

The background of the cover features a classical architectural scene with several tall, fluted columns and a pedimented structure. The lighting is dramatic, with strong highlights and deep shadows, creating a sense of depth and grandeur. The overall color palette is warm, dominated by gold, brown, and black tones.

FOUNDATIONS  
*of*  
ADVENTIST  
LEADERSHIP

**Guide *for* Facilitators**



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# INTRODUCTION

Leadership in the 21st Century Adventist Church presents many challenges. Since 1995, our church has grown at an average annual rate of 5.23 percent. Most of this growth has taken place in Sub-Saharan Africa, Latin America, and Southeast Asia. This growth has significantly changed the ethnic and racial complexion of the church.

More than ten years ago, *Adventist Review* editor William G. Johnsson wrote a book entitled *The Fragmenting of Adventism*. That book described ten issues that were facing the church in 1995, some of which threatened to split the church. Under the blessing of God, the church has not split and is still strong. However, many of the issues that threatened the church then continue to impact significant segments of the church today.

In addition to these internal stresses, external forces also threaten to invade the church. Increasing secularism and secular humanism in many parts of the world influence our thought processes and make it easier for our institutions and organizations to edge ever closer to the world. Materialism, rampant in the secular world, is an ever threatening danger to the church and to its members.

In view of these and other challenges faced by church leaders, time was set aside at the 58th General Conference Session in July, 2005, to consider the characteristics needed by leaders in the 21st Century Adventist Church. Five presentations focused on the character and personality of Adventist leaders, with special emphasis on responsibility, integrity, the role and scope of ecclesiastical authority, and responsiveness to diversity. These presentations have been printed and bound into a booklet called "Profiling Adventist Leadership."

This workshop, prepared for church leaders around the world, is based on those presentations. It addresses such important questions as

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## 1

How church leaders can act with responsibility, and how they should deal with irresponsible behavior.

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## 2

Why integrity is important for leaders and church organizations in the 21st Century, and how leaders and church entities can ensure that they act with integrity.

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## 3

The nature and scope of ecclesiastical authority, and how church leaders should respond to it.

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## 4

Why responsiveness to diversity is an essential quality for leaders in our global church, and how leaders can develop this quality.

Some of the issues the workshop addresses are very sensitive and may reveal changes that we need to make in our leadership practices. These issues are not meant to offend; rather they are addressed in order that we may become more effective leaders as we grow and work together to hasten the coming of our Lord.

This workshop is intended for church leaders at every leadership level from the local church on up. It has been prepared with the prayer that each leader who attends may be blessed and strengthened to meet the challenges the Adventist Church faces in this Century.



## IMPORTANT INFORMATION ABOUT THIS GUIDE

This Guide contains a small copy of each PowerPoint slide and the text that workshop facilitators will read as they present each slide in the PowerPoint sessions. It indicates with the symbol of a cursor (☞) when you should left-click your mouse to advance to the next line of text or picture or to the next slide. It would be wise for you to run through each session a time or two before the actual presentation so that you are familiar with it before presenting it publicly.

At the end of each topic the Guide offers suggested questions for discussion and case studies for that topic. Finally, the Guide also contains the answers to the Worksheet questions and the Questions for Further Study for the session you are presenting.

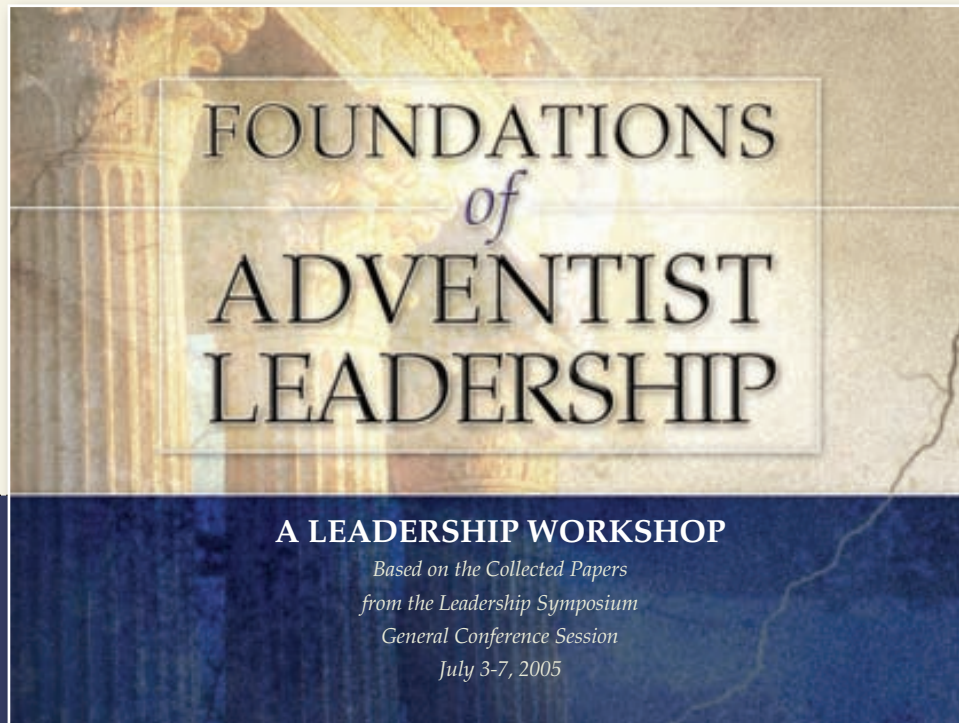
The discussion questions are intended for full-group discussion in the workshop session.

The case studies are for small-group discussion. At the conclusion of each topic, a short period of time (10 to 15 minutes) should be allowed for the small groups to meet. There should be as many small groups as there are case studies. Each group should appoint someone to be the spokesman for that group. At the end of the small group discussion period, that person should report the results of the small group discussion to the full group.

As you use these PowerPoint presentations, feel free to use personal experiences or examples to explain and illustrate the materials you are presenting.

You will need to have your computer or laptop connected to a digital projector when you make these presentations. Each PowerPoint session begins with the title slide. This should be on the screen when you start the presentation.

Once again, we wish you God's rich blessing as you facilitate the Leadership Workshop for the leaders in your area.



# Guide *for* Facilitators

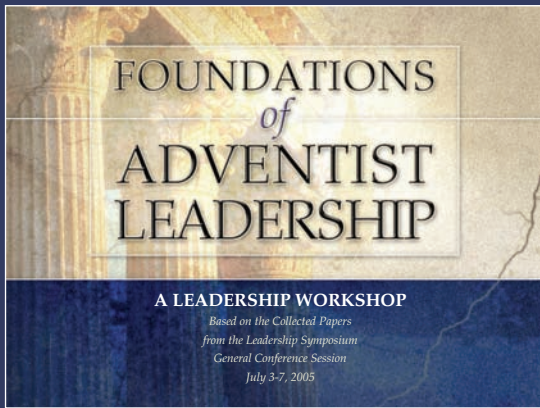
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## SESSION 1

### CHARACTER *and* PERSONALITY *of* ADVENTIST LEADERSHIP

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SLIDE 1




**SESSION 1**  
CHARACTER AND PERSONALITY OF  
ADVENTIST LEADERSHIP

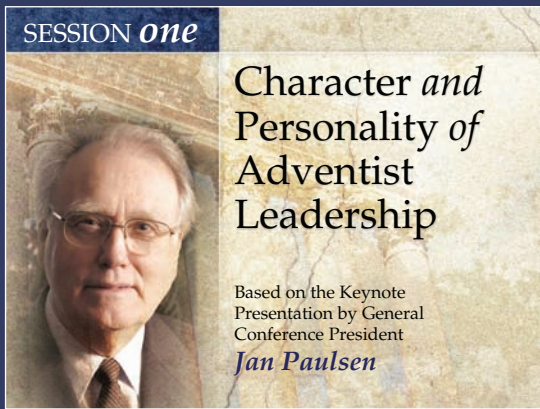
*Guide for Facilitators*


Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

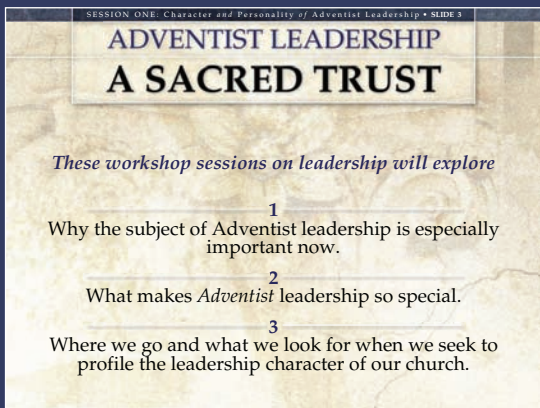
When you are ready to begin the presentation, Left 

SLIDE 2






Session 1 is about the character and personality needed by Adventist Church leaders. It is based on the presentation by Elder Jan Paulsen, General Conference president. 

SLIDE 3



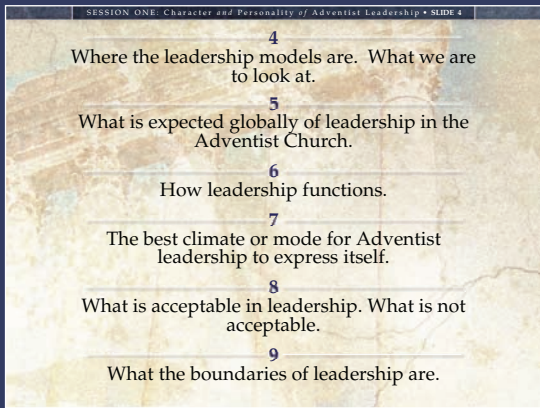
Being a leader in the Adventist Church is a sacred trust. 

In this workshop, we will discover 

1. Why it is important to study Adventist leadership now. 
2. Why it is special to be a leader in the Adventist Church. 
3. What we should look for as we profile leadership in our church. 

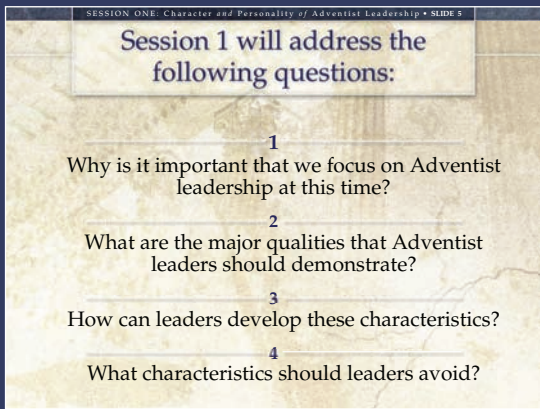


**SLIDE 4**



4. What leadership models we should examine. ✨
5. What we expect of Adventist leaders anywhere in the world. ✨
6. How leadership functions in the Adventist Church. ✨
7. What is the best way for Adventist leadership to express itself. ✨
8. What is acceptable and what is not acceptable for leadership in our church. ✨
9. What the boundaries of leadership are. ✨

**SLIDE 5**



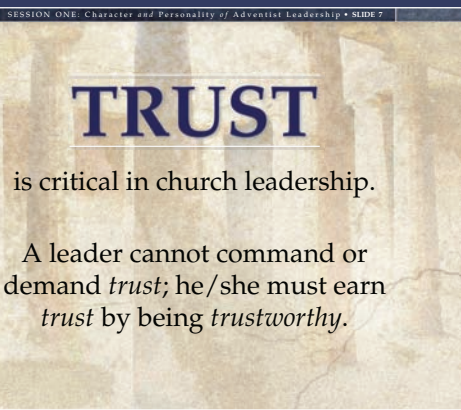
- In this first session we will answer these questions: ✨
1. Why is it important to focus on Adventist leadership now? ✨
  2. What are the major qualities that Adventist Church leaders should demonstrate? ✨
  3. How can leaders develop these characteristics? ✨
  4. What characteristics should Adventist Church leaders avoid? ✨

**SLIDE 6**



Being a leader in the Adventist Church ✨  
is different from being a leader in business ✨  
or a leader in politics. Leaders in business and politics often try to take advantage of one another. Frequently they use each other as stepping stones to higher positions. They are constantly trying to climb the ladder of success. Sometimes they slander their opponents. Christian leaders operate from different principles. Paul tells us that we should “Honor one another above yourselves,” (Rom 12:10). This is the principle from which leaders in the Adventist Church should act. ✨

SLIDE 7



Trust ✨ is a critical element in being a church leader. Our colleagues in service and our church members must be able to trust us. ✨

We cannot demand that others trust us. We must earn their trust by being trustworthy. If they see that we are always open and honest, then they will come to trust us. ✨

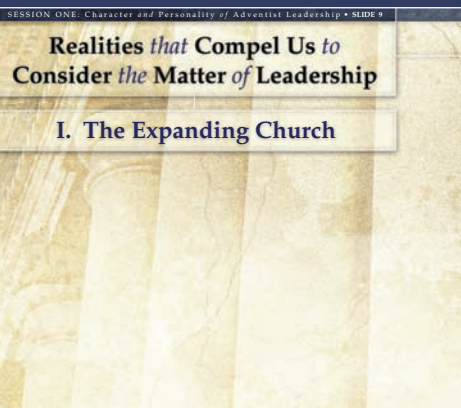
SLIDE 8



Some leaders have an obsession to control those under their supervision. They may even use devious means as they try to control others. ✨

It is vitally important that *trust* NOT be swallowed up by *obsession for control*. ✨

SLIDE 9



Now we'll discuss some realities that compel us to consider the matter of leadership at this time. ✨

The first reality is the rate at which our church is growing. ✨

Figure 1 shows this graphically. The red line shows our actual growth through 2004, the latest year for which church statistics are available. The blue line shows our projected growth up until 2020, if the church continues to grow at the same rate as it did between 1995 and 2004. ✨

SLIDE 10

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 10



There will be about 31.5 million baptized Adventist members by the year 2020.

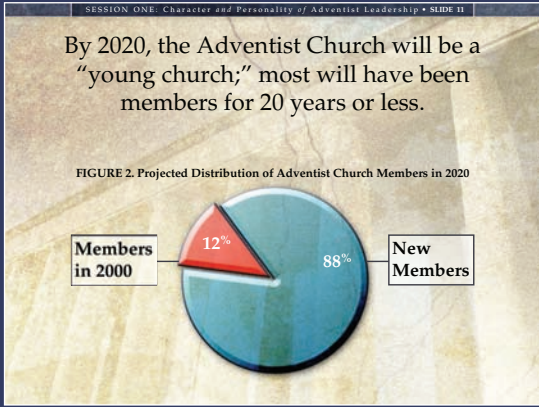
These members, together with their children and other unbaptized church attendees, will total nearly 50 million by that time.

Based on that graph, we expect that there will be about 31.5 million baptized church members by 2020. ✨

Together with their unbaptized children and other church attendees, nearly 50 million people will be attending our churches around the world by 2020. ✨

SLIDE 11

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 11



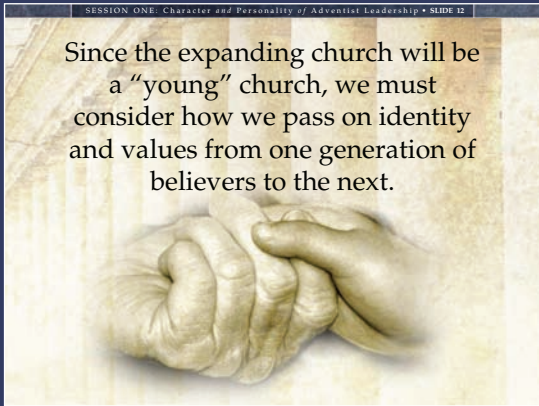
By 2020, the Adventist Church will be a "young church;" most will have been members for 20 years or less.

By 2020, most of the members will be new members, baptized after the year 2000. Thus the church will be made up of those who are young in the faith. ✨

Figure 2 shows that in 2020, only 12% of church members will have been members in 2000, while 88% of the members are new, with less than 20 years as Adventist Church members. ✨

SLIDE 12

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 12



Since the expanding church will be a "young" church, we must consider how we pass on identity and values from one generation of believers to the next.

Because the expanding church will be made up of those who are young in the faith, leaders must consider how we pass on the identity and values of our church from one generation of believers to the next generation. ✨



**SLIDE 13**

Leadership must identify the faith identity and range of values that are integral to being a Seventh-day Adventist anywhere.

These values transcend time and culture.

Leadership must give priority to asserting and nurturing these values.



We, as leaders, must identify the faith identity and the range of values that distinguish us as being Seventh-day Adventists anywhere in the world. ✨

These values transcend time and culture. ✨

Adventist leaders at all levels must give priority to asserting and nurturing these values. ✨

**SLIDE 14**

**II. The Inevitability of Change**

Change cannot be resisted and should not be feared.

The second reality that compels us to consider the matter of leadership is the inevitability of change. ✨

Change will occur whether we like it or not. Leaders cannot stop it from happening, so they should not resist or fear change. ✨

**SLIDE 15**

It is critical that leadership clearly identify the spiritual DNA of Seventh-day Adventism.

This spiritual DNA transcends cultures and traditions.

Leadership must retain, treasure, nurture, and pass it on to our children and to the next generation of church members.



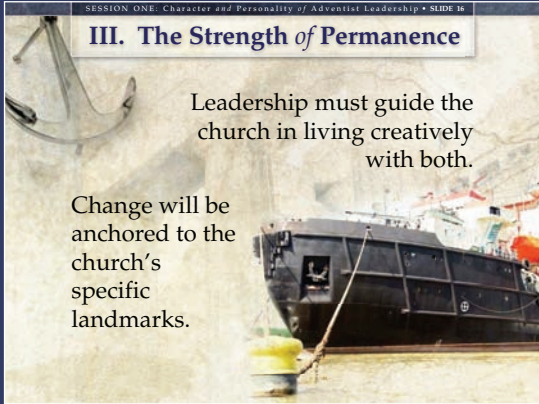
Because change cannot be resisted, it is critical that leaders identify the spiritual DNA of Seventh-day Adventism. This DNA is made up of the faith identity, the beliefs we hold, and the values that we want to pass on from our generation to the next generation of believers. ✨

This spiritual DNA transcends cultures and traditions. It identifies Adventists anywhere in the world, whether in Northern Europe, Central Africa, or Southeast Asia. ✨

Leaders must retain this DNA, treasure it, nurture it, and pass it on to our children and to the next generation of Adventist believers. ✨

SLIDE 16

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 16  
**III. The Strength of Permanence**



Leadership must guide the church in living creatively with both.

Change will be anchored to the church's specific landmarks.

The third reality that compels us to consider Adventist leadership is the strength of permanence. ✨

Like this steel post on the dock, there are certain characteristics about Adventism that must not change. ✨ But there are also certain things that are changing, as represented by the ship. ✨ And there is tension between those things that should be permanent and those things that can change. ✨

Leaders must guide the church in living creatively with both permanence and change. ✨ Just as a ship in harbor must be anchored, so change in the church must be anchored to our specific landmarks. ✨

SLIDE 17

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 17  
**IV. Living Creatively with Diversity**



The Adventist Church is a global community with constant interaction among cultures.

Leadership must clearly identify those values that

- we will continue to hold
- transcend time and culture
- identify us as a church community

The fourth reality that compels us to consider leadership is the need to live creatively with diversity. ✨

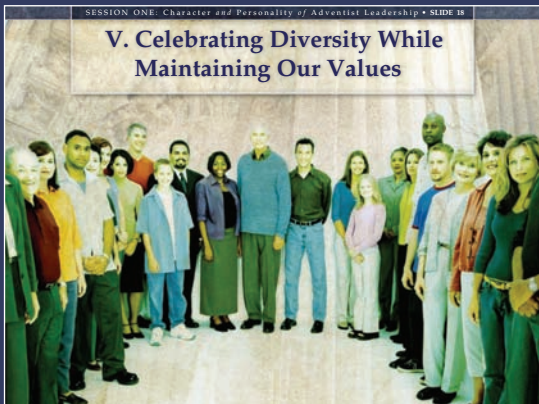
We are a global community with constant interaction among cultures. ✨

As leaders, we must clearly identify those values ✨

- that we will continue to hold, ✨
- those values that transcend time and culture, and ✨
- those values that identify us as a church community. ✨

SLIDE 18

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 18  
**V. Celebrating Diversity While Maintaining Our Values**



Finally, we must consider the matter of leadership so that we can celebrate the diversity of our church, while at the same time maintaining our values. ✨

SLIDE 19

- Leadership must
- identify the basket of Adventist non-variables
  - not be threatened by local cultural expression
  - place values above culture



Local traditions can only do us harm if we are uncertain about our faith and moral values.

As church leaders, we must ✨ identify those beliefs and values that cannot vary, those things that make us Seventh-day Adventists, things such as our belief in the Sabbath, the second coming, and other distinctive Adventist teachings. ✨

We must not be threatened by local cultural expressions, and ✨

we must place our values above our cultures. ✨

We do not need to fear local traditions as long as we are certain about our faith and moral values. ✨

SLIDE 20

Leadership must react proactively to bring out the appropriate richness in our global family.

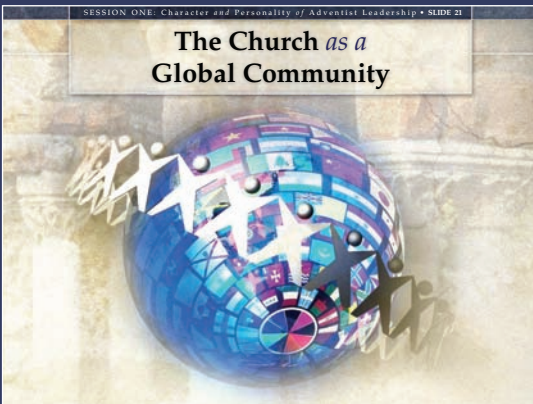


Adventist leaders must react proactively so as to bring out the appropriate richness in our global family. ✨

Values and culture can coexist as long we place values above culture and as long as our cultural practices do not conflict with Adventist values. ✨

SLIDE 21

The Church as a Global Community



Let us consider our church as a global community. ✨



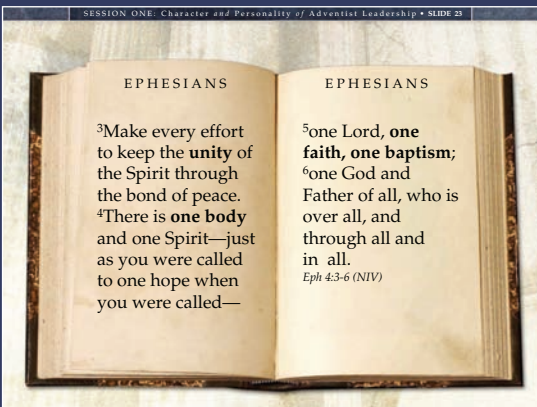
SLIDE 22

Our unity as a global church is based on the strong foundation of God's Word.



Although we are a global church, we are also a united church. Our unity is based on the strong foundation of God's word. ✨

SLIDE 23



Consider these verses written by the Apostle Paul: ✨

<sup>3</sup>Make every effort to keep the unity of the Spirit through the bond of peace <sup>4</sup>There is one body and one Spirit-- just as you were called to one hope when you were called-- ✨ <sup>5</sup>one Lord, one faith, one baptism; <sup>6</sup>one God and Father of all, who is over all, and through all and in all. Eph 4:3-6 (NIV) ✨

SLIDE 24

As a global community, we have in common

- a model constitution
- a set of policies
- a church manual
- 28 fundamental beliefs
- an integrated financial resource support system

These foster our commitment to unity.

The unity we share is primarily spiritual.



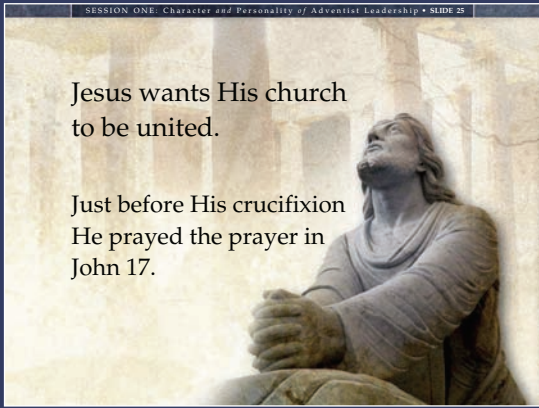
Although we are global community, there are certain things we have in common around the world. These include ✨

- a model constitution for our church organizations, ✨
  - a set of policies that are similar around the world, ✨
  - a church manual that describes the authority and functions of the local congregation, ✨
  - 28 fundamental beliefs that we share worldwide, and ✨
  - an integrated financial support system. Can anyone tell me what that system is? (Yes, it is the tithe.) ✨
- These all foster our commitment to unity. ✨  
However, the unity we share in common is primarily a spiritual unity. ✨

SLIDE 25

Jesus wants His church to be united.

Just before His crucifixion He prayed the prayer in John 17.



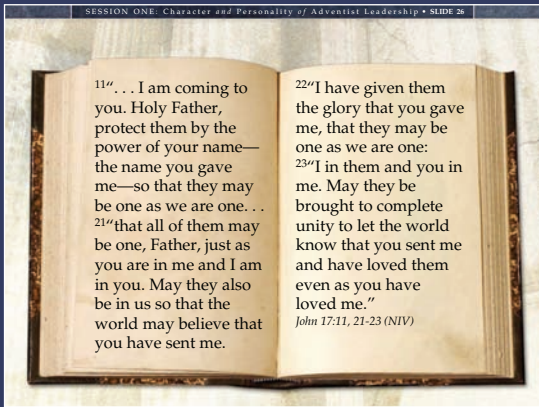
Jesus wants His church to be united. ✨

Unity was the main burden of His prayer in the upper room just before His crucifixion. ✨

SLIDE 26

11“... I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one... 21“that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

22“I have given them the glory that you gave me, that they may be one as we are one: 23“I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.”  
John 17:11, 21-23 (NIV)



We read in John 17, ✨

11“... I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one. . . . ✨

21“that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ✨ 22“I have given them the glory that you gave me, that they may be one as we are one: ✨

23“I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.” John 17: 11, 21-23 (NIV) ✨

SLIDE 27

The church is Christ's mystical body in the world today.

A fractured church is a church in denial.

The church is God's preferred instrument of mission.



With Christ at its head, the church is His mystical body in the world today. ✨

A church that is not united is a church in denial. ✨

Christ wants to use the church as His instrument to carry out His mission in the world. ✨

SLIDE 28

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 28

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard." *(Acts of the Apostles, p. 12)*



This quotation from Ellen White reinforces that concept. ✨

Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. *(Acts of the Apostles, p. 12)* ✨

SLIDE 29

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 29

**Imperatives for Adventist Church Leadership**

Leadership must

- give undivided allegiance to the Lord and to His Body
- tenderly care for the needs of the church



There are certain imperatives, certain characteristics, that leaders in the Adventist Church must demonstrate. ✨

These include ✨

- undivided allegiance to the Lord and to His church, and ✨
- tender care for the needs of the church. ✨

SLIDE 30

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 30

"Love" is Christ's favored word to describe the bonding relationship between members of the family of faith.



Leaders must demonstrate their love for the church. ✨

Love was the word Christ used to describe the bonding relationship between members of the family of faith. Love among the disciples was the supreme sign of their loyalty to Christ (see John 13:34,35; 15: 9-17) ✨



SLIDE 31

Church leaders must love the church enough

- to suffer for it
- to give themselves for it



Whether you are a leader chosen by a local congregation or a leader at some other structure of the global church, you must love the church enough ✨

- to suffer for it and ✨
- to give yourself for it. ✨

SLIDE 32

Leaders will not

- be self-serving
- be casual or frivolous with the life and well-being of the church
- impose their own independent "wisdom" on the church



Adventist Church leaders will not ✨ be self-serving. ✨

They will not be casual or frivolous with the life or well-being of the church. They will not treat their leadership lightly or as something of minor importance. ✨

They will not impose their own independent "wisdom" on the church or insist that the church do things their way. ✨

SLIDE 33

Christ is the model for Adventist leaders.

The church has only one Lord, Jesus Christ, not the elected church leader.



Adventist leaders will look to Christ as their Model. ✨

Leaders must remember that the church has only one Lord; that is Jesus Christ, not the elected church leader, not even the General Conference president. ✨

SLIDE 34

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 34

Leaders will

- *remember that they are servants*
- *love and respect members of the church family*
- *reflect this in their style of leadership*



Leaders must ✨ remember that they are servants. ✨

They will love and respect the members of the church family. ✨

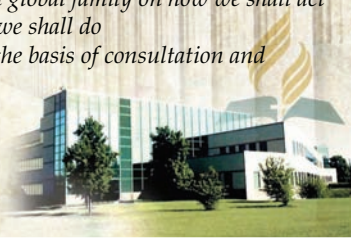
Their love and respect will be shown in their style of leadership. ✨

SLIDE 35

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 35

Adventist leadership

- *always defers to what is understood and agreed upon by the larger church body*
- *agrees as a global family on how we shall act and what we shall do*
- *works on the basis of consultation and consensus*



The wisdom of Adventist leadership ✨ is always in deference to what is understood and agreed upon by the larger body of the church. ✨

We agree as a global family on how we shall act and on what we shall do. ✨

We consult one another and work on the basis of consensus. ✨

SLIDE 36

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 36

Adventist leadership

- *will be sensitive to what the church can accept at any given time*
- *will not outpace the community it serves*
- *will not show a spirit of independence*



Adventist leaders ✨ will be sensitive to what the church can accept at any given time. ✨

They will not outpace the community they serve. This means that they may not be able to move ahead as quickly as they wish, even with creative and progressive ideas. ✨

Leaders will not show a spirit of independence. ✨

SLIDE 37

“There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren.”  
 (Testimonies for the Church, Vol 3, p. 431)



The Spirit of Prophecy has cautioned us, ✨

There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren. (*Testimonies for the Church*, Vol 3, p. 431) ✨

SLIDE 38

“Sometimes a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done.



Elsewhere she states, ✨

Sometimes a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. ✨

SLIDE 39

Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation.”  
 (Testimonies for the Church, Vol 3, p. 493)



She continues, ✨

Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation. (*Testimonies for the Church*, Vol 3, p. 493) ✨



**SLIDE 40**

**Leaders in the church**

- *will seek that which is good for the whole body*
- *function in the interest of the whole church*

If this is compromised, the unity of the whole church is undermined.

One who cannot see this or will not abide by it should not accept a leadership appointment in the church.

**Leaders in the Adventist Church** ✨

• will always seek that which is good for the whole church and ✨

• will function in the interest of the whole church. ✨

If this is compromised, the unity of the whole church is undermined. ✨

One who cannot see this or will not abide by it should not accept a leadership position in the church. ✨

**SLIDE 41**

A conference organization is as bonded to the whole body of the church as it is to the local congregation under its supervision.



A local conference organization ✨ is as bonded to the whole church body ✨ as it is to the local congregation under its supervision. ✨

**SLIDE 42**

**Election to Church Office**

**Church leaders**

- *serve at the pleasure of the community*
- *should not take service for granted*
- *should not become bitter if not reelected*

We turn now to election to church office. ✨

Church leaders ✨ serve at the pleasure of the church community. ✨

They should not take service for granted. ✨

If they are not reelected, they should not become bitter. ✨

SLIDE 43

"If you cannot accept being elected out, you should not accept being elected in!"



One elected leader has said, "If you cannot accept being elected out, you should not accept being elected in." ✨

SLIDE 44

Qualities Needed for Election to Church Leadership

Spirituality

A church leader

- must be driven by spiritual qualities and concerns
- must demonstrate spiritual leadership



What important qualities are needed for church leadership?

Four important qualities are discussed here. ✨

The first is spirituality. ✨

A church leader must be driven by spiritual qualities and concerns. ✨

He/she must demonstrate spiritual leadership. ✨

SLIDE 45

After spirituality, **humility** and **integrity** are the highest qualities needed in Adventist leadership.

*Transparency* is the filter through which humility and integrity are seen.



After spirituality, humility and integrity are the highest qualities needed in Adventist leadership. ✨

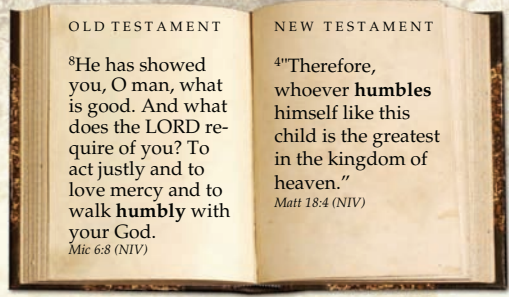
Humility and integrity are seen through the filter of transparency. Transparency is being open and above board. ✨

SLIDE 46

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 46

Humility

Not being proud, haughty, or arrogant



Church leaders need to have humility. Humility is not being proud, haughty, or arrogant. ✨

We read in the Old Testament, ✨

<sup>8</sup>He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. Mic 6:8 (NIV) ✨

And Jesus Himself said, ✨

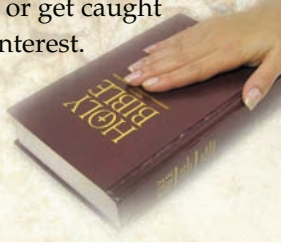
<sup>4</sup>“Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.” Matt 18:4 ✨

SLIDE 47

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 47

Integrity

When one stands at the helm of leadership, it is critical that one not sell his soul or get caught in a conflict of interest.



A third important quality needed by church leaders is integrity. ✨

When one stands at the helm of leadership, it is critical that he not sell his soul or get caught in a conflict of interest. Such a person has integrity.

This workshop will include two sessions on integrity. ✨

SLIDE 48

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 48

Greed and self-seeking do not belong in any leadership assignment in our church.

“If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord.”  
(*Testimonies to Ministers*, p. 260.1)



Greed and self-seeking do not belong in any leadership assignment in the Adventist Church. These demonstrate a lack of integrity. ✨

Reading again from Ellen White,

If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord.  
(*Testimonies to Ministers*, p. 260.1) ✨



SLIDE 49

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 49

Vision

The capacity

- to see beyond where you are presently standing
- to see opportunities
- to define their values



Finally, church leaders need to have vision. ✨

Vision is the capacity ✨

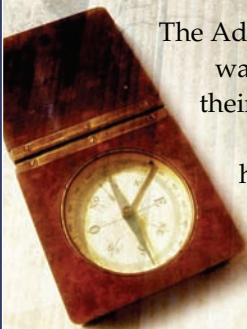
- to see beyond where you are presently standing, ✨
- to see opportunities, and ✨
- to define their values.

Joseph had vision. He not only interpreted Pharaoh's dream; he suggested how Egypt could prepare for the coming famine. ✨

SLIDE 50

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 50

The Adventist community wants to know where their leaders are going, not just what they hold in their hands.

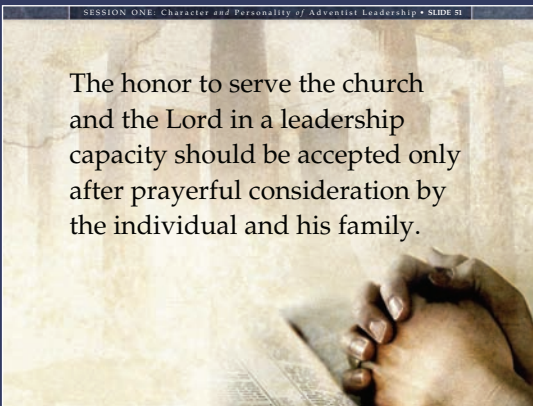


The Adventist Church community wants to see where their leaders are going, not just what they hold in their hands. This is vision. ✨

SLIDE 51

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 51

The honor to serve the church and the Lord in a leadership capacity should be accepted only after prayerful consideration by the individual and his family.



The honor to serve the church and the Lord in a leadership capacity should be accepted only after prayerful consideration by the individual and by his family.

It is most important that the family agree with one's decision to accept a leadership position.

Many years ago, a missionary and his young wife arrived on the shores of their mission field. When the wife saw the situation there, she refused to get off the boat. That young family had to return to their homeland. ✨

SLIDE 52

Leadership should be an experience of joy and fulfillment.

When it ceases to be that, the leader should step aside.

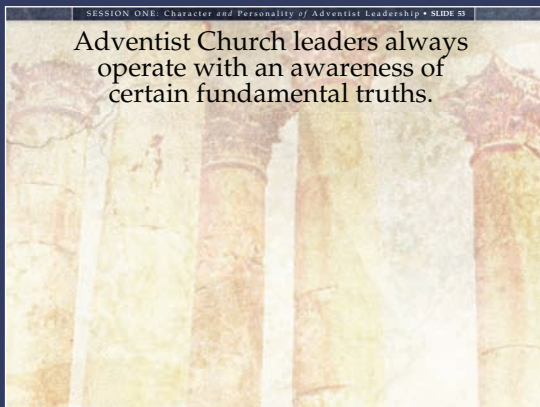


Leadership in the Adventist Church should be an experience of joy and fulfillment. ✨

When it is no longer that, the leader should step aside to let someone else lead. ✨

SLIDE 53

Adventist Church leaders always operate with an awareness of certain fundamental truths.

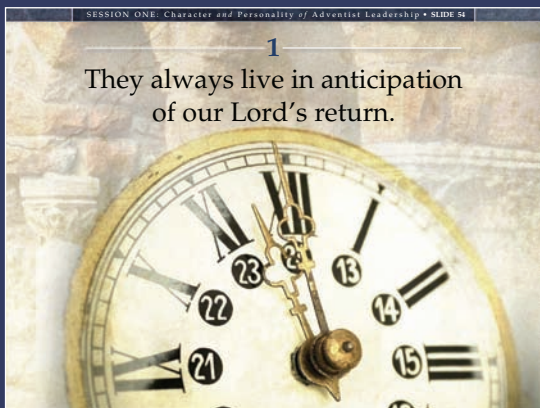


Adventist Church leaders always operate with an awareness of certain fundamental truths. ✨

Here we have some of the Adventist Church leaders around the world. ✨

SLIDE 54

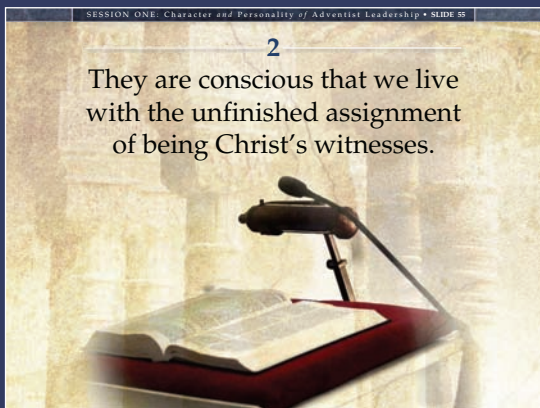
1  
They always live in anticipation of our Lord's return.



They always live in anticipation of our Lord's return. ✨

SLIDE 55

2  
They are conscious that we live with the unfinished assignment of being Christ's witnesses.



Leaders are conscious that we live with the unfinished assignment of being Christ's witnesses.



SLIDE 56

3  
They are ever deliberate in focusing the church on mission. Mission is **THE** primary reason for our being as a church.



They are always deliberate in focusing the church on mission.



Mission is the primary reason for our being as a church.

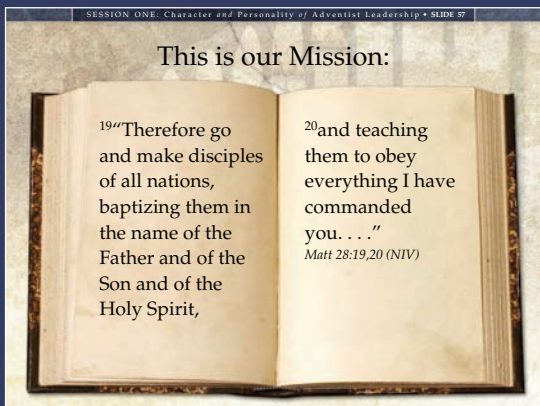


SLIDE 57

This is our Mission:

<sup>19</sup>“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup>and teaching them to obey everything I have commanded you. . . .”  
*Matt 28:19,20 (NIV)*



Our mission was given us by Christ Himself.



<sup>19</sup>“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,  
<sup>20</sup>and teaching them to obey everything I have commanded you. . . .” Matt 28:19,20 (NIV)



**SLIDE 58**

SESSION ONE: Character and Personality of Adventist Leadership • SLIDE 58

**IN SUMMARY**

Leadership in the Adventist Church is an assignment of

**love,  
loyalty,  
and devotion**

to the Lord and to His church.

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We can summarize the character and personality of Adventist leadership by saying that ✨

Leadership in the Adventist Church is an assignment of ✨  
love,  
loyalty, and  
devotion  
to the Lord and to His church. ✨

**SUGGESTED QUESTIONS FOR DISCUSSION**

1

How would you place Adventist values above culture in the culture in which you live? How do others in your culture react when Adventist values conflict with cultural values? How do you react?

2

How has change in the church impacted your area of church responsibility? How have you adapted to this change?

3

How much diversity should we accommodate in the Adventist Church—in lifestyle? In worship practices? In doctrinal viewpoints?

4

“If you cannot accept being elected out, you should not accept being elected in.” Have you ever been elected out of church office? If so, how did it affect you? How did you cope with the situation? If you have never been elected out of office, how do you think it would affect you if you were elected out? How do you think you would cope?

**CASE STUDIES FOR SESSION 1**

1

Pastor X is the newly elected president of Y Mission. In the last five years, his mission has experienced phenomenal-growth and has nearly doubled its membership. Most of these new converts have come into the church from a non-Christian background. Some of their cultural practices and traditions conflict with well established Adventist values. What suggestions does your small group have for Pastor X as he leads his team of mission officers, departmental directors, and district pastors in integrating these new members into the Adventist family?

2

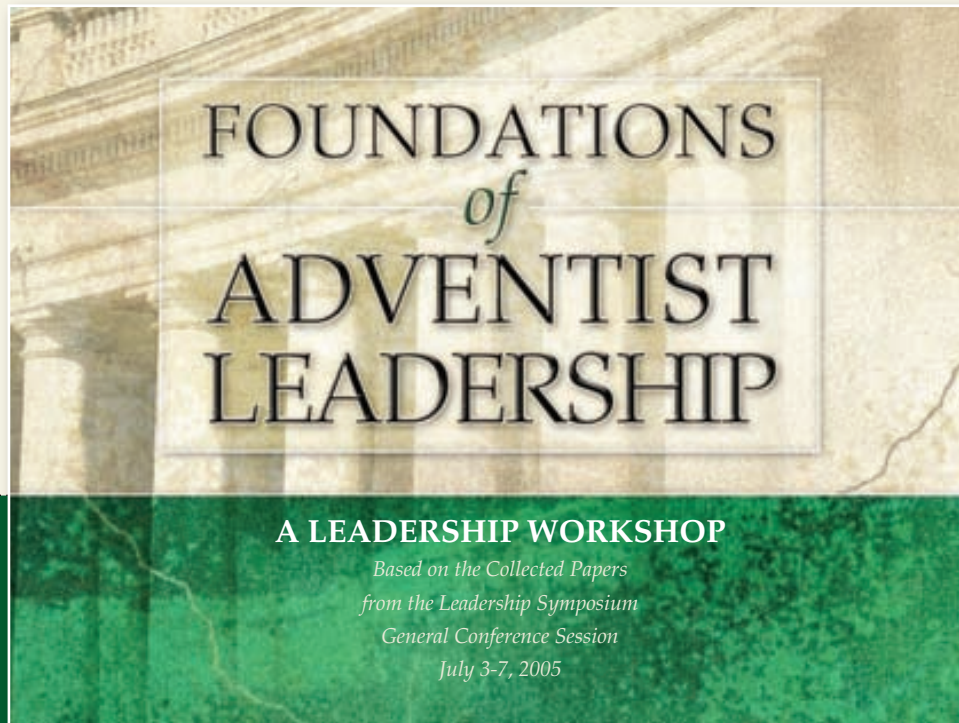
Mr. D is a wealthy non-Adventist businessman who has contributed heavily to the building program of ABC Adventist College. Recently his son graduated from the college. Many of those who will be attending the upcoming ABC Adventist College constituency meeting would like for Mr. D to be appointed to the college board of trustees. What advice does your small group have for Elder G, union mission president and chairman of the college board? Why would you offer this advice?

## ANSWERS TO WORKSHEET FOR SESSION 1

- |                        |                              |                         |
|------------------------|------------------------------|-------------------------|
| 1. Leadership          | 18. united                   | 35. community           |
| 2. Trust               | 19. one                      | 36. out, in             |
| 3. expanding           | 20. church                   | 37. spirituality        |
| 4. 31.5                | 21. church                   | 38. humility, integrity |
| 5. 88%                 | 22. care                     | 39. Humility            |
| 6. values              | 23. Love                     | 40. integrity           |
| 7. culture             | 24. suffer (give themselves) | 41. Greed               |
| 8. change              | 25. self                     | 42. Vision              |
| 9. DNA (values)        | 26. Christ                   | 43. going               |
| 10. permanence, change | 27. servants                 | 44. prayerful           |
| 11. diversity          | 28. family                   | 45. step aside          |
| 12. values             | 29. consensus                | 46. truths              |
| 13. values             | 30. independence             | 47. Lord's return       |
| 14. react              | 31. brethren                 | 48. witnesses           |
| 15. unity              | 32. dangerous                | 49. mission, mission    |
| 16. one body           | 33. whole body               | 50. disciples           |
| 17. unity              | 34. body, congregation       |                         |

## ANSWERS FOR SESSION 1: QUESTIONS FOR FURTHER STUDY

1. Leaders must deal with the following realities that are occurring in our church:
  - a. Our church is expanding.
  - b. Change in the church is inevitable.
  - c. There is tension between permanence and change.
  - d. We need to learn to live creatively with diversity.
  - e. We must maintain our values while celebrating our diversity.
  
2. Adventist Church leaders need the following qualities: spirituality, humility, integrity, and vision.
  
3. They can develop these characteristics by
  - a. looking to Christ as their Model,
  - b. remembering that they are servants,
  - c. loving and respecting the members of the church family,
  - d. reflecting this love and respect in their style of leadership.
  
4. Characteristics that leaders should avoid are
  - a. self-service or self-seeking,
  - b. being casual or frivolous with the life and well-being of the church,
  - c. imposing their own independent "wisdom" on the church,
  - d. selling their souls or being caught in a conflict of interest,
  - e. greed and self-seeking.



## Guide *for* Facilitators

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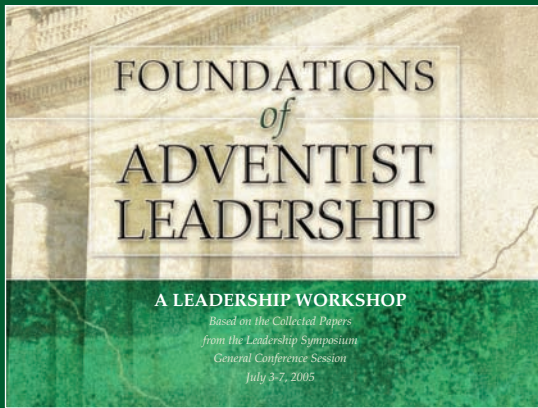
### SESSION 2

ACTING *with* RESPONSIBILITY:  
ASPIRATIONS *of a* SERVANT ALONG  
PATHWAYS *of* GOVERNANCE  
PART 1

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SLIDE 1



**SESSION 2**

ACTING WITH RESPONSIBILITY: ASPIRATIONS OF A SERVANT ALONG PATHWAYS OF GOVERNANCE—Part 1

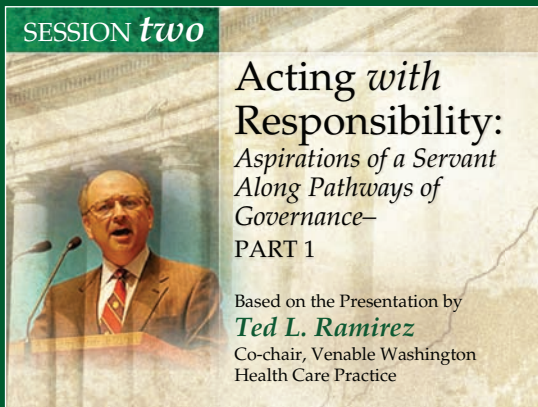
*Guide for Facilitators*

Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

When you are ready to begin the presentation, Left

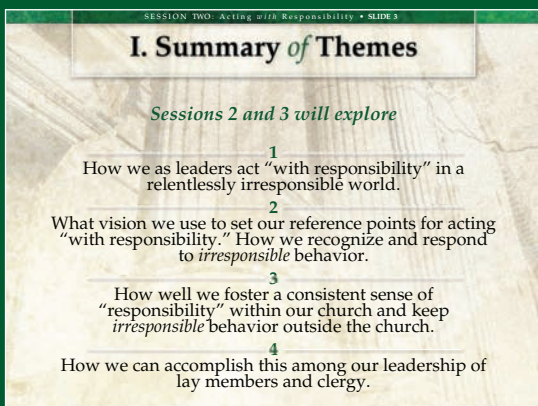
SLIDE 2



Sessions 2 and 3 focus on responsibility. Adventist Church leaders need to act with responsibility. These sessions will help us to learn how we can do this more effectively.

Sessions 2 and 3 are based on the presentation by Ted L. Ramirez of Venable Washington Health Care Practice.

SLIDE 3



- Sessions 2 and 3 will explore
1. How we as leaders act “with responsibility” in an irresponsible world.
  2. What vision we use to set our reference points for acting “with responsibility,” and how we recognize and respond to irresponsible behavior.
  3. How well we foster a consistent sense of responsibility within our church and keep irresponsible behavior outside the church.
  4. How we can accomplish this among our leadership of lay members and clergy.

SLIDE 4

SESSION TWO: Acting with Responsibility • SLIDE 4

Session 2 will address the following questions:

- 1 What does "acting with responsibility" involve?
- 2 How can we do this effectively?
- 3 How does "acting with responsibility" relate to church governance?
- 4 Why do we need to examine the questions
  - a. To whom and to what are we responsible?
  - b. For whom and for what are we responsible?
- 5 Why may failure to disagree in certain situations be acting irresponsibly?

Session 2 will answer these questions: ✨

1. What does acting with responsibility involve? ✨
2. How can we act with responsibility effectively? ✨
3. How does acting with responsibility relate to church governance? ✨
4. Why do we need to examine the questions
  - a. To whom and to what are we responsible? ✨
  - b. For whom and for what are we responsible? ✨
5. Why may failure to disagree in certain situations be acting irresponsibly? ✨

SLIDE 5

SESSION TWO: Acting with Responsibility • SLIDE 5

- 6 What is the difference between transactional and relational service?
- 7 Why should we be energized in our service for God?
- 8 What factors will "acting with responsibility" lead us to balance?
- 9 Why did Elijah flee when he had every reason to stand his ground? How are we like him?
- 10 How should we relate to our fellow workers in God's cause?
- 11 What are some of the negative governance practices that students in our global classrooms have learned?

6. What is the difference between transactional and relational service? ✨
7. Why should we be energized in our service for God? ✨
8. What factors will acting with responsibility lead us to balance? ✨
9. Why did Elijah flee when he had every reason to stand his ground? How are we like Elijah? ✨
10. How should we relate to our fellow workers in God's cause? ✨
11. What negative governance practices have occurred in our church? ✨

SLIDE 6

SESSION TWO: Acting with Responsibility • SLIDE 6

The Adventist Church

- 17 million church & SS members
- \$1.8 billion in annual giving
- 5,600 schools & colleges
- in 203 countries of the world



The growth of the Adventist Church, resulting in ✨

- 17 million church and Sabbath School members
  - with \$1.8 billion in annual giving, and
  - with 5,600 schools and colleges
  - in 203 countries of the world
- creates challenges for church leaders. ✨

SLIDE 7

In this rapidly growing church, we have outgrown our practices to administer what we do and how we serve.

Our unity and leadership effectiveness depend less on things or facts we "know" or used to know and more on our willingness to know and trust God in the present tense.

In this rapidly growing church, we have outgrown our previous practices to administer what we do and how we serve.

Increasingly, our unity and leadership effectiveness depend less on things or facts we think we know or used to know and more on our willingness to know and trust God in the present tense.

SLIDE 8

"Acting with responsibility" includes thinking, worshipping, and serving in new ways.



Acting with responsibility includes thinking, worshipping, and serving in new ways.

SLIDE 9

These flow in a cycle of productive thought consisting of three actions:



Thinking, acting, and serving in new ways flow in a cycle of productive thought and activity consisting of three components:

- Unify—
- Communicate—
- Act.



SLIDE 10

Our "spiritual DNA" is that of explorers and pioneers. As we rediscover this heritage, we

- listen for the fresh voice of God
- step into change with confidence
- focus upon the great themes and goals that draw us together at the approaching fulfillment of Earth's redemption



Our spiritual ancestors in the Adventist Church acted with responsibility. They were explorers and pioneers. So our spiritual DNA is that of explorers and pioneers. ✨

As we rediscover their heritage, we ✨

- listen for the fresh voice of God, ✨
- we step into change with confidence, and ✨
- we focus upon the great themes and goals that draw us together at the approaching fulfillment of Earth's redemption. ✨

SLIDE 11

As apocalyptic thunderstorms break around us, we can enjoy the ionized air the lightning produces. We should

- refresh our senses with our biblical reasons for being
- welcome the experience and scholarship available to us

This may bump into some of our most cherished preferences.



As apocalyptic thunderstorms break around us, we can enjoy the revitalized air the lightning produces. ✨

We should ✨

- refresh our senses with our biblical reasons for being a church, and ✨
- welcome the experience and scholarship available to us to help us improve our leadership and governance practices. ✨

This scholarship may conflict with some of our cherished practices. ✨

SLIDE 12

We and the organizations that comprise our church are called

- to be living sacrifices
- to place "all on the altar"

To "act with responsibility" is to learn and serve in joy.



We and the organizations that comprise our church are called ✨

- to be living sacrifices, ✨
- to place all on the altar. ✨

To act with responsibility is to learn and serve in joy. ✨

SLIDE 13

SESSION TWO: Acting with Responsibility • SLIDE 13



Our position descriptions for what we will do in heaven are clear:

**We will serve and worship God.**

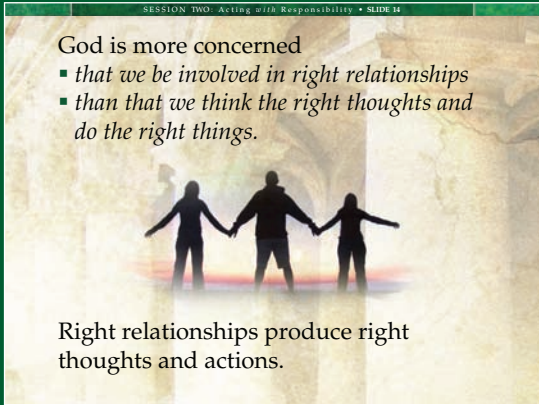
Our position descriptions for what we will do in heaven are clear: ✨

We will serve and worship God.

While here on earth, we are practicing this relationship with God and with each other. ✨

SLIDE 14

SESSION TWO: Acting with Responsibility • SLIDE 14



God is more concerned

- that we be involved in right relationships
- than that we think the right thoughts and do the right things.

Right relationships produce right thoughts and actions.

God is more concerned ✨

- that we be involved in right relationships ✨
- than that we think the right thoughts and do the right things. ✨

Right relationships produce the right thoughts and actions. ✨

SLIDE 15

SESSION TWO: Acting with Responsibility • SLIDE 15

**II. Opening Considerations**

Governance represents the fundamental issue in the Great Controversy between God and Satan.

Governance in the Great Controversy

- hinges on relationships
- involves our personal and collective missions

This spiritual war has

- disrupted our joy and relationship with Christ
- spawned questions about "God's will"

God calls us to restore both the relationship and the joy.

We turn now to some opening considerations. ✨

Governance represents the fundamental issue in the Great Controversy between God and Satan. ✨

Governance in the Great Controversy ✨

- hinges on relationships, and ✨
- it involves our personal and collective missions. ✨

This spiritual war has ✨

- disrupted our joy and relationship with Christ and ✨
- spawned questions about God's will. ✨

God calls us to restore both the relationship and the joy. ✨

SLIDE 16

SESSION TWO: Acting with Responsibility • SLIDE 16

Our "Church"

DIVISIONS  
 ECD • EUD • ESD • IAD • NAD • NSD  
 SAD • SPD • SID • SUD • SSD • TED • WAD

SCHOOLS Colleges Universities	DEPARTMENTS Ministries Agencies	HOSPITALS Clinics
-------------------------------------	---------------------------------------	----------------------

MEDIA CENTERS      PUBLISHING HOUSES

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Our church owes its entire mission and allegiance to God.

Some of us serve as leaders in our local churches; many of us serve as leaders on boards and committees of the organizations in our global church. ✨

We serve the peoples of more than 200 nations in 13 world divisions. ✨

Our movement consists of many affiliated bodies and organizations, with different types of legal and governance relationships among them. We call this global collection of ministries "the Church." ✨

Our church owes its entire mission and allegiance to God. ✨

SLIDE 17


SESSION TWO: Acting with Responsibility • SLIDE 17

God has called us to serve the needs of the human family He placed on earth.

The distinguishing marks of God's disciples include

- *love for one another and*
- *a commitment to "obey God's commandments and remain faithful to Jesus."*

These experiences of love, obedience, and faithfulness lead to lives and acts of grace while we come to comprehend God's completed work at Calvary.



God has called us to serve the needs of the human family He placed on earth. ✨

The distinguishing marks of God's disciples are ✨


- love for one another and ✨
- a commitment to obey God's commandments and remain faithful to Jesus. ✨

These experiences of love, obedience, and faithfulness lead to lives and acts of grace as we understand God's completed work at Calvary. ✨

SLIDE 18

SESSION TWO: Acting with Responsibility • SLIDE 18

Love and faithfulness reveal to us what we are **to do** and who we are **to be**.  
 The guide-stars of "**doing**" and "**being**" lead us to act with "**responsibility**."



Love for one another and faithfulness to God's commands show us ✨

what we are to do and who we are to be. ✨

These guide-stars of doing and being lead us to act with responsibility. ✨



SLIDE 19

Biblical "responsibility" rings in tones of joy and privilege.

**"Responsibility"** embraces **duty** and **accountability**.

How can we build a church culture that feeds and grows persons who bring joy and excitement to our responsibilities?

Biblical responsibility rings in tones of joy and privilege. ✨

The word **responsibility** brings with it sounds of **duty** and **accountability**. ✨

So we ask, "How can we build a church culture that feeds and grows persons who bring joy and excitement to our responsibilities?" ✨

SLIDE 20

**Responsibility** embraces joy - privilege - duty - accountability.

Responsibility involves the *authority* an organization grants its members and leaders.

In doing and being everything God has called us to be we must act and desire to act with responsibility.

Responsibility embraces joy privilege duty accountability. ✨

Responsibility involves the authority an organization grants its members and leaders to discharge our duties. The picture shows us one way the church grants authority. Can someone tell me what it is? (ordination) ✨

In doing and being everything God has called us to be, we must act, we desire to act, with responsibility. ✨

SLIDE 21

The situations in which we reach decisions as leaders in our churches and institutions may appear joyful and clear or may seem clouded with division and uncertainty.

Regardless of circumstances, God

- *has not abandoned us to uncertainty and fear*
- *sustains our collaboration with Him*
- *is fully invested*
- *spares nothing to support our efforts*



The situations in which we serve and reach decisions as leaders in our churches and institutions may appear joyful and clear may or seem clouded with division and uncertainty. ✨

- Yet as we participate in these activities of the church, regardless of the circumstances, God ✨
- *has not abandoned us to uncertainty and fear.* ✨
  - *He sustains our collaboration with Him.* ✨
  - *He is fully invested.* ✨
  - *He spares nothing to support our efforts.* ✨

SLIDE 22

Questions as lamps to guide in examining the relationships of responsibility

To whom and to what are we responsible?

For whom and for what are we responsible?

- Examining these questions may
- reveal principles to bind us together
  - help us discover common views
  - reveal responsible practices that convey Christ's love



We will consider the following questions as lamps to guide us in examining the relationships of responsibility: ✨

To whom and to what are we responsible? ✨  
 For whom and for what are we responsible? ✨

- Examining these questions may ✨
- reveal principles to bind us together, ✨
  - help us discover common views, and ✨
  - reveal responsible practices that convey the love and light Jesus calls us to generate. ✨

SLIDE 23

Unity in Diversity

Philadelphia, July 4, 1776, Birth of the United States

John Dickerson, in his love and passion to *act with responsibility*, led the debate against signing the Declaration of Independence.

But when the delegates approved that Declaration, he led the first troops from Philadelphia to defend New Jersey against the British.

In July, 1776, delegates from the 13 American colonies gathered to decide whether or not to declare their independence from Great Britain. ✨

John Dickerson, in his love and passion to act with responsibility, led the debate against signing the Declaration of Independence. ✨

Nevertheless, when the majority of delegates approved that Declaration, he supported the decision. Even though he was ill at the time, he led the first troops from Philadelphia to defend New Jersey against the British. ✨

SLIDE 24

People of responsibility may

- be at opposing points
- be acting with responsibility when they express their disagreement responsibly and thoughtfully
- even be irresponsible when they fail to disagree

Sometimes people of responsibility may ✨ find themselves at opposing points on important questions. ✨

They may be acting with responsibility when they express their disagreement responsibly and thoughtfully. ✨

We may even be irresponsible when we fail to disagree.

Mahatma Gandhi is a good example of acting with responsibility in opposing Great Britain and supporting Indian independence. ✨

SLIDE 25

SESSION TWO: Acting with Responsibility • SLIDE 25

Why do we

- *move forward, even when we disagree?*
- *continue to serve together?*
- *wrestle through conflict and division?*

Because of the promises of God and the privilege to share the **Greatest Story ever told.**



Why do we ✨

- *move forward, even when we disagree?* ✨
- *continue to serve together?* ✨
- *wrestle through conflict and division?* ✨

We do so because of the promises of God and the privilege to share in the Greatest Story ever told.

This story encompasses the death and resurrection of Jesus, His justifying grace, and His promised return. ✨

SLIDE 26

SESSION TWO: Acting with Responsibility • SLIDE 26

**III. God's Promises and Invitation to Service**

<sup>21</sup>"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. <sup>22</sup>Many will say to me on that day, 'Lord, Lord, did we not prophesy in your

name, and in your name drive out demons and perform many miracles?' <sup>23</sup>Then I will tell them plainly, 'I never knew you. Away from me you evildoers!'"

*Matt 7:21-23 (NIV)*

Acting with responsibility involves God's promises and His invitation to service.

We read in Matthew 7 of those who served God from the wrong motives. ✨

<sup>21</sup>"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. <sup>22</sup>Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' <sup>23</sup>Then I will tell them plainly, 'I never knew you. Away from me you evildoers!'" *Matt 7:21-23 (NIV)* ✨

SLIDE 27

SESSION TWO: Acting with Responsibility • SLIDE 27

The goats, to whom Jesus says, "I never knew you,"

- *thought that they had acted with responsibility*
- *had driven out demons and performed miracles*
- *had outperformed us all in terms of good deeds*
- *"deserved" to get into the kingdom*

But the Lord said, "I never knew you."



The goats in Jesus' parable in Matthew 25 had a similar experience. ✨

- They thought they had acted with responsibility. ✨
- They had driven out demons and performed "many" miracles. ✨
- They had outperformed us all in terms of good deeds. ✨
- They "deserved" to get into the kingdom. ✨

But the Lord said, "I never knew you." ✨

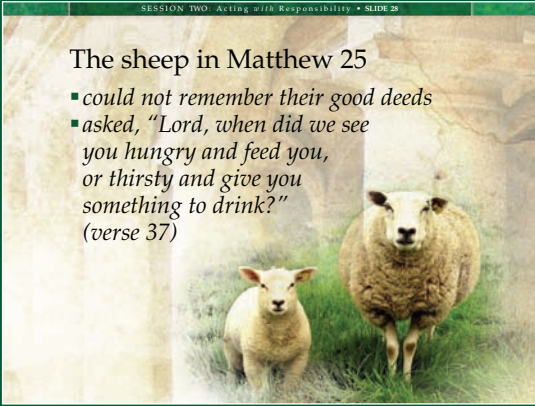


SLIDE 28

SESSION TWO: Acting with Responsibility • SLIDE 28

The sheep in Matthew 25

- could not remember their good deeds
- asked, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?" (verse 37)



On the other hand, the sheep in Matthew 25 ✨  
could not remember their good deeds. ✨

They asked, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?" (Verse 37) ✨

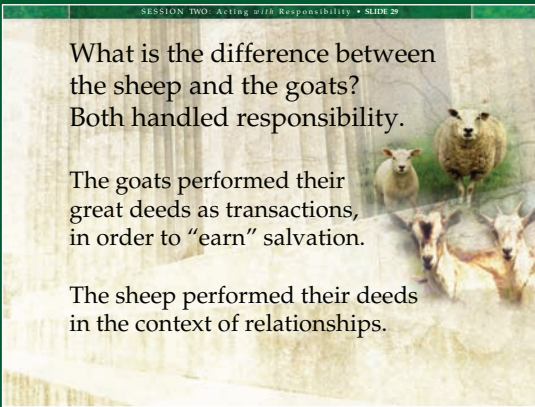
SLIDE 29

SESSION TWO: Acting with Responsibility • SLIDE 29

What is the difference between the sheep and the goats?  
Both handled responsibility.

The goats performed their great deeds as transactions, in order to "earn" salvation.

The sheep performed their deeds in the context of relationships.



What is the difference between the sheep and the goats? ✨

Both handled responsibility. ✨

The goats performed their great deeds as transactions, in order to "earn" salvation. ✨

The sheep, on the other hand, performed their deeds in the context of relationships. They performed their good deeds because they loved Jesus. ✨

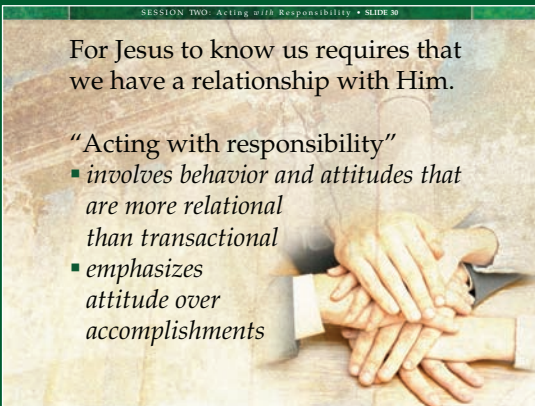
SLIDE 30

SESSION TWO: Acting with Responsibility • SLIDE 30

For Jesus to know us requires that we have a relationship with Him.

"Acting with responsibility"

- involves behavior and attitudes that are more relational than transactional
- emphasizes attitude over accomplishments



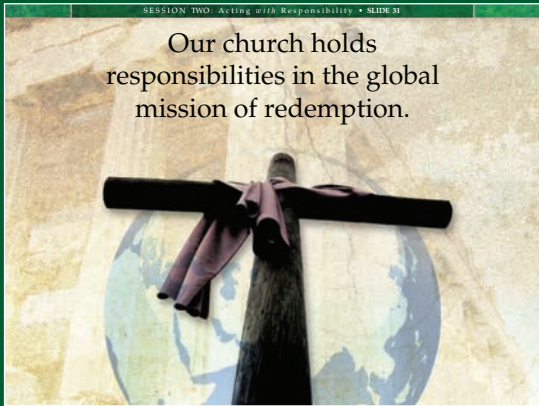
For Jesus to know us requires that we have a relationship with Him. ✨

"Acting with responsibility" ✨

- involves behavior and attitudes that are more relational than transactional. ✨
- emphasizes attitude over accomplishments. ✨

SLIDE 31

Our church holds responsibilities in the global mission of redemption.



Our church holds responsibilities in the global mission of redemption. ✨

SLIDE 32

Uniting with heavenly agencies for the redemption of the human family will energize our responsibility. For fulfilling this mission, God

- *promises power*
- *converts weakness to strength*
- *empowers us with the gospel*
- *enables us to change the world now*

We are to ask and know that He walks with us always.



Uniting with heavenly agencies for the redemption of the human family will energize our responsibility. ✨

For fulfilling this mission, God

- *promises abundant spiritual power and grace,* ✨
- *converts our weakness into strength,* ✨
- *empowers us with the gospel,* ✨
- *enables us to change the world now.* ✨

We are to ask and know that He walks with us always. ✨

SLIDE 33

Our service and interaction as leaders

- *do not always result in satisfaction*
- *often involve differing viewpoints*
- *include mistakes and disappointments as well as joy and celebration*

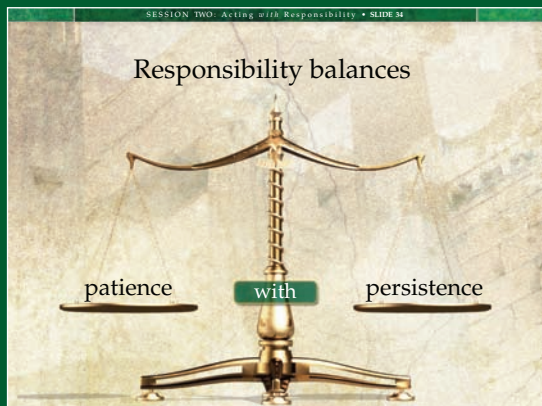
Despite these tests of patience, responsible, committed leaders function in the present.

Our service and interaction as leaders ✨

- *do not always result in satisfaction,* ✨
- *often involve differing viewpoints,* ✨
- *include mistakes and disappointments as well as joy and celebration.* ✨

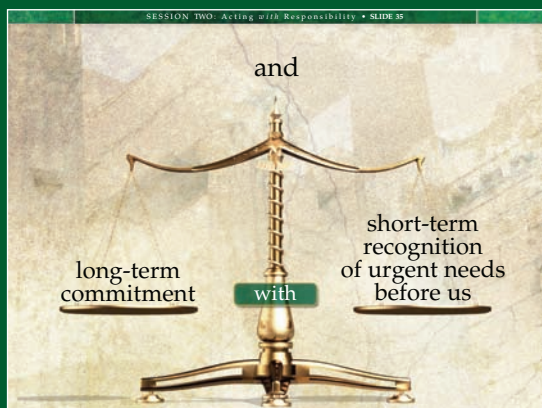
Despite these tests of patience, responsible, committed leaders function in the present. ✨

SLIDE 34



Responsibility balances ✨  
patience ✨ with persistence, ✨

SLIDE 35



and  
long-term commitment ✨ with  
short-term recognition of the urgent needs before  
us. ✨

SLIDE 36



These women are bickering over something. ✨  
God does not want His promises and opportunities  
to be squandered while we bicker over roadmaps  
and plans. ✨



SLIDE 37

Effective managers “have a bias for action.” The Psalmist agrees:

<sup>1</sup>Blessed is the man who does not **walk** in the counsel of the wicked or **stand** in the way of sinners or **sit** in the seat of mockers.  
<sup>2</sup>But his delight is in the law of the LORD, and on his law he **meditates** day and night.

<sup>3</sup>He is like a tree planted by streams of water, which **yields** its fruit in season and whose leaf does not wither. Whatever he **does** prospers.  
*Ps 1:1-3 (NIV)*

Effective managers have a bias for action. ✨  
 The Psalmist agrees. ✨ Notice the action words in this passage.

<sup>1</sup>Blessed is the man who does not **walk** in the counsel of the wicked or **stand** in the way of sinners or **sit** in the seat of mockers. ✨

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 Ps 1:1-3 (NIV) ✨

SLIDE 38

IV. Opportunities, Resources and Human Limitations

Many heroes of the Bible and of history have

- weighed their opportunities and resources
- confronted their limitations to serve God with integrity

Elijah's experience shows the full range of joy to desperation in the leadership process.



We turn now to the opportunities, resources, and human limitations before us as we “act with responsibility.” ✨

Scripture and human history give us many illustrations of those seeking to know and fulfill their responsibility. They have ✨

- weighed their opportunities and resources and ✨
- confronted their limitations to serve God with integrity. ✨

Elijah's experience shows the full range of joy to desperation in the leadership process, as the following passages show: ✨

SLIDE 39

<sup>36</sup>At the time of sacrifice, the prophet Elijah stepped forward and prayed, “O LORD God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. . . .”

<sup>38</sup>Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.  
*1 Kgs 18:36,38 (NIV)*

<sup>2</sup>So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.”

<sup>3</sup>Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, <sup>4</sup>while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. . . .  
*1 Kgs 19:2-4 (NIV)*

<sup>36</sup>At the time of sacrifice, the prophet Elijah stepped forward and prayed, “O LORD God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. . . .” <sup>38</sup>Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. *1 Kgs 18:36,38 (NIV)* ✨ <sup>2</sup>So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.” <sup>3</sup>Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, <sup>4</sup>while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. . . . *1 Kgs 19:2-4 (NIV)* ✨

SLIDE 40



Notice these vignettes (portraits) in the service of Elijah: ✨

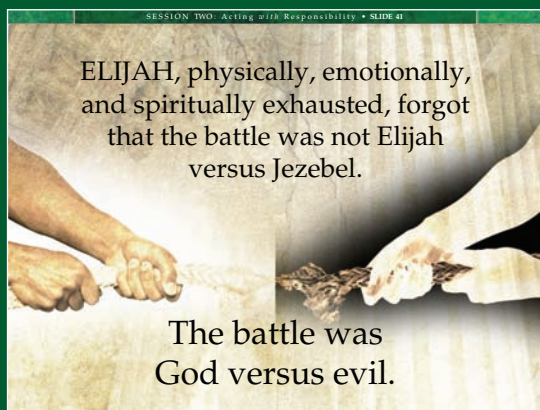
We see his victory on Mt. Carmel. ✨

Then we see his desperation in the desert as he fled from Jezebel. ✨

At Mt. Horeb, he was reempowered for service. ✨

Finally, we see his final victory beyond the Jordan as he was taken into heaven in a fiery chariot. ✨  
When was Elijah acting responsibly? ✨

SLIDE 41



When Elijah fled from Jezebel, he was physically, emotionally, and spiritually exhausted. He forgot ✨ that the battle was not Elijah versus Jezebel. ✨

The battle was ✨ God versus evil. ✨

SLIDE 42



Like Elijah, our problems stem from

- poor relationships with God
- pride
- missed opportunities
- disconnection from the Power Source
- delusions of success
- separation from grace
- legalism

Like Elijah, our problems as leaders stem from ✨

- poor relationships with God, ✨
- pride and taking credit for our successes, ✨
- missed opportunities, ✨
- becoming disconnected from the Power Source, ✨
- delusions that we “deserve” success, ✨
- separation from grace, and ✨
- legalism. ✨



SLIDE 43

SESSION TWO: Acting with Responsibility • SLIDE 43

How Do We Treat Our Leaders? Pastors? Teachers? When opportunities and resources fade—Do we

- recognize our responsibility to support them?
- enable their participation in retreats and sabbaticals?
- react with healing when they break down under the load?

or do we

- squander our investment and strip-mine them and their gifts?
- “solve” the problem by arranging for their resignations or reassignments?

How do we treat our leaders, our pastors, our teachers? When opportunities and resources fade do we ✨ recognize our responsibility to support them? ✨

Do we enable them to participate in retreats and sabbaticals? ✨

Or do we squander our precious investment in their ministries by strip-mining them and their gifts? (Strip-mining: the practice of removing top soil to mine coal or metal ores, leaving a huge pit when the material has been removed.) ✨

When they break down under the load, do we react with healing? ✨ Or do we “solve” the problem by arranging for their resignations or reassignments to other positions? ✨

SLIDE 44

SESSION TWO: Acting with Responsibility • SLIDE 44

The process of choosing to seize opportunities and resources and to rise above human limitations can be lonely. This process may resolve itself for gain or loss through

- prayer
- an encouraging consultation with fellow workers
- instinctive decisions that we can't explain

The process of choosing to seize opportunities and resources and to rise above human limitations can be lonely. ✨

This process may resolve itself for gain or loss through tangible activity such as ✨

- prayer, or ✨
- an encouraging consultation with God and with fellow workers ✨

Sometimes the process may be resolved through instinctive decisions that we can't explain. ✨

SLIDE 45

SESSION TWO: Acting with Responsibility • SLIDE 45

On her way home late one evening, Laura had a difficult choice to make: should she snub a smoker in the entrance to her apartment building, or walk near him? As a Christian, she chose to walk near the smoker and be friendly.

When the access code to her building wouldn't work, the smoker used his security card to let her in. Laura thanked him, and entered the building.

She recognized that she had done the right thing in seeing the smoker as a child of God.

Laura's story illustrates “acting with responsibility.”

On her way home late one evening, Laura had a difficult choice to make: should she snub a smoker at the entrance to her apartment building, or walk near him? As a Christian, she chose to walk near the smoker and be friendly. ✨

When the access code to her building wouldn't work, the smoker used his security card to let her in. Laura thanked him, and entered the building. ✨

Later, as she reflected on the experience, she recognized that she had done the right thing in seeing the smoker as a child of God. ✨



SLIDE 46

To whom are we responsible? Who is our neighbor?

The biblical imperative is clear:

**We are not responsible**

- *solely for ourselves*
- *solely to our preferences and traditions*

**We are responsible**

- *to God*
- *for His children*

We are ambassadors of reconciliation to reveal

- *who God is and*
- *how God acts.*



Laura's story answers the questions:  
 To what and whom are we responsible?  
 For what and whom are we responsible?  
 Who is our neighbor? ✨

The biblical imperative is clear: ✨ we are not responsible solely for ourselves. ✨ We are not responsible solely to our preferences and traditions. ✨

We are responsible to God ✨ and responsible for His children. ✨

We are ambassadors of reconciliation to reveal who God is and how God acts. ✨

SLIDE 47

As church leaders serving together

Whom and what do we see?

Do we see ourselves among fellow laborers as a "priesthood" of "holy" believers?

Do we sense our dependence upon them?

Are we accountable to them, *responsible for them*?

How do we act responsibly toward them?

How do we balance our responsibility toward them with our obligations to God and for our church?

When they act irresponsibly, what ethics and responses do we use?

As church leaders serving together ✨  
 whom and what do we see? ✨  
 Do we see ourselves among fellow laborers as a "priesthood" of "holy" believers? ✨  
 Do we sense our dependence upon them? ✨  
 Are we accountable to them, responsible for them? ✨  
 How do we act responsibly toward them? ✨  
 How do we balance our responsibility toward them with our obligations to God and for our church? ✨  
 When they act irresponsibly, what ethics and responses do we use? ✨

SLIDE 48

Unless we act "with responsibility," as did Laura, we will fail

- *to see and hear the people and opportunities God brings us each day and*
- *to use the resources He provides.*

How often do we pray for new projects and the necessary resources, but stand blind and deaf to those before us?

Unless we "act with responsibility," as did Laura, we will fail ✨  
 to see and to hear the people and the opportunities God brings us each day, and ✨  
 we will fail to use the resources He provides. ✨  
 How often do we pray for new projects and the necessary resources, but stand blind and deaf to the opportunities present before us? ✨

SLIDE 49

Have we in America and in the church buried the true gospel under false gospels?

- culture
- economics & finances
- politics
- parliamentary maneuvers

All too often we in America, and in the church, have taught the world more than we realize or wish to admit.

We have buried God's message of hope under false gospels. ✨

These false gospels include culture, ✨ economics and finances, ✨ politics, and ✨ parliamentary maneuvering. ✨

SLIDE 50

Deceptions to Avoid:

- power
- money
- influence
- dignity
- self-preservation

These and other deceptions can

- affect the church
- corrupt expectations
- corrupt relationships

Leaders must avoid these deceptions: power, money, influence, dignity, and self-preservation. ✨

These and other deceptions have ✨

- affected components of the church as well as secular organizations, ✨
- corrupted the governance expectations ✨ and the relationships of global peoples. ✨

SLIDE 51

What have students in our global classroom learned?

**Our giving and healing, powerful teaching and preaching, Religious Liberty ministries, ADRA, Global Mission, and Community Services**

or

**The importance of money, power, titles, influence, political shrewdness, and favoritism**

Paraphrasing the words of Isaiah to King Hezekiah: "What have they seen in our house?"

Have they learned the implications of the adage, "It's who you know (not what you know or do) that counts"?

What have students in our global classroom learned? Those who watch our church carefully have seen ✨ our generous giving and healing, powerful teaching and preaching, Religious Liberty ministries, ADRA, Global Mission, and Community Services. ✨

But have they also seen the importance of money, power, titles, influence, political shrewdness, and favoritism? ✨

Paraphrasing the words of Isaiah to King Hezekiah: "What have they seen in our house?" ✨

Have they learned the implications of the saying, "It's who you know (not what you know or do) that counts"? ✨



SLIDE 52

Other lessons they have learned include

- premeditated parliamentary maneuvers
- character assassinations
- use of selective Biblical quotations
- misuse of the writings of Ellen White and other Adventist pioneers

These Adventist pioneers

- lived exciting ministries
- risked and sacrificed in their love for Jesus

As their spiritual descendants, we will risk who we are as we pursue our responsibilities in the plan of redemption.



Other lessons they have learned in our global classroom of leadership and governance include ✨ premeditated parliamentary maneuvers (such as calling for committee votes when those opposed to the decision are absent), ✨ character assassinations, ✨ selective use of biblical quotations, ✨ and misuse of the writings of Ellen White and other Adventist pioneers. ✨

The Adventist pioneers we see pictured here ✨

- lived exciting ministries and ✨
- risked and sacrificed in their love for Jesus. ✨

As their spiritual descendants, we will risk who we are and all that we are as we pursue our responsibilities in the plan of redemption. ✨

SLIDE 53

Our Gospel Mission

Even Jesus sought reassurance and confirmation of His mission when He risked all in Gethsemane for us.

As the Great Controversy rages, God's cause and mission need

- sacrifice by us
- our all on the altar
- God's blessing on that sacrifice



✨ Even Jesus sought reassurance and confirmation of His mission when He risked all in Gethsemane for us. So we also seek reassurance as we risk all in our gospel mission. ✨

As long as the Great Controversy rages on, God's cause and mission need ✨

- sacrifice by us, ✨
- our all on the altar, and ✨
- God's blessing on that sacrifice.

Only then can we know that the results of our stewardship will bear fruit. ✨

SLIDE 54

We have been given the ministry of reconciliation.

<sup>17</sup>Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!  
<sup>18</sup>All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: <sup>19</sup>that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

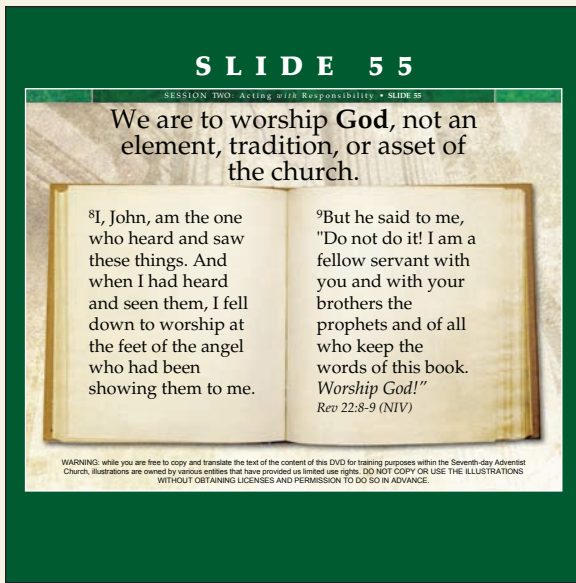
<sup>20</sup>We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. <sup>21</sup>God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2 Cor 5:17-21 (NIV)

Paul tells us that we have been given the ministry of reconciliation. ✨

<sup>17</sup>Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

<sup>18</sup>All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: <sup>19</sup>that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. ✨ <sup>20</sup>We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. <sup>21</sup>God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2 Cor 5:17-21





Sometimes we try to preserve the entities of the church from the principle of risk and sacrifice. But, as Revelation 22:8-9 tells us, we are to worship God, not an element, tradition, or asset of the church. ✨

<sup>8</sup>I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. ✨ <sup>9</sup>But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. *Worship God!*"  
Rev 22:8-9 (NIV)

We will continue our study of **ACTING WITH RESPONSIBILITY** in our next session. ✨

### ANSWERS TO WORKSHEET FOR SESSION 2

- |                                   |  |                          |
|-----------------------------------|--|--------------------------|
| 1. 203                            | 17. remember   | 30. prayer, consultation |
| 2. thinking, worshipping, serving | 18. transactions, relationships  | 31. ambassadors          |
| 3. unify, communicate, act        | 19. attitude   | 32. see, hear            |
| 4. sacrifices                     | 20. redemption   | 33. false                |
| 5. serve, worship                 | 21. responsibility   | 34. power, money         |
| 6. relationships                  | 22. present  | 35. responsibilities     |
| 7. Governance                     | 23. patience, long-term  | 36. sacrifice            |
| 8. mission                        | 24. plans  | 37. ambassadors          |
| 9. love                           | 25. bias, action   | 38. God                  |
| 10. do, be                        | 26. joy, desperation   |                          |
| 11. duty                          | 27. God, evil  |                          |
| 12. authority                     | 28. (any two) poor relationships with God, pride, missed opportunities, disconnection from Power Source, delusions of success, separation from grace, legalism |                          |
| 13. practices                     |  |                          |
| 14. irresponsible                 |  |                          |
| 15. greatest story                |  |                          |
| 16. deserved                      | 29. healing  |                          |

## ANSWERS FOR SESSION 2: QUESTIONS FOR FURTHER STUDY

1. Acting with responsibility involves thinking, worshipping, and serving in new ways.
2. We can act with responsibility as we unify, communicate, and act.
3. Acting with responsibility relates to church governance in that, in the context of the Great Controversy, governance hinges on relationships, involves our personal and collective missions, and raises questions about God's will. Leaders need to act responsibly in all these areas as we relate to one another, as we fulfill our personal and church missions, and as we make decisions about God's will, both for ourselves personally, and for the church and its organizations.
4. We need to examine the questions
  - a. To whom and to what are we responsible?
  - b. For whom and for what we are responsible?
 because answering these questions may
  - a. reveal principles to bind us together,
  - b. help us to discover common views, and
  - c. reveal responsible practices that convey Christ's love.
5. Failure to disagree with others in some situations may be acting irresponsibly if we feel strongly that a certain course of action is wrong or is unwise. Disagreeing with the British rulers of India led to Indian independence. Disagreeing with apartheid led to abolition of that practice in South Africa. Disagreeing with segregation led to the Civil Rights Act in America. Ellen White sometimes disagreed with Adventist Church leaders, as in the case of the 1888 message of righteousness by faith.
6. Transactional service is performing our good deeds in order to earn a reward, in the context of Matthew 7 and 25, in order to merit heaven and eternal life. Relational service is service that is performed in the context of a relationship with Christ, because we love Him for His great sacrifice in our behalf.
7. We should be energized in our service for God because we are uniting with heavenly agencies for the redemption of the human family. God
  - a. promises us power,
  - b. converts our weakness to strength,
  - c. empowers us with the gospel, and
  - d. enables us to change the world for Him now.
 We are to ask and know that He walks with us always.
8. Acting with responsibility will lead us to balance patience with persistence and long-term commitment with short-term recognition of the urgent needs before us.
9. Elijah fled because he was physically, emotionally, and spiritually exhausted, and he forgot that the battle was not Elijah versus Jezebel; it was God versus Evil. We are like him in that we sometimes have a poor relationship with God; we become proud; we sometimes miss the opportunities God places in our pathways; we sometimes disconnect from the Power Source; sometimes we suffer from delusions of success; sometimes we separate from grace; sometimes we fall into legalism.

10. We should relate to our fellow workers in God's cause by
  - a. recognizing our responsibility to support them,
  - b. enabling them to participate in retreats and sabbaticals,
  - c. reacting with healing when they break down under their heavy loads.

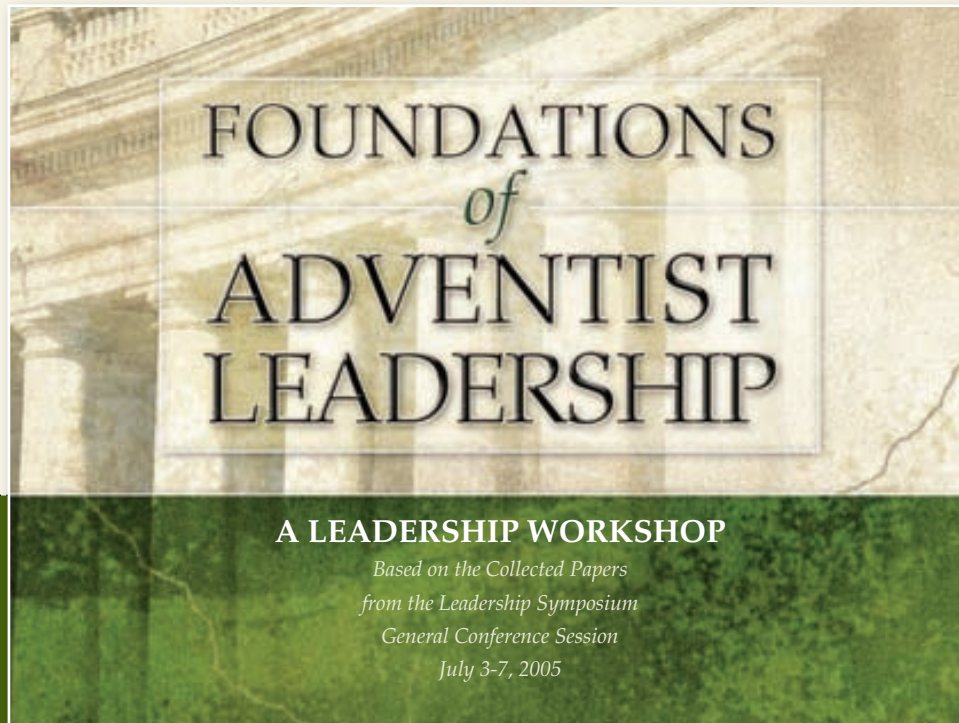
We should sense our dependence upon fellow workers.

We should recognize that we are accountable to them and responsible for them.

When they act irresponsibly, we should treat them ethically and with love.

11. Negative governance practices that students in our global classrooms have learned include
  - a. the importance of power, money, influence, dignity, titles, political shrewdness, favoritism, and self-preservation,
  - b. premeditated parliamentary maneuvers,
  - c. character assassinations,
  - d. selective use of biblical quotations, and
  - e. misuse of the writings of Ellen White and other Adventist pioneers.





## Guide *for* Facilitators

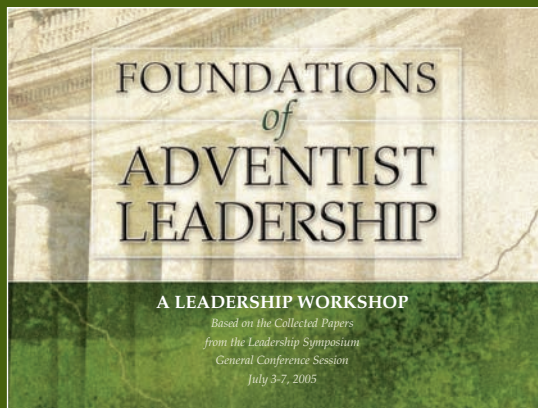
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### SESSION 3

ACTING *with* RESPONSIBILITY:  
ASPIRATIONS *of a* SERVANT ALONG  
PATHWAYS *of* GOVERNANCE  
PART 2

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SLIDE 1



**SESSION 3**

ACTING WITH RESPONSIBILITY: ASPIRATIONS OF A SERVANT ALONG PATHWAYS OF GOVERNANCE—Part 2

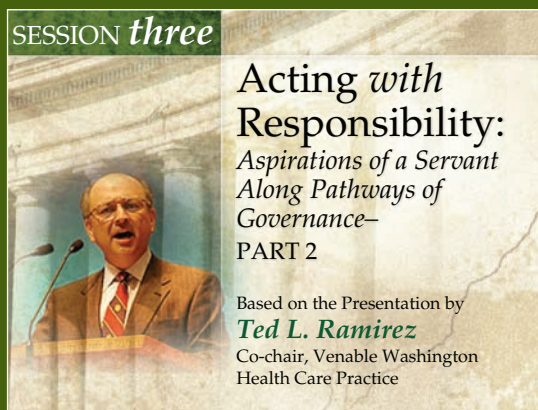
*Guide for Facilitators*

Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

When you are ready to begin the presentation, Left

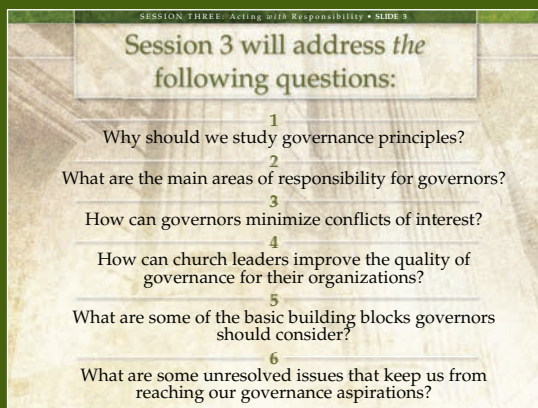
SLIDE 2



Session 3 focuses on responsibility in governance. Most Adventist Church leaders serve on boards or committees. Many serve on multiple committees. Session 3 will help us to improve our governance practices as we serve on these boards.

This session is based on a continuation of the presentation by Ted L. Ramirez of Venable Washington Health Care Practice

SLIDE 3



Session 3 will address these questions:

1. Why should we study governance principles?
2. What are the main areas of responsibility for governors?
3. How can governors minimize conflicts of interest?
4. How can church leaders improve the quality of governance for their organizations?
5. What are some of the basic building blocks governors should consider?
6. What are some unresolved issues that keep us from reaching our governance aspirations?

SLIDE 4

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7  
How can we resolve tensions among competing values, standards, and goals?

8  
How can we resolve the issue of learning curves in governance?

9  
How can we deal with governance disabilities and dysfunctions?

10  
What are the imperatives of responsible governance?

11  
Describe governance bodies that act with responsibility.

12  
How can we as individuals improve our governance practices?

7. How can we resolve tensions among competing values, standards, and goals? ✨
8. How can we resolve the issue of learning curves in governance? ✨
9. How can we deal with governance disabilities and dysfunctions? ✨
10. What are the imperatives of responsible governance? ✨
11. Describe governance bodies that act with responsibility. ✨
12. How can we as individuals improve our governance practices? ✨

SLIDE 5

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**IV. Opportunities, Resources, and Human Limitations** (continued)

**Principles and Evolving Standards**

Core principles that Adventists believe and teach:

God so loved the world that He gave His only Son to save it. (John 3:16)

We are saved by grace, and not from ourselves. (Eph 2:8,9)

We are headed to a place where we will serve and worship God. (Rev 22:3,4,9)

We continue with section IV. Opportunities, Resources, and Human Limitations. ✨ We make the interpretations of how we should act and serve with responsibility more difficult than they need to be. ✨


The core principles we believe and teach include ✨

- God so loved the world that He gave His only Son to save us. (John 3:16) ✨
- We are saved by grace, and that not from ourselves. (Eph 2:8,9) ✨
- We are headed to a place where we will serve and worship God. (Rev 22:3,4,9) ✨

SLIDE 6

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Occasional reviews of governance principles will help us revisit, strengthen, and sharpen our capacity to serve.



Responsible leaders and governors

- look for the best practices
- seek formal training in these practices
- share these practices throughout the church
- have an unquenchable thirst for learning
- listen eagerly for change

For those who hold these core principles dear, acting with responsibility should follow naturally. However, because of human limitations, occasional reviews of governance principles will help us ✨ revisit, strengthen, and sharpen our capacity to serve. ✨

Responsible leaders and governors will ✨

- look for the best practices for their organizations, ✨
- seek formal training in these practices, ✨
- share these practices throughout the church, ✨
- have an unquenchable thirst and curiosity for learning, and ✨
- listen eagerly for change. ✨



SLIDE 7

Leaders should choose practices that are right for their specific organizations. Responsible governors do not use external practices exclusively to dictate the practices of their organizations

Rather they

- test and confirm their organization's system of governance and action
- examine each recommended practice to understand its ethical, legal, and operational reasons
- gage the potential impact of the proposed practice upon the organization and its people

Leaders are responsible to select and use practices that are right for their specific organizations. Responsible governors do not use only external practices to resolve and dictate the principles, standards, and practices of their organizations.

Rather they

- test and confirm their organization's system of governance and action,
- examine each recommended practice to understand its ethical, legal, and operational reasons, and
- gage the potential impact of the proposed practice upon their organization and its people.

SLIDE 8

Privilege and responsibility are parts of an inseparable continuum of church leadership and governance.

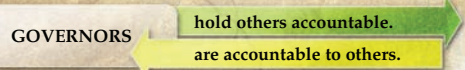


The opportunity to participate as a responsible governor includes both privilege and responsibility.

Privilege and responsibility are parts of an inseparable continuum of church leadership and governance.

SLIDE 9

Accountability is a two-way street.



Governance and management are not mutually exclusive; their functions overlap.

Accountability is also an important facet of responsibility. Accountability is a two-way street. Governors hold others accountable and, at the same time, are accountable to others. When we consider governance, we must distinguish between governance and management. We refer to the day-to-day operation of an organization as "management." Presidents, executive secretaries, treasurers, and their associates who manage the daily affairs of an organization are involved in management. We refer to the general oversight of an organization as "governance." Boards of directors or trustees are involved in governance. They are governors. However, governance and management are not mutually exclusive. As the Venn diagram shows, their functions overlap.

SLIDE 10

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- Leaders and governors must
- improve our understanding of the terms “governance” and “management”
  - clarify what we expect of one another
  - recognize our responsibility to discuss governance issues
  - realize that discussions about governance are as important as those about mission and operation
  - develop an organizational culture that honors discussion

Continued contributions of money, loyalty, and personal time from our stakeholders require that we develop such a culture.

- Leaders and governors must
- improve our understanding of the terms “governance” and “management.”
  - clarify what we expect of one another.
  - recognize our responsibility to discuss governance issues.
  - realize that discussions about governance are as important as discussions about mission and operation.
  - develop an organizational culture that honors discussion about governance issues.
- Continued contributions of money, loyalty, and personal time from our stakeholders require that we develop such a culture. (You may need to define the term “stakeholders.” Anyone served by or employed by an organization is a stakeholder in that organization.)

SLIDE 11

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Responsible governors in a healthy organization must consider these questions in assessing the standards and objectives of church governance:

What should governance be?

What are the obligations of those who have received the call to service in governance?

**Ensuring the viability and ethical integrity of an organization are among the most crucial tasks of governors.**

Responsible governors in a healthy organization must consider the following questions in assessing the standards and objectives of church governance:

What should governance be?

What are the obligations of those who have been called to serve in governance?

Ensuring the viability and ethical integrity of an organization are among the most crucial tasks of governors.

SLIDE 12

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Governors are protectors. They must

- protect the organization from external threats
- promote a safe and ethical working environment
- ensure that leaders have access to competent internal support
- provide leaders with external advisors
- grow and maintain the organization's mission, resources, and quality

Governors of an organization must share these responsibilities with their leaders.



Governors are protectors. They are responsible to

- protect the organization from external threats.
- promote a safe and ethical working environment.
- ensure that leaders have access to competent internal support.
- provide leaders with external advisors or consultants.
- grow and maintain the organization's mission, resources, and quality.

Governors of an organization must share these responsibilities with their leaders.



SLIDE 13

Conflicts of Interest:  
Complex challenges to boards

Examples of conflicts of interest:

- 1  
A board member operates a business from which the organization purchases supplies.
- 2  
A board member owns stock in a company with which the organization does business.
- 3  
The CEO of one organization serves on the board of another, both of which are competing for scarce resources provided by the parent organization of both.
- 4  
A board is discussing the hiring of a board member's relative.

Conflicts of interest present complex challenges to boards and committees. Some examples of conflicts of interest follow:

1. A board member operates a business from which the organization purchases supplies or that provides services for the organization.
2. A board member owns stock in a company with which the organization does business.
3. The president of one organization serves on the board of another; both are competing for scarce resources provided by the parent organization of both. (e.g. Mission presidents serve on the union college board. The union provides appropriations for the missions and for the college. Approving additional appropriations for the college may reduce the missions' share of appropriations.)
4. A board is discussing the hiring of a board member's relative.

SLIDE 14

Virtually no church organization, committee, or board can be free from conflicts of interest.

Responsible governors

- will err on the side of overdisclosing when they perceive that they have a potential conflict of interest,
- will abstain from voting on decisions in which they are conflicted,
- will recuse themselves from discussions of issues in which they have a conflict of interest.

Virtually no church organization, committee, or board can be free from conflicts of interest.

In view of this, responsible governors

- will err on the side of overdisclosing when they perceive or have been told that they have a potential conflict of interest.
- will abstain from voting on decisions in which they have a conflict of interest.
- will recuse (withdraw) themselves from a discussion of issues in which they have a conflict of interest.

SLIDE 15

Managing conflicts of interest.

Leaders must not

- mismanage or overreact to a conflict of interest,
- ignore the conflict of interest.

Assessing and managing conflicts of interest for church organizations include

- Developing systems and procedures for dealing with conflicts
- Fostering a culture of calm transparency
- Being aware of conflict
- Disclosing potential conflict
- Measuring the magnitude of conflict
- Reacting to conflict in a balanced way
- Recording abstentions and recusals for conflicted governors
- Avoiding surprises
- Identifying and avoiding suspicion and fear

Leaders must excel in managing conflicts of interest. They must not mismanage or overreact to a conflict of interest or ignore a conflict of interest.

Assessing and managing conflicts of interest for church organizations include developing systems and procedures for dealing with conflicts, fostering a culture of calm transparency, being aware of the conflict, disclosing potential conflicts, measuring the magnitude of the conflict, reacting to conflict in a balanced way, recording abstentions and recusals of conflicted governors in the organization's minutes, avoiding surprises to either the organization or to the conflicted governor, and identifying and avoiding suspicion and fear.



SLIDE 16

Crucial areas of responsibility for a governing body include

- *being aware of its specific nature and function*
- *determining what its nature and function should become*
- *developing and maintaining governance systems including*
  - *regular reassessment of its nature and function*
  - *potential alterations and improvements*



Crucial areas of responsibility for a governing body include ✨

- being aware of its specific nature and function (Is it a governing board, an advisory board, a working board, or a task force?), ✨
- determining what its nature and function should be, ✨
- developing and maintaining governance systems. This includes ✨
  - regularly reassessing the nature and function of the governing body and ✨
  - identifying potential alterations and improvements in its governance systems. ✨

SLIDE 17

Sorting Values: Responsible leaders and governors will sort through the organizational principles and standards that best promote their group goals.

They will

- *find methods, models, resources, and "gurus" to get things done.*
- *use these resources wisely.*
- *encourage their boards to experiment with those alternatives that best fit the needs of their organization.*

Responsible leaders and governors will sort through the organizational principles and standards that best promote their group goals. ✨

They will find methods, models, resources, and "gurus" to get things done. ✨

They will use these resources wisely. ✨

They will encourage their boards to experiment with those alternatives that best fit the needs of their organization. ✨

SLIDE 18

In using these governance resources, leaders will counsel their governors to

- *Select a method or two at a time to read and learn about.*
- *Recognize that any method or writer may offer useful contributions.*
- *Remember that all methods contain flaws or unresolved points.*
- *Avoid undue attachment to any single system of governance.*
- *Start talking with their officers and board or committee ... patiently.*
- *Understand that the road to responsible governance is long.*
- *Avoid strong opinions on things they don't fully understand.*

In using these governance resources, wise leaders will counsel their governors to ✨

- Select a governance method or two at a time to read and learn about. ✨
- Recognize that any method or writer may offer useful contributions. ✨
- Remember that all methods contain flaws or unresolved points. ✨
- Avoid undue attachment to any single system of governance. ✨
- Start talking with their officers and board or committee about governance issues . . . patiently. ✨
- Understand that the road to responsible governance is long and that it takes time to develop effective governance procedures. ✨
- Avoid strong opinions on governance issues they don't fully understand. ✨

SLIDE 19

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The Focus of Governance

Governance will always be complex, difficult work.

The focus of this work should point to our fundamental purpose:

- *renew our missions*
- *improve our effectiveness in accomplishing the missions of our organizations*



We will look briefly at the focus of governance. ✨

Governance will always be complex, difficult work. ✨

The focus of this work should point to our fundamental purpose for governance: ✨

- to renew our missions. ✨
- to improve our effectiveness in accomplishing the missions of our organizations. ✨

SLIDE 20

SESSION THREE: Acting with Responsibility • SLIDE 20  
Building Blocks to Develop Effective Governance in Church Organizations

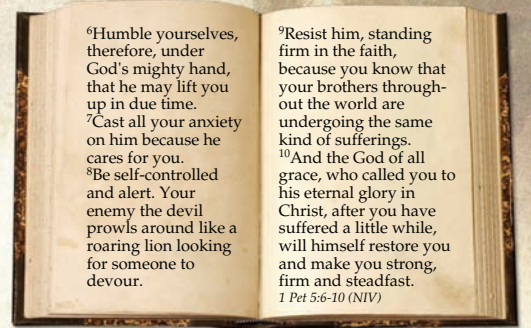


Some building blocks that can help us develop effective governance in church organizations follow: ✨

Define and articulate mission. ✨ Define and measure quality. ✨ Identify and grow resources. ✨ Identify values. ✨ Clarify responsibility. ✨ Plan creatively. ✨ Seek more knowledge. ✨ Have a bias for action. ✨ Show courage and vulnerability. ✨ Affirm and champion truth. ✨ Elevate faith and trust. ✨ Communicate constantly. ✨ Improve clarity and focus. ✨ Evaluate. ✨ Demonstrate a work ethic. ✨ Have structure and processes. ✨ Maintain good relationships. ✨ Submit to one another. ✨ Embrace risk. ✨ Persevere. ✨ Confront difficult issues. ✨

SLIDE 21

SESSION THREE: Acting with Responsibility • SLIDE 21  
Biblical Counsel for Governors



Here is some biblical counsel for governors. ✨

<sup>6</sup>Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

<sup>7</sup>Cast all your anxiety on him because he cares for you. ✨

<sup>8</sup>Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. ✨

<sup>9</sup>Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. ✨

<sup>10</sup>And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. ✨



SLIDE 22

V. Points Unresolved

We may not realize many of our hopes, dreams, and plans in governance due to

- *forces and circumstances of our human condition*
- *the continuing state of war in the Great Controversy*

Some of the unresolved points that may keep us from reaching our governance aspirations follow.

We turn now to some unresolved governance points. ✨

Because of these unresolved points, we may not realize many of our hopes, dreams, and plans in governance. ✨

- This is because of the forces and circumstances of our human condition, and ✨
- because of the continuing state of war in the Great Controversy. ✨

Some of the unresolved points that may keep us from reaching our governance aspirations follow. ✨

SLIDE 23

Tension among *the Essential, Necessary, Good, and Useful*

Areas of tension and incompatibility:

Competing

- *values*
- *principles*
- *standards*
- *goals*



The first unresolved point is areas of tension among the essential, the necessary, the good, and the useful. ✨

These areas of tension arise because of incompatibility among ✨ competing

- values,
- principles,
- standards, and
- goals.

SLIDE 24

Points of tension among competing factors:

- *Gospel mission and its interpretation*
- *“Transparency:” what it means and how we achieve it*
- *Civil law and regulatory compliance*
- *Divergent management principles and styles*
- *Governors who are unclear about the church mission*
- *Organizational procedures and traditions*
- *Alternative approaches to governance mechanisms*

Points of tension among competing values, principles, standards, and goals include ✨

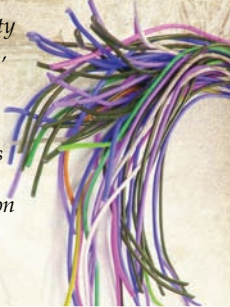
- the gospel mission and how we interpret it, ✨
- “transparency:” what it means and how we achieve it, ✨
- civil law and regulatory compliance, ✨
- divergent management principles and styles, ✨
- governors who are unclear about the church mission (perhaps governors who are not Adventists?), ✨
- disagreement about organizational procedures and traditions, and ✨
- alternative approaches to governance mechanisms. ✨



SLIDE 25

Points of tension among competing factors (continued):

- Unclear standards of duty
- Confused zones of action, responsibility, and boundaries
- Priesthood of all believers—everyone feels “empowered”
- Global multi-organization friction, confusion, and blaming



More points of tension among competing factors include ✨

- unclear standards of duty, ✨
- confused zones of action, responsibility, and boundaries, ✨
- our belief in the priesthood of all believers, causing everyone to feel “empowered,” and ✨
- global multi-organizational friction, confusion, and blaming (“I wish the /Church, General Conference, Division, Union, or Conference, would just do such-and-such”). ✨

SLIDE 26

Disagreement among leaders and governors over competing values, standards, principles, and goals requires **time, prayer and extended discussions** to resolve or learn to live with our differences and to galvanize our effectiveness.



Resolving disagreement among leaders and governors over competing values, standards, principles, and goals requires ✨

time, prayer, and extended discussions ✨

to resolve our differences or learn to live with them and ✨

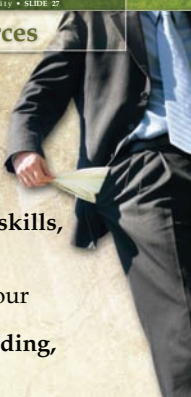
to galvanize our effectiveness. ✨

SLIDE 27

Limited Resources

Resources often seem in short supply. Many are needed to develop and bring to life all the dreams we see, including **time, money, people and skills, opportunity, training.**

Some are needed to keep our organizations on track: **credibility and understanding, teamwork, perseverance.**



A second unresolved point that may keep us from reaching our governance aspirations is limited resources. ✨

Resources that often seem in short supply fall into two general categories. ✨

1. Many of these are needed to develop and bring to life all the dreams we see. These include ✨  
time, money, people and skills, opportunity, and training. ✨
2. Some resources are needed to keep our organizations on track. These include ✨  
credibility and understanding, teamwork, and perseverance. ✨

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**Learning Curves**

Time, training, and discussion are needed for the following areas of responsibility:

- 1 Financial statements and reports
- 2 Executive management reports
- 3 Calibrating the committee system
- 4 Operating history and current realities
- 5 External and denominational forces

A third area that may keep us from reaching our governance aspirations is learning curves. Learning curves arise because of the time it takes governors to learn and fulfill their responsibilities. ✨

Time, training, and discussion are needed to help resolve learning curves arising from the following areas of responsibility: ✨

1. understanding financial statements and reports, ✨
2. understanding executive management reports, ✨
3. calibrating the committee system, ✨
4. understanding the organization's operating history and current realities, ✨
5. understanding the external and denominational forces that impact an organization, ✨

SLIDE 29

SESSION THREE: Acting with Responsibility • SLIDE 29

- 6 **What to change and what to keep**  
We are a church not a museum.
- 7 **Building and preserving relationships**  
God risked all the treasure of heaven to restore our relationship with Him.  
What are we investing in our horizontal relationships with one another?



6. understanding what to change and what to keep, remembering that we are a church, not a museum, ✨

7. building and preserving relationships. ✨

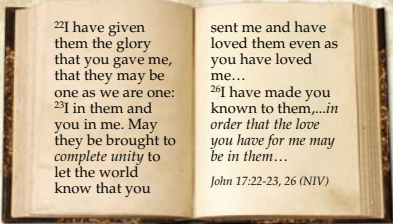
God risked all the treasure of heaven to restore our relationship with Him. ✨

What are we investing in our horizontal relationships with one another? ✨

SLIDE 30

SESSION THREE: Acting with Responsibility • SLIDE 30

- 8 **Overcoming suspicion and misunderstanding**  
Jesus' last recorded prayer in the upper room focused on trust and unity.



How great a priority is unity for us who claim to follow Him?

8. overcoming suspicion and misunderstanding. ✨

Jesus' last recorded prayer in the upper room focused on trust and unity. ✨

<sup>22</sup>I have given them the glory that you gave me, that they may be one as we are one: <sup>23</sup>I in them and you in me. May they be brought to complete unity to let the world know that you ✨ sent me and have loved them even as you have loved me...

<sup>26</sup>I have made you known to them, in order that the love you have for me may be in them...

John 17:22-23, 26 (NIV) ✨

How great a priority is unity for us who claim to follow Him? ✨



SLIDE 31

SESSION THREE: Acting with Responsibility • SLIDE 31  
**Governance Disabilities and Dysfunctions**

- These dysfunctions can
- frustrate even the best leadership
  - slow down constructive decision processes
  - disrupt unity, communication, and action

Examples of dysfunctional people:

1  
**Those who openly ridicule leaders**  
 as Shimei ridiculed David when he fled from Absalom

2  
**Those set in their ways as Balaam**  
 Not even a talking donkey could get through to him.

The final factor that may keep us from reaching our governance aspirations is governance disabilities and dysfunctions. ✨

- These dysfunctions can ✨
- frustrate even the best leaders. ✨
  - slow down constructive decision processes. ✨
  - disrupt unity, communication, and action. ✨

Some examples of dysfunctional people follow: ✨

1. Those who openly ridicule leaders as Shimei ridiculed David when he fled from Absalom (See II Samuel 16:5-14.) ✨
2. Those set in their ways as Balaam. Not even a talking donkey could get through to him. ✨

SLIDE 32

3  
**Those who use e-mail like scud missiles to make a point**  
 Do they care where their "payload" lands or whom it injures?

4  
**"Sheep in wolves' clothing:"**  
 organizations that talk and act tougher than their hearts and the Spirit are leading

3. Those who use e-mail like scud missiles to make a point. ✨ Do they care where their "payload" lands or whom it injures? ✨
4. "Sheep in wolves' clothing:" organizations that talk and act tougher than their hearts and the Spirit are leading. ✨

SLIDE 33

5  
**Self-appointed "watch dogs" or "guardians of the Church"**  
 with teeth that cause far more damage than any contribution to Christian oversight or responsibility

6  
**One on a "lone wolf" mission**  
 who tries to "fix" things on his own without the authority of the organization

5. Self-appointed "watch dogs" or "guardians of the Church" with teeth that cause far more damage than any contribution to Christian oversight or responsibility. ✨
6. One on a "lone wolf" mission who tries to "fix" things on his own without the authority of the organization. ✨



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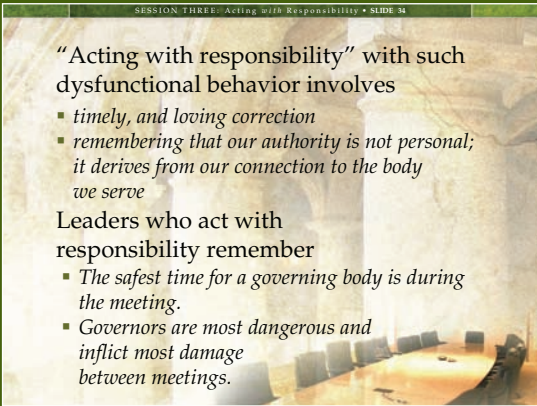
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“Acting with responsibility” with such dysfunctional behavior involves

- *timely, and loving correction*
- *remembering that our authority is not personal; it derives from our connection to the body we serve*

Leaders who act with responsibility remember

- *The safest time for a governing body is during the meeting.*
- *Governors are most dangerous and inflict most damage between meetings.*



“Acting with responsibility” to resolve issues arising from such dysfunctional behavior involves

- *timely, and loving correction.*
- *remembering that our authority as leaders and governors is not personal; it derives from our connection to the church body.*

Leaders who act with responsibility remember

- *that the safest time for a governing body is during the meeting, and*
- *that governors and leaders are most dangerous and inflict the most damage between meetings.*

SLIDE 35

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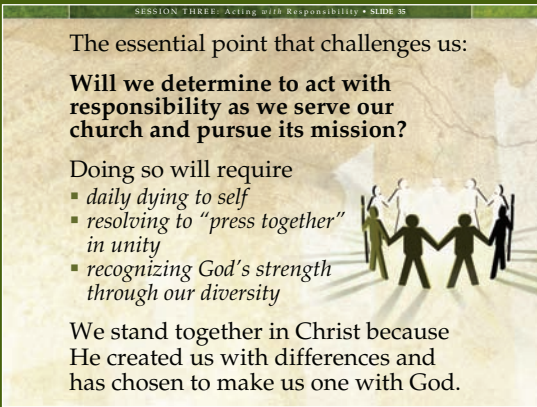
The essential point that challenges us:

**Will we determine to act with responsibility as we serve our church and pursue its mission?**

Doing so will require

- *daily dying to self*
- *resolving to “press together” in unity*
- *recognizing God’s strength through our diversity*

We stand together in Christ because He created us with differences and has chosen to make us one with God.



The essential point that challenges us is clear: Will we determine to act with responsibility as we serve our church and pursue its mission?

To do so will require

- *that we die daily to self,*
- *that we resolve to “press together” in unity, and*
- *that we recognize God’s strength through our diversity.*

We stand together in Christ because He created us with differences and has chosen to make us one with God.

SLIDE 36

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This side of heaven

- *our leadership styles will differ*
- *our methods will vary*
- *our policies won’t be perfect*
- *we will need forgiveness and restoration*

The mission and reach of the church have exploded beyond our capacity to “administer.”



This side of heaven

- *our leadership styles will differ.*
- *our methods will vary.*
- *our policies won’t be perfect.*
- *we will need forgiveness and restoration.*

The mission and reach of the church have exploded far beyond our capacity to “administer.”

SLIDE 37

In spite of these unresolved points, God is able to

- instruct
- empower
- unify

His people and His leaders for His mission.

The Son has asked it; the Father will deliver.

In spite of these unresolved points, God is able to

- instruct
- empower
- unify

His people and His leaders for His mission.

The Son has asked it, and the Father will deliver.

SLIDE 38

Counsel From the Pen of Inspiration

We want to press together. O, how many times when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find Him, and the love of Christ, that passeth understanding, will come into your hearts and lives.

(GC Bulletin, April 13, 1891, Par. 34, 35)



The 1891 General Conference Session was the last session that Ellen White attended before the decade she spent in Australia. Remnants from the divisive spirit of the 1888 Minneapolis session on righteousness by faith still lingered. Church leaders voted to consolidate the publishing work of the church, in opposition to Ellen White's counsel on this and other issues. In her closing address to the 1891 session, she spoke the following words:

We want to press together. O, how many times when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find Him, and the love of Christ, that passeth understanding, will come into your hearts and lives. (GC Bulletin, April 13, 1891, Par. 34, 35 emphasis added)

SLIDE 39

<sup>1</sup>Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb <sup>2</sup>down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

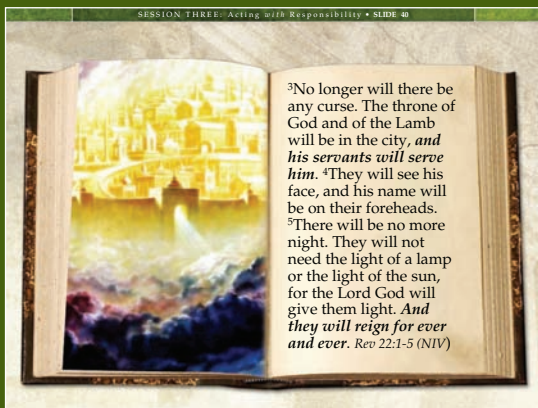


All of our leadership and governance issues will be fully resolved only when we reach that heavenly land. In the closing chapter of our Bibles, we read these words:

<sup>1</sup>Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb <sup>2</sup>down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.



SLIDE 40



Continuing from Revelation 22 ✨

<sup>3</sup>No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. <sup>4</sup>They will see his face, and his name will be on their foreheads. ✨  
<sup>5</sup>There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. Rev 22:1-5 (NIV) ✨

SLIDE 41



We turn now to the ultimate vision for church governance systems. ✨

We cannot improve the effectiveness of our organizations, boards, and committees without reflection and change that begins with each person. ✨

Change must start with the person we see when we look in the mirror. ✨

SLIDE 42



Our ultimate job descriptions ✨ when we reach heaven will be to serve and worship God. ✨

In our work together in the church, God gives us a special privilege. We can practice and prepare for that position while we serve and worship God here. ✨



SLIDE 43

SESSION THREE: Acting with Responsibility • SLIDE 43  
**Imperatives of Responsibility in Governance**

- The church wants governing bodies that
- 1 Recognize our responsibility for leadership and exercise it.
  - 2 Articulate and promote the organization's mission and values.
  - 3 Manage, delegate, and set sound policy without micromanagement.
  - 4 Trust, empower, and support those we appoint as governors and leaders.
  - 5 Develop and protect a culture of learning and collaboration.

We will look now at some imperatives for responsibility in governance. ✨

The church wants governing bodies that ✨

1. Recognize our responsibility for leadership and exercise it. ✨
2. Articulate and promote the organization's mission and values. ✨
3. Manage, delegate and set sound policy without micromanagement. ✨
4. Trust, empower, and support those we appoint as governors and leaders. ✨
5. Develop and protect a culture of learning and collaboration. ✨

SLIDE 44

SESSION THREE: Acting with Responsibility • SLIDE 44  
 6  
 Develop a culture and traditions of informed civility.

Remaining civil when someone challenges our dearly held "truths" requires that we

- trust God long enough to examine all the evidence
- ask, "Why has God led me into contact with this person or situation?"



6. Develop a culture and traditions of informed civility. ✨

Remaining civil when someone challenges our dearly held "truths" requires that we ✨

- trust God long enough to examine all the evidence. ✨
- ask, "Why has God led me into contact with this person or situation?" ✨

SLIDE 45

SESSION THREE: Acting with Responsibility • SLIDE 45  
 7  
 Pursue trust, forgiveness, and accountability.

8  
 Recognize that grace is not just spiritual; it's "good business" too.

9  
 Respect, nurture, and challenge our leaders and officers.

10  
 Encourage variety in the background and development of governors.

11  
 Embrace diversity as a strategic strength.

12  
 Respect the boundaries of friendship, church membership, and corporate governance.

The church wants governing bodies that

7. Pursue trust, forgiveness, and accountability. ✨
8. Recognize that grace is not just spiritual; it's "good business" too. ✨
9. Respect, nurture, and challenge our leaders and officers. ✨
10. Encourage variety in the background and development of governors. ✨
11. Embrace diversity as a strategic strength. ✨
12. Respect the boundaries of friendship, church membership, and corporate governance. ✨

SLIDE 46

SESSION THREE: Acting with Responsibility • SLIDE 46  
**Governing Bodies That Act with Responsibility**

The best governing bodies will develop and display

- timely action
- informed analysis
- effective internal and external accountability
- proactive communication
- fair, thorough deliberations
- orderly, peaceful, and productive processes
- effective use of time
- balanced understanding of risk
- the will to get something done
- perseverance in trust and unity



We can recognize governing bodies that act with responsibility. ✨

The best governing bodies will develop and display ✨

- timely action, ✨
- informed analysis, ✨
- effective internal and external accountability, ✨
- proactive communication, ✨
- fair, thorough deliberations, ✨
- orderly, peaceful, and productive processes, ✨
- effective use of time, ✨
- balanced understanding of risk, ✨
- the will to get something done, and ✨
- perseverance in trust and unity. ✨

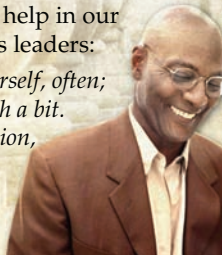
SLIDE 47

SESSION THREE: Acting with Responsibility • SLIDE 47  
**Individual Aspirations**

What kind of leaders do we, as individuals, want to become?

Suggestions that might help in our continuing education as leaders:

- *Take a fresh look at yourself, often; then step back and laugh a bit.*
- *As you analyze a situation, try to connect the dots in straight, short lines.*



We turn to our individual leadership aspirations. ✨

What kind of leaders do we want to become, as individuals? ✨

Some suggestions that might help in our continuing education as leaders follow: ✨

1. Take a fresh look at yourself, often; then step back and laugh a bit. ✨
2. As you analyze a situation, try to connect the dots in straight, short lines. ✨

SLIDE 48

- *Persevere; don't quit on your church, your fellow workers or yourself . . . ever.*
- *Don't give up on anyone else.*
- *Remember the "Elijah Rule;" the problem and potential solutions belong to God.*
- *Avoid boxing yourself into entrenched positions on complex issues.*
- *Don't pretend to understand if you're not fairly certain that you do.*

3. Persevere; don't quit on your church, your fellow workers, or yourself . . . ever. ✨
4. Don't give up on anyone else. ✨
5. Remember the "Elijah Rule;" the problem and potential solutions belong to God. ✨
6. Avoid boxing yourself into entrenched positions on complex issues. ✨
7. Don't pretend to understand if you're not fairly certain that you do. ✨

**SLIDE 49**

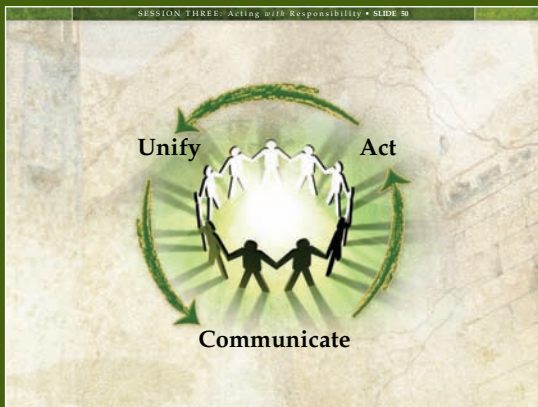
SESSION THREE: Acting with Responsibility • SLIDE 49

- *Even if you think you understand, stay humble; you might be wrong.*
- *Prefer the good solution over searching for the perfect one.*
- *Relate to your fellow leaders and governors in respect, nurture, and challenge; use all three together.*
- *Make room in your heart and mind for new information and people.*
- *Don't fear to unlearn something that no longer serves a purpose.*

8. Even if you think you understand, stay humble; you might be wrong. ✨
9. Prefer the good solution over searching for the perfect one. ✨
10. Relate to your fellow leaders and governors in respect, nurture, and challenge; use all three together. ✨
11. Make room in your heart and mind for new information and people. ✨
12. Don't fear to unlearn something that no longer serves a purpose. ✨

**SLIDE 50**

SESSION THREE: Acting with Responsibility • SLIDE 50



- ✨ Unify! ✨
- Communicate! ✨
- Act! ✨

**SLIDE 51**

SESSION THREE: Acting with Responsibility • SLIDE 51

**Unity in Diversity  
Philadelphia, July 4, 1776 Birth of the  
United States**

Although John Dickerson disagreed with the vote for independence in the Continental Congress, when the delegates approved the Declaration of Independence, he led the first troops from Philadelphia to defend New Jersey against the British.

We return to the birth of the United States and to John Dickerson, the delegate to the Continental Congress that argued passionately against signing the Declaration of Independence. ✨

Although he disagreed with the vote for independence, when the delegates approved the Declaration of Independence, he led the first troops from Philadelphia to defend New Jersey against the British, even though he was ill at the time. ✨



SLIDE 52

In John Dickerson's case, "acting with responsibility" meant

- *withdrawing from his colony's delegation so that they could make a decision he didn't approve,*
- *supporting the majority decision, even though he didn't agree with that decision,*
- *risking his life to defend that decision.*

Are we willing to risk our lives or careers to support and live for the body of Christ?

Jesus has asked us to do this. He was the supreme Example.



In John Dickerson's case, "acting with responsibility" meant ✨

- withdrawing from his colony's delegation so that they could make a decision he didn't approve, ✨
- supporting the majority decision, even though he didn't agree with that decision, ✨
- risking his life to defend that decision. ✨

Are we willing to risk our lives or careers to support and live for the body of Christ? ✨

Jesus has asked us to do this. He was the supreme Example, and His invitation to us is "Follow Me."



SLIDE 53

When we disagree with others in committee discussions, let us

- *wrestle with passion in support of our convictions*
- *embrace our opponent when the decision has been made*
- *support the action decided upon by the body*



When we disagree with others in committee discussions, let us ✨

- wrestle with passion in support of our convictions, ✨
- embrace our opponent when the decision has been made, ✨
- support the action decided upon by the body. The only time it is appropriate not to support a decision is if that decision is morally or ethically wrong. ✨

SLIDE 54

"Acting with responsibility" symbolizes the paradox of unity and diversity.



The phrase "acting with responsibility" symbolizes the paradox of unity and diversity. ✨

**SLIDE 55**



We conclude this session with a prayer for Divine guidance. ✨

May this workshop on Adventist leadership and the fellowship of the Holy Spirit lead us to desire to “act with responsibility” as we serve our church and the millions who depend on our faithfulness to mission. ✨

**SUGGESTED QUESTIONS FOR DISCUSSION—RESPONSIBILITY**

**1**

Why should we, as leaders in the Adventist Church, act with responsibility?

**2**

Some of our educational institutions and many of our health care institutions have non-Adventist board members. Do you think this is a good idea? Why? Or why not? What do you think is the potential impact on our institutions of having these non-Adventist board members?

**3**

Ted Ramirez says that “Virtually no organization, committee or board can be free from conflict of interest.” What are some examples of conflicts of interest in the organizations, committees, or boards on which you serve? How have these conflicts of interest been handled?

**4**

Ramirez suggests that governors and leaders are most dangerous and cause the most damage between board or committee meetings. What do you think he means?

**SUGGESTED CASE STUDIES FOR SESSIONS 2 AND 3—RESPONSIBILITY**

**1**

Pastor V is president of DEF Conference. Doctor W is an influential member of the largest church in the conference, and donates heavily to conference projects. He frequently sends critical e-mail messages to Pastor V, insisting that Pastor V move the church pastor, who is doing an excellent job, so that a friend of Doctor W can be placed in the pastoral position. What counsel does your small group have for Pastor V?

2

Pastor G is the president of a large union mission and chairs the union college board. All the local mission presidents are also members of the college board. The union provides appropriations for the missions and for operation of the college. The college is underfunded, and some of the buildings are in disrepair. But the college president has been unable to persuade the union to increase its appropriations because of opposition from the mission presidents whose appropriations would be reduced if appropriations for the college were increased. How does your small group think Pastor G should handle the situation?

3

Because Pastor M has been a very strong local church pastor, he has been elected president of the conference.

Very soon, however, it becomes apparent that he does not understand the precarious financial situation of the conference and that he is determined to embark on a large building program that will further jeopardize conference finances. What suggestions do you have for the union conference president whose responsibility is to confront the irresponsible leadership behavior of Pastor M?

4

The River Conference was formed when two local conferences were merged. Prior to the merger, both conferences operated boarding academies. For the last ten years, enrollment has been declining in both academies, and both academies are struggling financially. Recently, a group of constituents from both former conferences voted to close the smaller and older academy and merge it with the larger and newer academy. However, this decision must be approved by the local constituents of each academy. Constituents of the academy to be closed have refused to approve the merger. How does your small group think that this impasse might be resolved?

**ANSWERS TO WORKSHEET FOR SESSION 3**

- |  |                            |   |
|--|----------------------------|---|
| 1. strengthen, sharpen                   | 12. governance             | 23. each person<br>(person in the mirror) |
| 2. examine, gage                         | 13. values, goals          | 24. serve, worship                        |
| 3. Privilege, responsibility             | 14. time, prayer           | 25. civility                              |
| 4. management, governance                | 15. time, money            | 26. respect                               |
| 5. stakeholders                          | 16. teamwork, perseverance | 27. action, time, risk                    |
| 6. viability, integrity                  | 17. Learning               | 28. Persevere                             |
| 7. protectors                            | 18. disabilities           | 29. boxing                                |
| 8. Conflicts, interest                   | 19. Governors (leaders)    | 30. unlearn                               |
| 9. conflict, interest                    | 20. press                  | 31. risk                                  |
| 10. mismanage (ignore)<br>(overreact to) | 21. empower                | 32. embrace, support                      |
| 11. mission                              | 22. strength               | 33. unity, diversity                      |



## ANSWERS FOR SESSION 3: QUESTIONS FOR FURTHER STUDY

1. We should study governance principles in order to revisit, strengthen, and sharpen our capacity to serve.
  
2. Governors are protectors. They must
  - a. protect the organization from external threats,
  - b. promote a safe and ethical working environment,
  - c. ensure that leaders have access to competent internal support,
  - d. provide leaders with external advisors, and
  - e. grow and maintain the organization's mission, resources, and quality.

Governors must

  - a. be aware of the governing body's specific nature and function,
  - b. determine what its nature and function should become, and
  - c. develop and maintain governance systems, including regular assessment of the governing body's nature and function and potential alterations and improvements.
  
3. Governors can minimize conflicts of interest by
  - a. overdisclosing when they perceive that they have a potential conflict of interest,
  - b. abstaining from voting on decisions in which they have a conflict of interest, and
  - c. recusing (withdrawing) themselves from discussions of issues in which they have a conflict of interest.
  
4. Church leaders can improve the quality of governance for their organizations by
  - a. sorting through the organizational principles and standards that best promote their group goals,
  - b. finding methods, models, resources, and "gurus" to get things done,
  - c. using these resources wisely, and
  - d. encouraging their boards to experiment with those alternatives that best fit the needs of their organization.

In using these resources, leaders will counsel their governors to

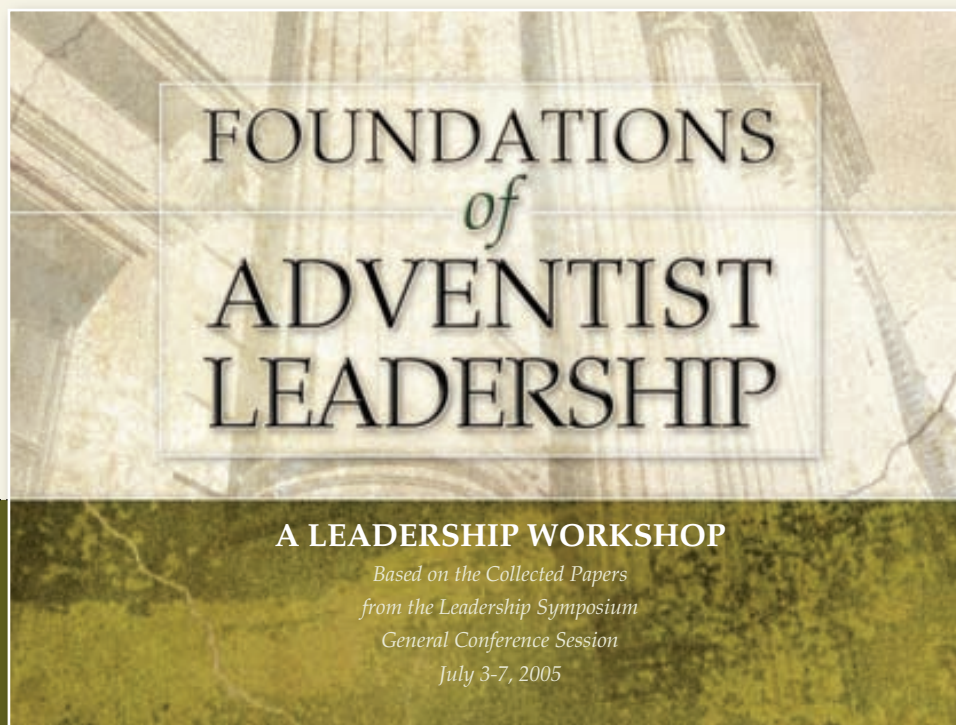
  - a. Select a method or two at a time to read and learn about.
  - b. Recognize that any method or writer may offer useful contributions.
  - c. Remember that all methods contain flaws or unresolved points.
  - d. Avoid undue attachment to any single system of governance.
  - e. Start talking with their officers and board or committee . . . patiently.
  - f. Understand that the road to responsible governance is long.
  - g. Avoid strong opinions on things they don't fully understand.
  
5. Basic building blocks governors should consider:
 

mission	quality	resources
values	responsibility	creativity
courage and vulnerability	a bias for action	knowledge
truth	faith and trust	communication
clarity and focus	evaluation	a work ethic
structure and processes	relationships	submission
risk	perseverance	confronting issues
  
6. Unresolved issues that keep us from reaching our governance aspirations:
  - a. tension among the essential, necessary, good, and useful,
  - b. limited resources,
  - c. learning curves, and
  - d. governance disabilities and dysfunctions.

7. We can resolve tensions among competing values, standards, and goals through time, prayer, and extended discussions over time that help us resolve our differences or learn to live with our differences, thus galvanizing our effectiveness.
8. We can resolve the issue of learning curves in governance through time, training, and discussion in the following areas of responsibility:
  - a. understanding financial statements and reports,
  - b. understanding executive management reports,
  - c. calibrating the committee system,
  - d. understanding operating history and current realities,
  - e. understanding external and denominational forces,
  - f. understanding what to change and what to keep,
  - g. building and preserving relationships, and
  - h. overcoming suspicion and misunderstanding.
9. We can deal with governance disabilities and dysfunctions through
  - a. timely and loving correction,
  - b. remembering that our authority is not personal; it derives from our connection to the body we serve, and
  - c. remembering that the safest time for a governing body is during meetings and the most dangerous time is between meetings.
10. The imperatives for responsible governance include
  - a. recognizing our responsibility for leadership and exercising it.
  - b. articulating and promoting the organization's mission and values.
  - c. managing, delegating, and setting sound policy without micromanagement.
  - d. trusting, empowering, and supporting those we appoint as leaders and governors.
  - e. developing and protecting a culture of learning and collaboration.
  - f. developing a culture and traditions of informed civility.
  - g. pursuing trust, forgiveness, and accountability.
  - h. recognizing that grace is not just spiritual; it's "good business" too.
  - i. respecting, nurturing, and challenging our leaders and officers.
  - j. encouraging variety in the background and development of governors.
  - k. embracing diversity as a strategic strength.
  - l. respecting the boundaries of friendship, church membership, and corporate governance.
11. Governing bodies that act with responsibility will develop and display
  - a. timely action,
  - b. informed analysis,
  - c. effective internal and external accountability,
  - d. proactive communication,
  - e. fair, thorough deliberations,
  - f. orderly, peaceful, and productive processes,
  - g. effective use of time,
  - h. balanced understanding of risk,
  - i. the will to get something done, and
  - j. perseverance in trust and unity.
12. As individuals, we can improve our governance practices by
  - a. taking a fresh look at ourselves, often; then stepping back and laughing a bit.
  - b. trying to connect the dots in straight, short lines as we analyze situations.
  - c. persevering.

- d. not giving up on anyone else.
- e. remembering the “Elijah Rule;” the problem and potential solutions belong to God.
- f. avoiding boxing ourselves into entrenched positions on complex issues.
- g. not pretending to understand if we’re not fairly certain that we do.
- h. preferring the good solutions over searching for the perfect one.
- i. relating to our fellow leaders and governors in respect, nurture, and challenge; using all three together.
- j. making room in our hearts and minds for new information and people.
- k. not being afraid to unlearn something that no longer serves a purpose.
- l. unify, communicate, and act.





## Guide *for* Facilitators

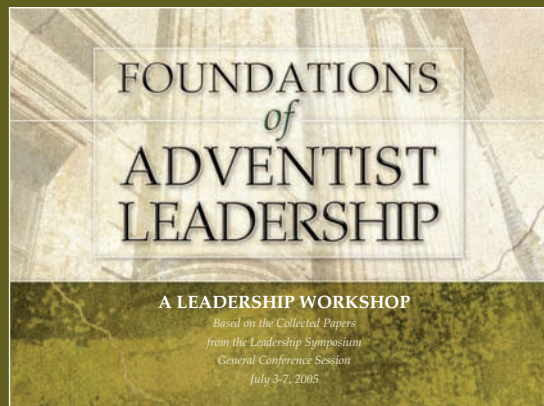
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### SESSION 4

### INTEGRITY: A 21<sup>ST</sup> CENTURY IMPERATIVE — PART 1

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SLIDE 1



**SESSION 4**

INTEGRITY: A 21ST CENTURY IMPERATIVE—  
Part 1

*Guide for Facilitators*

Suggested comments for facilitators follow in this column beside each slide.

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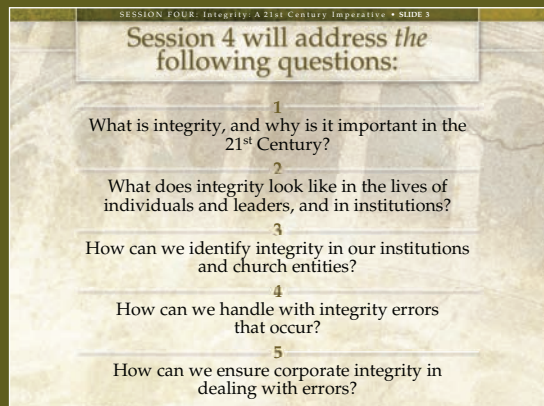
SLIDE 2



Sessions 4 and 5 focus on integrity. Already in this new century we have seen major lapses of integrity in both the corporate and political worlds. Unfortunately, even Christian leaders, yes, occasionally, even Adventist Church leaders, have been less than exemplary in this regard.

Sessions 4 and 5 are based on the presentation of B. Lyn Behrens, President of Loma Linda University and Medical Center.

SLIDE 3



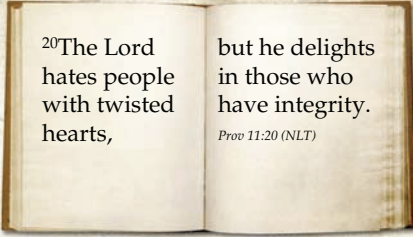
Session 4 will answer the questions that follow:

1. What is integrity, and why is it important in the 21st Century?
2. What does integrity look like in the lives of individuals and leaders, and in institutions?
3. How can we identify integrity in our institutions and church entities?
4. How can we handle with integrity errors that occur?
5. How can we ensure corporate integrity in dealing with errors?

SLIDE 4

Integrity: An Essential Quality of Leadership

From the Wise Man



Integrity is an essential quality of church leadership. ✨

Solomon tells us ✨

The Lord hates people with twisted hearts. ✨  
but he delights in those who have integrity. Prov 11:20 (NLT) ✨

SLIDE 5

I. What Is Integrity, and Why Is It Important in the 21<sup>ST</sup> Century?

At Loma Linda University, Christ is central to all activities.

Mission Statement



Now we will answer the questions, “What is integrity, and why is it important in the 21st Century?” ✨

A decade ago, the Loma Linda University campus community engaged in a process to define how they would translate their mission statement into the reality of daily living. First, they placed Christ as central to all their activities.

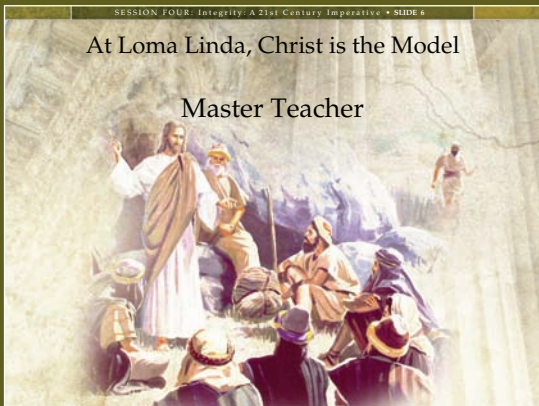
Thus, He is ✨

- central to their mission statement, ✨
- central to their long-range plans, ✨
- central to their short-range goals, and ✨
- central to their daily objectives. ✨

SLIDE 6

At Loma Linda, Christ is the Model

Master Teacher



At Loma Linda, Christ is the Model. ✨

He is the Master Teacher. ✨



SLIDE 7



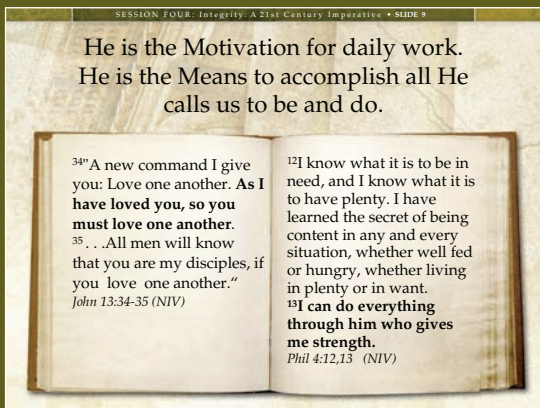
He is the Great Physician. ✨

SLIDE 8



He is the Servant Leader. ✨

SLIDE 9



He is the Motivation for daily work.  
He is the Means to accomplish all He calls us to be and do.

At Loma Linda, Christ is the Motivation for daily work. ✨

<sup>34</sup>“A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> . . . All men will know that you are my disciples, if you love one another.” John 13:34-35 (NIV) ✨

He is the Means to accomplish all He calls us to be and do. ✨

<sup>12</sup>I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. ✨ <sup>13</sup>I can do everything through him who gives me strength. Phil 4:12,13 (NIV) ✨

SLIDE 10

Christ is the Foundation of  
**faith, hope, and love.**

<sup>13</sup>And now these three remain:  
faith, hope and love. But the  
greatest of these is love.

1 Cor 13:13 (NIV)

At Loma Linda, Christ is the Foundation of ✨  
Faith,  
Hope, and  
Love. ✨

<sup>13</sup>And now these three remain: faith, hope and  
love. But the greatest of these is love. I Cor 13:13  
(NIV) ✨

SLIDE 11

**Integrity**

One of the seven virtues selected to  
guide personal and professional  
behavior at Loma Linda



After placing Christ as central to all their activities,  
the campus community at Loma Linda University  
selected seven virtues to guide personal and  
professional behavior and institutional decisions,  
policies, and systems. ✨

Integrity was one of the seven virtues they  
selected. ✨

SLIDE 12

**Integrity**

A valued foundation for all actions  
of the General Conference and its  
employees



Similarly, in 1998, integrity ✨ was listed, along  
with honesty and courage, as a valued foundation  
for all actions of the General Conference and its  
employees. ✨

SLIDE 13

SESSION FOUR: Integrity: A 21st Century Imperative • SLIDE 13

**Integrity defined:**

- 1  
“an unimpaired condition . . .
  - 2  
firm adherence to a code of . . . moral or artistic values . . .
  - 3  
the quality or state of being complete or undivided . . .”(Webster’s *New Collegiate Dictionary*, p. 595)
- Integrity defines a state of “being” and “living” characterized by unity, completeness and wholeness, (Stephen L. Carter, *Integrity*, p. 7.)

Let us look at some definitions for integrity. ✨  
According to *Webster’s New Collegiate Dictionary*, integrity is

- “1: an unimpaired condition . . . ✨
- 2: firm adherence to a code of . . . moral or artistic values . . . ✨
- 3: the quality or state of being complete or undivided . . .” (p. 595) ✨

Stephen L. Carter, in his book *Integrity* says that integrity defines a state of “being” and “living” characterized by unity, completeness and wholeness. (p. 7) ✨

SLIDE 14

SESSION FOUR: Integrity: A 21st Century Imperative • SLIDE 14

Four excellent books are used in this session:

- Integrity*  
Stephen L. Carter
- Leadership Prayers* ✨  
Richard Kriegbaum
- Deliberate Success*  
Eric Allenbaugh
- The 8<sup>th</sup> Habit*  
Stephen R. Covey

Four excellent books are used in this session: ✨

- Integrity*, by Stephen L. Carter, ✨
- Leadership Prayers*, by Richard Kriegbaum, ✨
- Deliberate Success*, by Eric Allenbaugh, and ✨
- The 8th Habit*, by Stephen R. Covey. ✨

SLIDE 15

SESSION FOUR: Integrity: A 21st Century Imperative • SLIDE 15

Integrity is being “one person,” being as “true to duty as the needle to the pole.”

Synonyms for integrity:  
*Soundness, incorruptibility, completeness, honesty, unity*



Integrity is being “one person,” being as “true to duty as the needle to the pole,” as Ellen White puts it. ✨

Some synonyms we use for integrity are soundness, incorruptibility, completeness, honesty, and unity. ✨

Engineers tell us that a triangle is one of the strongest geometric figures used in construction.

Integrity is like a triangle in our characters. It has to do with

- our purpose—why we exist,
- our principles—what we stand for, and
- our intentions—what we are up to. ✨



SLIDE 16

Words we use to show a lack of integrity:  
*“duplicity”*  
*being “two-faced”*  
*being “double-tongued”*



And there are some words we use to show a lack of integrity. ✨

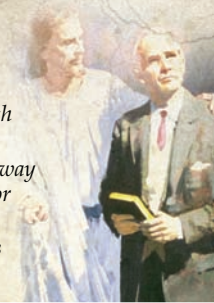
These include

“duplicity” or “being two-faced” and ✨  
 being “double-tongued.” ✨

SLIDE 17

**Integrity**

- *Is the wholeness of our character*
- *Is the foundation of our conscience (Covey, p. 8)*
- *Calls us to discern right from wrong*
- *Calls us to identify the path of upright living*
- *Leads us to walk that pathway even at personal sacrifice or institutional cost (Carter, p. 7)*
- *Is a universal and timeless principle for living*



Covey tells us that integrity ✨

- *is the wholeness of our character ✨*
- *and the foundation of our conscience. (p. 8) ✨*

Carter says that integrity

- *calls us to discern right from wrong, ✨*
- *calls us to identify the path of upright living, and ✨*
- *leads us to walk that pathway even at great personal sacrifice or institutional cost. (p. 7) ✨*

Integrity is a universal and timeless principle for living. ✨

SLIDE 18

**Integrity manifests itself as**

- *Authenticity—“being who I claim to be and doing what I promise to do”*
- *Honesty, sincerity, forthrightness, and consistent truthfulness (Kriegbaum, p. 85)*
- *Promise keeping*
- *Avoidance of all forms of deception (Covey, p. 150)*

According to Kriegbaum, integrity manifests itself ✨

- *as authenticity—“being who I claim to be and doing what I promise to do.” ✨*
- *as honesty, sincerity, forthrightness, and consistent truthfulness. (p. 85) ✨*

Covey says that integrity manifests itself

- *as promise keeping and ✨*
- *as avoidance of all forms of deception. (p 150) ✨*

SLIDE 19

**Integrity:**

- *the soil from which trust grows*
- *an essential principle of living for leaders*
- *the number one quality needed in a leader*  
(from research of 54,000 people, Covey, p. 148)
- *“the supreme quality for leadership”*  
(Dwight D. Eisenhower, Covey, p. 146)
- *essential for corporate success*  
(as listed by 100 top executives of Fortune 500 Companies, Allenbaugh, p. 83)



**Integrity** ✨

- is the soil from which trust grows. ✨
- is an essential principle of living for leaders. ✨

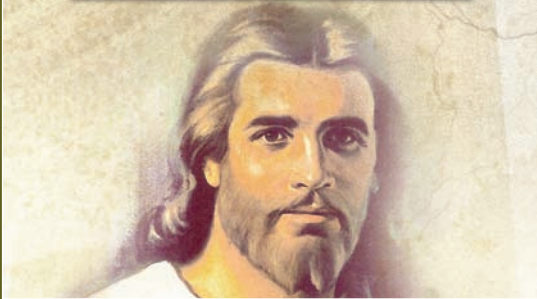
According to research of 54,000 people, as cited by Covey, integrity is the number one quality needed in a leader. (p. 148) ✨

Covey also quotes Dwight D. Eisenhower, Commander-in-Chief of the Allied Forces in Europe during World War II, as stating that integrity is the “supreme quality for leadership” without which no success would be possible. (p. 146) ✨

Allenbaugh cites research of 100 top executives of Fortune 500 Companies. These executives listed integrity as essential for corporate success. (p. 83)

SLIDE 20

**II. What Does Integrity Look Like in the Lives of Individuals and Leaders, and in Institutions?**



We will now answer the question, “What does integrity look like in the lives of individuals and leaders, and in institutions?” ✨

SLIDE 21

**Integrity in the Lives of Biblical Heroes**

**“Noah was a righteous man.”**  
Gen 6:9 (NIV)

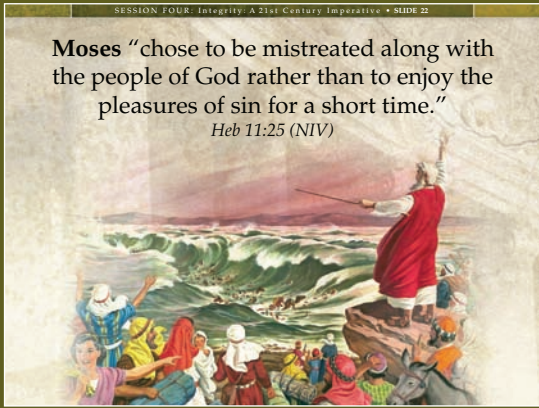


First we will look at integrity in the lives of biblical heroes. ✨

Scripture tells us in Genesis 6:9 that “Noah was a righteous man.” In an age when the whole world had turned their backs on God, Noah maintained his integrity.” ✨

SLIDE 22

Moses "chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time."  
*Heb 11:25 (NIV)*



Moses also lived with integrity, even though he made a very unusual choice. He

"chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time." Heb 11:25 (NIV)

Few people make such a choice; most choose to live this life for the pleasures of sin. But Moses saw the big picture. Were it not for that choice, we might be viewing the mummified remains of Moses in one of the great museums of the world today. Instead, he has been granted immortality and lives eternally among the redeemed. ✨

SLIDE 23

Elisha refused to accept payment for the miracle the Lord performed. He told Naaman, "As surely as the Lord lives, whom I serve, I will not accept a thing." And even though Naaman urged him, he refused."

*II Kgs 5:16 (NIV)*



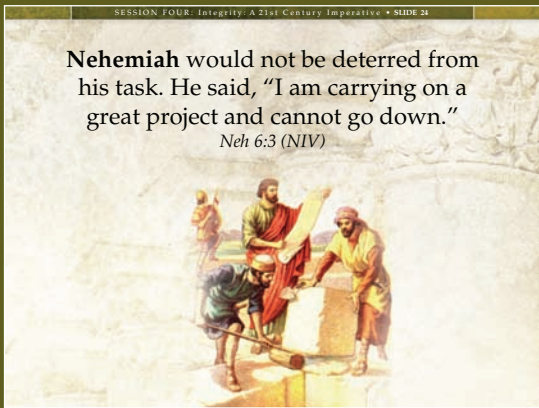
Elisha demonstrated integrity when he refused to accept payment for the miracle the Lord performed. He told Naaman,

"As surely as the Lord lives, whom I serve, I will not accept a thing." And even though Naaman urged him, he refused. II Kgs 5:16 (NIV)

Unfortunately, Elisha's servant Gehazi lacked Elisha's integrity. Because of his covetousness and deception, the leprosy of Naaman clung to Gehazi. ✨

SLIDE 24

Nehemiah would not be deterred from his task. He said, "I am carrying on a great project and cannot go down."  
*Neh 6:3 (NIV)*



Nehemiah revealed integrity when he refused to be deterred from the important work he was doing. He said to the enemies of Israel,

"I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?" Neh 6:3 (NIV) ✨

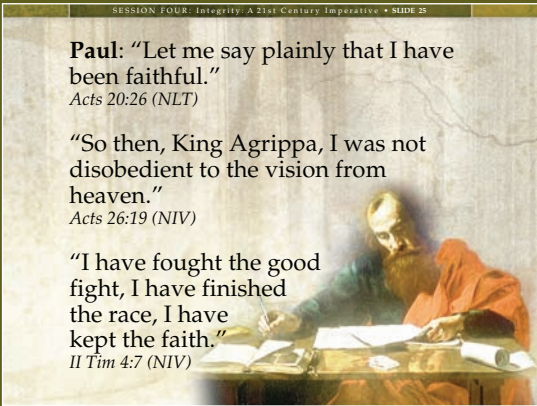


SLIDE 25

**Paul:** "Let me say plainly that I have been faithful."  
*Acts 20:26 (NLT)*

"So then, King Agrippa, I was not disobedient to the vision from heaven."  
*Acts 26:19 (NIV)*

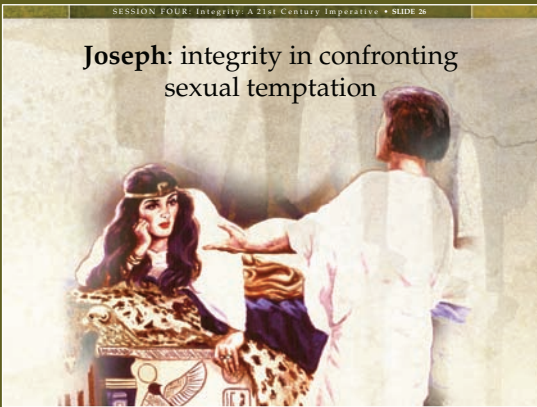
"I have fought the good fight, I have finished the race, I have kept the faith."  
*II Tim 4:7 (NIV)*



The apostle Paul repeatedly affirmed his integrity. ✨  
 ✨ on the beach at Miletus, he said to the elders from Ephesus who had gathered to bid him farewell,  
 "Let me say plainly that I have been faithful. No one's damnation can be blamed on me, for I didn't shrink from declaring all that God wants for you." Acts: 20, 19,20 (NLT) ✨  
 On trial before King Agrippa, Paul said,  
 "So then, King Agrippa, I was not disobedient to the vision from heaven." Acts 26:19 (NIV) ✨  
 Finally, in his closing testimony to his younger fellow worker, Timothy, Paul wrote,  
 "I have fought the good fight, I have finished the race, I have kept the faith." II Tim 4:7 (NIV) ✨

SLIDE 26

**Joseph:** integrity in confronting sexual temptation

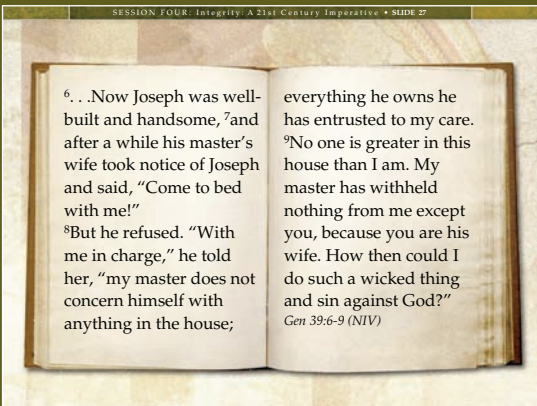


Joseph demonstrated integrity when he confronted sexual temptation and fled from Potiphar's wife. ✨

SLIDE 27

<sup>6</sup> . . . Now Joseph was well-built and handsome, <sup>7</sup>and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"  
<sup>8</sup>But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house;

everything he owns he has entrusted to my care. <sup>9</sup>No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"  
*Gen 39:6-9 (NIV)*



Genesis 39 tells the story. ✨

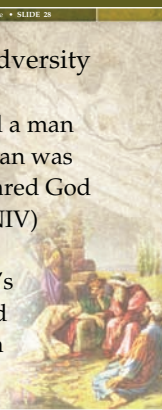
<sup>6</sup> . . . Now Joseph was well-built and handsome, <sup>7</sup>and after a while his master's wife took notice of Joseph and said, "Come to bed with me!" ✨  
<sup>8</sup>But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; ✨ everything he owns he has entrusted to my care. <sup>9</sup>No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" Gen 39:6-9 (NIV) ✨

SLIDE 28

**Job:** integrity in extreme adversity

"In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil." Job 1:1 (NIV)

After Satan destroyed all Job's property and family, "Job did not sin by charging God with wrongdoing." Job 1:22 (NIV)



Job displayed integrity in the face of extreme adversity. ✨

The book of Job records the story.

In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. Job 1:1 (NIV) ✨

After Satan destroyed all Job's property and family, Job did not sin by charging God with wrongdoing. Job 1:22 (NIV) ✨

SLIDE 29

When Satan struck him with a terrible case of boils,

<sup>9</sup>His wife said to him, "Are you still holding on to your integrity? Curse God and die!"  
<sup>10</sup>He replied, "You are talking like a foolish woman. Shall we accept good from God and not trouble?" In all this, Job did not sin in what he said.  
Job 2: 9-10 (NIV)



Then Satan struck him with a terrible case of boils. ✨

<sup>9</sup>His wife said to him, "Are you still holding on to your integrity? Curse God and die!"

<sup>10</sup>He replied, "You are talking like a foolish woman. Shall we accept good from God and not trouble?" In all this, Job did not sin in what he said. Job 2: 9-10 (NIV)

In the face of his multiplied trials, Job still maintained his integrity! ✨

SLIDE 30

**David:** integrity in repentance

<sup>7</sup>Then Nathan said to David, "You are the man! . . . <sup>9</sup>Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. . . ."  
<sup>13</sup>Then David said to Nathan, "I have sinned against the Lord."  
II Sam 12:7,9,13 (NIV)



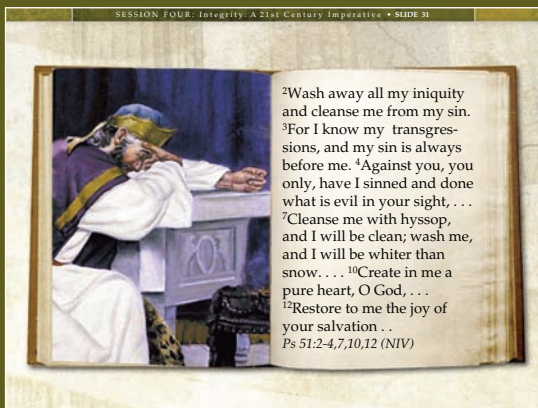
Unlike Joseph, King David succumbed to sexual temptation. One thing, however, that endeared David to God was his deep and heartfelt repentance when confronted with his sin. ✨

<sup>7</sup>Then Nathan said to David, "You are the man! . . . <sup>9</sup>Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. . . ."

<sup>13</sup>Then David said to Nathan, "I have sinned against the Lord." II Sam 12:7,9,13 (NIV) . ✨



SLIDE 31

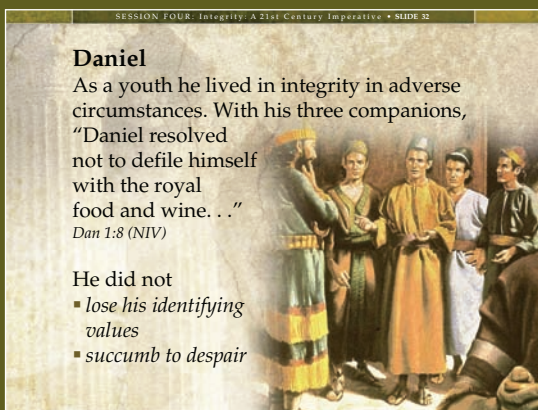


Two of David's beautiful Psalms are prayers of repentance: Psalms 32 and 51. ✨

We quote here some of the key passages from Psalm 51.

*2Wash away all my iniquity and cleanse me from my sin. 3For I know my transgressions, and my sin is always before me. 4Against you, you only, have I sinned and done what is evil in your sight, . . . 7Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. . . . 10Create in me a pure heart, O God, . . . 12Restore to me the joy of your salvation . . . Ps 51:2-4,7,10,12 (NIV) ✨*

SLIDE 32



The prophet Daniel was faced with numerous challenges to his integrity. ✨

As a youth he lived in integrity in adverse circumstances.

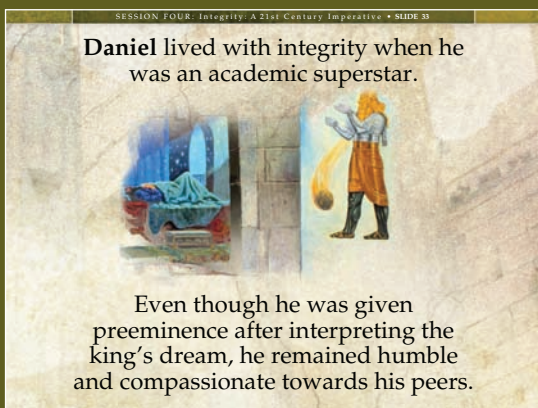
When urged to eat and drink the food provided by King Nebuchadnezzar, ✨ with his three companions,

Daniel resolved not to defile himself with the royal food and wine. Dan 1:8 (NIV) ✨

Even as a captive, Daniel did not ✨

- lose his identifying values or ✨
- succumb to despair. ✨

SLIDE 33



God blessed their faithfulness, and Daniel and his three companions became academic superstars. Daniel continued to live in integrity. ✨

Even though he was given preeminence after interpreting the king's dream, he remained humble and compassionate towards his peers. ✨



SLIDE 34

Daniel lived with integrity despite the turbulence of national conquest.

His counsel was equally valued by the leaders of Babylon and Medo-Persia.

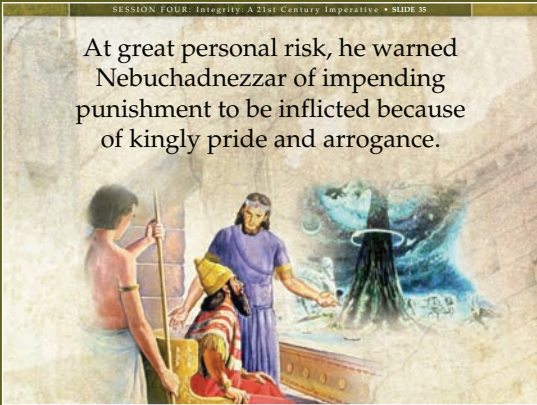


Daniel lived with integrity despite the turbulence of national conquest. So far as we know, no one else in history has served as a leading official for two successive and opposing world powers. ✨

His counsel was equally valued by the leaders of both Babylon and Medo-Persia. ✨

SLIDE 35

At great personal risk, he warned Nebuchadnezzar of impending punishment to be inflicted because of kingly pride and arrogance.



At great personal risk, Daniel warned Nebuchadnezzar of impending punishment to be inflicted because of kingly pride and arrogance. ✨

SLIDE 36

The final and supreme test of Daniel's integrity came in his old age. In spite of the king's decree to the contrary, "he went home to his upstairs room where the windows opened . . . Three times a day he got down on his knees and prayed . . . just as he had done before."  
*(Dan 6:10 (NIV))*

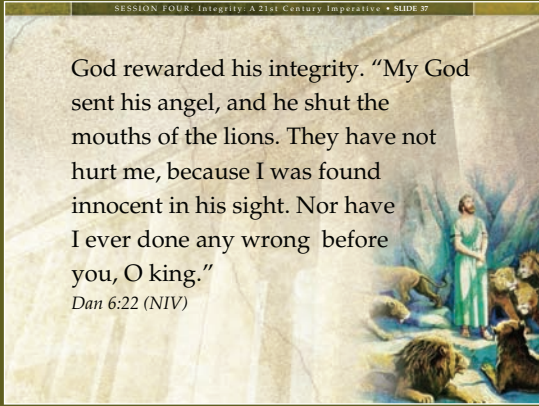


The final and supreme test of Daniel's integrity came in his old age. Duped by Daniel's jealous enemies, King Darius signed the decree that forbade anyone to pray to any god or man other than the king, on penalty of death by lions. ✨  
In spite of the king's decree, Daniel went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed . . . just as he had done before. Dan 6:10 (NIV)  
Not even the threat of death in the lions' den could shake Daniel's integrity. Notice, he did not close the windows of his upstairs room. He made no attempt to hide his disobedience to the king's decree. ✨

SLIDE 37

God rewarded his integrity. "My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, O king."

*Dan 6:22 (NIV)*



And God rewarded Daniel's integrity. The next morning, from the den of lions, he testified to King Darius,

My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, O king. Dan 6:22 (NIV)

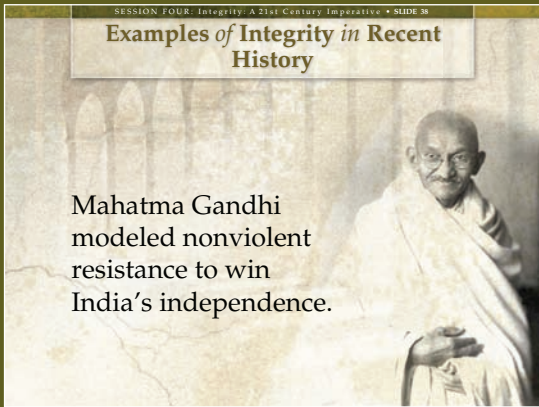
Notice his defense before Darius:

"I was found innocent in his (God's) sight" and "Nor have I ever done any wrong before you, O king." ✨

SLIDE 38

Examples of Integrity in Recent History

Mahatma Gandhi modeled nonviolent resistance to win India's independence.

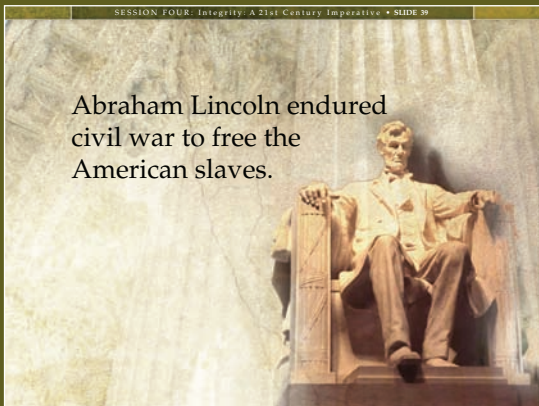


And there have been notable examples of integrity in more recent history. Some of these are well known; others not so well known. ✨

In post World War II India, Mahatma Gandhi modeled nonviolent resistance to the British to win India's independence. ✨

SLIDE 39

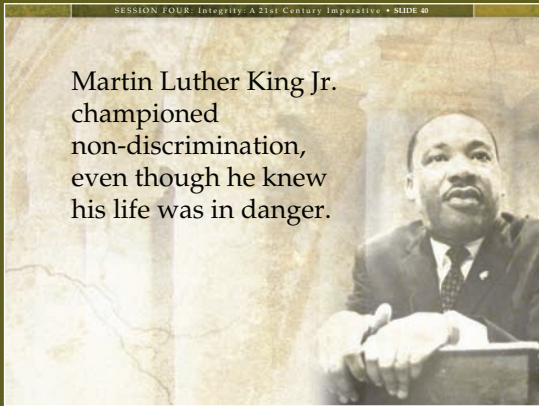
Abraham Lincoln endured civil war to free the American slaves.



In the United States, Abraham Lincoln endured the Civil War to free the American slaves. He has since become one of America's best-loved presidents. ✨

SLIDE 40

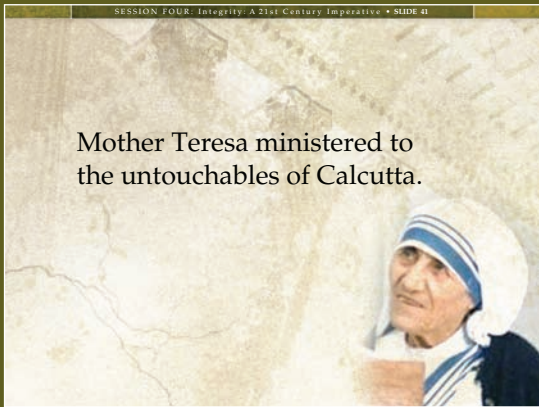
Martin Luther King Jr. championed non-discrimination, even though he knew his life was in danger.



In the 1960s, Martin Luther King Jr. championed non-discrimination, even though he knew that his life was in danger. Like Gandhi, he advocated nonviolent resistance. Because of his influence and that of his followers, the Civil Rights Act of 1964 was passed by the United States Congress. ✦

SLIDE 41

Mother Teresa ministered to the untouchables of Calcutta.



One of the best-known examples of integrity is that of Mother Teresa. For nearly five decades she ministered to the untouchables of Calcutta. In 1950, she founded The Missionaries of Charity, which now operates in more than 40 countries of the world.

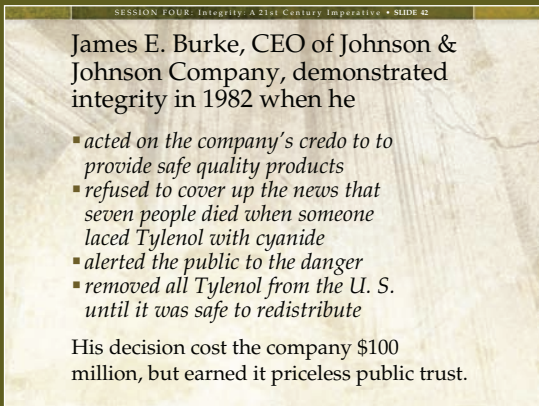
She also became well known for speaking out boldly against the practice of abortion. ✦

SLIDE 42

James E. Burke, CEO of Johnson & Johnson Company, demonstrated integrity in 1982 when he

- acted on the company's credo to provide safe quality products
- refused to cover up the news that seven people died when someone laced Tylenol with cyanide
- alerted the public to the danger
- removed all Tylenol from the U. S. until it was safe to redistribute

His decision cost the company \$100 million, but earned it priceless public trust.



Lesser known is James E. Burke, who served for many years as CEO of Johnson & Johnson Company. In 1982, he demonstrated integrity when he

- acted on the company's credo to provide safe quality products. ✦
- refused to cover up the news that seven people had died when someone inserted cyanide into some Tylenol capsules in the Chicago area. ✦
- alerted the public to the danger. ✦
- removed all Tylenol from the U. S. until it was safe to redistribute it. ✦

His decision cost the company \$100 million, but earned it priceless public trust. ✦



**SLIDE 43**

*(Johnson & Johnson, continued)*

Tylenol was again tampered with and cyanide inserted into some capsules in 1986, resulting in one fatality.

This time the company withdrew Tylenol in capsule form until they reintroduced it in tamper-proof caplets, and later in tamper-evident packaging.

The company received much praise for its quick and honest handling of the crises.

Again in 1986, someone tampered with Tylenol and inserted cyanide into some capsules; one person died. ✨

This time Johnson & Johnson withdrew Tylenol in capsule form until they later reintroduced it in tamper-proof caplets, and later yet in tamper-evident packaging. ✨

Johnson & Johnson received much praise for its quick and honest handling of the crises. They have demonstrated that it is “good business” to act with integrity. ✨

**SLIDE 44**

We Identify Integrity in Our Church Entities by the Following Behaviors:

1- We see integrity in corporate governance when Boards of Trustees

- ensure that appropriate policies and procedures are approved and implemented
- hold leaders and managers accountable for
  - fulfilling the institution's mission
  - implementing strategic action plans
  - achieving quality in programs and products
  - ensuring healthy public relations
  - prudently handling all resources
- fully disclose real or potential conflicts of interest

We can identify integrity in our church organizations by the following behaviors: ✨

1. We see integrity in corporate governance when Boards of Trustees ✨

- ensure that appropriate policies and procedures are approved and implemented; ✨
- hold leaders and managers accountable for fulfilling the institution's mission, implementing strategic action plans, achieving quality in programs and products, ensuring healthy public relations, prudently handling all resources; ✨
- fully disclose real or potential conflicts of interest. ✨

**SLIDE 45**

2- We see integrity when everyone is treated with fairness and equality without favoritism or discrimination.

- Academic personnel consistently implement policies of academic integrity.
- Quality health care is provided to all patients regardless of their social status or ability to pay.
- All persons are treated fairly with dignity and respect.
- The environment is free from discrimination, hostility, or any form of harassment.
- All persons are held to a single standard of accountability for their behavior and performance.

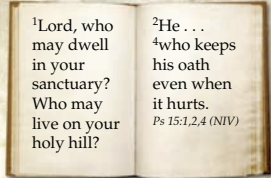
2. We see integrity when everyone is treated with fairness and equality without favoritism or discrimination: ✨

- Academic personnel consistently implement policies of academic integrity. ✨
- Quality health care is provided to all patients regardless of their social status or ability to pay. ✨
- All persons are treated fairly with dignity and respect. ✨
- The environment is free from discrimination, hostility, or any form of harassment. ✨
- All persons are held to a single standard of accountability for their behavior and performance. ✨

SLIDE 46

3-We see integrity in business practices when

- *commitments and contracts are honored even when they may be unfavorable to the person making the commitment*
- *there is regulatory compliance and financial integrity in all dealings*



3. We see integrity in business practices when ✨  
 • commitments and contracts are honored, even when they may be unfavorable to the person making the commitment.

The Psalmist asks, ✨  
 Lord, who may dwell in your sanctuary? Who may live on your holy hill? ✨

And he answers  
 He . . . who keeps his oath even when it hurts.  
 Ps 15: 1,2,4 (NIV) ✨

We see integrity when  
 • there is regulatory compliance and financial integrity in all dealings. ✨

SLIDE 47

4- We see integrity in our institutions and churches when rumors and gossip are confronted and investigated.

Investigation

- *helps to identify the guilty party*
- *helps to clear the falsely accused*
- *stops gossip*
- *restores the reputation of the falsely accused*



4. We see integrity in our institutions and churches when rumors and gossip are confronted and investigated.

One time a pillar of the community was accused of embezzling funds. The accusation was investigated. Embezzlement had occurred, but another individual was the perpetrator. The one about whom rumors had circulated was found to be innocent and was cleared. ✨

Investigation of gossip and rumors

- helps to identify the guilty party, ✨
- helps to clear the falsely accused, ✨
- stops gossip, and ✨
- restores the reputation of the falsely accused. ✨

SLIDE 48

Integrity does not mean perfection.

When an error does occur

- *report it immediately to the proper authority*
- *acknowledge the error to those who are directly concerned*
- *implement action to keep such an error from happening again*

Integrity is not the same thing as perfection. ✨

We can even find integrity when errors have been committed. When an error does occur, we should ✨

- report it immediately to the proper authority, ✨
- acknowledge the error to those who are directly concerned, and ✨
- implement action to keep such an error from happening again. ✨



SLIDE 49

"To err is human." Corporate integrity is displayed when

- governing bodies approve procedures for dealing with errors
- leaders create pathways for reporting errors so they can be corrected and prevented in the future
- employees are educated about, and rewarded for, following protocol if a mistake does occur

"To err is human." As long as we are human, errors will occur. Corporate integrity is displayed when ✦

- governing bodies approve procedures for dealing with errors, ✦
- leaders create pathways for reporting errors so they can be corrected and prevented in the future, and ✦
- employees are educated about, and rewarded for, following protocol if a mistake does occur. ✦

SLIDE 50

**Integrity: The Golden Egg in Business**

The Integrity-based Organization displays

- 1  
"Integrity of Vision—" creates "the greatest value service or product."
- 2  
"Integrity of Mission—" makes "your [organization's] quality the best it can be."
- 3  
Integrity of Function—" makes "all functioning parts . . . the best that they can be."

The business consulting firm Sherwood Business Consulting Services calls integrity "The Golden Egg in Business." The seven areas where they suggest that businesses should show integrity should apply with even greater measure in church organizations and institutions. They affirm the following principles: ✦

- The integrity-based organization displays ✦
1. "Integrity of Vision." It creates "the greatest value service or product." ✦
  2. "Integrity of Mission." It makes "your [organization's] quality the best it can be." ✦
  3. "Integrity of Function." It makes "all functioning parts . . . the best that they can be." ✦

SLIDE 51

4  
"Integrity of Individual—" inspires each individual to give or do "his or her best in all aspects of [his/her] job."

5  
"Integrity of (financial) Compensation—" ties all pay and benefits to performance.

6  
"Integrity of (nonfinancial) Compensation—" ties "respect, gratitude, and recognition to performance."

7  
"Integrity of Security—" develops "a plan that allows for stability and security of employment."

*From Sherwood Business Consulting Services at [www.sherwood.com](http://www.sherwood.com)*

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4. "Integrity of Individual." It inspires each individual to give or do "his or her best in all aspects of [his/her] job." ✦
5. "Integrity of (financial) Compensation." It ties all pay and benefits to performance. ✦
6. "Integrity of (nonfinancial) Compensation." It ties "respect, gratitude, and recognition to performance." ✦
7. "Integrity of Security." It develops "a plan that allows for stability and security of employment."

We will continue with the theme of INTEGRITY in our next session. ✦

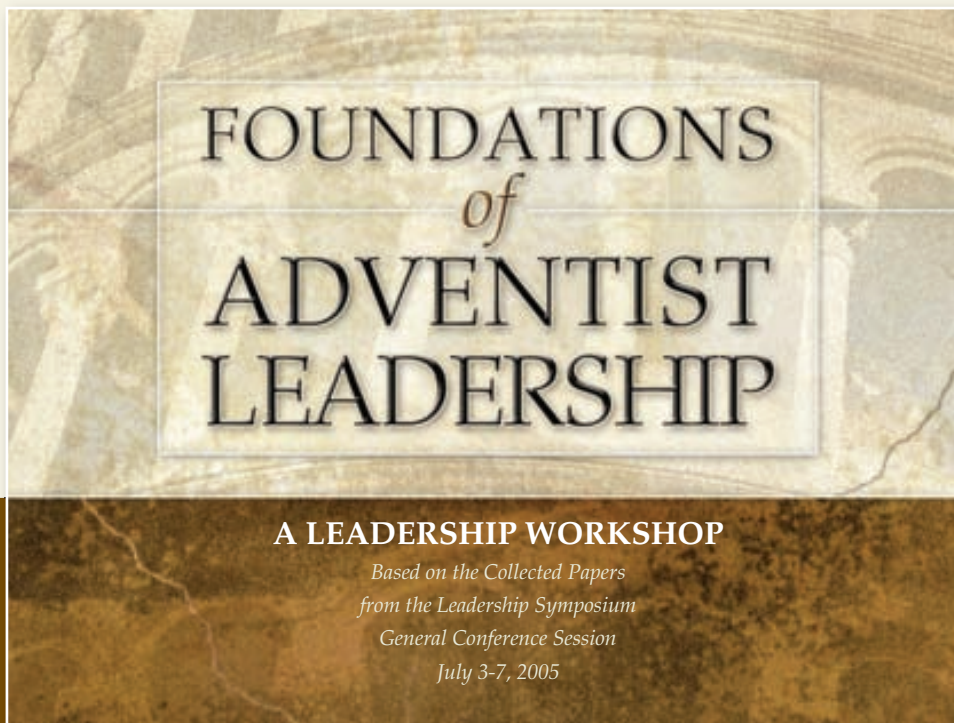


## ANSWERS TO WORKSHEET FOR SESSION 4

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. integrity</li> <li>2. Teacher, Physician, Leader</li> <li>3. Motivation, Means</li> <li>4. Christ</li> <li>5. Integrity</li> <li>6. (any 2) soundness, incorruptibility, completeness, honesty, unity</li> <li>7. (any 2) duplicity, being double-faced, being double-tongued</li> <li>8. conscience</li> <li>9. promise</li> <li>10. leadership</li> </ol> | <ol style="list-style-type: none"> <li>11. success</li> <li>12. (any 6) Noah, Moses, Elisha, Nehemiah, Paul, Joseph, Job, David, Daniel</li> <li>13. (any 3) Gandhi, Abraham Lincoln, M. L. King, Jr., Mother Teresa, J. E. Burke</li> <li>14. Boards, Trustees</li> <li>15. fairness</li> <li>16. commitments</li> <li>17. investigated</li> <li>18. reported</li> <li>19. employees</li> </ol> |
|---|--|

## ANSWERS FOR SESSION 4: QUESTIONS FOR FURTHER STUDY

1. Integrity is “an unimpaired condition,” “firm adherence to a code of . . . moral or artistic values,” “the quality or state of being complete or undivided . . .” It is being “one person.” Integrity is the wholeness of our character, the foundation of our conscience, a universal and timeless principle for living. It is authenticity, honesty, sincerity, forthrightness, consistent truthfulness, promise keeping, and avoidance of all forms of deception. Integrity is the soil from which trust grows. Integrity is important in the 21st Century because it is an essential principle of living for leaders, the number one quality needed in a leader, and “the supreme quality for leadership.”
2. In individuals, integrity manifests itself as being righteous, accepting mistreatment with God’s people, refusing payment for God’s miracles, staying at one’s task, being faithful, resisting sexual sin, remaining faithful in trials, and repenting sincerely and wholeheartedly. In institutions, integrity means warning the public when a product or service has been compromised, even at great financial risk, if necessary.
3. We can identify integrity in our institutions and organizations by the following behaviors:
  - a. We see integrity in corporate governance when Boards of Trustees
    - ensure that appropriate policies and procedures are approved and implemented,
    - hold leaders and managers accountable,
    - fully disclose real or potential conflicts of interest.
  - b. We see integrity when everyone is treated with fairness and equality without favoritism or discrimination.
  - c. We see integrity in business practices when
    - commitments and contracts are honored,
    - there is regulatory compliance and financial integrity in all dealings.
  - d. We see integrity in our institutions and churches when rumors and gossip are confronted and investigated.
4. We can handle with integrity errors that occur by
  - a. reporting the error immediately to the proper authority,
  - b. acknowledging the error to those who are directly concerned,
  - c. implementing action to keep such errors from happening again.
5. We can ensure corporate integrity in dealing with errors when
  - a. governing bodies approve procedures for dealing with errors,
  - b. leaders create pathways for reporting errors so they can be corrected and prevented in the future,
  - c. employees are educated about, and rewarded for, following protocol if a mistake does occur.



## Guide *for* Facilitators

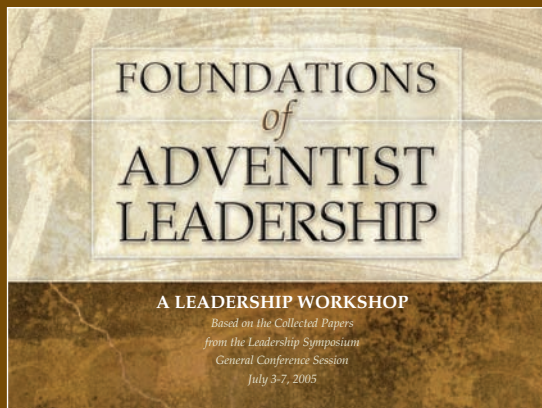
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### SESSION 5

### INTEGRITY: A 21<sup>ST</sup> CENTURY IMPERATIVE — PART 2

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SLIDE 1




**SESSION 5**

INTEGRITY: A 21ST CENTURY IMPERATIVE—  
Part 2

*Guide for Facilitators*


Suggested comments for facilitators follow in this column beside each slide.

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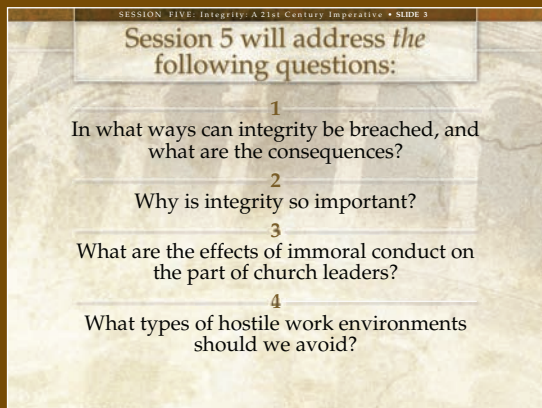
When you are ready to begin the presentation,  
Left click 

SLIDE 2







In our last session we discussed what integrity is and why it is important in the 21st Century. In this session we will focus on breaches of integrity, hostile work environments, integrity in performance evaluations, and how we can live lives of integrity in this century. 

SLIDE 3



Session 5 will answer these questions: 

1. In what ways can integrity be breached, and what are the consequences? 
2. Why is integrity so important? 
3. What are the effects of immoral conduct on the part of church leaders? 
4. What types of hostile work environments should we avoid? 



**SLIDE 4**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 4

5

If colleagues or employees are underperforming, what is our responsibility? What are the effects of failing to be honest in our performance evaluations?

6

How can we safeguard personal and organizational integrity?

7

How do we live a life of integrity amidst the opportunities and challenges of the 21st Century?

5. If colleagues or employees are underperforming, what is our responsibility? What are the effects of failing to be honest in our performance evaluations? ✨
6. How can we safeguard personal and organizational integrity? ✨
7. How do we live a life of integrity amidst the opportunities and challenges of the 21st Century? ✨

**SLIDE 5**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 5

**III. In What Ways Can Integrity Be Breached and What Are the Consequences?**

Breaches of integrity always hurt  
*people*  
*institutions*  
*churches*  
*the reputation of our God*

Already the 21<sup>st</sup> Century has been marred by blatant breaches in integrity.

As we mentioned in our last session, there have been a number of breaches of integrity in this century. We will look at some of the ways integrity can be breached, and what results when integrity has been breached. ✨

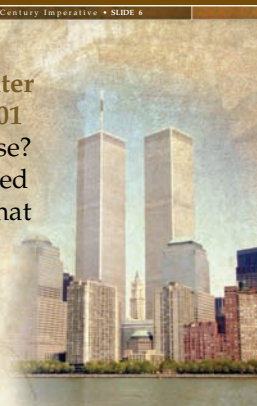
Breaches of integrity always hurt people, institutions, churches, and the reputation of our God. ✨

The 21st Century has already been marred by blatant breaches in integrity ✨

**SLIDE 6**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 6

**World Trade Center  
September 11, 2001**  
Why did it collapse?  
The inferno buckled the steel girders that ringed and supported each floor.



Here we see what is left of the World Trade Center on the morning of September 11, 2001. Both towers have already been hit and have collapsed. ✨

Why did these buildings collapse? ✨

The inferno was so hot that it buckled the steel girders that ringed and supported each floor. ✨

SLIDE 7

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 7

Integrity is the steel infrastructure that supports our

- characters
- families
- institutions
- communities
- church

Broken integrity fractures

- personal and professional relationships
- trust within a family, community, institution, and church

There is no such thing as a minor lapse of integrity.



Integrity is the steel infrastructure that supports our

- characters,
- families,
- institutions,
- communities, and
- church. ✨

Broken integrity fractures ✨

- personal and professional relationships, and ✨
- trust within a family, community, institution, and church. ✨

There is no such thing as a minor lapse of integrity. ✨

SLIDE 8

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 8

**Dishonest Behavior:**  
Perjury, Duplicity, Fraud, Immorality

**1-Fraud and illegal conduct**

**WorldCom:** at one time the world's second largest telecommunications provider



Bernie Ebbers, CEO of WorldCom

- was convicted of profiting from fraudulent accounting practices and hiding \$366 million in personal loans
- with his associates, caused the bankruptcy of WorldCom
- Shareholders in WorldCom lost \$180 billion; 20,000 employees lost their jobs.

We will look at breaches of integrity that involve dishonest behavior such as perjury, duplicity, fraud, and immorality. ✨ We look first at some examples of fraud and illegal conduct. ✨


WorldCom was at one time the world's second largest telecommunications provider. ✨ Its CEO was Bernie Ebbers. ✨

- He was convicted of profiting from fraudulent accounting practices and hiding \$366 million in personal loans from the company. ✨
- He and his associates caused the bankruptcy of WorldCom. ✨
- As a result, shareholders in WorldCom lost \$180 billion, and 20,000 employees lost their jobs. ✨

SLIDE 9

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 9

**Enron:** formerly a world leader in electricity, natural gas, and communications



Kenneth Lay, CEO of Enron  
Jeffrey Skilling, COO of Enron

- have been indicted for securities fraud (insider trading), bank fraud, and wire fraud
- caused the bankruptcy of Enron
- caused thousands of employees and investors to lose their life savings
- went on trial beginning January 2006

Enron "has since entered the common conscious[ness] as a symbol of fraud and corruption." (Wikipedia online encyclopedia)

Enron was formerly a world leader in providing electricity, natural gas, and communications. ✨

Kenneth Lay was the former CEO, and Jeffrey Skilling was CEO at the time of Enron's collapse. ✨ They

- were indicted for securities fraud, bank fraud, and wire fraud. ✨
- caused the bankruptcy of Enron. ✨
- caused thousands of employees and investors to lose their life savings. ✨

Lay and Skilling went on trial beginning January 30, 2006, and have recently been found guilty. ✨

According to the Wikipedia online encyclopedia, Enron has "entered the common conscious[ness] as a symbol of fraud and corruption." ✨



SLIDE 10

**Arthur Andersen:** formerly one of the big five accounting firms in the US

David B. Duncan

- was the Arthur Andersen auditor for Enron accounts
- ordered the shredding of Enron documents to conceal Enron's fraudulent accounting practices
- has pleaded guilty to obstruction of justice in the Enron case
- helped cause the downfall of Arthur Anderson
- as a result, the company has gone bankrupt and nearly 28,000 employees have lost their jobs



Arthur Andersen was formerly one of the big five accounting firms in the US. ✨

David B. Duncan ✨ was the Arthur Andersen auditor for Enron accounts. ✨ He

- ordered the shredding of Enron documents to conceal Enron's fraudulent accounting practices. ✨
- has pleaded guilty to obstruction of justice in the Enron case. ✨
- helped cause the downfall of Arthur Andersen. ✨

As a result of his actions, Arthur Andersen has gone bankrupt and nearly 28,000 employees have lost their jobs. ✨

SLIDE 11

**Tyco International:** a producer of electronic components, health care, fire safety, security, and fluid control products

Dennis Kozlowski, Tyco CEO

Mark Swartz, Tyco CFO

- fraudulently inflated the company's stock prices
- stole about \$600 million from the corporation and its shareholders in forgiven loans and bonuses
- have been convicted and sentenced for their crimes



Tyco International is a producer of electronic components, health care, fire safety, security, and fluid control products. ✨

Dennis Kozlowski was the former CEO of Tyco, and Mark Swartz was the former CFO (Chief Financial Officer). They ✨

- fraudulently inflated the company's stock prices, ✨
- stole about \$600 million from the corporation and its shareholders in forgiven loans and bonuses, ✨
- have been convicted and sentenced for their crimes. ✨

SLIDE 12

**Qwest International:** a large telecommunications carrier in the western states

Joseph Nacchio, former Qwest CEO

- was recently indicted for insider trading
- was also accused along with others of \$3 billion in stock fraud



The list continues. Qwest International is a large telecommunications carrier in the western United States. ✨

The former CEO of Qwest is Joseph Nacchio. ✨

He

- was recently indicted for insider trading. ✨
- was also accused along with others of \$3 billion in stock fraud. ✨



SLIDE 13

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 13

**Adelphia:** America's sixth largest cable television provider.

John Rigas, Adelphia CEO  
 Timothy Rigas, Adelphia CFO

- stole hundreds of millions of dollars from the company
- caused investors to lose more than \$60 billion
- have been convicted and sentenced to prison



Adelphia is one more example of corporate fraud and illegal conduct. It is America's sixth largest cable television provider. ✨

John Rigas was the former CEO; his son Timothy was the CFO. Together they ✨

- stole hundreds of millions of dollars from the company, ✨
- caused investors to lose more than \$60 billion, ✨
- have been convicted and sentenced to prison. ✨

SLIDE 14

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 14

Corporate leaders such these have

- put their own self-interest ahead of organizational responsibilities
- put the public at risk by causing the collapse of large corporations through their fiscal irresponsibility and blatant dishonesty
- robbed shareholders of their rightful returns
- jeopardized the employment of staff and their longer-term financial stability

Corporate leaders such as those we have mentioned above have ✨

- put their own self-interest ahead of organizational responsibilities, ✨
- put the public at risk by causing the collapse of large corporations through their fiscal irresponsibility and blatant dishonesty, ✨
- robbed shareholders of their rightful returns, and ✨
- jeopardized the employment of staff and their longer-term financial stability. ✨

SLIDE 15

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 15

**2-Immoral Conduct**

Widespread in the secular world, immoral conduct has even invaded the Christian church.

Televangelists Jim Bakker and Jimmy Swaggart are two of the best-known televangelists to fall prey to this temptation.

We turn now to immoral conduct. ✨

This is widespread in the secular world, but immoral conduct has even invaded the Christian church. ✨

Jim Bakker and Jimmy Swaggart are two of the best-known televangelists to fall prey to the temptation of sexual immorality. ✨

**SLIDE 16**

The fallout from immorality on the part of church leaders is always devastating.

- *disrupts and usually irreversibly damages the lives of family members*
- *impacts corporate communities and church organizations*
- *causes confusion among church members about the moral code for living*
- *ruptures trust of our families, communities, and church entities*
- *always dishonors God's name*

The fallout from immorality on the part of church leaders is always devastating. ✨

Immorality in church leaders

- *disrupts and usually irreversibly damages the lives of family members.* ✨
- *impacts corporate communities and church organizations.* ✨
- *causes confusion among church members about the moral code for living.* ✨
- *ruptures trust of our families, communities, and church entities.* ✨
- *always dishonors God's name.* ✨

**SLIDE 17**

**3—Hostile Work Environment**

Some hostile environments follow.

Discrimination based on

- *race or ethnicity*
- *gender*
- *disabilities*

should never occur.



A third area that compromises integrity is a hostile work environment. Some examples of hostile work environments follow. ✨

Any type of discrimination creates a hostile work environment. ✨

Discrimination may be based on race or ethnicity; ✨

it may be based on gender; or ✨

it may be based on some type of disability. ✨

Such discrimination should never occur. ✨

**SLIDE 18**

**Sexual harassment** is unacceptable.



Sexual harassment creates a hostile work environment. Sexual harassment in the workplace is unacceptable. ✨



SLIDE 19

Like discrimination, sexual harassment

- is illegal in many countries
- should be cause for discipline up to and including dismissal



Like discrimination, sexual harassment ✨

- is illegal in many countries. ✨
- should be cause for discipline up to and including dismissal. ✨

SLIDE 20

**Nepotism** is a perception of favoritism towards the employed relative of a leader or manager, such as having access to special perks, receiving insider information, or being excused for unsatisfactory performance.

- Associates and supervisors often feel intimidated.
- Fear of retaliation may prevent confrontation of unacceptable behavior.
- Reverse discrimination may occur.

Nepotism creates another type of hostile work environment. Nepotism is a perception of favoritism towards the employed relative of a leader or manager, such as having access to special perks, receiving “insider” information, or being excused for unsatisfactory performance. ✨

Associates and supervisors often feel intimidated by the employed relative. ✨

They may fear retaliation, which may prevent them from confronting unacceptable behavior on the part of the employed relative. ✨

Finally, reverse discrimination may occur in which the employed relative is held to a higher standard of performance than are other employees. ✨

SLIDE 21

The “End Justifies the Means” Trap

1

**It is not appropriate to engage in a cover-up even to protect the good name of the church.**

- Transparency demands that
- financial difficulties be promptly disclosed to, and addressed by, the responsible governing bodies
  - failure to fulfill regulatory requirements be reported to the appropriate agency as soon as the failure is recognized

We need to beware of the “End justifies the means” trap. Perhaps we hide immoral conduct on the part of a leader in order to protect the “good name” of the church. ✨

1. It is not appropriate to engage in a cover-up even to protect the good name of the church. ✨

Transparency demands that ✨

- financial difficulties be promptly disclosed to, and addressed by, the responsible governing bodies. ✨
- failure to fulfill regulatory requirements be reported to the appropriate agency as soon as the failure is recognized. ✨



**SLIDE 22**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 22

2

**It is not appropriate to hide confirmed sexual misconduct of**

- a teacher with students
- a pastor with parishioners
- supervisors with subordinates

In the USA, sex offenders must register with law enforcement.

It is never appropriate

- to agree to hold that information secret
- to allow such offenders to participate with children in church activities

2. It is not appropriate to hide confirmed sexual misconduct of ✨

- a teacher with students, ✨
- a pastor with parishioners, or ✨
- supervisors with subordinates. ✨

In the USA, sex offenders must register with law enforcement. ✨

It is never appropriate ✨

- to agree to hold that information secret, or ✨
- to allow such offenders to participate with children in church activities. ✨

**SLIDE 23**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 23

3

**In the matter of performance evaluations, “loving kindness” must never blunt honesty.**

Colleagues and employees deserve authentic feedback in their evaluations. If they are underperforming, we must

- communicate concerning areas that need change
- address unacceptable behavior
- provide coaching to help them achieve a positive outcome



3. With regard to performance evaluations, “loving kindness” must never blunt honesty. ✨

Colleagues and employees deserve authentic feedback in their evaluations. If they are underperforming, we must ✨

- communicate concerning areas that need change, ✨
- address unacceptable behavior, ✨
- provide coaching to help them achieve a positive outcome. ✨

**SLIDE 24**

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 24

Failure to be forthright on a timely basis in our evaluations

- robs colleagues and employees of growth opportunities
- sets them up for major professional failure
- keeps them from maximizing their God-given potential

If remediation is not successful, individuals

- should not be moved from one place to another to avoid the crucial confrontation
- should be counseled about other career paths
- should be helped in pursuing these options

When we fail to be forthright on a timely basis in our performance evaluations, it ✨

- robs colleagues and employees of growth opportunities, ✨
- sets them up for major professional failure, and ✨
- keeps them from maximizing their God-given potential. ✨

If efforts to help them are not successful, they ✨

- should not be moved from one place to another to avoid the crucial confrontation of telling them that we cannot continue to employ them. ✨
- should be counseled to seek other career paths. ✨
- should be helped in pursuing these other career options. ✨

**SLIDE 25**

It is never appropriate to hide confrontation of a negative outcome behind prayer.

When we make a negative decision about employing someone, we should

- not give a positive impression to the person that he/she will be hired
- inform that person in a timely manner about our decision

A young couple interviewed for a pastoral position in a large church. The senior pastor remarked about how well they would fit into his team, thanked God in his prayer for the “perfect fit,” and asked God’s blessing on their work together. Weeks went by with no call. The senior pastor did not return phone calls. Finally, the couple discovered that the senior pastor himself had informed the conference committee that he did not want to work with them. His duplicity had a profound impact on their faith journey. It is never appropriate to hide confrontation of a negative outcome behind prayer. ✨

When we make a negative decision about employing someone, we ✨

- should not give a positive impression to the person that he/she will be hired ✨
- should inform that person in a timely manner of our decision not to employ him/her. ✨

**SLIDE 26**

**We must protect the ethical line between advancing the gospel with integrity while coping with restrictive civil laws.**

<sup>19</sup>“Show me the coin used for paying the tax.” They brought him a denarius,

<sup>20</sup>and he asked them, “Whose portrait is this? And whose inscription?”  
<sup>21</sup>“Caesar’s,” they replied. Then he said to them, “Give to Caesar what is Caesar’s, and to God what is God’s.”  
*Matt 22:19-21 (NIV)*

4. We must protect the ethical line between advancing the gospel with integrity, while coping with restrictive civil laws. ✨ We read from Matthew ✨

<sup>19</sup>“Show me the coin used for paying the tax.” They brought him a denarius,  
<sup>20</sup>and he asked them, “Whose portrait is this? And whose inscription?”  
<sup>21</sup>“Caesar’s,” they replied.

Then he said to them, “Give to Caesar what is Caesar’s, and to God what is God’s.” *Matt 22:19-21 (NIV)* ✨

**SLIDE 27**

When civil law and Christ’s commands come into conflict, wisdom, prayerful thought, and God’s guidance are required.

<sup>29</sup>Peter and the other apostles replied, “We must obey God rather than men!” *Acts 5:29 (NIV)*

<sup>13</sup>Submit yourselves for the Lord’s sake to every authority instituted among men: whether to the king,

as the supreme authority,<sup>14</sup> or to governors who are sent by him to punish those who do wrong and to commend those who do right.  
<sup>17</sup> . . . fear God, honor the king.  
*1 Pet 2:13,14,17 (NIV)*

When civil law and Christ’s commands come into conflict, wisdom, prayerful thought, and God’s guidance are required. ✨

Peter gave us an example of how we should react in such cases.

<sup>29</sup> Peter and the other apostles replied, “We must obey God rather than men!” *Acts 5:29 (NIV)* ✨

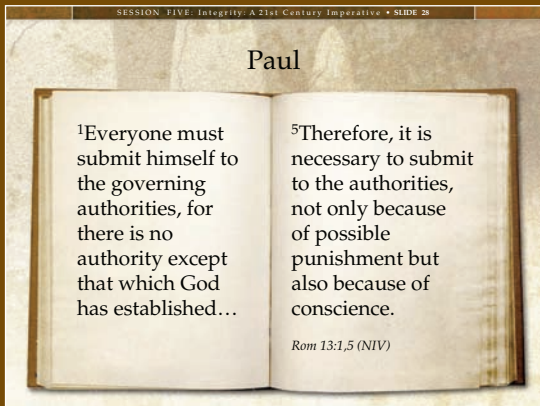
He also gave us counsel as to how we should relate to civil authorities.

<sup>13</sup> Submit yourselves for the Lord’s sake to every authority instituted among men: whether to the king, [as the supreme authority, <sup>14</sup> or to governors who are sent by him to punish those who do wrong and to commend those who do right.

<sup>17</sup> . . . fear God, honor the king. *1 Pet 2:13,14, 17 (NIV)* ✨



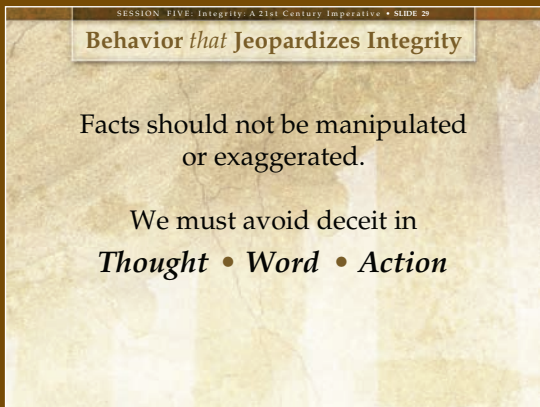
SLIDE 28



Paul also had some counsel about how we, as Christians, should relate to civil authorities. ✦

<sup>1</sup>Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. . . ✦ <sup>5</sup>Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. Rom 13:1,5 (NIV) ✦

SLIDE 29

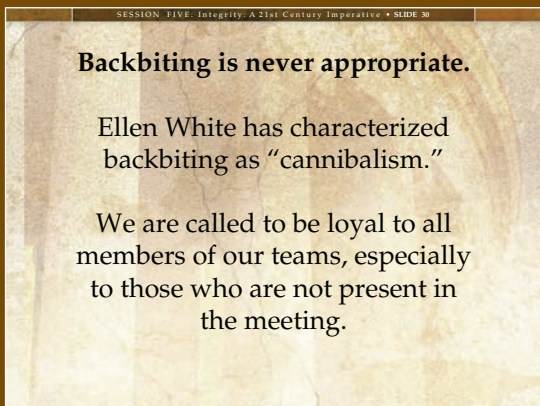


There is even socially acceptable behavior that can jeopardize integrity. ✦

In our work and our association with one another, we should not manipulate or exaggerate facts to suit our own purposes or the purposes of our institution or organization. ✦

We must avoid deceit in thought, word, and action. ✦

SLIDE 30



Backbiting (or speaking ill of someone who is not present in a meeting or gathering) is never appropriate. ✦

Ellen White has characterized backbiting as "cannibalism." ✦

We are called to be loyal to all members of our teams, especially to those who are not present in the meeting to defend themselves. ✦



SLIDE 31



Praise in public and counsel in private ✨

is wise advice for every leader and manager. ✨

Such trustworthy behavior builds organizational confidence and commitment. ✨

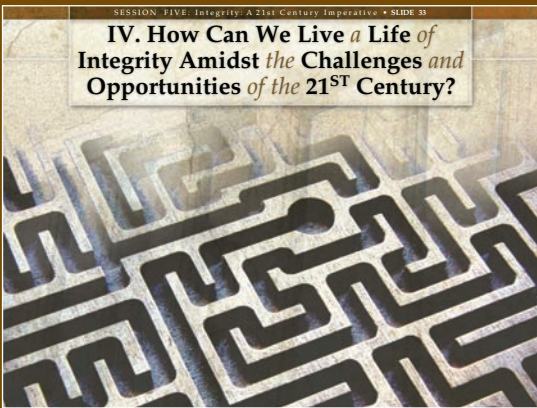
SLIDE 32



King Solomon observed,

The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity. Prov 11:3 (NIV) ✨

SLIDE 33



We conclude these sessions on integrity with the question, “How can we live a life of integrity amidst the challenges and opportunities of the 21st Century?” ✨

SLIDE 34

Steps to Safeguard Personal and Organizational Integrity

- 1 Always practice transparency
- 2 Treat all employees fairly
- 3 Be courageous
- 4 Establish and maintain appropriate boundaries
- 5 Declare conflicts of interest
- 6 Acknowledge errors promptly
- 7 Investigate concerns fairly and impartially

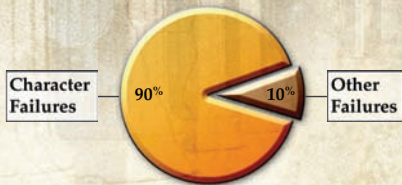
Here are seven steps to help us safeguard both personal and organizational integrity: ✨

1. Always practice transparency: beware of believing that the end justifies the means. ✨
2. Treat all employees fairly: create a nurturing work place that is free from discrimination, harassment, and nepotism. ✨
3. Be courageous: speak truthfully, listen carefully, ask tough questions, give forthright responses. ✨
4. Establish and maintain appropriate boundaries. Avoid all appearances of impropriety. ✨
5. Declare conflicts of interest. ✨
6. Acknowledge errors promptly. Implement corrective actions. ✨
7. Investigate concerns fairly and impartially. Appropriately disclose the results. ✨

SLIDE 35

How Does One Live a Life of Integrity in the 21st Century?

Percentage of Leadership Failures



Estimate from Stephen R. Covey  
*The 8th Habit: From Effectiveness to Greatness*

How do we live a life of integrity in the 21st Century? ✨

In his book, *The 8th Habit: From Effectiveness to Greatness*, Steven Covey has suggested that 90% of all leadership failures are character failures. (p. 147) ✨

SLIDE 36

Our characters are built from the accumulation of our day-by-day choices and actions.

**What we think, what we say, what we do in relationship to others and to our God determines who we are in our inner being.**

We are counseled to “weave stern principles of integrity into our characters.”

(*Messages to Young People*, p. 45)

We must remember that our characters are built from the accumulation of our day-by-day choices and actions. ✨

What we think, what we say, and what we do in relationship to others and to our God determines who we are in our inner being. ✨

We are counseled to “weave stern principles of integrity into our characters.” (*Messages to Young People*, p. 45) ✨

SLIDE 37

We all have lapses in our integrity.

Conviction of our brokenness comes to us through

- confrontation by a colleague
- observation of another's brokenness
- Scripture
- prayer as we reflect on the day's activities

With conviction, we have a choice:

- to make excuses until the conviction fades, or
- to accept conviction and be changed.



Unfortunately, we all have lapses in our integrity.

Conviction of our lapses comes to us in many ways. It may come through

- confrontation by a colleague,
- observation of another's brokenness,
- reading of Scripture, or
- through prayer as we reflect on the day's activities.

When conviction comes, we have a choice:

- we may choose to make excuses until the conviction fades, or
- we may choose to accept the conviction and be changed.

SLIDE 38

<sup>8</sup>When he [the Holy Spirit] comes, he will convict the world of guilt in regard to sin and righteousness and judgment: <sup>9</sup>in regard to sin [the brokenness of my integrity], because men do not believe in me; <sup>10</sup>in regard to righteousness [that Christ is my righteousness], because I am going to the

Father, where you can see me no longer; <sup>11</sup>and in regard to judgment [that I am freed from Satan's slavery, free to be transformed by Christ's power and grace to wholeness and full integrity], because the prince of this world now stands condemned.  
*John 16:8-11 (NIV)*

Jesus tells us in John 16:8-11 that it is the work of the Holy Spirit to convict us of sin [the brokenness of our integrity], to convict about righteousness [that Christ is our righteousness, forgiving our sinfulness, and allowing us to forgive ourselves], and to convict about judgment [that we are freed from Satan's slavery; free to begin again, to acquire new knowledge and skill, to be transformed by His power and grace to wholeness and full integrity].

SLIDE 39

Three gospel writers record the story of the demon-possessed boy whom nine of the disciples were unable to heal.

The father pled with Jesus, "But if you can do anything, take pity on us." Jesus responded, "Everything is possible for him who believes."

In desperation the father cried out, "I do believe; help me overcome my unbelief!"  
*Mark 9:24 (NIV)*

Jesus healed the son, but also healed the father of his unbelief.

This miracle gives us the assurance that His grace can

- bridge the brokenness in our lives
- bring unity or integrity to our being

Three gospel writers record the story of a broken father who brought his demon-possessed son to Christ.

The disciples had been unable to heal him. The father pled with Jesus, "but if you can do anything, take pity on us." Jesus responded, "Everything is possible for him who believes."

In desperation, the father cried out, "I do believe: help me overcome my unbelief!" (Mark 9:24 NIV)

Jesus healed the son, but He also healed the father of his unbelief.

This miracle gives us the assurance that His grace can

- bridge the brokenness in our lives and
- bring unity or integrity to our beings.



SLIDE 40

Christian author Gordon MacDonald asks, "How did Daniel survive and even thrive in a world of incredible brutality and disregard for human value?" p. 121



Christian author Gordon MacDonald points us back to Daniel in his book *Forging a Real World Faith*, and asks a crucial question: "How did Daniel survive and even thrive in a world of incredible brutality and disregard for human value?" (p. 121)




SLIDE 41

Scripture answers

<sup>10</sup>Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem.

Three times a day he got down on his knees and prayed, giving thanks to his God, *just as he had done before.*  
Dan 6:10 (NIV)

Scripture provides the answer. 

<sup>10</sup>Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before. Dan 6:10 (NIV) 

SLIDE 42


We in the 21<sup>st</sup> Century are invited to maintain a living connection with the Sovereign Lord of the Universe.

He is the Source of all wisdom and power.

We can


- know about His agenda
- experience His transforming grace

Empowerment comes from a living connection with the God of the Universe.

We in the 21<sup>st</sup> Century are invited to maintain a living connection with the Sovereign Lord of the Universe. 

He is the Source of all wisdom and power. 

We can

- know about His agenda, and 
- experience His transforming grace. 

Empowerment for living with integrity comes from a living connection with the God of the Universe. 

SLIDE 43

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 43

**Crucial Questions for  
21st Century Living:**

Do we, as leaders, stop three times a day to

- refocus on God?
- seek His wisdom in dealing with the dilemmas we encounter?

If we did, what might be the transformation in

- our personal lives?
- the institutions or entities entrusted to our leadership?



Here are some crucial questions for living with integrity in the 21st Century. Our responses to these questions can help us to live with integrity. ✨

1. Do we, as leaders, stop three times a day ✨
  - to refocus on God? ✨
  - to seek His wisdom in dealing with the dilemmas we encounter? ✨
2. If we did, what might be the transformation ✨ in our personal lives? ✨

How might this change the institutions or organizations entrusted to our leadership? ✨

SLIDE 44

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 44

Do we, like Christ, rise early for unhurried time with our Creator?

Henri Nouwen said, “Without solitude it is virtually impossible to live a spiritual life. Solitude begins with a time and place for God, and Him alone.” p. 69

3. Do we, like Christ, rise early for unhurried time with our Creator? ✨

In the book *Making All Things New*, Henri Nouwen said, “Without solitude it is virtually impossible to live a spiritual life. Solitude begins with a time and place for God, and Him alone.” (p. 69) ✨

SLIDE 45

SESSION FIVE: Integrity: A 21st Century Imperative • SLIDE 45

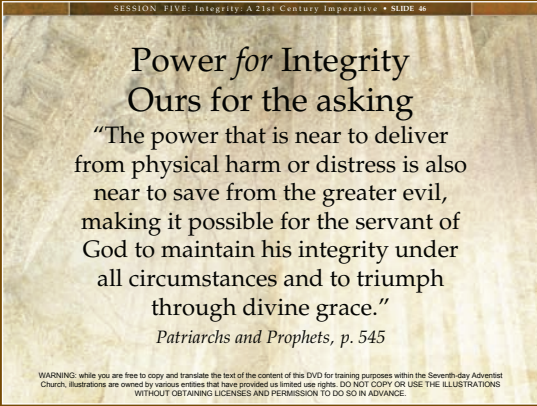
Is our mind informed and enriched by Scripture?

Do we experience God’s sustaining power and grace?



4. Is our mind informed and enriched by Scripture? ✨
5. Do we experience God’s sustaining power and grace? ✨

**SLIDE 46**



Power to live with integrity is ours for the asking.



Ellen White says in *Patriarchs and Prophets*,

The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances and to triumph through divine grace. p. 545

May we each one tap into that power daily and use it to live with integrity.



**SUGGESTED QUESTIONS FOR DISCUSSION**

**1**

Does your organization or institution have policies for dealing with errors? If it does, describe these policies. If it does not, do you think that it should have? Why? Or why not?

**2**

How is the problem of sexual harassment handled in your country? Does your organization or institution have policies for dealing with sexual harassment? If so, describe these policies. If not, do you think that it should have such policies? Why? Or why not?

**3**

The church’s official policy for dealing with the sexual misconduct of a pastor is dismissal. Unofficially, in practice, however, many pastors who become sexually involved with parishioners are either moved or dismissed for a period of time and then reinstated. How do you feel about the church’s official policy? How do you feel about the actual practice of moving or reinstating guilty pastors?

**4**

In some parts of the world, embezzlement of church funds has been a problem. How has this problem been dealt with in your country or Division? How would you prevent such problems from happening?

**CASE STUDIES FOR SESSION 5**

**1**

Dr. T is president of Beta Union College. Dr. U teaches in the religion department. The son of the union president, Pastor W, is failing in Dr. U’s New Testament class. Pastor W, who also serves as chairman of the college Board of Trustees, is demanding that Dr. U give his son a passing grade, and if he refuses to do so, that he be dismissed. What advice does your small group have for Dr. T?



2

Pastor O, president of Delta Mission, has been invited to become the new union president. His brother and a cousin of the same family name already serve in the union office. Does your small group think that Pastor O should accept the position? Why or why not? If he does accept it, how can he avoid charges of nepotism?

3

Rumor has it that Mr. S, treasurer of Epsilon Mission Academy, has been taking academy funds for personal use. How does your small group think that this situation should be handled?

4

Dr. J is a Division Director of Education. It is widely known that the new chairman of the business department in one of the colleges in his Division proudly displays on his office wall the DBA (doctor of business administration) degree that he purchased on-line from Diploma Mill, Inc. How does your small group think Dr. J should deal with the situation?

**ANSWERS TO WORKSHEET FOR SESSION 5**

- |                                   |                      |                          |
|-----------------------------------|----------------------|--------------------------|
| 1. people, institutions, churches | 10. end, means       | 19. praise, counsel      |
| 2. Integrity                      | 11. sexual           | 20. integrity, duplicity |
| 3. fraud, illegal                 | 12. honesty          | 21. 90%                  |
| 4. public, robbed, jeopardized    | 13. evaluations      | 22. characters           |
| 5. Immoral                        | 14. prayer           | 23. excuses, changed     |
| 6. immorality                     | 15. ethical          | 24. Empowerment          |
| 7. hostile                        | 16. wisdom, guidance | 25. three                |
| 8. Sexual harassment              | 17. Paul             | 26. Scripture            |
| 9. Nepotism                       | 18. jeopardize       | 27. integrity            |

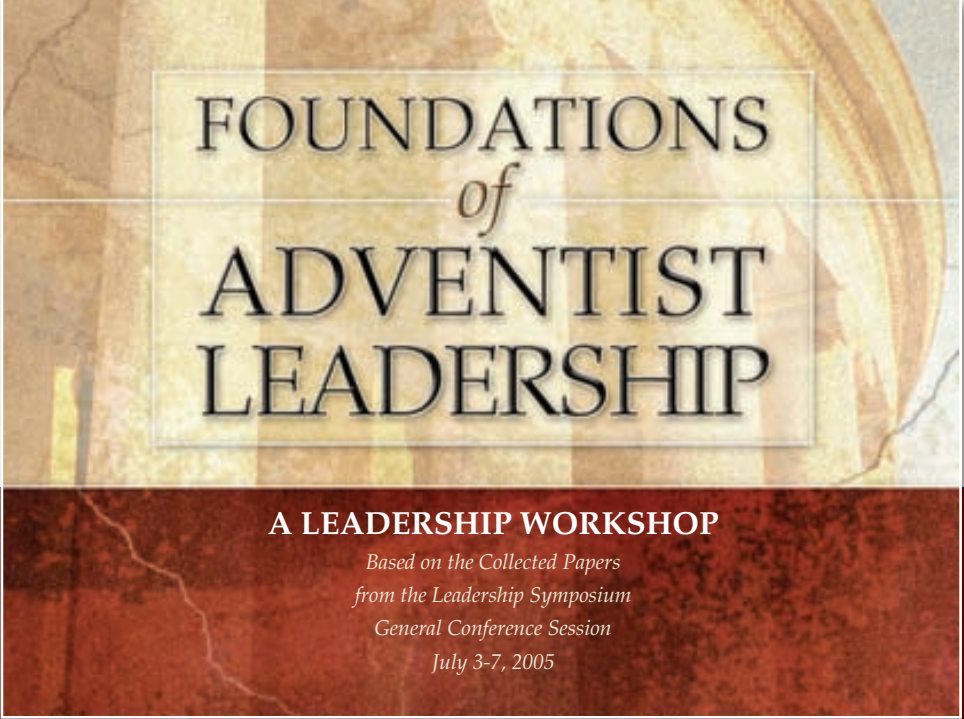
**ANSWERS FOR SESSION 5: QUESTIONS FOR FURTHER STUDY**

1. Integrity can be breached through fraud and illegal conduct, through immoral conduct, and through a hostile work environment. Consequences always follow breaches of integrity:
  - a. Broken integrity fractures personal and professional relationships and trust within families, communities, institutions, and churches.
  - b. Breaches of integrity always hurt people, churches, institutions, and the reputation of God.
  - c. The public has been put at risk, shareholders have been robbed of their rightful returns, and the employment of staff and their longer-term financial stability has been jeopardized.
2. Integrity is important because it is the steel infrastructure that supports our characters, families, institutions, communities, and the church.
3. Immoral conduct on the part of church leaders
  - a. disrupts and damages the lives of family members,
  - b. impacts corporate communities and church organizations,
  - c. causes confusion among church members about the moral code for living,
  - d. ruptures trust of our families, communities, and church entities, and
  - e. dishonors God's name.
4. We should avoid hostile work environments based on discrimination of any type, environments where there is sexual harassment, and environments where there is nepotism.

5. If colleagues or employees are underperforming, we are responsible
  - a. to communicate with them concerning areas that need change,
  - b. to address any unacceptable behavior, and
  - c. to provide coaching to help them achieve a positive outcome.

Failure to be honest in our performance evaluations

- a. robs colleagues and employees of growth opportunities,
  - b. sets them up for major professional failure, and
  - c. keeps them from maximizing their God-given potential.
6. The following steps can help us safeguard personal and organizational integrity:
    - a. Always practice transparency.
    - b. Treat all employees fairly.
    - c. Be courageous.
    - d. Establish and maintain appropriate boundaries.
    - e. Declare conflicts of interest.
    - f. Acknowledge errors promptly.
    - g. Investigate concerns fairly and impartially.
  7. We can live lives of integrity in the 21st Century by
    - a. maintaining a living connection with the Sovereign Lord of the Universe, including refocusing on God three times a day and rising early for unhurried time with our Creator.
    - b. having our minds informed and enriched by Scripture.



FOUNDATIONS  
*of*  
ADVENTIST  
LEADERSHIP

A LEADERSHIP WORKSHOP

*Based on the Collected Papers  
from the Leadership Symposium  
General Conference Session  
July 3-7, 2005*

## Guide *for* Facilitators

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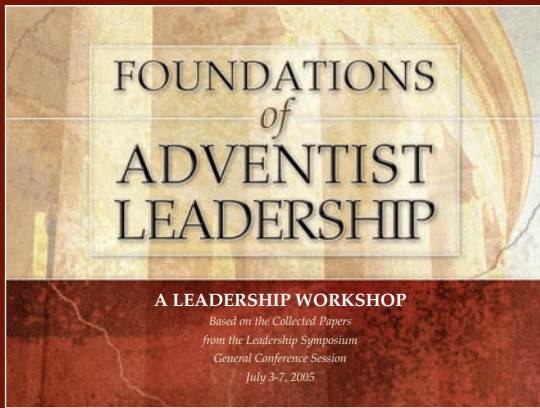
### SESSION 6

LEADERS AND ECCLESIASTICAL  
AUTHORITY: ACCEPTANCE OF  
AUTHORITY — PART 1

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SLIDE 1




**SESSION 6**

LEADERS AND ECCLESIASTICAL AUTHORITY:  
ACCEPTANCE OF AUTHORITY—Part 1

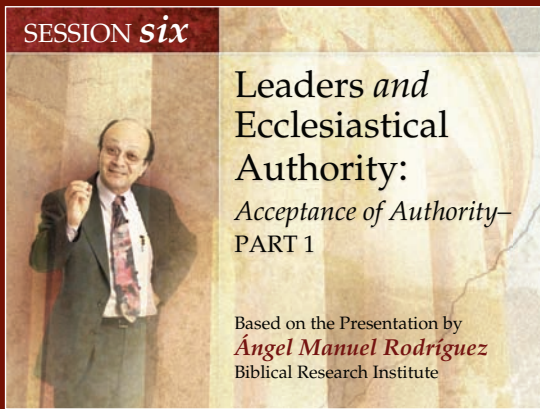
*Guide for Facilitators*

Suggested comments for facilitators follow in this column beside each slide.


This title slide should be on the screen as you start the presentation.

When you are ready to begin the presentation,  
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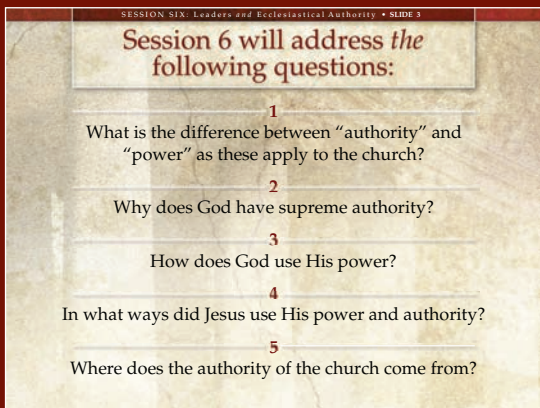
SLIDE 2








With a rapidly growing church and many new members, understanding how ecclesiastical authority works in the Adventist Church is critical for the church to function smoothly and effectively. Sessions 6 and 7 will help new leaders to gain such an understanding and will strengthen experienced leaders in the Christ-centered application of the church authority delegated to them.

These sessions are based on the presentation of Ángel Manuel Rodríguez of the Biblical Research Institute at the General Conference Session in St. Louis. 

SLIDE 3



Session 6 will answer the following questions: 

1. What is the difference between "authority" and "power" as these apply to the church? 
2. Why does God have supreme authority? 
3. How does God use His power? 
4. In what ways did Jesus use His power and authority? 
5. Where does the authority of the church come from? 

SLIDE 4

6  
What is implied by the “entrusted” dimension of ecclesiastical authority?

7  
What three entities cooperate in exercising ecclesiastical authority?

8  
What is the role of Ellen White regarding church authority?

9  
What functions does ecclesiastical authority serve in the church?

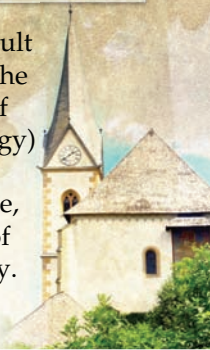
10  
What do we mean by “delegated authority”? How does it work in the Adventist Church?

6. What is implied by the “entrusted” dimension of ecclesiastical authority? ✎
7. What three entities cooperate in exercising ecclesiastical authority? ✎
8. What is the role of Ellen White regarding church authority? ✎
9. What functions does ecclesiastical authority serve in the church? ✎
10. What do we mean by “delegated authority”? How does it work in the Adventist Church? ✎

SLIDE 5

I. Introduction

One of the most difficult topics in developing the theological doctrine of the church (ecclesiology) is defining and establishing the nature, extent, and function of ecclesiastical authority.



We will begin Session 6 by defining the terms that we use when referring to church authority. ✎

First, however, we must state that one of the most difficult topics in developing the theological doctrine of the church or ecclesiology is defining and establishing the nature, extent, and function of ecclesiastical authority. ✎

SLIDE 6

Ecclesiastical Authority  
Terms Defined

**Ecclesiology:** “theological doctrine relating to the church” (*Webster’s New Collegiate Dictionary*)

**Ecclesiastical authority:** the authority of the church

**Power** (dunamis):

- “being able,” “ ‘capacity’ in virtue of an ability ”
- the capacity to carry something out
- usually associated with the ability to produce change

Terms that we use when talking about church authority include ✎

**Ecclesiology.** According to *Webster’s New Collegiate Dictionary*, ecclesiology is the “theological doctrine relating to the church.” It comes from the Greek *ekklesia* or “the called out ones.” ✎

**Ecclesiastical authority.** This refers to the authority of the church. ✎

**Power.** This term is translated from the Greek word *dunamis*. The *Theological Dictionary of the New Testament* defines *dunamai* as “being able,” “ ‘capacity’ in virtue of an ability.” (p. 284) ✎

Power, then, is the capacity to carry something out. ✎

It is usually associated with the ability to produce change. ✎



SLIDE 7

**Authority:** (exousia)

- freedom; ability; power, authority
- emphasizes the right of a person to exercise power

The Bible does not make a clear distinction between “authority” and “power.”

Here we use them as follows:



**Authority.** This comes from the Greek *exousia*. In the *Exegetical Dictionary of the New Testament*, *exousia* is defined as “freedom; ability; power, authority” (p. 10.) ✎

Authority emphasizes the right of a person to exercise power. ✎

The Bible does not make a clear distinction between “authority” and “power.” ✎

Here we will use them as follows: ✎

**Power** is the ability to produce change. ✎

**Authority** is the right to exercise power.

As the Venn diagram shows, and as these terms are used in the Bible, there is an overlap between power and authority. ✎

SLIDE 8

**II. Searching for a Model for Ecclesiastical Authority**

Where does supreme authority lie?

In Christian theology,  
God has supreme authority.  
Man has limited authority.



Now we will look for a model for ecclesiastical authority.

Where does the supreme authority lie? ✎

In Christian theology  
God has supreme authority, and  
man has limited authority. ✎

SLIDE 9

Reasons that God has supreme authority:  
He is Creator

<sup>17</sup>“Ah, Sovereign LORD, You have made the heavens and earth by your great power and outstretched arm. Nothing is too hard for you.”  
*Jer 32:17 (NIV)*

<sup>20</sup>For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made . . .  
*Rom 1:20 (NIV)*

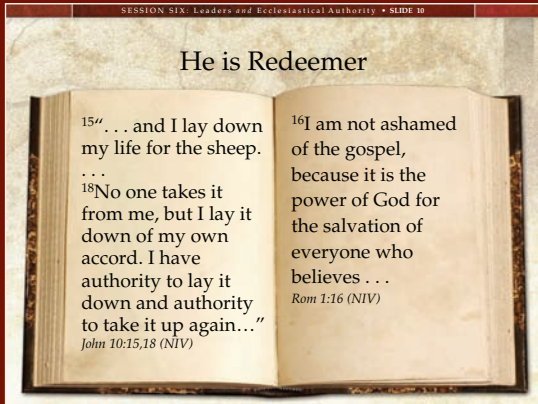
One might ask, “Why does God have supreme authority?” Two reasons stand out. ✎

First, God is the Creator. ✎ We read from Jeremiah,  
<sup>17</sup>“Ah, Sovereign LORD, You have made the heavens and earth by your great power and outstretched arm. Nothing is too hard for you.”  
*Jer 32:17 (NIV)* ✎

And the apostle Paul tells us,  
<sup>20</sup>For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made . . . *Rom 1:20 (NIV)* ✎



SLIDE 10



Then, He is the Redeemer. ✨

Jesus said of Himself,

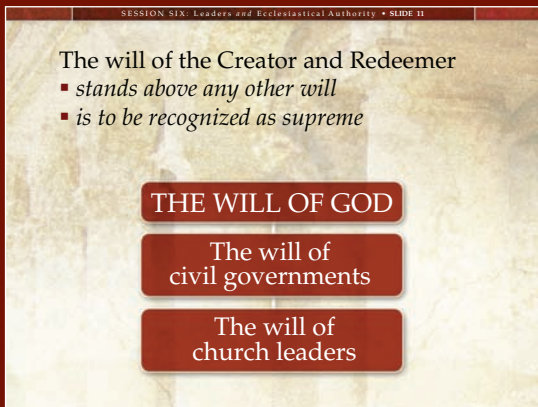
<sup>15</sup>"... and I lay down my life for the sheep. . . . ✨

<sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. . . ." John 10:15,18 (NIV) ✨

And Paul echoed the thought:

<sup>16</sup>I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes . . . Rom 1:16 (NIV) ✨

SLIDE 11



The will of the Creator and Redeemer

- stands above any other will
- is to be recognized as supreme

THE WILL OF GOD

The will of civil governments

The will of church leaders

Because God is Creator and Redeemer, His will

- stands above any other will, and ✨
- is to be recognized as supreme. ✨

Here we have a hierarchy of authority:

The will of God stands ✨ above the will of civil governments; when the two are in conflict, we must place His will above that of civil authorities. But the will of civil government stands ✨ above that of church leaders. Church leaders must yield to civil authority, unless that authority conflicts with the expressed will of God. ✨

SLIDE 12



God's authority and power are part of His very nature.

God's authority and power are part of His very nature. We read in 1 John 4:8 that "God is love." So His power and authority fall within the boundary of His love. ✨

**SLIDE 13**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 13

The authority and power of God

- *are exercised in love*
- *are constantly seeking the best for His creatures*
- *provide requirements to preserve the lives of His creatures.*
- *establish what is indispensable for us to enjoy.*
- *are not limiting.*
- *facilitate our self-realization.*
- *promote development of our potential.*

Thus God's power and authority ✨  
are exercised in love. ✨

They are constantly seeking the best for His creatures. ✨

They provide requirements to preserve the lives of His creatures. ✨

His power and authority establish what is indispensable for us to enjoy. ✨

They are not limiting. ✨

They facilitate our self-realization. ✨

Finally, they promote the development of our potential. ✨

**SLIDE 14**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 14

God does not use His authority and power as a despot

- *for self-satisfaction and self-aggrandizement*
- *to display selfish power or egotistical dominion over others*

God does not use His authority and power as a despot ✨

- *for self-satisfaction and self-aggrandizement or* ✨

- *to display selfish power or egotistical dominion over others.*

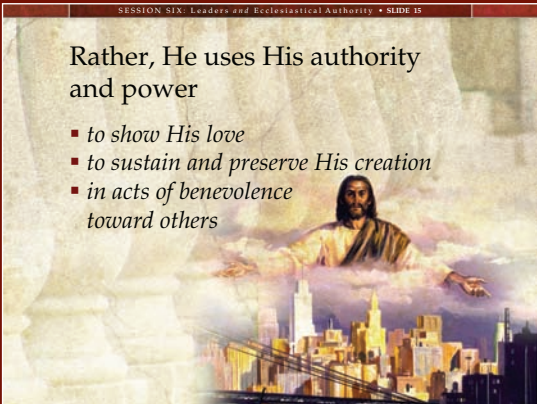
We are all too familiar with despots such as Stalin, Hitler, Milosevich, Idi Amin, Charles Taylor, Saddam Hussein, and others who misused their earthly power. But God does not use His power like that. ✨

**SLIDE 15**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 15

Rather, He uses His authority and power

- *to show His love*
- *to sustain and preserve His creation*
- *in acts of benevolence toward others*



God uses His authority and power ✨

- *to show His love,* ✨

- *to sustain and preserve His creation, and* ✨

- *in acts of benevolence toward others.* ✨

SLIDE 16

Because God's power is incorruptible and unique, Scripture does not acknowledge the existence of any other supreme power.



Because God's power is incorruptible and unique, Scripture does not acknowledge the existence of any other supreme power. ✨

SLIDE 17

Other powers have enslaved humans, but Christ defeated those powers.

<sup>15</sup>And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.  
Col 2:15 (NIV)



Other powers have enslaved humans, but Christ defeated those powers. ✨

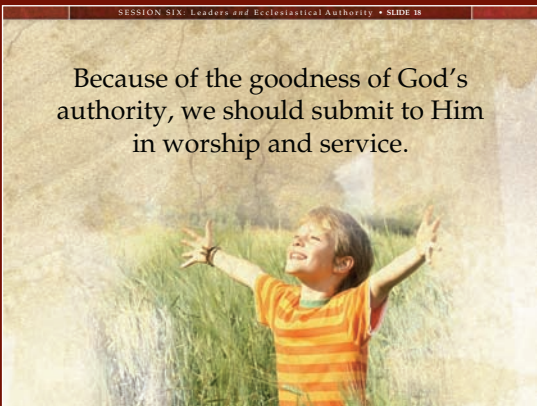
We read in Colossians,

<sup>15</sup>And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. Col 2:15 (NIV)



SLIDE 18

Because of the goodness of God's authority, we should submit to Him in worship and service.



Because of the goodness of God's authority, we should submit to Him in worship and in service.





SLIDE 19

God works for the welfare of others.

His authority sets limits to chaos and anarchy.

Intelligent creatures cannot enjoy life in chaos.

The authority of God opposes powers that

- *destroy development of the potential God gave us*
- *distort His character*

God works for the welfare of others. ✨

His authority sets limits to chaos and anarchy. ✨

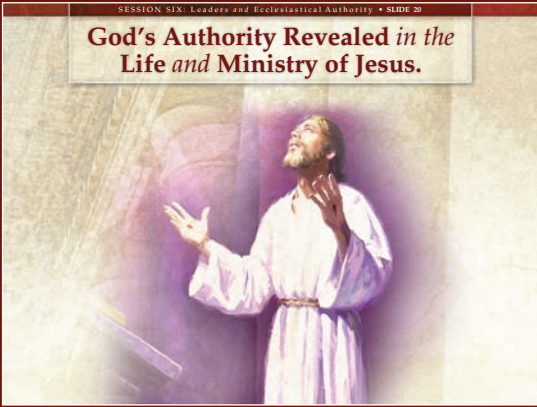
Intelligent creatures cannot enjoy life in chaos. ✨

Because of that, the authority of God opposes powers ✨

- that destroy the development of the potential God gave us and ✨
- that distort His character. ✨

SLIDE 20

God's Authority Revealed in the Life and Ministry of Jesus.



God's authority was revealed in the life and ministry of Jesus. We will look at some of the ways He used His power. ✨

SLIDE 21

He had authority over the destructive power of nature.

<sup>26</sup>He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

<sup>27</sup>The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

Matt 8:26,27 (NIV)



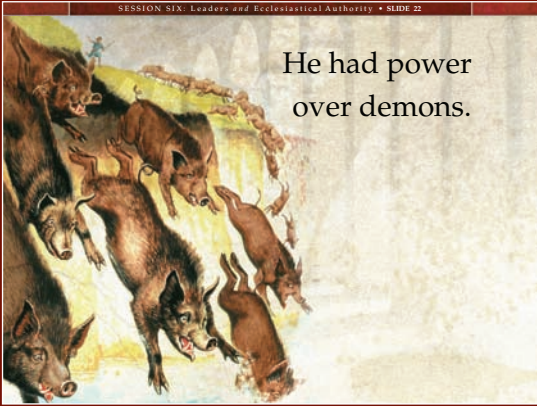
Jesus had authority over the destructive power of nature. ✨

Matthew records the following story for us:

<sup>26</sup>He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm. ✨

<sup>27</sup>The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!" Matt 8:26,27 (NIV) ✨

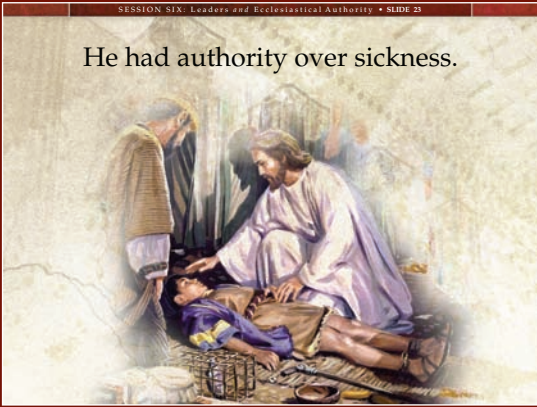
SLIDE 22



He had power  
over demons.

He had authority over demons, as the demoniacs, the disciples, and the pig herders of Gadara discovered. (Matt 8:28-34) ✨

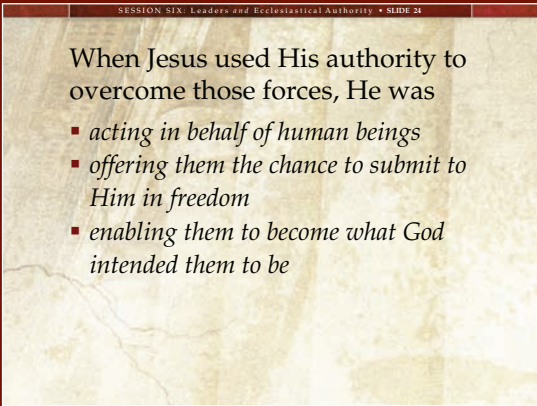
SLIDE 23



He had authority over sickness.

Jesus had authority over sickness, as His many miracles attest. ✨

SLIDE 24



When Jesus used His authority to overcome those forces, He was

- *acting in behalf of human beings*
- *offering them the chance to submit to Him in freedom*
- *enabling them to become what God intended them to be*

When Jesus used His authority to overcome those forces, He was ✨

acting in behalf of human beings, ✨

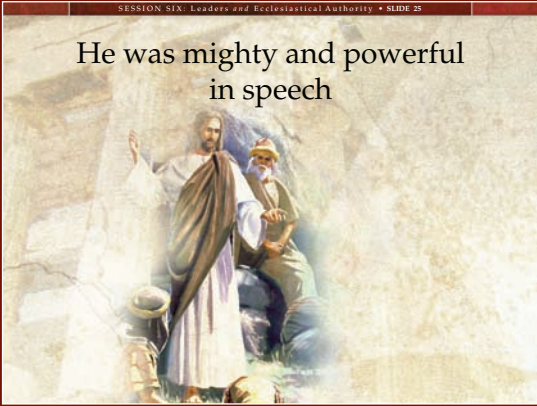
offering them the chance to submit to Him in freedom, and ✨

enabling them to become what God intended them to be. ✨

**SLIDE 25**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 25

He was mighty and powerful  
in speech

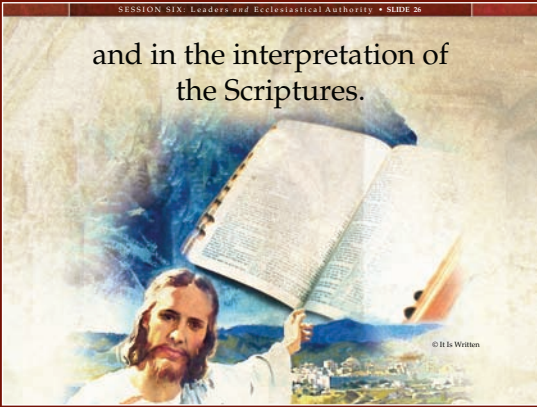


On the way to Emmaus, Cleopas and his companion testified to the Stranger that had joined them that Jesus was powerful in speech. (Luke 24:19) ✨

**SLIDE 26**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 26

and in the interpretation of  
the Scriptures.

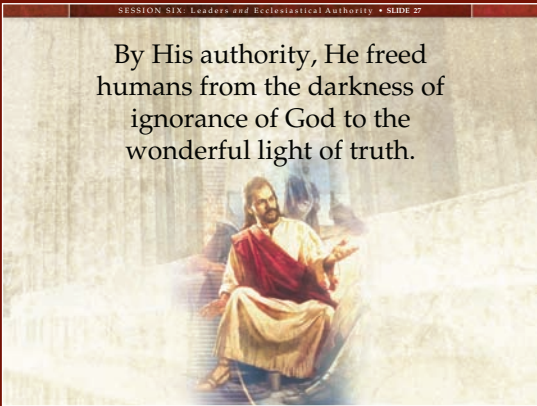


Mark wrote that Jesus taught from the Scriptures with authority. (Mark 1:22) ✨

**SLIDE 27**

SESSION SIX: Leaders and Ecclesiastical Authority • SLIDE 27

By His authority, He freed  
humans from the darkness of  
ignorance of God to the  
wonderful light of truth.



By His authority, He freed humans from the darkness of ignorance of God to the wonderful light of truth. (John 1:4) ✨



SLIDE 28

In a special way, Jesus' authority was shown in His freedom to give His life as a sacrifice for us. "No one takes it [my life] from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again." (John 10:18 NIV)



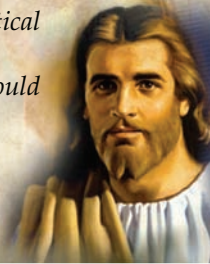
In a special way, Jesus' authority was shown in His freedom to give His life as a sacrifice for us. ✨ He said,

"No one takes it [My life] from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again." (John 10:18 NIV) ✨

SLIDE 29

Our understanding of the divine authority in the life of Christ helps us understand

- *the nature of ecclesiastical authority*
- *how that authority should be used*



Thus, the authority of God, especially as it was revealed in the life and ministry of Jesus, gives us a model for understanding ✨

- the nature of ecclesiastical authority and ✨
- how that authority should be used. ✨

SLIDE 30

**III. Understanding the Proper Use and the Limits of Ecclesiastical Authority**

**A. Ecclesiastical Authority: Sources and Nature**

The question of ecclesiastical authority—

- *its nature,*
- *how it is expressed,*
- *recognition of church authority, and*
- *subjection to it—*

is one of the most challenging issues the Adventist Church faces.

Now we will discuss the proper use and the limits of ecclesiastical authority. ✨

What are the sources and the nature of ecclesiastical authority? ✨

The question of ecclesiastical authority-- ✨

its nature, ✨  
 how ecclesiastical authority is expressed, ✨  
 recognition of church authority, and ✨  
 subjection to it — ✨

is one of the most challenging issues the Adventist Church faces. ✨

**SLIDE 31**

Ecclesiology is grounded in

- *the concept of authority*
- *its recognition in the life of the church*

Christ endowed His church with authority.

<sup>19</sup>"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."  
Matt 16:19 (NIV)



Ecclesiology is grounded in ✨ the concept of authority and ✨ its recognition in the life of the church. ✨

The authority of the church came directly from Christ. ✨ Matthew recorded His bestowal of authority upon the church for us:

<sup>19</sup>"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Matt 16:19 (NIV) ✨

**SLIDE 32**

The "entrusted" dimension of ecclesiastical authority

- *is of major importance in the community of believers.*
- *is directly related to the Lordship of Christ over the church.*
- *should not be arbitrarily restricted to a limited group of individuals.*
- *should be a basic consideration in any discussion of the nature of ecclesiastical authority.*

Although Christ bestowed authority upon the church, this authority does not intrinsically belong to the church; it is "entrusted" authority. ✨

This entrusted dimension of authority is of major importance in the community of believers. ✨ It is directly related to the Lordship of Christ over the church. ✨

Because it is entrusted to the church as a whole, it should not be arbitrarily restricted to a limited group of individuals. ✨

This entrusted dimension of authority should be a basic consideration in any discussion of the nature of ecclesiastical authority. ✨

**SLIDE 33**

God's authority cannot be separated from its embodiment in the Bible.

He continues to reveal Himself through His word.



God's authority cannot be separated from its embodiment in the Bible. ✨

God continues to reveal Himself through His word. ✨

**SLIDE 34**

The Bible is

- *the objective record of the authority of God*
- *the source to define and understand ecclesiastical authority*



Because of this, the Bible is ✨

the objective record of the authority of God, and ✨

it is the source to define and understand ecclesiastical authority. ✨

**SLIDE 35**

The role of the Spirit is relevant for the topic of church authority.

The authority of the Spirit is revealed through the message of Scripture.

Any claim of a manifestation of the Spirit is to be tested by the witness of Scripture.



The role of the Spirit is also relevant for the topic of church authority. Christ introduced the Spirit as the One who would lead the church into all truth. ✨

The authority of the Spirit is revealed through the message of Scripture. ✨

Any claim of a manifestation of the Spirit is to be tested by the witness of Scripture. A text often used by Adventists clarifies this:

“To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.” (Isaiah 8:20 NIV) ✨

**SLIDE 36**

The Spirit, the Scripture, the world community of believers work together in the exercise of ecclesiastical authority.



Thus,

the Spirit, ✨

the Scripture, and ✨

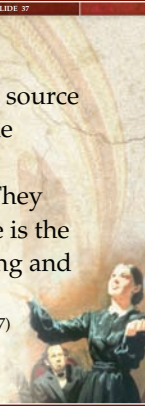
the world community of believers ✨

work together in the exercise of ecclesiastical authority. ✨



SLIDE 37

Ellen White's "writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested."  
*(Fundamental Beliefs of Seventh-day Adventists: 17)*



The writings of Ellen White are also relevant for understanding ecclesiastical authority in the Adventist Church. *Fundamental Beliefs of Seventh-day Adventists*, number 17 states,

"As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested." ✨

SLIDE 38

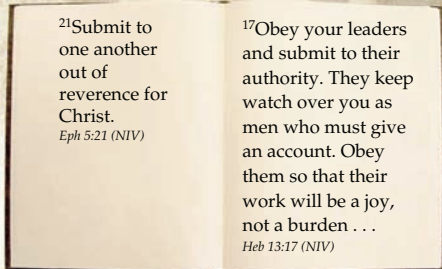
While the Bible defines ecclesiastical authority and determines the role of that authority, the writings of Ellen White should be used to help us understand and illustrate the use of that authority in the life of the Adventist Church today.



While the Bible defines ecclesiastical authority and determines the role of that authority in the church, ✨  
 the writings of Ellen White should be used to help us understand and to illustrate the use of that authority in the life of the Adventist Church today. ✨

SLIDE 39

Scripture calls church members to submit to one another and to church leaders.



Implicit in an understanding of church authority is the idea of submission. Scripture calls church members to submit to one another: ✨

<sup>21</sup>Submit to one another out of reverence for Christ.  
 Eph 5:21 (NIV) ✨

And we are to submit to church leaders.

<sup>17</sup>Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden . . . Heb 13:17 (NIV)

How much easier it would be for church leaders if we all followed that counsel! ✨

**SLIDE 40**

When we obediently submit to others, we recognize

- *Christ as our Lord*
- *that He is Lord over the church*

Ecclesiastical authority

- *is dependent on the authority of Christ within the church.*
- *defines and determines the church's message and mission.*
- *preserves the church in the midst of its conflict against opposing forces.*

When we obediently submit to others, we recognize ✦  
 Christ as our Lord and ✦  
 that He is Lord over the church. ✦

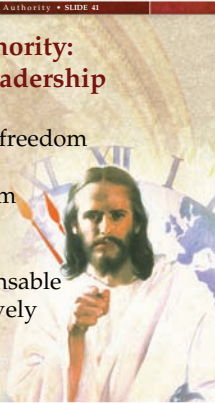
Ecclesiastical authority ✦  
 is dependent on the authority of Christ within the church. ✦  
 It defines and determines the church's message and its mission. ✦  
 Finally, ecclesiastical authority preserves the church in the midst of its conflict against opposing forces. ✦

**SLIDE 41**

**B. Ecclesiastical Authority:  
 Organization and Leadership**

Church authority is the freedom granted by Christ to the church to work with Him in fulfilling *His* mission.

Organization is indispensable for the church to effectively use the authority the Lord entrusted to it.



Now we turn to organization and leadership in ecclesiastical authority. ✦  
 If we look at church authority Christologically, authority should be defined as the freedom granted by Christ to the church to work with Him in fulfilling His mission. ✦  
 Our early church pioneers distrusted church organization. But by 1861, they concluded that organization is indispensable for the church to effectively use the authority that Christ entrusted to it. The Michigan Conference was organized that year, followed by organization of the General Conference two years later in 1863. ✦

**SLIDE 42**

Spiritual gifts help organize the church to build it up and enable it to fulfill its mission.

<sup>11</sup>It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, <sup>12</sup>to prepare God's people for works of service, so that the body of Christ may be built up

<sup>13</sup>until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.  
*Eph 4:11-13 (NIV)*

Spiritual gifts help organize the church to build it up and enable it to fulfill its mission. Paul lists the spiritual gifts given by Christ in Ephesians 4, ✦  
<sup>11</sup>It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, <sup>12</sup>to prepare God's people for works of service, so that the body of Christ may be built up ✦ <sup>13</sup>until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Eph 4:11-13 (NIV)

We recognize that pastoral, administrative, and evangelistic skills are among the gifts to be used for the glory of God in building up the church. ✦

SLIDE 43

Members exercise church authority through delegates.

Delegates gather to make decisions on behalf of the whole church.

The Bible set the pattern for delegated authority in the early church in Acts 15.

These delegates are the appointed leaders of the church.

The church recognizes that individual members can exercise church authority through delegates. ✨

These delegates gather to make decisions on behalf of the whole church. ✨

The Bible set the pattern for delegated authority in Acts 15 at the Jerusalem Council. There delegates gathered to make decisions that would affect the whole church, especially the Gentile believers. ✨

These delegates are the appointed leaders of the church. ✨

SLIDE 44

Appointed leaders should use their delegated authority to help the church to realize its mission.

The community of believers delegates authority, but does not surrender it.



The world church may withdraw this delegated authority.

Appointed leaders should use their delegated authority to help the church to realize its mission. Notice that this is **delegated authority**. ✨

On your left we have the world church; ✨ on the right we have the appointed church leaders.

Watch the arrow that represents delegated authority. ✨ The community of believers delegates authority, but does not surrender it.

Watch the arrow again. ✨ The world church may withdraw this delegated authority. ✨

SLIDE 45

Adventists see ecclesiastical authority as diffused throughout the world church.



It has been delegated to leaders in local fields and congregations.

Adventists see ecclesiastical authority as diffused throughout the world church.

Notice the arrows going from the General Conference headquarters to every part of the world field. ✨

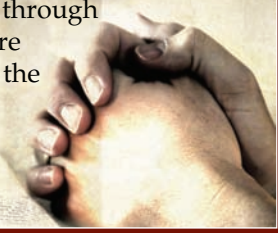
Authority has been delegated to leaders in local fields and congregations. ✨



**SLIDE 46**

The proper tendency among leaders is to work through consensus.

This takes place through study of Scripture and the work of the Spirit in leading the church into all truth.



The proper tendency among leaders is to work through consensus. ✨

Consensus takes place through study of the Scriptures and through the work of the Spirit leading the church into all truth. ✨

**SLIDE 47**

Local congregations need to realize that they participate in the *fullness* of the church as long as they identify themselves with the

**MESSAGE MISSION UNITY**  
of the global church.

This global perspective is essential for the proper function of the church.

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Local congregations need to realize that they participate in the fullness of the church as long as they identify themselves with the ✨

message ✨  
mission, and ✨  
unity ✨  
of the global church. ✨

This global perspective is essential for the proper function of the church.

We will continue our discussion of the proper use and limits of ecclesiastical authority in our next session. ✨

**ANSWERS TO WORKSHEET FOR SESSION 6**

- |                          |                              |                        |
|--------------------------|------------------------------|------------------------|
| 1. Ecclesiastical        | 11. destroy, distort         | 21. one, church        |
| 2. Power, authority      | 12. nature, demons, sickness | 22. Ecclesiastical     |
| 3. supreme, limited      | 13. human beings             | 23. Organization       |
| 4. Creator, Redeemer     | 14. give, life               | 24. Acts 15, delegates |
| 5. God, church           | 15. authority, authority     | 25. delegated          |
| 6. love                  | 16. ecclesiastical           | 26. diffused           |
| 7. creation              | 17. authority, Matthew 16:19 | 27. consensus          |
| 8. incorruptible, unique | 18. entrusted                | 28. mission            |
| 9. defeated              | 19. Bible                    |                        |
| 10. worship, service     | 20. Scripture, Spirit        |                        |

## ANSWERS FOR SESSION 6: QUESTIONS FOR FURTHER STUDY

1. The difference between “authority” and “power” as these apply to the church is that power focuses on the ability to produce change, while authority focuses on the right to use power.
2. God has supreme authority because He is both Creator and Redeemer.
3. God uses His power in love.
  - a. He is constantly seeking the best for His creatures.
  - b. He provides requirements to preserve the lives of His creatures.
  - c. He establishes what is indispensable for us to enjoy.
  - d. His power is not limiting
  - e. His power facilitates our self-realization
  - f. His power promotes the development of our potential.

He uses His power

- a. to show His love,
- b. to preserve and sustain His creation, and
- c. in acts of benevolence toward others.

Finally, God uses His authority

- a. to set limits to chaos and anarchy,
- b. to oppose powers that destroy the development of the potential He gave us, and
- c. to oppose powers that distort His character.

4. Jesus used His power and authority
  - a. over the destructive forces of nature,
  - b. over demons,
  - c. over sickness,
  - d. to act in behalf of human beings,
  - e. to offer them the chance to submit to Him in freedom, and
  - f. to enable them to become what God intended them to be.

Jesus was powerful in speech and in interpreting the Scriptures.

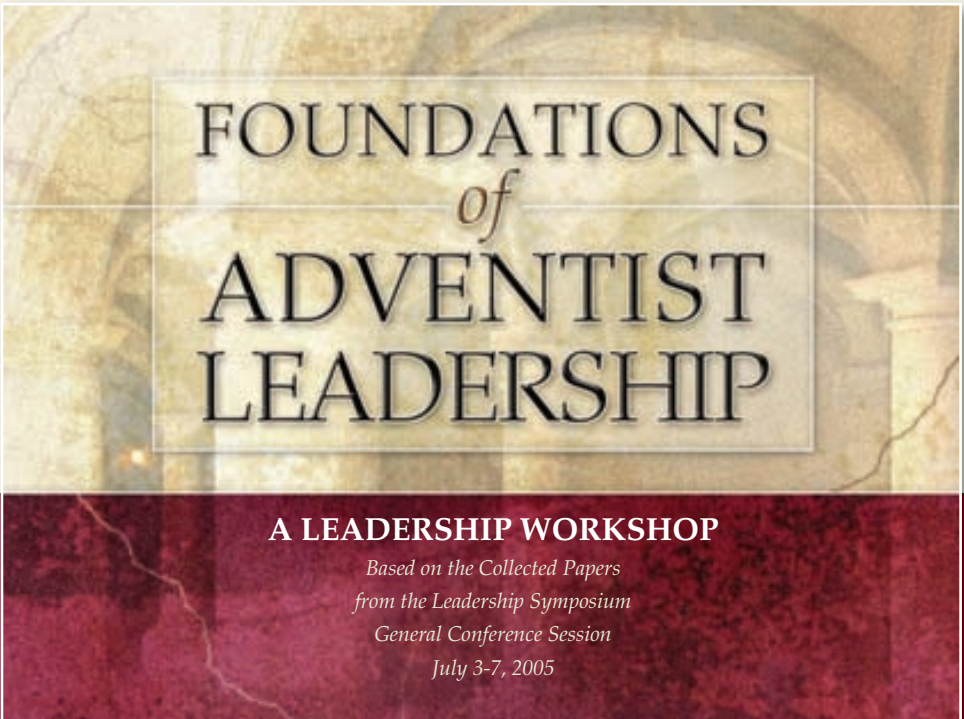
He freed humans from the darkness of ignorance of God to the wonderful light of truth.

His authority is shown in a special way in His power to lay down His life as a sacrifice for us and His power to take it up again.

5. The authority of the church comes from Christ; He endowed it with authority.
6. The “entrusted” dimension of ecclesiastical authority is of major importance in the church. It implies that He is still Lord over the church, that ecclesiastical authority should not be arbitrarily restricted to a limited group of individuals, and that it should be a basic consideration in any discussion of the nature of ecclesiastical authority.
7. The Spirit, the Scripture, and the world community of believers cooperate in exercising ecclesiastical authority.

8. Ellen White's "writings are a continuing and authoritative source of truth" to comfort, guide, instruct, and correct the church. They were not intended to replace the Bible as the primary source of authority. Rather, they help us understand and illustrate how church authority should be used in the Adventist Church.
9. Subject to the authority of Christ within the church, ecclesiastical authority defines and determines the church's message and mission and preserves the unity of the church amidst its conflict against opposing forces.
10. The Adventist Church delegates authority to its leaders, but does not surrender this authority. The world church may withdraw this delegated authority. In turn, church leaders at the world headquarters delegate appropriate authority to leaders in local fields and congregations.





FOUNDATIONS  
*of*  
ADVENTIST  
LEADERSHIP

A LEADERSHIP WORKSHOP

*Based on the Collected Papers  
from the Leadership Symposium  
General Conference Session  
July 3-7, 2005*

## Guide *for* Facilitators

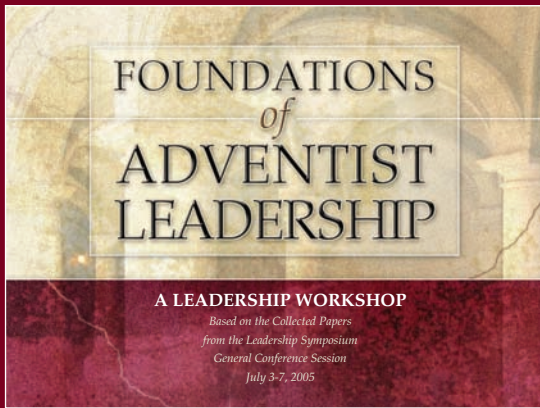
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### SESSION 7

LEADERS AND ECCLESIASTICAL  
AUTHORITY: ACCEPTANCE OF  
AUTHORITY — PART 2

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SLIDE 1




**SESSION 7**

LEADERS AND ECCLESIASTICAL AUTHORITY:  
ACCEPTANCE OF AUTHORITY —Part 2

*Guide for Facilitators*


Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

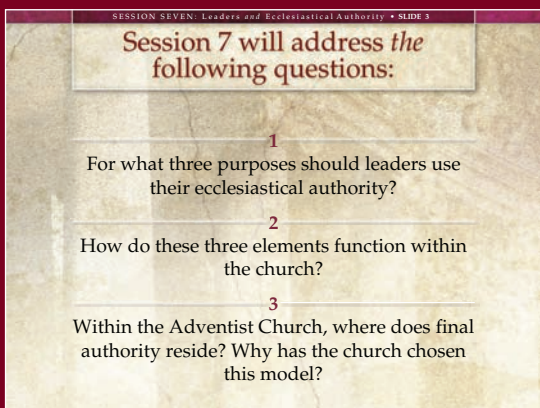
When you are ready to begin the presentation,  
Left 


SLIDE 2






We will continue our discussion of the proper use and limits of ecclesiastical authority in this session. Then we will look at some challenges in the use of that authority. 

SLIDE 3



In Session 7 we will answer the following questions: 

1. For what three purposes should leaders use their ecclesiastical authority? 
2. How do these three elements function within the church? 
3. Within the Adventist Church, where does final authority reside? Why has the church chosen this model? 

SLIDE 4

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 4

4  
What challenges do we face in exercising ecclesiastical authority? How can each of these challenges be met?

5  
As a church, we follow the consensus model of decision making. What criteria should consensus follow? What should be avoided in achieving consensus?

6  
How can we evaluate a leader's use of ecclesiastical authority?

7  
What does the proper use of ecclesiastical authority require of a leader?

4. What challenges do we face in exercising ecclesiastical authority? How can each of these challenges be met? ✨
5. As a church, we follow the consensus model of decision making. What criteria should consensus follow? What should be avoided in achieving consensus? ✨
6. How can we evaluate a leader's use of ecclesiastical authority? ✨
7. What does the proper use of ecclesiastical authority require of a leader? ✨

SLIDE 5

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 5

**III. Understanding the Proper Use and the Limits of Ecclesiastical Authority** (continued)

**C. Ecclesiastical Authority: Setting Limits**

Leaders will use ecclesiastical authority to preserve

- the integrity of the biblical message
- the mission of the church
- the unity of the church

These three elements were of central importance in the work of Christ.

Now we will continue our discussion of the proper use and the limits of ecclesiastical authority. ✨  
The third point concerns setting limits to ecclesiastical authority. ✨

- Leaders will use ecclesiastical authority to preserve ✨
- the integrity of the biblical message, ✨
  - the mission of the church, and ✨
  - the unity of the church. ✨

These three elements were of central importance in the work of Christ. ✨


SLIDE 6

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 6

Concerning His mission, Jesus said,

<sup>4</sup>"I have brought you glory on earth by completing the work you gave me to do.  
<sup>8</sup>"For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.  
<sup>22</sup>"I have given them the glory that you gave me, that they may be one, as we are one:

<sup>23</sup>I in them and you in me. May they be brought to complete unity . . ."  
*John 17:4,8,22,23 (NIV)*



Concerning His mission, Jesus said, ✨  
<sup>4</sup>"I have brought you glory on earth by completing the work you gave me to do. ✨  
<sup>8</sup>"For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me ✨  
<sup>22</sup>"I have given them the glory that you gave me, that they may be one, as we are one: ✨  
<sup>23</sup>I in them and you in me. May they be brought to complete unity . . ." John 17:4,8,22,23 (NIV)

This passage contains all three of these elements:

**Mission:** His mission on earth was to bring glory to God.

**Message:** He gave His disciples the words (message) God had given Him.

**Unity:** "May they be brought to complete unity." ✨



SLIDE 7

**This triad**

- is of fundamental importance in defining the role of ecclesiastical authority
- belongs to the essential core of the nature of the Adventist Church
- expresses the identity and role of the Advent Movement within God's plan of salvation



We will refer to these three elements as a triad. This triad consists of ✨

- the integrity of the biblical message, ✨
- realization of the mission, and ✨
- the global unity of the church. ✨

This triad

- is of fundamental importance in defining the role of ecclesiastical authority, ✨
- belongs to the essential core of the nature of the Adventist Church, and ✨
- expresses the integrity and role of the Advent Movement within God's plan of salvation. ✨

SLIDE 8

Adventist Church leaders received the **message** as a trust from the Lord.

Leaders do not own it; it belongs to the world church.



Adventist Church leaders received the message as a trust from the Lord. ✨

Leaders do not own this message; it belongs to the world church. ✨

SLIDE 9

The **mission** of the Adventist movement is a call to restore biblical truth and to prepare the world for the return of Christ.

Leaders are to be totally committed to it.



The mission of the Adventist movement is a call to restore biblical truth and to prepare the world for the return of Christ. ✨

Leaders are to be totally committed to this mission. ✨

**SLIDE 10**

The **unity** of the church enables the global church to speak with one voice to the world

- *in proclaiming the message of the church*
- *in fulfilling its mission*



The unity of the church enables the global church to speak with one voice in the world ✨

- in proclaiming the message of the church, and ✨
- in fulfilling its mission. ✨

**SLIDE 11**

This triad

- *defines the sphere within which leaders are to exercise their authority*
- *creates the parameters within which proper use or misuse of authority can be identified*
- *could be the fundamental criterion*
  - *for the exercise of ecclesiastical authority*
  - *to free leaders from the threat of authoritarianism and self-service*



This triad—message, mission, unity— ✨ defines the sphere within which leaders are to exercise their authority. ✨

It creates the parameters within which the proper use or misuse of that authority can be identified. ✨

- And it could be the fundamental criterion ✨
- for the exercise of ecclesiastical authority ✨
  - to free leaders from the threat of authoritarianism and self-service. ✨

**SLIDE 12**

Every plan, decision, and appointment can be evaluated through the prism of **message, mission, and unity.**



This triad—message, mission, unity—can serve as the prism through which every plan, decision, and appointment can be evaluated. ✨

Here we have initial plans, decisions, and appointments. We can view these ✨ through the triad ✨ to formulate final plans, make final decisions, and to make appointments.

Several key questions must be asked here:

How do our plans contribute to the message, mission, and unity of the church?

How do our decisions further the message, mission, and unity of the church?

How do our appointments of personnel contribute to enhancing the message, mission, and unity of the church? ✨

SLIDE 13

D. Ecclesiastical Authority and Final Authority

Although delegated authority is used by different leaders and at different levels around the world, there is a final authority in the church.

The challenge is to define

- how that authority is expressed
- who should exercise it
- what could limit it

Adventist ecclesiology doesn't allow ultimate authority to rest on a person, a group of clergy, or theologians.

The fourth thing we must consider when we discuss the proper use and limits of ecclesiastical authority is where final authority in the church lies.

Although delegated authority is used by different leaders and at different levels around the world, there is a final authority in the church.

Our challenge is to define

- how that authority is expressed,
- who should exercise it, and
- what could limit it.

Adventist ecclesiology doesn't allow ultimate authority to rest on a person, a group of clergy, or on theologians.

SLIDE 14

Adventists believe that ultimate authority resides in the world church as it is subject to the Lordship of Christ.

This is based on the biblical model of the Jerusalem Council found in Acts 15.

We believe that the voice of the church is authoritative when the world church convenes in General Conference (GC) Session.

**ULTIMATE AUTHORITY, however, should always be FAITHFULNESS TO SCRIPTURE.**



Adventists believe that ultimate authority resides in the world church as it is subject to the Lordship of Christ.

This is based on the biblical model of the Jerusalem Council found in Acts 15. At this Council, delegates made decisions that affected the entire future of the Christian church.

We believe that the voice of the church is authoritative when the world church convenes in General Conference Session.

However, ultimate authority should always be faithful to Scripture.

SLIDE 15

Ellen White supported this view. "... God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work." (Testimonies for the Church, Vol 9, 261)



Ellen White supported this view. She wrote,

"... God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work." (Testimonies for the Church, Vol 9, 261)



**SLIDE 16**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 16

General Conference secretariat working policy

“The General Conference is the highest organization in the administration of the worldwide work of the church, and is authorized by its Constitution to create subordinate organizations to promote specific interests in various sections of the world; it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference in session as the highest authority under God.”

*(2003-2004 Edition, 47-48)*

This view has been incorporated into the General Conference Working Policy.

“The General Conference is the highest organization in the administration of the worldwide work of the church, and is authorized by its Constitution to create subordinate organizations to promote specific interests in various sections of the world; it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference in session as the highest authority under God.” (2003-2004 Edition, 47-48)



**SLIDE 17**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 17

The GC Session is the authoritative channel through which the world church reaffirms its

**MESSAGE MISSION UNITY**

The supreme concern in that assembly is

- *the well-being of the global church*
- *not the narrow regional interests of local territories*

The General Conference Session is the authoritative channel through which the world church reaffirms its message, its mission, and its unity.

The supreme concern in a GC Session is the well-being of the global church, not the narrow regional interests of local territories.

On this slide and the next, you may recognize scenes from the last GC Session in St. Louis.

**SLIDE 18**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 18

In the setting of the GC Session, ecclesiastical authority should seek to preserve the unity of the church.

This requires global thinking from church members and leaders at all levels.

In the setting of the GC Session, ecclesiastical authority should seek to preserve the unity of the church.

This requires global thinking from church members and leaders at all church levels.

**SLIDE 19**

**E. Ecclesiastical Authority:  
Implementing the  
Will of the Church**

Since GC decisions were reached by representatives from the global church, believers around the world should willingly abide by its decisions.

Christ's authority within the church seeks to serve the well-being of local churches around the world.



The fifth and final point in our discussion of the proper use and limits of ecclesiastical authority is implementing the will of the church. ✨

Since GC decisions were reached by representatives from the global church, believers around the world should willingly abide by its decisions. ✨

Christ's authority within the church seeks to serve the well-being of local churches around the world. ✨

**SLIDE 20**

When decisions have been made by the global church, leaders are entrusted with authority to implement these decisions in their regions.

Ecclesiastical authority does not ignore regional needs.



When decisions have been made by the global church, leaders are entrusted with authority to implement these decisions in their regions.

Here we have the Division presidents from around the world. They are entrusted to implement GC decisions in their regions. ✨

Ecclesiastical authority does not ignore their regional needs. The Division presidents are mindful of the specific needs in their Divisions. ✨

**SLIDE 21**

Although there is unity in the church, this unity includes an element of diversity in expression and action.

Diversity within unity is the goal.

- Unity**
- is the central factor
  - judges and defines the limits of diversity
  - needs to be promoted

- Diversity**
- is subservient to unity
  - is natural and needs no promotion



Although there is unity in the church, this unity includes an element of diversity in expression and action. ✨

Diversity within unity is the goal. ✨

Unity ✨ is the central factor. ✨  
It judges and defines the limits of diversity. ✨  
Unity needs to be promoted. ✨

Diversity ✨ is subservient to unity. ✨  
Diversity is natural and does not need to be promoted. ✨

**SLIDE 22**

When dealing with sensitive issues where diversity is involved, the main interest of church leaders should be

**preserving the integrity of the message**

**fulfilling the mission**

**preserving the unity**

of the church.

When dealing with sensitive issues where diversity is involved, the main interest of church leaders should be ✦

preserving the integrity of the message, ✦

fulfilling the mission, and ✦

preserving the unity ✦

of the church. ✦

**SLIDE 23**

A global church is by nature diverse.

Because of this, disagreements concerning the use of ecclesiastical authority can be expected.



A global church is by nature diverse. ✦

Because of this, disagreements concerning the use of ecclesiastical authority can be expected. ✦

**SLIDE 24**

The challenge of the gospel is to form a body of believers that are committed to a global



The challenge of the gospel is to form a body of believers that are committed to ✦

a global message, ✦

a global mission, and ✦

to unity. ✦



SLIDE 25

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 25  
**IV. Challenges in the Exercise of Ecclesiastical Authority**

**Corruption**

- is one of the most threatening challenges that leaders face
- is a natural human tendency for those who exercise power
- results from change that is almost imperceptible at the beginning

“Power corrupts; absolute power corrupts absolutely.”

We turn now to some of the challenges in the use of ecclesiastical authority. ✦

The first challenge is corruption. ✦

This is one of the most threatening challenges that leaders face. ✦

It is a natural human tendency for those who exercise power. ✦

Corruption results from change that is almost imperceptible at the beginning. ✦

Most of you have heard the saying: “Power corrupts; absolute power corrupts absolutely.”

Very few leaders, even church leaders, are immune to this challenge. I’m sure that you can all think of leaders who succumbed to this temptation. King Saul is a good example of someone whom power corrupted. (1 Sam 15:16-34) ✦

SLIDE 26

Leaders who do not succumb to the insidious temptation to corruption that goes with power

- combine delegated authority with internal spiritual authority
- demonstrate a life fully consecrated to the Lord
- reveal by their words, deportment, kindness and goodness, their personal communion with Christ
- are unconditionally dedicated to the
  - integrity of the message
  - fulfillment of the mission
  - unity of the church

Leaders who do not succumb to the insidious temptation to corruption that goes with power ✦ combine delegated authority with internal spiritual authority. ✦

They demonstrate a life fully consecrated to the Lord. ✦

They reveal by their words, deportment, kindness, and goodness, their personal communion with Christ. ✦

And they are unconditionally dedicated ✦

- to the integrity of the message of the church, ✦
- to the fulfillment of its mission, and ✦
- to the unity of the church. ✦

SLIDE 27

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 27  
**Balancing Local Needs with Needs of the Global Church**



A second challenge in the use of ecclesiastical authority is balancing local needs with global needs. ✦

**SLIDE 28**

When leaders overemphasize the authority of a particular segment rather than of the world church, fragmentation can occur.



To avoid this, leaders need to remember that their primary concern should be the global community of believers.

When leaders overemphasize the authority of a particular segment of the church rather than of the world church as a whole, fragmentation can occur.



To avoid this, leaders need to remember that their primary concern should be the global community of believers.



**SLIDE 29**

**The Need to Work through Consensus**

Leaders should seek consensus based on the best expression of their authority in the areas of

**MESSAGE MISSION UNITY**

A third challenge in the exercise of ecclesiastical authority is the need of the church to work through consensus.



Leaders should seek consensus based on the best expression of their authority in the areas of message, mission, and unity.



**SLIDE 30**

A consensus should

- *be based on the most enriching biblical expression of an item*
- *be faithful to Scripture*

A consensus should not

- *seek to establish the minimum common denominator on an item*
- *allow for contradictory perspectives*
- *accommodate opposing views within the church in order to preserve unity*

Now we will look at some criteria for a consensus.

We want to emphasize here that consensus is different from a majority vote.



A consensus should be based on the most enriching biblical expression of an item.



A consensus should not seek to establish the minimum common denominator on an item or on only those points upon which all can agree.



A consensus should be faithful to Scripture. It should not allow for contradictory viewpoints.



A consensus should not accommodate opposing views within the church in order to preserve unity.



**SLIDE 31**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 31

**Attempts to Usurp Leaders' Power**

Leaders must use their power and authority or others will usurp their authority.

- Those who try to usurp leaders' authority
- may promote personal agendas within the church
  - usually promote a distorted view of the message, mission, and unity of the church
  - may influence leaders to support their particular agendas
  - may influence leaders to use church communication channels to promote their personal views and opinions

A fourth challenge in the exercise of ecclesiastical authority is attempts to usurp leaders' power. ✦  
 Leaders must use their power and authority or others will usurp their authority. ✦  
 Those who try to usurp a leader's authority ✦

- may promote their own personal agendas within the church, ✦
- usually promote a distorted view of the message, mission, or unity of the church, ✦
- may influence leaders to support their particular agendas, and ✦
- may influence leaders to use church communication channels to promote their personal views and opinions. ✦

**SLIDE 32**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 32

Uncertainty about the  
**MESSAGE MISSION UNITY**

of the church makes a leader vulnerable to usurpation of power.

A clear understanding of these elements can help leaders avoid power vacuums.

Uncertainty about the ✦  
 message, ✦  
 mission, or ✦  
 unity ✦  
 of the church makes a leader vulnerable to usurpation of power. ✦

A clear understanding of these three elements can help leaders to avoid power vacuums. ✦

**SLIDE 33**

SESSION SEVEN: Leaders and Ecclesiastical Authority • SLIDE 33

**The Inclusive Nature of the Global Church**



A final challenge in the use of ecclesiastical authority arises because of the inclusive nature of the global church. ✦



**SLIDE 34**

The Adventist movement is made up of people from “every nation, tribe, language and people.” (Rev 14:6)



Leaders need to listen to the many voices of this global community.

The Adventist movement is made up of people from “every nation, tribe, language and people.” (Rev 14:6)



Because of this diversity, leaders need to listen to the many voices of this global community.

**SLIDE 35**

Ethnic, gender or racial prejudice

- *will have a negative impact on a leader's use of authority*
- *should not be allowed to silence or limit the influence of any segment of the church*

Interaction among the different cultural segments of the church will enrich all segments.

Ethnic, gender, or racial prejudice will have a negative impact on a leader's use of authority.

Prejudice in these areas should not be allowed to silence or limit the influence of any segment of the church.

Interaction among the different cultural segments of the church will enrich all segments.

**SLIDE 36**

**V. Conclusion**

Any definition of ecclesiastical authority must begin with an understanding of God's power and authority as revealed in Christ.

Christ used His authority to sustain, redeem, and preserve His creation.

God's display of power reveals His goodness and love.



We will conclude this session by reviewing some of the key points on ecclesiastical authority from Sessions 6 and 7.

Any definition of ecclesiastical authority must begin with an understanding of God's power and authority as these are revealed in Christ.

Christ used His authority to sustain, redeem, and preserve His creation.

A display of God's power reveals His goodness and love.

SLIDE 37

This Christological understanding of authority

- forms the basis for ecclesiastical authority
- is oriented toward the well-being of others
- is the theological grounding of the authority of church leaders



This Christ-centered understanding of authority ✨

- forms the basis for ecclesiastical authority, and ✨
- is oriented toward the well-being of others. ✨

This is the theological grounding of the authority of church leaders. ✨

SLIDE 38

Ecclesiastical authority

- does not mean that church leaders function as mediators between Christ and the believers
- resides in the global church
- consists in the freedom Christ gave the church to work with Him in the consummation of His mission of redemption



The Adventist understanding of ecclesiastical authority ✨ does not mean that church leaders function as mediators between Christ and the believers. We believe that every member has direct access to God. ✨

Ecclesiastical authority resides in the global church. ✨

This authority consists in the freedom Christ gave the church to work with Him in the consummation of His mission of redemption. ✨

SLIDE 39

Ecclesiastical authority is best expressed in the commitment of believers to the

integrity of the message



fulfillment of the mission

dedication to the unity of the church

This formula could be useful for evaluating the proper or improper use of ecclesiastical authority.

Ecclesiastical authority is best expressed in the commitment of believers to the ✨

- integrity of the message, ✨
- fulfillment of the mission, and ✨
- dedication to the unity of the church. ✨

This formula of message, mission, and unity could be useful for evaluating the proper or improper use of ecclesiastical authority. Any use of church authority that does not agree with the message, or that hinders fulfillment of the mission, or that negatively impacts the unity of the church, is an improper use of ecclesiastical authority. ✨

**SLIDE 40**

Authority is diffused throughout the world church, but some of that authority is delegated to elected representatives.



In a GC Session, these delegates speak to the world field with final authority, with one final voice.

You will need to watch the arrows in this slide very closely. ✨ Adventists believe that authority is diffused throughout the world church. ✨ (Facilitator, pause here until all six purple arrows have appeared.) ✨ But some of that authority is delegated to elected church representatives. ✨ (Facilitator, pause here until all six orange arrows have entered the screen.) ✨

In a General Conference Session, these delegates speak to the world church with final authority, with one final voice. (Facilitator, pause here until all the purple arrows have left the screen.) ✨

**SLIDE 41**

The use of ecclesiastical authority by elected leaders is legitimate to the extent that their understanding and use of it is Christologically determined.

This will be shown in their commitment to the **MESSAGE MISSION UNITY** to procure the well-being of the global community of believers.



The use of ecclesiastical authority by elected church leaders is legitimate to the extent that their understanding and use of that authority is used in the way that Christ used His power. ✨

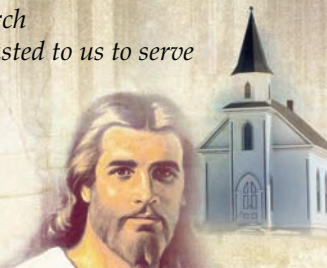
Leaders will show this in their commitment to the ✨ message, ✨ mission, and ✨ unity of the church ✨

in order to procure the well-being of the global community of believers. ✨

**SLIDE 42**

Ecclesiastical Authority:

- a sacred trust that makes us accountable to our Lord and to His church
- a gift entrusted to us to serve the church



Ecclesiastical authority is ✨

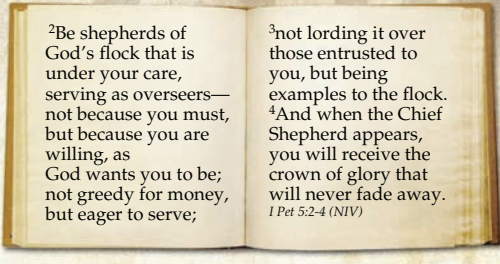
a sacred trust that makes us accountable to our Lord and to His church. ✨

It is a gift entrusted to us to serve the church. ✨



SLIDE 43

Modeled after Christ's authority, ecclesiastical authority focuses on the care of God's people.



Modeled after Christ's authority, ecclesiastical authority focuses on the care of God's people. Peter's counsel to church leaders is clear: ✨

<sup>2</sup>Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; ✨  
<sup>3</sup>not lording it over those entrusted to you, but being examples to the flock. <sup>4</sup>And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. I Pet 5:2-4 (NIV)

May we each be this kind of shepherd of God's flock. ✨

SLIDE 44

The apostles accepted persecution and even martyrdom to fulfill the mission of the church.

Their compelling goal was building up the church, not their personal self-image.



Their care for God's people led the apostles to accept persecution and even martyrdom to fulfill the mission of the church. ✨

For them the most important thing as leaders was building up the church, not their personal reputation or self-image. ✨

SLIDE 45

Any use of ecclesiastical authority for personal gain is a misuse of it. The use of ecclesiastical authority requires leaders to

- *always do what is good and right*
- *do what ought to be done for the church*
- *not make decisions based on how those decisions would impact them personally*



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Finally, we must say that any use of ecclesiastical authority for personal gain is a misuse of this authority. ✨

The use of ecclesiastical authority requires leaders ✨

- to always do what is good and right and ✨
- to do what ought to be done for the church. ✨

Church leaders will not make decisions based on how those decisions would impact them personally. Rather, they will place the interest of the church above their own personal interest.

May we as Christ-like leaders always place the interests of God's church above our own personal interests. ✨

## SUGGESTED QUESTIONS FOR DISCUSSION—ECCLESIASTICAL AUTHORITY

### 1

Three key elements were mentioned repeatedly in Session 7. What were these key elements and how do they relate to ecclesiastical authority? (In case workshop participants don't remember the three elements, they were message, mission, and unity.)

### 2

Dr. Rodriguez suggests that ethnic, gender, or racial prejudice will have a negative impact on a leader's use of authority and that these prejudices should not be allowed to silence or limit the influence of any segment of the church. Let us focus on gender prejudice. Have we allowed this to silence or limit the influence of any segment of the church? Why or why not do you think so?

### 3

How well do you think our system of representative governance and delegated authority works? Do you think there is adequate representation for the "person in the pew" (average church member)? Why or why not?

### 4

Some Adventist congregations would like to follow the congregational model of church governance in which the local congregation has almost complete control over every aspect of church decision making. Why do you think they would like to follow this model? How would adopting this model impact church unity? How would it impact advancement of the message and mission of the church?

### 5

There is one aspect of ecclesiastical authority that rests entirely with the local Adventist Church. What is this authority, and should the local church have the final say in this decision? Why or why not? (That authority is the matter of church discipline, up to and including disfellowshipping members.)

### 6

One current issue involving ecclesiastical authority in the Adventist Church is the matter of mission status versus conference status. How does this issue involve ecclesiastical authority?

### 7

How can adherence to the integrity of the message and commitment to the mission and unity of the church help leaders to achieve consensus?

## CASE STUDIES FOR SESSIONS 6 AND 7—ECCLESIASTICAL AUTHORITY

### 1

Dr. N was a good physician and an excellent hospital administrator. After he successfully reversed the ailing financial situations at several hospitals, administrators in his division asked him to serve as Division Medical Director. Almost immediately, however, it became apparent that Dr. N felt that his expertise extended to theology, and he began publicly to advocate doctrinal positions that are opposed to mainline Adventist teachings. What does your small group think may have happened to Dr. N? How should the division committee handle the situation?

2

Mr. P is a wealthy Adventist businessman and a generous contributor to the local union college. However, he is trying to use his clout to push his extremely conservative viewpoints, especially as this relates to the hiring and firing of instructional staff in the religion department at the college. What challenge to leadership does this situation involve? How does your small group think that Pastor F, union president and board chair, and Dr. U, college president, should react to this situation?

3

Members of one ethnic group in a union feel that they are more progressive than the other ethnic groups and are pressing for conference status. It is true that membership has been growing more rapidly in their part of the union than it has elsewhere. However, that area is still financially dependent on union appropriations. What advice can your small group give to the union and division presidents who must try to settle the dissension that has arisen?

4

Pastor L is a new union president in a culture that tends to worship power and in a culture where a leader's authority is rarely questioned. How does your small group think that Pastor L can avoid the "power corrupts; absolute power corrupts absolutely" syndrome?

**ANSWERS TO WORKSHEET FOR SESSION 7**

- |  |  |                                      |
|--|--|--------------------------------------|
| 1. authority                                   | 10. members, entrusted                                     | 19. Christological (Christ-centered) |
| 2. message, mission, unity                     | 11. Unity  | 20. global                           |
| 3. prism (triad)                               | 12. preserve   | 21. voice                            |
| 4. ultimate                                    | 13. disagreements  | 22. legitimate                       |
| 5. General Conference, faithfulness, Scripture | 14. corruption; local, global; consensus; usurp; inclusive | 23. Ecclesiastical authority         |
| 6. General Conference                          | 15. message, mission, unity                                | 24. care                             |
| 7. highest                                     | 16. listen   | 25. goal                             |
| 8. message, mission, unity                     | 17. prejudice  | 26. gain                             |
| 9. unity                                       | 18. power  |                                      |

**ANSWERS FOR SESSION 7: QUESTIONS FOR FURTHER STUDY**

1. Leaders should use their ecclesiastical authority to preserve
  - a. the integrity of the biblical message,
  - b. the mission of the church, and
  - c. the unity of the church.



2. Message, mission, and unity

- a. define the sphere within which leaders are to exercise their authority.
- b. create the parameters within which proper use or misuse of authority can be identified.
- c. could be the fundamental criterion
  - for the exercise of ecclesiastical authority.
  - to free leaders from the threat of authoritarianism and self-service.

These three elements could also be the prism through which plans, decisions, and appointments are evaluated.

3. Within the Adventist Church, final authority resides in the General Conference in session. The church has chosen this model because it is biblical; it is based on the model of the Jerusalem Council as described in Acts 15.

4. We face the following challenges in exercising ecclesiastical authority:

- a. Corruption. This challenge can be met as a leader
  - combines delegated authority with internal spiritual authority.
  - demonstrates a life fully consecrated to the Lord.
  - reveals by his/her words, deportment, kindness and goodness, his/her personal communion with Christ.
  - is unconditionally dedicated to the integrity of the message, fulfillment of the mission, and unity of the church.
- b. Balancing local needs with global needs. Leaders can meet this challenge by remembering that their primary concern should be the global community of believers.
- c. Need of the church to work through consensus. Consensus can best be achieved as leaders express their authority in the areas of message, mission, and unity.
- d. Attempts to usurp a leader's power. This challenge can be met as leaders have a clear understanding of the message, mission, and unity of the church.
- e. The inclusive nature of the church. Leaders can meet this challenge by listening to the many voices of the global community and by avoiding ethnic, gender, or racial prejudice.

5. A consensus should

- a. be based on the best expression of leaders' authority in the areas of message, mission, and unity,
- b. be based on the most enriching biblical expression of an item, and
- c. be faithful to Scripture.

A consensus should not

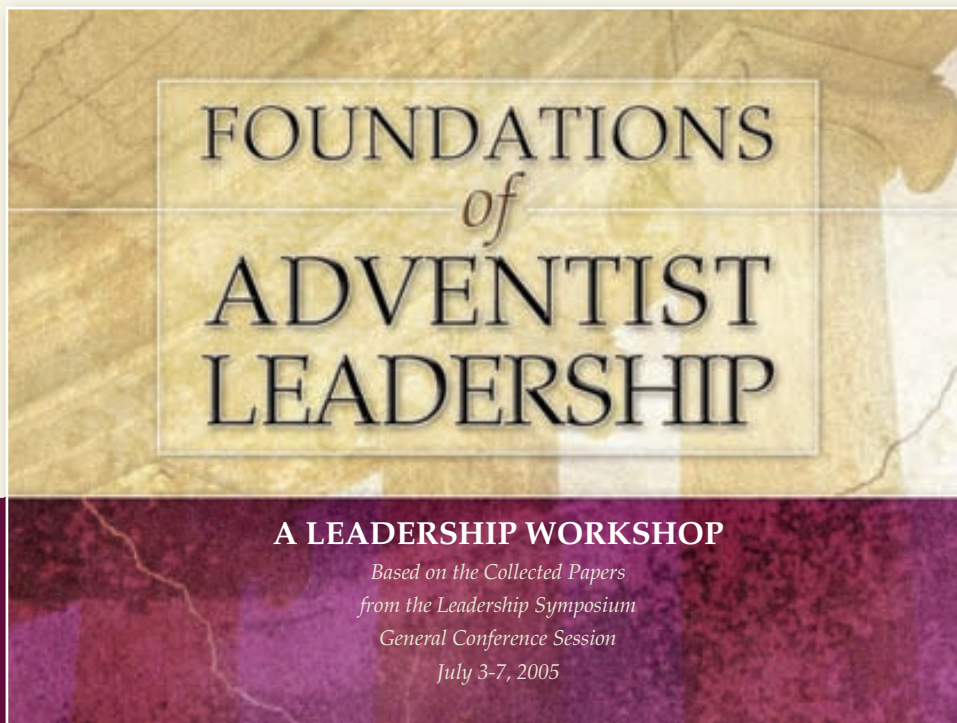
- a. seek to establish the minimum common denominator on an item,
- b. allow for contradictory perspectives, or
- c. accommodate opposing views within the church in order to preserve unity.

6. We can evaluate a leader's use of ecclesiastical authority by the extent to which he/she

- a. is faithful to the integrity of the message of the church,
- b. seeks to fulfill the mission of the church, and
- c. is dedicated to the unity of the church.

7. The proper use of ecclesiastical authority requires that a leader

- a. always does what is good and right.
- b. does what ought to be done for the church.
- c. does not make decisions based on how those decisions would impact him/her personally.



# Guide *for* Facilitators

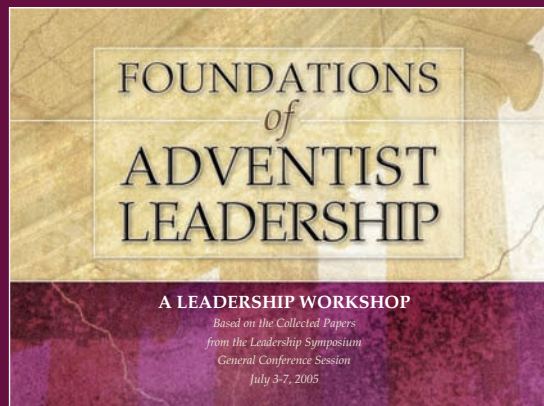
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## SESSION 8

### PROFILING ADVENTIST LEADERSHIP: RESPONSIVENESS TO DIVERSITY — PART 1

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SLIDE 1




**SESSION 8**

PROFILING ADVENTIST LEADERSHIP:  
RESPONSIVENESS TO DIVERSITY—Part 1

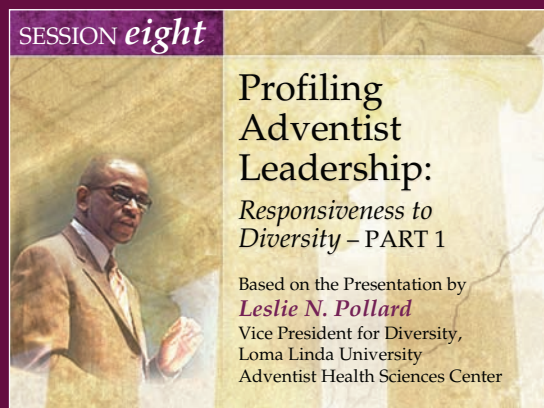
*Guide for Facilitators*

Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

When you are ready to begin the presentation, Left 

SLIDE 2



For its first 60 years, the Adventist Church was predominately a North American, Northern European, and Australian church. However, since World War II, it has become increasingly a global church, until now nearly 90% of our members live outside those three regions. In such a global community of believers, it has become imperative that church leaders be able to respond effectively to diversity. Sessions 8 and 9 will focus on competence in this area.

These sessions are based on Leslie N. Pollard's presentation at the St. Louis GC Session. Dr. Pollard is Vice President for Diversity at Loma Linda University Adventist Health Sciences Center.



SLIDE 3

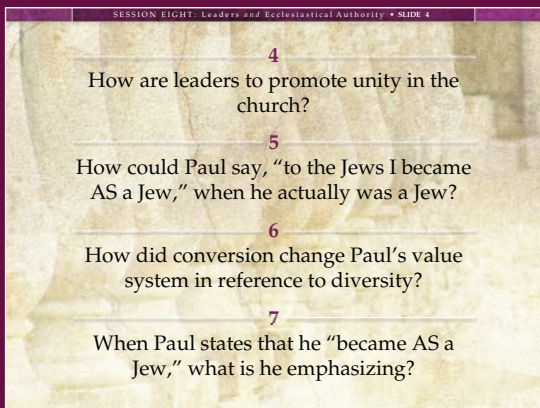


Session 8 will answer the following questions: 

1. Why do Adventist leaders need to be competent in the area of diversity? 
2. Define the terms "diversity," "diversity competency," "cultural competence." 
3. What types of diversity do we have in the Adventist Church? 

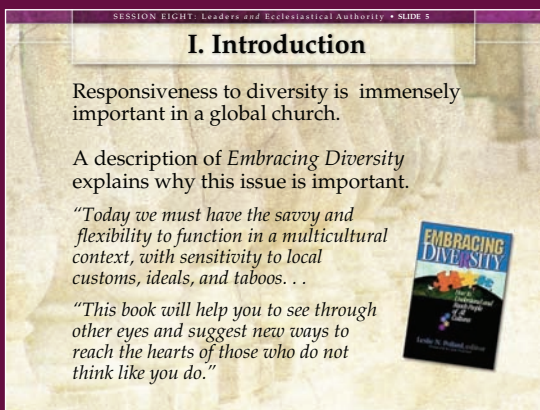


SLIDE 4



4. How are leaders to promote unity in the church? ✨
5. How could Paul say, “to the Jews I became AS a Jew,” when he actually was a Jew? ✨
6. How did conversion change Paul’s value system in reference to diversity? ✨
7. When Paul states that he “became AS a Jew,” what is he emphasizing? ✨

SLIDE 5



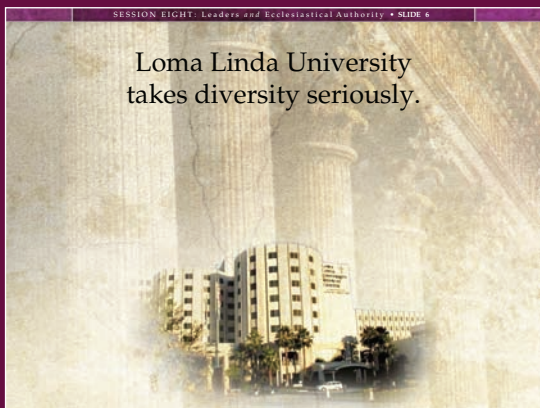
In a global church, responsiveness to diversity is immensely important. ✨

A description of the book, *Embracing Diversity*, edited by Dr. Pollard, explains why this issue is so important. This book is available from the Adventist Book Center. ✨

“Today we must have the savvy and flexibility to function in a multicultural context, with sensitivity to local customs, ideals, and taboos. . . . ✨

“This book will help you to see through other eyes and suggest new ways to reach the hearts of those who do not think like you do.” ✨

SLIDE 6



Loma Linda University, the institution where Dr. Pollard serves, takes diversity seriously. ✨

**SLIDE 7**

SESSION EIGHT: Leaders and Ecclesiastical Authority • SLIDE 7

Leaders at Loma Linda believe that to effectively continue the healing and teaching ministry of Jesus, they must

- prepare students for service in a diverse world
- facilitate culturally competent care of patients
- create a harmonious, inclusive, and welcoming workplace culture for every employee

They seek to fulfill the mission of Jesus through

- diversity education conferences and in-services
- international service learning agreements
- intentionality in recruitment activities



Leaders at Loma Linda believe that to effectively continue the healing and teaching ministry of Jesus, they must ✨  
 prepare their students for service in a diverse world, ✨  
 facilitate culturally competent care of their patients, ✨  
 create a harmonious, inclusive, and welcoming workplace culture for every employee. ✨  
 They seek to do this through ✨

- diversity education conferences and in-services, ✨
- international service learning agreements, and ✨
- through intentionally recruiting employees and students with diverse backgrounds. ✨

**SLIDE 8**


SESSION EIGHT: Leaders and Ecclesiastical Authority • SLIDE 8

**II. Why Leadership Competency in the Area of Diversity Is Important**

Technical, conceptual, and interpersonal skills are mission critical for leadership in the 21st Century.

In a multinational, global church, no leadership skill is more important than competency in the area of diversity.

Reasons for its importance follow.



Why is leadership competency in the area of diversity so important? ✨

We know that technical, conceptual, and interpersonal skills are mission critical for leadership in the 21st Century. ✨

In our multinational, global church, no leadership skill is more important than competency in the area of diversity. ✨

We will look at three reasons why it is so important. ✨

**SLIDE 9**

SESSION EIGHT: Leaders and Ecclesiastical Authority • SLIDE 9

**Adventist Church Demographics**

The Adventist Church:  
13+ million members

In 203 countries  
of the world



The first reason is Adventist Church demographics. ✨

As we look at these demographics, ✨  
 we see more than 13 million church members, and ✨  
 we see an Adventist presence in the form of church members or some type of work in 203 of the world's 228 countries. ✨



**SLIDE 10**

This membership is spread around the globe in thirteen world divisions.



This membership is spread around the globe in 13 world divisions. ✨

Here the 13 divisions are listed. ✨

**SLIDE 11**

Global communications and travel have reduced our church to a global village.

Leaders who formerly had little contact with each other now interact electronically on a regular basis.



Global communications and travel have reduced our church to a global village. ✨

Church leaders who formerly had little contact with each other now interact electronically on a regular basis. ✨

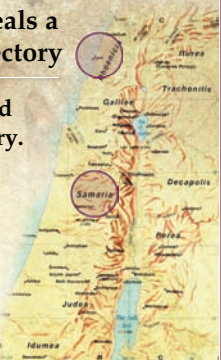
**SLIDE 12**

**Jesus' Ministry Reveals a Cross-Cultural Trajectory**

**1—His ministry reflected a geographical trajectory.**

He ministered in Samaria, a region many Jews avoided. (John 4)

He ministered in the region of Tyre and Sidon. (Matt 15)



The second reason why diversity competency is so important is the example set before us by Jesus. His ministry reveals a cross-cultural trajectory. ✨

Jesus ministry reflected a geographical trajectory. He started His ministry among the Jews in Galilee. (John 2) ✨

But He ministered in Samaria, a region that many Jews avoided. (John 4) ✨

And He also ministered in the region of Tyre and Sidon. (Matt 15) ✨



**SLIDE 13**

He told His disciples to spread the Gospel from

- Jerusalem
- to Judea
- to Samaria
- "to the ends of the earth" (Acts 1:8 NIV)



Watch the arrows in this slide closely.

Jesus gave His disciples a world-wide mission. ✨

Starting in Jerusalem, ✨ they were to go to all Judea, ✨

to Samaria, ✨

and "to the ends of the earth." (Acts 1:8 NIV)

So Jesus ministered across geographical boundaries, and He envisioned a church that would minister across geographical boundaries.



**SLIDE 14**

**2—Jesus' ministry demonstrated a sociological trajectory.**

It encompassed all classes of people

- the proud Pharisee Nicodemus,
- tax gatherers,
- prostitutes and sinners



Then Jesus' ministry demonstrated a sociological trajectory. ✨

It encompassed all classes of people. ✨

Jesus ministered to the proud Pharisee Nicodemus. ✨

He called the tax gatherer, Levi Matthew, and ministered to Zacchaeus. ✨

He ministered to prostitutes such as Mary Magdalene and to sinners.

So Jesus' ministry crossed sociological barriers. ✨

**SLIDE 15**

**3—His ministry moved from ethnocentric exclusivity to ethnic inclusivity.**

He healed scores of Jews. But His miracles included

- the Canaanite woman's daughter (Matt 15)
- the Roman centurion's servant (Matt 8)
- the Capernaum official's son (John 4)
- the Samaritan leper (Luke 17)

Finally, Jesus' ministry moved from ethnocentric exclusivity to ethnic inclusivity. ✨

He healed scores of Jews. But His miracles included ✨

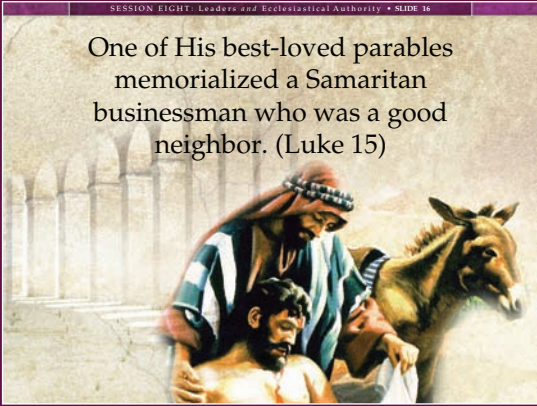
- the Canaanite woman's daughter, (Matt 15) ✨
- the Roman centurion's servant, (Matt 18) ✨
- the Capernaum official's son, (John 4) and ✨
- the Samaritan leper. (Luke 17)

Thus He demonstrated that the blessings of God were not just for the Jews; they were for all people.



**SLIDE 16**

One of His best-loved parables memorialized a Samaritan businessman who was a good neighbor. (Luke 15)

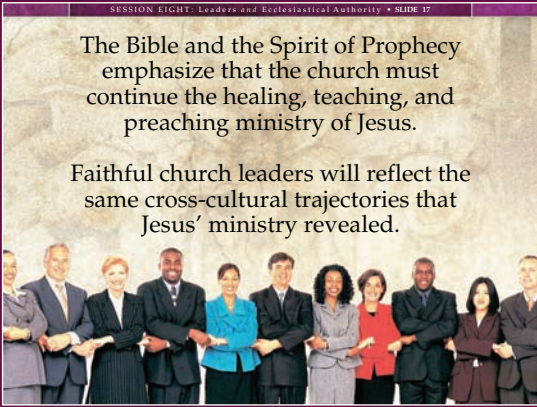


One of Jesus' best-loved parables memorialized a Samaritan businessman who demonstrated what the word "neighbor" should mean. (Luke 15) ✨

**SLIDE 17**

The Bible and the Spirit of Prophecy emphasize that the church must continue the healing, teaching, and preaching ministry of Jesus.

Faithful church leaders will reflect the same cross-cultural trajectories that Jesus' ministry revealed.



The Bible and the Spirit of Prophecy emphasize that the church must continue the healing, teaching, and preaching ministries of Jesus. ✨

Faithful church leaders will reflect the same cross-cultural trajectories that Jesus' ministry revealed.



**SLIDE 18**

**The Mission of the Adventist Church**

“Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people.  
*Rev 14:6 (NIV)*



The third reason why diversity competency is so important is the mission of the Adventist Church.

The three angels' messages, of which we are the custodians, encompass all peoples on earth. We read in Revelation 14: 6 ✨

“Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. Rev 14:6 (NIV) ✨

SLIDE 19

This global mission requires leadership that

- *functions locally in its service arena, and*
- *is global in its outlook.*



This global mission requires leaders ✨ that function locally in their own service arenas, but ✨ that are global in their outlooks. ✨

SLIDE 20

The questions for leaders become

1

How and why will we respond to diversity that defines the people groups we lead?

2

How can we guarantee that our influence capital is spent advancing mission rather than impeding it?



So the questions for leaders become ✨

1. How and why will we respond to diversity that defines the people groups we lead? ✨
2. How can we guarantee that our influence capital is spent advancing the mission of the church to spread the gospel to all peoples rather than impeding it? ✨

SLIDE 21

III. Definition of Terms

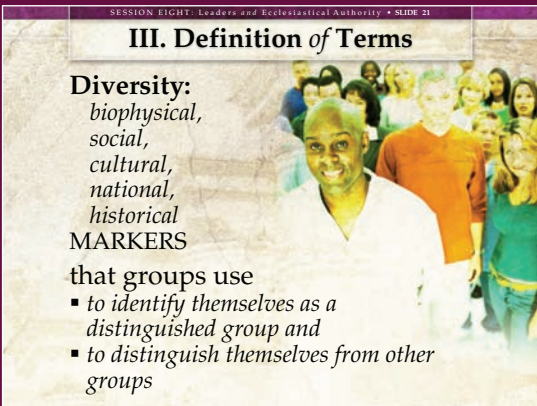
**Diversity:**

*biophysical,  
social,  
cultural,  
national,  
historical*

MARKERS

that groups use

- *to identify themselves as a distinguished group and*
- *to distinguish themselves from other groups*



Now we will define some of the key terms we will use as we consider our responsiveness to diversity. ✨

The first term is **Diversity**. ✨ **Diversity** refers to the biophysical, social, cultural, national, and historical markers ✨ that groups use ✨

- a. to identify themselves as a distinguished or unique group and ✨
- b. to distinguish themselves from other groups. ✨



SLIDE 22

In our world church we have **national** diversity.

Sri Lankan Bangladeshi Myanmar



In our world church we have national diversity.

Here are three of the national groups represented in our Southern Asia-Pacific Division: ✨

Sri Lankan, ✨  
Bangladeshi, and ✨  
Myanmar. ✨

SLIDE 23

We have **racial** diversity.

Hispanic Asian African Caucasian



We have racial diversity. Here we see some of the many racial groups in our church: ✨

Hispanic, ✨  
Asian, ✨  
African, and ✨  
Caucasian. ✨

SLIDE 24

We have **ethnic** diversity.

Inuit Ndebele Samoan



Xhosa Yoruba Masai

We have ethnic diversity. This slide shows just a few of the hundreds of ethnic groups in our global church: ✨

Masai, ✨  
Samoan, ✨  
Yoruba, ✨  
Inuit, ✨  
Xhosa, and ✨  
Ndebele. ✨

SLIDE 25

There is **linguistic diversity**.

The Four Spiritual Laws in

ගුණාත්මක ජාතික  
ප්‍රතිපත්තිමය විවිධ  
භාෂා වල දැක්වේද?

Sinhalese

ဘုရားသခင်

မေတ္တာတော်နှင့်  
အကြီးအစည်တော်ကို  
ကြံ့ခိုင်စွာ  
ယူဆပါသလား ?

Myanmar

ஆவிக்குரிய  
நான்கு  
விதிகளைப்பற்றி  
நினைவூட்டப்பட்டுக்கொள்ளுங்கள்

Tamil

আপনি কি  
চারটি আশ্বিক বিধির  
বিষয়ে শুনছেন ?

Bangla (Bengali)

We have linguistic diversity. Here we see the titles of the Four Spiritual Laws in five languages found in our Southern Asia-Pacific Division:

The first language is English: The Four Spiritual Laws. These laws come from Campus Crusade for Christ. Summarized in English they state that (1) God is love, (2) man is sinful, (3) Jesus is God’s provision to save man, and (4) we must receive Christ individually. These titles are in

Sinhalese,  
Tamil,  
Myanmar, and  
Bangla or Bengali.

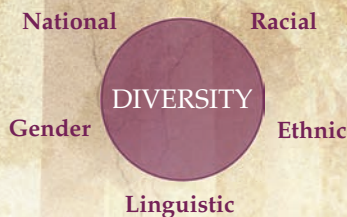
SLIDE 26

We have the earliest and original diversity—**gender diversity**.



Finally, we have the earliest and original diversity—gender diversity.

SLIDE 27



Each of these forms of diversity is an important social marker.

So we have all of these forms of diversity:  
National,  
Racial,  
Ethnic,  
Linguistic, and  
Gender.

Each of these forms of diversity is an important social marker.

SLIDE 28

**Diversity Competency: the knowledge attitude skill**

used by a leader to effectively serve and lead a diverse constituency, institution, or organization.

**Cultural Competence:** “the ability of a system, agency, or individual to respond to the unique needs of populations whose cultures are different from that of the dominant or ‘mainstream’ society.”

Our second term is **Diversity Competency**.  
This is the knowledge, attitude, and skill used by a leader to effectively serve and lead a diverse constituency, institution, or organization.

The third term is **Cultural Competence**. This is “the ability of a system, agency, or individual to respond to the unique needs of populations whose cultures are different from that of the dominant or ‘mainstream’ society.”

SLIDE 29

**IV. How Should Christian Leaders Respond to Diversity?**

Scripture provides the answer to this question.

<sup>27</sup>for all of you who were baptized into Christ have been clothed with Christ. <sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. Gal 3:27,28 (NIV)



We turn now to the question, “How should Christian leaders respond to diversity?”

Scripture provides the answer to this question.

Paul gives us a partial answer in Galatians:

<sup>27</sup>for all of you who were baptized into Christ have been clothed with Christ. <sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. Gal 3:27,28 (NIV)

SLIDE 30

**Leaders Must Affirm the Essential Unity of the Church.**

This passage in Galatians calls leaders to promote oneness in

**mission  
fellowship  
service  
purpose**

The passage also raises a related question:

If we are one in Christ, how should we respond to diversity differences?

As leaders respond to this question, they must first affirm the essential unity of the church.

This passage in Galatians calls leaders to promote oneness in mission, fellowship, service, and purpose.

But this passage also raises a related question:

If we are one in Christ, how should we respond to the diversity differences among us?



SLIDE 31

Based on this passage, a leader may say  
 1—“There is no such thing as difference.” or  
 2—“I don’t see color (class, race, nationality, gender), I see people;” the difference does not matter because we are all one in Christ.

Each of these positions

- will lessen our leadership effectiveness
- is anti-diversity competency

Paul helps answer the question of what-do-we-do-with-differences.

Based on this passage in Galatians, a leader may say, ✨

1. “There is no such thing as difference.”  
 Or he/she may say, ✨
2. “I don’t see color (class, race, nationality, gender), I see people.” The implication here is that difference does not matter because we are all one in Christ. ✨

Each of these positions ✨

- will lessen our leadership effectiveness, and ✨
- it is anti-diversity competency. ✨

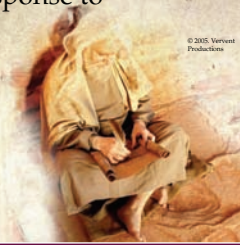
Paul helps answer the question of what-do-we-do-with-differences. ✨

SLIDE 32

Paul’s Response to Diversity

Paul shows by word and example the appropriate response to

- racial
- national
- cultural
- gender
- ethnic
- diversity.



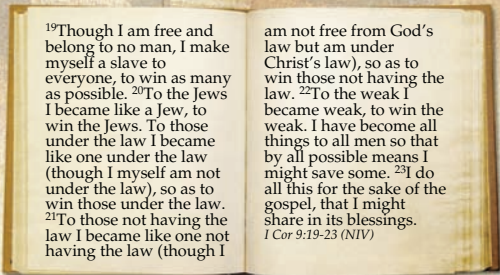
We will look at the way in which Paul responded to diversity in the early Christian church. ✨

Paul shows us by word and example the appropriate response to ✨

- racial,
- national,
- cultural,
- gender, and
- ethnic
- diversity. ✨

SLIDE 33

The text below gives us a window on Paul’s thinking about diversity competency.

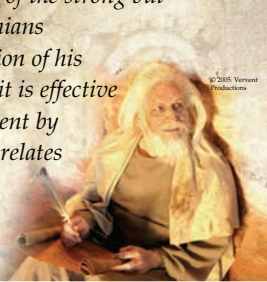


The key passage that gives us a window on Paul’s thinking about diversity competency is found in 1 Corinthians 9: 19-23. ✨

<sup>19</sup>Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. <sup>20</sup>To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. <sup>21</sup>To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. <sup>22</sup>To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. <sup>23</sup>I do all this for the sake of the gospel, that I might share in its blessings. I Cor 9:19-23 (NIV) ✨

SLIDE 34

- In this section of I Corinthians, Paul
- defends his apostleship against attack
  - bridles the freedom of the strong but insensitive Corinthians
  - launches a discussion of his ministry and why it is effective
  - clinches his argument by explaining how he relates to differences



- In this section of 1 Corinthians, Paul
- defends his apostleship against attack by some of the factions in the Corinthian church,
  - bridles the freedom of the strong but insensitive Corinthians,
  - launches a discussion of his ministry and why it is effective, and
  - clinches his argument by explaining how he relates to differences as he works among both Jewish and Gentile Christians.

SLIDE 35

How could Paul say, “to the Jews I became AS a Jew,” when he actually was a Jew?

Paul served within multiple cultures.

He took up this task because he was bound to Christ. (I Cor 9:1)

He was **spiritually** free.

He had not accepted any compensation from the Corinthians. (I Cor 9:11-15)

He was **psychologically** free.

In the King James Version of the passage, Paul says “to the Jews I became AS a Jew.” How could he say “I became AS a Jew” when he actually was a Jew?

Paul served within multiple cultures.

He took up this task because he was bound to Christ.

His union with Christ made him spiritually free.

And he had not accepted any compensation from the Corinthian believers. (I Cor 9:11-15)

Because of this, he was psychologically free.

SLIDE 36

Spiritual and psychological freedom released Paul from his old identity anchors:



Spiritual and psychological freedom released Paul from his old identity anchors.

These old anchors included Paul’s identity

- as a sinner,
- as a male,
- as a Jew, and
- as a Pharisee.



SLIDE 37

Diversity competency requires spiritual and psychological freedom.

Paul's freedom is grounded in a new experience.

"If any one is in Christ, he is a new creation." (II Cor 5:17 NIV)

This means that Paul

- can no longer be Judeo-centric and
- no longer considers himself a Jew in terms of
  - primary values
  - commitment
  - allegiance

So diversity competency requires spiritual and psychological freedom. ✨

Paul's freedom is grounded in a new experience.

He writes ✨

"If any one is in Christ, he is a new creation."

II Cor 5:17 NIV) ✨

This means that Paul ✨

- can no longer be Judeo-centric, and ✨
- he no longer considers himself a Jew in terms of his ✨
  - primary values, ✨
  - commitment, or ✨
  - allegiance. ✨

SLIDE 38

By asserting that he became "AS" a Jew, Paul

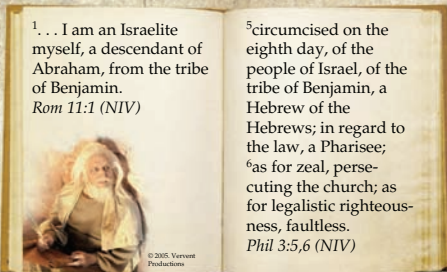
- implies that he no longer considers himself primarily or exclusively a Jew
- projects the freedom of his new self-understanding
- declares his independence from limiting
  - prejudices
  - preconceptions
  - presuppositions of his ethnocentric past.

By asserting that he became "AS" a Jew, Paul ✨

- implies that he no longer considers himself primarily or exclusively a Jew, ✨
  - projects the freedom of his new self-understanding, and ✨
  - declares his independence from limiting ✨
    - prejudices,
    - preconceptions, and
    - presuppositions.
- of his ethnocentric past. ✨

SLIDE 39

Paul was clearly Jewish, as he himself testified.



Paul was clearly Jewish, as he himself repeatedly testified. We include here just two texts. ✨

<sup>1</sup> . . . I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. Rom 11:1 (NIV) ✨

<sup>5</sup>circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; in regard to the law, a Pharisee; <sup>6</sup>as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Phil 3:5,6 (NIV) ✨



**SLIDE 40**

In stating that he became AS a Jew, Paul is emphasizing that

- *he has experienced a transformation of his primary identity*
- *he is a new creature with a new identity priority*
- *he will not be a slave to the identity politics of either his times or his culture of origin*

This is the key to effective leadership in diversity.

One can lead in diversity only if he/she is internally freed from the prison of identity politics.

In stating that he became AS a Jew, Paul is emphasizing that ✨

- he has experienced a transformation of his primary identity, ✨
- he is a new creature with a new identity priority, ✨
- he will not be a slave to the identity politics of either his times or his culture of origin. ✨

This transformation is the key to effective leadership in diversity. ✨

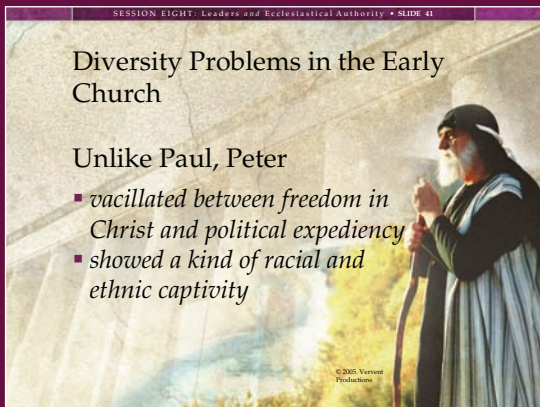
One can lead in diversity only if he/she is internally freed from the prison house of identity politics. ✨

**SLIDE 41**

Diversity Problems in the Early Church

Unlike Paul, Peter

- *vacillated between freedom in Christ and political expediency*
- *showed a kind of racial and ethnic captivity*



As in our church today, there were diversity problems in the early church. ✨

Unlike Paul, Peter ✨

- *vacillated between freedom in Christ and political expediency. ✨*
- *showed a kind of racial and ethnic captivity. ✨*

**SLIDE 42**

Scripture shows that the early church family was diversity challenged.

The parable of the Good Samaritan challenged Jewish prejudice. (Luke 10:30-37)

The disciples were surprised to find Jesus talking to one who was both a woman and a Samaritan. (John 4:1-29)



Scripture shows that the early church family was diversity challenged. ✨

The parable of the Good Samaritan challenged Jewish prejudice. (Luke 10:30-37) ✨

When the disciples returned from Sychar (John 4), they were surprised to find Jesus talking to someone who was both a woman and a Samaritan. Thus, He had crossed both the gender and ethnic barriers. ✨

SLIDE 43

God had to send a vision to Peter to show him that he should not call any person unclean. (Acts 10:17-29)

Converted Pharisees insisted that Gentile Christians must be circumcised and follow Mosaic laws. (Acts 15:5-10)



But Peter and the other disciples were slow learners. In spite of the fact that Jesus had told them that they had a global mission, their Jewish prejudice was slow to yield. God had to send a vision to Peter three times and tell him plainly that he was to go with the messengers from Cornelius before he finally got the message that he should not call any person unclean. (Acts 10:17-29) ✨

And the first real diversity crisis in the early church occurred when converted Pharisees insisted that Gentile Christians must be circumcised and follow Mosaic laws. (Acts 15:5-10) ✨

SLIDE 44

Peter quit associating with Gentile Christians because he feared Christian legalists from Jerusalem. (Gal 2:7-14)

Gentiles were looked down upon and called "the uncircumcised ones" by Jews. (Eph 2:11-19)

Before his conversion, Paul, the preeminent Jew, persecuted Christians. (Acts 8:1-3; 9:1,2)

Jewish Christians looked down on their Gentile brethren.

Even Barnabas, who conducted the first missionary work among Gentiles with Paul, withdrew from fellowship with them. (Gal 2:11-13)

Peter quit associating with Gentile Christians because he feared the Christian legalists from Jerusalem. His actions triggered a face-to-face confrontation between him and Paul in the Antioch church. (Gal 2:7-14) ✨

Gentiles were looked down upon and called "the uncircumcised ones," a term of derision, by the Jews. (Eph 2:11-19) ✨

Before his conversion, Paul, with all his Pharisaic prejudices intact, persecuted Christians. One reason was probably that this new sect included Hellenists and other liberal Jews and Greek proselytes (Acts 2 & 6). ✨

Jewish Christians looked down on their Gentile brethren. ✨

Even Barnabas, who conducted the first missionary work among Gentiles with Paul, withdrew from fellowship with them. (Gal 2:11-13) ✨

SLIDE 45

Conversion Changed Paul's Response to Diversity

At Damascus, Paul received an identity transplant.

His encounter with the risen Christ

- deconstructed his inherited identity
- replaced it with another primary identity



Conversion changed Paul's response to diversity. In fact, his call to the ministry specifically included his mission to the Gentiles. (Acts 9:15) ✨

At Damascus, Paul received an identity transplant. ✨

- His encounter with the risen Christ ✨
- deconstructed his inherited identity and ✨
  - replaced it with another primary identity. ✨

**SLIDE 46**

When Paul became a new creature in Christ



- perceptions of the world,
- perceptions of society,
- priorities,
- ambitions,
- criteria of perception

separated Paul from his former identity.

When Paul became a new creature in Christ ✨  
 new perceptions of the world, ✨  
 new perceptions of society, ✨  
 new priorities, ✨  
 new ambitions, and ✨  
 new criteria of perception ✨  
 separated Paul from his former identity. ✨

**SLIDE 47**

In our next session, we will examine three changes that

- marked the new Paul
- should mark us as leaders in God's new faith community



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In our next session, we will examine three changes ✨  
 • that marked the new Paul and ✨  
 • that should mark us as leaders in God's new faith community. ✨

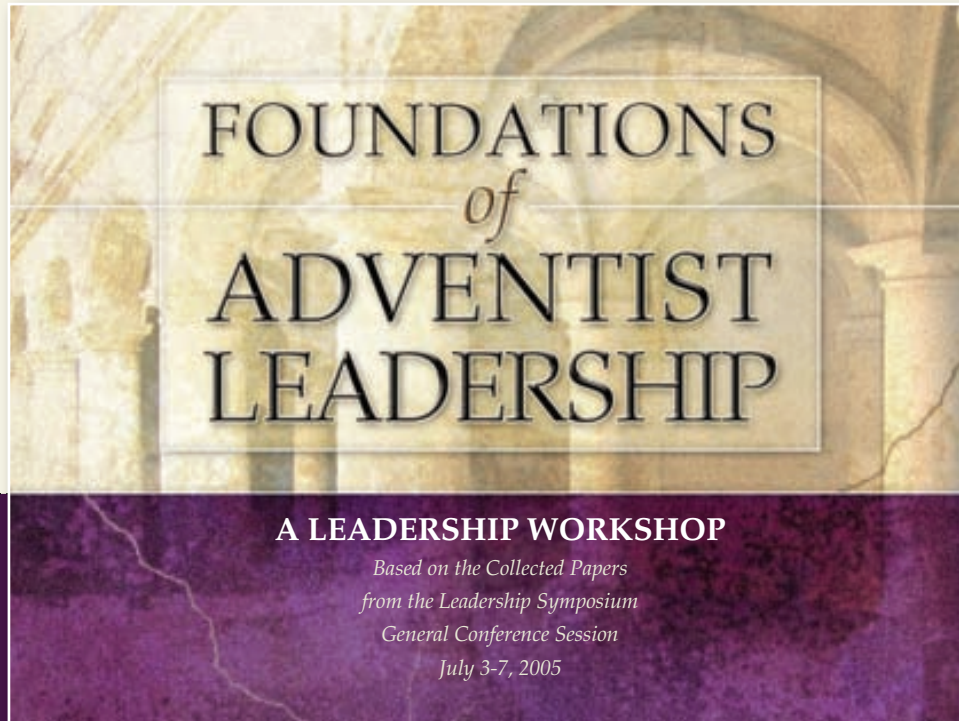
**ANSWERS TO WORKSHEET FOR SESSION 8**

- |                             |                               |                |
|-----------------------------|-------------------------------|----------------|
| 1. diversity                | 9. Diversity                  | 16. identity   |
| 2. 203                      | 10. national, racial, ethnic, | 17. prejudices |
| 3. cross-cultural           | linguistic, gender            | 18. key        |
| 4. ends of the earth gender | 11. diversity competency      | 19. Conversion |
| 5. sociological             | 12. fellowship, purpose       | 20. new        |
| 6. ethnic                   | 13. diversity                 |                |
| 7. global                   | 14. I Corinthians 9:19-23     |                |
| 8. global                   | 15. Spiritual, psychological  |                |



## ANSWERS FOR SESSION 8: QUESTIONS FOR FURTHER STUDY

1. Adventist leaders need to be competent in the area of diversity because of
  - a. our church demographics,
  - b. Jesus set the example of cross-cultural ministry, and
  - c. because of our global mission to reach every nation, tribe, language, and people.
  
2. **Diversity:** the biophysical, social, cultural, national, and historical markers that groups use to identify themselves as a distinguished group and to distinguish themselves from other groups.  
**Diversity competency:** the knowledge, attitude, and skill used by a leader to effectively serve and lead a diverse constituency, institution, or organization.  
**Cultural competence:** “the ability of a system, agency, or individual to respond to the unique needs of populations whose cultures are different from that of the dominant or ‘mainstream’ society.”
  
3. We have national, racial, ethnic, linguistic, and gender diversities in the Adventist Church.
  
4. Leaders are to promote unity in mission, fellowship, service, and purpose.
  
5. Paul could say, “to the Jews I became AS a Jew,” because he was spiritually and psychologically free. This freedom released him from his old identity anchors: being a sinner, being male, being Jewish, and being a Pharisee. His freedom was grounded in his conversion; he was a new creation in Christ. Because of this he was no longer Judeo-centric and no longer considered himself a Jew in terms of his primary values, his commitments, or his allegiance. By asserting that he became “AS” a Jew, he implied that he no longer considers himself primarily or exclusively a Jew; he projected the freedom of his new self-understanding; and declared his independence from the limiting prejudices, preconceptions, and presuppositions of his ethnocentric past.
  
6. On the Damascus road, Paul received an identity transplant. His encounter with the risen Christ deconstructed his inherited identity and replaced it with another primary identity. When he became a new creature in Christ, new perceptions of the world, new perceptions of society, new priorities, new ambitions, and new criteria of perception separated him from his former identity.
  
7. When Paul stated that he “became AS a Jew” he was emphasizing that
  - a. he had experienced a transformation of his primary identity,
  - b. he was a new creature with a new identity priority, and
  - c. he would not be a slave to the identity politics of either his times or his culture of origin.



## Guide *for* Facilitators

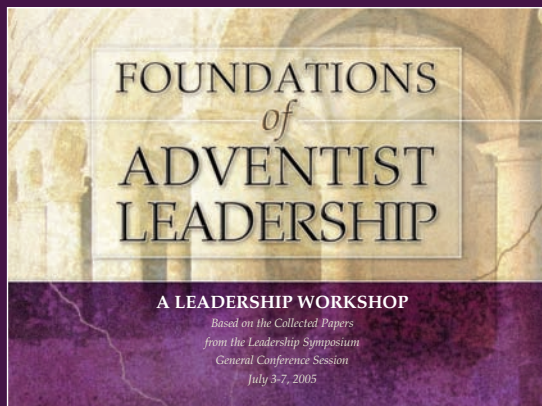
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# SESSION 9

## PROFILING ADVENTIST LEADERSHIP: RESPONSIVENESS TO DIVERSITY — PART 2

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SLIDE 1




**SESSION 9**

PROFILING ADVENTIST LEADERSHIP:  
RESPONSIVENESS TO DIVERSITY—Part 2

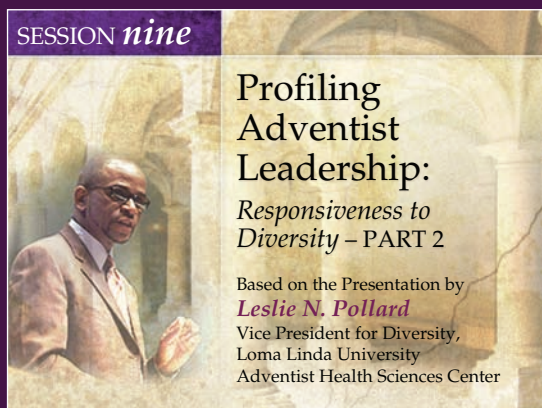
*Guide for Facilitators*


Suggested comments for facilitators follow in this column beside each slide.

This title slide should be on the screen as you start the presentation.

When you are ready to begin the presentation, Left 


SLIDE 2






In this session, we will continue our discussion of Paul's responsiveness to diversity. We will focus on three changes that marked the converted Paul that should mark us as Christian leaders. We will resolve the what-to-do-with-differences dilemma, and we will look at some suggestions that can help us as leaders become more responsive to the diverse constituencies we serve. 

SLIDE 3



Session 9 will answer the questions which follow: 

1. What changes marked the new Paul? 
2. How does a Christian leader regard his personal diversity characteristics? 
3. What understanding is absolutely essential for a cross-cultural leader? 



**SLIDE 4**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 4

4  
What three changes marked the new Paul that should mark us as Christian leaders?

5  
What did Paul mean when he said that he “became AS a Jew” to the Jews?

6  
What three solutions for the what-to-do-with-differences question are unsatisfactory? Why are they not satisfactory?

7  
What are five suggestions that can help us as leaders be more responsive to diversity?

4. What three changes marked the new Paul that should mark us as Christian leaders? ✨
5. What did Paul mean when he said that he “became AS a Jew” to the Jews? ✨
6. What three solutions for the what-to-do-with-differences question are unsatisfactory? Why are they not satisfactory? ✨
7. What are five suggestions that can help us as leaders be more responsive to diversity? ✨

**SLIDE 5**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 5

**IV. How Should Christian Leaders Respond to Diversity?**  
(Continued)

- Three changes that
- *marked the new Paul*
  - *should mark us as leaders in God's faith community*



We continue now with the question, “How should Christian leaders respond to diversity?” ✨

There were three changes ✨  
that marked the converted Paul ✨  
that should also mark us as Christian leaders in God's faith community today. ✨

**SLIDE 6**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 6

**1—Leaders must affirm their diversity.**

- Each leader
- *identifies with a racial and cultural group*
  - *is gendered*
  - *has nationality*

These aspects of our identity are no longer our primary identity.

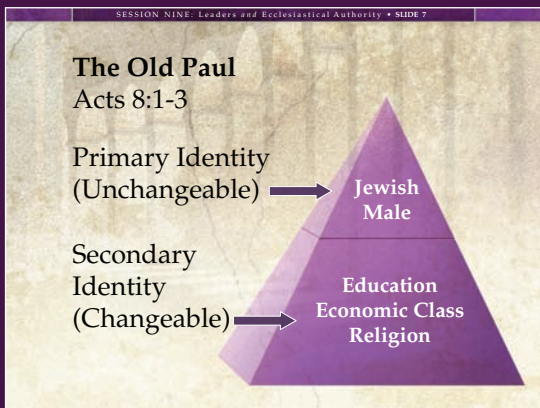
After Paul's conversion, his personal diversity difference was psychologically relegated to a secondary level of identity.

- First, leaders must affirm their own diversity. ✨  
Each leader ✨
- *identifies with his/her own racial and cultural group, ✨*
  - *is either male or female, ✨*
  - *has his/her own nationality. ✨*

But these aspects of our identity are no longer our primary identity. ✨

After Paul's conversion, his personal diversity difference was psychologically relegated to a secondary level of identity. ✨

SLIDE 7

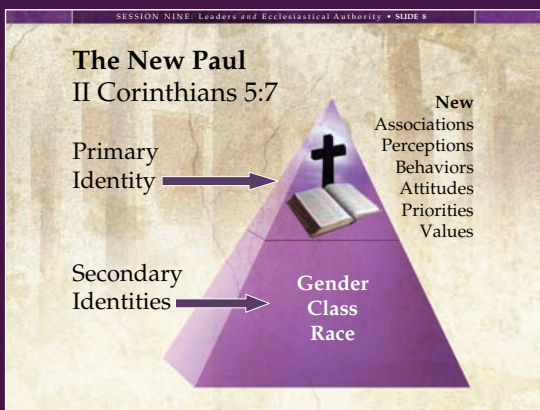


We read about the old Paul in Acts 8:1-3. ✨

His primary identity was Jewish and male. These identity characteristics are unchangeable in individuals. ✨

His secondary identity characteristics included his education, his economic class, and his religion. These characteristics are changeable in an individual. In Paul's case, he was educated at the feet of Gamaliel (Acts 22), was probably from a middle or upper class family, and was a Pharisee (Acts 23). ✨

SLIDE 8



We read about the new Paul in II Cor 5:17 and in I Cor 2:2. ✨

**Now** Paul's primary identity was centered in the cross of Christ. ✨

Those things that had previously made up his primary identity, such as gender, class, and race, were now his secondary identities. ✨

With his new primary identity came new associations, perceptions, behaviors, attitudes, priorities, and values. Those things that were once important to him he now counted as loss (Phil 3:7-11). ✨

SLIDE 9

- SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 9
- For Christian leaders, personal diversity characteristics
- are no longer the defining reality of our existence
  - are psychologically relocated to a secondary level of importance
  - are not objective measures of social worth
  - are temporal distinctions that have no value as far as salvation is concerned

For Christian leaders, personal diversity characteristics ✨ are no longer the defining reality of our existence. ✨

These characteristics are psychologically relocated to a secondary level of importance. ✨

They are not objective measures of social worth, and ✨ they are temporal distinctions that have no value as far as salvation is concerned. ✨

**SLIDE 10**

For Paul, any former or present  
**“ism”**

that is not surrendered to  
 Christ becomes idolatry.

**Asio-centrism Afro-centrism**  
**Euro-centrism Latino-centrism**

The Christian leader must  
 resist any “ism” that  
 clamors for our attention.

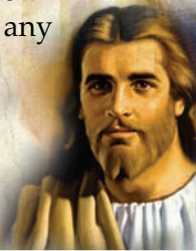
For Paul, any former or present ✨ “ism” ✨  
 that is not surrendered to Christ becomes idolatry. ✨

Any of these “ism’s:” Asio-centrism, Afro-centrism,  
 Euro-centrism, Latino-centrism, or any other “ism”  
 that is more important to us than Christ is thus our  
 idol. ✨

The Christian leader must resist any “ism” that  
 clamors for our attention. ✨

**SLIDE 11**

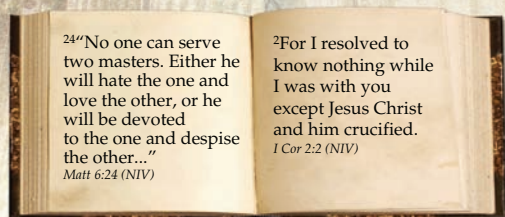
The gospel never allows  
 believers to center their  
 perspectives around any  
 other center than  
 Jesus Christ.



The gospel never allows us as believers to center  
 our perspectives around any other center than  
 Jesus Christ. ✨

**SLIDE 12**

No person can serve two masters.



We can have only one Center:  
 Jesus Christ.

No person can serve two masters. ✨

Jesus put it very plainly in Matthew 6:24:  
 24“*No one can serve two masters. Either he will  
 hate the one and love the other, or he will be  
 devoted to the one and despise the other. . . .*”  
 Matt 6:24 (NIV) ✨

And as a Christian leader, Paul set the example.  
 2For I resolved to know nothing while I was with  
 you except Jesus Christ and him crucified. I Cor  
 2:2 (NIV) ✨

We can have only one Center, and that is Jesus  
 Christ. ✨



**SLIDE 13**

**2—Leaders must understand their own cultural identity.**

We must

- *come to terms with our own personal identity and history*
- *learn to speak the cultural “language” of our people of origin*
- *critically analyze the strengths and weaknesses of the culture and worldview that were passed to us*

This will enable us to better access and use our personal history as a leadership resource.

*This is absolutely essential for the cross-cultural leader.*

The second change that marked Paul that should also mark us as Christian leaders is that leaders must understand their own cultural identity. We must ✦

- *come to terms with our own personal identity and history, ✦*
- *learn to speak the cultural “language” of our people of origin, and, ✦*
- *especially important, we must critically analyze the strengths and weaknesses of the culture and worldview that was passed on to us. ✦*

This will enable us to better access and use our personal history as a leadership resource. ✦

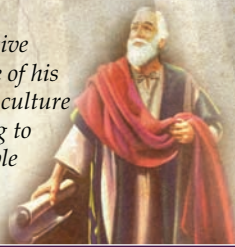
This understanding of our own cultural identity is absolutely essential for the cross-cultural leader. ✦

**SLIDE 14**

Paul’s statement that he “became AS a Jew” shows another level of response to his own people.

He

- *was deeply Judeo-sensitive*
- *had intimate knowledge of his own history and ethnic culture*
- *used this understanding to work with his own people*



Paul’s statement that he “became AS a Jew” shows another level of response to his own people. ✦

Paul was deeply Judeo-sensitive. ✦

He had an intimate knowledge of his own history and ethnic culture. ✦

Paul used this understanding to work with his own people. In fact, his customary pattern was to witness first in the Jewish synagogues wherever he traveled on his missionary journeys. Even when he arrived as a prisoner in Rome, he called the Jewish leaders together and witnessed to them before he turned to the Gentiles. (Acts 28:17-29) ✦

**SLIDE 15**

Leaders are

- *not called to be ethnocentric*
- *called to be Christ-centered*
- *called to be ethni-sensitive*

Effective cross-cultural leadership requires that we study the culture(s) of the people we lead.

Our efforts to learn about the cultures of the people we lead will be richly rewarded.

So leaders are not called to be ethnocentric. ✦

They are called to be Christ-centered. ✦

And they are called to be ethni-sensitive. ✦

Effective cross-cultural leadership requires that we study the culture or cultures of the people we lead. ✦

Our efforts to learn about the cultures of the people we lead will be richly rewarded. ✦

SLIDE 16

For the Christian leader, every endowment, including diversity, is

- a gift to be stewarded
- not a possession to be worshipped or protected



For the Christian leader, every endowment, including his or her diversity, is ✦

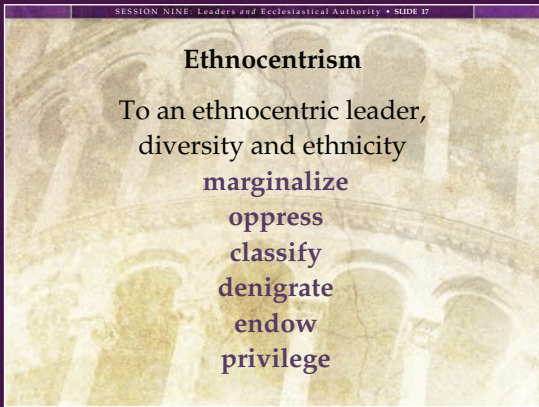
- a gift to be stewarded, ✦
- not a possession to be worshipped or protected. ✦

SLIDE 17

**Ethnocentrism**

To an ethnocentric leader, diversity and ethnicity

- marginalize
- oppress
- classify
- denigrate
- endow
- privilege



We digress briefly to discuss ethnocentrism, which is very different from ethni-sensitivity. ✦

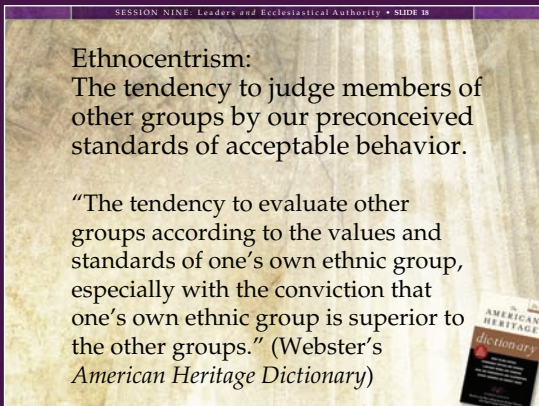
An ethnocentric leader uses diversity and ethnicity ✦

- to marginalize those whose ethnicity is different from his/her own, ✦
- to oppress those who are different, ✦
- to classify people into groups, ✦
- to denigrate or put down those of a different ethnic group, ✦
- to endow or favor those of his/her own ethnic group, and ✦
- to give special privilege to them. ✦

SLIDE 18

**Ethnocentrism:**  
The tendency to judge members of other groups by our preconceived standards of acceptable behavior.

“The tendency to evaluate other groups according to the values and standards of one’s own ethnic group, especially with the conviction that one’s own ethnic group is superior to the other groups.” (Webster’s *American Heritage Dictionary*)



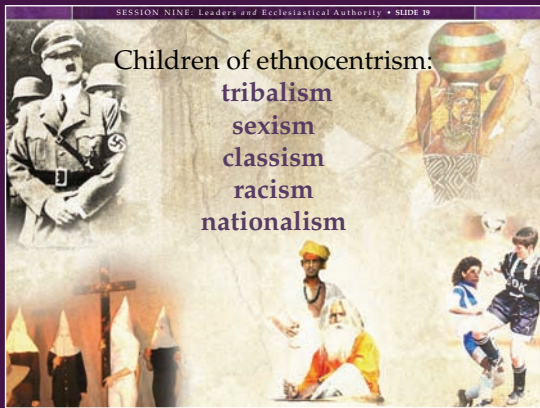
Ethnocentrism is ✦  
the tendency to judge members of other groups by our preconceived standards of acceptable behavior. ✦

Webster’s *American Heritage Dictionary* defines ethnocentrism as

“The tendency to evaluate other groups according to the values and standards of one’s own ethnic group, especially with the conviction that one’s own ethnic group is superior to the other groups.” ✦



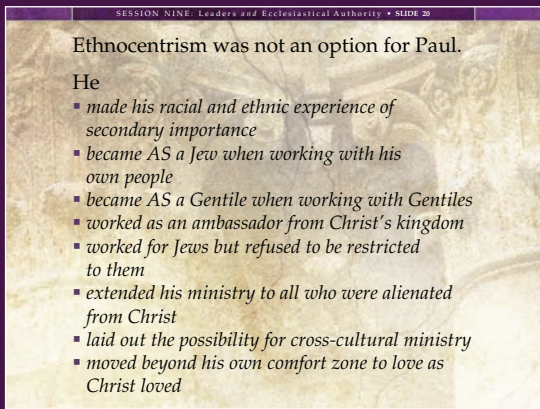
SLIDE 19



Here we see some of the children of ethnocentrism. These include ✨

- tribalism, such as in the Rwandan genocide, ✨
- sexism, ✨ as when boys and men treat girls and women as inferior,
- classism, such as the caste system of India, ✨
- racism, such as the cross-burning of the Ku Klux Klan, and ✨
- nationalism, demonstrated by Nazi Germany under Hitler, and more recently in post-Tito Yugoslavia. ✨

SLIDE 20



Ethnocentrism was not an option for Paul. ✨ He made his racial and ethnic experience of secondary importance. ✨

He became AS a Jew when working with his own people. ✨

He became AS a Gentile when working with Gentiles. ✨

Paul worked as an ambassador from Christ's kingdom. ✨

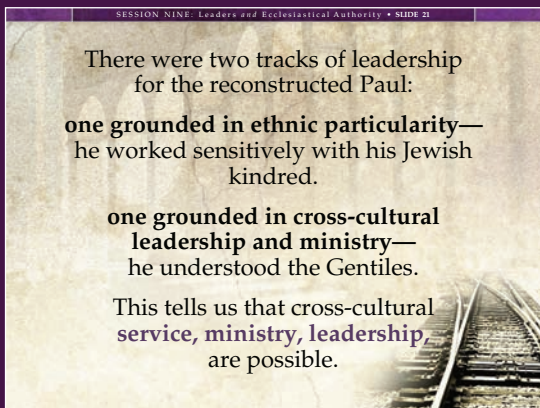
He worked for Jews, but refused to be restricted to them. ✨

He extended his ministry to all who were alienated from Christ. ✨

Paul laid out the possibility for cross-cultural ministry. ✨

He moved beyond his own comfort zone to love as Christ loved. ✨

SLIDE 21



There were two tracks of leadership for the reconstructed or converted Paul. ✨

One track was grounded in ethnic particularity—he worked sensitively with his Jewish kindred. ✨

The other track was grounded in cross-cultural leadership and ministry. He understood and worked effectively with the Gentiles. ✨

Paul's example tells us that cross-cultural service, ministry, and leadership are possible. ✨



**SLIDE 22**

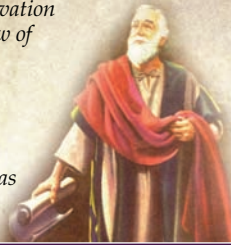
**3—Motivation for ministry must be a passion for souls.**

Paul

- was guided by this motivation
- functioned under the law of love for Christ

Paul's

- mission was to win as many as possible
- cross-cultural service was motivated by agape



The third change that marked Paul and that should mark us as Christian leaders was that his motivation for ministry was a passion for souls. ✨

Paul was guided by this motivation. ✨

He functioned under the law of love for Christ. ✨

Paul's mission was to win as many as possible for Christ. ✨

His cross-cultural service was motivated by agape love. ✨

**SLIDE 23**

Agape love means that the bonds between diverse brothers and sisters of different races, cultures, nationalities, genders, are intensified.



Agape love means that the bonds between diverse brothers and sisters of different ✨

races,

cultures,

nationalities,

and genders

are intensified. ✨

**SLIDE 24**

Cultural competence supercedes tolerance.

Tolerance must yield to love.

"There is no person, no nation that is perfect in every habit and thought. One must learn one from another. Therefore God wants the nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."

(*Historical Sketches*, 137)



Cultural competence supercedes tolerance. ✨

Tolerance must yield to love. ✨

Ellen White tells us that

There is no person, no nation that is perfect in every habit and thought. One must learn one from another. Therefore God wants the nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified. (*Historical Sketches*, 137) ✨

**SLIDE 25**

**V. Resolving the “What-to-do-With-Differences” Dilemma**

**The “Reject-the-Idea of Difference” Approach**

This is unacceptable.

Paul

- never rejected difference
- affirmed difference
- understood difference as opportunity
- validated differences

When we looked at Galatians 3:27, 28 in our last session, we mentioned that this passage may permit a leader to say, “There is no such thing as difference,” or “I don’t see color (class, race, nationality, gender), I see people.” We pointed out that these responses will lessen our leadership effectiveness and that they are anti-diversity competency. How, then, can we resolve the what-to-do-with-differences dilemma? ✨

The “reject-the idea of difference” approach ✨ is unacceptable. ✨ Paul never rejected difference; ✨ rather he affirmed difference. ✨ He understood difference as opportunity, ✨ and he validated differences. ✨

**SLIDE 26**

Christian leaders

- must serve people who are like us and who are different from us
- need to see racial, ethnic, gender, and cultural difference as an opportunity to serve the higher plan of God for the diverse human family

Rejecting the idea of difference is alien to diversity competency and leadership.



As Christian leaders, ✨ we must serve people who are like us and people who are different from us. ✨

We need to see racial, ethnic, gender, and cultural differences as an opportunity to serve the higher plan of God for the diverse human family. ✨

Rejecting the idea of difference is alien to diversity competency and leadership. ✨

**SLIDE 27**

**The “Being Difference-Blind” Approach**

This is also unchristian.

God

- made the colors
- wants them to be seen and appreciated

Leaders who are “difference-blind”

- homogenize the human family by invalidating uniqueness
- deprive themselves of the enjoyment derived from the richness and diversity of the human family



The “being difference-blind” approach ✨ is also unchristian. ✨

God made the colors, ✨ and He wants them to be seen and appreciated. ✨

Leaders who are “difference-blind” ✨

- homogenize the human family by invalidating uniqueness, and ✨

- they deprive themselves of the enjoyment derived from the richness and diversity of the human family. ✨



**SLIDE 28**

**The “Differences-Do-Not-Matter” Approach**

This is contrary to Paul.

Failure to explore the significance of difference leads to cross-cultural incompetence.

Paul viewed each group with its

- culture,
  - orientation,
  - worldview,
- as a unique entity worthy of special attention.



The “differences-do-not-matter” approach ✨ is also contrary to Paul. ✨

Failure to explore the significance of difference leads to cross-cultural incompetence. ✨

Paul viewed each group with its ✨ culture, orientation, and worldview as a unique entity worthy of special attention. ✨

**SLIDE 29**

**VI. Suggestions for Being Responsive to Diversity**

**1—Promote awareness.**

We can be the diversity leaders in our organizations.

Leaders set the inclusivity temperature of our organizations.

Diversity responsiveness is a follow-the-leader activity.



Now we will look at five suggestions that can help leaders be responsive to diversity in the groups we lead. ✨

The first suggestion is to promote awareness of diversity. ✨

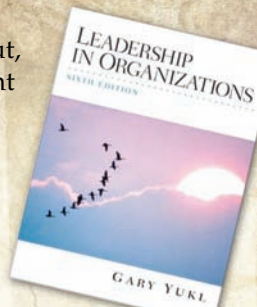
We can be the diversity leaders in our church organizations. ✨

As leaders, we set the inclusivity temperature of our organizations. ✨

Diversity responsiveness is a follow-the-leader activity. As we lead, others will follow. ✨

**SLIDE 30**

“Leaders communicate their priorities, values, and concerns by their choice of things to ask about, measure, comment on, praise, and criticize.” p. 213



In the 6th edition of his book *Leadership in Organizations*, Gary Yukl says,

“Leaders communicate their priorities, values, and concerns by their choice of things to ask about, measure, comment on, praise, and criticize.” (p. 213) ✨



**SLIDE 31**

**2—Provide diversity education.**

Training helps followers understand the power of surface and subsurface differences.

Subsurface differences make the difference!

Educate to these differences.



The second thing we can do is to provide diversity education. ✨

Training helps followers understand the power of surface and subsurface differences. ✨

As in this diverse committee below, subsurface differences in the people we lead make the difference! ✨

We should educate to these differences. ✨

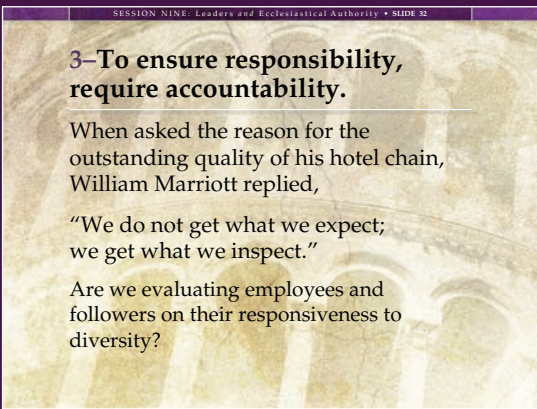
**SLIDE 32**

**3—To ensure responsibility, require accountability.**

When asked the reason for the outstanding quality of his hotel chain, William Marriott replied,

“We do not get what we expect; we get what we inspect.”

Are we evaluating employees and followers on their responsiveness to diversity?



To ensure responsibility in responding to differences, we should require accountability. ✨

The Marriott hotel chain is one of the best in the world. When asked the reason for the outstanding quality of his hotel chain, William Marriott replied, ✨

“We do not get what we expect; we get what we inspect.” ✨

We should be evaluating employees and followers on their responsiveness to diversity. Our employee evaluations need to cover this important area. ✨

**SLIDE 33**

**4—Diversify your leadership committees.**



Then we need to diversify our leadership committees. Notice the racial and gender diversity in this small committee. ✨

**SLIDE 34**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 34

Homogenous committees are not broad, rich, or deep enough to maximize our service effectiveness.

Are there disabled people on your leadership team? In places where physical disabilities are a stigma, it is vital that disabled people serve on the team.

How many women are in your councils?

If there was opposition to your election along ethnic or racial lines, did you reach out to include the opposition in your leadership team?

Homogenous committees or committees comprised of only one racial, ethnic, or gender group, are not broad, rich, or deep enough to maximize our service effectiveness. To ensure diverse committees, we should ask ourselves these questions: ✨

Are there disabled people on our leadership team? In places where physical disabilities are a stigma, it is vital that disabled people serve on the team. ✨

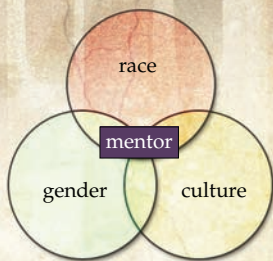
How many women are on our committees? ✨

And if there was opposition to our election along ethnic or racial lines, did we reach out to include people from the opposition on our leadership team? ✨

**SLIDE 35**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 35

**5-Mentor across gender, racial, and cultural lines.**



Finally, we should mentor across gender, racial, and cultural lines. ✨

**(Facilitator, after clicking your mouse one time, wait until the words appear in each circle and in the center of the Venn diagram.) ✨**

**SLIDE 36**

SESSION NINE: Leaders and Ecclesiastical Authority • SLIDE 36

**VII. Conclusion**

In a fallen world, difference and diversity have been a source of separation and alienation.



We come now to our conclusion. ✨

In a fallen world, difference and diversity have been a source of separation and alienation. Think how many of the trouble spots in the world today involve diversity differences: Sri Lanka, Darfour, Iraq, Palestine, Kashmir, just to name a few. ✨

SLIDE 37

In the church, for the believer,  
every aspect of our being,  
including our diversity

- *should be invested in the purposes of God*
- *must be used as a vehicle for God's mission*

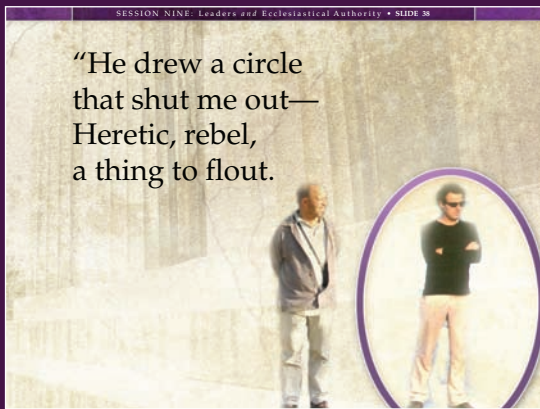
But in the church, it should not be so. We are all brothers and sisters in Christ, and we should be embracing our diversity. For the believer, every aspect of our being, including our diversity ✨

- *should be invested in the purposes of God and* ✨
- *must be used as a vehicle for God's mission.*

We close with "Outwitted," a little four-line poem by Edwin Markham. ✨

SLIDE 38

"He drew a circle  
that shut me out—  
Heretic, rebel,  
a thing to flout.



"He drew a circle that shut me out— ✨  
Heretic, rebel, a thing to flout. ✨

SLIDE 39

But Love and I had  
the wit to win;  
We drew a circle  
that took him in."

"Outwitted"  
Edwin Markham



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But love and I had the wit to win; ✨  
We drew a circle that took him in." ✨



## SUGGESTED QUESTIONS FOR DISCUSSION—DIVERSITY

1

Pollard says that “any former or present ‘ism’ that is not surrendered to Christ becomes idolatry.” What about denominationalism? How much fellowship should we have with believers of other Christian denominations?

2

What about conservatism and liberalism in the Adventist Church? How much diversity should we allow in lifestyle and in theological viewpoints?

3

One survivor of the Mugonero massacre in Rwanda was an older woman. She was left for dead, but regained consciousness and crawled away from the scene. She later recognized the one who had killed the rest of her family members. When he was released from prison, she adopted this young man and took him into her family. There are many other such stories of heroic Adventist Hutus who risked their lives to save their Tutsi brothers and sisters. How can we encourage such an attitude among our church members?

## CASE STUDIES FOR SESSIONS 8 AND 9—DIVERSITY

1

Pastor G is the newly elected president of a mission with a membership that is nearly equally divided between two distinct ethnic groups. These groups have been traditional rivals. Pastor G is from one of these groups. What suggestions does your small group have for Pastor G that could help him to lead effectively as a cross-cultural leader?

2

Elder T has served for many years in various union departmental positions in his homeland. He has recently accepted an appointment as an interdivision worker in a departmental position overseas. It has become apparent that Elder T believes in the “differences-do-not-matter” approach to diversity. It is also obvious that he thinks that everything in his new position must be done as it was in his homeland. You have been asked to serve on a small committee to work with Elder T to help him become more culturally sensitive. What advice does your small group have to help you as you work with Elder T?

3

Sister H is a very talented and very dedicated associate pastor in a large church. Everyone can see that God has given her the gift of leadership and of administration. She has recently led out in an extremely successful evangelistic effort. Many members feel that she should be ordained to the gospel ministry. How does your small group feel about this? Why do you feel as you do?

4

Pastor S serves in a church that has several minority groups. One of these is especially large. Many of them are recent immigrants from a European country where the theology is very conservative but the lifestyle is much more liberal than that of most of the older church members, many of whom are retirees. This liberal lifestyle is especially apparent in the dress and entertainment standards of this large minority group. What suggestions does your small group have to help Pastor S be culturally sensitive to this minority group, while at the same time upholding traditional Midwestern moral values?

## ANSWERS TO WORKSHEET FOR SESSION 9

- |                 |                    |               |
|-----------------|--------------------|---------------|
| 1. diversity    | 10. leadership     | 19. evaluate  |
| 2. cross        | 11. passion, souls | 20. diversify |
| 3. salvation    | 12. Agape          | 21. mentor    |
| 4. ism          | 13. tolerance      | 22. Love      |
| 5. Jesus Christ | 14. unacceptable   |               |
| 6. cultural     | 15. competency     |               |
| 7. ethnic       | 16. unchristian    |               |
| 8. ethni        | 17. incompetence   |               |
| 9. diversity    | 18. inclusivity    |               |

## ANSWERS FOR SESSION 9: QUESTIONS FOR FURTHER STUDY

1. Paul's primary identities of being a Jewish male Pharisee were replaced by a primary identity centered in the cross. With this new primary identity, Paul had new associations, new perceptions, new behaviors, new attitudes, new priorities, and new values.
2. For a Christian leader, his personal diversity characteristics are psychologically relocated to a secondary level of importance. They are no longer the defining reality of his existence; they are not objective measures of social worth; and they are temporal distinctions that have no value as far as salvation is concerned.
3. It is absolutely essential for cross-cultural leaders to understand their own cultural identity. They must come to terms with their personal identity and history, learn to speak the cultural "language" of their people of origin, and critically evaluate the strengths and weaknesses of the culture and worldview that was passed on to them.
4.
  - a. Leaders must affirm their own diversity.
  - b. They must understand their own cultural identity.
  - c. Their motivation for ministry must be a passion for souls.
5. When Paul said that he "became AS a Jew" to the Jews, he was showing another level of response to his own people.
  - a. He was deeply Judeo-sensitive.
  - b. He had an intimate knowledge of his own history and ethnic culture.
  - c. He used this understanding to work with his own people.

6.
  - a. The “reject-the-idea of difference” approach is unacceptable because it is alien to diversity competency and leadership.
  - b. The being “difference-blind” approach is also unchristian because leaders who take this approach homogenize the human family by invalidating uniqueness and deprive themselves of the enjoyment derived from the richness and diversity of the human family.
  - c. The “differences-do-not-matter” approach is unsatisfactory because it leads to cross-cultural incompetence.
  
7. Five suggestions that can help us be more responsive to diversity:
  - a. Promote diversity awareness.
  - b. Provide diversity education.
  - c. Require accountability through evaluating employees and followers on their responsiveness to diversity.
  - d. Diversify leadership committees.
  - e. Mentor across gender, racial, and cultural lines.