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see/hear

'The Difference' - 'Experiencing the Joy' is a collection of 42 short drama clips in a variety of styles dealing with Adventist beliefs in a creative approach and asking current questions. Each video is designed to accompany a chapter from the book ‘Experiencing the Joy’ but can also stand alone as a resource for small groups, youth programmes and sermon starters.
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It's the Thought That Counts

27 January 2011 Southampton, United Kingdom [Rosemary Lethbridge, BUC News] "How can we help you?" is usually what our church says to the community. This question has led The Watering Hole church plant in Southampton to participate in a whole variety of community programmes and events. As a result we have discovered that our community has a more positive view of our church and some are now even exploring our faith. However, the tables were turned on us last week when the Chair of the local Community Association approached plant leader, Rosemary Lethbridge and said, "we would like to help you." Each year the Association chooses a charity to fund raise for. She added, "We have decided and voted that The Watering Hole will receive any money we raise in 2011."

Rosemary states, "Delighted as we are to benefit from extra funding it is the thought behind it that really encourages us. It is the knowledge that our community values the part we play in making a difference in the community and is willing to use their time and talents to raise both our profile and financially assist the work."

In addition to the regular house church services, Bible studies and small group meetings The Watering Hole plan to continue relationship seminars and the debt and benefit advice centre throughout 2011. With a beaming smile Rosemary adds, "We are also part of the BIG wedding celebrations at the end of April." The Watering Hole is a place for the community. They will once again chair and lead events for National Parenting Week and coordinate local volunteers for National Volunteer Day. "This is just natural for us." Rosemary adds, "Both these events are great ways for any church to be part of their community." [tedNEWS]
Mayor Praises Watford Adventist Churches

27 January 2011 Watford, United Kingdom [Victor Hulbert, BUC News]

When you are the Mayor it is fine to be inquisitive. So when Dorothy Thornhill, the Mayor of Watford mentioned to a Seventh-day Adventist church member that she was intrigued by the new headquarters office on Stanborough Park, an invitation was instantaneous. Pastor Don McFarlane, President of the Seventh-day Adventist Church in the British Isles welcomed the Mayor on Tuesday, 25 January and gave her a guided tour of the office which will be officially opened by Adventist World Church President, Pastor Ted Wilson on Sunday, 13 March 2011.

Mayor Thornhill was impressed by the openness of the planning stating that the architect should be congratulated on a positive design that makes the building stand out for the public and also gives greater access for areas like the book shop. "I shall be telling my colleagues to come and shop here," she quipped looking at the shelves of books and health food products, adding, "I never knew there was a shop here. This is a great service for the public."

A committed Christian herself, the Mayor stated that when she came to office she heard demoralising stories about the decline of Christianity in the Watford area. She therefore made a conscious choice to try and visit all the churches in Watford. As a result she says, "I have been wonderfully surprised by the size of the active Christian community here." A regular attendee at events like the Stanborough Park church toy service and the ADRA shoe box appeal she was very positive about the work of the Adventist Church both in the Watford community and beyond.

Staff equally enjoyed her personal visit as she interacted with them and discovered more about the church. Thelma Hodges, ADC Office Manager found her to be "very friendly and approachable," adding that "she appeared genuinely interested in what the staff were doing." Bert Smit, CEO of ADRA-UK said that "the brief visit of the Mayor to the new ADRA offices at the BUC was a nice surprise." She has been a friend of ADRA for a number of years, in particular in helping to promote the annual shoe box appeal locally. Bert noted that, "our work needed no introduction and she was very interested to see the map of the various countries where the agency is currently working."

While she unfortunately cannot be at the official opening herself she expressed delight that such a wonderful building has arisen out of the ashes of the fire that devastated the BUC office in November 2008.

During the tour Pastor McFarlane was able to answer many of her questions about church structure and services provided by both the headquarters office and the two Adventist churches in her town. He shared with her that the Seventh-day Adventist Church in the UK is a vibrant Christian community well beyond her ‘patch’ in Watford and that the new church headquarters is not merely a place where the staff work but is a gathering place for members of the church and the local community. Understanding this, the Mayor equally complemented Pastor McFarlane on the openness of the visual access from St Albans Road. The high fence has been replaced by a low wall that allows members of the public to see part of the beauty of the park and by so doing come to understand that the Seventh-day Adventist Church is an open and welcoming organisation.

A photo gallery from the visit is available in the BUC Picture gallery. [tedNEWS]
Restructuring Newbold College

27 January 2011 Binfield, United Kingdom [Katie Ramharacksingh, Newbold College] Newbold College is currently in the process of restructuring in order to make its operation simpler, more efficient and cost-effective. At the request of the College Board and under the direction of Interim Principal, Dr Svein Myklebust, the Senior Management team in consultation with the staff have undertaken a detailed inspection of the College's operation. This is being done in the light of the perceived needs of the Church and the wider society, and of enrolment levels for some of the College's courses.

All of Newbold's courses in Theology and Ministry are thriving and will continue to be offered. At the same time, some creative new packages are to be offered to meet the needs of different lay groups, both on campus and elsewhere, and at various times in the calendar.

Newbold's School of English is expected to continue to prosper. Its vitality is rooted in the growing numbers in the summer school over the last few years alongside regular classes and the development of specialist courses for pastors, business people, ESL teachers and others. School of English teachers periodically offer their services in various parts of the world. Several of them have just returned from Brazil where they have been offering customised courses during the vacation.

The Board has affirmed its commitment to both the teaching of Business Management and the exploration of a professional qualification in Accounting through ACCA. Newbold has always attracted enthusiastic students from the United States and is anticipating membership of ACA (Adventist Colleges Abroad) very soon. The College is confident that it can attract more students from the USA via this programme with an improved recruitment strategy.

The general restructuring together with the closure of the degree course in Media Arts and some under-subscribed shorter certificate courses means that a number of positions have been made redundant, others reconfigured within a reshaping of some departments. Dr Myklebust, aided by his Senior Management colleagues, has spent the last few weeks ensuring that all changes are properly considered, within the law, and carried out in a way which is consistent with a Christian ethical approach. The overriding concern of all involved is that Newbold College should continue to offer quality educational opportunities to all its students, and that level of personal attention which is its trademark. "This is not an easy time for Newbold but I have been impressed by the commitment of the staff and management at all levels and believe that, with the blessings of God which Newbold has always enjoyed, this spirit will continue to take the College where it needs to go," says Dr Myklebust.

Dr Myklebust is expected to stay at Newbold until the appointment of the new principal. This is likely to be during the summer of 2011. Chairman of the Board, Dr Bertil Wiklander says: "We have full confidence in the restructuring process. The Trans-European Division is fully committed to supporting Newbold College, not just for pastoral education but as an Adventist academic community where everyone can grow in their Adventist Christian faith and build their skills for bearing a thoughtful Christian witness."

The students have now returned and so another semester at Newbold begins. For more on Newbold visit <www.newbold.ac.uk>.[tedNEWS]

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Adventist 2011 world budget highlights mission, administrative support

19 Jan 2011 Silver Spring, Maryland, United States [Ansel Oliver, ANN] Adventist Church Under treasurer Juan R. Prestol says the 2011 world budget highlights mission, while making small adjustments regarding appropriations to certain world regions based on need. [ANN file photo]

Continuing tradition, the two largest components of the Seventh-day Adventist Church's world budget this year will fund appropriations for administrative and mission work outside of North America and fund operation of the world headquarters building.

The denomination's US$159.4 million budget for 2011 continues support of mission work -- about $37.5 million in appropriations to world fields, with an additional $26 million in funding for missionaries and employees to other world regions.

Operating costs for the denomination's headquarters in Silver Spring, Maryland, United States is limited to 2 percent of world tithe, about $38 million this year. Finance officers say the church typically comes in below that mark by $1 million or $2 million.

"We are budgeting for 2011 in an economy that's giving us less money than we need, but it's a balanced budget," said church Under treasurer Juan R. Prestol.

While appropriations to the world field increased slightly, two of the 12 receiving world divisions will draw less in appropriations from tithe compared to last year. The Inter-American and South American divisions will receive 13 percent and 7 percent less respectively in tithe appropriations. Most receiving divisions are allocated appropriations from both tithe and non-tithe funds totaling between $1 million and $4 million annually.

Prestol said the trend in Latin America acknowledges the church's "maturity" there, as well as "financial strength and growth."

"This also acknowledges the needs in other places and that a different distribution rate is needed at this time," he said.

Reduced appropriations from those regions will instead be sent to the 10/40 Window, an area of the world from 10 degrees latitude north to 40 degrees latitude north from North Africa to East Asia, where only about 1 percent of the population is Christian.

Other major appropriations from the 2011 world budget include:

* $9.8 million for Loma Linda University
* $5.5 million for Adventist World magazine
* $4.3 million for Andrews University
* $3.5 million for Hope Channel operations
* $2.2 million for the White Estate
* $2.1 million for Adventist World Radio
* $1.4 million for the 2015 General Conference Session (the same amount is saved each year during the five years leading up to Session)

To see a complete copy of the 2011 world budget as an Excel spreadsheet, please send a request to the ANN editor at AdventistNews@gc.adventist.org.

Most of $160 million to fund mission, administrative work outside North America; world HQ second biggest component.

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In Brazil, Adventists move to help flood victims

19 January 2011 Rio de Janeiro, Brazil [Felipe Lemos, ANN] Seventh-day Adventists are among those providing aid after heavy rains devastated the southeast region of Brazil this month, church leaders there said.

Most affected is the hillside region north of Rio de Janeiro, where rising water and ensuing landslides uprooted homes and claimed more than 350 lives this week. Parts of the region experienced 10 inches of rain in less than 24 hours, with more forecast for this weekend, the Associated Press reported.

Adventists in the region are distributing food and personal hygiene products to help assist an estimated 100,000 people left homeless during the flooding. To support their efforts, regional church leader Montano de Barros is expected to visit the affected area.

Adventist media in Brazil is aiding flood victims by raising awareness. Those watching Adventist Media Center programming this week will hear broadcasts on how they can help flood victims through the Adventist Development and Relief Agency (ADRA) in Rio de Janeiro. An Adventist radio station in Teresópolis -- among the most affected towns in the region -- is regularly encouraging listeners to offer their financial support and donate blood to help victims.

The nearby Petropolis Adventist Academy did not incur damage during the flood and no deaths in the Adventist community due to flooding have been reported, church leaders said.

As the search continues for missing people in the coming days, the death toll may rise, officials said.

Meanwhile, in eastern Australia, ADRA is working in partnership with Queensland government to provide aid in the wake of the region's worst flooding in decades. Adventist-run health food company, Sanitarium, is supplying food for distribution to thousands displaced by the floods, church officials in Australia reported.

This week, Adventist administrative offices threatened by floodwaters in Brisbane were evacuated, church leaders said. While most residents have been safely evacuated to community centers, "the extent of property damage and personal loss is still unknown," said Chris Olafson, ADRA Australia's Emergency Management director.

"This disaster will require a long-term community response," Olafson said.

-- Aleksandra Marek/Record staff contributed to this report [tedNEWS]

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Nordic Adventist Pastors Meet for Revival

13 January 2011 Copenhagen, Denmark [Miroslav Pujic; Thomas Muller, tedNEWS] A hundred-and-fifty workers of the Seventh-day Adventist Church in Nordic counters which include Sweden, Norway, Denmark, Iceland, and Finland met for three days of spiritual emphasis, study of the Word of God and commitment to grow spiritually. They met from 5 - 7 January 2011 in Copenhagen, Denmark. All presentations and discussions were held under the title 'Revival and Reformation' which were greatly appreciated by the participants acknowledging as the most urgent need of our time.

Pastor Ted Wilson, President of the World Church, was one of the main speaker during the meetings. He stressed the importance of revival and reformation coming out from a relationship with Jesus Christ. "It is the cross and what happened at the cross that makes us want to be with Jesus and it is when we reflect on life of Jesus that we are motivated to change," says Wilson.

Pastor Wilson reemphasised the beautiful gift we have in the writings of Ellen G. White, helping us to understand the importance of revival and reformation.

Pastor Bertil Wiklander, President of the Trans-European Division (TED), stated in his keynote address that "we have recognised the importance of experiencing a genuine spiritual revival" and he continued by saying that this will not happen unless "we don't become aware of our role which is rooted in the Three-Angels' message."

"Because God has a Mission and His Mission has a Church – us, pastors and members of the Church – my vision is that God and His story will be known in Europe again through the actions of the Church." says Pastor Janos Kovacs-Biro, TED Ministerial Association Secretary, and he continues "this way Adventism will become a positive determining factor in Europe."

Among the other speakers was Dr Jon Dybdahl, retired lecturer from Walla Walla College and Andrews University, who brought the concept of revival and reformation right into the hearts of the pastors and taught on spirituality and the importance for pastors and leaders to find fresh ways to develop their relationship with our Saviour. He spoke of different ways that suite different people emphasising that it was not the specific method, but the reality of spending spiritual time is what matters. Dr Gunnar Pedersen, retired lecturer from Newbold College, helped the participants to understand better the distortion in our theological understanding. Dr Daniel Duda, TED Education Director, warned the pastors to take care when it is said 'Revival and Reformation' not to go back to the old baggage, but back to the word of God and see it with fresh eyes, to "be naked before God and search for the truth."

The participants left the meetings committed to renew their spiritual lives inspired by the message shared by the highly qualified speakers which was embedded with genuine and authentic personal life story. [tedNEWS]
Queensland Floods: ADRA Acts to Meet Needs

13 January 2011 Wahroonga, New South Wales [ADRA Australia] While the Brisbane River may not have reached its expected peak overnight the Adventist Development and Relief Agency (ADRA) Australia is continuing to work on the ground and with local governments to plan clean-up and recovery activities to contribute to a process which will, according to experts, take years.

While ADRA continues to plan and assess the long-term needs of affected communities, ADRA Op Shops throughout flood affected Queensland continue to meet the immediate welfare needs of affected families.

Donations can be made to ADRA Australia's Queensland Flood Appeal online or by calling 1800 242 372.

In Toowoomba, which lays in the wake of what has been described as an 'inland tsunami', the local ADRA Op Shop assisted in providing food, clothing and emergency accommodation for those impacted by the torrent.

“You just do what any human would do,” said Janet Hughes, ADRA Op Shop manager in Toowoomba. “We were able to call on our resources and assist as the needs arose.”

In Gatton, ADRA Op Shop manager Ngaire Dare, who also co-ordinates ADRA’s local youth support and training program ‘Focus for the Future’, is working with emergency service authorities to provide additional clothing and blankets to the region’s evacuation centre.

ADRA has also assisted in securing emergency accommodation for flood affected families in northern New South Wales, with volunteers safely accommodating 294 people in Moree overnight.

“We are committed to this response for the long term,” said ADRA Australia’s CEO, Jonathan Duffy. “Our supporters have been extremely generous, but the amount of work to be done is almost incomprehensible.”

Donations can be made to ADRA Australia’s Queensland Flood Appeal online or by calling 1800 242 372. In the event that there is an excess of donations not used in response to the flooding in Queensland and surrounding areas, these funds will be committed to ADRA Australia’s ongoing emergency management activities.

In the past twelve months ADRA Australia has responded to numerous national emergencies including south NSW floods and the Lennox Head tornado, along with international disasters including the Haitian earthquake and Pakistan floods. ADRA Australia currently holds formal agreements to provide emergency accommodation during times of disaster in New South Wales, Australian Capital Territory, Queensland and Western Australia.

ADRA Australia implements a wide range of development and emergency response program at home and overseas. ADRA Australia works with people in poverty and distress to create just and positive change through empowering partnerships and responsible action. [tedNEWS]

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Hope Channel: Growth and Change

12 January 2011 England, UK [BUC News] Hope Channel viewers in the UK and Ireland will get more programming in English from 1 February 2011 - but they will have to retune their set-top box.

The channel which originally served viewers from North Africa and the Middle East across to Russia and Scandinavia in a variety of languages is changing format allowing for 13 hours of English each day in two 7-hour blocks. Our church members have been pleading for more programming in English for a number of years and with the opening of the Arabic, German and Romanian channels this has now become a possibility alongside programmes that will benefit the Russian-speaking diaspora. Programmes in English will be available from 7:00 am - 2:00 pm and 7:00 pm - 1:00 am each day. At other times the programmes will be for the Russian/Ukrainian communities. We believe that this is a positive step forward along with plans for some presence on a Sky Christian channel in the near future.

2011 also sees a further change to the satellite signal which means all viewers need to retune their set-top boxes this week in order to continue viewing. The current frequency will stop airing on Wednesday 19 January. The new frequency is: 11642MHz. All other parameters stay the same. An auto scan on your set-top box should find the new frequency for you. For more details visit www.hopetv.org.uk. A list of service providers who may be able to help you retune is available in the technical section.

Hope Channel President, Brad Thorpe is apologetic regarding the change recognising that it is a major inconvenience having to retune yet again. He states, "Our satellite space provider for Hope Channel Europe is changing transponders on the satellite and we are being forced to change too. This means we have to have EVERY dish that is receiving Hope Channel Europe change the parameters so that they can continue to receive Hope Channel Europe." While it is inconvenient it is something that has been forced on Hope Channel - and is not an infrequent occurrence for other channels as well. We hope that you can retune this week and so continue to receive the expanded service of nurture and evangelism in your home.

Hope Channel is also available as a live-stream on the internet at www.hopetv.org.uk. [tedNEWS]

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Adventist religious liberty advocate recognized with First Freedom Award

12 January 2011 Richmond, Virginia, United States [ANN] A Seventh-day Adventist religious liberty advocate is among this year's recipients of the First Freedom Award for contributions in advancing freedom of belief in the United States and worldwide.

John Graz, who directs the Adventist world church's department of Public Affairs and Religious Liberty (PARL), will receive the National First Freedom Award at a January 13 gala sponsored by the Virginia-based First Freedom Center.

Graz, who since 1995 has helmed the International Religious Liberty Association, was noted for his non-sectarian work, extensive writings and a series of world festivals of religious freedom. In 2009, more than 40,000 Peruvians gathered to celebrate burgeoning freedom of belief in their country. A year later, Peru's congress voted to guarantee protection of religious liberties.

"I'm very honored by this recognition," Graz said, citing the center's "long history" of "defending the heritage of Jefferson, Madison" and other early American champions of freedom of conscience.

Graz also said it was a privilege to be recognized alongside Asma Jahangir, United Nations Special Rapporteur on Freedom of Religion or Belief, and J. Brent Walker, director of the Baptist Joint Committee for Religious Liberty. Jahangir and Walker will receive the International First Freedom Award and Virginia First Freedom Award, respectively.

The awards help bolster a commitment to religious liberty that "is at the core of our shared aspirations for stability, peace and the protection of human dignity," said First Freedom Center President Randolph M. Bell.

Graz is the first Adventist to receive a First Freedom Award.

Graz said the award is a testament to the work of the IRLA and the support of the Adventist Church. "I share this honor with the PARL team, and with the worldwide church," Graz said.

Religiously and politically neutral, the First Freedom Center has since 1984 championed the fundamental human rights of freedom of religion and conscience. [tedNEWS]

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Adventist Resources Increasingly on Smartphone Technology

12 January 2011 Silver Spring, Maryland, United States [Ansel Oliver, ANN] Two organizations at the Seventh-day Adventist Church headquarters are putting more of their resources on smartphone technology.

Both the Sabbath School/Personal Ministries department and the estate of church co-founder Ellen G. White have recently released upgrades to their apps. The newly upgraded app from The White Estate now makes available all of White’s published writings. The Sabbath School department puts in an app all its study guides, from Beginner through the Adult Bible Study Guide.

Both apps are free; the iPhone/iPad versions are available in Apple, Inc.’s online iTunes store.

The Sabbath School app is available for the iPhone, iPad and Android platforms in English, French and Spanish, said Falvo Fowler, the department’s editor and executive producer. The app also features media produced by the department, including Sabbath School University videos, Daily Collegiate Quarterly readings, multi-language podcasts and Kindergarten lesson animations. Cool Tools, a resource for Sabbath School and small group leaders, is built into the app.

The department also posts its Kindergarten animations on YouTube and Vimeo, Fowler said. The YouTube channel now includes closed captioning in both English and Mandarin. Resources in more languages are in development.

In addition, an iPad app set for release next month for the GraceLink study series will feature a digital felt board, Fowler said. Parents, teachers and kids will be able to tell stories by manipulating and moving characters and backgrounds specific to that week’s story.

Fowler said apps can also connect to a projector or monitor for presenting to audiences.

The new app from the White Estate includes all 412 books written by White or later compiled from her writings, said Darryl Thompson, assistant director of the Ellen G. White Estate. The app also features search ability of the entire White library, a King James Version of the Bible and Webster’s contemporary 1828 dictionary. It also allows users to create notes to share via e-mail, Facebook or Twitter. Additionally, every Bible verse reference is hyperlinked.

The Estate has also released EGW Lite, with content based on 10 of White’s most popular books, Thompson said. The lite app was created for users with limited storage devices or 3G coverage.

The White Estate is developing an Android version for release later this year, Thompson said.

For more information on the White Estate app, visit whiteestate.org.

For more information on the Sabbath School app, click here.

UPDATE:

The latest, released on January 11, is called InPrayer, and is the product of the church’s Revival and Reformation Committee.

According to that group’s website, “InPrayer is a mobile application developed by the Adventist church, which is designed to facilitate a global prayer chain that prays for an outpouring of the Holy Spirit. This prayer movement, called 777, is designed to encourage Seventh-day Adventists to pray 7 days a week at 7 a.m. and 7 p.m. It is part of a larger initiative to encourage Revival and Reformation within the Seventh-day Adventist church.”

There are several modules available to InPrayer users: a configurable daily reminder to pray at 7 a.m. and 7 p.m.; a map view that shows you where every other member interacting with the app is located; a daily devotional focused on the Holy Spirit; global prayer requests; a local prayer request module allowing you track your own personal requests; Facebook integration that pushes a configurable status to your Facebook account and Twitter integration that pushes a configurable tweet to your Twitter account.

Versions of the InPrayer app are available, free of charge, for both the Apple iPhone and Google Android platforms.

--additional reporting by Mark A. Kellner [tedNEWS]

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King James Bible's 400-year reign

05 January 2011 Washington DC, USA [Mark A. Kellner - The Washington Times] Its cadence is found in the speeches of Abraham Lincoln and the lyrics of Paul Simon. Renowned narrator Alexander Scourby and country music legend Johnny Cash have recorded spoken versions of the text. It's estimated that 1 billion copies have been printed since the first volume rolled off the press in 1611.

The King James Version of the Bible, also known as the "Authorized Version," marks its 400th anniversary in 2011, and by any measure, it has had a lasting impact on the world and on the language into which it was sent. The "authorized" moniker comes from a title-page declaration that this Bible was "authorized to be read in churches."

"The sheer poetry of the King James Version, not to mention its almost half-millennium of absolute authority, militates against its slipping into obscurity any time soon," declared Phyllis Tickle, longtime religion editor at Publishers Weekly magazine.

Even noted atheist Richard Dawkins has praise for the volume: "You can't appreciate English literature unless you are to some extent steeped in the King James Bible. There are phrases that come from it — people don't realize they come from it — proverbial phrases, phrases that make echoes in people's minds," he said in a video released by the King James Bible Trust, the British organization that is one promoter of the 400th-anniversary celebrations due next year.

"Not to know the King James Bible is to be, in some small way, barbarian," Mr. Dawkins added.

Indeed, many of its phrases have entered everyday use, among them "my brother's keeper," "salt of the earth," "give up the ghost," "scapegoat," "an eye for an eye," "casting your pearls before swine," "scarlet woman," "writing on the wall" and "the blind leading the blind."

"A house divided against itself," Lincoln's signature sentiment, was translated that way 250 years before Lincoln was elected president.

Geof Morin, communications director for the American Bible Society, whose New York headquarters will host a King James Bible exhibit next year, called the King James "still relevant" in the age of Twitter and Facebook.

"It was the Bible staring Thomas Jefferson in the face," Mr. Morin said. Its words, he added, were "in the speeches of Abraham Lincoln. It's the language we still use today. It's part of the American psyche, of how we see ourselves as a nation."

But before the KJV — as the version is known by many readers and scholars — came into America's consciousness, it had to arrive on the scene at all. That happened following a contentious 1604 meeting at Hampton Court palace, when a young James VI of Scotland, newly crowned as James I of England, was trying to iron out differences between the Church of England and a dissident sect known as the Puritans.

Putting the Scriptures into English could be a dangerous practice: 16th-century translator William Tyndale was executed. After Henry VIII broke with the Roman Catholic Church, and established the Church of England under the monarch, there were some efforts to approve a complete English-language Bible.

Henry authorized production of what came to be known as the "Great Bible," while the 1583 "Bishop's Bible" followed during the reign of Elizabeth I. In Geneva, English-speaking exiles who opposed Mary fs moves to reconcile with Rome produced the "Geneva Bible," whose translation and margin notes took a decidedly anti-monarchist and anti-clerical stance.

The Hampton Court Conference was drifting into sectarian arguments, historians note, when Puritan leader John Rainolds (also spelled Reynolds), took the bold step of addressing James and asking for a new translation of the Bible, since the previous Bibles "were corrupt and not answerable to the truth of the original."

By almost all accounts, James was delighted: He didn't like the Geneva Bible, and the earlier versions weren't fully up to his standards of scholarship. As a boy, James had immersed himself in Greek and Latin, among other intellectual pursuits. He hardly had known his parents and was installed on the Scottish throne while just a year old with a regent in charge.

It took seven years to create the volume known as the KJV. And while the title page stated it was "newly translated out of the original tongues, and with the former translations diligently compared and revised," the actual work drew more on an earlier English version, said Larry Stone, a former vice president at Thomas Nelson Publishers and author of "The Story of the Bible," a new history of the Scriptures published to coincide with the anniversary.

The translators "were told to follow the "Great Bible,"" Mr. Stone said in a telephone interview, "and they would compare the translation of the 'Great Bible' with the Greek and the Hebrew. If they wanted to change [the wording], it would change for several reasons; either the 'Great Bible' translation was not accurate, or they could say the words better."

And because the 'Great Bible' drew on Tyndale's translations, the 16th-century "thee" and "thou" entered into the King James Version, even though they were long departed from common usage.

Would James I, the only English monarch to ascend the throne as a published author, be happy his eponymous Bible has survived this long?

"I actually think he would be somewhat pleased, because of its longevity," said David Teems, author of "Majestie: The King Behind the King James Bible," a 2010 biography of the monarch and his most famous book.
A strong believer in the "divine right of kings," Mr. Teems explained, James was determined "his Bible would reflect his reign, unite realms of Scotland and England. His desire was to unify, and to unify all of Christendom."

While that didn't happen, the impact of the KJV is without question: It quickly displaced the Geneva Bible as the Protestant standard in the English-speaking world, and was often the primary "reader" for generations.

Evangelists from Charles Finney to Billy Graham preached from it; Paul Simon derived the phrase "workman's wages" in his song "The Boxer," from reading I Timothy, he once told Rolling Stone magazine.

Author Joe Kovacs, whose 2009 "Shocked by the Bible" explored the lesser-known stories and facts of the Bible text, said he chose the King James to quote in his book because "it's the most well-known and frequently quoted translation."

Beginning in November, Thomas Nelson Publishers, which sold 329,000 printed copies of the King James Bible between July 2009 and July 2010, has mounted a major campaign to promote the text, with a website, www.kjv400celebration.com, and national marketing campaigns.

The firm also is working with the History Channel to promote the anniversary.

"To me, the 400th anniversary, is not just about KJV, but about the Bible. The fact that it is a historic milestone gives us the opportunity to go beyond and look at the impact of Scripture. It's not a translation story; it really is a Bible story," said Carla Ballerini, Nelson's bible group marketing vice president.

Despite the language changes and continued research of the past four centuries, the King James Version retains a great deal of authority, said Alister McGrath, head of the Center for Theology, Mission and Culture at King's College in London.

"The KJV is a surprisingly reliable translation, even though some minor translation changes are necessary on account of advances in our understanding of the manuscript tradition over the last 400 years," said Mr. McGrath, whose 2001 "In the Beginning" was a history of the KJV's development.

However, "the day of a single dominant biblical translation is past," he added. "In many ways, the KJV held a monopoly in English from about 1700 to 1950, as no other translation was seen as being significant over that period. Nowadays, there are multiple [English language] translations."

That may be the case, but there may be life in the older text yet: Compare its "Give us this day our daily bread," found in Matthew 6:11, to the rendering in "The Message," a popular modern version: "Keep us alive with three square meals." [tedNEWS]

This book cover is from a commemorative reprint of the 1611 King James Version of the Holy Bible. The King James Bible will celebrate its 400th anniversary in 2011.

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The Story of the King James Bible - Audio

The Commission
The Translation
The Legacy

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Reflections on Seventh-day Adventist Leadership

There is a growing awareness in the Seventh-day Adventist Church that Leadership Development is very important and that, not only are pastors leaders, but they are the most important leaders in the Church – I use “pastors” in a broad sense here, including all believers who in some way “lead the flock”.

What is required of a Seventh-day Adventist church leader today? What should a leader be like? What should a leader do and how? How does a leader grow and develop his/her gifts for leadership, which Paul makes reference to in Romans 12:8?

Today, leadership is difficult, demanding and exhausting. Leaders face new challenges and more decisions at a faster pace. We are expected to make quick choices, prioritize what is most important, delegate that which we don’t have time to do, and maintain checks and balances by working effectively in teams.

The matters we were trained to deal with are no longer there. The rapid cultural change has led to a crisis in leadership. One Christian author says that “the major challenge for leaders is not only the acquisition of new insights and skills, but also unlearning what they already know. Today’s leaders need the courage and ability to risk their false sense of confidence and to surrender their predetermined, “wired” responses, and outdated and inaccurate mental maps.”

We are being challenged to change, learn, and grow as an on-going commitment in life. How do we do that?

It helps to begin with a general definition of “leadership”. There is much talk of various “leadership styles” these days. But more important than style is substance. We need to know what leadership actually is before we can know the best style in which to do it.

The definition I propose has been proposed by Edwin Locke and captures the essence: “Leadership is the process of inducing others to take action toward a common goal.” With this starting-point, leadership includes four parts:

1. Leadership is about relations: Leaders must know how to inspire and relate to their followers. If you have no followers, you are not a leader.

2. Leadership is a process: Leaders must act and set events in motion. Just holding a position of authority does not make you a leader.

3. Leadership is persuasion: Leaders induce or persuade followers to take action. Leaders influence followers by inspiring their trust, acting consistently, and motivating them by words and deeds. Examples of the tools of leadership are: legitimate authority, setting an example, setting goals, team-building, and communicating a vision.

4. Leadership is purpose-driven: Leaders act in order that the organisation achieves its mission.

According to this model, church leadership may be defined as “the process of activating church workers (members, volunteers, employees) for the mission of the Church”.

This leadership has a fundamental spiritual dimension. Every area includes cooperation with God and following God. Leaders count on God to change people in order to achieve God’s purpose. This happens by the leader’s and his followers’ faith and by the power of the Holy Spirit working in them. Because of that, we say that our work as leaders is “God’s work”.

This spiritual dimension comes across very strongly in J. Robert Clinton’s definition of leadership: “A Christian leader is a person with a God-given capacity and the God-given responsibility to influence a specific group of God’s people toward God’s purpose for the group.”

Spiritual leadership must impact visible reality. If it is not happening through the leader’s actions of persuasion and an active response to them by his followers, it becomes a “spiritualised” leadership which remains in the leader’s heart, takes place in his office, and is seen at best in his spiritual attitude. There is such leadership in the church. I am not impressed by it. This is leadership that abdicates from its responsibility with the excuse of leaving all things to God.

As a ministerial secretary, I once visited a pastor. I asked him to show me his plan for his work. He said: “I intentionally do not have a plan, because I feel I need to leave space for the Holy Spirit to do his work.” This man’s ministry was highly unproductive, although he prayed day and night. His problem was that he was self-centred and therefore irresponsible. He prayed to God about himself, not his responsibility or the people he was to lead. And nobody else in his team, or in the conference, knew what he was doing and why. Others could not relate to his work. He remained a lonely leader with no followers, although he was very “spiritual” in one sense. He longed for God. But He was not a spiritual leader, because he misunderstood true spirituality. He did not see that true spirituality is always action-oriented. It impacts the real world. It impacts God’s people and those who seek him.

Another time, an elected president was invited to sit with the nominating committee and give advice on the candidates to be nominated to form his team. He declared: “I can work with anybody, because I am open-minded and it is God’s work, so he will do it. You may choose whoever you like.” Of course, everybody in the committee thought highly of this man’s tolerance and great faith, while incapable and totally unsuitable persons were nominated to make up his team! Five years later, after conflicts, lack of quality work, and no good team spirit, he was not re-elected because, although being considered a spiritual man, his leadership lacked efficiency. He failed to take responsibility for carefully selecting his team. Why? Maybe he feared personal conflicts, the danger of exposing his personal preferences for or against people, and the
politics in his church, and resorted to a spiritualising attitude which always means failure in taking responsibility for the real world.

Of course, there are specific situations when we can do nothing but asking God to intervene, when we are desperate and there are no options. But we must be careful not to abdicate from our responsibility too soon. God has chosen to work through us, and we must do our work well, so that he can add his blessing to what we do.

In Leadership for Dummies (1999), it is underlined as the first and fundamental characteristic of a leader that there is a willingness to assume responsibility or ownership. Spiritualised leadership is not good enough. Why? It abdicates from its responsibility and authentic faith in God. Such leadership was the repeated temptation Jesus resisted from the Devil, namely, testing God by abusing his leadership role.

Jesus said: “Don’t put God to a test by abusing your position”, which implies that we must not abdicate from our responsibility and say that God will fix it. Such behaviour means, in fact, that we bury our God-given talent in the ground. It is not leadership for the real world. We know that God performs miracles and that he has all the power in the universe. But we also know that we have been asked to use our brains and abilities and gifts to serve him faithfully and that, if we do that, God will add his blessing to it. And this is particularly important in light of Seventh-day Adventist leadership values.

In Adventism, based on instruction from Ellen White, the biblical view of man and the biblical view of work are of central importance. We say that man is not merely a spiritual being but a being in whom harmonious growth depends on an interaction between spiritual, mental (intellectual and emotional), physical and social dimensions. And, as far as work is concerned, it is God’s way of forming our character, developing it and refining it, in order to bring glory to the Creator.

Something happens to us when God’s power, God’s gifts, and God’s will are allowed to pour out through us to the world. We change. We become like the Creator: We learn to create new things, and new things do not occur without change and growth. Spiritualised leadership fails to allow us to grow, which is God’s plan for us.

It is therefore an essential Adventist value that the spiritual dimension does not function in isolation from the human effort and its impact in the real world. Our ideal of spiritual leadership, therefore, is being so close to God in our faith that we hear his voice, act according to his will, and seek to achieve his purpose, so that God is performing his acts through us. This will only work if we are humble and see ourselves as God’s servants. “Servant leadership” is therefore a better term than “spiritual leadership”, because it draws attention to both our attitude and actions as leaders.

Before I proceed, let me prevent a misunderstanding. Just as there are leaders who spiritualise their work, putting all responsibility on God and doing little or nothing themselves, there are of course those who fall by the opposite extreme, i.e. by seeking to do everything themselves and not relying on God at all. God does not enter into their strategies, job descriptions, committees, decisions, conversations and speeches. While working in the church, they see God and his mission as a decoration, a romantic atmosphere which is put on at times, but when that is over the “real work” begins.

We change. We become like the Creator: We learn to create new things, and new things do not occur without change and growth. We change. This is so obviously mistaken for us that I don’t need to spend time here on the obvious dangers of such a view. Emphasising the human effort and forgetting that we are doing God’s work is to fail as leader. Failing in this way is the great temptation for the gifted, well-educated, and hard working leader. There is only one remedy for it, and that is the gift of Christ’s humility (see Philippians 2:3-11).

Another factor leading to this kind of failure in leadership is where the leadership culture is governed by the concept of dictatorship, i.e. the strong and absolutist leader who concentrates all power and initiative to himself. Ultimately, this leadership is based on fear and an enormous misunderstanding of who you are – you think you are better and more perfect than you really are. Jesus taught us in clear words to shun such leadership:

“Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave - just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’” (Matthew 20:25-28)

The system of leadership in the Seventh-day Adventist Church is therefore not the presidential system but the committee system (see TED Working Policy D 05).

“The fruitage of [the Seventh-day Adventist concept of church] is a representative and constituency-based system. Its authority is rooted in God and distributed to the whole people of God. It recognises the committee system. It provides for shared administration (president, secretary, treasurer) rather than a presidential system. It recognises a linkage of entities (church, conference, union, General Conference) that binds the believers together in a universal fellowship. It assures essential unity of purpose and mission. While the integrity of each entity is recognised (church, conference, union), each is seen to be a part of a sisterhood which cannot act without reference to the whole.”

Adventist leaders, therefore, are team leaders and lead so that the whole church is recognised and benefits from their leadership.

Another reason for team leadership is that the leader does not have all knowledge and wisdom. A leader must humbly see his/her own limitations. What the leader lacks can be compensated for by his/her team.

In order to work in a team, the leader needs to have a sound self-esteem and dare to be open. Prestige and position in the system becomes irrelevant in the midst of team work, although, of course, in the end some people have a formal responsibility for what takes place.

A decision will be better founded and have greater success if we have taken the time to involve the team around us, before we go to action. That is why consensus is a virtue in church leadership. It is based on Philippians 2:1-5 which puts...
the model of Jesus Christ as the greatest value for us.

Philippians 2:1-5
"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus..."

In order for leadership to work, therefore we must be deeply connected with the spirit of Jesus Christ. Our devotional life is the key to such leadership. So, care for and cultivate your faith!

In conclusion, applying our model of church leadership helps us see that, by our faith and through the power of the Holy Spirit, we perform leadership in four ways in the church:

1. Church leadership is about relations:
Leaders achieve the mission of the church by inspiring, elevating and leading the people in their organisation, so that they do their assigned work exceptionally well and with joy. This requires an organisation, where it is clear to everybody what their role is – an organisation which is dynamic, flexible and effective enough to accomplish the mission. It also requires a culture, where Seventh-day Adventist values and particularly the value of mission set the tone. Adventist leaders, therefore, need to be effective organisers, peacemakers, and builders of Adventist church culture.

2. Church leadership is a process:
Leaders take action and something happens. They change people and the organisation through their actions. Leadership is not static but dynamic. It strives for excellence and constantly asks if there is a better way to do what we do, in order to achieve the mission. God is active in this process. It is therefore an Adventist tenet that "we must walk in the increasing light." This requires that we see ourselves as leaders functioning as agents of change, God's change.

3. Church leadership is persuasion:
Leaders persuade or induce their followers to act, by various means, for example, by their legitimate authority, by how they manage relationships and conflicts, by the example they set, by goal-setting, encouragement and evaluation, re-organisation, team-building, and by communicating a vision. In all of these activities, the leader draws on his personal faith and draws on his biblical values. This requires skills in transparent communication, ability to inspire others, and being a team leader.

4. Church leadership aims at the mission of the Church:
Leaders need to define what this mission is and what it means to themselves and the organisation they lead.

The way God has defined the church’s mission is essential. We find that He has allowed variety in the wording of our mission. Various biblical authors at various times say it in various ways. Jesus taught his disciples a mission to the world which we have in at least four versions, in Matthew 28:18-20, Mark 16:15-18, Luke 24:45-49/Acts 1:8, and John 14-17. Luke then describes the fellowship of the first church in Acts 2:42-47. The mission of the church comes out in numerous instructions on church order in Paul's writings. And it has a special significance for Adventists in John’s apocalyptic vision in Revelation 14:6-13, where we have found our eschatological mission defined.

But even today, we say it in different ways. The General Conference says it in one way. The Trans-European Division says it in another way. Unions, conferences, churches and institutions say it in yet other ways.

So, obviously, a mission statement can be worded in different ways, although the mission remains the same. The choice of statement reflects what the leader and his team feel should have priority at a specific point in time. For us as Adventist leaders, however, I have found no better wording than the one written by Ellen White in The Acts of the Apostles (p. 9):

"The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God’s plan that through his church shall be reflected to the world his fullness and his sufficiency. The members of the church...are to show forth his glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be manifest ... the final and full display of the love of God."

If we believe this, a Garfield cartoon becomes pertinent (see adjacent box).
improve? This will be of great importance as we implement our new strategic plan *Tell the World!*

The TED Tell the World Strategic Plan 2010-2015 is a serious commitment to

- Reach Up by renewing my own faith
- Reach Out by communicating the hope of Jesus Christ within my sphere of influence
- Reach across to embrace and protect the quality and health of my family of faith

If you would like to get hold of the TED Strategic Plan 2010-2015, please contact your union president (in the TED) or write an e/m to: epujic@ted-adventist.org

The leader needs to have God’s mission for the world in his/her heart, apply it to his/her work, and communicate it to the followers. This requires a rich personal devotional life, including prayer, Bible reading, fellowship, and witnessing. It requires the skills of a visionary, a strategist, a goal setter, a decision maker, one who is able to show the direction and keep the organisation focused on God’s mission. If you don’t have these skills, build a team of people who have them, pray together and listen to each other. And God will speak through His spirit and lead you all the way!

*By Dr. Bertil Wiklander, the President of the Trans-European Division*
Individualism Shines Through Americans' 2011 New Year's Resolutions

As the calendar shifts from holiday celebrations to January, a new survey from the Barna Group explores what Americans describe as their New Year's resolutions. The nationwide survey of 1,022 adults provides a snapshot of people's personal growth priorities for 2011, when they make such commitments.

The Role of Resolutions?
Making New Year's resolutions is a common experience, but Americans report achieving mixed results. Nearly two-thirds of the nation's population (61%) has made New Year's resolutions at some point in their lives. More than 90 million adults (41%) say they will make such personal pledges in 2011, representing roughly two-fifths of the nation's population.

Yet, only one out of every five (19%) is "definitely" planning to make resolutions, which may be a reflection of either the half-hearted effort many put forth or a recognition of their past failure to follow through on such goals. When asked to describe their experience with resolutions during 2010, only one out of four Americans (23%) who had made resolutions found those commitments resulted in "significant, long-term change" to their behaviors or attitudes. More commonly, Americans described their 2010 resolutions as resulting in "minor change" (29%) or "no change" (49%).

Another reason people may struggle with keeping their resolutions: they try to achieve personal change on their own. Among those who are making New Year's resolutions, most said they were not planning on having "accountability or a support system in place" to help them stick with those commitments.

What (or Who) Gets Attention?
When it comes to the types of resolutions people make, Americans not surprisingly focus on self-oriented changes. Among those planning to make resolutions, the top pledges for 2011 relate to weight, diet and health (30%); money, debt and finances (15%); personal improvement (13%); addiction (12%); job and career (5%); spiritual or church-related (5%); and educational (4%). Personal improvement responses included being a better person; giving more; having more personal or leisure time; organizing their life or home; and having a better life in general.

While people concentrate on themselves when making priorities for the New Year, it is telling that so few Americans say they want to improve relationships with others. There were virtually no mentions of volunteering or serving others; only a handful of comments about marriage or parenting; almost no responses focusing on being a better friend; and only a small fraction of people mentioned improving their connection with God.

David Kinnaman, president of the Barna Group, explained these findings: "Only 9 out of more than 1,000 survey respondents – that's not quite one percent – mentioned that one of their objectives for next year was getting closer to God in some way. Even in the rare instance when people mention spiritual goals, it is often about activity undertaken for God, rather than a personal pursuit of God or an experience with God."

As further proof of Americans' self-oriented concerns, Kinnaman pointed out that "virtually none of the survey respondents mentioned anything about becoming more green. Despite the significant attention environmental issues receive, virtually no one connects their New Year's resolutions with personal responsibility in this area."

Perspectives on Resolutions
Kinnaman put the findings in context: "Americans maintain a love-hate relationship with New Year's resolutions: millions of people make them, but they rarely report success as a result. This research underscores that most humans want to experience some sort of personal change in their lives, but achieving such objectives is both difficult and uncommon."

"Maybe most problematic, Americans hinge their efforts at personal change by focusing almost exclusively on themselves, rather than realizing that lasting change often comes by serving and sacrificing for others. Churches and faith communities have a significant opportunity to help people identify what makes for transformational change and how to best achieve those objectives – especially by relying on goals and resources beyond their individualism."

**Americans' Experiences with Resolutions**

- **% of all Americans**
  - 61% of Americans have made New Year resolutions in the past
  - 41% of Americans plan to make some type of resolution in 2011
  - 19% definitely plan to in 2011

- **% who made resolutions in 2010**
  - 23% experienced significant, long-term change from resolutions made last year
  - 29% had minor change from resolutions last year
  - 49% saw no change

**Resolution Reasoning**

**Who is most likely to make these resolutions?**

- **30%** weight, diet and health
  - women, upscale adults, churchgoers, Catholics, Boomers

- **15%** money, debt and finances
  - Mosaics & Busters, divorced adults, downscale individuals, Democrats

- **13%** personal improvement
  - upscale adults, political independents, political conservatives
Facts about Resolutions
Younger adults are far more likely than older adults to make resolutions. Perhaps less affected by past failed resolutions, younger adults emerged as far more likely than older adults to make personal commitments for the New Year. Among Mosaics, 44% plan to make at least one resolution for 2011, which was second only to the 51% among Busters (ages 27 to 45). Boomers (ages 46 to 64) and Elders (ages 65-plus) were comparatively unlikely to expect to make any resolutions (39% and 26%, respectively).

Disengaged adults do not bother with resolutions. Those who have never made New Year’s resolutions exhibit a disconnected profile in other areas of life as well: they are likely to be non-voters, unchurched adults, atheists and agnostics, and those never married.

About the Research
This report is based upon telephone interviews conducted in the OmniPoll℠ (part of the Barna Poll) from the Barna Group. This study consisted of a random sample of 1,022 adults selected from across the continental United States, age 18 and older, December 11 through December 19, 2010. The interviews included 200 among people using cell phones. The maximum margin of sampling error associated with the aggregate sample is ±3.2 percentage points at the 95% confidence level. Minimal statistical weighting was used to calibrate the aggregate sample to known population percentages in relation to several key demographic variables.

Elders are those born before 1946; Boomers are the generation born from 1946 to 1964; Busters are individuals born between 1965 and 1983; and Mosaics are adults born 1984 or since.

“Downscale” individuals are those whose annual household income is less than $20,000 and who have not attended college. “Upscale” people are those whose annual household income is $75,000 or more and have graduated from a four-year college.

Barna Group (which includes its research division, the Barna Research Group) is a private, non-partisan, for-profit organization that conducts primary research, produces media resources pertaining to spiritual development, and facilitates the healthy spiritual growth of leaders, children, families and Christian ministries. Located in Ventura, California, Barna has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since 1984.

If you would like to receive free e-mail notification of the release of each new, bi-monthly update on the latest research findings from the Barna Group, you may subscribe to this free service at the Barna website. Additional research-based resources are also available through this website.

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The Vision and Direction of Trans-European Division

My mental picture of the desired future of the Seventh-day Adventist Church in the Trans-European Division is quite simple:

I see an active church at the end of time with strong spiritual motivation to extending itself into the world while breaking down barriers. This is not happening in the backyard, but the world sees and feels it.

The Church in my vision functions by simultaneous acts of ‘reaching’ in a threefold relationship: church members connect with God, the world, and each other. They reach up to God through spiritual formation (nurture). They reach out to the world by faithfulness to God’s mission, bringing the gospel to the world, providing works of service, and revealing God’s love in their life (mission). They reach across by building each other up in love and respecting each other’s differences (community).

I see the Church as a worldwide group of individuals belonging to different peoples, nations, and tribes, and with different languages, standing close together and ‘reaching’ with their hands:

Lifting up their hands to God, they break down the barriers of human solitude, blindness, and selfishness, accepting God’s sovereignty and following the will of the Creator and Father of all. Lifting up their hands to God, they accept Jesus Christ as the Saviour who removes sin, evil, and death. Lifting up their hands to God, they receive daily power, wisdom, faith, hope, and love from the Holy Spirit.

Extending their hands to known and unknown people in the world, they break down barriers of faith, race, and social conventions, as they connect with the rich and the poor, the young and the old, men and women, people near and afar, friends and enemies. Humbly and yet obstinately and generously, they make God known and present him through their lives so that people are attracted and drawn into relationship with God and his believers. They meet people’s needs and offer friendship to all. Their lives find meaning in ‘imitating God’ (Ephesians 5:1), being doors to communion with God. Embracing with their hands all their family members in God’s family, knowing they are children of God, they break down human barriers and fulfill the Christian vision of spiritual unity and caring love (Philippians 2:1-5).

The sign that the Church is fulfilling its calling is the members’ joy and thanksgiving. When they are gathered for worship, the service explodes in hymns of praise and joyful celebration of the day fast approaching when God will be acknowledged by all as the One he already is: ‘one God and Father of all, who is over all and through all and in all’ (Ephesians 4:8).

I pray and work to let God accomplish this vision through me and the people I have been given to work with. I am confident and full of enthusiasm. Greetings with Romans 15:13: ‘May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit’.

Dr. Bertil Wiklander, the President of the Trans-European Division
Revival and Reformation

TED Response
to ‘God’s Promised Gift’ and ‘Initiatives of the GC R&R Committee’:

Spiritual Growth in Life and Godliness
TED Initiatives 2010 – 2015
Proposal to the TED Executive Committee 14th November, 2010

The apostle Peter, one of Christ’s disciples, said in his second letter:

‘Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness … For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.’ (2 Peter 1:2-3, 5-8)

In the following section in verses 10-15 Peter underlines how extremely important the Christian disciplines are for the Christian life. This is not a way to earn salvation or God’s acceptance – those gifts are by faith and God’s grace – but, rather, it is a matter of strengthening our faith and growing in life and godliness, in order to live close to God and change into more and more Christ-like personalities.

As a special Messenger to the Seventh-day Adventist community of believers, Ellen White said that ‘A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.’¹

She also defines revival and reformation in the church as a work by the Holy Spirit:

‘A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from the spiritual death. Reformation signifies a reorganisation, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.’²

In the light of (a) the teachings of the Bible, (b) the counsel of Ellen White, (c) stimulated by the initiatives of the General Conference documents on ‘God’s Promised Gift’ and the ‘Initiatives of the GC Revival and Reformation Committee’, (d) the concept of ‘Stewardship in a Changing World’, and (e) as we enter a new five-year plan for mission, Tell the World, we commit ourselves and encourage all leaders, committees, pastors, members, youth and children to make spiritual revival and reformation our first work through the power of Christ – in his cross, resurrection, heavenly mediation and soon return.

May the Holy Spirit fill our lives and energise us all to take every opportunity to help, heal and save that which has been lost.

We commit ourselves to support and promote the following initiatives to encourage our churches and organisations to make spiritual growth in life and godliness our first work:

1. Making prayer a fundamental part of our daily life (1 Tim. 2:1)
   - Praying alone
   - Praying in groups of two and three (Matthew 18:20)
   - Praying in our families
   - Praying in church fellowships
   - Praying in chains via the Internet
   - Participating in the worldwide Adventist days of prayer and fasting

2. Making Bible reading a fundamental part of our daily life (Ps 119:105)
   - Following a Bible reading plan
   - Using a pocket Bible during the day
   - Apply the book as a whole principle to the reading of verses
   - Use Bible Study Guides and other study tools to enhance the reading
   - Engage in a Bible study group either for nurture or outreach
   - Learning how to give Bible studies to seekers

3. Study and apply the biblical disciplines for spiritual growth
   - Understanding the biblical disciplines by a handbook to be produced by the TED
   - Practising a multitude of spiritual disciplines
   - Apply biblical disciplines as a means of strengthen coping skills (peace of mind, stress management, etc.)
   - Apply biblical disciplines as a means to enhance relationships

4. Being available and engaged in at least one outreach or mission project where I lead one person to Christ
   - Small group
   - Sabbath School Class
Sabbath School Class

Bible study at home
Assisting the Bible Correspondence School by visiting students
Church planting project
Bring a friend to church
One-to-one

5. Participating in spiritual worship, celebration and fellowship

Home congregation
Via TV, Internet or Radio
Small group or Branch Sabbath School
Church Plant

¹ Review and Herald, March 22, 1887.
² Review and Herald, Feb. 25, 1902.
How Perfect Is "Perfect" or Is Christian Perfection Possible?

How Perfect Is "Perfect" Or Is Christian Perfection Possible?

Edward Heppenstall

To be right with God is the most vital thing in life. Apart from all we do, all we have, what about us as creatures standing before our Creator? How do we stand with God? Paul declares that the only way to be right with God is to be clothed in the perfect righteousness of Christ.

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Phil 3:8, 9)

The Sinner's Only Hope

The perfect righteousness of Christ is the only answer to the sin problem in any man's life, the only possibility of living like Christ here and now. "Our righteousness" - the best we can do and are in ourselves - are "as filthy rags" (Isa 64:6). Rags because they do not cover us, and filthy because they leave us in our defilements and our sins. Many sincere Christians express dissatisfaction over the fact that they continually fall short of perfection. Many admit of continual failure in the spiritual life, of repeating sins again and again, of giving way to habit patterns contrary to the life of Christ. When they read the command of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt 5:48), the effect is both condemnation and discouragement.

In almost all the great revivals believers have sought in one way or another to attain to perfection of living. They have longed for it, prayed for it, and worked for it. But the testimony of all great Christians is that they have never attained to it; that the more they strived and the closer they came to Christ, the deeper was their sense of inadequacy and inherent sinfulness. While their lives bore testimony to victory over sin, at the same time they felt a deeper sense of their own need and unworthiness. Ask Peter, James and John. Ask Martin Luther and John Wesley. Ask the noblest souls that the Christian church has ever seen, the most zealous spirits that mankind has ever produced. With one mighty chorus and with one accord they exclaim with Paul:

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil 3:12-14)

If there is one central truth borne out in Scripture in the experience of all true believers who have come to know the saving power of God, it is this: that the only perfection, the only sinlessness they have ever seen or known has been that of Jesus Christ, the only perfect and sinless man; that because of this Jesus is the whole of their salvation, the whole of their
righteousness and perfection. To be a genuine Christian means faith in Christ, fellowship with Christ, faithfulness to Christ, and fruitfulness for Christ. Faith means that man has no perfection and no righteousness of and in himself; that man trusts wholly and solely in Christ.

Biblical Perfection

One of the hindrances to living the Christian life successfully is failure to understand what the Bible teaches on the nature of sin and perfection. A grave misapprehension lies at the root of much of the false teaching on this subject. The Bible, in applying the term "perfection" to believers, never means "sinlessness." There are at least nine different Hebrew words and six Greek words translated "perfection." Noah is said to be "perfect in his generations" (Gen 6:9). Of Asa, the King of Judah, we read: "But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days" (1 Kings 15:14). "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "We speak wisdom among them that are the perfect" (1 Cor 2:6).

The Bible writers are not saying that these men are sinless. The meaning is that of spiritual maturity, full grown spiritually, ripe in spiritual understanding, whole in response to god, keeping nothing back. A "perfect" Christian is one whose heart and mind are permanently committed to Christ, cannot be moved. Noah, Abraham, and Job were all declared to be "perfect" men. Yet the history of their lives shows that they were far from being sinless.

If one's view of sin is shallow enough, sinless perfection would not be an impossible achievement. It is a defective view of sin that leads to a wrong understanding of perfection. If sin simply means a deliberate, willful doing of what is known to be wrong, then no Christian should commit this kind of sin. But if sin includes also a man's state of mind and heart, man's bias toward sin, sin as an indwelling tendency, then perfection presents a totally different picture.

What God Expects of His People

There are some Christians who believe that it is possible in this life to reach a point in spiritual development, where the sinful nature is completely eradicated and therefore, no longer operative. The Bible does teach that the genuine Christian life is one of uniform and sustained victory over all known sin. The normal Christian experience should be one of victory and not constant defeat.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. (Rom 6:11-15)

There is one truth that every believer needs to learn who would fully enjoy complete salvation in Christ. It is the need to abide in Christ, to look continually to Christ, to depend wholly on Christ and His righteousness. God's method of salvation is not eradication of a sinful nature, but the counteraction of divine power through the Holy Spirit. Only by the continual counteracting presence of the Holy Spirit is it possible to be victorious over sin and the sinful nature within us.

It is fatal to believe that if only we become totally surrendered to Christ, that the sinful nature is eradicated. The law of sin and death is still operating within us. It is something that remains in us as long as we live. Victory over all known sin does not mean sinlessness. It does mean the glorious opportunity in Christ to strive successfully against all sin and overcome it. But this is an
experience that must be maintained day by day through fellowship with and surrender to Christ. The Christian life is a lifelong battle. So long as the believer abides in Christ, real holiness and victory are possible. What we have in the every-day life is the counteracting power of God against our sinful tendencies and our sinful natures.

O wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom 7:24-8:2)

Salvation in Christ alone means that the bias to sin in human nature is too strong and overwhelming to be dealt with apart from moment by moment trusting in Christ and in His power to save. The law of sin and death is operating all the time. Deliverance comes by means of a higher law, a higher power - the law of the Spirit, the mightiest power of God which counteracts the law of sin in our members. Peter sank in the waves the moment he took his eyes off Christ. He sank because he had the tendency to sink in water. The only thing that kept him walking on top of the sea was the power of Christ momentarily exercised counteracting the gravitational power to pull him down. So it is in the Christian life. There is always a conflict in this earthly life between the flesh and the Spirit:

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. (Gal 5:16-18)

The Christian must walk continually in the Spirit. Never in this life will the Christian arrive at the place where he can dispense with the counteracting power of Christ against the sinful tendency in his life. Only through the continual, day by day operation of the Holy Spirit is our sinful nature counteracted. The sinful nature is not eradicated until the day of the resurrection, until this "mortal shall have put on immortality." The Christian learns to live in the sphere of the Spirit, not in the sphere of the flesh. The believer is never beyond the reach of temptation or the possibility of sinning. But in Christ he is brought into a position of victory over all known sin. Sin no longer has dominion over him.

Sinful Nature: Controlled But Not Eradicated

The greatest men in the Bible never claimed sinless perfection. They were all painfully aware of the fact that they were sinners and remained so throughout their lives. So long as a man is in a state of sin with a sinful nature still present in him, he will confess himself to be a sinner. The Christian always recognizes himself to be a sinner in need of divine grace. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8-10) We find here the most solemn warning against the doctrine of sinless perfection in this life. The incontrovertible meaning of this passage is that the man is a self-deceiver who claims for himself what the apostle John dared not claim. The truth is not in him. The doctrine of sinless perfection leads to the conclusion that both Christ and the Holy Spirit are unnecessary once this state of eradication of the sinful nature is reached. Wherever the professed Christian claims to have the sinful nature eradicated in his life, there is a corresponding loss of true dependence upon Christ. There is a break in the only saving relationship that man needs for victory. This allows people to sin and
call evil good. It discourages those who strive to be like Christ, but fall short of this false idea of perfection. It is God's will that, having surrendered to Christ at conversion as best he knows, the believer will maintain that attitude that as fast as anything further is revealed to him contrary to the will of God, he will promptly give that up also. God will see to it that throughout the Christian life here on earth, there will be deeper insights into the sinfulness and selfishness of our own natures. There will be increased dependence, increased repentance, and prayer for forgiveness. The believer will never come to the place where he will not pray the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us." By this increased insight, we shall continually need an increased "looking unto Jesus the author and the finisher of our faith." There are no limits to God's power. He is always willing and able to give us the victory. But man limits God by virtue of his lack of insight and lack of surrender. In proportion to the maturity and completeness of his knowledge will be the completeness of his surrender and victory.

By Grace Alone: True Meaning

The basic doctrine of the Christian faith is salvation by grace alone. This doctrine represents the final renunciation of either human effort or the human claim to perfection. Christ is our sole perfection, our sole righteousness. In ourselves we are never sinless. But so long as we look to Christ, sin and self cannot prevail.

The pretension to sinless perfection at any time in this earthly life is the root of spiritual pride and self righteousness. The Christian does not deny that the new life in Christ is capable of a new righteousness, of victory over sin. He only insists that it is not his righteousness, not his victory, but Christ's.

There will be no point in spiritual achievement in this life where one may rest with the certainty that he will sin no more, or that he does not stand before God as a sinner in need of divine grace and power. The Christian knows that there still remains in him a fountain of evil, a depraved nature.

Salvation by grace alone means that absolute perfection and sinlessness cannot be realized here and now. Righteousness by faith means that we look continually and exclusively to Christ; that we look away from ourselves and any hope in ourselves altogether in order to live out of Him alone. Genuine salvation directs us at once to Christ, to the only perfect life lived here on the earth, and to His redemption through the Cross. What is absolutely central is Jesus Christ. Man's victory over sin is exclusively the work of God in Christ, the continual control of the life by the Holy Spirit; that through daily union with Christ we actually participate in Christ's holy life.

The righteousness of Christ that saves is not the beginning of a new self-righteousness, but the perpetual end of it. It is a perpetual living in Christ from a center and source beyond us and our wisdom and power. We live continually out of a risen Christ and never out of ourselves. Victory is through the continual operation of the Holy Spirit, because the Christian life consists in the fruits of the Spirit and the power of God.
Leadership and Ordination of Women

In February 2010 the General Conference asked the world Divisions to carry out a survey among the leadership in their constituency to gain a clear understanding of their position on women’s ordination to the gospel ministry. As part of that process the following observations were shared with the divisions by the General Conference:

Observation #1: For more than three decades the Church has engaged in discussion about the role of women in the Church. After much study no consensus has been reached as to whether or not the Bible or the Spirit of Prophecy advocate or deny the ordination of women to ministry. The Church has affirmed its purpose “to bring qualified women into a broader participation in church leadership and into increasing responsibilities for implementation of church programs.” In the course of these discussions, provision has been made for women to serve as church elders and pastors. The ordination of women as church deaconesses and elders has been approved “where the division found it applicable, or possible, or profitable in their situation.”

Observation #2: The doctrine of spiritual gifts (see Romans 12:4-8; 1 Corinthians 12:1-28; Ephesians 4:8, 11-16; Acts 6:1-7; 1 Peter 4:10, 11) teaches that God gives gifts for service to all without respect to race or gender. Included among the gifts are those of evangelist, prophet, teacher, and pastor. Seventh-day Adventists understand ordination to be the Church’s recognition and affirmation of a person’s gifts for spiritual leadership. Unlike the Roman Catholic view of ordination, the Seventh-day Adventist view holds that ordination does not confer an added gift or infusion of grace which bestows an authority from God that is not already present before the ceremony of ordination.

The outcome of the survey within the Trans-European Division was that while two or three unions were not prepared to ordain women due to cultural considerations, all thirteen supported women’s ordination in principle within the TED.

The Seventh-day Adventist Church within the TED faces extraordinary mission challenges where people are extremely resistant to the gospel and joining a church is an exception rather than the norm. To effectively meet this need the church needs to mobilize all members for ministry and outreach, including women, who constitute two thirds of the membership. Opening the doors for women in leadership and the ordination of women would strengthen the growth of the church in Europe.

Within the church and European society at large gender equality and excellence in leadership are priorities. In many of the TED territories it is, or soon will become, illegal to make any differentiation on the basis of gender.

The TED has made significant progress with the appointments of a female Division Secretary, a woman union secretary in Finland, a union and a conference treasurer in Hungary, a conference secretary/treasurer in Iceland and Slovenia, a conference treasurer in the South Conference of the South-East European Union and principal and bursar at Newbold College. In response to a statement from the Women’s Pastor’s Council at Newbold in 2009 the then executive committee at its Winter Meetings in November of the same year voted to make the ministerial career paths for men (ordination) and women (commissioning) of equal value and transferable within the Division.

It is our Christian and moral obligation to promote and practice gender equality at all levels of our church organisation. However, the possibility remains that we may not be measuring up to our secular and legal responsibilities, which could leave the church open to legal action under equal opportunities legislation.

A two track approach to respond to these issues and enable the church to live up to its legal obligations in policy and practice is:

Policy

Policy and documentation should be reviewed to ensure that it is gender neutral, providing equal opportunities for both ordained (male) and commissioned (female) ministers.

Practice

To promote and encourage women in leadership it is necessary to create opportunities at grass roots level for women. The more women who participate in local leadership the more opportunities there are for participation in wider spheres of leadership. Research shows that women in ministry tend to:

- be offered and accept secondary ministerial roles to accommodate their family situations
- work part time because of the pressures of home, family and work
- take time out from ministry because of family commitments
- work in ministry on a volunteer basis or for nominal pay
- accept other alternatives such as chaplains, cyber pastors etc.

These practical issues should be addressed if any significant progress is to be made and to avoid possible accusations of discrimination.

Recommendations

1. To request that the study of the theology of ordination as voted at the General Conference Session in Atlanta is prioritized.
2. To request the General Conference to review and amend General Conference policies, so that the wording is gender neutral and that all leadership pathways are open to male and female.
3. To request the General Conference to grant a variance to the model constitutions and bylaws to accommodate the unique needs of the Trans-European Division with the insertion of “conference and union...
presidents should be ordained/commissioned ministers” in its policy language.

We feel that this is a matter of some urgency and respectfully request that this be dealt with as soon as possible but no later than General Conference Annual Council 2011.

4. To request the General Conference for permission to ordain women to the gospel ministry within the Trans-European Division thereby creating parity between female and male ministers and follow the same process and procedure as currently applies to ordained men and credentialed ministers.

1. The European Social Charter, which supplements the European Declaration of Human Rights states in Article 20 that there should be equality in all stages of working life – access to employment, remuneration and other working conditions, including dismissal and other forms of detriment, vocational training and guidance and promotion.


5. Zikmund, Clergy Women: An Uphill Calling, p. 84.