss. To check for air movement, hold a household candle close to the window or door and see if there is excessive movement of the flame.

5. Storm doors and windows are the most expensive single investment you can make, but they also provide the most significant savings. They will cut in half the heat or cool air loss through the windows. Storm windows cut in half the difference between room air and window temperatures, reduce cold spots and drafts, help control sweating and reduce outside noise.

6. A properly ventilated attic will be helpful. Excessive heat will build up in the summer, causing the cooling system to work harder.

7. Insulation is important and can pay for itself by lowering heating and cooling costs. For an energy efficient building, a minimum insulation of R-26 for ceilings, R-19 for walls, and R-11 for floors is needed. These figures are based upon temperature variations of the Southwest and will vary based upon geographic locations.

The R-value measures the resistance to heat flow through a material. The higher the R-value, the greater the resistance to heat flow. The amount of insulation needed to reach a specific R-value depends upon the thickness and type of insulation material used. For instance, to reach R-26 in a ceiling, about 12 inches of blown-in fiberglass or 9 inches of blown-in rock wool will be needed. If central air conditioning or heating systems have ducts located in attics or crawl spaces, the ducts should be wrapped with two inches or more of good duct insulation with a vapor seal. Keep joints in ducts tight and sealed to prevent loss of energized air.

8. For comfort and economy, set the thermostat for 78-80 degrees in the summer and 65-68 degrees in the winter. Each degree of difference adds to the cost. Energy costs for cooling will be reduced approximately 4 percent for each degree Fahrenheit that the thermostat setting is raised. For example, a church with an annual cost for cooling of $2,000 would save approximately $500 simply by changing the thermostat from 72 degrees to 78 degrees Fahrenheit.

If the facility is not to be used all day, adjust the setting five degrees. Turn the system off when there are long periods of inactivity unless there are items that may be damaged from temperature extremes.

9. Take advantage of the use of direct sunlight. In the summer, keep it out as much as possible by the use of shades or blinds. In winter, use the winter sun to supplement the heating system.

10. Keep the filters clean and enjoy cleaner air. Check them at least once a month. If it's a permanent type filter, clean it according to the manufacturer's directions. A disposable filter should be checked each month and replaced at least every 90 days. Dirty filters cause the equipment to work harder and use more electricity.

11. Don't let a water faucet leak. One drip a second adds up to 200 gallons a

month—right down the drain. If it's hot water, there is the added loss of the energy used to heat the water in the first place.

Lighting Conservation

Outside of temperature control, the next most significant use of energy in our facilities is the lighting system. Listed below are some helpful tips on lighting that can save dollars.

1. Generally, you'll get more light for your money if you use the least amount of bulbs that will give the light (lumens) you need. One 100-watt bulb gives more light than three 40-watt bulbs, and it costs about the same to buy as one 40-watt bulb.

2. All light bulbs have three ratings on their packaging:

A. Lumens—light output or performance of the bulb.

B. Watts—amount of electricity needed to produce that light.

C. Bulb life—estimated length of time it will take the filament inside the bulb to burn out.

3. When brightness is more important than bulb life—for reading, studying, or working—choose the "standard" life bulb that provides the most lumens for its wattage.

Hallways and passageways, for instance, require only minimal light levels, as compared to classrooms or office areas.

4. For general lighting and where bulbs are difficult to change, choose a "long life" bulb which may have less lumens for its wattage but will last longer before you have to change it.

5. Use fluorescent lights where possible. They produce about two and one-half times more light per watt than incandescent bulbs.

6. Don't leave security lights on during the day. A photoelectric cell or timer can control them.

7. Use low-watt bulbs where you can. The lower the wattage, the less energy the bulb uses.

Short-Range Planning

An energy engineer, and one of nine deacon engineers who led in the establishment of a computer-operated energy control system for the First Baptist Church of Dallas, Texas, reported there is a 25 percent savings almost immediately with a few practical rules.

1. Cut out waste. Every church can reduce its costs and not hurt its programs at all simply by closing down rooms not in use, by planning programs for efficient use of space, and by developing a scheduling of building closings when not in use. The assigning of a responsible individual to ensure that lights are turned off, temperature controls changed, and doors closed as soon as possible after the conclusion of a planned activity can provide a significant savings at no cost to the church. The peak time of waste is at the end of Sunday morning Bible study when the premises are vacated in a rush and nothing is closed down until after the morning worship service. Far too often the entire educational space of the church is heated and/or cooled and many lights left on for more than an hour while no portion of it is in use.

2. Use good judgment. Have qualified people in charge of operating the church facilities. Work on the thermostat controls for heat and air. "Set them, then lock them."

3. Cut out all unnecessary lights. For long-term savings, expert help should be obtained. Consult with energy experts who are usually available through local utility companies. The consultant will have a great deal more information available to him for the particular area where the church is located than anyone else.

Program Modifications to Conserve
One of the most practical areas for conservation is to take a long, hard look at the overall church program.

It may be feasible to physically close off certain sections of the buildings during other than peak use times. Normally, the most widespread building use is on Sunday morning. Depending upon the program of the church, the second most widespread use will be on Sunday or Wednesday night.

A layout of the buildings in your church paper showing the zones for heating/cooling and indicating which zones are available at different times can assist users in scheduling meetings on the days of peak use.

By monitoring the heating/cooling closely it is possible to cut the heat or cooling off 30 minutes before a meeting ends.

Building monitors who tour the buildings after meetings to make sure that lights are off and doors closed also increase energy conservation.

One of the areas most likely to provide significant savings is in the planning of the weeknight activities. Committee meetings, mission activities, choir practices, and various other program activities could be arranged to eliminate additional nights of building use. Not only will this save the church and members energy dollars, it will also free time that can be used for the strengthening of family ties.

Moving midweek prayer meeting to a chapel or large department to keep from heating or cooling the main auditorium would be a positive move in operational conservation.

Energy conscious church members may find it necessary to dress warmer during the colder months and perhaps put up with a certain degree of discomfort.

We as Baptists have an excellent vehecle for energy stewardship at our fingertips—the Deacon Family Ministry Plan. Here is yet another way we can involve our deacon leadership in the ministry aspect of the church. By assigning family groups to a deacon based upon a geographical area, we can begin to establish a base for neighborhood Bible study or prayer meetings in the event of energy shortages that curtail Sunday or Wednesday night activities.

This has additional advantages to the church. It helps to promote the concept of deacons as fellow ministers and it creates closer ties between church families when they share a common bond of overcoming a difficulty.

Since the majority of the church family gathers on a Sunday morning, a look at what we can do to conserve energy at these times is appropriate.

With the costs of gasoline rising almost weekly, every car driver is interested in saving fuel. Also, the possibilities of gas rationing or at least a partial ban on driving may be in the foreseeable future.

The use of share-a-ride to Sunday School or car pooling would be beneficial to almost any congregation. The membership could be plotted out within geographic boundaries and encouraged to join together in car pooling.

Regional or downtown churches can establish park-and-ride locations in various areas with transportation to and from these areas provided by church buses. In many cities, city transit buses can be hired at reduced rates for Sunday mornings. Many cities are anxious to hire out buses on Sunday morning since this is a period of low usage for them.

Quality rather than quantity must be the watchword for meetings. Rather than having Baptist men and women meeting on separate nights, why not

have them on the same night? The periodic joining together for a study or project can encourage the concept that missions is a family concern. It might be feasible to have one Wednesday night a month devoted to missions with all mission groups and auxilary meetings on that night.

Committee meetings should be held to a minimum and encouraged to meet in homes if possible. If it is necessary that they meet in the church facilities, every effort should be made to encourage them to meet prior to or immediately following a regularly scheduled church activity.

In considering multiuse of space, two Sunday Schools and two worship services each Sunday morning instead of building a larger building to accomodate all members at one time may be effective.

While energy conservation is on everybody's mind, the ways we conserve must reside with the local church. Such factors as the temperature variations of the seasons, the size and composition of the building, the extent of the church program, and countless others will have a direct bearing. Therefore, the intent of this article has been to provide some possible ideas that can be incorporated into your energy planning. In many respects the comic statement, "We have met the enemy and the enemy is us," is appropriate. Our task then must be to convert the enemy through education of responsibilities and a recommitment to Christian ideals.

TABLE ONE
CHURCH ENERGY SURVEY

What is your estimate of the number of square feet in your:
Educational facilities ____
Auditorium ____
What is the average attendance at the following worship services for the past year? (Omit any not applicable)
Morning worship ____ Evening worship ____ Midweek worship ____
Sunday School ____ Church Training ____
How often a week do you heat/cool facilities for normal activities? (Circle as appropriate)

Educational facilities	DAYTIME	1 2 3 4 5 6 7
	EVENING	1 2 3 4 5 6 7
Auditorium	DAYTIME	1 2 3 4 5 6 7
	EVENING	1 2 3 4 5 6 7

Can you heat/cool your sanctuary separate from your other facilities?
Yes No Uncertain
How many hours per week is your church office open? _____
Are your church offices heated/cooled separately from the rest of the church facilities?
Yes No Uncertain
What would you estimate to be the monthly and yearly cost for heating and cooling your facilities?

Natural Gas	$_____	Monthly	$_____	Yearly
Electricity	$_____	Monthly	$_____	Yearly

Indicate the size of your heating/cooling equipment in terms of BTUs. (Circle type used.)

Heating (gas electric) _____BTUs

Cooling (gas electric) _____BTUs

Are your church facilities *multi* or *single* story structures? _____

Indicate the type of material(s) used on your roofs. _____

What is the composition of your facilities? (If combination, please indicate percentage of each.)

Brick ____ Concrete block ____ Frame ____ Other (specify) _____

Does your church have storm windows? Yes No

What type of insulation do you have in your:

Walls _____

Ceilings _____

Floor _____

What is your estimate of the thickness of insulation (in inches) in your:

Walls	0	2	4	6	8	10	12
Ceilings	0	2	4	6	8	10	12
Floor	0	2	4	6	8	10	12

The R Factor can be determined by checking the number of inches of insulation against the type of insulation installed.

Has your church developed any alternate plans in the event an energy shortage curtails normal church activities? If yes, please briefly explain.

Yes No

What modifications or adjustments in your use of church facilities have you made in the past 12 months in view of the energy shortage?

Does your church use the Deacon Family Ministry Plan or a similar program?

Yes No

Does your church educational program include the use of home studies in small groups or by family (Bible studies, book studies, etc.)?

Yes No

Have you considered converting any of your existing facilities in the near future to offset possible energy problems? If yes, please briefly explain changes proposed.

Yes No

If you are planning to build any future facilities, have you considered possible energy problems and planned with this in mind?

Yes No No building planned

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1. John D. Bloskas, "Don't Close the Church to Save Energy," *Church Administration* (September 1978), p. 28.
2. From the *New American Standard Bible.* Copyright © The Lockman Foundation, 1960, 1962, 1963, 1971, 1972, 1973, 1975. Used by permission.
3. W. David Sapp, "A Church's Moral Responsibility in the Energy Crisis," *Church Administration* (September 1978), p. 10.
4. Jim Lowry, "Christians Face Tough Decisions," *Facts and Trends* (November 1979), p. 8.
5. Ibid.

C. FERRIS JORDAN

Continuing Education for the Religious Educator

The years since World War II have seen a phenomenal growth of interest in continuing education for adults. Continuing education for ministers has drawn increasing interest since the decade of the sixties. The maddening rate of change in contemporary society brings constant flux in the format and context of ministry. Many ministers of religious education are becoming keenly aware of personal needs that require an ongoing process of learning.

An era of Bold Mission Thrust demands enthusiasm for the task, competency for ministry, a wholesome self-esteem, and an uncommon sense of satisfaction in one's work. These and other benefits can be the fruit of continuing education. The premise of this article is that continuing education is an imperative for the religious educator.

What Is Continuing Education?

The expression *continuing education* is used frequently in contemporary society. However, it is highly unlikely that everyone reading this article is using a common definition of that term. To assure clarity in communication, the definition suggested by Mark Rouch is shared here with the proposal that it becomes the basis for the presentation. Rouch presented the following definitions of lifelong learning and continuing education, both of which have value for the religious educator: "Lifelong learning is that quality of life characterized by openness to oneself, to others, and to the world which lets learning occur anytime, anywhere, using whatever data may be available and appropriate. Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events."[1]

Lifelong learning is an attitude of openness that fosters continuing education. The former tends to be informal and spontaneous, while the latter is a carefully planned process that is the more formal part of one's total learning experience.

Note several aspects of the continuing education definition that need to be underscored.

Initiation. Continuing education begins where basic formal education ends. Although the extent of formal education will vary among religious educators, the point that formal academic preparation hails a beginning, not a conclusion, is well made. Some strong advocates of continuing education have wisely proposed that plans for that venture be laid with the counsel of a faculty adviser during the concluding year of a degree program and that implementation proceed immediately upon graduation. Wise is the religious educator who plans for that continuity.

Design. The definition highlights the need for planning one's own program.

The counsel of persons adept at career assessment and personal growth evaluation can be invaluable. Tailor-made programs of personal study and group experience represent the best in continuing education.

Duration. Continuing education should continue "throughout a career and beyond," according to Rouch. Good is the counsel of the scriptural paraphrase, "The intelligent man is always open to new ideas. In fact, he looks for them" (Prov. 18:15, TLB).[2] The religious educator designing a continuing education plan would do well to heed another scriptural admonition as he contemplates career-long education, "Any enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts" (Prov. 24:3-4, TLB).

Process. A final aspect of the definition that should be emphasized is "unfolding process." Continuing education at its best is not unrelated events and episodes that occur spasmodically. The "process" suggests order, continuity, flow, relationship, and goals.

Components. The question What is continuing education? may be explored not only from the perspective of definition but also in terms of the kinds of experiences that may comprise it. Rouch indicated that continuing education may have components derived from any one of four kinds of experiences or from a combination of episodes from several of the suggested groups.[3]

1. The most significant aspects of continuing education are individual study and reflection. These experiences should be built into a religious educator's daily routines. No minister of religious education can be away from home long enough and often enough to do all his continuing education. The home-based study must be the staple diet of his continuing education plans. Scheduling study in the midst of the pressure of daily responsibilities requires much self-discipline, but it pays off in personal satisfaction and professional competency.

2. Participation in local groups is a second source of continuing education. The experiences may range from training opportunities within the congregational setting to more intense study groups with professional colleagues. The latter provides the accountability and support lacking in personal study. The accessibility of even the weekly meetings of religious educators in many metro and associational areas provides a ready resource for continuing education.

3. Short-term organized courses and seminars provide further opportunity for continuing education. These events are usually planned for one to ten days and may be conducted at a site requiring residence away from home. Courses offered at seminaries, universities, community colleges, and through municipal adult education programs in or near one's home should be included in this group, too, however.

4. Long-term programs are still another possibility for continuing education. Advanced professional degrees may be included here. Some churches and denominational agencies are now offering sabbaticals and study leaves for programs of longer duration.

Why Is Continuing Education Needed in the Ministry of Religious Education?

With a working definition and some components of continuing education in mind, let us explore some reasons why a bold religious education ministry demands religious educators who take seriously the challenge of career-long study.

The Nature of the Christian Call

The call to the Christian life is a call to follow Christ as Lord. Inherent in the summons is Christ's admonition, "Learn of me" (Matt. 11:29), and his challenge "to become" (Mark 1:17). The apostle Peter's command, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18), sets forth growth as the life-style of a Christian. Continuing education is compatible with Christ's call to his disciples to shun stagnation and seize growth opportunities. There is no option.

The Added Dimension of the Call to Ministry

The urgency of the call to grow issued to every Christian is heightened for those called to church-related vocations. The very exemplary nature of our role requires that we never slacken our pace as we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14) and as we grow toward "a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Moreover, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15) is a timeless word for ministers of religious education. "Neglect not the gift that is in thee" (1 Tim. 4:14) and "stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6) are reminders from Paul to a younger minister that he must neither yield to complacency nor allow God's gifts for ministry to lie dormant and undeveloped.

A Dynamic Society

In addition to the constraints toward growth inherent in our calling, the nature of the society in which we function beckons toward continuing education. Persons move with frequency. Methodologies are constantly changing. The knowledge explosion continues to move forward with breakneck speed. Never before has so much information become available so rapidly in so many forms and accessible to so many people. A changing society demands that the church find new ways to communicate a changeless message.

Personal Needs

Within most of us there is an internal passion to increase our effectiveness, to find satisfaction in our work, and to minister satisfactorily according to internal and external expectations. The various stages in our career development—late formal education, establishment stage, mid-career state, preretirement, and retirement[4]—present their own challenges and adjustments. Quenching the thirst for effectiveness, fulfilling the need for satisfaction and satisfactory performance, discovering creative use of stress in life and work, and meeting the challenges of career development combine to make continuing education imperative.

Limitations of Basic Education

You cannot crowd into two or three years of formal education for ministry the training needed for a lifetime. In fact, if you finished your college or seminary training five years ago and you have not been consistent in keeping your tools sharp, it is highly likely that your methods and materials are out of date. The rapidity of change is only one factor limiting the lasting effectiveness of basic education. There is a real sense in which the qualities and competencies needed for effective ministry are better developed off the foundation of formal education but in the course of the experiences of the

daily responsibilities of the ministry task. Closing the gap between formal education and local church ministry makes continuing education a must.

Changing Resources

Changing times are eliciting changing and, hopefully, improved resources for religious education. Staying abreast of "tools of the trade" which are available requires study on the part of the religious educator.

Variety of Skills Required

Competent ministry requires a great variety of skills. Only four areas are listed here to serve as examples:

1. Competence in relating effectively to a given congregation in its social, economic, political, and cultural context
2. Competence in the management of church organization
3. Competence in helping individuals acquire maturity, health, and strength
4. Competence in developing one's own personal and professional resources.[5]

Competence is dynamic and developmental. It cannot be achieved and packaged for life. Developing and maintaining the varied skills required for ministry demand continuing education.

What Opportunities for Continuing Education Are Available to the Religious Educator?

The growing awareness of need for continuing education and the varied growth demands of ministers have caused continuing education programs to multiply. The multiplicity of options makes one's own tailor-made design possible, but the very existence of numerous avenues to growth complicates decision making. Perhaps the suggestions offered here will stimulate further inquiry and lead to commitment to pursue your own program.

Reading Program

You must devise your own personal reading program. The ideas given here represent some suggestions that may prove helpful. Theological journals such as the *Review and Expositor, The Theological Educator,* and *The Southwestern Journal of Theology,* each produced by one of our Southern Baptist seminaries, should be considered. *Search,* a professional magazine published by the Sunday School Board for persons in church-related vocations, and program-related periodicals produced at the Sunday School Board provide a continuous flow of information about current developments in religious education and other aspects of ministry. A regular perusal of bibliographies and catalogues, coupled with browsing in Christian and secular bookstores, will reveal numerous books deserving attention. An effort to build one's own personal library needs to be made with an emphasis on collecting standard works, not just the timely and interesting one, however.

Conference Centers

No suggestions about continuing education are complete without reference to Ridgecrest and Glorieta Baptist Conference Centers. The full summer schedules and the off-season programs offer training and fellowship that are unsurpassed in similar denominational settings. Familiarity with these settings may result in their being overlooked to the detriment of the person planning his continuing education program.

Associational, Regional, and State Conferences

Through the combined resources of the Sunday School Board, state Baptist convention departments, and associational organizations, conferences, seminars, workshops, and retreats are offered on associational, regional, and statewide bases. While searching for opportunities that have the lure of travel and the flavor of the unusual, religious educators may overlook nearby quality programs, designed and conducted by denominational personnel.

Church Program Training Center (CPTC)

Another avenue to growth that ought to be considered is the Church Program Training Center. The Baptist Sunday School Board organized the Center "for the purpose of developing an informed, up-to-date Christian leader and helping leadership stay ahead of the dynamic changes taking place in the increasingly complex field of religion. Today that purpose still holds, but has been enlarged to include equipping church and denominational leaders to deal more effectively with the crucial problems in their churches, homes, and communities."[6] Each year over two thousand professional and volunteer leaders participate in seminars, workshops, and individual study at the CPTC. The 1978-79 catalogue contained at least fifty scheduled events sponsored by eight departments of the Board. Many of the offerings were designed with the professional religious educator in mind. You may get a current catalog by addressing a request to the CPTC, Baptist Sunday School Board, Box 24001, Nashville, Tennessee 37234.

Professional Meetings

Sessions of the Southern Baptist Religious Education Association and those planned by the various regional religious education associations offer programs designed to encourage, instruct, and challenge.

Seminary Programs

The six Southern Baptist seminaries are seeking to respond to minister's needs for continuing education. Replies to inquiries addressed to offices of continuing education at these institutions in the course of the preparation of this article revealed a variety of programs and opportunities. Listed here are some types of continuing education events offered by our seminaries. Details may be learned by writing the continuing education office at the particular seminary/seminaries in which one has interest.

1. Summer schedules offering two month-long terms and a shorter two-week option
2. A two-weeks term in January
3. Late afternoon courses, for example, three—five PM, and evening courses offered during regular session
4. Lectureships of two to four days' duration
5. January Bible Study clinics
6. Two- or three-day conferences related to such special concerns as stewardship and church growth
7. Marriage enrichment seminars for church staff members, seminary students, and their wives
8. "Scholars in Ministry Week and Spring Lectures," designed for church staff persons, denominational workers, missionaries, and college and seminary professors holding advanced theological degrees
9. Couple communication workshops
10. Three-day religious education emphasis
11. Advanced degree programs

Seminary Extension Department

The Seminary Extension Department was organized in 1950 for the purpose of providing training for ministers with little or no formal training. The department is sponsored cooperatively by the six theological seminaries of the Southern Baptist Convention. Southern Baptists help underwrite the cost of study with Seminary Extension through the Cooperative Program funds they appropriate for the six seminaries. Since its founding, the work of the department has been extended to include lay persons and ministers with formal training who are pursuing continuing education. The 1978-79 catalog states: "Education for ministry cannot be completed during youth and adulthood. It must be continued throughout one's career. . . . Seminary Extension is one answer to the minister's need for a career-long program of continuing education."[7] The Seminary Extension motto "Continuing Education for Competent Ministry" captures the essence of the department's goal.

The department offers two ways to study through approximately 300 extension centers located all over the United States and in several foreign countries or through the Home Study Institute. Three curriculum series comprise learning resources: basic curriculum series, college-level curriculum series, and personal-career development curriculum. For further details about these offerings or to request personal counsel in planning a continuing education program, write Seminary Extension Department, Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tennessee 37219.

Conclusion

Allen Graves said it well when he wrote: "No matter how much education one has, it is not enough to prepare ministers for the changing circumstances in which they daily minister. Unless ministers regularly devote time and energy to continue their education they will become educational dropouts, even with a Th.D. (or Ed.D.). Education for ministry is a lifelong process.[8] (Parenthetical note added by writer.)

Many an effective religious educator has increased his competency by giving priority to continuing education. Not a few religious educators who have fallen victim to discouragement and ineffectiveness have experienced a new birth of joy and effectiveness in ministry with proper attention to a continuing education plan carefully designed and diligently pursued.

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1. Mark A. Rouch, *Competent Ministry* (Nashville: Abingdon Press, 1974), p. 29.
2. Verses marked TLB are taken from *The Living Bible.* Copyright Tyndale House Publishers, Wheaton, Illinois, 1971. Used by permission. Subsequent quotations are marked TLB.
3. Rouch, *Competent Ministry,* pp. 19-21.
4. Ibid., p. 104.
5. Kenneth M. Gangel, "Continuing Education for Associates in Ministry," *Search* (Spring 1976), p. 11.
6. *Church Program Training Center Catalog 1978-79,* p. 1.
7. *Seminary Extension Catalog, 1978-79,* pp. 3-4.
8. Allen W. Graves, "Continuing Theological Education," *Review and Expositor* (Winter 1973), p. 63.

JAMES L. POWELL

Bold Mission Thrust: Bold Giving

Southern Baptists have probed the frontiers of the earth and have come back with the report, "There are billions out there who have never heard the name of Jesus Christ."

Southern Baptists are now voicing to the world, "We want every person in the world to hear and have the opportunity to accept the gospel by the year 2000."

Bold Mission Thrust is the major emphasis through which Southern Baptists and their churches are reaching out to this lost world. It is an all-out effort to say to every person on earth, we care. It is an organized commitment of the people of God to carry out the commission of Christ, "Go ye therefore, and teach all nations" (Matt. 28:19).

For the first time in history Southern Baptists are attempting to mobilize all their people in a global mission effort. The major objective is to witness to *every* person in the world by the year 2000. "Every" in this instance means all, with none left out. This is truly Bold Mission, and it calls for the bold involvement of every church and every church member.

By the year AD 2000 the population of the world is predicted to exceed 6 billion people. If Southern Baptists are going to reach the world for Christ, it will mean witnessing to 300 million people, more than the population of the United States, every year for the next twenty years. Southern Baptists are currently reaching and baptizing approximately half a million people each year around the world. About 400,000 of these converts live in the United States and 100,000 live on foreign mission fields.

Simple mathematics tell us that every one of the 13.4 million Southern Baptists on our church rolls would have to be personally responsible for witnessing to 305 people in order for the stated goal to be met. However, to be more realistic and count only resident Baptists, or the ones who are usually in church on Sundays, the 305 figure would jump to more than 800 apiece in the next twenty years. Southern Baptists could experience a Pentecost every day, and it would still take 5,479 years to reach 6 billion people.

Look at it this way. If Bold Mission Thrust had started in Abraham's day, and he had witnessed to 3,000 people a day, and that same rate had continued, it would still take us to AD 3000 to reach 6 billion people.

All the above figures are based on simple addition. However, if these figures were to be based on geometric progression (2 plus 2 equals 4, then, 8, then 16, and so on), the world's population could be reached in 16½ years.

Southern Baptists have been accused of being overly ambitious. There are more than 4 billion people in the world and there are approximately 13 million Southern Baptists on our church rolls. Some critics are asking, "How can so small a group expect to do so much?"

We should first note that the objective of Southern Baptists is to witness

to the world. And second, that Baptists have committed themselves to do whatever they can and that they will readily join with other Christian bodies who will make this same commitment. Southern Baptists have never expected or intended to witness to the whole world by themselves. They do, however, expect to give themselves unconditionally in order to fill the gaps left unfilled by others. With these thoughts in mind, even this will be the boldest of undertakings.

Though the task is extremely large and the workers relatively few, God is continually blessing the faithfulness of the churches in their attempting to accomplish Bold Mission Thrust.

Bold Giving—Bold Mission Thrust

Bold Mission Thrust has been called the dream of Southern Baptists. Others have called it a great idea whose time has come. In an effort to implement this dream, this idea, Southern Baptists are emphasizing three major concepts: BOLD GROWING, BOLD GOING, and BOLD GIVING. Let's review these concepts.

Part of the goals of Bold Mission Thrust aim at broadening the base of the local church. The church growing goals are: (1) to increase Bible study enrollment by at least 12 percent from 1977-82, (2) to increase the number of baptisms by at least 10 percent each year through 1982, (3) to establish 5,800 new missions and churches between 1977 and 1982, and (4) to utilize more effective methods for mission education.

Other goals of Bold Mission Thrust pinpoint individual and church responsibility for personal involvement in missions. The church going is described by two major goals. These are: (1) to appoint 1,000 new career missionaries between 1977 and 1982, with a goal of 5,000 foreign missionaries by the year 2,000, and (2) to appoint 5,000 Mission Service Corps volunteers and to enlist 150,000 other volunteers in missions.

The church growing broadens the church base, the church going sends church members out as missionaries, and the church giving increases church support for mission ministries. Bold giving is the third major area of emphasis in Bold Mission Thrust. The goals under this section are (1) to increase the local church budget by 15 percent per year, (2) to double Cooperative Program giving from $150 million (1977) to $300 million (1982) in five years, (3) to increase the special mission offerings by 10 percent per year, (4) to increase associational mission support by 10 percent per year, and (5) to encourage individual giving over and above the regular gifts for the 5,000 Mission Service Corps volunteers.

As important as all three of these areas are, bold giving is vitally essential to the accomplishment and to the success of Bold Mission Thrust. The term *bold giving* suggests a new kind of giving. It suggests a self-giving along with money-giving.

There are three important facts that need to be recognized: (1) In Bold Mission Thrust we face the greatest demand ever put before Southern Baptists for financial support of mission ministries. (2) We already have the people and the financial resources to accomplish this bold movement. (3) We can do it, if we want to.

Skeptics may ask, "Why haven't Baptists responded before now? Why should we suddenly be asked to respond so generously?"

There are several answers to these questions. (1) We may have been captured too often by the great American dream of unlimited luxuries rather than by a great mission spirit. No group

of people has the ability to give themselves effectively in the pursuit of two such opposing goals. (2) We have not been able to see the urgent need for such a massive mission undertaking before now. (3) We have never before had mission programs that have required such a bold level of response. (4) We have been unable it seems to ask people to make the kind of commitments essential to such a major undertaking. (5) Great dreams have always been reserved for great people. Bold Mission Thrust is a great dream.

Bold giving is certainly a revolutionary idea for many if not for most Baptists. In the past we usually have held the mission support concept that a small gift, that will probably be little missed by the donor, will suffice. We have too often operated with the mindset of supporting the work of God with the gifts of convenience, gifts that can be made by most people without requiring real effort or sacrifice. We have been careful it seems to keep our mission ministries and their costs within the reach of this minimum support concept.

Bold giving may be only a passing fantasy for Southern Baptists unless new sets of priorities are adopted. Bold giving cannot come after limitless desires for luxuries have been satisfied. Giving, to be bold, must always come first. For most of us, bold giving will happen only when put in the place of some of our luxuries. Southern Baptists need a fresh new thinking that sees great giving as the key to great Christian living.

"How much can I possibly give?" is the question we must be willing to ask. Already we are achieving about all that minimum giving can produce. It is yet to be seen what God will do with Baptist people who are willing to attempt maximum giving.

The present-day American concept of the good life and the call to Christlike living are not compatible with one another. Bold giving will lead each of us to ask: "Am I willing to let Christ determine my way of life? Do luxuries mean more to me than winning a lost world? Is a luxurious life more valuable to me than an involved life of service and giving in a great Christian movement like Bold Mission Thrust?"

How much should an individual give? Obviously this is a question that is difficult to answer. The Scriptures require that all of us make that quality of gift, both of self and dollars, that represents our very best. This new commitment to giving will demand a reassessment of our standard of living.

Southern Baptists can be bold givers if they want to. It is mainly a matter of determining priorities. It is deciding to be a part of great giving and, thus, great living.

Bold Giving—the Cooperative Program

One of the most urgent needs of Southern Baptists in the eighties is to decide how we are going to finance Bold Mission Thrust. This must be resolved before we can know where we are going. Without this decision either we will bog down in the stalemate of indecision or drift off onto a wrong course.

Bold Mission Thrust calls for all Southern Baptists to understand, accept, and become involved in a worldwide mission effort. To do this we must be willing to boldly undergird this effort personally and financially.

As you give to your church and your church shares a part of that gift through the Cooperative Program, you are joining hands with millions of other Southern Baptists in thousands of churches to bring about Bold Mission Thrust. The Cooperative Program is

your channel for sending the good news of Jesus Christ literally to the ends of the earth. The Cooperative Program makes it possible for you to share in ministries of teaching, preaching, healing, and training in all 50 states and in approximately 100 countries of the world.

This unified plan of mission support was developed over fifty years ago (1925). Nobody claims that it is perfect, but at the same time nobody has been able to offer a better method for unified mission support.

The predictable is beginning to happen. In many of our churches the support for special offerings and local church expenses is increasing far more rapidly than the support going through the Cooperative Program.

A twenty-year study of church gifts to world mission ministries through the Cooperative Program reveals that in 1960 the churches were giving 10.13 percent of their budget receipts through the Cooperative Program. By 1979 that amount had dropped to 8.87 percent or a 1¼ percent decline. If Southern Baptist churches were still giving 10.13 percent of their budget through the Cooperative Program, there would have been approximately $34 million more given in 1980 than had been anticipated. If this were the case, sufficient funds for Bold Mission Thrust ministries would be available.

The Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions are also vital in our mission support program. When coupled with Cooperative Program gifts, the Home and Foreign Mission Boards are able to function. The special mission offerings currently make up more than one half of the budgets of the two mission boards. It is my sincere hope that the special mission offerings will continue to increase. However, I have the added hope that the main-line support of mission ministries for Southern Baptists in the future will continue to be through the Cooperative Program.

Obviously one key solution to the growing financial needs for Bold Mission Thrust and all Southern Baptist mission causes is a new boldness in giving by Southern Baptists through the Cooperative Program.

Bold Giving—an Update

Bold giving is but one of the three concepts included in the denominational emphasis for 1979-82. Bold giving as a priority of Southern Baptists is certainly essential if we are going to assure the success of Bold Mission Thrust ministries. Five bold giving goals have been adopted by the Southern Baptist Convention:

- To enlarge the financial base in each church
- To double gifts through the Cooperative Program
- To increase the special annual mission offerings (foreign, home, state)
- To enlarge the gifts for associational work
- To secure adequate over and above gifts to send 5,000 Mission Service Corps missionaries.

These five goals seek to set forth what is needed for Southern Baptists to finance Bold Mission Thrust. Two years have passed since these goals were adopted. Are Southern Baptists on target in their bold giving? Look at the following update.

Local Church Giving *Goal:* 15 percent increase per year for the local church budget

Update: For the first time Southern Baptists have given more than 2 billion dollars through the church offering plate in one year. Total gifts in 1978-79 were $2,085,955,800. This was

$216,254,094 more than the $1,-869,701,706 received in 1977-78, or a gain of 11.6 percent. Total gifts received in the churches in 1977-78 was $158,495,144 more than the previous year's gifts or a gain of 10.6 percent.

During these first two years of Bold Mission Thrust, churches have not reached the goal of a 15 percent increase in giving per year for the local church budget.

Cooperative Program Giving *Goal:* Double Cooperative Program giving from $150 million (1976-77) to $300 million (1981-82) in five years

Update: The total Cooperative Program giving for 1978-79, state and Southern Baptist Convention, was 34.95 percent ahead of the 1976-77 total.

Cooperative Program 1976-77	
State	$97,165,214
SBC	$51,940,459
Total	$149,105,673

Cooperative Program 1978-79	
State	$120,003,783
SBC	$ 64,165,480
Total	$184,169,263

In 1976-77 churches contributed 8.7 percent of their gifts through the Cooperative Program for a total of $149,105,673. In 1978-79, the percentage of church gifts through the Cooperative Program was 8.8 percent or $184,169,263.

For Southern Baptists to catch up and get back on target for doubling Cooperative Program giving in five years, offering plate gifts in 1979-80 need to be $2,575,000,000, with an 8.8 percent amount being channeled through the Cooperative Program.

For Bold Mission Thrust to be adequately financed, churches must do one of two things, or possibly both of them. Churches must give larger dollar amounts and/or the percentage of the church's budgets given for world mission ministries through the Cooperative Program must be increased. Probably the most reasonable plan is a combination of the two approaches.

Our cooperative endeavors as Southern Baptists rise drastically in cost each year just to maintain the level of work of the preceding year. To expand and double the outreach of mission ministries will require an ever increasing financial support.

Special Mission Offerings *Goal:* Ten percent per year increase in special mission offerings *Update:* In 1978-79 the Lottie Moon Christmas Offering goal was $34,061,420. The people gave $36,109,731 or $2,048,311 more. The 1978-79 Annie Armstrong Easter Offering goal was $12,822,662. The people gave $14,068,530 for a gain of $1,245,-868.

Southern Baptists are to be commended for their significant increase in giving to the special mission offerings. During the last two years, the percentage increases in these two special mission offerings have been:

	Lottie Moon	*Annie Armstrong*
1977-78	12.83%	15.58%
1978-79	13.69%	14.86%

These yearly increases have more than exceeded the goal of a 10 percent per year increase.

Associational Missions Giving *Goal:* Ten percent per year increase in associational mission support

Update: Giving to associational missions for 1977-78 was $32,461,892 and for 1978-79, $37,051,057, a gain of $4,-589,165 or 14.14 percent.

Mission Service Corps Giving *Goal:* In-

dividual gifts over and above regular gifts for 5,000 Mission Service Corps personnel

Update: The Foreign Mission Board has committed $750,000 to help implement the Mission Service Corps. The Home Mission Board has committed $400,000. In addition, some states have made significant commitments. Because of the way the Mission Service Corps is administered, a total dollar support cannot be determined. This support money is paid directly to the missionary by the donor. The sum to date, however, is thought to be in the hundreds of thousands of dollars.

The ultimate goal of Bold Mission Thrust is to involve every one of us in Bold Mission Thrust. Providing adequate resources to meet this exciting challenge will require bold and sacrificial giving on the part of every Southern Baptist.

Bold Giving—a Moment of Truth

Bold Mission Thrust has given Southern Baptists a new spirit of eagerness—a biblical imperative to share the gospel. These are exciting days as Southern Baptists have been advancing systematically from commission to concept to challenge—and hopefully now to personal commitment. These last months have been filled with endless meetings of committees, plans, projects, programs, and promotions. The Southern Baptist Convention is excited about Bold Mission Thrust and has sent out a call for the rewriting of the Convention's program emphases for the years ahead. State conventions have adjusted their budgets and their programs, gearing for the challenging effort of Bold Mission. The world has been alerted to the fact that Southern Baptists are serious about the commission of Christ. One noted religious leader has said, "Hope for spiritual awakening in our time may very well be in the hands of Southern Baptists and their Bold Mission efforts."

The dust is beginning to settle. The committees have met, differences have been resolved, decisions have been made, denominational organizations and programs are in place; and Baptists are standing before a crucial moment of truth.

When all the shouting about Bold Mission Thrust has ceased, will Southern Baptists be satisfied to settle back into a business as usual mood? Or will we, given the comfort of our homes, the security of our families, the relative ease of our livelihoods, force ourselves out of the lethargy of self-satisfaction and plenty to boldly give our time, ourselves, and our resources to the people of the world, the people for whom Christ died?

A leader in one of our churches recently said: "As Southern Baptists we have been caught up too largely by the affluent society that surrounds us. Pride in and love for material things have become entirely too prevalent in our lives. The same tends to be true of many of our churches. They should guard against worldly pride in budgets, buildings, and numbers of additions."

The future of Bold Mission Thrust is up to you, and to me, and to our churches. To preach sermons and give devotionals is not going to be enough. To run the offset machine, teach mission study books, and talk to other people about what is involved in Bold Mission will not be enough.

The crucial question is, what are you and I going to do about Bold Mission Thrust and especially about bold giving? What will we lead our churches to do? This is the time when the people of God must fulfill the purpose of God in their lives and at this specific time in history.

There's an adage which says, "There are those who watch things happen, there are those who make things happen, and there are those who don't know what is happening." God is calling every Southern Baptist to serve him in the ways he will make possible. God wants us to be a people who make things happen for him. There is no end to what Southern Baptists can do if we want to. "I must do more than I have ever done before," must become our cry.

On June 12, 1980, at the Southern Baptist Convention meeting in St. Louis, the following resolution on giving to mission causes was approved unanimously:

"Whereas, The Southern Baptist Convention has committed itself to Bold Mission Thrust challenging us to proclaim the gospel to every person in the world, and

Whereas, The Convention has requested its churches to double their Cooperative Program gifts, and

Whereas, The majority of the multitudes who have never heard the gospel of Jesus Christ reside on foreign fields, and

Whereas, Vast regions of our homeland are without a Southern Baptist witness, and

Whereas, Our churches will best be challenged to increase giving by the example of our Southern Baptist Convention's budget reflecting sacrificial commitment to the Foreign and Home Mission Boards, setting an example for the state conventions to increase their percentage giving to world causes.

Therefore be it Resolved, That we, the messengers to the Southern Baptist Convention request the Executive Committee to call upon our seminaries, commissions, and agencies to enter into a sacrificial spirit to enable greater percentages of our budget to be allocated for foreign and home causes, and

Be it further Resolved, That we challenge our state conventions to set an example of Bold Mission giving by establishing long range goals to give a minimum of 50 percent to mission causes outside each state, and

Be it further Resolved, That the churches of this Convention follow the example of sacrificial spirit exemplified by our Southern Baptist Convention and state conventions by increasing their percentage of gifts to the Cooperative Program.

Be it further Resolved, That all of our churches be encouraged to give through the Cooperative Program on a percentage basis of undesignated gifts."

A missionary has said, "I have seen in the light of the morning sun, the rooftops of a thousand villages where the name of Jesus Christ has never been heard."

Stare with me into the eyes of thousands of faces that do not know Christ. Listen to their cries and feel their needs. There is sorrow, aching, and emptiness in the world.

Now is the time for Southern Baptists to proclaim loudly and clearly to the world, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16).

What is bold giving? Bold giving is a challenge for the person in love with Christ, doing what love wants done.



ROBERT D. DALE

Management in the Key of C: a Model for Pastoral Management

Every pastor I know hates "administrivia." Busy work gets in the way of ministers who are absorbed in ultimate and eternal concerns. No one enjoys being inundated by programs and paperwork. The answer to administrivia in the church is people.

Pastoral management is a "people" matter. Management isn't primarily a tool-kit of handy methods for doing things around the church. Management is one resource for developing Christians. Because pastoral management takes a relational approach, management becomes a series of "people process." Most pastors prefer people rather than programs or paperwork.

Pastoral management is management practiced (1) in a congregational context (2) by pastors (3) for the purpose of deepening believer's faith and communicating the gospel to the world. Church management, as currently defined, consists mainly of partially baptized business management principles. The argument commonly heard is "the church needs to be more businesslike." What the church really needs is "to be more churchlike"[1] and still be managed effectively.

Business management approaches have been useful to managers in nonbusiness settings too. But three "translation" problems continue. First, there's the problem of *purpose.* Pastoral management has a different purpose than business management. Business exists to produce a profit. Congregations exist to serve persons in Christ's name. The person-centered purpose of a church or other service organization can't be fully supported by business management principles.[2] Some translation regarding basic purpose must be done.

The second problem is *leaders.* Most chief executive officers in business have a financial or legal background. Few are experts in organizational behavior. These business leaders have neither the specific training nor the organizational need to translate practical management advances to church settings.

When the translation has been attempted by church leaders, the changeover has usually been incomplete at two important points.[3] Management and theology were generally spliced together with much more emphasis on management than theology. Pastoral management deserves better than a patched-on theological foundation. A second point of dissatisfaction relates to the nature of the church as an organization. Business approaches tend to miss the voluntary nature of Christ's body. Being more "businesslike" too often forgets the volunteer and nonprofit character of a Christian church.

Third, a translation problem remains concerning *workers.* Business management theorists focus on em-

ployer-employee structures. Volunteers are largely overlooked in management literature. In volunteer organizations, managers must focus on participation, not profit, and effectiveness, not efficiency. Broad and deep ownership of the congregation's mission is more crucial even than in a profit-oriented business.

The term *management* itself comes from the Latin term for *hand* and describes the guiding hand on a horse's reins. Paradoxically, *manipulate* comes from the same root word. Pastoral management affirms the guidance function of management but rejects manipulation as a tactic which erodes the morale of volunteers.

Pastoral Management and the Key of C

Classic business management approaches list from four to as many as nine management functions.[4] Pastoral management is a simplified management approach focusing on one self-management function and three congregational functions.

Choosing, creating, catalyzing, and coordinating actions sum up pastoral management. Each of these functions has a major or primary management initiative and two supportive secondary initiatives. Each of these functions is called a "people process."

Two assumptions underlie pastoral management. First, the pastor fills a servant role. Business managers are projected as bosses. While pastors take initiative, approach people, and remain active, they are servants, coaches, developers, trainers, and leaders of leaders rather than dictators.

Secondly, the pastor manages a volunteer organization, the most sophisticated and complicated organizational style known. People come first. Goals, programs, and management techniques exist to undergird members for Christ's mission and ministry.

In the discussion which follows, pastoral management is conceptualized under four headings: choosing, creating, catalyzing, and coordinating—the keys of C. In each section the emphasis is more on the model than methods. What, or definitions, and why, or theology, is spotlighted more here than how to, or applications.

Choosing Actions

Some pastoral management actions relate mostly to self-management and personal ministry choices. Choosing spotlights the deliberate decisions, selections, and options a minister prefers in his approach to ministry. *Choosing an ad-ministry style* is the major ministry choice. *Ministry start-up*—and *ministry closure* approaches are the supportive choosing functions.

- *Ad-ministry style* choice is the process of selecting and using a ministry style pattern flexibly.

The minister's management role is a spiritual gift translated *helmsman* in 1 Corinthians 12:28. Just as a ship's pilot steers his craft through the rocks and shallows safely to its destination, a pastor guides a congregation. Two observations about a steersman relate to pastors' management role. First, the helmsman is one of the ship's crew. Steering is one aspect of the teamwork necessary in keeping a ship functional. Secondly, the helmsman takes orders from the captain. Pastors and congregations alike sometimes need reminding that the church is Christ's body rather than their possession.

The word *administer* comes from the Latin and translates "to serve or minister." For pastors, administration is one church avenue through which God is served and persons are developed.

Choosing a ministry style is a funda-

mental decision a minister makes about his approach to helping persons in Christ's name. The Nazareth manifesto of Luke 4:1-21 describes the ministry style options Jesus considered for himself. (1) He rejected the pleasure principle of ministry when he refused to feed himself. Later he again declined to become a "meat-and-potatoes Messiah" (John 6:1-27). (2) Jesus also renounced the power principle when offered the world's kingdoms. Rather than choosing a warrior or political style, he made his triumphal entry into Jerusalem riding a donkey of peace. (3) The parade principle was offered in the temptation to jump from the Temple's high roof into angels' arms. Although Jesus performed miracles, he repudiated a magic ministry and the popular curiosity it would have aroused.

(4) Jesus chose the service principle as his ministry style. Notice his hometown worship text:

" 'The Spirit of the Lord is upon me; he has appointed me to preach Good News to the poor; he has sent me to heal the brokenhearted and to announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him' " (Luke 4:18-19, TLB).[5]

Jesus' servant style was selected from several clear alternatives and provided him a consistent model for dealing with persons and situations.

- *Ministry start-up* is the twelve- to eighteen-month process of establishing ministry relationships and channels in a new post.

History is the theological category matching the crucial work of ministry start-up. Christians believe history has a purpose. God has consistently worked to redeem his creation. Christ is the pivot point or apex of redemptive history.

New ministers are prone to commit a variety of sins against history. (1) A new minister in a congregation may act as if redemptive history begins with his entry into that church. This is the sin of discontinuity and occurs anytime ministers assume that a situation new to us is also new to God and his people.

(2) A new minister is also tempted by the sin of destiny. Every generation tends to see itself living at the hinge of history, the group destined to change the course of civilization. If a minister begins to feel he's at the center of history, his sense of his place in God's plan may become overblown.

(3) A new minister may act as if he alone has the vision of God's kingdom. A vision of God's redemptive work is essential for effective ministry. But to exclude other individual or congregational visions of the kingdom of God is the sin of professionalism. One symptom of professionalism in ministers is the tendency to feel no other member of the congregation has as clear or God-directed a view of the needs and future of the church as the pastor. The priesthood of believers' doctrine reminds us that God deals with all of his children who open themselves to his revelation.

- *Ministry closure* is the process of terminating and closing out a ministry. Saying good-bye to a congregation is both an art and a science.

Eschatology, the study of last things, is the obvious theological match-up for closure. Christians believe God will conclude history in a purposive, decisive, and redemptive fashion. History, like all processes, has a terminus and that end is in God's hands.

Closure is largely a relational issue. How a minister concludes a ministry can add to all that's gone before or detract from previous successes. Pastoral care and pastoral preaching enter into ministry closure strategies as well as pastoral management concerns. All of

these ministry functions change character when the minister becomes a lame duck.

Pastoral care concerns during closure include saying good-bye and encouraging special groups—converts and new members, children, the elderly, counselees, and persons who have opposed you. The next pastor might appreciate a confidential list of persons or families facing stressful circumstances.

Pastoral preaching during closure is a prime-time for talking about the basic mission of the congregation. A state-of-the-church sermon, a service of termination, and return-to-the-field ethics can be a part of a minister's final pulpit and worship appearances.

Pastoral management during closure is the real test of overall ministry style. If the minister has allowed or encouraged the congregation to become dependent on him, members may feel betrayed and panic. If the leadership base of the church has been developed and expanded and if administrative processes have been clarified, the congregation will face an interim period with more confidence. In any event, the lame duck minister has less power and will simply wrap up incomplete projects. Wholesale change is inadvisable now. A transition packet containing administrative documents and a listing of denominational resources is a thoughtful gesture which assists the next minister's startup work.

Creating Actions

The pastor as manager has a cluster of creating actions at his disposal. Creation focuses on originating, innovating, inventing, and producing a new ministry or program. *Dreaming* is the major creative initiative. *Evaluating* and *planning* are the supportive creative functions.

- *Dreaming* is the process of clarifying, owning, and communicating the congregation's redemptive vision.

To a large extent, persons and organizations are explained by their visions and dreams. More than eighty times in the Synoptic Gospels, Jesus spoke of his dream of the kingdom of God. More than any other phrase the kingdom idea dominated Jesus' life and teaching. At its foundation the kingdom of God describes God ruling redemptively over persons and their institutions.

A kingdom dream is the fundamental creative management action for a church. No congregation can make effective use of its human and physical resources without a clear statement of its redemptive purpose. Since every church has its own unique personality, the local embodiments of the kingdom dream are virtually endless. But some statement of purpose is essential, or a congregation drifts along repeating traditions and denominational events aimlessly.

Shaping a kingdom dream is a congregation-wide opportunity. One reason a church progresses unevenly over a period of years is the minister is too often expected to be the primary dreamer in the congregation. Therefore, every new pastor brings a different vision. The kingdom dream of a church is a corporate phenomenon; it must be developed and implemented by the membership-at-large.

According to Winston Churchill, "More men fail for the lack of an aim than for any other reason." So do churches. Time taken to define the congregation's kingdom dream is a wise investment. Not to dream is to die—often without even knowing directionlessness has taken over.

- *Evaluating* is the process of discovering and duplicating the congregation's successes while discovering and eliminating the congregation's failures.

From a theological perspective, evaluation entails judging. None of us has the objectivity to judge another's life (Matt. 7:3-4). However, judgment is built into the fabric of human life with God as the final judge. Both the New Testament and the creeds of the Christian faith announce that Christ will end history with judgment.

Judgment occurs in congregational settings too. Within a Christian fellowship, evaluation is seen more as self-judgment for two reasons. First, if the goals of the church were originally set in a total group context, individual members have helped select the directions and standards for ministry. Secondly, when individual members accept a leadership responsibility, a second commitment is then made the congregation's goals. The pastor doesn't "fire" volunteers; he facilitates goal setting in the group and helps individuals measure their own progress according to congregation's goals.

Every ministry project begins with evaluation. Some pastors see evaluation as something done after the fact or perhaps as a midcourse correction possibility. But even new ministries or programs begin with an evaluation of the history, needs, and congregational actions which have preceded the actual work. Preevaluation links with midevaluation and postevaluation to keep a project on course and insure similar future projects will progress more smoothly.

- *Planning* is the process of deliberately creating the future in advance.

Hope is the theological basis for planning. God is the greatest planner of all. Before the foundations of the world he planned our salvation.

Our hope is in the hands of God. Only he knows the future; only he holds the future. Consequently, some Christians have resisted personal and congregational planning as an encroachment on God's domain. This approach can lead to a "Thessalonian mentality" of becoming so preoccupied with the future that the present is lost.

Christian churches try to relate faithfully to the God of both history and hope, *alpha* and *omega.* We plan because God is also God of midway, of today. Our hope for the future causes us to try to write our history in advance; we deliberately commit ourselves to move ourselves and our congregations from where we are to where God wants us to be.

Catalyzing Actions

In the role of manager a pastor also acts as a catalyst. In chemistry a catalyst causes or speeds up a reaction simply by its presence. Pastoral managers serve the same function; they trigger responses by their leadership. *Budgeting* is the major catalytic initiative. *Advertising* and *motivating* are the supportive functions.

- *Budgeting* is the process of allocating resources toward goals by expressing the church's dream in dollars.

Theologically, stewardship is our response to God as Creator. We are called into junior partnership with God as his earthly trustees. The good steward is frequently cast as a hero in Jesus' parables.

From a Christian perspective, things are to be used responsibly; persons are to be loved responsibly; and God alone is to be worshiped. The challenge is to keep the subjects and the verbs correctly matched. For example, it is sin to use God or to worship things. It's important for a congregation to remember its budget is a theological document. A church budget puts dollars behind its redemptive dream.

Budgets help churches manage resources. By funding its purpose accord-

ing to a plan, a church coordinates the use of its four primary resources. First, money resources are expended according to the adopted budget. Second, time is used according to the congregation's calendar. Third, physical facilities are developed and maintained by a plan of use for buildings and properties. Fourth, and most importantly, the people of a congregation are undergirded by a plan of evangelism, Christian development, and leader enlistment and training. The church budget serves a catalytic function because it annually causes the congregation to decide how it will invest itself year-by-year in the kingdom of God.

- *Advertising* is the process of communicating Christ's message and the church's image to the world through persons and media.

Revelation is the theological basis for church advertising. A revelation is an unveiling. In Christian circles, revelation refers almost exclusively to God and his redemptive actions.

Initially, God approaches us in revelation. He finds us more often than we discover him. Then, we who have experienced his revelation of himself and accepted his salvation become witnesses to his nature and deeds. Believers and congregations become primary channels for communicating God's revelation in the world.

Effective advertising requires initiative and focus. A congregation must answer several questions if it hopes its advertising will be catalytic: Which message about ministries and programs? To whom? For what response? When? Through which media? If we really believe we have a story worth telling, we need to communicate it with impact, conviction, and quality.

- *Motivating* is the process of helping persons discover, focus on, and use their internal reservoirs of energy.

Theologically speaking, the Holy Spirit is the motivator of the Christian. This viewpoint squares with both the Bible and behavioral science findings. The Holy Spirit is Christ's indwelling force within the Christian. Motivation, then, is basically internal. Motivation is a reservoir of energy or enthusiasm for service found within the Christian. The Holy Spirit empowers and energizes the believer for ministry.

Individual motivation occurs when a person can finish the sentence "I want . . . " clearly and forcefully. What we want in life and Christian service indicates the presence of motivation, an internal drive.

When what "I want" as an individual Christian matches up with the "we needs," or goals, of my congregation, a powerful phenomenon occurs. The alignment of personal "I wants" with organizational "we needs" creates an irresistible situation. When motivation meshes with goals in a Christian setting, quality ministry is produced.

Coordinating Actions

Pastoral management calls for coordination. Coordinating an organization's resources is like putting together a jigsaw puzzle. It means matching or properly relating diverse human and physical resources with the overall purpose of the congregation. *Team-building* is the major coordination initiative of pastoral management. *Organizing* and *staffing* are the supportive coordinative functions.

- *Team-building* is the process of turning diversity toward unity. When two or more persons are interdependent and have work to do together, team-building is needed. The result of effective team-building is esprit de corps.

Paul's body-of-Christ metaphor provides a theological perspective for team-building. Christ's body is diverse

and varied, according to Romans 12 and 1 Corinthians 12. All of this diversity enriches a church but demands coordination. Each of the varied parts is needed for the body to function effectively. Allegiance to Christ is the basic unifying dynamic for his body, the church.

Several clues point to the need for team-building. (1) Work falls between the cracks and is left undone. (2) Meetings are boring and unproductive. (3) Everybody concentrates on special interests. (4) Program organization leaders operate independently and don't know what other groups in the same church are doing. (5) Poor communication hinders members from knowing what's going on. (6) Persons feel they're the only ones working. (7) Most members are unenthusiastically going through the motions.

Team-building requires regular meetings of leaders. Both personal sharing of relational concerns and of goal-oriented work must be balanced. Both ministry and programs must be coordinated. Time spent in team-building pays dividends later.

- *Organizing* is the process of developing a work plan and program structures which meaningfully involves members in church ministry goals.

Creation is the theological rubric for organizing. God is ultimately responsible for the being of the world and persons. Only God creates ex nihilo. Creation is dependent on God and represents good work.

Man is responsible for God's creation. We humans become co-creators with our God through reproduction, trusteeship and stewardship, and ecology. Organizational structuring is a congregational aspect of creation. Human efforts at creation always depend on the basic elements of life and experience God provides.

A church can be either overorganized or underorganized. An overorganized church has work units which do not match the current purpose of the congregation. For example, some committees are formed to help the congregation reach a particular goal. These groups may continue to exist after the goal has been reached or abandoned. Organizational units almost assume a life of their own once established. Healthy organizations prune away deadwood units which absorb human resources while contributing nothing to congregational priorities.

On the other hand, an underorganized church has portions of its purpose unsupported by work units. A common current example is the congregation which claims to be supportive of deacon ministry but doesn't provide budgeted funds or calendar time to develop its deacon fellowship into ministers.

Whether overorganized or underorganized, a warning is timely: don't create unnecessary organizational units. Once a unit is organized, it must be maintained. Once a unit outgrows its usefulness, it's tough to terminate.

- *Staffing* is the process of finding, enlisting, training, and encouraging volunteer and paid leaders.

Spiritual gifts form the theological foundation for staffing. Over thirty *charismata* are mentioned in the five New Testament listings. All spiritual gifts are God-given. Each Christian is a gifted person. The body of Christ, the church, needs all the diverse gifts of its members to respond to the needs of its constituents.

Proclamation gifts are mentioned in every listing of spiritual gifts in the New Testament. Teaching, caring, and evangelism are prominent too. It's important to note, however, no gift ranks its possessor above his fellow Christians who have a differing gift. Occa-

sionally, congregations develop their own hierarchy of gifts. For instance, some churches rank verbal gifts as more important than creative gifts.

Ideally, a church staffing system has three persons involved in each work post—(1) one doing the job now (2) with the support and supervision of a more experienced worker and (3) a trainee preparing for the future. How a church "pays" its volunteers—in growth, satisfaction or recognition—is crucial to the morale of volunteer staffers. In the final analysis, how successfully a church can match the spiritual gifts of its members with its ministry opportunities is the truest test of its stewardship of human resources.

Implications for Management in the Key of C

Several implications grow out of the approach to pastoral management outlined above.

- Choosing, creating, catalyzing, and coordinating keep persons paramount. Management is always more than methods. Pastoral management develops some simple people processes to involve volunteers in ministry and to help them grow.
- Pastoral management in the key of C is a simplified, nontechnical approach to guiding the use of a congregation's resources. One self-management cluster and three congregational management clusters can be mastered by the nonprofessional manager.
- This style of pastoral management clarifies the "what" (definitions) and "why" (theology). A clear description of a management issue and a strong statement of its undergirding doctrinal base provide a launching pad for how-to (methods). Baptists and other evangelicals have traditionally been so activistic we've attempted ministry via method. Pastoral management recognizes the precision of definitions, and the strength of theology energizes methods.
- Pastoral management emphasizes the initiative of the minister. To be effective in an evangelical context, a pastor must be active, assertive, and sensitive to volunteers' needs. The key of C style encourages pastoral initiative without creating dictatorship.
- The key of C provides some clear beginning points for skill development. By attacking the major skill area in each of the four clusters, a minister can confidently build his pastoral management abilities. Also implied in this management approach is an approach to orderly continuing education since each cluster can be studied as a unit.
- Best of all, pastoral management in the key of C provides a handle for dealing with the people and processes of a congregation. According to the wingwalkers of aviation's barnstorming era, "Never leave hold of what you've got until you've got hold of something else." Handles are important—to stunt men and to ministers. A way of thinking and acting is an indispensable resource for pastoral managers.

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1. See Peter F. Drucker, *Management: Tasks, Responsibility, Practices* (New York: Harper & Row, 1973), pp. 158-166, and Diane Borst and Patrick J. Montana (eds.), *Managing Nonprofit Organizations* (New York: AMACOM, 1977), pp. 7-31.

2. See Marlene Wilson, *The Effective Management of Volunteer Programs* (Boulder, Colorado: Johnson Publishing Company, 1976) and Brian O'Connell, *Effective Leadership in Voluntary Organizations* (Chicago: Follett Publishing Company, 1976).

3. For illustrations of this trend, see Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders* (Waco: Texas: Word, 1976), William E. Ramsden and Leo B. Waynick, "A New Trend—Pastoral Management," *Your Church*, September-October, 1975, pp. 43-44, and Norman Shawchuck, "Church Management: The Architecture of Ministry," *Christianity Today*, July 20, 1979, pp. 19-22.

4. For an example, see Ernest Dale, *Management: Theory and Practice* (New York: McGraw-Hill, 1964), pp. 5-7. Dale discusses seven management functions: planning, organizing staffing, direction, control, innovation, and representation. In an attempt to simplify management and adapt it to nonprofit settings, Borst and Montana refer to only planning, organizing, and controlling in their introduction.

5. Verses marked TLB are taken from *The Living Bible.* Copyright © Tyndale House Publishers, Wheaton, Illinois, 1971. Used by permission.

Book Reviews

Growth Counseling. Howard Clinebell. Nashville: Abingdon Press, 1979. 204 pages. $7.95.

The Minister as Family Counselor. Charles William Stewart. Nashville: Abingdon Press, 1979, 207 pages. $7.95.

Clinebell and Stewart have struck the mother lode with their new books on counseling. Both men mine the riches of human potential with the skill of seasoned prospectors. They are counselors with a capital C.

Howard Clinebell made his mark in 1966 with publication of *Basic Types of Pastoral Counseling.* It contained, in embryonic form, the growth approach that identifies his current method. While home base is the School of Theology at Claremont, Clinebell manages through books, tapes, and conferences to touch thousands of other lives.

Charles Stewart teaches pastoral theology at Wesley Seminary in Washington, D. C. Ministers who found *The Minister as Marriage Counselor* helpful will welcome this practical handbook. Stewart's other book *Person and Profession* is must reading for ministers who desire balanced career development.

Growth Counseling is based on the growth-hope perspective, with growth being "any change in a direction of greater wholeness and the fulfillment of one's potentialities." Wholeness is a growth journey, not the arrival at a fixed goal. Clinebell seeks "androgynous wholeness," or balanced development. In what could be termed "a gospel according to Clinebell," the author details six dimensions of growth ranging from mind and body growth to spiritual growth. Clinebell's formula, growth = caring + confrontation, is not new (see *The People Dynamic*); but he expands it in *Growth Counseling.* His meditative-imaging exercises at chapter's end are quite good. And they work. Especially worthwhile is the exercise on renewing spiritual energies.

Clinebell has counseled in many different settings and has heard one common groan: a profound sense of unlived life. "The answer to the fear of death is the experience of really being alive now." Clinebell (and Stewart) maintains that trained laity could develop a network of mutual-nurture groups "in our rootless, mobile, faceless cities." Such groups would care enough to confront the crisis, thus producing growth.

Stewart says the pastor "must develop a vision of total family ministry and what that vision implies for the parish." Implementing the vision requires enlisting laity in the common family ministry. To do that, Stewart deftly examines specific family situations and applies specific counseling methods. In all situations, "having the entire family come in to see the pastor should be insisted upon forcefully." This will require great skill and expertise from the pastor, so Stewart urges that such counseling be done under supervision. (He doesn't fully explain what ministers are to do who are miles away from qualified supervisors and who lack funds to pay for supervision.)

For ministers who have had clinical pastoral education or who have natural

counseling gifts, Stewart's tone is excellent. For those without such training or without natural proclivities toward counseling, his book becomes a challenge to get the training and overcome basic counseling deficiencies. The church, Stewart maintains, is the family of families. The congregation is the primary agent of pastoral care and counseling. The minister is trained, but he serves as enabler or consultant to the members who do the ministry.

These two friends of long-standing have lived through what they have written. The warm humanity of both Stewart and Clinebell shines through their books. They are good models of growth because they are continuing to grow themselves.

Michael Blackwell
Pastor, First Baptist Church
Carthage, North Carolina

Human Energy: the Critical Factor for Individuals and Organizations. John D. Ingalls. Reading, Massachusetts: Wesley Publishing Co., 1976, 285 pages.

At a time in history when the matter of energy is of such great importance in the world, a book on human energy is bound to be of interest to a lot of people.

As stated by the author the purpose of the book is "to describe the human energy forces at work in individuals and organizations and to show how human energies can be focused and balanced to bring about results that are fully human and constructive."

The tone of the book reflects a "passionate theme" which Ingalls confirms he was advised to write by Alvin Toffler.

Ingalls writes from the perspective that human energy is the world's most abundant resource. Running throughout the book is a guiding premise that on the map of energy forces or influences that stimulate individuals and organizations, there are two hemispheres. One of these is in the field of action (the external world of everyday) and the other is the field of consciousness (the external world of personal and subjective awareness).

Recognizing energy sources, drawing energy out, organizing it, directing it and managing it to its maximum usefulness is necessary to meaningful living for individuals and the effective functioning process of organization and management. Failures in life and failures in organization are the result of lack of or wrong use of energy, Ingalls believes. To him human energy is the fire that burns within each of us and must be handled properly in the field of action. Disorganized energy is lost or wasted energy to him.

Clearly distinguishing between human consciousness and human action Ingalls offers ideas and models of individual and group action energized from individual and group consciousness. He uses many outlines and seemingly complex charts and figures to illustrate his ideas, yet when carefully studied and understood, they are rather simple and logical.

Ingalls believes that what he calls "the organization machine that tends to use us as raw materials" represented by the pyramidal hierarchial structure of organization, must somehow be converted into a system of what he calls "productive collaboration." He sees that happening through what he calls the "living system design," the chart which he sees being like the cellular structures of living organisms and space-sciences designs where dynamic power comes from group input and group decision-making.

Education is crucial to the energizing

process he feels.

Ingalls believes that organization can be effectively and efficiently "moved" only if continuing education of the proper kind is utilized. He uses Knowles term *andragogy* (the art and science of helping adults learn) in describing an appropriate process for adult learning as over against pedagogy (the art and science of teaching children).

Since human energy obviously has to do with persons, personal growth is significant. Thus chapter 7 that deals with personal growth may be the most important section.

While organizational development faces many obstacles today, Ingalls believes that with the willingness of those in command and help of qualified consultants this can be changed.

Beginning chapter 9 with the fourfold, worldwide crisis—population, food, fuel, and finances—Ingalls finds that all is not hopeless. In Jung's "synchronistic" principle is to be found the best possibility for hope. Human action and human consciousness are not actually isolated from each other but represent a dualistic principle that guides human destiny.

The book will have a tendency to scare off the casual reader but will prove to be exceedingly exciting to the exploring mind, the organizational leader, or the technically oriented person looking for help. It is a book for the times.

Hugh O. Chambliss
Executive Director
Madison Baptist Association
Huntsville, Alabama

The Diagnosis and Treatment of Alcoholism. Jack H. Mendelson and Nancy K. Mello, Editors. New York: McGraw-Hill Book Co., 1979. 405 pages. $17.50.

The editors of this book have provided us with a solid, scholarly, and scientific review of the current status of the diagnosis and treatment of alcoholism. Literally hundreds of sources have been consulted by the fourteen writers in their attempt to present the reader with credible, objective information. The size of the bibliography distinguishes this work from the "this is what I think and this is the way I do it" variety of books on this subject. Though some chapters of this book are so medically oriented that they are of little use for the lay community, any reader who approaches it in search of information will find it presented at his level of understanding and training at some point in the work.

Like most books that are a compilation of the writing of several authors, *The Diagnosis and Treatment of Alcoholism* suffers from overlapping of subject material and distinguishable differences in writing styles and abilities. It is a book to be read chapter by chapter or topic by topic as one would read a scientific journal instead of curling up to read it from cover to cover.

Several sections of this book should be of particular interest to those engaged in ministry. The history of drinking as a social ritual in this country helps us understand the current societal pressures for the consumption of alcohol. The possibility of the existence of a genetic factor in alcoholism casts the problem in a somewhat different light. The litany of possible physical damage associated with the consumption of alcohol is overwhelming and needs to be read from every pulpit and become a part of the church's teaching curriculum. Everyone who has ever asked, "How can we help the alcoholic?" will find valuable information in this book about treatment methods and facilities that would help answer the question.

A recurring theme that runs through this book needs to be heard by everyone involved in the care of the alcoholic. The theme is that the mode and location of treatment needs to be individually selected for each person. There is no one, best way to treat alcoholism. The treatment modality and facility must match the person. What works well for one may fail for another. Knowing how and where to treat is as important as the treatment itself.

The casual reader of this review may be looking for a concise, clear definition of alcoholism. It is not forthcoming since it's not a part of the book's content. The authors make the reader aware of the complexity of the problem and the attendant difficulty with producing a brief, universal definition. This unwillingness to treat the problem simplistically is, in my judgment, illustrative of the strength of this work.

For the serious student, conscientious therapist, and questioning minister, *The Diagnosis and Treatment of Alcoholism* will be a helpful tool. Those looking for simple answers and moralizing may be disappointed, even frustrated, after they have waded through it.

Donald L. Anderson
Executive Director
Ecumenical Center for
Religion and Health
San Antonio, Texas

Main Street and the Mind of God, William F. Keucher. Valley Forge, Pa.: Judson Press, 1974. 128 pages, $2.65.

William F. Keucher is senior minister of the Covenant Baptist Church in Detroit, Michigan. The main thesis of his book is that God belongs in the real situations of human existence. He begins his work in chapter 1 with an insight from Thornton Wilder's play *Our Town.* Keucher observes that Wilder helped to answer questions about the relationships between people on Main Street in a particular town, but he left unresolved the deeper question about the relationship of Main Street to the Mind of God. Keucher uses the expression *Main Street* as a synonym for human existence in today's world. He uses the phrase *Mind of God* to describe the presence of God in human situations. After clarification about Main Street and the Mind of God, Keucher concludes that the real situations of history are the agenda which God's mind seeks to illumine, redeem, and transform.

In chapter 2 the author considers how God disclosed himself to the human situation in nature, in history, in the Scriptures, and in human life and experience. Keucher contends that God in Christ brought the mind of God within reach of life on Main Street.

Keucher did an excellent job of analyzing changes of the past decade which have taken place to alter human existence. Despite advanced technology and advanced knowledge in the social sciences, Keucher observes that there appears to be less unity and more personal and social alienation in our world.

The author's ministry in the "secular city" inevitably shows when he discusses the tension between one's historical existence in this world and the heavenly vision related to God's call. "When Main Street burgeoned into Megalopolis, the distance between man and nature was increased. Heaven seemed more irrelevant to urban history than to rural life with its seedtime and harvest" (p. 49).

Keucher does not despair amid secularity. Instead, he affirms the church to be God's agent in the secular

environment. He sketches the nature and meaning of the church in chapter 5, and in chapter 6 he summarizes the mission of the church as including private and public, personal and social, pastoral and prophetic, priestly and political dimensions. In chapter 7 he challenges churches to refuse to be captured by cultured conformities. He persuades the church to function practically as the body of Christ. In chapters 8 and 9 the author discusses how the church will be involved in misunderstanding, tension, and conflict if it fulfills the mission of God's reconciling agent. Because conflict and change prevail in today's church, Keucher discusses practical ways to manage these threats. On pages 124-25 the author gives a chart entitled "A Pattern for Problem Solving." He emphasizes the church's need to develop stronger bonds of community which help to keep the church unbreakable when tested by conflict and change.

Keucher's book came out of a desire to accomplish God's ministry amid a secular society. He looked objectively at the world and concluded that personal and social relationships in today's society had little possibility for meaning. He advocated that the church could be a people through whom God is able to think, to speak, to love, and to act. He predicts that the church which seeks desperately to be a stronger community will be able to minister to today's world.

This book is a challenging investigation of the church's ministry in a secular society. It presents a good contrast of the world with the meaningful community relationships of the people of God. The person who desires to equip the church to minister more effectively amid a secular environment will profit from reading the work. It is not cluttered with the philosophy and language of secularization or of abstract theological terms. It deals with a complicated world and an ideal church with readable language and practical considerations. The book would be a valuable study resource for a group who wanted to cope and to change the secularity of "Main Street" with the "Mind of God" present and demonstrated in the church.

Harold T. Bryson
Associate Professor of Preaching
New Orleans Baptist Theological Seminary
New Orleans, Louisiana

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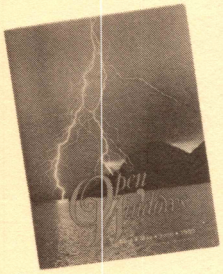
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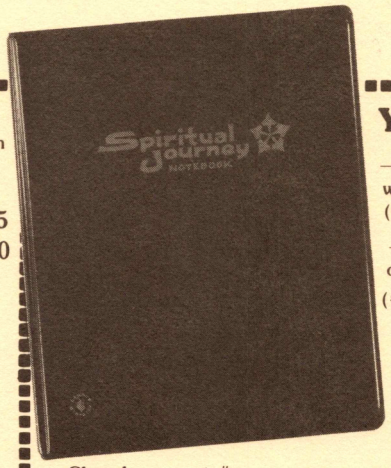


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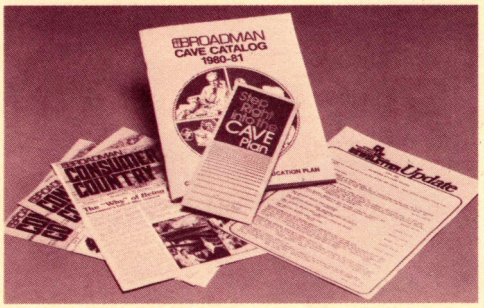
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