

AN EXPLORATION OF RATES AND CAUSES OF ATTRITION
AMONG PROTESTANT EVANGELICAL CLERGY IN THE UNITED STATES

By

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ABSTRACT

Many surveys indicate that a skyrocketing number of American clergy are leaving the ministry—as many as 1,500 per month. Moral failure among pastors is at an all-time high with six–nine pastors committing adultery or involved in sexual misconduct every hour, 165–205 clerics every day. These catastrophic numbers do not include associate staff ministers who are being terminated, for a wide variety of reasons, at a rate double that of senior pastors. “An Exploration of Rates and Causes of Attrition Among Protestant Evangelical Clergy in the United States” examines why the tragic trend line has progressed so negatively. Further, to get at the core problems, this thesis defines the causes and the cure of moral failure and provides six case studies. How does the documented decline of church attendance in the U.S. impact the longevity of pastors? Is there a connection between archaic church polity and congregational conflict in the demise of pastors? The author provides a compelling personal story of perseverance in ministry. Why is the pastoral vocation in the list of the top ten occupations in which people suffer from heart disease, along with scores of other physical and emotional maladies? As an antidote to the multiple challenges and problems in ministry, the thesis recommends solutions and challenges in each area such that pastors may be protected, graciously supported, and held accountable to fulfill their noble calling.

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DEDICATION

To my godly 85-year-old Dad, John Wesley Johnston: my skilled, experienced advisor and confidant, who taught me how to communicate (instead of preach at people) and instilled character, fidelity, and perseverance in me by never feeling sorry for me; who fosters in me an unconditional love for my wife, Cristie, by his excellent example in relation to my dear Mom. Dad modeled daily prayer in his regularly bended knee, and love for God's Word in his Bible that he read through innumerable times. All of these are priceless gifts in parenting and coaching. Thank you.

INTRODUCTION

As we all know, the spiritual vitality and longevity, as well as the moral and spiritual failure of pastors, has an exponential impact on people. In this thesis, I am going to share three important truths with readers. First, what is the central problem that I have carefully researched, studied, and addressed? My thesis answers the grossly underreported question and tragic phenomenon of why clergy are leaving the ministry. My research has probed deeply into studies conducted by the Alban Institute; notably, the Southern Baptist Convention (the largest Protestant denomination in the United States) participated in my research and provided me with unpublished data related to the dismissal of pastors and the reasons for it. The Assemblies of God also provided valuable data on pastoral attrition, as did as the Evangelical Free Church of America. In addition, I refer, in detail, to the significant studies conducted by the Fuller Seminary, Duke Divinity School, and the Hartford Seminary, as well as to the extensive research conducted by the Lilly Endowment Fund.

Pastoral moral failure is at catastrophic levels—of the more than 600,000 clergy in the United States, studies reveal that some 60,000–75,000 pastors act on sexual temptations with their own congregants: an astounding 165–205 pastors fail morally every day, i.e., six to nine pastors commit sexual indiscretions per hour. Every six to ten minutes a pastor falls morally in the United States. My thesis is a unique contribution to knowledge because it thoroughly examines the causes of and cures for pastoral moral attrition. Clergy sexual misconduct exceeds that of all other professionals, including

psychiatrists, psychologists, and physicians. Surveys reveal that some 100,000 pastors report fighting sexual attraction and temptation with respect to church congregants.

In this work, I have documented the rapid societal and cultural changes that have taken place in the United States, similar to those that have affected Europe, and which have resulted in a free-fall in weekly church attendance: This factor too significantly affects pastoral longevity. In addition, I have corrected the erroneous claim made by the Gallup organization that 40 percent of Americans (118 million out of a total population of 313 million) attend church weekly, by citing Hadaway and Marler's extensive study, which indicates that only 20.4 percent of the U.S. population attends church (i.e., some 56,603,588 people; of that group, only 22,233,944 are Evangelicals). Only in one in six Americans attends church, and estimates suggest that, by 2015, only 15 percent of Americans will attend church.

Strategically comparing the common denominators of data from six major studies, my thesis reveals the primary causes of pastoral attrition. Pastors who quit or fail morally are:

1. Pastors who were not spiritually, emotionally, or intellectually prepared.
2. Pastors who were isolated—they were not well connected.
3. Pastors who lacked self-care and self-discipline.
4. Pastors who were poorly compensated, sometimes to the point of significant financial hardship.

5. Pastors who lacked the expertise to manage and resolve conflict among their parishioners.
6. Pastors who had simply lost their way—their spiritual compasses had failed.

I illustrate these conclusions by providing six case studies of successful pastors who failed morally and, compassionately I believe, I attempt to reveal the causes, the reasons for their failures. I am not a theoretician when it comes to building a mega-church or experiencing the severe pressure of media harassment, or the rigors of preaching and teaching innumerable sermons and inculcating a biblical worldview in thousands of people. There are nearly 2,000 mega-churches in the United States. I have a deep passion for, and believe it my burden to educate mega-church pastors about the dangers of success and the heightened levels and intensity of attacks being made on high-impact pastors in the United States. My thesis has armed me to provide the critical information these church leaders need: that gives me the greatest excitement. I know many of these accomplished leaders throughout America's 50 states and believe they will be eager to review the information in this dissertation.

Pastors of mega-churches are publicly visible and are under scrutiny in unique ways. My thesis draws upon the well of a very painful personal experience which could have cost me my own ministry. From it I have drawn ten ministry-life-saving suggestions that can preserve and protect the ministries of mega-church pastors. In these pages, I address the following crucial issues:

1. Church governance or polity

2. Timely communication in crisis situations
3. The absolute prerequisite of a solid marriage
4. The importance of seeking competent legal assistance
5. Public disclosure of church finances
6. Avoiding politics and the distraction of social issues
7. How to handle media scrutiny and sabotage
8. The vital need for exercise
9. The primacy of pastoring
10. Trials and how to survive them.

I also offer advice on the difficult dilemma of how to address volatile social issues, and the proper procedures to follow in order to avoid slander and other attacks from the media. My thesis fills a significant gap in the scholarship that addresses ways to help successful pastors avoid pitfalls and take steps to insure their physical and spiritual health. In this thesis, I have elucidated a clear plan for pastoral longevity. It includes:

- In-church accountability
- Peer Accountability: The appointment of a pastor to the pastor
- Professional counseling
- Specific signs and signals of pastoral distress:

- The pastor emotionally, physically, and spiritually drained.
- The pastor lost in legalism.
- The pastor who rarely talks about his wife and children.
- The pastor who has lost his joy.
- The pastor henpecked by cantankerous board or staff member(s).
- The pastor who will take no reproof.
- The pastor who has no common sense.
- The pastor submerged in success or failure and its accompanying dangers.

I am convinced that the following material can be taught to pastors and used by denominational leaders to help prevent the collapse and premature demise of pastors and church leaders who are so crucial to the discipleship and evangelism of the world.

One out of every two pastors in full-time vocational ministry quits during the first five years of service. Studies reveal that one in every four pastors is terminated by his or her church. The average tenure of a minister who serves in the role of “church pastor” is a brief 3.8 years. Why do pastors quit? Why are they so discouraged? What are the specific factors of the accelerated rate of pastoral attrition in the United States of America? A cause for further concern is the poor physical, marital, emotional, psychological, and spiritual health of pastors who actually remain in the pastorate. The office of the pastor is on the list of the top ten occupations for heart disease. In one survey, 75 percent of pastors reported that their marriages are unfulfilling, a common precursor to

inappropriate clergy sexual misconduct. Repeated studies reveal that pastors are inept at conflict resolution and do not have the requisite leadership skills to lead the local church; however, the majority want more training and complain that their seminary education was inadequate, that it did not prepare them for the rigors of ministry. Most important, I provide reliable recommendations for pastors, church Elders, leaders, board members, and laity on how to protect their pastors from unnecessary, preventable collapse. Each of my case studies offers an opportunity for deeper reflection and greater understanding, because all the ministers wanted to be identified by name. Several continue to maintain blogs on the Internet, have written books, made television appearances, and are speaking publicly about their moral collapse. I have identified the print or Internet resources created by these pastors to allow readers to investigate more deeply the painful pasts and challenging futures of pastors who commit adultery. In the truest sense, these pastors put “skin” and emotion on the sterile statistics and dry surveys reviewed in this dissertation. Pastors quit, and they experience crippling marital, psychological, physical, and emotional problems or issues, including adultery, as we will learn.

In chapter 5, “The Health Challenges of Leaders,” I recount the documented physical problems of pastors. Here again, the aim of this chapter is to provide valuable recommendations for the protection and promotion of good physical health for pastors—a God-designed antidote to pastoral stress. And in chapter 6, “Soul Care,” I reflect on legendary pastors and their herculean accomplishments in ministry in circumstances even more difficult than those presented by our current, modern conveniences and opportunities. The chapter clearly reveals how the nurturing of their spiritual lives enabled Christian leaders of earlier generations to manifest such extraordinary fruit and

spiritual power. My prayer is that this thesis will assist the leaders of the church of Jesus Christ by helping them to discover the perilous pitfalls that can hinder its ministry and its effectiveness.

CHAPTER 1 PASTORAL ATTRITION AND PERSONAL MOTIVATION

My heart became deeply motivated to study the growing trend of pastoral attrition after my church, my family, and I experienced a unique set of trials and a period of adversity that stretched into a five-year roller coaster of difficulties. It was cathartic to embark on this study—as difficult as the subject matter is—in view of my personal experience. Now I invite you to join me. As we study the reasons for pastoral attrition, we will hear, repeatedly, the oft-cited reason for collapse or quitting: “ministry pressure.” This is certainly a source of stress and difficulty, but it is not a credible reason for *leaving* the ministry. God’s grace is sufficient to carry us through the most difficult of circumstances. The spiritual giants profiled in chapter 6 prove that God’s promises can be counted on regardless of the arduous task of our ministries. My personal experience is another reminder of how the Lord can sustain and even open larger doors of ministry service through what is perceived as the worst disappointments. It is this personal motivation that prompted me to include here the details of my own ministry challenge along with the honest recommendations that spring from what I learned. There is no specific seminary course that covered the tumultuous terrain I found myself in as I labored to build a church for Jesus Christ. Acadia Divinity College’s Doctor of Ministry Handbook clarifies exactly what the D. Min. degree is. In addition to being a professional, advanced, and practical degree, it is also an *integrated* degree. I am deeply grateful that ADC recognizes that

[w]ithout a broad basis of experience, it is near impossible for the student to realize fully the application of all that he or she learns in the practice of

ministry. However, with strong experience in ministry at the DMIN level, the individual will be called upon to integrate experience and learning through theological reflection, advanced learning, and peer interaction.¹

This certainly has been my personal experience.

Congregational conflict has caused the exhaustion and termination of thousands of pastors. Consequently, a reexamination of church polity is needed in order to insure biblical adherence, financial and personal accountability, and support to the pastor to energize his vision as the senior leader. Archaic church bureaucracy, which serves no purpose in facilitating the effective evangelism and discipleship of a community of believers, must be replaced. In my personal story, included in this chapter, it was the effective form of congregational representation governance by Elders that protected my family, and me as a pastor, from a stressful event of such a magnitude that it could have caused the end of my ministry. I express the deepest gratitude to the Elders who served throughout and endured months of an excruciating trial. Gratefully, we realize now that our entire experience has made us stronger, wiser, and left us in a position to be strategically helpful to other pastors.

In Latin, the word *pastor* means “shepherd” or “herdsman.” The word *pastor* is derived from the Latin word, *pascere*, which means “to pasture” or “to feed.” The pastor who feeds is also the pastor who must lead. The one who leads must have an ability to lead. Some pastors innately have the gift or trait of leadership. Others do not and need to augment their ministry skills every year by participating in a worthy conference or by reading books on leadership. Paul recognized leadership as a spiritual gift and insisted

¹ *Doctor of Ministry Handbook*, Revised September 2011, (Acadia Divinity College: Wolfville, NS), 1.

that it should be done with “diligence” (Romans 12:8). Wise, determined, strong, loving leadership can make the decided difference in church health, growth, trials, and pastoral longevity.

Church Polity

Every year, congregational conflict and dissension lead to the demise and dismissal of thousands of clergy. Pastors’ emotional and physical well-being, and the longevity of their ministry is directly related to a cohesive, biblical form of church governance that operates in unity and harmony. Increasingly, new, innovative pastors who start churches are opting out of traditional, evangelical Christian denominational affiliations, several of which have bureaucratic, archaic forms of church government. Talented, cutting-edge pastors who desire to start churches that impact their communities and reach the lost have developed bylaws and articles of incorporation for their churches, seeking to establish financial accountability while at the same time dispensing with congregational parliamentary procedures and monthly business meetings that allow dissenting or myopic church members to create potential problems. Most of the effective, growing churches I know and researched have replaced “committees” with “ministries.” They qualify participants according to their spiritual gifting, not by the duration of church attendance, familial relation, or other reason unrelated to the needs of the ministry. In my opinion, the old polity of the Southern Baptist Convention is one of the current reasons for the documented decline in clergy within it, the nation’s largest Protestant denomination. Gifted, talented pastors, who have a passion to reach the lost in their cities, are simply unwilling to play “church games” and “ego games,” which are inbred in the

old polity and which hinder evangelism. As a pastor who both founded and built a mega-church, I know firsthand that most churches in the United States that begin to grow beyond 1,000 attendees either have already adopted new church bylaws or have begun the painful process of changing the old bylaws that were formed when the church was smaller and less significant in size and influence.

Pastors must clearly investigate and understand church polity and procedures prior to the acceptance of a call to the pastorate. Ministers who start churches would be wise to examine, as I did over a period of one year, the bylaws and articles of incorporation of the most effective, biblical, people-reaching churches in the nation and then seek to emulate them. It would be helpful if a Christian attorney would review the implications of the bylaws and articles of incorporation with the prospective pastor, assisting him in his clear comprehension of all of their respective implications for governance. The unpredictable variables of church members' and attendees' behavior create literally a myriad of different dynamics and difficulties which, when combined, will affect how the church is structured to respond to a host of possibilities, problems, and personnel issues—all of which will affect the ministry of the pastor. Church members do not automatically develop an affinity for a new pastor, particularly if he or she is not the founding pastor. The honeymoon, generally, is short-lived and, again, the response of the church is contingent on church governance. Gary Pinion, who successfully served as a pastor, is the author of *Crushed: The Perilous Side of Ministry*. He now ministers to damaged pastors all over the nation. Pinion related the story of how church polity affected one pastor's future ministry. This story could be told thousands of times:

Five years ago this week I moved my family into a beautiful home in the Mid-South hoping for the pastoral experience that I would talk about for a lifetime. I had left one organization of churches for another looking for ‘ministry at the next level.’ We began with a 96 percent call, over a half a million dollars in the bank, a seemingly competent church staff and a pastoral search committee claiming, ‘All this church needs is a good leader.’ They boasted they had no problems in the church, and they were ready to build. The Sunday evening of our candidacy, I was answering questions and I noticed one couple that seemed to have a ‘barb’ in their words as they questioned me. We went to work through our honeymoon period and did our best to enable most of the 26 committees in the church. The former pastor had remained a key part of the church and much of his family held key positions. I was elected to the Vice Moderator position of our local churches and soon became chairman of their finance committee. Our church was standing room only, and we went to two services. Things were on a roll! Somewhere about that time, two or three of the 16 deacons began guerrilla warfare behind the scenes, second-guessing the few leadership moves we were making. After an incident on a trip with our youth, I found myself defending the action that had been taken in correcting and training our student ministries director. Our two services were growing with regular decisions being made in the blended service and our offerings were spilling over into our contingency accounts. Twenty-one months into our pastorate, I was asked at the end of the service, while I was shaking hands, if I would go immediately to my office. There in my office were 21 men who were asking for my resignation by 5:00 p.m. that evening. If I were to do so, then I would receive six months salary as severance. I called aside one of the men in the group who I thought was my friend (he was also the assistant chief of police of a large metropolitan city) and asked, ‘Why?’ He could not give any reason, biblical or otherwise, and was somewhat embarrassed to be part of the whole thing. Soon there was a confidence vote on my ministry and the church was much divided. There were just enough votes to allow me to continue. The emotions were high and I asked our denomination to help us through a mediation process. For a year we bartered back and forth. The building fund had become a sacred cow and the \$50,000 worth of architectural plans for a 600-seat sanctuary had become obsolete. We went on to remodel the existing chapel and watched the people devour one another. Today I sit begging God for another worthy ministry and some repair for my wife and children. It’s almost comical to realize 17 years ago, in graduate school, the theme I chose for my dissertation was, ‘The Evaluation and Suggested Designs for Coping in the Ministry.’ Who would have known!²

² Gary Pinion, *Crushed: The Perilous Side of Ministry* (Springfield, MO: 21st Century Press, 2005), 45-47.

On a personal note, Dr. Pinion attempted unsuccessfully to contact me to write an endorsement for his book. He later sent me a copy, which was placed on a shelf in my library at home. At the time, a disgruntled former church member, with the help of one or more people, had written outrageous, defamatory statements about our church and me personally on an Internet blog. Randomly, my wife picked up Gary's book, *Crushed*, and read it on the plane during one of our trips. Cristie was stirred to tears. I vividly remember watching her weep in the plane seat as she read the book, and I quizzed her about its content. Cristie later called Gary to thank him for writing *Crushed*, and I was stirred to invite him to come speak at our church. Months later, when Gary came to town, I gave him the name of the blogger waging war on my church—and character—for the whole world to read on the World Wide Web. Ironically, Gary had pastored the same man years earlier in a small town in Kansas, where the man had been convicted of a felony. As part of his weekend ministry to our church, Gary felt led of the Lord to go and see this man and to ask him to stop his assault on our church. His intervention proved successful and timely for the greatest trial of ministry Cristie and I had ever experienced in 32 years of serving the Lord.

Abortion Practices in Kansas

Humbly, in all my research to date on pastors who have experienced the pressures of ministry, I have not read one story similar to my own. It holds many vital lessons for pastors and others. After 17 years (1979–1996) of itinerate evangelistic work throughout the world, God led me to found a church in my hometown of Overland Park, Kansas. The

church became one of the fastest-growing churches in the nation, growing from zero members to 4,200 in twelve years. In addition, we built a 140,000-sq. ft., multi-functional campus on 51 prime acres in south Johnson County, KS, one of the most affluent counties in the United States. In 2007, unexpectedly, our growth was stymied by a synchronized, high-level, orchestrated, vicious attack. Only eternity will reveal exactly who were the persons behind the scenes trying to silence the outreach and ministry of our church.

Kansas history is rooted in the Wild West: a land of gunmen, outlaw gangs, cattle drives, and pioneer trails west to destinations like Santa Fe, California, and Oregon. Dodge City was notorious for gunslingers and lawmen like Bat Masterson and Wyatt Earp. In 1930, the Kansas City Massacre involved the attempt by Charles Arthur “Pretty Boy” Floyd, Vernon Miller, and Adam Richetti to free their friend, Frank Nash, a federal prisoner. At the time, Nash was in the custody of several law enforcement officers who were returning him to the U.S. Penitentiary at Leavenworth, Kansas. The story of the American Mafia is not complete without a chapter on Kansas City. The City of Fountains has appeared in *The Godfather*, *Casino*, and *The Sopranos*, but many people are not aware that Kansas City has affected the fortunes of the entire underworld. “Bloody Kansas” was the battleground between pro- and anti-slavery forces 150 years ago, and it was the epicenter of the abortion conflict in America.

Kansas has been referred to as “the abortion capital of the world,” due to the hero of abortion providers nationally, Dr. George Tiller, former alcoholic, married to Jeanne, father of four, and grandfather of 10. A former Navy flight surgeon, Tiller was the son of a prominent Wichita physician. In 1970, the plane Tiller’s father was piloting near

Yellowstone National Park crashed, killing everyone on board. George came back to Kansas to adopt his sister's child and eventually took over his father's practice. He discovered that his dad had performed a significant number of abortions³ before they were legal. What a sad legacy his dad left for him to follow.

Only Lloyd's of London would insure his Wichita clinic, now closed. Tiller had worked slowly and deliberately for more than three decades to refine the techniques of late-second- or third-trimester abortions (at a cost of \$6,000 each). Tiller, the leading doctor of only three, late-term abortionists in the U.S., had significant experience and would perform abortions after 25 weeks gestation (since 1998, state statistics show that Tiller performed 4,800 late term abortions; 60,000 abortions total in his career). His expertise with the gruesome procedure and his visibility made him a one-man international referral center widely advertised for post-viability abortions, and women came from across the nation, and from Canada, Japan, England, South America, and China. The informative video played for patients to prep them prior to the procedure inside the clinic had been translated into Mandarin, French, and German. At one time, Tiller's website acknowledged that he aborted babes at 37 weeks gestational age (that's nine months). He listed disorders that he said were among the conditions which justified aborting babies. Several of these maladies were non-fatal; others only mildly disabling. Tiller also matter-of-factly observed that the average age of the more than 1,000 late-term

³ "Anti-abortion activists routinely portrayed Dr. Tiller's campaign contributions as 'blood money' that co-opted politicians. 'He owned the attorney general's office,' Mr. Newman said. 'He owned the governor's office. He owned the district attorney's office.' David Barstow, "An Abortion Battle, Fought to the Death," *The New York Times* (July 25, 2009), www.nytimes.com/2009/07/26/us/26tiller.html?pagewanted=1&_r=1&ref=georgertiller. (accessed March 9, 2012).

babies he had aborted was 27 weeks (seven months). “Preemies,” babies born at 24 and 25 weeks’ gestation, survive in the neonatal intensive care units of hospitals.

Trisomy 21 is the scientific name for Down (or Down’s) Syndrome: this was one of the conditions for which Tiller said he “terminates” Pregnancies. He referred to the “crematorium located at our center,” a stark evocation of an infants’ Auschwitz. Tiller allowed women to take pictures with their dead babies after they had recovered from anesthesia, and offered them the opportunity to obtain a “family photo” holding their dead babies. He even had a chaplain on retainer, who would come and perform post-mortem baptisms on dead babies he had aborted, if a mother so desired. If these are babies with souls, why wasn’t this infanticide?

Tiller was renowned for two high-risk techniques: dilation and evacuation for late second-trimester abortion and labor-induction abortions. In a D&E, Tiller medically opened the woman’s cervix and introduced a large grasping forceps, such as a Bierer or Hern, into the corpus of the uterus. When the instrument appeared on the sonogram screen, he was able to open and close its jaws firmly and reliably grasp the lower extremity of the baby. He then applied firm traction to the instrument and caused aversion of the fetus (if necessary) and pulled the extremity into the vagina. Tiller then used his fingers to deliver the opposite lower extremity, then the torso, the shoulders and the upper extremities. The skull lodged at the internal cervical opening. The baby is oriented dorsum or spine up. At this point, Tiller slid the fingers of his left hand along the back of the baby and hooked the shoulders of the fetus with the index and ring fingers (palm down). While maintaining this tension, lifting the cervix, and applying traction to the shoulders with the fingers of the left hand, he would take a pair of blunt curved

Metzenbaum scissors in the right hand. Tiller carefully advanced the tip, curved down, along the spine and under his middle finger until he felt it contact the base of the skull under the tip of his middle finger. He would then force the scissors into the base of the skull or into the foramen magnum. Having safely entered the skull, he would spread the scissors to enlarge the opening. Tiller then removed the scissors and introduced a suction catheter into this hole and evacuated the skull contents. With the catheter still in place, he applied traction to the fetus and removed it completely from the woman.

This procedure is incomprehensible to understand in civilized terms. The procedure cannot be sanitized or legitimized. The reality of partial-birth abortions, like all abortions, makes it irrefutable that they brutally kill a human child—fetal pain has been documented. It is all simply unimaginable, and it is protected by the laws of the state of Kansas. Doctors around the country sent patients to Tiller because of his mastery in performing the D&E procedure on larger babies. Still other abortion providers referred post-viability-abortion (babies able to survive outside the uterus) seekers to Tiller because they feared prosecution.

The induction abortion Tiller would perform would take three to four days to complete. On the first day, the woman was given an ultrasound to determine the gestational age of her baby. Then, with the aid of the ultrasound to guide Tiller, he would inject a lethal dose of the heart medication Digoxin into the baby's heart directly through the woman's abdomen. Digoxin would cause the baby to have a fatal heart attack. This is an off-label application of the drug, which was developed and approved as a treatment for heart disease.

In the beginning, I had no idea of how, and with what vast influence and money, Tiller financed pro-abortion politicians.

Definition of Marriage in Kansas

In 2004, Joe Wright, at the time senior pastor of Central Christian Church in Wichita, Kansas, came to my office in Overland Park and asked me to help secure the passage of the marriage amendment to the Kansas State constitution, an amendment which would define marriage as that of one man and one woman. Joe was a much older pastor whom I had respected for many years; he had built a vibrant church of over 3,000 people.

The Kansas Marriage Amendment was a legislatively referred constitutional amendment. It appeared on an April 5, 2005 ballot in Kansas; it was passed with 70 percent of voters in favor. The bill had initially stalled in the Kansas House of Representatives, but it later passed in 104 of the state's 105 counties, including many traditional Democratic strongholds. In Wichita, voters approved the amendment by a margin of 91 percent. The enactment of this amendment meant that the Kansas constitution was changed, through the addition of language that defines marriage as “a civil contract between one man and one woman only,” and also by declaring that “any other marriage is contrary to public policy and void.” The amendment also prohibits the state from recognizing any other legal relationship that would “entitle the parties in the relationship to the rights or incidents of marriage.”

Media Retaliation

Three strategic clergy gatherings I organized, with over 1,300 pastors and staff ministers in attendance, helped the amendment to be approved by Kansas's voters. Unbeknownst to me, in the wake of this vote, our local newspaper⁴ assigned a reporter (a former over-the-road female trucker and *Wichita Eagle* reporter⁵) to investigate me for nearly one year. This resulted in the publication of an extensive Sunday cover feature story in March of 2007, claiming that people were leaving our church because of concerns about finances. Her nonsensical article alleged that this happened in a year in which we added 1,400 members. In the reporter's numerous additional, alarmist and unfounded stories, she found people who signed affidavits alleging that I had "raised \$10 million dollars and bought my children houses." The repeated and unfounded press attacks (nearly 20 different published articles) against my family, my wife, my church, and me, seemed to have been designed to trigger an investigation of us by the Consumer Protection Division of the state of Kansas. The reporter and her antagonists were successful.

Phill Kline, a Republican, was Attorney General of Kansas from January 2003 to January 2007. In December 2005 and April 2006, he successfully argued before the Supreme Court of the United States in *Kansas vs. March*, wherein the Court reversed a ruling made by the Kansas Supreme Court that the state's death penalty was unconstitutional. Paul Morrison, who followed Kline, was sworn in as the forty-second Attorney General of Kansas, following a 26-year career in law enforcement. He had a

⁴ The Kansas City Star is owned by the McClatchy Company based in Sacramento, CA whose stock was trading @ \$2.59 in February 2012 (NYSE: MNI). Newspapers are dying in the United States and revert to shock journalism as an attempt to survive. In our digital age, their doom is sure.

⁵ This same antagonistic reporter wrote erroneous stories against the Roman Catholic Church, which have been repudiated by respected journalists.

previously served as the District Attorney for Johnson County, Kansas (where I pastored) from 1990 until January 2007. In 2005, Morrison switched from the Republican to the Democratic Party and announced that he would challenge Republican Phill Kline (a Christian, pro-life conservative, and friend of mine) in 2006 for Attorney General. Paul Morrison was recruited by Democratic Governor Kathleen Sebelius and announced that he believed that then Attorney General Kline was conducting a witch-hunt against the abortion industry. Morrison indicated, in September 2006, that he would end the investigation if elected. In 2004, as Attorney General, Phill Kline had taken aim at Tiller, who had previously seemed untouchable. Kline subpoenaed the case files of 60 women and girls who had late-term abortions performed at Dr. Tiller's clinic. He also sought 30 files from Planned Parenthood in Overland Park and led a multi-year effort to prosecute the organization for violations. Kline's office's investigation had revealed that, during a time when 166 abortions were performed on children in Kansas, Planned Parenthood had only reported one case of child molestation. However, evidence relating to violations of the law committed by Planned Parenthood was very difficult to secure. The Kansas Department of Social and Rehabilitation Services (SRS) and Department of Health and Environment (KDHE), both controlled by the staunchly pro-abortion Sebelius,⁶ fought to keep Kline from securing the relevant records. The courts eventually agreed with Kline, and SRS and KDHE were forced to turn over the documents. Among those records were reports on each abortion performed in Kansas, reports that abortion clinics were required to file. Kline kept copies of those records and then, in 2004, subpoenaed Planned

⁶ Tiller, personally, and through his ProKanDo PAC bankrolled Kathleen Sebeilus political career. See complete multi-year documentation: E. F. Glynn, "Summary of Gov. Sebelius, Dr. George Tiller, ProKanDo PAC information," *Kansas Meadowlark* (Mar 3, 2011), kansasmeadowlark.com/blog/2009/03/03/sebelius-tiller-prokando (accessed March 12, 2012).

Parenthood for its own records. Planned Parenthood⁷ delayed complying until it received a court order two years later, and when it did some of the reports provided by Planned Parenthood did not match the originals that KDHE had provided. Instead, they had been filed, with language—that a later evaluation conducted by Johns Hopkins would bring into serious question—where legitimate medical reasons were supposed to be supplied.⁸ However, on November 7, 2006, the pro-choice Morrison defeated Kline with 58 percent of the vote. More than \$1.5 million in campaign support money for Morrison came from pro-abortion groups.

Kansas Politics Relating to Abortion

In August 2006, a Lawrence attorney, Jeffrey Stowell, incorporated a new nonprofit group, Kansans for Consumer Privacy Protection. Its directors were Burkhart and Linda Joslin, and in an October 2006 statement filed with the Secretary of State's Office both were named treasurer of ProKanDo (Tiller's political action committee⁹). The address of

⁷ “According to their own recently released 2009-10 annual report, Planned Parenthood performed more than 329,000 abortions. Conservatively estimating that each abortion cost \$450, abortion services brought in \$148 million of Planned Parenthood's overall \$320 million in clinic revenue, representing 46 percent of its operating budget. The evidence is even more convincing considering that Planned Parenthood has issued a mandate stating that each of its affiliates must have at least one clinic offering abortion services by 2013. Clinics that provide abortions are given ‘abortion quotas’ to be reached each month,” Sue Thayer, “Planned Parenthood's big lie,” *The Washington Times* www.washingtontimes.com/news/2012/jan/31/planned-parenthoods-big-lie, posted January 31, 2012 (accessed March 12, 2012).

⁸ The 2011 pre-trial hearing for Planned Parenthood revealed the KDHE had destroyed its original copies of the 23 abortion reports in question. In 2009, Sebelius appointee Attorney General Stephen Six (who replaced Morrison) shredded documents related to the investigation that had been provided to the office during Kline's tenure. The American Life League, the largest grassroots Catholic pro-life education organization in the United States, has produced a video, “She Said, He Shred,” youtu.be/GCS4HPxs6BQ (accessed March 12, 2012).

⁹ A political action committee (PAC) is a type of political committee organized to spend money for the election or defeat of a candidate. Most of the 4,600 active, registered PACs are ‘connected PACs’ established by businesses, labor unions, trade groups, or health organizations. These PACs receive and raise money from a ‘restricted class,’ generally consisting of managers and shareholders in the case of a corporation and members in the case of a union or other interest group. As of January 2009, there were 1,598 registered corporate PACs, 272 related to labor unions and 995 to trade organizations. Questions are

the nonprofit, provided in its articles of incorporation, was the same as ProKanDo's address. Kansans for Consumer Privacy Protection spent more than \$400,000 on "educational mailings" dedicated to unseating Phill Kline.¹⁰ Its efforts spawned a sister group and a postcard campaign against Kline, and it nicknamed him "Snoop Dog" for seeking records of patients at Tiller's clinic and another in Overland Park. Kansans for Lifesaving Cures, a Lawrence group that backed human embryonic stem cell research, spent almost \$264,000 on direct mail, including postcards criticizing Kline. Under state law, groups that don't "expressly advocate" for a candidate's election or defeat don't have to publicly disclose their contributors or spending. The mailings did not trigger the reporting requirement because they didn't use a "magic" phrase, such as "vote for" or "oppose."¹¹ Almost all of the \$454,000 the PAC raised came from the couple that founded the Stowers Institute¹² for bioscience research in Kansas City, Missouri.¹³

Morrison won the election and took office on January 8, 2007. Millions were spent on this election: Kline spent \$1.43 million, which would have been a record for an

asked if PACs can "buy" elections in the United States. There are federal and state PACs. Kansas has approximately 220 state PACs.

¹⁰ Robert D. Novak, "A New Front in the Abortion Wars," *Washington Post* (Oct 25, 2007), www.washingtonpost.com/wp-dyn/content/article/2007/10/24/AR2007102402345.html (accessed March 7, 2012).

¹¹ Scott Rothschild, "Kansas gets 'F' in campaign finance disclosure," *The Lawrence World-Journal* (Sept 20, 2003), www2.ljworld.com/news/2003/sep/20/kansas_gets_f (accessed March 12, 2012).

¹² "The campaign for the embryonic stem cell initiative has been funded almost exclusively by James and Virginia Stowers and their Stowers Institute for Medical Research in Kansas City, according to the Associated Press (AP). The Stowers had already contributed \$9.5 million by May 17, including \$4 million that was spent to collect signatures to get the initiative on the ballot, the AP reported." Liz Townsend, "Deceptive Cloning Initiative on November Ballot," *National Right to Life News* (Sept 2006), www.priestsforlife.org/legislation/missouri-amendment-nrtl.htm (accessed March 9, 2012). The Stowers spent \$30 million to change the Missouri Constitution. See Monica Davey, "Stem Cell Amendment Changes Little in Missouri," *New York Times* (Aug 10, 2007), www.nytimes.com/2007/08/10/us/10stemcell.html.

¹³ John Hanna, "Tiller's influence on state debated," *The Topeka Capital Journal* (June 23, 2007), cjonline.com/stories/062307/sta_179509962.shtml (accessed March 7, 2012).

attorney general's race, and Morrison, with the financial help of pro-abortion groups, spent \$2.36 million.

Then, in a strange twist of events, Paul Morrison was presented with a bizarre situation. Since he had been elected Johnson County District Attorney as a Republican (and then he had become a Democrat), under state law his replacement was selected by the Republican Party (December 11, 2006). The Johnson County Republican Precinct Committee-appointed persons decided who was to serve the remaining two years of Morrison's term. They chose Phill Kline. Kline became the District Attorney of Johnson County on the day he left the office of Attorney General, effectively switching jobs with Morrison. From the moment he became the acting Attorney General, Morrison waged a continuous campaign to take Phill Kline down.

Kline eventually brought 107 charges against Planned Parenthood, charges that included allegations of "unlawful late-term abortions," "unlawful failure to determine viability for late-term abortion," "making false information," and "unlawful failure to maintain records." Some 23 of these were felony charges, one for each of the reports that had been altered. Kline left the copies of the documents originally provided by KDHE and Planned Parenthood with the judge. The judge then turned over his copies to incoming Attorney General Morrison, who in turn sued both the judge and Kline in an attempt to force them to turn all evidence over to Planned Parenthood. Kline later wrote that Morrison "lost both of these lawsuits, but the litigation delayed my efforts for years

more and resulted in the Sebelius-appointed Kansas Supreme Court ordering a secret trial and at one time, secretly silencing a witness to Planned Parenthood's criminal conduct."¹⁴

In addition, an Initial Order released on February 20, 2012¹⁵ by the Kansas State Board of Healing Arts, revoked the medical license of Wichita abortionist Ann Kristin Neuhaus, M.D.. It included evidence showing that Tiller had been doing illegal, late-term abortions for at least seven years. The order states on count #14:

In each count of the Board's petition, the Board alleges that the Licensee (Neuhaus) committed an act of unprofessional or dishonorable conduct or professional incompetence in violation of K.S.A. 65-2836(b). The Board further alleges that the practice of the Licensee (Neuhaus) was professionally incompetent and was unprofessional conduct as set forth in K.S.A. 65-2837(a)(2) and K.S.A. 65-2837(b). Additionally, the Board alleges that the Licensee's (Neuhaus) practice was in violation of K.S.A. 65-2836(k) in that the Licensee (Neuhaus) violated K.A.R. 100-24-1 in failing to meet the minimum requirements for maintaining adequate records.¹⁶

Tiller's and Neuhaus' Relationship

Neuhaus provided the second referral that Tiller needed in order to legally justify the expensive post-viability (late-term) abortions that were his specialty. She typically saw patients at Dr. Tiller's clinic once a week. Although patients paid her directly, prosecutors claimed that she and Dr. Tiller had a symbiotic relationship because his patients were her only source of income. Each referral issued by Neuhaus was based on a mental health diagnosis that she claimed justified the late-term abortions. (The Order

¹⁴ Michael Tennant, "Kathleen Sebelius Destroyed Evidence to Protect Planned Parenthood in a Child Rape Case," *The New American* (Dec 21, 2011), thenewamerican.com/usnews/crime/10274-as-kansas-governor-sebelius-destroyed-evidence-to-protect-planned-parenthood (accessed March 12, 2012).

¹⁵ *Before the Board of Healing Arts for the State of Kansas*, In the Matter of Ann K. Neuhaus, M.D., Docket No. 10-HA00129, operationrescue.org/pdfs/r_Neuhaus%20INITIAL%20ORDER%2002-20-12.pdf (accessed March 7, 2012). For more information see "Abortion Doctor's (Ann Kristin Neuhaus) License May Be Revoked (8/15/11)" youtu.be/M8k7trMpuBA.

¹⁶ *Ibid*, 12.

reveals that Neuhaus was a “general practitioner and is not board-certified in any specialty”¹⁷). Why would Tiller pick her? She certified that each woman met the narrow legal exception to the Kansas law banning post-viability (late-term) abortions, which allowed such abortions to be done only if there was the risk that the woman would suffer a “substantial and irreversible impairment of a major bodily function” if the pregnancy continued. Administrative Judge Edward J. Gaschler indicated that there was no evidence that Neuhaus ever personally evaluated the women (in the 11 cases reviewed) beyond having them answer “yes” or “no” questions, answers that were then plugged into a computer program called *PsychManager Lite*, which automatically generated a diagnosis. For Patient #8, there was no evidence that Neuhaus ever saw her at all. The only information about the individual circumstances of each woman in Neuhaus’ patient records came not from her own observations, but from intake forms generated by unlicensed workers at Tiller’s clinic. In addition, the dates on some of Neuhaus’ computer-generated reports were indicators that late-term abortions were being done illegally. For example, Neuhaus’s reports for Patients #2, #6, #9, #10, and #11 were all generated and time-stamped after the dates that these women’s abortions had begun. Would not any medical professional want to be especially careful to properly diagnosis Patient #1, 14-years-old and 26 weeks pregnant? Would it not sear the conscience of a doctor to mishandle Patient #2, a 10-year-old incestuous rape victim who became pregnant at the age of nine? How could Dr. Neuhaus sleep at night not properly documenting and screening Patient #8, a 13-year-old female who was 25 weeks pregnant? What kind of emotional damage will these women experience for the rest of their lives because of Neuhaus’ irresponsibility? Was the payment of \$300 a patient from

¹⁷ Ibid, 10.

Tiller really worth it? Prosecutor Barry Disney has described Neuhaus as essentially a Tiller employee whose only income in 2003 came from patients she saw at his clinic.

Paul Morrison and Planned Parenthood

In December 2007, allegations surfaced that Morrison had been involved in an ongoing affair with Linda Carter, an office administrator in Kline's office, an affair that continued after Morrison was elected Attorney General. Carter admitted the affair to Kline and filed a sexual harassment claim with the Equal Employment Opportunity Commission, alleging that Morrison pressured her to obtain sensitive information about Kline and about several pending investigations of the District Attorney's office. Allegations surfaced that Kansas Attorney General Paul Morrison, who ran against Kline with the support of Planned Parenthood, had actually tried to interfere with the investigation against Planned Parenthood by harassing the District Attorney's employee with whom he was having an affair. Linda Carter alleged that, during her two-year affair with Morrison, he repeatedly asked her to give him information about Kline's Planned Parenthood investigation. The *Topeka Capital Journal* broke the story:

Carter, in a statement she signed prior to resigning as an administrator in the Johnson County District Attorney's Office in November, said her sexual relationship with Morrison began in 2005 and continued well into 2007. They had sex in the Johnson County Courthouse, motels throughout Kansas and in at least three other states. The affair flourished after Morrison resigned as Johnson County district attorney and was sworn in as attorney general. Their covert relationship was sustained after Kline was appointed to replace Morrison as district attorney. As the relationship collapsed this fall, according to her statement, Morrison told Carter he loved her and still wanted to marry her. Carter said she told Morrison to 'go home and make peace with Phill Kline.' She also said that Morrison's 'hatred of Kline was going to destroy' him ... In the statement, Carter said Morrison sought confidential information about Kline's effort to prosecute

the Planned Parenthood abortion clinic in Johnson County. She said Morrison also encouraged her to intervene on behalf of eight former Morrison employees who had been fired by Kline.¹⁸

Morrison admitted to the infidelity. Phone records from the Kansas Attorney General office document Morrison's many phone calls harassing Linda Carter.¹⁹ Because of the affair, Morrison announced his resignation on December 14, and his tenure would have ended on January 31, 2008. The nation's leading partial-birth abortion doctor, George Tiller, and his PAC, ProKanDo, heavily financed both Paul Morrison's campaign for the post of Kansas Attorney General and Kathleen Sebelius' campaign for the governorship of the state. This fact went unreported by our local newspaper.²⁰ When Kansas allowed late-term abortions for severe fetal anomaly, not only did Tiller justify abortion in cases of cleft palate and Down's syndrome, he justified abortion in the case of healthy twins, stating that having twins could produce a severe economic impact on the family. Using his own definition of "substantial and irreversible harm" as an excuse for performing an abortion on a viable baby, Tiller performed abortions on women who did not want their rodeo competitions curtailed by a pregnancy or who would have had to hire babysitters in order to attend rock concerts. It was for these reasons that Kline

¹⁸ Tim Carpenter, "More details disclosed in [Kansas AG Paul] Morrison affair," *Topeka Capital Journal* (Dec 17, 2007), www.freerepublic.com/focus/f-news/1941023/ (accessed March 6, 2012).

¹⁹ "Documents obtained Thursday from the offices of the attorney general and the Johnson County district attorney under the Kansas Open Records Act show Morrison placed at least 480 telephone calls this year from his personal and work telephones to numbers assigned to Carter. At the time, he was serving as the state's top law enforcement officer in Topeka and she was director of administration in the Johnson County district attorney's office in Olathe. The covert lovers spoke for more than 10,700 minutes in the first 10 months of this year — lighting up the switchboard until their relationship hit a brick wall in October. That averages about 35 minutes a day on the phone." Tim Carpenter, "[Former KS AG Paul] Morrison affair prominent in phone records," *Topeka Capital Journal* (Dec 28, 2007), www.freerepublic.com/focus/f-news/1945730/ (accessed March 6, 2012).

²⁰ Earl F. Glynn, "Kansas Political Money: Sebelius, Tiller, ProKanDo,..." (Jan 17, 2009), www.scribd.com/fullscreen/12956801 (accessed Feb 13, 2012).

brought charges that Tiller had committed violations of the law.²¹ Earlier, under former Attorney General Carla Stovall and Governor Bill Graves's administration (1995–2003), it had been ruled that “substantial and irreversible” harm could include “mental distress.” In particular, the Kansas partial-birth abortion restrictions, 65-6721, reads as follows:

No person shall perform or induce a partial birth abortion on a viable fetus unless such person is a physician and has a documented referral from another physician not legally or financially affiliated with the physician performing or inducing the abortion and both physicians determine: (1) The abortion is necessary to preserve the life of the pregnant woman; or (2) A continuation of the pregnancy will cause a substantial and irreversible impairment of a major physical or mental function of the pregnant woman.

Partial Birth Abortion is described under K.S.A. 65-6721 as “[a]n abortion in which the person performing the abortion deliberately and intentionally vaginally delivers a living unborn child until, as in the case of a head-first presentation, the entire head of the unborn child is outside the body of the mother, or, in the case of a breech presentation, any part of the trunk of the unborn child past the navel is outside the body of the mother, for the purpose of performing an overt act that the person knows will kill the partially delivered unborn child and performs the overt act, other than completion of delivery, that kills the partially delivered unborn child.” (The procedure usually employed is to jab scissors into the head of the child.) Kansas's law also provides for “post-viable” abortions under K.S.A. 65-6703.

²¹ <http://youtu.be/M8k7trMpuBA> (accessed 2012, February 13).

Dr. Tiller Goes Free

It was an explosive case, reported across our state and, in my opinion and that of many others, there was a travesty of justice in Tiller's trial. Unfortunately, because of my visibility on television, my support of the Marriage Amendment, and my opposition to Missouri Stem Cell²² Research Act Amendment 2²³ (2006), I was dragged into the melée. In a review of Tiller's practices, Dr. Paul R. McHugh, member of the President's Council on Bioethics, the University Distinguished Service Professor of Psychiatry at the Johns Hopkins University School of Medicine, the Henry Phipps Professor of Psychiatry, Director of the Department of Psychiatry and Behavioral Sciences at the Johns Hopkins University School of Medicine and psychiatrist-in-chief at Johns Hopkins Hospital from 1975–2001, had found that not one of Tiller's late-term abortions cases met the Kansas partial-birth abortion restriction. Yet to the shock of many Kansans, the charges against Tiller were dismissed on a technicality.²⁴ Attorney General Morrison claimed that the charges against George Tiller were only technical infractions of the law, not crimes.

McHugh said that while reviewing the redacted records he had to ask himself the question, "Is any person who comes to this clinic found not to be appropriate on psychological or psychiatric grounds for abortion?" He argued that some of the abortions were declared "justified" on the premise that psychological damage would be done to some of the young women from not being able to attend rock concerts.²⁵

²² According to Psalm 139:13, life begins at conception. Pluripotent stem cells are harvested from the inner cell mass of the blastocyst, a fertilized egg, which is an early stage human embryo/being. Adult stem cells can be obtained without destroying embryos.

²³ The Missouri Coalition For Lifesaving Cures supported Amendment 2 with a record-breaking contribution of \$28 million from billionaire Kansas City couple, Jim and Virginia Stowers.

²⁴ Heather Hogue, "Tiller the Killer's Get-Out-of-Jail-Free Card," *Concerned Women for America*; www.cwfa.org/articledisplay.asp?id=13329&department (accessed Feb 13, 2012).

²⁵ *Ibid.*

On June 6, 2007, Dr. Paul McHugh visited the Kansas City area at the invitation of Women Influencing the Nation, a national women's group. Morrison never contacted McHugh after taking office, even though McHugh is one of the nation's leading psychiatrists. McHugh determined that none of the abortions under review was justifiable. When Morrison learned of McHugh's intention to speak, he issued a gag order and threatened him with a lawsuit (see below).

After Kline lost his re-election bid, Morrison promised he would continue with the investigation—something he failed to do. Dr. McHugh, the state's chief medical witness, claimed that no one from the attorney general's office contacted him. It is also known that Morrison benefited from nearly \$1 million in campaign donations linked directly to Tiller.²⁶

Attorney General Morrison did contact Dr. McHugh later on June 12, at a panel discussion hosted by Women Influencing the Nation, with the apparent intent of preventing him from speaking. A man claiming to be a criminal investigator for Morrison stood outside and asked every older man who approached if he were a doctor. A letter eventually handed to Dr. McHugh was a cease-and-desist letter that threatened the doctor with legal action. In it, Morrison claimed that his office had previously contacted the psychiatrist. "Again, we hereby demand that you cease and desist from all public comment about your work in this case," said Morrison in the letter. Morrison also argued that McHugh was violating the privacy of the patients involved, even though McHugh never mentioned the name of a single woman in the interview. The records that Dr. McHugh had reviewed were all redacted with all personal information removed. On March 27, 2009, the jury found George Tiller not guilty on all charges. On Sunday, May 31, 2009, anti-abortion vigilante Scott Roeder shot Tiller, 67, in the head in the front

²⁶ Ibid.

lobby of Reformation Lutheran Church, where he served as an usher and his wife, Jeanne, sang in the choir.

Former Kansas Governor Kathleen Sebelius is a member of the Catholic Church. In early March 2009, Archbishop Raymond F. Burke, prefect for the Apostolic *Signaturia*, the Holy See's highest court, declared that Sebelius should not approach the altar for communion in the United States. He noted that "after pastoral admonition, she obstinately persists in serious sin." In 2003, 2005, 2006, and again in 2008, Sebelius vetoed legislation that would have limited abortions in Kansas. She also obstructed investigations and inquiries into several injuries and at least one death at the Tiller abortion clinic. At that time, the Kansas Board of Healing Arts was asked to review Tiller's procedures, etc. The Board did not conduct a review, claiming it did not have enough staff to investigate.

There is an interesting trail of money that has both supported Kathleen Sebelius from the time she was Insurance Commissioner (1994–2002) of Kansas through her ascent to the position of governor. To say she is pro-abortion is an understatement. Like Tiller, through her own Bluestem Fund PAC (Appendix J), she has raised and spent almost \$1 million on Kansas politics through the years. "With a Republican majority in both houses of the legislature, Gov. Sebelius used her Bluestem Fund PAC to attempt to buy legislative seats to advance her left-leaning political agenda."²⁷ Dr. Tiller contributed a total of \$23,000 to Sebelius' PAC. Tiller's clinic, Women's Health Care Services, contributed \$8,000 on January 10, 2002, and \$5,000 on March 19, 2002 to Sebelius'

²⁷ E. F. Glynn, "Happy 9th Birthday to Gov. Sebelius' Bluestem Fund PAC. Almost \$1 million raised," *Kansas Meadowlark* (Mar 16, 2009), kansasmeadowlark.com/blog/2009/03/16/gov-sebelius-bluestem-fund-pac/ (accessed March 13, 2012).

Bluestem Fund PAC. Later in that same year, Tiller started his own PAC, ProKanDo. In the October 2008 report, Bluestem Fund PAC paid \$1,800 for mailings to Zoller Lutz Weinbarger LLC, which is a “campaign shop” set up at the same address as Dr. Tiller’s ProKanDo PAC.

In addition to her pro-abortion agenda, Sebelius did not support the April 2005 Amendment to the Kansas Constitution that made same-sex marriage in the state unconstitutional. She is now the Secretary of Health and Human Services and, under ObamaCare, she has extraordinary powers to regulate health care. Planned Parenthood and the radical Obama administration have rewarded Sebelius for her pro-abortion position; the latter with a position in the Cabinet while she continues to be at odds with the Roman Catholic Church with respect to her views of when life begins.²⁸ Sebelius was appointed by President Barack Obama to help him push through his plan to overhaul the nation’s health care system. Barack Obama, in his tenure in the Illinois State Legislature, actively opposed legislation that would make it a crime for an abortionist to kill a child when the child was capable of surviving the procedure. Later, when the federal government passed legislation that protected those infants, Obama did not support it.

Judy Smith, the Kansas State Director of Concerned Women for America (for 14 years) and national Board member of CWA for three terms wrote the following:

²⁸ E. F. Glynn, “Kathleen Sebelius and Three Catholic Archbishops Battle Over Culture of Life,” *Kansas Meadowlark* (Mar 2, 2009), kansasmeadowlark.com/blog/2009/03/02/kathleen-sebelius-and-three-catholic-archbishops/ (accessed March 12, 2012), See also www.kansasmeadowlark.com/Issues/ProAbort/Sebelius/ArchbishopStrecker.htm; www.kansasmeadowlark.com/Issues/ProAbort/Sebelius/MomChildMurdered.htm (accessed March 12, 2012).

During the time I have served as state director [of] CWA and working with other groups, we have helped pass many laws to protect both women and their unborn children such the Women’s Right to Know Act which requires that abortion providers give women informed consent about abortion. We helped enact waiting periods, statutory requirements to report child abuse, abortion reporting requirements including partial birth abortion and post-viable abortions and even laws to give personhood to a child within a murdered woman’s womb—Alexa’s Law. However, no matter what laws are enacted, many of them have been ignored by those tasked to enforce the law—mostly under the executive branch of Kansas—attorney generals, certifying boards, the KDHE, and some of our governors. In fact, it has come to light that even the Kansas courts, including the Kansas Supreme Court, have either interfered with or ignored duly passed legislation. While Phill Kline was Attorney General of Kansas ... he filed charges against George Tiller, infamous trimester abortionist and 107 charges against Planned Parenthood in Johnson County with the approval of three sitting judges. The charges against Tiller became a circus of obfuscation by his cronies. Eventually Kline was even thwarted by Sedgwick County District Attorney Nola Foulston who obtained a dismissal of charges against Tiller by a traffic court judge; Kline had no knowledge of her proposed actions until they were done. Kline was subsequently defeated for re-election by a Sebelius crony Paul Morrison after a massive media smear campaign against Kline. After election, Morrison dismissed the charges as ‘technical infractions.’²⁹

Targeting of First Family Church and My Family

The combination of me leading the successful Kansas Marriage Amendment and being vocal about the tragedy of the thousands of abortions that were performed in the state of Kansas where I pastored, have convinced my leaders and our attorneys (Polsinelli Shughart³⁰) that both our church, my son, Jeremiah, and I were targeted. At the time, my sermons were broadcast daily on the ABC and NBC affiliates, as well as on independent television stations, in Wichita, and across the entire state of Kansas on several other television stations. I had recently presented a sermon on the ethics of stem-cell research

²⁹ Judy Smith, e-mail message to the author, February 25, 2012.

³⁰ www.polsinelli.com/kansascity.

that landed me in a feature story in our city's business magazine, *Ingram's*, a story related to the potential funding our University of Kansas Medical Center could receive. It, too, was a volatile issue—far more than I realized at the time. In addition, I had been interviewed on several national television shows, including *ABC World News Tonight*, *ABC Nightline*, *Fox News*, *Bill O'Reilly*, and all of our Kansas City media had repeatedly covered our church through our various stages of growth and because of the special guests we hosted, several of them nationally and internationally known. The Kansas Attorney General, Paul Morrison, launched an investigation of our church, my son, and me that lasted for two years and cost our church nearly \$5 million in expenses and lost revenue. Through numerous articles, our local newspaper trumpeted “the investigation” to spread the toxin of doubt about our church. (Upon Morrison's resignation, replacement appointee Attorney General Stephen Six continued the charade of the investigation.) In July 2007, our church received a technically illegal subpoena from the Kansas Attorney General's office (see Appendix C), a subpoena that was a clear violation of the separation of church and state (see Appendix H). Our Elders, led by Board chairman Judge Robert Ulrich, former United States District Attorney (Western Missouri district) appointed by President Reagan, hired a number of attorneys who responded with three, two-inch thick notebooks responding to the overreaching questions posed to the church. The initial cost was a few hundred thousand dollars, spent in an effort to prove we did no wrong. The Kansas Department of Revenue (Appendix E³¹) simultaneously tried to tax First Family Church for every church dinner we had served (approximately 24,000 meals a year) and free Bibles our church had distributed for several years. In a registered letter, the

³¹ After costing our church many thousands of dollars of expense through our accountants to respond to the “taxing” of church dinners and free Bibles, we settled the Kansas Department of Revenue claim for \$16,000.

Department claimed that our church owed nearly \$400,000 in back taxes. Every day for over two years, my wife, my family, and I went to bed, praying, crying, trying to sleep, wondering when the nightmare would end. One allegation made was that I had been improperly reimbursed on the basis of fraudulent expense reports submitted to our church. A forensic audit conducted by the auditing firm, Stanfield & O' Dell (Tulsa, Oklahoma) on every family-related expense report submitted to our church for reimbursement for five years proved there had been no wrongdoing. Furthermore, the audit revealed that I had not been reimbursed for nearly \$100,000 of personal expenses incurred since the church's inception. That forensic audit cost our church an additional \$150,000 to prove we had done nothing wrong. The press continued their harassment with slanderous stories. Several articles, printed over nearly five years, baited me to come on media broadcasts and give them sound bites (bait which I ignored) to defend myself. After two years, the Kansas Attorney General's investigation was closed, citing that there was no wrongdoing. Of course, this result was not trumpeted on the front page of the newspaper.

Former Attorney General Phill Kline documented the flagrant abuse of Morrison, as acting Attorney General, and the Governor of Kansas, Kathleen Sebelius:

The Sebelius shredder worked overtime protecting Planned Parenthood. Two weeks after it was learned that the Sebelius Administration destroyed key evidence against Planned Parenthood it was also learned [that] a Sebelius appointed official destroyed copies of that evidence. Finally, after a decade of obstruction, the evidence of Kansas's corruption to protect Planned Parenthood is leaking into the media. Two weeks ago a hearing in a criminal case against Planned Parenthood was delayed. The delay was a result of the administration of current Health and Human Services Secretary Kathleen Sebelius destroying evidence of criminal activity while Sebelius was Governor of Kansas. The evidence was destroyed at a time the Sebelius administration knew the documents were key to a criminal investigation of Planned Parenthood's failure to report child rape. Planned Parenthood is an important and long-term political ally of Sebelius. When

the documents were destroyed in 2005, I was leading the investigation of Planned Parenthood as the Attorney General of Kansas. Our evidence had revealed that during a time when 166 abortions were performed on children in Kansas, Planned Parenthood had only reported one case of child molestation. My investigators had only obtained this evidence after months of fights with the Sebelius administration and four separate court orders for the administration to produce the documents. The evidence could lead to Planned Parenthood losing more than \$350 million in annual federal funding. Federal law requires Planned Parenthood to comply with state laws mandating the report of child rape. Planned Parenthood knew the stakes in my investigation, I knew the stakes and Sebelius knew as well. After losing the court battles, the Sebelius administration, without notifying my office or the court, destroyed the evidence. Calling it a 'routine' document destruction, the Sebelius administration shredded documents it knew served as key evidence in a criminal investigation against a Sebelius ally. Yet, this alone was not enough to kill the criminal prosecution of Planned Parenthood. In fact, in October of 2007 a judge reviewed my evidence and found probable cause to believe that Planned Parenthood committed 107 criminal acts, including 23 felonies. This evidence was partially based on copies of the documents Sebelius destroyed. The rules of evidence would allow me to introduce the copies of the documents originally produced by the Sebelius administration to my office in late 2004. The case was proceeding. But now, we learn that Sebelius and Planned Parenthood allies had access to another shredder, and a Sebelius appointed Attorney General destroyed these originally produced copies. In 2006, thanks to millions of abortion industry monies and an incredibly false and distorted depiction of my investigation by the Kansas major daily newspapers, I lost my re-election to Johnson County District Attorney Paul Morrison. The Sebelius- recruited Morrison had switched parties from Republican to Democrat to run against me and had to vacate his position as District Attorney to assume the office of Attorney General. Since Mr. Morrison was initially elected District Attorney as a Republican, Republicans chose his successor and they chose me. Accordingly, Mr. Morrison and I switched offices in January of 2007. While transitioning in the offices, I took copies of the KDHE and Planned Parenthood documents with me since Planned Parenthood was within my new jurisdiction and I could continue the investigation. For safekeeping I left the originally produced documents with the Judge who issued the orders for the Sebelius administration to produce those documents. In January of 2007 that Judge gave the documents to Mr. Morrison and new AG Morrison, who ran promising to end my investigation, initiated an unprecedented effort to return all evidence back to the target of a criminal investigation.³² Mr. Morrison sued the Judge who issued the subpoenas.

³² Unlike almost all other states, the Kansas Supreme Court Justices are appointed by the Governor until age 70 without need for any form of confirmation. Sebelius and her Lt. Governor have appointed 5 of the 7 Justices.

Morrison's suit sought an order that the Judge give up any evidence still in his possession. Mr. Morrison joined Planned Parenthood in suing me seeking a court order that I be forced to give up my copies of the evidence. Mr. Morrison lost both of these lawsuits but the litigation delayed my efforts for years more and resulted in the Sebelius appointed Kansas Supreme Court ordering a secret trial and at one time, secretly silencing a witness to Planned Parenthood's criminal conduct. Yet, Morrison took a step too far. In December of 2007, Paul Morrison's mistress stepped forward and claimed that Mr. Morrison was trying to use their relationship to interfere with the investigation of Planned Parenthood. The mistress worked in Morrison's District Attorney's office and when Mr. Morrison and I switched offices, she remained behind in the District Attorney's office to work for me. Morrison resigned within a week. With Morrison's resignation, Sebelius was able to appoint his successor. In January of 2008, Sebelius appointed Stephen Six as Kansas Attorney General. The only offices Mr. Six have ever held are due to Sebelius appointments. Mr. Six picked up where Morrison left off – continuing to sue the Judge and myself. Now we know that Mr. Six did something else. In April of 2009, reports indicate that the Office of Stephen Six destroyed the documents produced to that office while I was Attorney General in 2004. The Six Attorney General's office destroyed documents produced pursuant to a criminal subpoena, which it knew, was evidence in a criminal prosecution filed in October of 2007. Not only this, Six knew I was trying to use those documents in the criminal case. I personally wrote General Six asking for cooperation in the criminal prosecution. He did not reply. General Six did, however, file numerous motions in the criminal case to prevent the use of the documents and only later, after losing the ability to prevent their use, destroyed the documents. The latest revelation of document shredding resulted in current Johnson County District Attorney Stephen Howe requesting a dismissal of the felony charges against Planned Parenthood. Howe had other options than to rely on the Six destroyed documents, but such options would be more difficult and evidently, Howe did not want to bear that burden. Who can blame him – few if any Kansas political players are willing to stand up for this case out of fear for their political futures. In any other state, such conduct by a former Governor and her appointed Attorney General would be condemned from all corners – not so in Kansas. The major Kansas daily newspapers are apologists for abortion on demand and have so distorted this story that it is unrecognizable. In fact, the State's major daily newspaper, the *Kansas City Star*, true to form, tried to blame me for the Six destruction of evidence. I politely reminded the paper that in April of 2009 I was teaching at Liberty University School of Law in Lynchburg, Virginia. Also, a Sebelius appointed Kansas Supreme Court has also unduly harmed the investigation of Planned Parenthood. On this issue the Court is led by Sebelius appointee Justice Carol Beier, a former lawyer with the leftist National Women's Law Center and a Justice who has written favorably about using court decisions as news releases for

the left.³³ Kansas is corrupt and that corruption is only now leaking out. For close to 10 years I have witnessed those pledged to justice and to protecting children acting instead to protect political and money relationships. It is time that the fullness of this corruption is revealed. There are those in Kansas calling for investigations by those in Kansas. Kansas Attorney General Derrick Schmidt announced he would ask others to investigate the record destruction.³⁴ Simply put, I don't trust Kansas to get the job done. Those who seek to thwart justice have acted openly and with impunity in Kansas. They have successfully smeared and harmed those who disagree with them. And all the while, others who had the opportunity to speak have generally remained silent, fearful of political consequences. In the past, I have witnessed Kansas engage in such 'investigations.' Generally the aim has been to find a reasonable explanation of events that places no blame on those currently with power and to avoid difficult questions. Perhaps this time, on this issue, I am wrong. After all, it is rather hard to explain why you destroyed criminal evidence implicating a key political ally. If that is routine for the Sebelius Administration, no further evidence of corruption is needed.³⁵

³³ Justice Beier joined with Planned Parenthood in filing an ethics complaint against me. The Sebelius court appointed the prosecutor and the panel that heard the complaint and will also make the final decision. The panel is recommending that my law license be indefinitely suspended. Among the "findings" is that I lied when my investigators refused early on to tell the Sebelius administration that we were investigating Planned Parenthood. My investigators sought documents within the Sebelius administration but the administration refused cooperation unless we informed them of key details of the investigations. My investigators instead obtained a subpoena and compelled the Sebelius administration to produce the evidence. At my ethics hearing my chief investigator testified that one of the reasons he decided to not inform Sebelius about the investigation is fear that she would tip off the target and that it would result in the destruction of evidence. Now we know that such evidence destruction took place. Even if our concerns had not been proven legitimate, it is a longstanding principle that law enforcement does not have a duty to tell a third-party witness about the nature of an investigation. Such revelation could harm the investigation, cause harmful rumors, harm reputational interests, poison witnesses and possibly physically harm third parties. Regardless of clear law and practice on this issue, the Sebelius Supreme Court appointed panel found my investigators actions to be evidence that I "lied." My appeal to the Court that filed the complaint will take place over the next several months.

³⁴ The Attorney General has called for Shawnee County Sheriff Dick Barta to lead an investigation into the destruction of the records. Sheriff Barta has a good record. He will report the results of his investigation, however, to Shawnee County Prosecutor Chad Taylor. Taylor won election by criticizing the abortion investigation and should recuse himself from considering the investigation. You can read the most recent story on this topic: Aly Van Dyke, "AG asks county to investigate abortion papers," *The Topeka Capital-Journal* (Nov 9, 2011), cjonline.com/news/2011-11-09/ag-asks-county-investigate-abortion-papers#.Trr8CLJpukI (accessed Feb 7, 2012).

³⁵ Former Kansas Attorney General and Johnson County District Attorney, Phill Kline, e-mail to the author, March 10, 2012.

Stem Cell Research

My involvement with a second controversial social issue kept a target on my back. Human embryonic stem cell research emerged as a national issue in 2004, with the passage of Proposition 71 in California. Through its passage a right to conduct embryonic stem cell research was enshrined in California's constitution. Proponents of similar medical research in Missouri and Kansas quickly launched an effort to have their states join California.³⁶

In May of 2005, Kansas City's leading business magazine, *Ingram's*, and Public Television's KCPT-TV co-sponsored a debate on stem cell research that featured a panel of 11 community leaders from the fields of science, medicine, and religion. KCPT televised the debate and *Ingram's* published a cover story³⁷ about it, entitled "Science Friction—Stem Cell Controversy Threatens Kansas City's Life Science Movement." Major advocates of human embryonic stem cell research were included in the panel. They came from Washington University in St. Louis, UMKC School of Medicine, and the University of Kansas School of Medicine. All hoped to obtain significant research grants in this area. I was invited as a pro-life advocate, as were Roman Catholic Bishop Robert Finn and Kansas State Senator Mary Pilcher Cook. I reminded the panel that we "believe that God created life and should be the only one to end it ... the more my [congregants] understand about 'clone and kill' the more they're going to speak up." In 2006, Missouri became a national battleground in the stem cell fight. Human embryonic stem cell

³⁶ The Stowers gave \$1 million to California Proposition 71: "Stem cell organizers will get \$1M Stowers gift," *Kansas City Business Journal* (Oct 15, 2004), www.bizjournals.com/kansascity/stories/2004/10/11/daily41.html (accessed Mar 12, 2012).

³⁷ David Smale, "Kansas City @ the Crossroads: Common Ground in Lieu of Consensus, The Exploration of Stem Cell Research," *Ingram's* 31/5 (May 2005), www.ingramsonline.com/may_2005/kc@crossroads/crossroads1.html (accessed Mar 7, 2012).

research advocates succeeded in placing Amendment 2, which would permit embryonic stem cell research, on the November ballot. The Stowers Institute (with a \$2 billion endowment) led the effort for medical research in Kansas City, and they were joined by many of the other parties we had debated the year before on public television. The first public polls taken in September showed 68 percent in favor of Amendment 2. On October 21, during the first game of the 2006 World Series in St Louis, a Stowers-produced TV ad, supporting embryonic stem cell research and featuring actor Michael J. Fox, was aired. Ironically, this action energized opponents of the amendment and support began to slip.

Just a week before the election, on October 25, I devoted my entire mid-week sermon to a revelation of the deception behind Amendment 2 and to mobilizing my congregation and our TV audience to take action. I interviewed a Christian physician, Dr. Holly Austin, who laid out the science, and the ethical as well as the therapeutic advantages of adult vs embryonic stem cell use. I preached on the relevant biblical principles: “Even if it were possible to cure some people through therapies derived from embryonic stem cells, the evil destruction of human life required to harvest the stem cells should preclude its use.” I quoted Paul’s admonition in Romans 3:8: “Why not say—as some slanderously claim that we say—‘Let us do evil that good may result?’ Their condemnation is just!” This teaches that it is wrong to purposely do something evil even if something good will result from it. I went on to detail the problems with Amendment 2, including:

- That harvesting human embryonic stem cells is unethical,
- The deceptive promises being made since only adult stem cell therapies have proven effective, and

- How women would be exploited by the demand for billions of human eggs.

I concluded by challenging my listeners to vote “no” to Amendment 2, to tell their friends and neighbors the truth about Amendment 2, to put up yard signs and to put bumper stickers on their cars. A poll on October 29 showed that support for the Amendment had slipped from 68 percent (as recorded in September) to only 35–51 percent. Stowers and their allies spent \$30 million (\$16 per voter) promoting Amendment 2 and, on Election Day, it barely passed, 51 percent of voters in favor and 49 percent against.

In arguing against the amendment, I quoted Francis Schaeffer and C. Everett Koop (former U.S. Surgeon General appointed by President Reagan) from *Whatever Happened to the Human Race?*:

Will future generations look back and remember that ... at least there was one group who stood consistently, whatever the price, for the value of the individual, thus passing on some hope to future generations? Or are we Christians going to be merely swept along with the trends—our own moral values becoming increasingly befuddled, our own apathy reflecting the apathy of the world around us, our own inactivity sharing the inertia of the masses around us, our own leadership soft? If we ache with compassion for humanity today in our own country and across the world, we must do all that we can to help people see the truth of Christianity and accept Christ as savior. And we must stand against the loss of humanness in all its forms. It is God’s life-changing power that is able to touch every individual, who then has a responsibility to touch the world around him with the absolutes found in the Bible.³⁸

Jack Cashill is a freelance writer and producer who has written for *Fortune*, *The Wall Street Journal*, *The Washington Post*, *The Weekly Standard*, *AmericanThinker.com*.

³⁸ C. Everett Koop, M.D. and Francis Schaeffer, *Whatever Happened to the Human Race?* (Wheaton, IL: Crossway, 1979), 133.

He is, in addition, the Executive Editor of Kansas City's business magazine, *Ingram's*, Cashill summed up our experience this way:

The media assault on Pastor Johnston was not a result of anything Johnston had done wrong. It was a result of what he had done right, namely defend life and defend traditional marriage in a public way. That he was singled out uniquely among local pastors for the *Kansas City Star's* investigatory zeal was borderline criminal. As executive editor of Kansas City's business magazine, I hosted a televised discussion on embryonic stem cell research. Within the next few years, several of the people on Pastor Johnston's side of the table, including the Catholic Bishop of Kansas City, felt the wrath of the "science" community, including the abortion lobby, and its allies in the media. The Kansas City Chamber of Commerce even got involved in the attempt to take out pro-life legislators who might oppose embryonic stem cell research. This attack was unprecedented and disgraceful.³⁹

Suggestions for Pastors Going through Conflict

What follows is what I learned from this entire ordeal that would be helpful for pastors who are leading growing, thriving churches that are touching their communities.

1. Polity

Our church's form of governance—representative governance by Elders—was essential (see Appendix B, below). No ordinary church member could have grasped in a brief, monthly, church business meeting the depth of the challenges and the corruption confronting us. The media was trying to redefine our church's mission statement and to get me to react and respond. I stayed focused on preaching and teaching and allowed our attorneys to do their work. These were exceedingly difficult days that stretched into

³⁹ Jack Cashill, e-mail message to the author, March 13, 2012.

months. We were completing a 70,000 sq. ft. addition to our church facility. Prior to construction, we had bonded the job to insure full payment to every subcontractor. When the media storm hit, subcontractors filed liens, which was not necessary, but was an understandable precaution on their part to insure they would get paid. Again, in reporting this, the local newspaper distorted the story so as to create doubt and suspicion. Needless to say, our entire construction job was paid in full, but not one article in the newspaper reported that fact. One cannot imagine members at a traditional, monthly church business meetings dealing with these monumental issues. I am grateful to board chairman Judge Ulrich and to Jeff Anderson for their superb leadership and friendship throughout this ordeal.

2. Communication

I, along with our Elders, made the grave mistake of not immediately addressing the slanderous front-page newspaper story head-on and of profiling the biased reporter and her slanted journalism on the very first Sunday of the media attack in 2007 (See Appendix D, below.). This cost us hundreds of members and over \$1 million in tithe revenue. Silence, while we tried to figure out the magnitude of the attack against us, bred suspicion. My advice now is: When media attacks come, respond immediately, factually, and forcefully. Timing is absolutely essential.

3. Marriage

My wife and I have had a very strong, close, romantic, passionate marriage since we wed in 1979. If this had not been the case, our marriage would have never survived the many

months of stress. We did not stop our dates, our romance, and even our brief getaways during this trial. I am so grateful to my wife, Cristie, for her strength during these difficult days. All of my research indicates that pastors who have a dull, unromantic, spiritually and sexually unfulfilling marriage are prime candidates for sexual misconduct, moral failure, and for ministry death. Pastor, enrich your marriage—keep your wife your lover, not your roommate or just the mother of your children. Don't let the sizzle of sex with your wife die.

4. Legal Advice

Jay Sekulow, lead attorney from the American Center for Law and Justice,⁴⁰ led our entire defense and team of attorneys. He told me, “This is the most politically motivated witch-hunt I have ever seen in my over 30 years of defending religious freedom in the United States.” Had we not had Jay leading our defense and response and constantly advising our leaders, legal team, and befriending me, we might have actually been hit with some kind of false formal charge, tarnishing forever our ministry. As it was, the investigation was initiated by a subpoena that violated the clear, historic guidelines of the separation of church and state established by the Government of the United States (See Appendix H, below.). One of our first actions was to have noted attorney Bruce Hopkins, senior partner at the firm of Polsinelli Shughart, review the subpoena. He, along with two attorneys who specialize in non-profit law, went to Topeka, Kansas to meet with the Assistant Attorney General. Together, they pointed out the *many* defects of the subpoena and succeeded in having the subpoena's myriad requests narrowed down to information

⁴⁰ For more information regarding the American Center for Law & Justice go to www.aclj.org.

that we could provide, information which indisputably proved that our church's board of directors had exercised proper oversight of church finances. It was a long, laborious, draining process. It was not until two years later that the Attorney General's file was closed, citing no wrongdoing. Remember, all it takes to start an investigation on your church or pastor in the United States is for numerous complaints to be made to the Internal Revenue Service, the Department of Justice, the FBI, the Attorney General, or the state Department of Revenue. It cost my detractors the price of postage stamps on envelopes; it cost us millions of dollars. Angry former employees and disgruntled former church members can turn your life into a living hell—proceed with caution.

5. Disclosure

After long careful, prayerful reflection, as the senior pastor, I take the blame for the fact that we did not fully disclose information about salaries or any other issue related to the multimillion-dollar budget of our church. Nothing was being intentionally hidden; it was simply the way we had effectively led our church since its inception, and the same procedure is common to most U.S. mega-churches. However, in retrospect, if we had divulged information about our finances, we could have minimized the aura of suspicion the reporter kept trying to engender. Each year, the church's board of directors commissioned an independent, certified audit, and each year we received audits that identified that the auditors had no "going concerns" about our finances. As with any rapidly growing entity, we received management letters with our audits, providing recommendations from the auditors as to how to improve our accounting procedures. Monies were always carefully and properly accounted for; however, only the board was

privity to salary amounts and other line items of an extensive budget of \$11 million dollars (again, this is a very common practice in many mega-churches in the United States).

From 1996–2010, our church had grown from zero members to over 4,000, and we had raised nearly \$59 million. Although audits were conducted annually, the reports were not distributed or posted on our website. This was an error, and I take full responsibility for it. It was not uncommon for our budget to increase at a pace of \$1 million per year—we were growing fast (too fast, I now see). I was submerged in the preparation and delivery of major sermons, in creating themed series with accompanying sermon study outlines, PowerPoint presentations, and video clips for both Sunday and Wednesday night services weekly. We should have opened our financial books for anyone to see—we had absolutely nothing to hide, as was proven by the fact that both our church and I were exonerated on every single point, by independent investigations, annual costly independent certified audits by the biggest non-profit accounting firms that served us and the largest Christian ministries in the nation, and by the Stanfield & O’Dell forensic audit.

To establish my compensation as lead pastor, the board had salary studies conducted by a reputable independent accounting firm. I was not a participant in any vote, nor was any family member, in the establishment of my compensation. Recommendations were made by the compensation committee and were then submitted to a vote by the full board of directors. In my estimation, a growing, thriving local church must be completely open about everything, most important about its finances. I want to warn “high-impact” pastors about the attacks and the deceptive strategy of multiple, baseless complaints being made to government organizations. These complaints led to the

investigations to which my church and I were subjected, and it could happen to *any* church or pastor. You had better be ready.

6. Politics

I regret championing the marriage amendment, with all the political involvement it brought and all the ramifications it had for my church, our good people, and me. I do not regret preaching and teaching the biblical values of the family, sexuality, life, or the Scriptures' teaching on the proper definition of the home. However, by being the catalyst in the passage of the Kansas State Marriage Amendment, I inadvertently entered into a battle with the gay community. The irony was that I had been the facilitator of our church's homosexuality comfort circle and weekly ministered to both gays and lesbians, several of who became dear friends (and not all of whom were convinced that they would change their sexual orientation).

I would advise pastors to stick to the mission of the church—to stay true to pursuing the goals of evangelism, discipleship, and fellowship for, when a pastor goes into battle, he takes every weak and strong church member in his church into battle with him. As shepherds, we are called to protect the Lord's sheep, and sheep are not always the most intelligent of animals. Our battlefield was littered with people who could not handle the intensity of the attack on our church and on me. For that I am profoundly sorry. All it takes to change a constitutional amendment is litigation or, as we have recently observed in California, intervention by the Ninth Circuit Court. Politicians tried to use me because I had a high profile in my city and state and because there were many thousands of people wired into our ministry. As a steward, I was wrong to have not prevented them

from using me in this way. My painful lesson, I now pass on to pastors: teach the word, love the people, instill biblical values, let nothing sidetrack you from your mission to reach the lost—and steer clear of every divisive political issue that will hinder your efforts to reach people because you are stigmatized by the press or by detractors upset at your success. Politicians are *politicians*—avoid all of them. In a private meeting with Kansas Senator Pat Roberts with a major donor at the Four Seasons Hotel in Palo Alto, California, I told him in detail of the attack our church was enduring. In a private meeting at the Overland Park Marriott Hotel with Senator Sam Brownback, he, too, was informed of the scourge our church was receiving. Neither did anything to help—it wouldn't have been politically advantageous to them to do so. Learn the lesson, please. I also met privately with former United States Attorney General, John Ashcroft, in Virginia Beach. Both pro-life, senators Roberts and Brownback commended the appointment of Kathleen Sebelius to serve as the federal Secretary of Health and Human Services, an unconscionable, hypocritical act given the impact she will have on health care in the United States and on furthering the protection of abortion:

“Congratulations to Governor Sebelius on being nominated to be the Secretary of Health and Human Services,” the Senators said. “It’s an honor for the State of Kansas to have an elected official appointed to the president’s cabinet.”⁴¹

Believers, properly taught the word of God, will vote their faith without your assistance, prompting, or the recommendation of *any* politician. The mission of the church is to care for people’s souls and minister to their hurts and to the needs of the lost, and it should not be clouded even minutely by *any* politician or political agenda item. If I

⁴¹ “Sen. Brownback supports Sebelius, draws disapproval,” *Catholic News Agency* (Mar 2, 2009), www.catholicnewsagency.com/news/sen._brownback_supports_sebelius_draws_disapproval/ (accessed March 13, 2012).

could rewind the tape, I would have thanked Pastor Joe Wright for coming to see me and told him my *only* interest and involvement is the Great Commission our Lord gave us in Matthew 28:18–20, and that I could not be involved in the marriage debate. That mature decision would have protected the many people in our church and community who needed their pastor and the ministry of God’s word, love, and care. Instead, I took a ringside seat in a media spectacle and gladiator game, and they only distracted from the mission for almost five years.

7. Media

Teach your church about the deceptive nature of newspaper and television media/journalists. Give the media time and they will turn on you. If you are a public figure, and every pastor who has any impact in a city with a growing church fits that profile—you must avoid them. Do not talk to them, and provide only sound bites in written form from a qualified spokesperson, someone other than you yourself. The newspaper industry is dying and soon will be dead. In our instant digital age it is a relic of the past, which is why paid subscriptions to all newspapers, including *The New York Times*, are in rapid decline. Recognize that newspapers can publish false “slice-and-dice” journalism and that they rarely tell the full story. In an increasingly decadent age, the aim of desperate journalists may be to discredit your church and you as a pastor and cast suspicion on your ministry. People will forgive you for everything but success. The reporter who investigated me for five years was a journalist for *The Wichita Eagle* (Tiller’s hometown newspaper), and she also did an extensive hatchet job on the Roman

Catholic Church⁴² (and see Appendix I, below). Select someone qualified within your congregation who has the skill to competently write press releases about any newsworthy event that might emanate from your church. Address every issue head-on, immediately, from the pulpit, and provide a written copy of any and every statement so that your people can read what was said. Post the identical release on the church website. Give the facts and hold nothing back.

8. Exercise

During these severe trials, a local businessman unexpectedly called me to tell me he had built a private gym in one of his buildings and had hired a trainer who, at his expense, would work out with me three times each week. During my toughest days, I maintained a workout regime and started running a number of miles each week. Each day, the overwhelming stress on me discouraged me from exercising, but I ignored those inclinations. I also went to a local dietician and, under his supervision, lost nearly 40 pounds; I remain under his surveillance with regular check-ups and blood profile tests. Had God not led that businessman and me to take those steps I could have seriously injured my health in the toughest stress days of my ministry. Pastors, exercise!

9. The Primacy of Pastoring

In retrospect, I realize that I should not have made myself available to our Kansas City media. For years, talk radio and television stations would call me for sound bites on news

⁴² Benjamin Mann, "KC Star risks credibility with bias against accused priest," *Catholic News Agency* (Dec 11, 2011), www.catholicnewsagency.com/news/kc-star-risks-credibility-with-bias-against-accused-priest (accessed Mar 9, 2012).

events locally or nationally. I debated with several eccentric clerics on issues on our local PBS television station, which had a show that aired in prime time. With all our church's other television saturation I was an attractive sitting duck at which to shoot. If I could do it all over again, I would have avoided all local media, choosing instead for the church to have a PR spokesperson. My conviction is that a pastor should teach his people, reach the lost, model the message, love his wife and family, and realize that the media will turn on you. Dealing with the media is like keeping a poisonous snake as a pet—give it enough time, and the right circumstances, and it will bite you. I am aware that many pastors and churches receive no media attention at all; however, to the growing number of dynamic pastors of North America: I urge you to take it from someone who has been there—steer clear of the media. The media are not your friends, regardless of what their spokespersons say. Of course, these remarks do not pertain to purchased airtime where a church has control of the content aired on television, radio, or the Internet.

10. Trials

At the same time that the two-year attack on us ended, our bank, Regions, based in Birmingham, AL, was unexpectedly downgraded because it was ten billion dollars in debt, and the recipient of un-repaid TARP (Troubled Asset Relief Program) funds from the federal government. Just as unexpectedly, the bank called the mortgage on our church and demanded repayment of our \$13 million mortgage within 30 days, a mortgage on a \$32 million dollar, 51-acre campus we had spent 12 years building. Our church had made all payments to the bank but, after 17 months of working with their special assets team, we could not satisfy them with any of the various solutions we offered. In September

2011, they foreclosed and took our property—this was one of the saddest days in the life of our church, and in my life, in my wife Cristie’s life, and in our life together. You can imagine the stress and grief of this tragedy occurring in the aftermath of what we had already experienced. We had to immediately reorganize a new church entity to protect ourselves from this troubled bank, whose attorneys leaked false information to the media.

Godly men who started churches and pastored them for 30–50 years mentored me through this: I had planned to do the same. The first 17 years of my career was spent in evangelism, preaching in over 1,200 churches internationally. The Lord, through many months of prayer and many tears, revealed to my wife and me that He had closed a door so as to lead us to offer more deep support to leaders and to share with them the many lessons we had learned from our experience. Together, we are going to minister to and mentor pastors. We intend to build an itinerate, North American media ministry with a vision to reach the world. Our disappointments have thus turned into God-sized appointments. On many days of the ordeal, Cristie and I stayed on our knees in prayer convinced that Romans 8:28 is true, and we have lived to see it—that “all things work together for good.”

Church Polity

“Polity” is defined as the governmental organization of an institution and, in this dissertation, it applies to the church. Traditionally, there have been three forms of church government:

(1) The episcopal model, in which churches are governed by a bishop. The Roman Catholic Church and the Episcopal Church are examples of this form of church polity.

(2) The presbyterian model, in which churches are governed by regional bodies, often known as “sessions,” which are comprised of laypersons and clergy, Presbyterian churches, among others, are governed by this form of polity.

(3) The congregational model, in which the individual church is understood to be the whole church in a particular area of community, and in which major decisions are made by the whole church body. Baptist churches and Pentecostal churches, among others, are examples of churches with congregational forms of polity.

Many mega-churches have chosen and are choosing to institute modified congregational forms of governance, in which the church is governed by a board of Elders functioning essentially as a board of directors. Mega-churches often choose this model because of the complexity of church business and the relative speed of decision-making by boards as opposed to the speed of decision-making by meetings of members. Historically, Southern Baptists taught that congregational church governance was the New Testament model. The SBC contends that the New Testament at the very least provides the congregation with the authority to (1) elect its leaders; (2) accept members; and (3) dismiss members. Moreover, they add (4) the right of the congregation to approve the budget.⁴³ Southern Baptists teach that the basis for this congregational form of government can be seen in both individual passages of Scripture and in two larger scriptural themes. Individual verses or passages such as Acts 6:1–7, 11:22, 13:1–3, 15:1–3, 1 Cor. 5:4–7, 2 Cor. 2:6–8, and 2 Thessalonians 3:6 show local congregations acting to govern themselves and order their affairs. Southern Baptist have taught that the major

⁴³ Robert A. Wring, “Elder Rule and Southern Baptist Church Polity,” *Journal for Baptist Theology and Ministry* 3/1 (2005): 188–212.

scriptural themes are the priesthood of the believers and the autonomous actions of New Testament churches demonstrating only voluntary cooperation—this is where the Cooperative Program of missional giving enters the Southern Baptist Convention.

Morris Chapman, former president and chief executive officer of the executive committee of the Southern Baptist Convention, in the foreword to a book titled, *One Sacred Effort*, wrote the following:

The Convention has experienced the conservative resurgence, an almost unheard-of return to orthodoxy by a modern denomination. The SBC and its institutions are now at the forefront of conservative theology and historic Christianity in our culture ... It is time for Southern Baptists to turn our attention once again to the cooperative missions methodology that has been so useful in the past ... I am convinced our Lord providentially gave the plan called “The Cooperative Program” to our Southern Baptist leaders in the 1920s. The mark of God’s Spirit has been upon it.⁴⁴

The authors, citing several passages in Acts, argue how early church leaders as well as believers came together, reviewed the ways God had used them as a collective body, and even pooled their financial resources to minister to the lost, believers, and actually united for mission purpose and funding. This is true, but it does not dictate that all missional giving must be directed through the Cooperative Program of the Southern Baptist Convention. The international missions program of the SBC is very effective. Although the Cooperative Program supports these missionaries in total, we cannot deny the superb outreach of New Tribes Missions and its nearly 6,000 missionaries (equivalent to the SBC in number) who, among many others, are worthy of our support.

⁴⁴ Chad Brand and David E. Hankins, *One Sacred Effort: The Cooperative Program of Southern Baptists* (Nashville, Tenn: Broadman & Holman Publishers, 2005), xi.

The Southern Baptist Convention is a legal corporation, but an unusual one. The SBC has no assets, no employees, and it owns no property. It comes into existence when the Southern Baptist Convention comes into session and ceases to exist when the final session is adjourned. The work of the Southern Baptist Convention does not, however, stop. Trustees and employees of the various entities and committees of the Southern Baptist Convention carry it out. *One Sacred Effort* would be incomplete without the information included in chapter 11, titled “Tensions, Trends, and Troubles.” Why the decline in cooperative program giving? Why the absence of younger pastors in attendance at the Southern Baptist Convention? A review of tensions in the SBC included identification of the conservative resurgence, which resulted, it is alleged, in moderate-to-liberal churches splintering and forming the Cooperative Baptist Fellowship, a move which siphoned funds away from the Cooperative Program of the Southern Baptist Convention. The relationship between Baptist colleges and state conventions was also cited; but there is more to the story. Younger pastors, aggressive in their approach to reaching the lost, have all heard stories of or personally experienced church politics and infighting related to normal church business. Any church member, regardless of the state of his or her own spiritual, marital, parental, or tithing life, can come into a business meeting and cause trouble. Scores of my peers have consequently opted out of such churches and, in conjunction with experienced, qualified attorneys, created bylaws for their churches (See Appendix B, below.).

Southern Baptists argue that the New Testament provides the congregation with the authority to elect its leaders. I would argue that only spiritually qualified believers should be electing church leaders, and this is not the situation in congregational forms of

governance. The simple fact of being a church member does not give one the spiritual maturity necessary to make such serious decisions. Again, the SBC contends that Acts 6:3, in the selection of the first deacons, states that the multitude “chose out from among them” and verse 5 indicates that those chosen by congregation were appointed. In addition, Acts 15:22 says, “Then it pleased the apostles and Elders, *with the whole church*, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely*, Judas who was also named Barsabas, and Silas, leading men among the brethren.”

I too share a basic belief in the right of the congregation to choose its leaders; however, who, what, and how many qualifies the “congregation” when weighty spiritual decisions regarding the church’s ministry rest on the “congregation?” It appears to be the view of at least one SBC theologian that John Calvin, in the *Institutes of the Christian Religion* on page 1066, stated that Acts 14:23 illustrates that congregational affirmation was to be “by a show of hands in every church.” He alleges, furthermore, that Calvin presented this in his interpretation of the Greek word usually translated as “appoint” but which carries the meaning of “choose or elect by the raising of hands.” To insist that every member, or any member, regardless of spiritual qualification, should be able to “raise their hands to vote” on any and all issues in a church business meeting is absurd, I suggest, and contributes to the increasing pastoral attrition rate in the U.S. The SBC professor in question, in addition, notes that Cyprian implicitly approved the notion of congregational affirmation by insisting that the choosing of the bishop be effected in the presence of the people. Of course, the people should observe and be cognizant of how the leadership is appointed in the local church, but who or what qualifies the congregation to make these decisions? Those who make decisions must meet the qualifications of 1

Timothy 3 and Titus 1—i.e., they must have the spiritual maturity to understand the grave seriousness of spiritual leadership in the church.

Southern Baptists also argue that the New Testament asserts the authority of the congregation to accept members. Romans 14:1 states: “Receive one who is weak in the faith, *but* not to disputes over doubtful things.” This letter is not written to the Elders or leaders of Rome; it is written to “all who are in Rome, beloved of God, called *to be* saints” (1:7). Another example of the authority of the church to accept members comes from the New Testament example of church discipline given in 2 Corinthians. In 2 Corinthians 2:6–8, Paul urged the church at Corinth to allow a member back into fellowship after discipline had been successfully effected, by reaffirming their love for him. These verses also indicate the discipline had been “inflicted by the majority.” Yet I can hardly believe that New Testament local churches had an official “membership” roll as does the contemporary church. Again, the issue is one of church polity—what is the most efficient government for the church which can insure accountability, and can support, encourage, and hold the pastor and staff accountable and lead the ministries of the church to be effective and fruitful?

Congregationalism also rests on the larger scriptural theme of the priesthood of all believers (1 Peter 2:9), in which it is written that all believers possess the Holy Spirit (Acts 2:17), and thus can receive guidance of the Lord and have direct access to the Lord without the need of a human intercessor. This presupposes a congregation of members who are all regenerate and in touch with the Holy Spirit.

Many progressive churches are turning to this kind of Elder rule, a modified congregational representative form of church governance. Other pastors choose to abandon congregational church governance because they have experienced situations where it was necessary that a vote be held before every light bulb was purchased and every dollar spent, and where secondary issues have derailed the church from visionary, innovative, evangelistic ministry. The Elders or board can wisely approve the way money is being spent in the form of an annual budget projecting revenues against expenditures. This model facilitates church members to understand how the money they contribute is used, and it can increase trust. But whatever form of church governance is adopted, careful prayer and thought must be given to it so that it does not by its restrictive nature eliminate entrepreneurial, creative pastors who would reject it or distract the church from marshaling its people to do the work Jesus commanded in Matthew 28:18–20:

And Jesus said came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

Conclusion

Local church governance must be clearly understood by all believers and members of the assembly. If a church desires to have an effect on a community and fulfill the Great Commission (Matthew 28:18–20), it must carefully and scripturally adopt bylaws and articles of incorporation that facilitate that goal. A number of churches have become toxic, replete with poisonous factions that have developed expertise at pastoral exhaustion leading to departure or termination. A congregational representation form of

church governance led by godly, wise, spiritually qualified Elders who form a board of directors provides a model of church polity that can be both accountable and efficient. To successfully endure adversity and congregational conflict, pastors and laity must be literate about church polity, communicate clearly, adopt a policy of full disclosure, have the aid of a qualified attorney, avoid the rabbit trail of politics, and prevent media exploitation. Furthermore, pastors must maintain strong marriages; they must exercise; and they must remain undivided in the fulfillment of their noble calling. What are the exact statistics of pastoral attrition? Why we are losing so many clergy? Our next chapter offers an accurate assessment of the extent of the epidemic and helps us begin to understand the reasons for it.

CHAPTER 2 THE HIGH CASUALTY RATE AMONG PASTORS

Evidence relating to the clergy in the United States reveals serious problems. Because of those problems, a significant percentage of clergy leave their ministries, their careers and their callings. This grim, under-reported reality is mostly unknown to Christian believers, with the exception of parishioners who have watched their own pastors depart. What are the exact numbers of clerics who are quitting? No one actually knows, but in study after study, surveys suggest the statistics are catastrophically high. According to studies by the Alban Institute and Fuller Seminary, 50 percent, fully one out of every two pastors, drop out of ministry within the first five years, and many never go back to the church again.⁴⁵

In the United States, thousands of churches open and close each year. The Hartford Institute estimates that there are approximately 335,000 religious congregations in the U.S., of which 300,000 are Protestant, and 22,000 are Catholic and Orthodox.⁴⁶ The average *congregation* in the U.S. has just 75 regular participants. According to the National Congregations Study conducted by Duke University, surveys from both 1998 and 2006–07 identified that the average *attendee* worshiped in a congregation with about 400 regular participants. Most interesting, the largest 10 percent of the congregations represent about half of all churchgoers in the U.S. “There is a lot to say about congregational size, but one fact is fundamental: Most congregations in the United States are small, but most people are in large congregations. Despite the recent proliferation of

⁴⁵ K. Meek, M. McMinn, C. Brower, et al, “Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy,” *Journal of Psychology and Theology*, 31.4(2009), 339–47.

⁴⁶ Fast Facts. hrr.hartsem.edu/research/fastfacts/fast_facts.html (accessed January 27, 2012).

very large Protestant churches we call mega-churches, the size of the average congregation has not changed since 1998.”⁴⁷ Author Jeffrey MacDonald comments:

Mega-churches, with their upbeat worship services and small groups tailored to personal preferences, have figured out a winning formula for growth. Only 310 mega-churches existed in 1990. By 2007, the count had reached 1,250. Mega-churches provide a spiritual home for some 4.5 million weekly attendees, including many newcomers to Christianity.⁴⁸

In a widely quoted report, the Gallup Research organization claimed that 40 percent of all Americans, about 118 million people, attend worship weekly. This is a flawed statistic. An Episcopal Church researcher, Kirk Hadaway, and his colleague, Penny Marler, more accurately report that 20.4 percent of the population of the U.S. (313,000,000)—half the Gallup estimate—attend church weekly. Hadaway and Marler estimate that there are 331,000 congregations, with an average 161.9 persons in attendance, a total of some 53,603,588 weekly worshippers.⁴⁹ Martin E. Marty of the University of Chicago Divinity School summarizes the authors’ data:

According to the researchers' findings, if last week was typical, 9,023,693 ‘Mainline Protestants’ were to be found in 82,183 congregations, averaging 110 at each—or 19.4 percent of their constituent population over age five. Roman Catholics? At 19,544 parishes, with average attendance of 854, there were 16,680,804, or 25.4 percent of the constituent population. Orthodox and other Catholics numbered 471,128 in 2,431 churches, with a high rate of 35.9 percent of the constituency at worship. ‘Other Christians’ in 36,450 places were represented by 97.9 people on average, or 3,568,455 at worship, 25.2 percent of the constituency. Non-Christians: 18.2 percent of the constituency in 11,720 congregations, with 138.75 worshippers average, totaling 1,625,564. And

⁴⁷ American Congregations at the Beginning of the 21st Century: National Congregations Study; www.soc.duke.edu/natcong/Docs/NCSII_report_final.pdf (accessed February 7, 2012).

⁴⁸ G. Jeffrey MacDonald, *Thieves in the Temple* (New York: Basic Books, 2010), 91.

⁴⁹ Kirk C. Hadaway, and Penny Long Marler, “How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement” (Journal for the Scientific Study of Religion, September 2005).

the biggie: ‘Conservative/Evangelicals’ in 178,672 places, again 25.4 percent of the constituency, or 22,233,944 worshippers.⁵⁰

Southern Baptist Convention

The largest Protestant denomination in the United States of America, the Southern Baptist Convention, is in decline. Southern Baptist churches reported 332,321 baptisms in 2010, down from 349,737 in 2009, a 4.98 percent decline. Total membership in 2010, reported at 16,136,044, represents a 0.15 percent decline from 2009: this is the fourth straight year of decline. Oddly, the number of churches in the Southern Baptist Convention rose to 45,727 in 2010, an increase of 1.59 percent from the 45,010 identified in 2009. Membership and actual attendance are two different realities. Primary worship attendance in SBC churches mirrored the decline in overall membership, declining 0.19 percent to 6,195,449 in 2010.⁵¹ Nearly 10,000,000 people on SBC church membership rolls are nowhere to be found—they do not attend services (indeed, many of them are probably dead!).

The SBC’s LifeWay Christian Resources, within the Department of Pastoral Ministries, conducts an annual survey compiled in cooperation with the Baptist State Convention Church Ministry Relations Teams and Directors of Missions. In 1999, the survey reported that of senior pastors who left the ministry, only 55 percent returned to

⁵⁰divinity.uchicago.edu/martycenter/publications/sightings/archive_2005/0926.shtml (accessed February 14, 2012).

⁵¹Russ, Rankin, “Total mission expenditures in 2010 totaled 1.3 billion, down from \$1.3 billion in 2009 (one state not reporting). Total tithes, offerings and special gifts received in SBC churches totaled \$10.68 billion, a decline of \$153 million from 2009 (one state not reporting).” “*Southern Baptists decline in baptisms, membership, attendance,*” (June 9, 2011), www.lifeway.com/Article/Southern-baptists-decline-in-baptisms-in-membership-attendance (accessed February 16, 2012).

church-related vocations.⁵² LifeWay's media relations furthermore reported that more than 1,300 staff within the Southern Baptist denomination were dismissed in 2005. This was the highest total in the 10 years they have kept data. The primary reasons for dismissal included lack of communication, problems related to immorality and unethical conduct, performance dissatisfaction, authoritarian leadership style, power struggles, and personality conflicts. Tragically, "the most shocking statistic from this study is that only 55 percent of pastors who experienced forced termination returned to church-related vocations while 45 percent did not."⁵³

This truly presents a staggering picture of U.S. clergy who are being terminated or falling morally, in all probability record numbers of clergy casualties in the history of Christianity. However, Charles Chandler, Executive Director of the Ministering to Ministers Foundation (MTM), based in Richmond, VA, stated to me that there is no scientific data to support the statistics the SBC provides of ministers terminated, and that the numbers are much higher than reported. Over 1,000 ministers have attended MTM's Wellness Retreats. LifeWay, however, dispensed with its LeaderCare program for pastors in need and, amazingly, has no denominational program for pastors in crisis.

The 2008 Forced Termination Survey of the SBC revealed that 735 bi-vocational, full-time, and staff ministers were terminated. Sexual misconduct, number nine on the list of issues, was attributed to 48 clerics. The causes of termination remind us of the significant range and level of skills a pastor requires to succeed in ministry. The following list ranks the reason for and number of pastoral dismissals in a recent year:

⁵² B. Sheffield, "Forced Terminations," LifeWay Christian Resources of the Southern Baptist Convention, (Nashville, TN, 1999).

⁵³ R. Croucher, "Forced Terminations: When the Church Asks a Pastor to Leave" (2000), priscillasfriends.org/studies/terminations.html (accessed January 30, 2012).

1. Control issues—who is going to run the church/354
2. Poor “people skills” on the part of the pastor/221
3. Church’s resistance to change/194
4. Pastor’s leadership style is too strong/156
5. Church was already in conflict when pastor arrived/144
6. Decline in attendance/81
7. Pastor’s leadership style is too weak/73
8. Administrative incompetence on the part of the pastor/62
9. Sexual misconduct/48
10. Disagreement over doctrine/44
11. Conflict with other staff/47
12. Other/42
13. Ethical misconduct—mismanaging monies, dishonesty/42
14. Rapid growth/14
15. Tenure—been at church too long/13⁵⁴

The 2010 Forced Termination Survey indicated that 450 pastors were terminated, an elimination percentage of less than 1.5 percent (the 22 state conventions that provided information to the survey represent a total of 26,620 churches, 60 percent of the 44,696 SBC churches identified in that year). The SBC report stated:

It is estimated that only 15 percent of the churches have a full-time staff minister (associate). If that is close to correct, the measured number of churches where 159 full-time staff ministers (associates) were terminated is 3,987, indicating that the termination percentage for them (associate ministers are referred to as “staff ministers” in this report), is 4 percent, more than twice the termination rate for pastors.⁵⁵

Furthermore, it appears that Associate pastors (“staff ministers”) are fired twice as often as are senior pastors. Most surveys do not even begin to factor in this additional statistic.

“[A] majority of pastors experience loneliness and discouragement. That is the finding of a survey by LifeWay of 1,000 American Protestant pastors August 17–24,

⁵⁴ Scott McConnell, Director, LifeWay Research of the Southern Baptist Convention, Nashville, TN, “2008 *Forced Termination Survey*” in an email to the author, February 1, 2012.

⁵⁵ “If all my assumptions are even close to correct, staff ministers are twice as like to be terminated as pastors. If all of the SBC churches had reported, the projected number of terminations for pastors and full-time staff ministers would be 859, about two percent (2010).” *Terminated Ministers Report*, Scott McConnell, Director, LifeWay Research in an email to the author February 1, 2012.

2011.”⁵⁶ But when the pastor is lonely, discouraged, and tempted to sin, where does he go for help? Who ministers to the minister? When pastors are discouraged, think about quitting, and wonder if they have what it takes, to whom do they go to be transparently honest without endangering their career?

A September 2011 study (commissioned by the president of the Southern Baptist Convention) to consider a possible name change for the 166-year-old convention discovered that the SBC is viewed more negatively by the general public than are other churches or faith groups. Discovering that a church is affiliated with the SBC would make four out of 10 Americans less likely to visit and join—many of those are the unchurched: Of these, some 44 percent never attend church; 29 percent are Hispanics; and 25 percent are young adults aged 18–29.⁵⁷ Couple that with the exponential impact of thousands of terminations of SBC staff, firings that affect their families and their friends, mix in the cultural elements of decadence opposing the denomination that has adhered to biblical authority, and you have a strong public relations challenge.

⁵⁶ David Roach, “Survey: Pastors feel privileged and positive, though discouragement can come,” October 5, 2011; www.lifeway.com (accessed February 9, 2012).

⁵⁷ Methodology: The Life Way Research survey was conducted September 23-26, 2011, using an online panel. A representative sample of the U. S. adult population was invited to participate. The sample of 2,114 provides 95 percent confidence that the sampling error does not exceed +2.2 percent. A full PowerPoint of the study can be downloaded at LifeWayResearch.com. (December 7, 2011) “Study: Americans have mixed impressions of Southern Baptists’ Identity.”

Church of the Nazarene

*Why Nazarene Pastors Depart Ministry and How They Feel About It*⁵⁸ reported on a survey of ordained Church of the Nazarene ministers who had pastored for at least two years but had been unemployed as denominational pastors for three years or more. The authors of the study, Green and Hunter, who each hold a doctorate in sociology, confessed that some ministers were reticent about participating for fear that it might hinder their future employment in the denomination. More of the pastors who responded (59 percent) left because they were fired rather than because they had quit (41 percent).

Perhaps peculiar to this denomination, the data revealed:

- At five years, the total attrition is 14 percent, at ten years 28 percent, and at fifteen years it totals 41 percent.
- Those who earn a degree from any of the denomination's colleges or its seminary are more likely to persist than those who earn their degrees from other institutions or who withdraw before completing their degrees.
- Ministers who serve most of their career as a pastor are more likely to persist than are associates; however, making a transition from associate to senior pastor makes attrition less likely.⁵⁹

To perceive the raw emotions of these pastors who have been fired or simply given up we must listen to their written responses, which reflect the unique pain experienced in the pastorate:

I feel I have been accused, arrested, tried, convicted and executed without being asked a single question or being permitted to tell my side of the

⁵⁸ Carl C. Green and Sam Hunter, *An Initial Inquiry: Why Nazarene Pastors Depart Ministry and How They Feel About It* (2010), nazarene.org/files/docs/AttritionNarrativeResearch.pdf. (accessed February 3, 2012).

⁵⁹ *Ibid.*, 6.

story. To this very day, I do not know the reason(s) why I am being shunned by my DS [District Superintendent].⁶⁰ [NRP 2009-2]

You do not need to keep this anonymous. I have nothing to hide and I fear no one. The Church has already hurt me as much as they can hurt me. [NRP 2009-3]

We are still grieving the loss of our ministry and extremely disappointed at the painful outcome. [NRP 2009-5]

As years go by, my hopes diminish that I will ever get that opportunity [to pastor again]. What really hurts is attending ministerial gatherings, and feeling that I don't really belong. [NRP 2009-12]

For seven years we struggled with poverty, shame, bitterness, and feelings of betrayal. Nine years have now passed and no one from my "denominational family" has bothered to contact me. I have no desire to work with the Nazarene Church again, nor do I have any desire to provide any information for follow-up, for fear that the Nazarene Church will again find a way to destroy what God has allowed us to build. [NRP 2009-28]

I am frankly still bitter about the situation. [NRP 2009-32]

There was very little follow up by the DS on us to see if we were OK. Only one pastor from the district has ever made an effort to follow up with me. Since then my wife was diagnosed with cancer and passed away in 07. Again there was very little contact from the district. [NRP 2009-34]

Today, my wife and I attend a non-Nazarene church. I've become the kind of layman I hated. Arrive a bit late; leave a bit early – Sunday morning only types. Every Sunday is a reminder of who I was and what I'm not. It would be far less painful to stay home. [NRP 2009-35]

I'm outside the camp and fear I'll die here, forgiven but displaced. [NRP 2009-35]

I still get grief pangs over the rejection and the hurt I felt at being tossed out with no place to go. I am thankful for my current position [in a non-Nazarene vocation] and confident in God's continuing healing work. [NRP 2009-53]

⁶⁰ District Superintendent in the Church of the Nazarene.

I am praising the Lord every day that I am no longer a part of the Church of the Nazarene. My kids will not set foot in a Nazarene Church after seeing how their father and other good ministers were treated. [NRP 2009-55]⁶¹

We can feel the anguish of these pastors. May their remarks forever remind us that ministry in a church is not just to the parishioner; it is also to the pastor. There are no surveys or studies that reveal how many “preacher’s kids” or spouses have forever turned away from Christianity and the church as they watched their ministerial spouse/parent being terminated or witnessed their inability emotionally and spiritually to go the distance, to survive and thrive. The remarks quoted above could have come from pastors of churches across the evangelical spectrum of denominations, pastors who, for one reason or another, could not succeed or survive in the ministry. I have great compassion for them. I feel their heartache and only wish they had the unique opportunity to be mentored by the strong spiritual pastors and evangelical leaders the Lord privileged me first to serve, and learn from, so that I could go minister and endure despite the disproportionate odds that are stacked against a pastor in our contemporary society.

According to Crowell, one in four pastors experiences a forced termination from the pastorate in America’s evangelical churches.⁶² Like a pitcher who has learned to throw a deceptive, inviting curveball, a significant percentage of churches that hire then fire their pastors have honed their skill well. Author G.L. Rediger claims, “[A] pastor is fired or forced out every six minutes in the United States.”⁶³ That may be a difficult statistic to prove; however, the data is undeniable—pastors are departing from the

⁶¹ Ibid, 20-23.

⁶² R. J. Crowell (1995), “Forced Pastoral Exits: An Empirical Study” (Doctor of Ministry Dissertation, Dallas Theological Seminary: Dallas, Texas, 1995).

⁶³ G. L. Rediger, *Clergy Killers: Guidance for pastors and congregations under attack* (Louisville, KY: Westminster John Knox Press, 1997), 31.

ministry at the highest rate of frequency ever. In 2011, Roy Oswald of the Alban Institute stated that within the first ten years of parish ministry, roughly half of all pastors will either be fired by their congregations or forced to move, and another 15 percent will be forced out of their churches during the last ten years of their ministries.⁶⁴ An interdenominational study by *Leadership* magazine (Winter 1996) found that 22.8 percent of clerics identified that they had been forced out of a church ministry position at least once during their careers. In 65 percent of cases, the same congregation had forced the previous pastor out as well. Of those pastors who stated that the church had pushed out their predecessors, 41 percent indicated that the church had done it more than twice. Obviously, church polity and governance models influence the termination of pastors.

Pastor Resiliency

There are notable percentages of pastors who fight and weather the difficulties, remaining in what may be a turbulent pastorate. The conflict, as we will learn later, takes its toll on these pastors mentally, emotionally, physically, spiritually, and on their marriages and their parenting. Richard Blackmon, Ph.D. is a clinical psychologist who wrote his dissertation with Dr. Archibald Hart in 1985. In it, they documented the high sexual misconduct rates among clergy; they were the first to do so. They commented on troubled clergy, that "... roughly 30 to 40 percent of religious leaders eventually drop out of

⁶⁴ R. Oswald, *Getting a Fix on Your Ministry: A Practical Guide to Clergy Performance Appraisal* (Bethesda, MD: The Alban Institute, 2001), 24.

ministry and about 75 percent go through a period of stress so great they consider quitting.”⁶⁵

Pastors are among the most educated people at work today and among the lowest paid, but their training is naturally more attuned to matters of the spirit than matters of business. Wharton Business School graduate, George S. Babbes, and business ace, Michael Zigarelli, in their book, *The Minister's MBA: Essential Business Tools for Maximum Ministry Success*,⁶⁶ actually recommend an MBA degree as important for pastors! Drs. Mark Smith and David Wright, in their book, *The Church Leader's MBA: What Business School Instructors Wish Church Leaders Knew about Management*, admonish pastors to sharpen up on their business skills. They cite research conducted by Robert Herman and Martin Butler which “... revealed that effective ministerial leaders are managers, problems solvers, planners, delegators, inspirers, change agents, shepherds, communicators, multitaskers, students, servants, and persons of integrity.”⁶⁷

Certainly, all of that is true, but how many pastors have all these qualities? How many pastors know how to read a financial statement, a profit-and-loss statement, understand the value of an annual independent certified audit, the management letter, and how to effectively lead a board of directors? Do not most pastors of local churches “inherit” their board members? Cannot a layperson, who is a church member, regardless if they tithe regularly, read the Scripture, pray and attend faithfully, show up at the church business meeting and become a divisive agent who may give the pastor problems? As we

⁶⁵ T. Dirmann, “Pastoral Pressures Test Faith: Demands of spiritual leaders leave many suffering from ‘pastor burnout.’ Psychologists say some quit, suffer mental breakdown, even contemplate suicide,” Los Angeles Times, January 29, 1999, B-1, Ventura County Edition.

⁶⁶ George S. Babbes and Michael Zigarelli, *The Minister's MBA: Essential Business Tools for Maximum Ministry Success*, (Nashville: B & H Publishing, 2006), 18.

⁶⁷ Mark Smith and David W. Wright, *The Church Leader's MBA* eBook, 2010.

will see later, to cure pastoral attrition we must design and congregationally approve more efficient church polity and governance models that provide financial and managerial accountability but also protect the pastor from baseless attacks. And, sadly, the most important single organization in the entire world, the local church, is often led by inept, unqualified people who often “ascended” to the board because they are long-term or lifelong members of the church or because of family or other relationships within the church. Often, they are elected by people who are uncertain of the qualifications necessary for leadership, or elected according to some other criteria than because they possess the spiritual and business skills needed to lead the local church and make critical decisions which affect peoples’ lives and eternities.

The pastor must manage his flock effectively; if he does not, there are often grave problems. After years of postgraduate theological education, it was only during my DMin training (nearly at the end of my academic pursuits) at Acadia Divinity College that an accomplished, veteran business leader taught my colleagues and me a business course with ministry application. Most seminaries do not even have this essential class. This would be like sending a frightened soldier to the front line without having taught him how to shoot a gun! Astute business leaders intimidate most pastors, and that poses a serious problem in pastors’ fulfillment of the duties of their post. A traditional seminary curriculum often focuses on theology, pastoral care, and biblical languages without much attention to the real-life situations that come with the office of the pastor being the CEO, CFO, and many times the COO, of a small organization. Our digital age can deliver the finest pastoral communicators and expositors to church congregations on a variety of platforms with which the “average” pastor must compete. As a pastor, I was always

amazed at the veneration given by laypeople to television preachers, to whom they often sent generous financial contributions, while holding their local church pastor to a much more rigorous standard. As a pastor, I respectfully reminded our church body that “Billy Graham does not make hospital visits or conduct the funerals of your loved ones—we do.”

Pastoral Attrition

The Barna Research group has reported that the role of the pastor is one of the most frustrating occupations in our nation. A larger report, conducted by Michael Wiese (2004), compared six studies and categorized perspectives and similarities of why pastors were dropping out of the ministry. The *Comparative Report of Six Studies of Pastoral Attrition*,⁶⁸ a two-year project, identified strikingly consistent data among the six reports as to the reasons that caused unplanned and unwanted departures from ministry. (The studies included reliable research by the J. M. Ormond Center at Duke University’s Divinity School, Hartford Seminary’s Institute for Religion Research, and Christianity Today International.) The final report to the Louisville Institute, a Lilly Endowment program for the study of American religion, included a narrative that gave a collective voice to thousands of pastors reflecting on the circumstances that had shaped their reasons for leaving the ministry. The studies noted that the former pastors included in the research believed their departure from a career ministry was the result of a variety of causes. The thought-provoking report asked two questions: Why do pastors leave church ministry? What leads to pastors being forced out of ministry in a particular church? The

⁶⁸ M. Wiese, *Murmurs from the Outside: What former pastors are saying to the church*” *Comparative Report of Six Studies on Pastoral Attrition, 2004*, submitted to The Pastors Institute and Symposium and participants in response to the October 4 and 5 symposium.

study examined churches and Christian communities where pastors were forced out of their ministry and when attrition occurred in the following situations:

- When a pastor, called by the Lord to pastoral ministry and appropriately gifted, is driven out of the pastorate by a congregation with a history of “forced exits” or pastoral terminations.
- When a pastor, called and gifted by God and with a history of effective ministry experience prematurely leaves the pastorate due to frustration caused by recurring conflicts in a number of churches.
- When a pastor, called and gifted for pastoral ministry, prematurely leaves due to chronic loneliness, isolation, and/or the lack of appropriate support systems.
- When a pastor, called and gifted by God for pastoral ministry, is not able to find an appropriate position for ministry and, consequently, leaves ministry as a vocation.

The Wiese study, comparing the data from six different reports, did not find just one single cause for pastors leaving the ministerial profession. Rather, they suggest that it is a multifaceted phenomenon with several contributing factors:

1. Pastors were ill prepared.
2. Pastors were not well connected.
3. Pastors did not see to matters of self-care and self-discipline.
4. Pastors accepted a call and were assigned to a church that was too dysfunctional to be pastored successfully.
5. Pastors could not afford the personal cost to continue to pastor.
6. Pastors were not able to manage or resolve conflict.
7. Pastors simply lost their way.⁶⁹

The following list outlines the elements in church life that contributed to the seven common denominators cited above of why pastors decided to quit the ministry:

1. Conflict and disharmony in the church (conflicting visions, interpersonal relationships with board members or other key laypeople, differences in worship style, doctrinal or lifestyle issues).
2. Family, financial, personal, life situations, and personal calling issues.

⁶⁹ Ibid.

3. Isolation is common among pastors. A common factor was the absence of a “safety net.” Support from trusted colleagues and denominational leaders can save pastors and pastorates.
4. Strong negative feelings toward denominational supervisors are common among pastors who quit. Inadequate denominational support translates to a loss of trust. An environment of competition characterizes some denominations—concern about being “real” with leaders without fear of reprisal.
5. Serious questioning whether seminary education prepared a pastor to deal and cope with issues.
6. Sociological reality—ministry placement(s) did not match personal preferences and giftedness. This was particularly reported by female clerics.
7. Lack of training, not competency, in conflict resolution, interpersonal skills, administrative skills, and cultural context for ministry.
8. Inattention to and inaction in removing or dealing with a relatively small faction of members, causing the church to be poisonous and toxic for any pastor.
9. Exiting ministry or being terminated hurts. It is interesting though that getting out of the ministry is painful for some, but healing for others.
10. Lack of mediation mechanisms to help resolve conflicts in the church when they arise.⁷⁰

Michael B. Ross, executive director of the Pastors Institute in Anderson, Indiana,

hinted at the crux of the problem as revealed in the research:

In our work, we have listened to many former pastors tell their stories, stories that were accounts of their chronic struggles with their call. Many have told of chronic guilt feelings over not being able to successfully complete their divine mission ... only after we overlaid the six studies did we discover a root source of pastoral attrition. One of the major factors contributing to pastors exiting career ministry is, ironically, also the catalyst for entering pastoral ministry in the first place—their call. Our final report to the Louisville Institute, who funded our study, gave collective voice to many of the thousands of former pastors who had participated: “This may be the most important thing we need to tell you, but it also is the most difficult. Our ministry began with a call—for some mystical, for others awareness formed by time and circumstances. We felt we were affirmed, encouraged, educated and empowered by the church and its institutions. However, we were not led into times of evaluating and understanding our call. We did not realize that our call should not only be validated and reaffirmed but also continually redefined. It was what it was,

⁷⁰ Ibid.

a trophy on the shelf, and that seemed good enough for us, our families and the church. Our imagination was cradled in naiveté and disproportionate zeal. Our call was absent of a setting and a future that would reconstruct it. Our imagination was not reality, and we became confused about our role.”⁷¹

Causing further alarm, the pastoral vocation has been identified as potentially precarious to health unless concerted efforts are made to prevent problems. Health problems of clergy are dramatic and on the rise.⁷² A published report from the National Institute for Occupational Safety and Health about mortality from ischemic heart disease presents striking new findings about pastors. An analysis of data from death certificates compiled from 27 states during the period 1982–1992 revealed that the ministry was among the top ten occupations in which people died from heart disease.⁷³ Depression, obesity,⁷⁴ hypertension, marital problems, moral failure, burnout,⁷⁵ substance abuse, and even criminal behavior⁷⁶ plague many pastors trying to fulfill their calling. The decadent culture in which we live provides a bizarre variety of pastoral ministry/care/counseling issues that drain and test the resilience of many ministers. A number of pastors have not

⁷¹ Michael B. Ross, Michael B., “Leadership,” October 11, 2008 www.ftleaders.org/blog/entry/leadership (accessed February 2, 2012).

⁷² K. J. Flannelly, A. J. Weaver, D. B. Larson, and H. G. Koenig. “A Review of Mortality Research on Clergy and Other Religious Professionals.” *Journal of Religion and Health*, vol. 41, no. 1, Spring 2002. (Morris & Blanton, 1994; Noller, 1984; Orthner, 1986; Krause, Ellison & Wulff, 1998), 65.

⁷³ Calvert, G.M., Merling, J.M., & Burnett, C.A. “Ischemic heart disease mortality and occupation among 16–60-year-old males.” *Journal of Occupational and Environmental Medicine*, 41/11 (1999), 960–966; *Ibid.*, 64.

⁷⁴ One Pulpit & Pew study found that “76 percent of clergy were either overweight or obese.” Bob Wells, “*Which Way to Clergy Health?*” Duke University www.pulpitandpew.duke.edu/clergyhealth.html (accessed 1/30/12).

⁷⁵ “Burnout can also be described as a prolonged state of overexertion accompanied by a prevailing feeling of dread regarding future activities.” Bob Sitze, *Not Trying Too Hard: New Basics for Sustainable Congregations* (Herndon, VA: Alban Institute, 2001), 28.

⁷⁶ In Independence, MO, New Hope Baptist Church, Pastor David Love later admitted to murdering congregation member, Randy Stone, with whose wife he was having an affair. Love eulogized Stone, “*We sit here and we weep not just because of the separation from our loved one, but because of all the questions that death brings, questions like ‘Why?’ ‘Why him?’ ‘Why now?’*” Only much later was Love revealed to be his murderer. Brian Burnes and Robert A. Cronkleton, (2011, November 9). “Former pastor David Love admits killing congregation member,” www.kansascity.com/2011/11/09/v-print/3256188/ex-pastor-david-love-admits-killing.html (accessed January 17, 2012).

received adequate education or training to enable them to counsel people with such acute and complex needs.⁷⁷ Often over-worked, underpaid, and stressed⁷⁸ by the complex job description, ministers quit or move frequently. “In denomination after denomination, there is little variation from the national norm of four years for the length of time a pastor stays where he is,” reports Richard Brown.⁷⁹

Thom Rainer, President and Chief Executive Officer of the Southern Baptist Convention’s LifeWay publishing arm, conducted research that revealed, on the basis of a 2001 survey of pastors throughout the U.S., the average tenure in a local church to be a brief 3.8 years.⁸⁰ A successful former pastor, Gordon MacDonald, who committed adultery and was one of the few clerics to be restored to ministry in the wake of such an fall, reflected that the increasing demands and stresses of pastoral leadership would trigger even more cases of moral failure. Paul Vitello, Religion Editor for the *New York Times*, reports that “[m]embers of clergy now suffer from obesity, hypertension, and depression at rates higher than most Americans. In the last decade, their use of antidepressants has risen, while their life expectancy has fallen. Many would change jobs if they could.”⁸¹ In view of this desperate, pastoral landscape in contemporary America,

⁷⁷ “Studies have shown that pastors often experience stress similar to that experienced by counselors when interacting with those who have been traumatized ... unlike professional counselors, pastors receive little or no training in how to manage this stress.” Margot Holaday, “Secondary Stress, Burnout, and the Clergy,” *American Journal of Pastoral Counseling* 4, no. 1 (2001): 54.

⁷⁸ “Other studies of religious professionals found that Protestant clergy had the highest overall work-related stress and were next to the lowest in having personal resources to cope with occupational strain.” C. A. Rayburn et al., “Men, Women and Religion: Stress Within Leadership Roles,” *Journal of Clinical Psychology*, 42/3 (1986): 540-46.

⁷⁹ Richard W. Brown, *Restoring the Vow of Stability: The Keys to Pastoral Longevity* (Camp Hill, PA: Christian Publications, 1992), 28.

⁸⁰ Thom S. Rainer, *Surprising Insights from the Unchurched* (Grand Rapids: Zondervan, 2001), 25.

⁸¹ “In May, the Clergy Health Initiative, a seven year study that Duke University began in 2007, published the first results of a continuing survey of 1,726 Methodist ministers in North Carolina. Compared with neighbors in their census tracts, ministers reported significantly higher rates of arthritis, diabetes, high blood pressure and asthma. Obesity was 10 percent more prevalent in the clergy group.” Paul Vitello.

does it come as any surprise that the Winter 2012 issue of the *Leadership Journal* includes an article on the two-and-one-half day event, the “Epic Fail Pastors Conference, to talk about the raw, terrifying, and gripping topic of failure”?⁸² Pastors are emotionally bruised, battered, beaten, and unable to cope, let alone lead the sheep in local congregations across America.

Conclusion

How can the church exert spiritual influence in the nation when her pastors are fatigued, ill, addicted, immoral, worried, and quitting? Does burnout dull their preaching, leadership skills, and teaching? Are we reaching non-churched people or simply struggling with sheep who keep changing flocks and who bring along their personal emotional baggage and immaturely submit a list of demands to a new church, seeking what their previous church did not provide for them? Can pastors fit into what is often the corporate model now in vogue? After conducting my research on the attrition rates of pastors in the U.S., I clearly detected five areas about which pastors, laity, Elders, and business leaders must be informed, and which will ultimately contribute to the success or failure of clergy, with a consequent impact on the church and Christianity in the United States and the world.

As we will learn in the ensuing chapters, there are many reasons why pastors fail.

One of the most precarious is the growing trend of moral failure among pastors. And

“Taking a Break From the Lord’s Work”

www.nytimes.com/2010/08/02/nyregion/02burnout.html?pagewanted=print (accessed October 24, 2011).

⁸² “Within a few weeks, 10,000 people visited the site. The idea was resonating with pastors.” J. R. Briggs, “Epic Fail”

www.christianitytoday.com/le/channel/utilities/print.html?type=article&id=95116[www.epicfailpastorsconference.com (accessed January 30, 2012).

rarely does a pastor re-enter ministry in the local church after illicit sexual behavior. The next chapter will introduce six different case studies of very successful young pastors who each committed adultery. It is interesting to note that several of these pastors who failed morally did so around the five-year anniversaries of their successful church plants. In the next chapter, we will look at why this is so, at the causes and cures of pastoral moral failure, and at one denomination that has been a pacesetter in the establishment of restorative procedures for pastors who failed morally.

CHAPTER 3 THE CAUSES AND CURE OF THE MORAL FAILURE OF PASTORS

Pastor's Marital Relationship

One of the most significant reasons behind pastoral attrition is the increasing number of clergy who violate their marital vows and commit adultery. This has become so commonplace in the United States that an alarm about this grave danger must be sounded to young pastors entering the ministry. Here we will examine how prevalent the problem is quantitatively, and then look for causes and cures.

All of my research and interviews with pastors who have failed morally indicate an interesting common denominator—almost every pastor admitted to me that his marriage was not vibrant, romantic, sexually passionate, or spiritually intimate when he began the affair. The fallen pastors remarked that their marital relationship(s) had corroded to that of a “roommate” coexistence instead of that of two lovers achieving new levels of spiritual, emotional, and sexual intimacy. Sexual activity and intimacy was stale, unplanned, and infrequent. These marriages resembled more of a brother/sister relationship than that of lovers—they were simply two people coexisting. Similarly, the couples’ spiritual bond was disconnected, as evidenced by infrequent prayer time together and less sharing of spiritual needs. I interviewed a number of successful, young, cutting-edge pastors who built large churches and who each committed adultery at around their five-year church anniversaries, just as their congregations showed signs of permanent influence and establishment, several with 1,000 or more people attending.

Why the five-year mark of moral decline? Why in the midst of becoming established and showing outward signs of success?

According to a report published by the Francis Schaeffer Institute of Church Leadership, 77 percent of pastors responding to a survey indicated that they did not have a good marriage.⁸³ Several of the pastors I interviewed indicated their poor marriages were a reality for years prior to the start of their churches and their illicit affairs. Several pastors confessed that the longer they stayed in ministry, the worse their marriage had become. Other pastors expressed the notion that what drove their sexual dalliance was the pressure of pastoring and trying to please all the people: it was an escape from the complaining or, as one pastor termed it, “the bitching of the people.” The affair was not just intended for sexual satisfaction but also a mental escape from a life of pressure, performance, and expectation. Still other fallen pastors, overcome by ego and success, traced their affairs to an attitude of entitlement similar to that of the successful corporate executive who replaces his aged wife with a younger, attractive mistress as yet another trophy of his hard-work and accomplishments.

Case Study 1: Gary Lamb

A new form of church polity defined by having a “board of outside overseers” to the pastor, comprised only of other pastors outside the church, demands too little accountability and has indirectly contributed to the moral collapse of some pastors, including Pastor Gary Lamb. He was a very successful pastor who realized that he should

⁸³ Richard J. Krejcir “Statistics on Pastors: What is Going on with the Pastors in America?” Francis Schaeffer Institute of Church Leadership, 2006, www.intothyword.org/apps/articles/default.asp?articleid=36562 (accessed March 2, 2012).

have had Elders within his church body to keep him accountable. Gary revealed that his “board of overseers” (outside pastors) simply discussed church growth strategy with him when they met and never mentioned personal, moral issues. After he had an affair with his administrative assistant, he claimed that his board of overseers did not have a clear restoration plan for him, a lacunae that added further confusion and complications. Pastor Lamb commented: “The American church does a horrible job at restoration. I did my own restoration.” Gary explained to me that he became open and honest about his affair and did not try to hide anything or leave his city. His board of overseers dismissed him. “Lost people were more forgiving than Christians.” Deanna, Gary’s wife, divorced him. He married the woman with whom he had an affair and together they started a second church, Action Church, in a ghetto area of the city.⁸⁴ Pastor Gary, who originally founded Revolution Church in Canton, Georgia, now reaches out to other pastors on his website by sharing his mistakes:

In May 2009, I made decisions that cost me everything. My actions cost me my marriage, my family, the church I pastored, and my name. The consequences for my sin are something I’ll be paying for the rest of my life, but it was during this time that God showed me His love in ways I never imagined possible. Since that time I have been in the process of God getting me ready to do again what He has called me to do ... This blog is simply me sharing my thoughts on the next steps in my journey and hopefully a testimony of how God uses screwed up people to fulfill His purpose.⁸⁵

⁸⁴ Interview with Pastor Gary Lambert, February 29, 2012.

⁸⁵ Gary Lamb, comment on “Thankful For God’s Second Chances,” www.garylambonline.com/?page_id=357 (accessed February 23, 2012).

Case Study 2: Jamey Ragle

The mentors of some of the pastors I interviewed were poor role models. The wife of Jamey Ragle, a nationally known, highly popular pastor and evangelist, had a number of affairs over a number of years and, one night, Pastor Ragle himself morally failed when a female waitress in a restaurant showed him kind attention. Jamey reflected to me that his mentor taught him through fear and intimidation. The word “sabbatical” was unknown, unpracticed, and unmentioned by his mentor. The underlying theme of the mentor’s teaching was this: You are supposed to work seven days a week in ministry, 16 hours a day, and let God take care of your family. Jamey progressed from youth pastor to senior pastor, to non-stop traveling, celebrated evangelist. He remembered that eventually his overweight physical body revealed an outward sign of his undisciplined life. Yet, simultaneously, Jamey became addicted to the accolades of people as the largest churches in the country invited him to speak. As a comedian he was unequalled, and he skillfully interjected penetrating spiritual truth at just the right moments into the hearts of audience after audience. He accumulated all the trappings of success—four beautiful homes, custom-designed suits, luxury accommodations—while his marriage eventually crumbled. For ten years there was no sexual contact between him and his wife as she engaged in serial adultery. In that first decade of marriage there were fights, excessive anger that eventually led to no communication and resulted in two strangers living under the same roof, strangers who began to pursue career interests apart from one another. After his fall, Jamey said that he was deafened by the silence of his many pastor friends, who seemed to write him off. The Ragles’ special-needs child presented a mountain of ongoing medical bills, and the ultimate heart-breaking institutionalization of their daughter bred a marriage

that was cancerous and on its way to a certain death. Jamey said, sadly: “It didn’t quit raining in my life.”⁸⁶

Case Study 3: Ray Carroll

Former pastor Ray Carroll, who divorced his wife after 14 years of marriage and later wrote a book, *Fallen Pastor: Finding Restoration in a Broken World*, admits:

A few weeks before, I had resigned my pastorate and given a month’s notice. My wife and I were seeking a separation because of our marriage problems that had been going on for years. We had been able to control them, but due to recent crises, they were now spiraling out of control. The church thought my resignation was because I was stressed out. I knew the truth. It was because I had committed adultery and wanted to be with Allison.⁸⁷

A pastor’s first ministry is to his family. The vitality and intimacy of a pastor’s marriage to his wife cannot be overstated. Ray told me there had not been enjoyable, anticipated sexual intimacy in his marriage for at least seven years. The complication of raising children, home schooling, and self-image problems for his wife after the birth by Cesarean section of two children compounded the turmoil.⁸⁸ As I have observed through years of ministry experience, often the wife has forgotten she is also a lover in addition to a mother. Couples start taking each other for granted. Both spouses slowly relax in marriage, become overweight, less sexually appealing, with little or no creative plans to change the situation. A marriage cannot be put on hold until the kids are raised. And when a marriage takes a rain check, it expires prematurely.

⁸⁶ Interview with author, February 24, 2012. (For more information, www.jameyragle.com).

⁸⁷ Ray Carroll, *Fallen Pastor: Finding Restoration in a Broken World* (Folsom, CA: Civitas Press, 2011), 31-32.

⁸⁸ Interview, February 22, 2012. (For more information go to www.fallenpastor.com).

Nothing curses character more quickly than success. A growing ministry with significant public profile often inadvertently attracts women who view the pastor as a power figure. Depending on his spiritual maturity and demeanor, some women will be enticed by the pastor's influence and success. Pastor Ray revealed:

I had been dying on the inside for a long time, even before I had met Allison. I had been chasing after an unrealistic view of myself that I could never achieve. I knew others had expectations for me and believed in me and I was tired of pretending to be the 'man in the pulpit' on Sunday, only to realize that I was a wretch every other day of the week. I had kept the charade up for a long time.⁸⁹

Case Study 4: Floyd Belt, Jr.

Floyd Belt, Jr., an associate pastor of youth and families, developed a fascination with a woman in his church. Raised in a legalistic Baptist environment, he indicated that his Christian life was "rules oriented." By his own admission, Floyd was not in love with his wife. Floyd began flirting with a young lady in the church and became emotionally attached and close to her. Simultaneously, he was sleeping on the couch at home. His wife became concerned and asked what was wrong. When she intercepted a letter of admiring affection from Tiffany, she was alarmed and impulsively went directly to the senior pastor, who abruptly sent her back to her parents with their two sons in another state. The pastor came down hard on Floyd and fired him. At that time, there had been no sexual intercourse between Floyd and Tiffany. The pastor quarantined Floyd in a motel. Frustrated, at a critical, pivotal moment in his life and ministry, Floyd secretly contacted Tiffany, and they had sex in that motel. The rigid senior pastor could have played a key

⁸⁹ Ibid, 32.

role in preventing Floyd's copulating with Tiffany and in the potential restoration of his marriage but, as Floyd said to me, "We kill our own wounded."⁹⁰ Now remarried, Floyd manages a website to minister to people and warns of the dangers of adultery.

Case Study 5: David Trotter

After 10 years as a successful, innovative pastor in California, David Trotter was burned out and stuck in a life and marriage that lacked passion. His desire for an intimate partnership led him to leave his mistress, the ministry, and to run into the arms of a real-life mistress—his wife's best friend (and one of his congregants). After moving into an apartment and spending 40 days together, Samantha abruptly left to go back to her husband and four kids, and David's life hit rock bottom. He went from the pulpit of a thriving church into a psychiatric ward for three days. "I took the pills they put in my hand, and I just wanted to close my eyes and make the world go away. I was scared to death to sleep in a place with a bunch of crazies ... and then I realized that I might be one as well."⁹¹ Professing Christians were merciless in their condemnation of Pastor David:

Although I hate to paint a broad brushstroke, the Christian community is rather known for jettisoning people along the way. There isn't much of a willingness to walk alongside someone when they are taking a path that isn't within the normal boundaries of Christianity, as they happen to define it. We were no different. No one contacted me to seek to understand. No one offered to listen to what I was wrestling with. No one was open to offering assistance.⁹²

⁹⁰ Interview with author, February 27, 2012. (For more information, www.fallenbeyondgrace.com.)

⁹¹ David Trotter, *Lost & Found: Finding Myself By Getting Lost in an Affair* (Lexington, KY: Nural, 2010), 178."

⁹² *Ibid*, 132.

God finally melted and molded David Trotter's heart, and he returned to a forgiving wife, Laura. God is rebuilding him and his marriage. He has started a marketing company and has volunteered to lead the building campaign of an evangelical church his family is attending. I asked him if his talent eclipsed the gifting of the senior pastor of the church he is attending. Rather slowly and humbly he said, "Yes." But Pastor David Trotter's story reminds us that it is not talent alone God blesses as much as likeness to Jesus Christ. Trotter is on the slow road to recovery. I also asked him if he would still be tempted by an affair. He responded, "My wife asked that question to me the other day and the answer is yes. But my focus and the most important thing to me now is my wife and children."⁹³

David and Laura Trotter made the gutsy move to share their story of adultery and restoration on Oprah Winfrey's television show, *Unfaithful: Stories of Betrayal*, which aired on her television network nationally in late February 2012. Why would they publicly revisit the days of betrayal that so upended their marriage and ministry? When I asked David why, he responded:

It was brutal to re-hash the pain of my bad decisions for eight hours straight as a producer asked me question after question. It was brutal to know what Laura was reliving through the entire process. However,

1. We want to challenge other couples to get help before an affair.
2. We want to inspire others who are fighting for their marriages.
3. We want to motivate other couples to get outside help (through faith and therapy).
4. I want my story to be a warning to other guys who are disconnected from their families.

⁹³ Interview with David Waters, Tuesday, February 29, 2012.

5. I want my story to cause followers of Jesus to think about how we treat those who stumble, fall, and screw up in huge ways.⁹⁴

Case Study 6: Devin Hudson

In my opinion, Devin Hudson is one of the most talented, educated, innovative young American pastors I have ever met. He is gutsy, and his every remark is thought-provoking. After earning a Ph.D. at Southern Seminary in Louisville, Kentucky, and two Master of Divinity degrees, Devin went to “sin city,” Las Vegas, Nevada, to plant a church, Grace Point. Within a few years, his church was running 1,200 in attendance and things, it seemed, could not have been going better from an external point of view. Then, the economic recession that hit the U.S. jolted Las Vegas, and unemployment shot to over 14 percent in what had been a boomtown. Quickly, people moved out of town. Within months, Devin watched his church attendance plummet to 600. Who would have ever thought this brilliant, gifted young preacher, in the midst of stress and unexpected disappointment, would have an affair with his female assistant and months later have it discovered, three days before his church’s fifth anniversary celebration? She was younger and prettier than his wife, and there was a sexual attraction about her that aggravated the situation. When Ashley opened up to Pastor Devin about problems in her marriage, he responded, and one thing led to another. Devin and Ashley began discussing personal issues. He made an overture to her and she responded. As he reflected to me, Devin said, “I should have protected her as her pastor.”⁹⁵ Why did he do it? Devin told me he was raised in a legalistic Baptist church background. He indicated that he was not closely

⁹⁴ David Trotter, “Affairs, Oprah Winfrey Network, Unfaithful: Why We Told Our Story to Oprah Winfrey,” www.davidtrotter.tv/affairs/why-we-told-our-story-to-oprah-winfrey posted February 22, 2012 (accessed February 27, 2012).

⁹⁵ Interview with the author, March 8, 2012.

aligned with anyone, even though he spoke at numerous church growth conferences. “I did not have close friends.”⁹⁶ Devin also told me that his marriage was suffering in the love quotient. Three children in seven years and all the extensive study to complete his Ph.D. degree combined with a hectic work schedule to produce staleness in his marriage. Devin maintains a blog, www.devinhudson.com: “*The random thoughts of a jacked-up Jesus follower in constant need of radical grace.*” After our interview I noticed he blogged about it:

This past week a pastor that I respect interviewed me regarding my recent life experiences. The conversation was candid, eye opening, and healing. This pastor is developing a work on young ‘successful’ pastors who have taken a fall of some sort (moral, emotional, etc.). He is studying both the commonalities among these pastors and the restorative process (or lack thereof) that most groups employ after young pastors have fallen. During the course of our lengthy conversation, he reminded me that God has gifted me in a unique way. My sin does not annul my gifts. Sin may redefine the role you perform within God's work but it does not revoke who you are as a person uniquely gifted by God. During the course of this conversation, this older and wiser pastor reminded me that God called me into the ‘life change business’ and that no matter what ‘job’ I work or for how long I perform it that God's call on my life doesn't change. God used what he said to speak into my life in a deep way. Later that night, I had to drive a couple of hours to Nashville for an event and I was talking to God, reflecting on my earlier conversation, and listening to Hillsong's *God is Able*. The lyrics of that song remind me of God's ability to use us beyond our own beliefs and doubts. There is a simple yet profound phrase in that song that has stuck with me the last few days: “*God is with us - God is on our side.*”⁹⁷

My own heart was deeply moved by Devin Hudson. I could tell that he is that rare exceptional minister for Jesus Christ—with head and heart perfectly blended by the Lord. And before we hung up on our call, he told me how strange it seems on Sundays to not be preaching or having to prepare a sermon. Now Devin conducts seminars on how to buy

⁹⁶ Interview with the author, March 8, 2012.

⁹⁷ Devin Hudson, “God is on Our Side,” www.devinhudson.com, posted March 13, 2012 (accessed March 13, 2012).

and sell homes at a profit and it, obviously, falls woefully short of producing fulfillment in life. “I hate to not use my gifts,” he said regretfully. Baptists are famous for either shooting or prematurely burying their wounded. Devin married Ashley and told me that after an Andy Stanley sermon, he and Ashley stopped, prayed, and sincerely asked each other’s forgiveness for the damage they had caused to one another’s marriage and to many other people.

What about restoration for Devin Hudson? The church he founded fired him. He moved from Las Vegas to Huntsville, Alabama, where his former wife relocated, so he could be close to his kids whom he faithfully sees each week. He did preach that fifth-anniversary sermon knowing he had failed morally, carefully watched by the Elders who had intervened and confronted him, and the Mayor of the city listened, very impressed with how Grace Point church had helped the Las Vegas. Only a handful of people that morning knew that it was all over. The enthusiastic, expectant congregation had no idea that this was the last sermon they would ever hear from Pastor Devin. “I won 75 percent of my church to Christ,” he said. Then he added, “I never had a chance to say good bye.”⁹⁸

Restoration: Pastor Brian Bloye, Westridge Church

The Launch Church Planting Network⁹⁹ initially began through the passion, experience, and the resources of Westridge Church in the greater Atlanta area. Led by their founding pastor, Brian Bloye, Westridge Church was planted on the northwest side of metro

⁹⁸ Interview with the author, March 8, 2012.

⁹⁹ For more information go to www.launchstrong.com/about/aboutlaunch (accessed March 13, 2012).

Atlanta in 1997. In less than 15 years, the church had grown to over 4,000 in regular attendance but, more significantly, Westridge planted over 50 churches in the last six years. Brian is a terrific pastor who shares my burden of seeking a restorative procedure to help fallen pastors. Through his Launch Network, they assess potential church planters and lead them to complete 12 core competencies through six months of training. Pastor Bloye told me that he does believe in pastoral restoration. “I grew up in a world where you could not be restored,” he said.¹⁰⁰ When I quizzed him about a biblical premise for restoration, he said he did not know if he had one, but reflected on 1 Timothy 3 and Titus chapter 1. Since we have both known of one another for over 30 years it was easy to share name after name of pastors we both knew who, to our regret, experienced the tragedy of moral collapse. What impressed me most about Brian are the steps he has taken to protect his ministry: two pastors who are close accountability friends, a counselor for him and his wife whom they regularly see, avoidance of being a “workaholic,” and his openness and honesty with his congregation. By 2010, the commitment to church planting was taken to the next level, as Launch was formed with the help of several other like-minded churches, breaking the mold of traditional church-planting strategies. God bless their efforts.

Overcoming Pastoral Misconduct

Pastors have a fiduciary obligation to the people to whom they minister. Scripture outlines specific spiritual requirements of the pastor in charge of God’s flock (see 1 Timothy 3 and Titus 1). Paul codified the standard for a pastor with the simple statement,

¹⁰⁰ Interview with the author, March 8, 2012.

“A bishop then must be blameless” (1 Timothy 3:2). Nothing can destroy that trust more brazenly than sexual misconduct. Trust is removed when a pastor succumbs to sexual temptation. Perhaps there is no greater stumbling block for believers than when they observe the moral failure of spiritual leaders. Stories are widespread in churches in the United States of the proliferation of pastoral affairs. Prevention and protection for clergy from moral failure is essential for the longevity of a fruitful pastoral career. Yet most Elder or church boards have no written procedures or support mechanisms in place. Most wait until a pastor is in crisis to draw up plans. Intervention regarding clergy involved in sexual misconduct can create a host of problems, i.e., congregational splits, criminal indictments, and civil lawsuits.

Considering how explosive the issue is regarding the moral fidelity of pastors, it is surprising that few churches have proper screening and support monitors or procedures for their pastors. Graciously helping a pastor to take time for his own marriage is crucial. Marital conflict and lack of marital intimacy are highly correlated with sexual misconduct among pastors. In one survey, 41 percent of pastors involved in sexual misconduct acknowledged marital dissatisfaction, and 75 percent of pastors who had marital difficulties of five to 20 years’ duration were at risk of sexual misconduct.¹⁰¹ Beyond that, most pastoral careers never survive sexual indiscretion. Rehabilitation and restoration procedures are foreign to most churches and evangelical denominations. To repeat the sad comment of one former pastor: “We like to shoot our wounded.”

Church boards often go to great lengths to hold a pastor financially accountable. Most of the larger church ministries adopt the practice of commissioning an annual,

¹⁰¹ J. E. Johnston, “Predictive factors regarding extra-marital relationships in ministers” (Doctoral dissertation, Kansas State University, 1996).

independent, certified audit to ensure proper accounting of all monies. As the budget grows, elaborate plans and projections are made to ensure that the church does not go “in the red” financially. Regretfully, many of the same churches have no plan to lovingly assist in holding a pastor to the highest standards of moral fidelity. Many of the entrepreneurial pastors I know, who are busy growing their own churches, do not take the time to initiate the creation of a mature team of respected leaders who will devise a protection/education/prevention plans for moral failure. A pastor can pass the point of burnout and spiritual depletion and set himself up for sexual compromise. Only wise, mature pastors can anticipate this potentiality and carefully seek to avoid it. But the responsibility should not be entirely the pastor’s. Nor should prevention measures designed to monitor a pastor’s moral behavior be such that they will further overburden a pastor already overloaded with pastoral responsibilities by adding more mental distractions. If someone is appointed to assist, that person must be qualified to do so, lest this person’s intervention create a whole new set of problems for the pastor. This whole process needs to be set up as a team effort with non-agenda driven, godly laymen.

In one of his sermons at Willow Creek Community Church, one of the largest churches in the United States, Pastor Bill Hybels noted that a staff member held him accountable for parking in a no-parking zone at the church:

These have been difficult days for me. I’ve made a special plea to the Elders of our church, to the staff, and to the board of directors to turn up the ‘watch care’ on my life. I’m a sinner. I’m tempted every day. I’m carrying a heavy load. And I want to finish well. But you people will fail me if you don’t join in providing ‘watch care’ for my life, and other leaders’ lives in this place. If you hear any of us say things that cause you concern, if we do things that cause you concern and you don’t bring them to our attention in love, if you don’t speak up, then you are paving the way for the kinds of abuses and scandals that have embarrassed the whole

kingdom of God worldwide. Oh, we'd all like to put our heads in the sand and say, 'It could never happen here.' You make sure it never happens here. Read the financial statements that we keep trying to pass out to the people in this church. Not enough of you take them. Question things that you don't understand. Call us on matters – in love.¹⁰²

Only a spiritually sensitive pastor who desires to honor the Lord with his ministry would make such a plea to his parishioners. Bill Hybels is strikingly different in this regard from Jack Hyles. A fellow Chicago-land cleric with a longstanding ministry, Hyles is the former pastor of what was the twentieth-largest church in the U.S. in 2007. Pastor Hyles was questioned by scores of people about his relationship with a female employee of the First Baptist Church of Hammond, Indiana. Hyles' motto was: "If you have not seen it, you can't prove it." His ministry of eccentric legalism was shrouded in allegations of an improper sexual relationship with this woman (effectively his mistress), who had an office next to his. Hyles' son, David, tragically, also fell victim to moral failure that cost him his ministry and family: a small suitcase was found in a dumpster near the church he pastored at the time. The suitcase contained lewd photos of him with a number of women.¹⁰³

For 17 years, I preached as a full-time itinerate evangelist in over 1,000 churches throughout North America and the world (1979–1996). I have lost count of the number of pastors I spoke for who were later ousted for sexual impropriety. One pastor friend in Texas was accused by his church leaders of having affairs with seven women in the congregation, including one divorced woman. Even though the pastor was arrested by the

¹⁰² Bill Hybels, (May 24, 1987) Willow Creek Community Church, Seeds Tape Ministry, Tape no. M8721.

¹⁰³ Robert Sumner, "The saddest story we ever published" *The Biblical Evangelist*, www.biblicalevangelist.org/jack_hyles_chapter3.php vol. 42, mo. 5, posted November, 2011 (accessed February 9, 2012).

police for stealing condoms from a store, was under investigation by the IRS, and was accused of embezzlement, he continued to preach in his church for another eight months before resigning in disgrace.¹⁰⁴ Another extremely talented pastor, who built a mega-church, and for whom I held an evangelistic crusade in north Dallas, was exposed by *D* magazine¹⁰⁵ for his repeated sexual affairs. Several years later, as he lay dying of a brain tumor in the hospital, he cried to a trusted former associate, “I did not live well.” His father’s ministry was also tarnished because of moral failure. Most of the pastors who have been involved in sexual sin never thought it would happen to them. Sexual sin is always the result of progressive steps, any one of which should have signaled a warning to the pastor. At crucial points of vulnerability in the pastor’s life, he has the potential to incrementally make small compromises, and then larger and larger ones, until the sin is unavoidable. Why is moral failure so high among ministers? Are there other reasons for pastor’s moral catastrophe?

Statistics on Moral Failure

Among those in professional vocations, pastors rank first in committing sexual indiscretions with the people they are supposed to serve. It has been estimated that of the 600,000 ministers in the United States, ministering to the spiritual needs of over 300,000 Protestant congregations, between 10 percent and 14 percent have had sexual contact with someone other than a spouse. This statistic, in my opinion, is vastly understated, as responses from anonymous pastor surveys have verified. Compared to other helping professions, sexual contact between the professional and those he/she is helping, clergy

¹⁰⁴ Phillip Chalk, “A Jim and Tammy tale in Dallas” *Dallas Magazine*, September, 1988, 39-84.

¹⁰⁵ www.dmagazine.com

(10 to 14 percent) outrank male psychiatrists (7 to 10 percent); psychologists who acknowledge having sex with their clients/patients (5 to 7 percent), and physicians who copulate with their patients (10 percent). It has been estimated that fewer than one percent of female therapists and physicians had sex with their patients.¹⁰⁶ Steinke reported that nearly 15 percent of ministers have admitted to experiencing sexual attraction on a daily basis toward those to whom they minister and 21 percent admit to a weekly attraction.¹⁰⁷

Extrapolating from these statistics, an estimated 120,000 pastors are fighting sexual attraction toward church congregants whom they counsel or to whom they minister, people who generally have their guard down and probably have affectionate, trustful feelings for their minister. The pastor can become confused between spiritual passion and sexual passion, and that passion, as has been proved in case after case, can lead to the next step in sexual temptation and fulfillment with a church member whom the pastor is counseling. Annually, between 60,000 and 75,000 clergy in the United States are acting out those sexual temptations—that is an astounding 165–205 pastors falling to moral failure per day, and six—nine pastors committing sexual indiscretions per hour.¹⁰⁸ Every six–ten minutes a pastor is failing morally in the United States. The real numbers are probably much higher and are literally epidemic across this nation. There are many examples of great, spiritual leaders in the Bible who surrendered to sexual passion: Abraham and David were adulterers; Samson was seduced; and the Corinthian church was cited for sexual deviancy (see I Corinthians 5).

¹⁰⁶ J. C. Bouhoutsos, J. Holroyd, H. Lerman, B. R. Forer, and M. Greenberg, “Sexual intimacy between psychotherapists and patients” *Professional Psychology: Research and Practice* 14/2 (1983): 185-196.

¹⁰⁷ P. L. Steinke, “Clergy affairs” *Journal of Psychology and Christianity* 8/4 (1989): 56-62.

¹⁰⁸ J. W. Thoburn and J. O. Balswick, “Demographic data on extra-marital sexual behavior in ministry” *Journal of Pastoral Psychology*, (1998) 42, 447-457.

High-Profile Moral Failings

Moeller's study indicated that 44 percent of churchgoers want to hear more scriptural teaching from their pastors on the subject of sex, and 22 percent of pastors feel they should spend more time on the topic.¹⁰⁹ Jimmy Swaggart was preaching on "America's Dark Stain," the proliferation of pornography in America, while at the same time he solicited a prostitute to strip for him and perform various sex acts in a sleazy motel in Metairie, Louisiana. Seen by viewers of 3,000 television stations every week, how did Swaggart think he and his pink Lincoln Continental would go undetected? Donnie Swaggart, son of the famous evangelist, invited me to their ministry headquartered in Baton Rouge, not long before the fall, when they were bringing in \$140 million each year and had 2,300 employees. His father's sexual indiscretion devastated the ministry. Even though Jimmy Swaggart's ministry had contributed \$12,000,000 annually to the mission program of his denomination, the Assemblies of God, they refused to make an exception for him. Denominational leaders removed his credentials, as they would have done to any other minister for committing similar sexual indiscretions. The Assemblies of God then voted to remove Swaggart from the ministry for one year and required that he submit to counseling for two years. Sadly, Swaggart chose to reject their authority and withdrew from the denomination after only three months out of ministry, discrediting himself even further when another sexual incident occurred.¹¹⁰ The sexual falls of Jim Bakker, Gordon MacDonald, and Jimmy Swaggart launched scores of

¹⁰⁹ B. Moeller, "Christians and Sex" *Leadership Journal*.

¹¹⁰ Dr. G. Raymond Carlson was the general superintendent (1986-1993) of the Assemblies of God denomination at the time of Swaggart's fall.

research studies regarding clergy and moral failure. Over 30 scholarly articles have been published since 1991 on pastoral sexual misconduct.

In 1982, *Leadership* magazine carried the heart-wrenching story of one pastor who finally became honest about the sexual misdemeanors that he had successfully kept hidden:

Exactly three days later I spent the night with a very dear friend, a pastor of one of the largest churches in the South. I had never shared intimate details of my lust life with anyone before, but the schizophrenia was building to such a point I felt I must. He listened quietly, with compassion and great sensitivity as I recounted a few incidents, skipping over those that showed me in the worst light, and described some of my fears to him. He sat for a long time with sad eyes after I had finished speaking. We both watched our freshly refilled cups of coffee steam, then stop steaming, and then grow cold. I waited for his words of advice or comfort or healing or something. I needed a priest at the moment, someone to say, ‘Your sins are forgiven.’ But my friend was no priest. He did something I never expected. His lips quivered at first, the skin on his face began twitching, and finally he started sobbing – great, huge, wretched sobs such as I had seen only at funerals. In a few moments, when he had recovered some semblance of self-control, I learned the truth. My friend was not sobbing for me; he was sobbing for himself. He began to tell me of his own expedition into lust. He had been where I was – five years before. Since that time, he had taken lust to its logical consequences. I will not dwell on sordid details, but my friend had tried it all: bondage, prostitution, bisexuality, and orgies. He reached inside his pocket and pulled out a pad of paper showing the prescriptions he took to fight the venereal disease and anal infections he had picked up along the way. He carried the pad with him on trips, he explained, to buy the drugs in cities where he is anonymous.”¹¹¹

Circumstances Leading to Moral Failure

Patrick Carnes, Ph.D., executive director of the Gentle Path program at Pine Grove Behavioral Center in Hattiesburg, Miss., and the primary architect of the Gentle

¹¹¹ Richard Exley, *Perils of Power: Immorality in the Ministry* (Tulsa, KS: Honor Books, 1988), 20-21.

Path treatment programs for the treatment of sexual and multiple addictive disorders, is the author of *Out of the Shadows: Understanding Sexual Addiction*,¹¹² the first work designed to help addicts deal with their sexual compulsions, and to examine the tangled web of trauma, love, addictive sex, hate, and fear often found in family relationships. According to Carnes, more than 30 percent of pastors engage in sexual behavior that they consider inappropriate, and more than 15 percent of pastors qualify as being addicted to Internet pornography. Even more troubling, when clergy sexual misconduct is discovered in a church, on average seven women have been victimized.

What physiological and psychological circumstances predispose a pastor to commit adultery? Are there certain times in pastors' lives when they are more susceptible to moral failure? If so, when? And why? Rob Baker and John Thoburn in *Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight*, elucidate the interplay of several factors that determine the potential risk for pastoral sexual misconduct:

1. Assessment and evaluation of a seminarian's call to ministry.
2. Practical ministry education and training in recognizing signs of burnout.
3. The personality factors of the pastor.
4. The pastor's foundation (or lack thereof) in spiritual formation.
5. The quality of his marital relationship.
6. The needs and expectations of the congregation.
7. The kind of direction and support supplied the pastor's conference, synod, or presbytery.¹¹³

¹¹² Patrick Carnes, *Out of the Shadows: Understanding Sexual Addiction* (Center City, MN: Hazelden Information & Edu, 2001).

¹¹³ John Thoburn, Rob Baker, and Maria Dal Maso, "Clergy sexual misconduct overview: A model for prevention, education, treatment, and oversight," *Clergy Sexual Misconduct* (Carefree, AZ: Gentle Path Press, 2011), 23.

Serving as a senior pastor, I had to publicly address our church regarding our youth pastor, my son-in-law, who had become sexually involved with a student in our youth ministry. He is a young man we still love and for whom we pray. His situation illustrated all seven points stated above:

1. His path to ministry was made too easy when he married my daughter and I gave him a position he had not spiritually earned (my error).
2. He did not have an undergraduate degree, let alone a seminary education (he was attending a Bible college, reluctantly, at the time of his fall, but with an arrogant attitude, questioning why he needed to attend).
3. Although we were unaware of this at the time, he was a textbook narcissist (a certified Christian counselor later confirmed that diagnosis).
4. Although a Christian, his shallow preaching (a repeated complaint of parents) was reflective of a shallow Christian life.
5. Repeatedly, each of our family members noticed trouble in his marriage. My other daughter, fretfully, was predicting its demise.
6. Solid families, in a slow stream, were leaving our church because there was “no spiritual depth in the youth ministry.”
7. Because my wife and I were handling multiple other ministry challenges, I was unsupportive and inattentive and did not provide the help he needed.

In retrospect, we can now see the indicators of his eventual moral collapse. I have great regret now that I did not provide the strong intervention and help he needed before he fell. One of our Elders had to fire him, and I told the church exactly what had happened. As parents, my wife and I learned firsthand how painful sexual misconduct could be as our daughter, in her mid-twenties, moved back home for a number of months, and we ministered to her through many tearful nights and earnest prayers. Jenilee is now happily remarried to a fine Christian husband and businessman who only magnifies, by his courteous, respectful behavior, just how dire the situation was with our previous son-in-law.

Social and Psychological Factors Contributing to Moral Failure

Mark Laaser, M.Div., Ph.D., suffered sexual abuse at the hands of a pastor and was himself a sex addict. When he was a pastoral counselor, he sexually abused female counselees. In a 2003 study, he and his colleague revealed that there are four aspects of sexual addiction:

1. The behavior has become unmanageable. There have been attempts to stop the behavior but the person is unable to do so.
2. The addiction creates a neurochemical tolerance. The person's brain has adapted to the pleasure-creating chemical interaction.
3. Tolerance leads to escalation. More of the neurochemical is needed to create the same effect, prompting more of the behavior to create the desired effects.
4. The neurochemical pleasure from the behavior pattern ultimately medicates mood, either high or low depending on the person's perceived need or desire.¹¹⁴

Dr. Patrick Carnes's study of more than 1,000 sex addicts revealed a high percentage of sexual, physical, and emotional abuse factors in their lives. Most of the study's subjects grew up in emotionally rigid or detached family relationships that stunted their healthy personal development and bonding capabilities. His research further revealed a history of addictions in their family systems. The study's subjects themselves had multiple addiction issues and, in some cases, other conditions such as depression, anxiety, bipolar disorder, and attention deficit disorder.¹¹⁵ The attributes and factors identified in Carnes' work are similar to those described by Laaser and Gregoire in pastors at risk for sexual addiction and misconduct.

¹¹⁴ M. Laaser, and L. J. Gregoire, "Pastors and cybersex addiction," *Sexual and Relationship Therapy* 18/3 (2003): 395-404.

¹¹⁵ P. Carnes, "Don't call it love: Recovery from sexual addiction" New York: Bantam Books, 1991), 64.

Moral Failures and Same-Sex Attraction

It is clear that it is sometimes the strongest and most effective pastors who fall the hardest. In 2003, I was invited to a special pastors' gathering called "Beyond All Limits 2: Church Leaders Join Forces to Halt Pastor Attrition," held in Orlando, Florida. The conference advertised this statistic:

Every month some 1,600 pastors in U.S. churches quit or resign from their jobs and nearly 20 percent of clergy suffer stress or burnout. Beyond All Limits 2, a three-day conference for pastors worldwide, is designed to equip, instruct, teach and encourage church leaders for the everyday trials they face in their work.¹¹⁶

Two of the featured headliner speakers for the event were Ted Haggard, president of the National Association of Evangelicals, founding pastor of the 14,000-member New Life Church in Colorado Springs, CO, and Eddie Long, pastor of the 25,000-member New Birth Missionary Baptist Church in DeKalb County, Georgia.

Originally, Haggard was an associate minister at Bethany World Outreach Center in Baton Rouge, Louisiana, pastored by Larry Stockstill. We served together on Dr. Paul Yonggi Cho's Church Growth International Board in Seoul, Korea. After Haggard's sex scandal was made public, with an escort and male masseur alleging that Haggard paid him for sexual activity and the purchase of crystal methamphetamine, he admitted being sexually abused as a child. Ironically, Haggard was one of the chief opponents of same-sex marriage and an outspoken advocate of the 2006 Colorado Amendment 43 aiming to ban it. Since his fall, he has appeared on one television show after another, including *Celebrity Wife Swap*, and an HBO television special, "The Trials of Ted Haggard," where

¹¹⁶ crosswalk.com/church/pastors-or-leadership/church-leaders-join-forces-to-halt-pastor-attrition-1225625.htm posted October 16, 2003 (accessed January 28, 2012).

he told ABC News *Nightline* that he “... owes an apology to gay people.”¹¹⁷ Confronted by yet another male accuser, Haggard was surprised in the interview by a recording ABC produced of him captured on tape, attempting to silence yet another young man from going public or litigating by promising hush money. He also said that he “... never dreamed the family [i.e., evangelicals] would throw me out.”

Influential Atlanta bishop Eddie Long conducted the funeral for Martin Luther King’s wife, Coretta, at his church. Pastor Long was well known as being outspoken against homosexual behavior. His ministry persona fit the bill of a charismatic, affluent (\$1 million annual salary), ostentatious Afro-American pastor. Four young men, claiming that the bishop had sexual relations with them, created seismic shock waves through the church and faith community.¹¹⁸ The bishop denied the allegations. His wife, Vanessa, later filed a petition for divorce. Long’s attorneys reached a “cash and confidentiality” settlement with the young men, who nevertheless brought court cases accusing the bishop of sexual coercion. His attorneys sought arbitration and repayment of the settlement money as a result of the legal action. Interestingly, a restoration demonstration Sunday, January 29, 2012, at New Birth Missionary Baptist Church had people talking nationwide. Colorado Rabbi Ralph Messer wrapped bishop Eddie Long in a sacred Torah scroll and had four men carry the pastor around on a supposed throne.

¹¹⁷ [youtube/GbvVPzIsJWw](https://www.youtube.com/watch?v=VPzIsJWw) (accessed January 30, 2012).

¹¹⁸ [youtube/hm7fR2wLTig](https://www.youtube.com/watch?v=hm7fR2wLTig) (accessed January 30, 2012).

Recent Studies on Pastoral Attrition

Reports like these have become commonplace in relation to pastors in the United States. The Francis A. Schaeffer Institute of Church Leadership Development conducted a survey of pastors to assess their emotional and spiritual health in 1989 and then again in 1998. Dr. Richard J. Krejcir, director of the study, reported:

- From our recent research done to retest our data from the 1989 study—1050 pastors were surveyed from two pastors' conferences held in Orange County and Pasadena, Cal—416 in 2005, and 634 in 2006 (I conducted a similar study for the *Fuller Institute* in the late 80s with a much greater sampling). Of the one thousand fifty (1,050 or 100 percent) pastors we surveyed, every one of them had a close associate or seminary buddy who had left the ministry because of burnout, conflict in their church, or from a moral failure.
- Nine hundred forty-eight (948 or 90 percent) of pastors stated they are frequently fatigued, and worn out on a weekly and even daily basis (did not say *burned out*).
- Nine hundred thirty-five, (935 or 89 percent) of the pastors we surveyed also considered leaving the ministry at one time. Five hundred ninety, (590 or 57 percent) said they would leave if they had a better place to go—including secular work.
- Eight hundred eight (808 or 77 percent) of the pastors we surveyed felt they did not have a good marriage.
- Seven hundred ninety (790 or 75 percent) of the pastors we surveyed felt they were unqualified and/or poorly trained by their seminaries to lead and manage the church or to counsel others. This left them disheartened in their ability to pastor.
- Seven hundred fifty-six (756 or 72 percent) of the pastors we surveyed stated that they only studied the Bible when they were preparing for sermons or lessons.
- Eight hundred two (802 or 71 percent) of pastors stated they were burned out, and they battle depression beyond fatigue on a weekly and even a daily basis.
- Three hundred ninety-nine (399 or 38 percent) of pastors said they were divorced or currently in a divorce process.
- Three hundred fifteen (315 or 30 percent) said they had either been in an ongoing affair or a one-time sexual encounter with a parishioner.
- Two hundred seventy (270 or 26 percent) of pastors said they regularly had personal devotions and felt they were adequately fed spirituality.

- Two hundred forty-one (241 or 23 percent) of the pastors we surveyed said they felt happy and content on a regular basis with who they are in Christ, in their church, and in their home.

Following is a digest of research results from the Barna Research Group, Focus on the Family, and Fuller Seminary (1991), all of which backed up the findings of the Schaeffer and other studies and added information from reviewing others' research:

- Fifteen hundred pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches.
- Fifty percent of pastors' marriages will end in divorce.
- Eighty percent of pastors feel unqualified and discouraged in their role as pastor.
- Fifty percent of pastors are so discouraged that they would leave the ministry if they could, but they have no other way of making a living.
- Eighty percent of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years.
- Seventy percent of pastors constantly fight depression.
- Almost forty percent polled said they have had an extramarital affair since beginning their ministry.¹¹⁹

When I first began speaking in full-time evangelistic ministry in 1979, one heard about a pastor falling morally from time to time, but the numbers were nothing like those reported today. No effective safeguard should be ignored in an effort to prevent this tragedy. Of the hundreds of evangelical denominations in the United States, very few have written procedures regarding intervention with, ministry to, or possible restoration of adulterous pastors. *Christianity Today's* article, "Before the Next Scandal,"¹²⁰ refers to a Tulsa pastor who was arrested for seeking sex from an undercover police officer. The article also points to another mega-church pastor in Atlanta, who arranged sexual liaisons

¹¹⁹ Richard J. Krejcir, "Statistics on Pastors." *Francis A. Schaeffer Institute of Church Leadership Development*, www.intotheyword.org/apps/articles/default.asp?articleid=36562 posted research from 1989 to 2006, 2007 (accessed January 14, 2012).

¹²⁰ "Before the Next Sex Scandal," (Apr 2006), www.christianitytoday.com/ct/2006/april/12.28.html?start=1. Accessed February 3, 2012.

for visiting pastors with his female staff worker. She finally broke down and sued. America's largest Protestant denomination, with nearly 50,000 churches, has no written procedures for pastors who fail morally. Scott McConnell, Director of LifeWay research, writes: "I do not believe there is a standard procedure for pastors who fail morally. Because of the autonomy of local SBC churches it is their choice whether restorative help is offered."¹²¹ As *Christianity Today* reported:

Churches that need a model may look to the Assemblies of God (AG). Every few years, AG leaders revisit their policies dealing with moral failure. Most recently, an advisory group considered how to handle pastors with chronic financial debt and problems telling the truth. AG churches turn cases of moral failure over to district or state bodies, and their national policy manual has codified five separate levels of response for pastors caught in varying degrees of pornography use. Adulterous affairs typically correspond with the most serious level for addictive pornography, when the denomination suspends the pastor's credentials and requires two years of professional counseling. Knowing the challenge of overcoming sexual sin, the AG never guarantees it will restore credentials. But if a pastor successfully completes the restoration process, the denomination reissues his credentials.¹²²

Current Proactive Denominational Policies

Dr. Jim Bradford is General Secretary of the Assemblies of God (AG), the largest Pentecostal denomination, based in Springfield, Missouri, with some 64,100,671 members and adherents worldwide. Dr. Bradford writes:

We do have a restorative process. ...[this] excerpt from our bylaws describe[es] the charges that can be brought against a minister and the process for determining whether dismissal or rehabilitation is warranted. A rehabilitation process generally involves ongoing counseling, mentoring by a local church pastor, reading materials and related assignments,

¹²¹ Scott McConnell, e-mail to author, February 1, 2012

¹²² Ibid.

accountability structures and monthly written reports submitted by the minister under rehabilitation.¹²³

The AG, as of 2010, had 12,457 churches in the United States with 3,030,944 adherents. When you add in the AG's growing mission program, they have an additional 338,472 churches and an additional 55,699,506 adherents. Worldwide churches and adherents, including countries/territories not considered mission fields, with AG adherents add 1,010,420 churches for a total of 64,100,671 adherents.¹²⁴ The Assemblies of God lead all evangelical denominations in having a prescribed plan to respond to ministers who are having trouble due to moral problems, and the numbers certainly prove that it is working:

	Ministers Restored	Total Number of Ministers	Percent Female Ministers	Median Age
2007	834	33,871	19.2percent	52
2008	712	34,178	19.7percent	52
2009	777	34,504	20.1percent	54
2010	673	35,023	20.6percent	54

Although rather lengthy, the substantial and well-designed restorative procedures incorporated into the bylaws of the Assemblies of God denomination are vitally important and are included in this thesis (See Appendix A, below.).

The Evangelical Free Church of America (EFCA), another reputable evangelical denomination, distinguishes itself with its innovative Recovery Church Ministry, launched in 1992 under the leadership of the executive director of pastoral care ministries.

¹²³ Jim Bradford, e-mail to the author, February 10, 2012.

¹²⁴ Sherri L. Doty, Statistics Department Supervisor, Office of the General Secretary, The General Council of the Assemblies of God, 2011 Reports, Springfield, MO (published in 2012). www.ag.org/top/about/statistics/index.cfm posted 2012 (accessed February 14, 2012).

It has assisted nearly 150 EFCA pastoral families to date. John Herman, the head of the EFCA Pastoral Care Ministries, writes thereof:

Of the 150 families assisted in the past 18 years, approximately 60 percent result from non-disciplinary issues [such] as burnout, job performance, church conflict or family crisis. The other 40 percent resulted from behavior that resulted in some level of ministerial discipline that included dismissal from employment in the church. Many of these involved moral misbehavior but not all. There are an unknown number of other forced pastoral transitions with which we have had no involvement at the National Office level. ... An EFCA pastor who fails morally and has responded positively to ministerial discipline can potentially return to ministry if approved by the BOMS. [The Evangelical Free Church of America operates within a congregational form of church government. The local congregation calls and cares for its pastoral staff. However, ECFA policy calls for the ECFA Board of Ministerial Standing (BOMS) to administer the process of granting ministerial credentials. The Board of Ministerial Standing is also responsible to administer the discipline process of those serving with ECFA ministerial credentials.] When a pastor is released from discipline the BOMS states if there are any restrictions in regard to future ministry. However, in our Congregational form of church government a local church calls whom they wish to serve as pastoral staff so the final outcome belongs to the local church. On a regular basis there are pastors who have been placed under discipline and given the opportunity to return to ministry, been granted that request by the ECFA BOMS and have been called to serve in a local church pastoral position so their ministerial credential was returned to them. As we have refined the process and the ministry has become more well known the number has grown.¹²⁵

The Evangelical Free Church of America has initiated a program, Recovery Church Ministry, which trains and prepares certain churches to be a ministry hospital to weary pastors and missionaries. The goal is to return these servants of Christ to productivity in the cause of Christ. This program moves far beyond rhetoric of Christian concern for a burned-out or morally failing pastor. The Recovery Church is asked to

willingly love others (pastors) unconditionally, and provide “radical hospitality” which includes affordable quality housing in a restful setting

¹²⁵ John Herman, e-mail to the author, February 12, 2012.

along with practical and supportive love, especially at the beginning of the process. In the interim rebuilding phase for the wounded minister, the Recovery Church assists him to identify marketable vocational skills, contacts enabling employment as soon as possible, and wisdom in identifying future employment and career options. [*sic*] Further, these special churches assess the impact of the recent crisis on the marriage and family, provide counseling sessions to address appropriate issues, and report significant insights and progress to the recovery team.¹²⁶

The EFCA provides two ingenious documents, “The Discipline, Recovery, and Restoration of Pastors with EFCA Ministerial Credentials,” and “Pastor Under EFCA Discipline: A Handbook of Information,” both of which outline the detailed steps of different levels of discipline, and include information on recovery and restoration, personal recovery, repentance, and attempts to reconcile, release from discipline, return to ministry, and restoration of the credential—literally nothing left to chance or to a hurried, *ad hoc* strategy devised when the moral collapse of a pastor has occurred. The EFCA has experienced a tremendous growth in the United States since its formation in 1950, at which time there were 20,000 members and under 300 congregations. By the 1980s, there were over 800 congregations and over 100,000 members. In 2003, the Association reported 300,000 members in over 1,400 congregations. In 2010, the EFCA reported a weekly attendance of 357,709 in 1,480 congregations. As of 2000, California had the largest number of congregations with 175. However, membership is primarily concentrated in the Midwest.¹²⁷

¹²⁶ “Recovery Church Ministry,” www.efca.org/church-health/pastoral-care-staff-benefits/recovery-church-ministry posted 2002-2012 (accessed February 10, 2012).

¹²⁷ www.efca.org (accessed February 11, 2012).

Differing Opinions on Moral Failings

The Assemblies of God and the Evangelical Free Church of America are frontrunners in the United States in the care and restoration of failing pastors. It is a mystery that the Southern Baptist Convention, with its vast financial and personnel resources, has not created such a program. The programs of these two churches certainly trump the procedures recommended by noted evangelical author Tim LaHaye, himself a veteran pastor for many decades, to be given to a church whose pastor fails morally:

1. Discover the facts.
2. Ask for the minister's immediate resignation.
3. Make a financial settlement with the minister.
4. Urge the minister to leave town immediately.
5. Prepare for the media.
6. Hire an interim minister.
7. Establish guidelines for leadership.
8. Establish a restoration committee.
9. Cut the fat.
10. Elect a search or pulpit committee.
11. Emphasize forgiveness, love, loyalty, and prayer.
12. Practice patience.
13. Keep on with ministry.

LaHaye notes that:

No single Scripture passage either clearly forbids or clearly approves of restoring a fallen minister to public ministry. For that reason a divergence of opinion on the subject has arisen among Bible-believing Christian leaders, even some who are in basic agreement on most other scriptural issues. . . . Those who lean toward legalism tend to conclude that a pastor's ministry is forever terminated if he is publicly exposed for adultery. Those whose tradition stresses mercy and grace tend to approve restoration after genuine repentance and an appropriate period of discipline.¹²⁸

LaHaye documents the fact that Dr. W. A. Criswell, the famous 50-year pastor of First Baptist Church of Dallas, Texas, believed that if a man violated his marriage vow he

¹²⁸ Tim F. LaHaye, *If Ministers Fall, Can They Be Restored* (Grand Rapids, MI: Zondervan, 1990), 97.

is no longer entitled to be senior pastor. Jimmy Draper, former pastor of First Baptist Church, Euless, Texas, and former president of LifeWay, the publishing arm of the Southern Baptist Convention, reminds us that there is no example of a New Testament pastor or minister who engaged in sexual sin. Dr. Jerry Falwell believed that any pastor who failed morally should not be allowed to re-enter the ministry. Dr. Richard Halverson, once chaplain of the United States Senate, anchors his belief that a minister who admits to moral failure can be restored in the following passages: 1 John 1:9, Hebrews 10:11-14, and Ephesians 2:8-10. Jack Hayford, charismatic, founding and long-serving pastor of Church on the Way in Van Nuys, California, aligns with the Assemblies of God notion that if a pastor who has failed is repentant and subordinate to spiritual authority over a period of time, he should be allowed to re-enter the ministry.¹²⁹ Interestingly, Dr. David Hocking, once senior pastor of the Calvary Church of Santa Ana, California and persuasive speaker for the *Biola (Bible Institute of Los Angeles) Hour*, and who was discovered to be engaged in extramarital sex, had previously stated his belief that a fallen minister could be restored if an adequate time of repentance and restoration had occurred. And that was Hocking's personal experience. The iconic founder of the Calvary Chapel movement based in Costa Mesa, CA, Chuck Smith, with over 1,400 church plants, believes there is a biblical basis to the restoration of pastors after sexual sin if they repent and enter counseling. Smith says they should not be forced to leave the pulpit permanently. Pastor Chuck reveals that Calvary Chapel has helped a number of pastors in restoration where the problems never became public and people were not even aware of them.

¹²⁹ Jack W. Hayford, *Restoring Fallen Leaders* (Ventura, CA: Regal Books, 1988), 18-21.

John MacArthur, noted pastor of Grace Community Church of Sun Valley, California, takes a much more rigid stance:

Some kinds of sin irreparably shatter a man's reputation and disqualify him forever – because he can no longer be above reproach ... Where did we get the idea that a year's leave of absence can restore integrity to a man who has squandered his reputation and destroyed people's trust? Certainly not from the Bible. Trust forfeited is not so easily regained. Once purity is sacrificed, the ability to lead by example is gone forever.¹³⁰

Chuck Swindoll, former pastor of the First Evangelical Free Church of Fullerton, California, said, "I have given this considerable thought of late and cannot think of one person, either in the Bible or in life, who survived the exposure of a repeated sexual sin and was restored to the same level of ministry he had previously."¹³¹

Steps To Insure the Health of the Pastor and his Family

After 32 years in ministry, and after reviewing the data for this thesis, I would recommend that the following steps to help prevent moral failure in a pastor or spiritual leader's life be officially adopted by the church board (to whom I refer as "Elders," with the approval and awareness of the entire church congregation). In addition, these written protocols designed to protect and make pastors and their families accountable should be posted on the church's website. In other words, this information should be common knowledge within the congregation and the community-at-large. The credibility of the pastor and church and their ability to maintain an authentic ministry and prevent any

¹³⁰ John MacArthur, "Should fallen leaders be restored?" *Masterpiece*, 1988, 304.

¹³¹ Tim LaHaye, *If Ministers Fall, Can They Be Restored* (Grand Rapids, MI: Zondervan, 1990), 123-155.

known or unknown skeletons in the closet from developing would be greatly enhanced. My research and ministry experience over the last three decades has led me to believe that there are specific steps that can be taken to protect the church, the pastor, and his spouse from the painful harm of moral indiscretion.

1: In-Church Accountability

A compassionate Board of Elders should designate at least one board member who has rapport with the pastor, his wife, and his family, and who is lovingly committed to regularly interacting with the clergy's family and, in particular, the pastor. This Elder must fulfill the role of a trusted confidant. He should meet regularly with the pastor, asking questions about his marriage's vitality, sexual temptations, physical health regime, and spiritual calisthenics maintenance. This Elder should ensure that the pastor's family has at least one family vacation per year, one romantic vacation per year (the pastor and his wife alone without children), and that he and his wife attend at least two spiritually enriching conferences annually. The compensation package offered to the pastor should designate additional monies for these two vacations, with the church bearing the expenses so that the pastor and his wife can participate in the conferences. If the church budget cannot underwrite this expense, the Elder board should creatively raise the money and dispense it to the pastor, earmarked specifically for these purposes. (Some pastors won't take a vacation unless they are forced to or have the funds to do so.) The Elder who closely monitors the pastor and his family's physical and spiritual health must be a model of the same. He should be a mature, godly man, showing good physical, marital, family

and spiritual stewardship himself. Briefly, his own life and family should challenge the pastor to strive to meet these attainable goals.

2: Peer Accountability—A Pastor for the Pastor

The Elder board, working closely with the pastor, should select a wise, proven senior pastor from another church who is a model in all areas described above in point 1. This outside senior pastor (preferably, but not necessarily, older than the pastor) could also mentor the pastor, become a second confidant, and be a needed sounding board in times of ministry challenge and opportunity. Furthermore, the outside pastor could provide at least an annual update to the church board, if not serving on it himself, of the pastor and family's overall health and well-being. I would recommend that this same report, perhaps in the form of a sermon, recognizing the biblical admonition, "Let the Elders (pastors) who rule well be counted worthy of double honor, especially those who labor in the word and doctrine" (1 Timothy 5:17), be presented each year to the church congregation. This outside pastor can remind the church congregation of their responsibility to "minister to the minister." Paul's admonition adds, "For the Scripture says, 'You shall not muzzle an ox while it treads out the grain,' and 'the laborer is worthy of his wages'" (1 Timothy 5:18). Annually, creative appreciation should be shown to the pastor, his wife, and family who serve the church diligently and are faithful to the admonition to "[p]reach the word!" (2 Timothy 4:2a). This outside, mature pastor should also serve as a liaison between the pastor, the Elder board, and the church congregation.

The health of a pastor is mirrored in his congregation. The goal of this caring, consulting cleric is to promote the spiritual and physical health and well-being of the pastor. Again, this is a pastor for the pastor.

3: Professional Counseling

The Elders and the pastor should mutually select and engage a certified, board-licensed Christian counselor, therapist, psychologist, or psychiatrist. At least twice each year that individual should privately counsel the pastor, his wife, and their children and provide coaching and expertise to help the entire family endure the ups and downs of pastoral and church ministry—including living life in a fishbowl. A qualified counselor or therapist will know if the pastor or any of his family members need special attention, medication, or have issues unresolved from the past that might be predictors of poor future behavior that might discredit himself, his family, the ministry of the church and, ultimately, the Lord Himself. I am convinced that I preached for a number of pastors through the years who had significant psychological problems themselves, problems which had never been properly addressed by a professional—someone who, along with the guidance of Scripture and the indwelling Holy Spirit, could have prescribed healing suggestions. There is one guarantee in pastoral ministry: every cleric is dealing with challenges and temptations—and every minister has his own unique set of weaknesses and alluring enticements. Unaddressed, and bottled-up in guarded silence, they can and will manifest themselves in the tragic, poor behavior of the pastor. The result could be sexual fantasies, sexual overtures to a person of the opposite sex, adultery, homosexuality, bisexuality, usually all accompanied by a reliance on or addiction to pornography. Nearly 30 years

ago, a number of my early mentors would have dismissed counselors, psychologists, and psychiatrists with one word—“Freudian.” There was a belief that no godly, Spirit-filled Christians, let alone pastors, needed board-certified professionals or therapists. Think of how many pastors who shared this view, particularly true of very conservative Christian believers, have crashed in the last few decades because they had a problem or need, and it never was properly diagnosed and addressed. I am grateful for the younger crop of creative pastors who are building great churches and are openly talking about the essential importance of a counselor in their lives. This is healthy and good.

4: Points of Accountability and Concern

As the Elder team, outside pastor/support friend and coach, and counselor (or therapist) monitor the pastor and his family’s spiritual, physical, and marital health, they should be particularly attentive to the following warning signs:

- The pastor becoming emotionally drained. Nothing will drain a pastor like a disloyal board, staff, or church member. Eliminate the antagonist on the board—do not ignore him.
- The pastor becoming physically drained. It is essential that a pastor be on an exercise/health program. Ministry vitality along with sexual vitality is linked, as evidence has proved, to maintaining the proper weight, diet, and to having periodic blood tests to monitor health. An increasingly overweight pastor should be confronted and motivated and held accountable to get this area of stewardship under control.
- The pastor becoming spiritually drained. The clearest evidence of this, at times, can be the sermons that are presented to the church. Are the sermons fresh, not plagiarized, anchored in the authority of Scripture, connecting with the people in discipleship and reaching the lost for Christ? Do creativity, vitality, vision, and spiritual zeal characterize the pastor?
- The pastor getting lost in legalism. Legalism is a poison that creates rules and false spiritual standards where the real behavior and temptations of the pastor are disguised. In over three decades of ministry, I have watched spiritual legalists destroy their marriages, abuse staff members, and erode their children’s heart for God. Whenever we take a stand where Scripture does not, we are always going to be inconsistent and inauthentic.

- The pastor getting lost in liberalism. When a pastor's morals change, most often his theology does as well. A pastor gets soft on sin when sin is in his life. Conversely, it is evident to an Elder board, a pastoral confidant friend, a counselor, and the entire congregation when the pastor is growing in his love and zeal for Jesus Christ.
- The pastor who rarely talks about his wife and children. Healthy marriages and families are as clear to see as sick ones. All marriages, like life itself, go through different times and seasons. The best of parents can have children who misbehave. The goal here is simply for pastoral transparency and for the church members to be gracious and compassionate, considering their own personal successes and failures in marriage and parenting.
- The pastor who rarely laughs and has little joy in his life. When everything in ministry is always serious and a drain, joy evaporates when things are headed the wrong way. Every pastor needs a hobby other than church. A good Elder board will encourage their pastor to find some hobby to help balance the minister and contribute wholesome pleasure to his life.
- The pastor who is constantly hassled by a troublesome board member, staff or church member. I have watched Elders stand dumbfounded, like a calf staring at a new gate, watching a fellow church or board member behave inappropriately or disloyally to the pastor. This is wrong. A divisive board member causes a pastor heartache, and this anguish often becomes pillow talk every night and contributes to stress in his marriage and family. Good Elders confront errant church, staff, and board members for the good of the church and pastor. Cut the cancer out: do not play at détente with a faction or person who is poisonous.
- The pastor who will take no correction. Scripture abundantly reinforces the importance of godly counsel and receiving correction from someone spiritually qualified. A pastor who will not listen to reproof is signaling an imminent fall in his life.
- The pastor who has no common-sense safeguards in his life and ministry. Much in the Pandora's box of pastoral failures grows out of counseling others. I am convinced that, as far as it is possible, counseling should be outsourced. The pastor should be focused, primarily, on the vision of the ministry, leading the leaders, and studying the word of God to present laser-sharp sermons. In my ministry, I never counseled a female in an office without another female staff member present. A minister should never be alone with a person of the opposite sex in any situation whatsoever, no exceptions. Practical, common-sense precaution can prevent sexual compromise and accusation. I never write an email to a woman unless I can imagine it being printed in a newspaper with a reporter trying to distort the facts, and I am always careful to include my wife in the expression of our mutual concern and love for the person to whom I am writing. The "Modesto Manifesto" created by the young Billy Graham team in the late 1940s, identified women, money, and pride as the three major downfalls of a minister. He led the team to establish high barriers of prevention, and these should be practiced by every pastor concerned about the reputation of Christianity and the church.
- The pastor who has experienced a large measure of success. Oscar Wilde once wrote, "In this world, there are only two tragedies. One is not getting what one wants, and the other

is getting it.”¹³² The crescendo of success after success in ministry can cause self-reliance. Self-reliance can cause a spiritual fall given the right circumstances.

- The Elders should encourage ongoing theological training from a reputable seminary. The call that began a pastor’s ministry must be encouraged by continued theological and methodological educational training that will undergird his service.

Conclusion

As we have observed, pastors who fail morally seldom saw themselves as candidates for it. Studies reveal that certain behaviors predispose pastors to moral failure. Wisdom suggests that we should become intimately familiar with these predictors and realize that pastors, and their families, are not above the benefit of qualified counselors and peer mentors. In our next chapter we will find that the growing trend of diminishing church attendance also impacts pastoral longevity. Indeed, the statistics and moral trends are alarming. In response, pastors and church leaders must design churches that not only model biblical fidelity but also target the spiritual, social, and relationship needs of an increasingly fractured society.

¹³² Oscar Wilde, *Lady Windermere's Fan* (1893), third act.

CHAPTER 4

WHY ARE PEOPLE LEAVING THE CHURCH?

One of the significant contributors to pastors leaving the ministry is discouragement over declining attendance, giving, and volunteer involvement. Our fast-paced, digital culture has created entertainment for people, on demand and without end. Concurrently, we are witnessing the moral corrosion of a nation. In this chapter, we will review the cultural challenges faced by pastors and observe the downward trend line of church attendance in the United States. In addition, we will examine the reasons why people are leaving the church.

Pastors today face increasing moral, social, and technological changes that complicate and challenge ministerial longevity. Meteoric changes characteristic of present and upcoming generations of Americans, in our digital, on-demand age, will decrease church attendance, membership, and giving. Pastors must lead their churches creatively or they will find attendance dwindling. Our world is changing at a rapid pace beyond anything ever seen in history. Where will all these cultural shifts lead with respect to church attendance? What do the downward trends of church attendance now suggest? What is in the future for our government, the economy, families, singles, biblical illiterates, and churches?

Europe is experiencing a growing number of “de-baptisms,” the most visible evidence of the continent’s secular drift. It is a phenomenon that has touched both Protestant and Catholic constituents. In 2010 in Belgium, there were approximately 2,000 de-baptism requests, compared with 66 two years earlier. In Germany, a record 181,000 Catholics split from the Catholic Church in 2011—the first time that Catholic defections

outpaced those among Protestants. “The movement is happening across Europe,” said Anne Morelli, who heads a center studying religion and secularity at the Free University of Brussels.¹³³ Is the same slow secularization taking place in the United States? Information is critical to pastors in order that they may make wise decisions so their ministries and personal lives keep pace with the meteoric changes. And, unlike previous decades, if a pastor is not fruitful and stable, there are plenty of other pastors ready to take his place. “In the 1950s there were roughly the same number of ministers as there were U.S. churches. Now there are almost two ministers for every church, according to the latest *Yearbook of American and Canadian Churches*—607,944 ministers and 338,713 congregations. Not all those ministers are looking for employment; some are not working or are employed in other professions. Those who are looking, especially recent seminary graduates, say that realistic offers are few. Larger churches are eliminating vacant positions or terminating associate pastors, Marcia Myers said. Smaller congregations are shifting some ministers from full-time to part-time.”¹³⁴

G. Jeffrey MacDonald, Yale Divinity School graduate and Religion News Service correspondent, has written a scathing review of the contemporary church in his book, *Thieves in the Temple: The Christian Church and the Selling of the American Soul*. Once devoted to forming character and conscience among its followers, the contemporary church has let the marketplace take control. Churchgoers, MacDonald argues, demand entertainment, not edification—and pastors, desperate to grow membership rolls, treat

¹³³ Elizabeth Bryant, “Europeans ‘De-Baptize’ In Growing Numbers, Church Officials Worried,” *Huffington Post Canada* (Jan 18, 2012), www.huffingtonpost.com/2012/01/18/europeans-de-baptize-church_n_1214256.html (accessed January 22, 2012).

¹³⁴ Greg Warner, “From clergy shortage to clergy glut,” *The Pew Forum* (May 6, 2010), www.pewforum.org/Religion-News/From-clergy-shortage-to-clergy-glut.aspx (accessed February 16, 2012).

their churches more like companies and their congregations more like customers. In an effort to cast a wide net for souls, churches have sacrificed their ability to transform Americans' self-serving impulses for the better. In his epilogue, MacDonald summarizes his convictions regarding the church in the United States:

Over the next fifty years, church life in America will likely change more dramatically than ever before in the nation's history—and in unpredictable ways. The forces of religious consumerism that have been unleashed in recent years are now free to take the Church in directions unimaginable just a generation ago. Everything is in flux: even the common understanding of a church as a community bound by shared Christian beliefs and practices cannot be presumed to apply in the years ahead. In the new religious marketplace, shared preferences for whatever a 'church' is offering will be all that holds some religious communities together ... What happens to the institution [the church] in the next fifty years will determine how American characters are shaped (or not shaped) for centuries.¹³⁵

MacDonald documents that religious mobility has become a way of life. In 1955, only 4 percent of Americans had switched religious affiliations in their lifetime. By 1985, it was one in three. By 2008, the number had reached an astonishing 44 percent.¹³⁶ Denominational loyalty is dying with the generation that is 55 years of age and older. We are living in an age of "church-hoppers" and of finicky church consumerism as it relates to church attendance and membership.

¹³⁵ G. Jeffrey MacDonald, *Thieves in the Temple: The Christian Church and the Selling of the American Soul* (New York: Basic Books, 2010), 181.

¹³⁶ *Ibid.*, xi.

Social Factors and the Decline in Attendance

Although the message of the Gospel never changes, our methods must or church ministry will become antiquated. Social changes mean that the church and its pastors must be energized with a new vision to minister to an ever-changing community.

The Rise of the “Nones”

“Nones” are people who do not want anything to do with the church or religion. The disenfranchised groups meet for a Sunday gathering they call “Not Church.” “The fastest growing religious group in the U.S. is the category of people who say they have no religious affiliation. Sometimes called “the nones” by social scientists, their numbers have more than doubled since 1990; major surveys put them at 16 percent of the population.”¹³⁷ Imagine, over 50,000,000 Americans in this category alone!

Relationships

In and because of our increasingly digital world, relationships are diminishing. Insights from the Pew Research Center indicate that the number of meaningful relationships—and the diversity of those relationships—have been in decline for the last two decades.¹³⁸

¹³⁷ Amy Sullivan, “The Rise of the Nones,” *Time* (Mar 12, 2012), 68.

¹³⁸ www.pewresearch.org.

Internet

The digitization of our lives is exploding: Last year, music downloads surpassed CD sales for the first time; e-books went from a novelty to a billion-dollar market, and streaming is becoming the preferred way to watch movies and television shows. The University of Southern California's Center for the Digital Future found that more than one-quarter of adults now spend less time than ever with family members, largely replacing those interactions with time devoted to the Internet and television. The same study shows regret by parents about the amount of time children spend engaged with television, the Internet, and other technologies.¹³⁹ In 1950, a mere four million Americans lived alone, and they made up only nine percent of U.S. households.

According to the 2011 census data, people who live alone—nearly 33 million Americans—make up 28 percent of all U.S. households, which means they are now tied with childless couples as the most prominent residential type, more common than the nuclear family, the multigenerational family and the roommate or group home.¹⁴⁰

Sex

Sexual intimacy is common in America beginning in the teenage years. The average age of a person's first experience of sexual intercourse is 15, 16, or 17. For more than four out of five people, their first sexual encounter occurred prior to marriage. In fact, just 24

¹³⁹ USC Annenberg School Center for the Digital Future, "2009 Digital Future Report," posted April 28, 2009; [/www.digitalcenter.org/pdf/2009_Digital_Future_Project_Release_Highlights.pdf](http://www.digitalcenter.org/pdf/2009_Digital_Future_Project_Release_Highlights.pdf) (accessed January 30, 2012).

¹⁴⁰ Eric Klinenberg, "Living Alone is the New Norm," *Time* (Mar 12, 2012), 60.

percent of all men and women aged 15 to 44, who have never been married, are still virgins.¹⁴¹

Marriage

Only 56 percent of adults in the U.S. are currently married. In 1970, 71 percent of the adult population was married, and that statistic remained the same for the following 20 years.¹⁴² Rana Foroohar, *Time* magazine's assistant managing editor in charge of economics and business, reported on the state of marriage:

A recent Pew study found that the national marriage rate has hit an all-time low. Meanwhile, the percentage of children born out of wedlock has been rising: it's now 41 percent overall and 53 percent for those born to women under 30 ... According to Princeton professor Sara McLanahan, it's not unusual for a single or cohabiting parent to have three partners over the course of five years and multiple children with different partners ... (In France the average length of cohabitation is 9.5 years; in the U.S. it's 1.17.) They also tend to lead to marriage more frequently: In Sweden, 82 percent of cohabiting couples end up sealing the deal. In the U.S., fewer than half do.¹⁴³

Adultery

Approximately one out of five married men admits to having cheated on his wife, usually engaging in affairs with at least two other women. About half as many married women

¹⁴¹ U.S. Census Bureau, *Statistical Abstract of the United States: 2010*, tables 94, 95, www.census.gov/compendia/statab/2010/tables/Iosoo94.pdf,

www.census.gov/compendia/statab/2010/tables/Iosoo95.pdf (both accessed February 4, 2012).

¹⁴² Benedict Carey and Tara Parker Pope, "Marriage Stands Up for Itself," *New York Times* (June 26, 2009), www.nytimes.com/2009/06/28/fashion/28marriage.html. U.S. Census Bureau, *Current Population Reports*, "Household and Family Characteristics: March 1991," Pso-458: U.S. Census Bureau, *Statistical Abstract of the United States: 2010*, table 56, www.census.gov/compendia/statab/2010/tables/Iosoo56.pdf (accessed Feb 4, 2012).

¹⁴³ Rana Foroohar, "For Richer or Poorer," *Time* (Mar 12, 2012), 23.

have cheated on their husbands. Nevertheless, more than two-thirds of those marriages weather the storm.¹⁴⁴

Promiscuity

Among the 76 percent of never-married, non-cohabiting adults who had had sex, men average four sexual partners; women average three.¹⁴⁵

Homosexuality

Most evangelicals are sidestepping this issue with silence, however, societal changes will eventually force pastors and churches to state their position and inherit the consequences. I fully believe that the next presidential election, for the first time in history, will feature a candidate who will endorse gay rights and promise full equality, if elected, and in the process win an army of zealots to insure he is elected. The nation's attitudes toward gay marriages have slowly changed over time (with the younger generation's support notably disproportionate to that of the older generation). In 2003, 54 percent of survey respondents considered homosexual men living together with a child to be a family; by 2010 it had increased to 68 percent.¹⁴⁶ Proposition 8, a voter-approved ban on same-sex

¹⁴⁴ Leslie Bennets, "The Truth about American Marriage," *Parade* (Sept 21, 2008), Carey and Pope, "Marriage Stands Up."

¹⁴⁵ U.S. Census Bureau, *Statistical Abstract of the United States: 2010*, table 94, census.gov/compendia/statab/2010/tables/Iosoo94.pdf (accessed February 1, 2012).

¹⁴⁶ Brian Powell, Catherine Bolzendahl, Claudia Geist, and Lala Carr Steelman, *Counted Out: Same-Sex Relations and American's Definitions of Family* (New York: Russell Sage Foundation, 2010), 45. See Pat Wingert, Pat and Barbara Kantrowitz, "What Makes a Family?" *Newsweek* (Sept 30, 2010),

marriage that passed in 2008 in California, was thrown out by a federal appeals court panel on February 7, 2012. The three-judge panel issued its ruling in San Francisco and upheld a 2010 decision by Judge Vaughn R. Walker, who had been chief judge of the Federal District Court of the Northern District of California. The panel found that Proposition 8—passed by a vote of 52 percent to 48 percent—violated the equal protection rights of the two same-sex couples who brought the suit. Theodore Olson, former United States Solicitor General under President George W. Bush, was recruited by the American Foundation for Equal Rights to litigate the case, *Perry v. Schwarzenegger*, the plaintiffs in the suit being two couples who wish to be married but were denied marriage licenses because of Proposition 8.

Here again is another matter of complexity faced by today's evangelical church as the battle lines are drawn—for gay rights, marriage, adoption, no doubt followed by polyamory marriage partners wanting full rights, and polygamists who will seek freedom from laws of prohibition. Societal approval of gay rights will redefine the word “family” in the United States. Proposition 8 is a stark reminder that, once a constitutional amendment is passed, all it takes is a rogue court or a litigious couple, and time, to reverse it. The church cannot legislate morality; we must seek a change of heart within people, a change that comes from the transforming work of the Holy Spirit.

Divorce

The United States continues to lead the world in the number of broken marriages. After the initial five years of marriage, nearly one in four Americans (23 percent) has split through separation or divorce. That is double the rate in Canada, Finland, Austria, Germany, and Sweden; triple the rate in England and France; and about five times the rate in Italy, Belgium, and Spain. Other nations require a delay period in granting divorce, during which many couples are reconciled. Regretfully, in the United States, 33 states have no waiting period at all; despite that fact, in about four out of five cases one of the spouses does not want to get divorced.¹⁴⁷ And another burgeoning reality—divorce is growing in rural America. Since 1990, class has become an increasingly reliable predictor of family patterns, according to June Carbone, a law professor at the University of Missouri-Kansas City and co-author of *Red Families v. Blue Families*. College-educated Americans are now more likely to get married and stay married than those with only a high school diploma, representing a change from 20 years ago.

Just one in six rural residents have college degrees, far fewer than in cities, where one in three do. Nationally, there were about 121 million married adults and 26 million divorced people in 2009, compared with about 100 million married and 11 million divorced people in 1980.¹⁴⁸

Christians (a loosely applied term), like adherents to other religions, have a divorce rate of about 42 percent. The rate among religiously unaffiliated Americans is 50 percent. A University of Connecticut sociologist, Bradley Wright, examined the statistics

¹⁴⁷ Michael McManus, “A New Agenda for Conservatives,” *Virtue Online* (Nov 4, 2009), www.virtueonline.org/portal/modules/news/article.php?storyid=11510; U.S. Census Bureau, *Statistical Abstract of the United States*.

¹⁴⁸ Sabrina Tavernise, and Robert Gebeloff, “Once Rare in Rural America, Divorce is Changing the Face of Its Families,” *New York Times*, www.nytimes.com/2011/03/24/us/24divorce.html?_r=1&pagewanted=print posted March 23, 2011 (accessed 2012, January 18).

on divorce among evangelicals and found that worship attendance has a big influence on the numbers. Six in 10 evangelicals who never attend church had been divorced or separated, compared to just 38 percent of weekly attendees.

Attitudes

Americans no longer frown on a person who has been divorced. In fact, 69 percent now contend that divorce is morally acceptable, an increase in 25 years of more than 20 percentage points. Ironically, Americans suggest they believe in both the importance of marriage and the acceptability of divorce. Brad Wilcox, director of the National Marriage Project at the University of Virginia Analysis of the National Survey of Families and Households has found that Americans who attend religious services several times a month were about 35 percent less likely to divorce than those with no religious affiliation.¹⁴⁹

Cohabitation

In 1960, fewer than a half-million couples were living together while unmarried; today that number exceeds 6.4 million. In any year, America has three-to-four times more couples living together than getting married during the year (between 6 million and 8 million cohabiting couples versus 2.2 million newlyweds).

¹⁴⁹ Adelle M. Banks, "Christians question divorce rates of faithful," *USA Today* (Mar 14, 2011), www.usatoday.com/cleanprint/?unique=1326925884505 (accessed January 18, 2012).

Single Parents

We now have more than 15 million single-parent families in the nation. Department of Justice data indicate that more than 60 percent of the people in American prisons grew up in a home without their father, and nearly 70 percent of the juveniles in state-operated institutions were found to be from homes where the father was absent.¹⁵⁰

Profanity

Experts estimate children use 80–90 swear words per day. A recent survey found that 70 percent of teachers said disrespect in the classroom was a serious problem. A recent study across nine universities, including several Christian schools, noted that 83 percent of professors had experienced disrespectful behavior that disrupted their classes.¹⁵¹

Media

The secular media's influence in the lives of Americans cannot be underestimated. Reasonable estimates show that, on average, we ingest about 3,500 hours of media content per year from various sources, which averages out to 67 hours per week. And many people use more than one medium at a time, listening to music while surfing the Internet, or sending text messages while watching TV or a DVD. Research finds that our

¹⁵⁰ Benjamin Scafidi, "The Taxpayer Cost of Divorce and Unwed Childbearing," *Institute for American Values* (Apr 15, 2008), Charles Colson, "Healthy Marriages, Healthy Society," *Breakpoint commentary* (Jan 14, 2010).

¹⁵¹ Chantal M. Lovell, "3 UR Professors Study Increase in Disrespect in Classrooms," *Redlands Daily Facts* (May 24, 2010), www.redlandsdailyfacts.com/ci_15151889?source=rss_emailed; "Swearing Habit," *Connect with Kids newsletter* (Apr 21, 2010), www.connectwithkids.com/tipsheet/2010/486_apr21/thisweek/100421_swearing.shtml; K.J. Mullins, "Bullies, Drugs, and Disrespect Top Concerns for Schools," *Digital Journal* (Apr 29, 2010), www.digitaljournal.com/article/291366 (accessed February 2, 2012).

favorite sources of media content are television (we watch about 1,600 hours annually, which equates to almost 31 hours per week) and the Internet.¹⁵²

Internet

The Internet is poised to become the most significant medium in our lives, surpassing even television. The Internet is now regarded as the “most essential” medium in our society, selected by 42 percent of adults, compared to 37 percent who listed television, 14 percent who named radio, and only five percent who chose newspapers.¹⁵³

The church is woefully behind and not even remotely keeping pace in the utilization of the Internet, video-streaming, Facebook, Twitter, and other social media. Compare the hours of an American submerged in media with the hours worshiping monthly in a church. No wonder we are losing ground—part of the evidence for this is believers with the lowest level of biblical knowledge in history. The National Congregations Study (2006–07) reported that fewer than half of all church congregations (44 percent) have a website, but 74 percent of attendees are in those congregations. In 1998, those numbers were only 17 percent and 29 percent respectively. In 2006–07, 59 percent of congregations use email to communicate with regular participants, but 79 percent of attendees are in those congregations. In 1998, those numbers were only 21 percent and 31 percent, respectively. “These figures imply that in each year since 1998, some 10,000 congregations created a website. Nothing else increased so dramatically. Synagogues and more liberal Protestant congregations lead the way in using email and

¹⁵² U.S. Census Bureau, *Statistical Abstract of the United States*.

¹⁵³ Arbitron Inc., “Use of Social Media Explodes,” (Apr 8, 2010), arbitron.mediaroom.com/index.php?s=43&item=682 (accessed Feb 3, 2012).

starting websites, while African-American Protestant congregations lag behind. There is a digital divide even within the religious world.”¹⁵⁴

Virtual World

The number of wireless Internet users in the United States has grown exponentially in the past decade, jumping from about 12 million users in 2003 to over 100 million in 2010. That represents one-third of adults and an even higher percentage of young people utilizing wireless services for computing.¹⁵⁵

Social Networking

Nielsen’s research finds that about half of the adult population visited a social-networking site in the past year. Social networks and blogs are the fourth most popular online activity and are responsible for 10 percent of all time logged on the Internet. Another study, by Arbitron/Edison Research, revealed that 48 percent of all Americans 12 or older have a profile on one or more social networks; double the percentage that had one two years earlier. As of February 2012, Facebook has more than 845 million active users.¹⁵⁶ On average in December 2011, Facebook saw 483 million daily active users. The company has said before that more than 50 percent of the website’s active users log on to Facebook on any given day. Either way, Facebook is now 84.5 percent of the way

¹⁵⁴ Mark Chaves, Shawna Anderson, and Byassee, “The National Congregations Study,” Duke University, 2006-2007; www.soc.duke.edu/natcong/, 7 (accessed January 24, 2012).

¹⁵⁵ eTForecasts, “Internet User Forecasts by Country,” www.etforecasts.com/products/ES_intusersv2.htm (accessed February 1, 2012).

¹⁵⁶ www.zdnet.com/blog/facebook/facebook-has-over-845-million-users/8332 (accessed February 1, 2012).

to its milestone of 1,000,000 subscribers. Last month, it was predicted that the company will pass the milestone in August 2012. Facebook accounts for one in every seven minutes spent online around the world and three in every four social networking minutes.

Christianity

The Barna Research Group reports that half of all adult respondents (50 percent) agree that Christianity is no longer the default faith of most Americans. “In the same vein, people are more likely than not to acknowledge that Americans are becoming more hostile and negative toward Christianity (47 percent say we are; 45 percent say we are not).”¹⁵⁷ Adding to the concern, the Barna report says this:

... our studies show that 40 percent of adults say they are evangelical. However, more than one-quarter of those individuals (28 percent) do not believe that their eternal salvation is based upon full reliance on the forgiveness of sins by Jesus Christ.¹⁵⁸

The bestselling book in the United States is the Holy *Bible*, with 20–25 million copies sold annually. At the same time, it is the least read. Americans are more biblically illiterate now than at any other time in our nation’s history.

Time magazine observed in a 2007 cover story that only half of U.S. adults could name one of the four Gospels. Fewer than half could identify Genesis as the Bible's first book. Jay Leno and Stephen Colbert have made sport of Americans' inability to name the Ten Commandments—even among members of Congress who have pushed to have them posted publicly.¹⁵⁹

¹⁵⁷ George Barna, *Futurecast* (Austin, TX: Tyndale, 2011), 125.

¹⁵⁸ *Ibid.*, 128.

¹⁵⁹ Collin Hansen, “Why Johnny can’t read the Bible,” www.christianitytoday.com/ct/2010/may/25.38.html posted May 24, 2010 (accessed January 22, 2012).

The Barna Group examined trends in fourteen religious factors over 20 years (1991–2011) and reported the following:

- Bible reading undertaken during the course of a typical week, other than passages read while attending church events, has declined by five percentage points.
- Church volunteerism has dropped by eight percentage points since 1991. Presently, slightly less than one out of every five adults (19 percent) donates some of their time in a typical week to serving at a church.
- Adult Sunday school attendance has also diminished by eight percentage points over the past two decades. On any given Sunday, about 15 percent of adults can be expected to show up in a Sunday school class.
- The most carefully watched church-related statistic is adult attendance. Since 1991, attendance has receded by nine percentage points, dropping from 49 percent to 40 percent in 2011. [Note: These statistics, like Gallup's, have been proven false. Barna's polling does not use the empirical method of the prominent study cited in this thesis, a study that puts adult church attendance in the United States at 20.4 percent.]
- The most significant change in religious behavior among those measured has been the increase in the percentage of adults categorized as unchurched. In 1991, just one-quarter of adults (24 percent) were unchurched. That figure has ballooned by more than 50 percent, to 37 percent today.¹⁶⁰

The Barna Group's surveys (generally conducted with small samplings) are not without error. Barna surveys made the claim that women were rapidly falling away from religion. The basis for this was a comparison between polls they conducted in 1991 and the one cited above. But Rodney Stark and Byron Johnson, co-directors of the Institute for Studies of Religion at Baylor University, begged to disagree:

Many national surveys have been conducted during this period (1991 to 2011)—in fact the Barna Group had been doing them all along. Did the organization check to see if its new results were consistent with its own

¹⁶⁰ Barna Group, "State of the Church, Part 1: General Trends," www.barna.org/504-barna-examines-trends-in-14-religious-factors-over-20-years-1991-to-2011, posted July 26, 2011 (accessed January 23, 2012).

previous data or with the many other national surveys widely available? There is no sign that it did. If it had, it would have found that its findings about women are as unfounded as previous claims about young people deserting the church and young evangelicals becoming liberals ... As for the supposed decline in female church attendance, the best data come from the University of Chicago's National Opinion Research Center, which has conducted annual surveys since 1972. Across 38 years, there have been only small variations in church attendance, and Barna's reported 11 percentage-point decline in women's church attendance (to 44 percent from 55 percent) simply did not happen.¹⁶¹

Pew research data present some disturbing trends regarding religiosity and biblical literacy in the United States of America:

More than one-quarter of American adults (28 percent) have left the faith in which they were raised in favor of another religion – or no religion at all. The survey finds that the number of people who say they are unaffiliated with any particular faith today (16.1 percent) is more than double the number who say they were not affiliated with any particular religion as children. Among Americans ages 18–29, one in four say they are not currently affiliated with any particular religion. The Landscape Survey confirms that the United States is on the verge of becoming a minority Protestant country; the number of Americans who report that they are members of Protestant denominations is characterized by significant internal diversity and fragmentations, encompassing hundreds of different denominations loosely grouped around three fairly distinct religious traditions – evangelical Protestant churches (26.3 percent of the overall population), mainline Protestant churches (18.1 percent), and historically black Protestant churches (6.9 percent)¹⁶²

What is interesting about this study is that change *within* religious traditions is included (i.e., from one Protestant denominational family to another). The survey found that roughly 44 percent of Americans (almost one out of every two people) now profess a

¹⁶¹ Rodney Stark, and Byron Johnson, "Religion and the Bad News Bearers," *The Wall Street Journal*, posted August 26, 2011; wsj.com/article/SB10001424053111903480904576510692691734916.html#printMode (accessed January 23, 2012).

¹⁶² Pew Forum's U.S. Religious Landscape Survey. (2007, May 8 to August 13). A representative sample of more than 35,000 adults in the U.S. Report 1: Religious Affiliation, May 8 to August 13, 2007; religions.pewforum.org/reports (accessed January 25, 2012).

religious affiliation different from that in which they were raised. It is certainly indicative of the fact that Protestant Americans change churches during their faith life. Those who are changing denominational families in Protestantism, according to the study, are much more likely to cite beliefs as the main reason for leaving. Instead, those changing churches tend to cite their likes and dislikes about religious institutions, practices and people (32 percent) as the main reason for leaving. Life cycle changes also figure prominently for this group. People will often leave a church because of their students who “don’t have any friends from school” at the church, or because the youth ministry is dead or nonexistent. And, as I have experienced as a senior pastor, parents will often, against their own desires, become members of an evangelical church because of its impact on their children. Other church members leave over music style or dress on the platform—issues that in the light of eternity mean very little. Today’s church member is finicky. Carnal church members dangle their tithe over their pastor’s head. I know of one medical doctor who amalgamated a group of members in his church around him, added up their collective tithe, and withheld it until the pastor simply had to give in and agreed to tender a forced, concealed, reluctant resignation. The same hypocritical crowd had the audacity to show up at his going-away reception with cards and hugs. The sun of denominational loyalty is certainly setting in the United States. Churchgoers leave churches because their friends left and went to another church. Personal experience has taught me that many times the leaving of a church does not make any theological sense whatsoever; it is simply about social relationships, their children, and how much commitment and accountability their present church is asking. And we can certainly understand why Koreans and other foreign nations are now sending missionaries to the

United States. The world's greatest mission-sending nation is now in dire need of missionaries to evangelize its own countrymen and women with the Gospel of Christ.

Pastoring in the Current Social Climate

Pastors are charged to teach the mysteries of God in a factual, relevant, and compelling manner that keeps people coming back for more. If a pastor is not a wise steward of his time in the effective preparation of sermons, people will lose interest. John MacArthur reminds us that

We live in a day when most are ignoring Paul's exhortation to Timothy to 'preach the word' of God. Instead of the Word of God, all too often from the pulpit come the uncertain sounds of political rhetoric, social commentary, and pop psychology. Such 'persuasive words of [human] wisdom' (1 Corinthians 2:4) are a prostitution of the preacher's true calling.¹⁶³

The pastor who ignores the careful discipline of study, preparation, and exposition of God's word cannot hide it when he stands before his people to deliver sermons. A lack of engagement in the word of God will leave God's people spiritually hungry and ultimately destined to walk out of the church doors looking for something to remedy their malnourishment. A pastor must remember that "how you get them is how you keep them." There are many fads and trends which come and go in the church. G. Jeffrey MacDonald, a minister in the United Church of Christ, the author of *Thieves in the Temple: The Christian Church and the Selling of the American Soul*, writes—somewhat surprisingly—in *The New York Times*:

¹⁶³ John MacArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville: Thomas Nelson, 2005), 18.

... churchgoers increasingly want pastors to soothe and entertain them. It's apparent in the theatre-style seating and giant projection screens in churches and in mission trips that involve more sightseeing than listening to the local people. As a result pastors are constantly forced to choose, as they work through congregants' daily wish lists in their email and voice mail, between paths of personal integrity and those that portend greater job security. As religion becomes a consumer experience, the clergy become more unhappy and unhealthy.¹⁶⁴

The pastor who bases his ministry on the careful exegesis of God's word with clever application to the everyday needs and concerns of people will produce a ministry without expiration. This is what gripped the Presbyterian pastor, Francis Schaeffer, who, early in his ministry, questioned whether Christianity, if it has so little effect, could be true? His personal spiritual crisis resulted in the creation of *L'Abri*, a word meaning "shelter," in his home in Switzerland. He opened it to anyone who was struggling with the basic questions of life. Over the years, student backpackers, troubled atheists, and thoughtful Christians found their way to this chalet in the Alps. Schaeffer wrote, "Christianity is the greatest intellectual system the mind of man has ever touched," and "I believe that pluralistic secularism, in the long run, is a more deadly poison than straightforward persecution."¹⁶⁵ *L'Abri* has expanded all over the world, and now has branches in Australia, Germany, the Netherlands, Sweden, England, Korea, Canada, and two in the United States. People hungry for spiritual and biblical truth are leaving mainline denominations with their shallow theology.

In 2006–07, 91 percent of American congregations and 69 percent of attendees are Protestant. For Catholics, those numbers are 6 percent and 28 percent; for Jews, 1 percent and 2 percent; and for something other than Christian or Jewish, 2 percent and 2 percent. This basic distribution has

¹⁶⁴ G. Jeffrey MacDonald, "Congregations Gone Wild," *New York Times*, posted August 7, 2011; www.nytimes.com/2010/08/08/opinion/08macdonald.html?pagewanted=print (accessed December 14, 2010).

¹⁶⁵ www.brainyquote.com/quotes/authors/f/francis_schaeffer.html. (accessed February 16, 2012).

not changed much since 1998, though a percentage of independent congregations are increasing. In 2006–07, more congregations were unaffiliated than were affiliated with any specific denomination. The largest denomination in terms of people is Catholicism, but the largest denomination in terms of congregations is the Southern Baptist Convention, with 11 percent of all congregations. Twenty percent of all congregations are affiliated with no denomination.¹⁶⁶

The Barna research group revealed its findings in a study entitled *What People*

Experience in Churches:

The survey also probed the degree to which people say their lives had been changed by attending church ... nearly half said their life had not changed at all as a result of churchgoing (46 percent). One of the most significant gaps uncovered by the research was the fact that most people cannot recall gaining any new spiritual insights the last time they attended church. Asked to think about their last church visit, three out of five church attendees (61 percent) said they could not remember a significant or important new insight or understanding related to their faith. Even among those who attended church in the last week, half admitted they could not recall a significant insight they gained.¹⁶⁷

Closing Churches

This is why we see the troubling trend of more churches closing than opening in the

United States:

- Every year, more than 4,000 churches close their doors compared to just over 1,000 new churches opening.
- There were about 4,500 new churches started between 1990 and 2000, with a 20-year average of nearly 1,000 per year.
- Every year, 2.7 million church members fall into inactivity.

¹⁶⁶ Mark Chaves, Shawna Anderson, Shawna, and Jason Byassee. “The National Congregations Study,” 2006-07 (Jan 23, 2012), www.duke.edu/natcong/ (accessed February 10, 2012).

¹⁶⁷ The Barna Group. This report is based upon telephone interviews conducted in the Omni Poll. This study consisted of a random sample of 1,022 adults selected from across the continental United States, ages 18 and older. The maximum margin of sampling error associated with the aggregate sample is ± 3.2 percentage points at the 95% confidence level. “What People Experience in Churches,” (Jan 9, 2012), www.barna.org/congregations-articles/556-what-people-experience-in-churches?tmpl=component&printed.html (accessed January 22, 2012).

- From 1990–2000, the combined membership of all Protestant denominations in the USA declined by almost five million members (9.5 percent), while the U.S. population increased by 24 million (11 percent).
- At the turn of the last century (1990), the ratio was 27 churches per 10,000 people, as compared to the close of the last century (2000), where there are now 11 churches per 10,000 people in America.
- The United States now ranks third, following China and India in the number of people who are not professing Christians.
- Half of all churches in the U.S. did not add any new members to their memberships in the last two years.
- Serious speculation suggests that only 15 percent of Americans might be attending church by 2025.¹⁶⁸

The mainline denominations, many of which have shifted on social issues from biblical authority and truth, are in a free-fall as it relates to attendance. In fact, the years following 2001 have shown a deep recession in worship attendance: The Presbyterian Church USA: down 2.76 percent; the Evangelical Lutheran Church of America: down 15.41 percent; the United Methodist Church: down 10.22 percent; and the Episcopal Church: down 17.86 percent. It is interesting to note that all four of these denominations have sanctioned the homosexual issue, with the ELCA now ordaining homosexuals to serve as pastors.

A Duke University study, *American Congregations at the Beginning of the 21st Century*, reports:

In a 2007 survey conducted by the Pew Forum on Religion and Public Life, 70 percent of Americans who are religiously affiliated agreed that many religions can lead to eternal life, and 68 percent agreed that there is more than one true way to interpret the teachings of their religion. Almost half—47 percent—said that their church or denomination should adjust its traditional beliefs and practices in light of new circumstances or adopt

¹⁶⁸ R. J. Krejcir, “Statistics and Reasons for Church Decline,” *Francis A. Schaeffer Institute of Church Leadership Development* (2007), www.intothyword.org/apps/articles/default.asp?articleid=36557&columnid=3958 (accessed January 30, 2012).

modern beliefs and practices. According to the General Social Survey, only 12 percent of Americans say that there is truth in only one religion. Indeed, only 29 percent of Protestant evangelicals say this. Only 34 percent of Americans say that they believe the Bible is the word of God—and that number has been declining, slowly, but steadily, for decades.¹⁶⁹

A survey of mostly mainline Protestant clergy by a prominent American sociologist, Jeffrey Haddon, showed that many doubt Jesus' physical resurrection: Among American Lutherans: 13 percent; among Presbyterians: 30 percent; among American Baptists: 33 percent; among Episcopalians: 35 percent; and among United Methodists: 51 percent.¹⁷⁰ The nebulous theology of these mainline clergy will not energize, or evangelize, people. The General Social Survey 2008, conducted by the National Opinion Center, revealed that worshipers attend less frequently and the members of religious constituencies are aging. The age group in which self-identified adherents of “no religion” are most likely to be found is 25–34, and the attendance category that has grown the most since 1990 is “never.”¹⁷¹ In the United States, church attendance remains relatively stronger among older Americans and more common among women than men.¹⁷² Again, roughly 21 percent of Americans and 10 percent of Canadians actually go to church, and those numbers are decreasing.¹⁷³ Those who do attend are older. In 2006–07, 30 percent of regular attendees in the average congregation were older than 60, compared with 25 percent in 1998. The percentage of regular adult

¹⁶⁹ Chaves et al, “The National Congregations Study.”

¹⁷⁰ Jeffrey Hadden, Results of a survey of 7,441 Protestant ministers published in *PrayerNet Newsletter*, 1998-Nov. 13, 1. Cited in *Current Thoughts & Trends*, 1999-MAR, 19.

¹⁷¹ Lovett H. Weems Jr., “No shows,” *The Christian Century* (Sept 22, 2010), www.christiancentury.org/article/2010-09/no-shows (accessed Feb 14, 2012).

¹⁷² “Gender Profile of Church Attenders,” www.ncls.org.au/default.aspx?sitemapid=137 (accessed Feb 14, 2012).

¹⁷³ www.en.wikipedia.org/wiki/Church_attendance (accessed Feb 14, 2012).

participants younger than 35 in the average congregation dropped from 25 percent to 20 percent.

Older people long have been over-represented in American congregations because religious participation increases with age ... the over-representation of older people seems to be increasing. This probably stems from people living longer and young adults participating less than they once did ... The senior clergy person in the average congregation was 48 years old in 1998 and 53 years old in 2006–07. Meanwhile, the average age of the over-25 American public increased only one year, from 48 to 49.¹⁷⁴

Growing Churches

Julia Duin, former religion editor for the *Washington Times*, has written a book entitled *Quitting Church: Why the Faithful Are Fleeing and What to Do About It*. Ms. Duin is a good-hearted, charismatic Christian and, in my opinion, sees everything through that lens. Consequently, she perceives the moribund reality in churches as the lack of signs, wonders, tongues, and healings characteristic of that expression of worship. I sense an exaggeration in some of her conclusions; however, Duin provides food for thought regarding singles and women being ignored in local church ministry. Her book does identify two valid, thought-provoking reasons why people are leaving the local church. In regard to this, Duin points to award-winning sociologist and educator, D. Michael Lindsay, the eighth president of Gordon Conwell College, and among the youngest presidents in the country's nationally ranked colleges and universities, author of the Pulitzer nominated book, *Faith in the Halls of Power*. Lindsay earned his Ph.D. in sociology from Princeton University, where he was named a National Science

¹⁷⁴ Chaves et al, "The National Congregations Study."

Foundation Graduate Fellow in 2002. His book is a compendium of 360 in-depth interviews with evangelicals who wield power in the White House and Wall Street, at Harvard, and in Hollywood. The book explains how these Christians have lost interest in the church because they consider it a waste of their time.

These influential people had written off committee meetings that focus on minutiae, incompetent leadership, and inefficient projects. They thought in business terms—long term planning, strategies, vision, bottom-line performance and progress—concepts that don't exist in church systems run by volunteers and headed by an overworked pastor.¹⁷⁵

Lindsay adds:

Further, the leadership acumen of the senior pastor is extremely important to public leaders; most said they cannot worship at a church where they do not respect the senior minister as a leader, and they are most likely to find the kind of pastor they're looking for at a mega-church.¹⁷⁶

So the pastor's leadership ability is crucial to the tone, vision, and growth of the church. Pastors with small vision draw small-vision-minded people. Pastors with big vision draw big-vision-minded people. The second valid point of Duin's book is her emphasis on the importance of the emergence of social media. She reminds us of a stark reality, particularly true among the younger demographic diminishing in their church attendance, through a quotation of a *Los Angeles Times*' poll which found that just 17 percent of young adults view the local church as essential for developing faith. The explosion in digitized spirituality might make the local church obsolete. "Different forms of technology are allowing Christians to decentralize where they get their spiritual needs met. Instead of meeting in a building for three hours on Sunday morning, they can find

¹⁷⁵ Julia Duin, *Quitting Church: Why the Faithful Are Fleeing and What to Do About It* (Grand Rapids MI: Baker, 2008), 31.

¹⁷⁶ Michael D. Lindsay, *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (New York: Oxford University Press, 2007), 222.

everything from chat groups to teachings on the Internet.”¹⁷⁷ I find these two points culled from her book absolutely scintillating. Strong, competent, visionary leadership and confronting the emergence of technology—they almost seem like twins in a way, and they are requirements of a church that is going to combat congregational attrition.

Church Hopping

In addition, perhaps more significantly than ever before, church-hopping and the lack of long-term church member adherence is a growing phenomenon among people in our nation, who now bring their fickle tastes and consumerism to their houses of worship. Dr. Cho, pastor of the largest church in the world, Yoido Full Gospel Church, based in Seoul, told us at a church growth conference in Korea, “If they will transfer to you (believers/church membership), they will transfer from you.” This is certainly the case as church attendees, primarily “baby boomers” and younger, show no long-term allegiance to any church. Emotional and spiritual bonds are created between a pastor and an individual or family to whom he ministers. One pastor who quit the ministry, unable to cope with the grief from church members who so casually left his fellowship, said to me, “I just could not handle the rejection of families who I had so sincerely invested in spiritually and that had become disenchanted with our church and flippantly left to attend another one.” This burdened pastor speaks for thousands of ministers who scratch their heads and wonder if they are inadequate for pastoral ministry because members so easily bailed out on them and their church.

¹⁷⁷ Duin, *Quitting Church*, 54.

There are many reasons why people leave a church. Some of the reasons are explicable and, although a pastor may not understand or agree, they make sense. However, what is so damaging to a pastor's mind and emotions is what seems to be the *inexplicable* reasons church members exit. I have found, first-hand, that some members, particularly affluent members, jockey for power, and desire close proximity and personal friendship with the pastor, or a seat on the board or a strategic committee. When I detected these church members had an agenda I purposely delayed encouraging them in any of the ways, overtly or covertly, in which they were courting me to gain position and influence in the church. As our stalemate continued, with shallow conversations over a period of weeks, eventually these laypeople took the cue, gave up, and left our church, generally with some admonition or rebuke, most often expressed through an email setting out their opinion as to what was "wrong with the church" and many times stating that the anonymous "everybody" "feels this way." It happens in every church to every pastor. Pastors either develop a tough skin, or take it on the chin, or they eventually throw in the towel on church ministry. Whereas in earlier decades a church member might have left a church, taking two or three families or people with him/her, now they leave and often start an anonymous blog, writing about the pastor and church, putting biased information on the web. One Christian leader told me, "If I read everything that was written about me on the blogs I would commit suicide!" Another pastor of a mega church, Perry Noble, from South Carolina, said he used to go to the pulpit and preach with anger because of the criticisms he had read about himself on the numerous blogs critical of his ministry.

A widely read author, G. Lloyd Rediger, in his timely book, *The Toxic Congregation: How to Heal the Soul of Your Church*, relates a story far too common in innumerable churches across the nation:

The first signs of the killing process began at a church board meeting. A member of the board, Tim Johnson, said, ‘A lot of people are complaining about Pastor Enright. They’re saying he doesn’t call enough; he can’t be reached when they want to talk to him; and he’s not friendly enough.’ Board members asked Johnson to identify ‘a lot of people,’ but he refused to be specific (Appendix A). Then they asked for specific examples. He refused to be specific. The board said they couldn’t take action unless they knew the specific complaints. Johnson replied that they had better take action because these were important members. In response to Johnson’s demand, the board set up an investigative team. At the next board meeting, the team reported that they could find no tangible evidence of any real problems. Johnson told them the complaints were real and might have something to do with sexual misconduct and misuse of church funds. The investigative team did some more work and again reported, at a later date, no tangible evidence of such misconduct. Johnson then called for a congregational meeting. This request was denied. Before the next board meeting, a letter filled with innuendoes against the pastor was mailed to the congregation. At the following meeting, the board and Pastor Enright were in a near panic. Johnson said he had talked to the bishop, and the bishop said these were serious charges that needed to be investigated. At a later date, a new investigative team reported that there seemed to be a lot of people unhappy with the pastor. The board voted to have a delegation meet with the pastor. The pastor was absent from the next meeting. After months of this harassment, he was in the hospital. The board voted to send a delegation to the bishop and at the following meeting the delegation reported that the bishop recommended removal of the pastor. By that time, the pastor was scheduled for heart bypass surgery. And it was rumored that his wife had become addicted to tranquilizers.¹⁷⁸

Church congregational migration and declining attendance can be blamed on the pastor, and, in some cases, he is responsible. Regardless of whatever potential issue arises, there must be a biblical protocol followed rigorously by the Elders, board, and church members regarding accusations against a pastor. A pastor has the responsibility to

¹⁷⁸ Lloyd G. Rediger, *The Toxic Congregation: How to Heal the Soul of Your Church*, (Nashville: Abingdon Press, 2007), 42-43.

graciously teach these biblical procedures to his church. The Elders, or board members, should model the principles of 1 Timothy 5 in holding laypeople accountable for any and all accusations against a pastor and insist on scriptural behavior by both the congregants and the pastor. With the exception of the spiritually mature, biblically knowledgeable few, Elders do not come on a board with the natural know-how to respond and, if need be, confront church members on pastoral character assassination. They have to be taught these principles. I recommend that there be an Elder, or board protocol document, that is clearly reviewed prior to the appointment of any Elder, regardless if he is appointed by the board or congregational votes. Godly Elders, committed to biblical standards of holding people accountable, including pastors, for their words and actions, can make the decided difference in a church. No church is more than 24 hours away from a major conflict breaking out. In less than a year, such a conflict can destroy years of hard work and growth, and people leave.

Nearly 50 years a minister, Ron Susek points out the six observable phases of a church firestorm. He reminds us that firestorms ignite from various sparks:

- Someone has an unthreatening complaint about the pastor or board.
- A group is in conflict over a procedural issue.
- Some feel the board is acting unfairly on a problem.
- A group is unhappy about a certain direction the church is taking.
- Someone feels slighted or insulted.
- A pastor may be abusing his position.

The unhappy people generally lack the clout, desire, or fortitude to set a firestorm into motion, so they use small power plays to express their grievance:

- They quit the choir.
- They stop giving.

- They complain to family and friends.
- They formally complain to the board.
- They leave the church.

If enough people suffer injustice (perceived or real), in time a firestorm will erupt.¹⁷⁹

God's people, board members, staff, and volunteer leadership need to be biblically instructed in the honor the New Testament Scripture places on the office of the pastor. God's word gives specific guidelines regarding listening to accusations about a pastor. The following is a study outline helpful for every congregation.

Biblical Procedures for the Office of the Pastor

God's word clearly instructs that a pastor is not to be the subject of gossip or any charge or accusation brought against him unless under the strictest of biblical guidelines, which the Apostle Paul set forth for the church in his letter to Timothy. Elders, deacons, and/or the church board, must be taught this protocol and must be united, unwaveringly demonstrating this behavior to every member and attendee in a local church who has any concern with the pastor.

Bible Text: 1 Timothy 5:17, 19

“Let the Elders that rule well be counted worthy of double honor, especially those who labor in the word and doctrine.” The New American Standard translation of this passage

¹⁷⁹ Ron Susek, *Firestorm: Preventing and Overcoming Church Conflicts* (Grand Rapids, MI: Baker, 1999), 25-26.

reads: “Let the Elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.”

Key Words

- “Elders” (*presbyteros*)—refers to the pastor. The term “pastor” emphasizes the shepherding/feeding function; “overseer” refers to the pastor’s authority/leading function; and “Elder” refers to the pastor’s spiritual maturity.
- “Let the Elders that rule well.”
 - “Rule” (*proistēmi*) —a position of leadership; to preside; “well” (*kalos*) —right; the word presents a high standard of biblical excellence. “Well” discriminates between mediocrity and excellence in preaching and spiritual leadership.
- “Let the Elders that rule well be counted worthy of double honor”
 - “double” (*diplous*) —twofold, twice as much;
 - “honor” (*timē*) —price, the amount at which something is valued, respect, regard.

The Elder (pastor) should gain double respect ... he should receive one honor for his position and another for service with distinction ... he should obtain respect, both implied and explicit, from the church, plus a living wage.¹⁸⁰

¹⁸⁰ Robert Gromacki, *An Exposition of 1 Timothy* (The Woodlands, TX: Kress Christian Publications, 2002), 144.

All Elders (pastors) are to be honored, and those who excel in teaching the Word of God and sound doctrine are to be doubly honored ... The world might not think so, but no nobler task exists on earth than to make known the word of God.¹⁸¹

1 Thessalonians 5:12-13

“And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work’s sake. Be at peace among yourselves.”

Special consideration is due to those who work is preaching and teaching.¹⁸²

Since Elders (pastors) occupy a position of responsibility in the church, they become a special object of satanic attack.¹⁸³

- “Let the Elders who rule well be counted worthy of double honor, those who *labor in the word and doctrine.*”
 - “especially” (*malista*) —chiefly, particularly, most of all;
 - “labor” (*kopiō*) —work to the point of exhaustion, toil, strive, struggle, and work hard.
 - “word” (*logos*) —speech, the public proclamation of God’s truth.
 - “doctrine” (*didaskalia*) —teaching with an emphasis on instruction.

¹⁸¹ John Phillips, *Exploring the Pastoral Epistles* (Grand Rapids, MI: Kregel Publications, 2004), 161.

¹⁸² Donald Guthrie, *The Pastoral Epistles* (Grand Rapids, MI: William B. Eerdmans, 1995), 117.

¹⁸³ William MacDonald, and V. Paul Flint, V. Paul, *Timothy and Titus, An Emmaus Correspondence Course*, (self published, 1980), 6.

1 Timothy 5:19

“Do not *receive* an *accusation* against an Elder except from two or three witnesses.”

- “Do not receive an accusation against an Elder ...”
 - “receive” (*paradechomai*) —to entertain, listen, to consider in your mind;
 - “accusation” (*katēgoría*) —to accuse, the incrimination of a person.
- “except from two or three witnesses.”

Confirmation vs. Gossip

Hebrews 13:7: “Remember those who rule over you, who have spoken the word of God to you, whose faith follows, considering the outcome of their conduct. (17) Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.”

Romans 16:17: “Now I urge you, brethren, **note** those who cause divisions and offenses, contrary to the doctrine, which you have learned, and **avoid** them.”

- “note” and “avoid” those people that cause divisions.

2 Timothy 2:23: “But avoid foolish and ignorant disputes, knowing that they generate disputes.”

2 Thessalonians 3:6: “But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.” (cf. 2 Corinthians 2:6-11)

Titus 3:10–11: “Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.

Conclusion

Rapid societal and moral changes pose new challenges to and create new dynamics in the evangelical church. Mature Christians will grow through evangelism. Culture is working against the ministry of the church, and it is crucial that the pastor and leadership team of the church become literate to the rise of the “nones,” to the centrality of people’s quest for relationships, and to changing mores of sex, marriage, adultery, promiscuity, homosexuality, cohabitation, demographics, media, morality, social networking, the Internet—and they must devise Spirit-led strategies to innovatively minister to all people with the Scriptures.

In chapter 5, we will examine why pastors’ health is deteriorating and causing them to be regarded as “high risk” by insurers and others. Further, we will outline the recommended steps to the maintenance of good mental, physical, and emotional health, even in the face of all the pressures of ministry.

CHAPTER 5 THE HEALTH CHALLENGES OF LEADERS

Norman and Norma Burmah recently celebrated 81 years of marriage. The Louisiana Governor, Bobby Jindal, held a special reception for them on Valentine's Day. Introduced by a best friend, Norman, 101, and Norma, 98, met at the "Roof Garden Dance Hall" in New Orleans during a live performance by Louis Armstrong playing their theme song "What a Wonderful World." Norman rode his first jet ski at 92, and he created a livelihood together with his esteemed wife, operating a catering business inspired by their Creole heritage.¹⁸⁴ In contrast to such a powerful story of love and enduring devotion and concomitant health, why is it that pastors are known for their notoriously poor health, unsatisfying marriages, and notably short tenure in ministry? How can the very people who preach sermons extolling virtues, marriage, forgiveness, redemption, peace, and prayer become victims to a host of emotional, mental, psychological, and marital problems? It seems absolutely incongruent, but the statistics of survey after survey indicate that fulfilling the role of a pastor is very bad for your health.

National Clergy Renewal Program

The Lilly Endowment Inc., headquartered in Indianapolis, Indiana, is one of the world's largest private philanthropic foundations and one of the ten largest such endowments in the United States. J. K. Lilly, Sr. and his sons, Eli and J. K., Jr., with gifts of stock in the pharmaceutical company Eli Lilly and Company, founded the endowment fund in 1937.

¹⁸⁴ "Louisiana family forum finds LA's longest known married couple," *The Church Report* (Feb 14, 2012), www.thechurchreport.com/index.cfm?fuseaction=siteContent.default&objectID=148920 (accessed February 14, 2012).

It is remarkable how much measurable good work they have accomplished throughout the nation with their National Clergy Renewal Program. The Lilly Endowment clergy renewal programs are structured to provide congregations and their leaders the maximum freedom to propose a renewal leave suited to their own context. A record number of congregations—158—have been selected for the twelfth class of the National Clergy Renewal Program. The program allows these congregations to send their pastors for an extended time of renewal and reflection. Pastors can step back from their busy lives and gain the fresh perspective and renewed energy that a carefully considered season of travel, study rest, and prayer can provide. The 2012 class brings to 1,598 the total number of church congregations that have participated since the program began in 2000. Through the Clergy Renewal Program, the endowment invites Christian congregations to apply for grants of up to \$50,000 to support their ministers taking an extended period of intentional reflection. Working with their congregations, ministers design their renewal periods to suit their own needs and aspirations. Pastors are encouraged to include their families in the renewal activities. Up to \$15,000 of the grant may be used by the congregation to pay for interim pastoral leadership while the pastor is away, as well as for renewal activities within the congregation.

“The intensity and demanding character of pastoral work in most congregations is difficult for many to appreciate,” said Craig Dykstra, senior vice president for religion at the Lilly Endowment. “They write and preach sermons, make hospital visits, administer the business of their churches, preside at weddings and funerals, and counsel parishioners. And they are expected to ‘be there,’ to be available at both the best and the most difficult times in people’s lives.”¹⁸⁵

¹⁸⁵ Gretchen Wolfram, “Lilly Endowment awards clergy renewal grants to congregations in 40 states,” (Oct 27, 2011), www.lillyendowment.org/pdf/NCRP2011Winners.pdf (accessed February 17, 2012).

The pastors, creatively, use their three or four months' gift of time differently. Pastors have been known to take singing, piano, or cello lessons, or to hike in the Himalayas, the Swiss Alps, the mountains of Nepal, or along the rim of the Grand Canyon. Others have biked the coasts of England or taken a riding tour of France. It is very interesting to note that many pastors join health centers, begin or intensify a regular exercise program, or take classes to learn healthy cooking and food choices. These brief sabbaticals provide a window on the type of balanced behavior a pastor must learn to maintain in order to have a fruitful, fulfilling ministry that has the rewards of God's blessings upon it and is a model to his parishioners. The Lilly Endowment's initiative is a chance for congregations and pastors to engage in renewal of a kind that will have an important impact on their churches, their individual members, and their communities. The average size of the grant is \$43,177, and endowment support is \$6.8 million. While 13 of the churches that have received grants regularly see more than 1,000 at worship services, 75 churches report attendance ranging from 51 to 200.¹⁸⁶

Our case studies of pastors share the common denominator that the word or concept "sabbatical" was unknown and untaught to these ministers, who are now trying to find their way after moral failure. The vast majority of pastors who are involved in sexual misconduct permanently lose their spouse, and several marry the person with whom they are having an affair. How long that second marriage, birthed in adultery, will last is an open question. I can say first-hand that the generation of pastors before me taught that you work non-stop at ministry and, as Jamey Ragle said, "Let God take care of your family." We know that advice is terribly flawed. There were exceptions where it

¹⁸⁶ See: www.religioninsights.org and www.resourcingChristianity.org (accessed February 17, 2012).

worked for a handful of leaders to whom I was close but, in most cases, pastors' families hemorrhaged because of the incessant demands, hectic pace, and lack of attention to personal renewal and family responsibilities.

Wheaton College Study

The Department of Psychology of Wheaton College recognized that very little research attention has been given to how clergy are able to remain resilient and maintain their personal ethical standards in the midst of such demanding work. Consequently, the Department conducted a study of senior pastors of a particular evangelical denomination in the United States. This study was a subset of a comprehensive burnout assessment conducted by Brower in 2001. For the Brower study, an idiographic questionnaire was developed to assess demographics, environmental demands, levels of social support, and levels of church conflict. Burnout was assessed using the third edition of the Maslach Burnout Inventory. The following questions were posed to the pastors:

1. What is the most important thing you do to prevent experiencing high levels of exhaustion and stress in your work as a pastor?
2. What is the most important thing the denomination could do to prevent its pastors from experiencing high levels of exhaustion and stress?
3. If high levels of exhaustion and stress adversely affected you or a fellow pastor, what would be the most important way your church or denomination could help?

Among the lessons learned from pastors in these studies, two central themes emerged that communicate the essence of their resiliency.

Lesson 1: Intentionality is essential

A major theme running through the research is that regardless of the expectations of the organization or parishioners, pastors find that they need to *intentionally* protect themselves, their marriages, and their families. Recognizing that they have committed themselves to a career in which intrusions into their personal lives are part and parcel of the job description, pastors must guard their right to have a life outside of their vocation by the prioritization of their lives, the careful arrangement of time away from their pastoral duties, and a refusal to be pressured into workaholism. This intentionality comes in several forms. While some spoke of vacation and other down time, other pastors mentioned never bringing work home to avoid the temptation, and still others spoke of placing as much control and structure into unavoidable “extra” duties as possible.

Lesson 2: Intentionally connected

Because finding meaningful egalitarian relationships within one’s congregation is challenging for many reasons, pastors often see their families, primarily their spouses, as their principal support system. Again, we can clearly see why a pastor’s marriage must be strong and vibrant. Pastors’ spouses contributed to their health and stability in a multiplicity of ways. First, some pastors identified explicit spiritual activities that were part of the marriage: praying together, praying for one another, and reading the Bible together. Second, some referred to the difficult role of being married to a pastor and fielding all sorts of unrealistic expectations from parishioners. Third, some mentioned emotional support. One pastor stated, “I have a best friend ... We laugh together, we play together, we pray together.” Fourth, some pastors identified their spouse’s capacity to

provide balance by providing a life outside work, and by speaking the truth about work when it needed to be spoken. Extra-familial relationships also emerged as a crucial element for clergy in the second study, with 42 percent identifying the importance of friendships with others outside their family and 35 percent emphasizing the importance of mentoring and accountability.¹⁸⁷

Preparing Pastors

This fascinating study redirects our attention to the healthy pastors who do survive and thrive in long-term church ministry. The study revealed that a high proportion of these pastors sense a definite call from the Lord. Second, these healthy pastors engaged in spiritual activities such as retreats, reading Scripture, keeping a journal, fasting, and prayer. In the face of stress and extreme difficulty, these clergy often found strength and purpose through the release of personal control, choosing rather to work under God's empowerment and guidance. Self-sufficiency did not appear to be a central goal for these pastors. Rather, they have attempted to connect with God, acknowledging their own weakness and relying on the One whom they perceive to be stronger and more capable.

Mental health providers that desire to serve pastors need to both understand the unique stressors inherent in pastoral work as well as respect the monumental importance pastors place on their calling and God's sovereignty in their work ... Prevention begins at the seminary level by supporting seminaries in their efforts to foster an atmosphere of openness in which all aspects of the pastorate are discussed, including the problems of dealing with difficult people, managing feelings of sexual attraction, protecting one's marriage, seeking out supportive friendships, and mentoring relationships, noticing signs of distress in oneself and one's

¹⁸⁷ Meek et al, "Maintaining Personal Resiliency."

colleagues, and seeking help in times of distress. Prevention is also crucial at the denominational level.¹⁸⁸

Our seminaries are vital: They must provide the template of pastoral health by stripping back the façade that pastors have few or no temptations, are experts in the marriage department, and know how to handle money both personally and in the church. We must get down to the basics in our spiritual formation classes—perhaps the best way would be to bring in pastors who have experienced a variety of problems and to conduct case studies that identify the causes, prevention, and help for ministers in training. I am a strong believer in seminary training for all clerics, and I believe equally that they should seek to pursue their education to the doctoral level. Pastors, uniquely, are engaged with eternal values and people’s eternal destinies—there is no margin for error.

Pastoral Compensation

Compensation and money management issues can impact clergy health and vitality. The median compensation package in the U.S. for Protestant clergy (including housing allowance or parsonage) is a paltry \$35,852; for those who are full-time clergy it is \$40,000. It is difficult to raise a family on those kinds of meager wages. Low pastoral compensation often requires the pastor’s wife to take a job outside the home, thereby creating a potential complication to the harmony and cohesiveness of the family home. St. Mark’s Evangelical Lutheran Church sits near the campus of the University of Southern California in Los Angeles. The small congregation, with 200 members and a budget of \$130,000, is looking for a new pastor, who will be offered a salary and housing stipend of

¹⁸⁸ Meek et al, “Maintaining Personal Resiliency,” 344-345.

between \$50,000 and \$60,000. Such a compensation package would be well above the average income of a Protestant pastor in America. But it would be equivalent to only half the average compensation for rabbis at Conservative synagogues of fewer than 200 households, or around 480 members.¹⁸⁹ The Pulpit and Pew survey found that the median salary for full-time Protestant pastors of churches (101 to 350 in attendance) in 2000 was \$41,051, which included a housing stipend. Of churches with 1,000 or more in attendance, the average salary for pastors was \$85,518.¹⁹⁰ The median salary for rabbis of very large Reform synagogues, with more than 1,000 members, was \$230,000. The average salary for rabbis of very large Conservative synagogues, with more than 1,000 members, was \$207,000, which did not include housing. No such statistics are available for Orthodox rabbis.¹⁹¹ According to the highly respected Crown Financial Ministries, based in Lawrenceville, Georgia:

A recent study conducted by The National Association of Church Business Administration points out that the average American pastor with a congregation of 300 people earns a salary of less than \$28,000 and that one out of five pastors has to moonlight for supplemental income. The study also indicated that only 5 percent of American pastors earn more than \$50,000 a year, and 14 percent earn less than \$25,000.¹⁹²

On the other hand, the average salary for a lead pastor in a mega-church is \$147,000, according to a recent survey. Salaries for lead pastors range between a high of \$400,000 and a low of \$40,000, as Leadership Network reported in its “2010 Large

¹⁸⁹ Josh Nathan-Kazis, “On the Pulpit, Rabbis Earn More Than Christian Clergy,” *The Jewish Daily Forward* (Sept 24, 2010), www.forward.com/articles/131325/ (accessed January 17, 2012).

¹⁹⁰ Becky R. McMillan, and Matthew J. Price, “How Much Should We Pay the Pastor,” *Pulpit & Pew Research Reports* (Winter 2003), pulpitandpew.org/sites/all/themes/pulpitandpew/files/salarystudy.pdf (accessed February 19, 2012).

¹⁹¹ Nathan-Kazis, “On the Pulpit.”

¹⁹² Crown Financial Ministries, “A Pastor’s Salary,” www.crown.org/library/viewarticle.aspx?articleid=148 (accessed February 19, 2012).

Church Salary and Benefits Report.” Executive pastors at churches that have a weekend attendance of 2,000 or more earn, on average, \$99,000 a year, and worship pastors are paid \$75,000.¹⁹³ But most of these surveys are geographically specific and have far too many polling limitations to present an accurate overall picture of compensation.

The Lilly Endowment fund has stepped back in to help with the problem of pastors suffering from financial problems in secret, thus adding burdens to their ministry and emotional well-being. Each program proposed by the Endowment fund for church bodies is designed to address the most urgent challenges facing their particular pastors and congregations. They all, however, include several common elements:

- A campaign to be conducted throughout the judicatory to inform congregational leaders about the financial pressures faced by their pastors and about the effects these pressures have on congregational vitality;
- A pool of funds, often called a Ministerial Excellence Fund, to be assembled and used to alleviate specific financial difficulties faced by pastors and their families;
- Educational programs to help pastors and congregational leaders engage in systematic financial planning and improve financial management skills;
- An effort to begin building up the financial and organizational resources needed to sustain these efforts over time.

The money provided by the endowment grants are to establish the Ministerial Excellence Funds and will be matched by donations from congregations and other sources. Each denominational body will determine how its funds will be distributed. Common uses include assistance to help new pastors pay off student educational loans,

¹⁹³ Audrey Barrick, “Report Reveals Salaries of Mega-church Pastors,” *The Christian Post* (Sept 15, 2010), www.christianpost.com/news/report-reveals-salaries-of-megachurch-pastors-46779/ (accessed February 19, 2012).

money to enable clergy and their families to address emergency expenses, and incentives to build up retirement savings.¹⁹⁴

Pastoral Breakdown

Sadly, as this study has revealed, a major percentage of pastors do not endure the pressure and stress, and many succumb to one of many physical, moral, or emotional maladies and are crippled for the rest of the lives. Pastors, uniquely, never experience their problems alone. Because of their exponential influence and their public profile, family members, church members, and attendees are all deeply affected when a pastor falls or becomes afflicted, ill, depressed or incapacitated. We must therefore create a plan for the spiritual, mental, and emotional health of clergy, and that plan needs to be specific and carefully followed.

Frequent transition and burnout are the unwelcome companions of many pastors today. Stress-related diseases plague clergy to such an extent that one study concluded they have one of the highest death rates from heart disease of any vocational occupation.¹⁹⁵ The Clergy Health Initiative, a seven-year study Duke University began in 2007, recently published the first results of its study of 1,726 pastors. Compared with neighbors in their census tracts, ministers reported significantly higher rates of arthritis, diabetes, high blood pressure, and asthma. Obesity was 10 percent more prevalent in the

¹⁹⁴ Gretchen Wolfram, "Lilly Endowment Award Grants to Help Pastors Address Financial Challenges," (Feb 3, 2009), www.lillyendowment.org/pdf/Economic%20Challenges.pdf (accessed February 19, 2012).

¹⁹⁵ Calvert, et al, "Ischemic heart disease," 960–966.

clergy group.¹⁹⁶ In 2003, the Board of Pensions of the Evangelical Lutheran Church in America (ELCA), alarmed by the rising cost of health insurance for ministers, commissioned a study on the health of church leaders. The report concluded that the health and well-being of the ELCA's rostered leaders is a serious concern. With the help of the Mayo Clinic in Rochester, Minnesota, the ELCA created a website that allows clergy, seminarians, and others to record personal health information and receive assessments and suggestions. The first round of assessments, in 2004, found high percentages of participants at risk from poor nutrition (72 percent); overweight (64 percent); stress/depression (62 percent); hypertension (60 percent); and other ills. The 2005 results were similar.¹⁹⁷

The study, conducted by Grey Matter Research & Consulting (formerly Ellison Research) of Phoenix, Arizona, of a representative sample of 870 Protestant church ministers nationwide, asked pastors about the health of their family and the pressures of being the family of a minister. According to the study, the vast majority of Protestant clergy believe there is additional pressure on pastors' families. Data revealed that 94 percent of respondents agree with the statement, "There is extra pressure being married to a minister," including 54 percent who strongly believe this. Just 10 percent of ministers feel they spend an extremely healthy amount of time with their children, and the average rating is just 3.4 on a five-point scale.¹⁹⁸ More research, conducted among a representative sample of 568 senior pastors of Protestant churches, revealed that the

¹⁹⁶ "Clergy Health Initiative," divinity.duke.edu/initiatives-centers/clergy-health-initiative/news-and-publications#publications (accessed February 17, 2012).

¹⁹⁷ Amber Leberman, "Washington Post highlights ELCA Clergy Health Study," *The Lutheran* (Mar 29, 2006), www.thelutheran.org/blog/index.cfm?person_id=2&blog_id=245 (accessed February 17, 2012).

¹⁹⁸ Grey Matter Consulting, "Research shows pastors may not have a realistic view of the health of their own families," (July 19, 2005), greymatterresearch.com/index_files/Pastor_Families.htm (accessed January 17, 2012).

typical pastor is not in terribly good shape physically: They average under seven hours of sleep a night, are on average more than 30 pounds overweight, and often suffer from stress. They skip meals, eat unhealthy foods, and have sleeping problems. “Pastors also often are not getting exercise. Only half said they get the recommended minimum, which is 30 minutes of exercise at least three days a week. Twenty-eight percent said they do not get any exercise at all.”¹⁹⁹ The Mayo Clinic has stressed how important exercise is to feeling healthy. Mayo points to the benefits of exercise: it increases your endorphins, it is meditation in motion, and it improves your mood. “One way to take control of the stress in your life is through physical activity. Being active can boost your feel-good endorphins and distract you from daily worries.”²⁰⁰ According to Arrow Leadership, “Stewardship is a foundational concept for Christian leaders ... however, in our desire to be good stewards of time, talent and treasure, we can easily overlook two critical and core elements – physical health and energy.”²⁰¹ Arrow Leadership confirms American public health statistics: The average American sleeps less than 6.5 hours; one-third of all people are overweight, another one-third are obese. Obesity is now close to overtaking smoking as the number one, preventable cause of death. Only 15 percent of Americans regularly engage in vigorous physical activity for 20 minutes a day at least three times a week. Only 14 percent of Americans scheduled a vacation of 14 days or more in 2008, and millions of vacation days were left unused. The impact is dramatic, with studies showing

¹⁹⁹ Grey Matter Consulting, “Research demonstrates that the typical Protestant pastor is overweight, with poor eating and sleeping habits and high stress,” (Aug 1, 2003), greymatterresearch.com/index_files/Pastor_Health.htm (accessed Jan 17, 2012).

²⁰⁰ Mayo Foundation for Medical Education and Research, “Exercise and stress: Get moving to combat stress,” (July 23, 2010), www.mayoclinic/health/exercise-and-stress/SR00036/METHOD=print (accessed Jan 17, 2012).

²⁰¹ “Stewarding Physical Health and Energy,” “One Degree 2/7” <http://www.arrowleadership.org> (accessed February 17, 2012).

that non-vacationers have a significantly greater chance of depression, heart attack, or death from any cause.

We know that congregational health and the pastor's health are linked. Stress activates the neurological response, which manifests itself physically through increased heart rate, release of adrenalin, and muscle tension. Wayne Cordeiro, founder and senior pastor of New Hope Christian Fellowship in Honolulu, Hawaii, one of the fastest-growing churches in the United States, and a church planter who helped start over 100 churches in the Pacific Rim, found himself unexpectedly in total burnout, weeping on a curb during a run. He wrote:

When I got back to Hawaii, I immediately made an appointment with a Christian psychologist, who confirmed my suspicions. "You have depleted your system," he said. "Your serotonin levels are completely exhausted." He went on to explain. "Serotonin is a chemical like an endorphin. It's a natural, feel-good hormone. It replenishes during times of rest and then fuels you while you're working. If, however, you continue to drive yourself without replenishing, your store of serotonin will be depleted. As a substitute, your body will be forced to replace serotonin with adrenaline. The problem is that adrenaline is designed for emergency use only. It's like those doors in a restaurant that when opened cause an alarm to sound. Our problem, though, is that we use these pathways for emergency use only, but no alarms sounds. Not at first anyway. Should you continue to run on adrenaline, it will destroy your system."²⁰²

Boundaries or Exhaustion

As a Christian leader and a pastor, I, too, have experienced the exhaustion of running on adrenaline and, due to an intensely busy schedule, actually physically broke down on two occasions. In one year I had written the book, *Why Suicide? What Parents*

²⁰² Wayne Cordeiro, *Leading on Empty* (Minneapolis: Bethany House, 2009), 25-26.

*and Teachers Must Know to Save our Kids*²⁰³ and spoke 410 times in twelve months in cities all over North America, in addition to appearing on 101 radio and television interviews. People from all over the nation sent me stories of how their brother, son, daughter, dad, mom, cousin, or nephew had committed suicide. We promoted the book in a tour of evangelistic rallies and crusades that took us to the largest churches of the nation, coast-to-coast, and the response was enormous. Suicidologists in the U.S. had not issued a strong signal to media outlets that reporting an adolescent suicide could actually create a contagion effect. Plano East High School, in the affluent section of north Dallas, asked me to come speak to the student body after 11 high school students committed suicide in one year. Although it rescued and saved innumerable young lives, the entire tour left me on the brink of utter physical and emotional bankruptcy. My days of stress were not over, in fact, for what I had endured was just an appetizer for what was coming. Slowly, but surely, I had to learn how to establish boundaries.

Anne Jackson wrote *Mad Church Disease: Overcoming the Burnout Epidemic*. As the daughter of a pastor, Anne saw first-hand the struggles that leaders face and the toll it can take on their families. She vowed that her life in ministry would be different. Yet, years later, as a church leader, she was hospitalized because stress worked havoc on her own body. She experienced burnout. Jackson developed a website that allowed church leaders to share their struggles. Within a few days, she was flooded with over 1,000 responses from people pouring out their stories of pain. Her book was born out of that experience, and some of the most well-known names in American evangelicalism replied with the personal lessons they had learned to maintain health. Tragically, Jackson

²⁰³ Jerry Johnston, *Why Suicide? What Parents and Teachers Must Know to Save our Kids* (Nashville: Oliver-Nelson Books, 1987).

later experienced more burnout, as she was divorced from her husband after the book's launch—proving again the serious nature of this subject of pastoral health. Jackson asked Bill Hybels: What boundaries did you set up in your life, both personally and professionally, that helped you from moving into a self-reliant mode?

I'm a firm believer in the spiritual disciplines. For example, I'm very committed to a pattern of solitude—secret acts of service, prayer, and journaling. I try to engage in daily journaling to chronicle the activity of God in my life and to help me sort out the complexities and the distractions that always seem to crop up. I'm also quite disciplined with my workday. I leave the office between 4:00 and 4:30 pm every single day. I watch how many nights in a row I'm out in a given ministry week. I take Sunday afternoons and Mondays off every single week, and in the summertime, I take a summer study break to allow a physical and emotional and spiritual “refilling” of sorts to counterbalance the “output” mode that typically characterizes my life.²⁰⁴

Without boundaries or limits, an ardent commitment to physical exercise, and a specific commitment to family time with protective barriers set in place, a pastor's physical, emotional, spiritual, and moral life can corrode—and it is all preventable. Jackson profiled mega-evangelical leader, Craig Groeschel, senior pastor of LifeChurch.tv.:

I'm away from home one night a week—that's when I'm preaching on Saturday nights. We are literally together six nights a week as a family. The key to developing that environment is protecting our time in the evenings. I don't do evening meetings, don't schedule dinner meetings, and don't have the Elders meetings in the evening. We have those meetings early in the morning or at lunchtime. I get home around 5:15pm every night, and that is practically set in stone. You should design your ministry around your family values. It can be challenging because not every staff person can do that all the time, but you can to some degree.²⁰⁵

²⁰⁴ Anne Jackson, *Mad Church Disease: Overcoming the Burnout Epidemic* (Grand Rapids, MI: Zondervan, 2009), 43.

²⁰⁵ *Ibid.*, 115.

Groeschel is a busy pastor and has every excuse to have mixed-up priorities and a life with no boundaries. As of May 2010, there were thirteen LifeChurch.tv campuses located across the United States (not including the Internet campus or the “Second Life campus”). LifeChurch was listed, in late 2011, as the second-largest church in the United States with an attendance of 39,000. Craig has ordered his private world and prioritized his family. Every pastor can make the same decision and teach his elders and congregation why he will serve them better if he has his personal priorities in place.

A number of well-meaning parishioners have a terrible misunderstanding about the primacy of the role of the pastor. This is particularly true in smaller churches where older members want a “pastor-on-demand” for their least little whim or toothache. Anne Jackson asked Matt Carter, senior pastor of the Austin Stone Community Church, in Austin Texas: What do you see as the primary responsibilities of pastors and church leaders?

In Scripture, we see two primary responsibilities of the pastor: servants to Christ and stewards of the mysteries of God. The apostle Paul wrote, “Men, ought to regard us [pastors] as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful” (1 Corinthians 4:1–2). Unfortunately, so many pastors view themselves first and foremost not as servants of Christ, not as those responsible for stewarding the deep things of God to their people but rather as servants to the church! I grew up in a church that expected the pastor to be available to meet every whim and need of every congregant. If somebody was in the hospital, he better go! If someone needed to meet with him, he better be available! If he spent too much time on his sermon rather than with the people, it was said of him that he was “a good preacher” but “not a good pastor.” Although hospital visitations, meetings, and coffee times are important, Scripture reveals that they are not the pastor’s primary responsibilities. Being a servant of Christ and a steward of the deep things of God are.²⁰⁶

²⁰⁶ Ibid., 130-131.

We have learned from three pastors who represent three of the largest ministries in the United States, and who decided to set up boundaries to protect their families, their health, and the vitality of their preaching the word of God to the people. There is no other course for a minister to take if he desires to have a long, fruitful, fulfilling ministry. In the next chapter, I will enlarge on the soul-care component of these highly disciplined men. But these principles are useless unless they are taught to the elders and the congregation, not just once, but a couple of times each year. In no time, the congregation will feel the benefits of a healthy pastor ministering to them because they had the maturity to steward him to a balanced, Spirit-filled, Spirit-controlled, physically active, and non-sedentary life.

According to John A. Sanford, who wrote *Ministry Burnout*,

My father was an Episcopal clergyman, and when he was a young man and I was a boy I remember that he worked what seemed like endless hours. All day, most evening, and often seven days a week he would labor at his parish duties. He was effective too: a respected priest, efficient rector, and a good pastor. But later in his life he changed. He still worked hard and effectively (perhaps more effectively than before), but he did not work endlessly. I remember that once he said to me, "I used to work all the time. Now I decide what is an honest day's work and do it and then go home."²⁰⁷

Sanford relates the special difficulties that help contribute to ministry burnout that we would benefit from noting:

1. The job of the ministering person is never finished.
2. The ministering person cannot always tell if his work is having any results.

²⁰⁷ John A. Sanford, *The problem of endless work: Ministry burnout* (Ramsey, NJ: Paulist Press, 1982), 17.

3. The work of the ministering person is repetitive. Not only is the work never finished, it continually repeats itself. Christmas comes over and over, the services must be repeated, etc.
4. The ministering person is dealing constantly with people's expectations.
5. The ministering person must work with the same people year in and year out.
6. Because he works with people in need, there is a particularly great drain on the energy of the ministering person.
7. The ministering person deals with many people who come to the church or the pastor not for solid spiritual food but for "strokes."
8. The ministering person must function a great deal of the time on his "persona."
9. The ministering person may become exhausted by failure.²⁰⁸

Physical Health of Pastors

Although personal in nature, it is essential in this dissertation that I share the most severe trial my wife and I endured, a trial that forced us to discover a path out of burnout. The time of the greatest stress in my pastorate and ministry, described earlier, became, strangely and unexpectedly, the greatest breakthrough discovery of physical health for me. My weight had ballooned to nearly 250 pounds, and I was taking aspirin, regularly, as I felt chest pains. I remember one day looking at myself in the mirror and recognized that my entire physique had changed, and that there was a protrusion in the front center area of my body. My wife had heard about a local medical doctor, Dr. Rick Tague, who had a different kind of medical practice, one that established a focus on achieving optimal weight and metabolic health. Tague has said that some of his best training for health and weight management came while he was at Kansas State University studying chemical engineering. In particular, he became very interested in the study of energy (calorie)

²⁰⁸ Ibid., 5-15.

management in different mechanical systems. Later, at Tulane Medical School and School of Public Health, Tague's interest focused on nutrition, preventative medicine, and health promotion, Tulane being one of only two medical schools in the U.S. that offered training in public health and nutrition in addition to medical training.

Pastors and people need to be weaned from the notion that they can live a precarious lifestyle, indulging in excesses on a regular basis and, simultaneously, expect medicine to give them the magic bullet—a pill, a bypass operation, chemotherapy, a facelift, liposuction, a tranquilizer, or medicine for ulcers. Medication, which should be taken to resolve or treat illnesses, has become a lifestyle choice for many pastors, allowing them to accommodate their lack of physical health. This problem may mask and contribute to health problems rather than lead toward well-being. Many pastors that I know are dependent upon medication to conduct their ministry. Additional medication can cover up the symptoms of bad health and an unhealthy lifestyle, and that can be very dangerous. Our bodies give us strong signals when we are taking care of everybody else and not ourselves. When we have those pains we can reach for a sedative, a sleeping pill, a statin, or an aspirin, but eventually we must change our lifestyle and choose the disciplined steps for good health. Our entire ministry is dependent on how we take care of the body, which is the temple of the Holy Spirit (1 Corinthians 3:16). A combination of those medications impedes a pastor's sex drive, and that hinders a healthy sexual relationship with his wife, which again is vital to ministry.

For some, it is a sense that they are 20 to 30 years older than their chronological age. I'm tired, doc, and just can't keep up. Men and women in their 40's and 50's often have high blood pressure, diabetes, high cholesterol, joint pain, and have typically experienced 30+ pounds of weight gain since their twenties. When they should be in their most

productive years of life, they often tell me their energy is just barely enough to get them through the day. Their marriages and love lives suffer because of irritability, fatigue and loss of sexual function that should not be issues until their 70's or 80's. Medications prescribed by their physicians are expensive and have unacceptable side effects. Life, it seems, has passed them by.²⁰⁹

Five out of the ten leading causes of death in the U.S. are related to what we eat. One more is the direct result of smoking. Another three are often the result of excessive alcohol intake. Dr. Tague asserts: "We all want to live long, healthy, productive, disease-free lives. By creating positive habits in the area of nutrition we can take steps toward preventing ugly things like strokes, cancer, heart attacks, and diabetes."²¹⁰

When I went to consult with Dr. Tague, he was the first physician who, after analyzing my blood profile, made a number of dire predictions about my future health and decided to help me change my eating habits and learn to exercise instead of just prescribing me a pill. Tague confronted me, and then, through a specialized diet, which included a number of protein-enhanced shakes, soups, and bars, helped me drop 50 pounds. My blood profile totally changed within a few months and showed signs of improved health and actually stopped what could have been debilitating health problems. I have never felt better. In no time, I was running three miles on a treadmill in 33 minutes.

One of the first steps towards the restoration of metabolic health is to provide the body with the essential vitamins and minerals it needs. Simple enough but, digging deeper, we realize that the body generally does not use vitamins in the form that they occur in foods—they must be transformed. If a person's metabolic processes work

²⁰⁹ Rick Tague, "Metabolic Health: A Key to Being Truly Well," www.TagueNutrition.com (accessed February 16, 2012).

²¹⁰ Rick Tague, "The CARING Diet: A Long Term Nutrition Plan for Optimal Health and Weight Control," www.taguenutrition.com (accessed February 16, 2012).

correctly, the body can transform dietary vitamins and minerals into the “biological active” form in which they occur in foods. If a person’s metabolic processes work correctly, the body can transform dietary vitamins and minerals into their “biological active” form to become effective. However, because perfection does not exist in our metabolic processes, we need the most help we can get. That is where Dr. Tague’s nutrition solutions came into play for me.

Dr. Tague reminded us that multivitamins can make a difference. One study of internal medicine showed that adults over age 45, taking a multivitamin, lowered the risk of infection by 40 percent and the chance of missed workdays by over 60 percent. It is a fact that 50 percent of the population gets less than the recommended daily allowance of vitamins C and A, and the minerals calcium and iron. The antioxidants include vitamins C and E and beta-carotene, flavonoids, and selenium. They protect against oral, esophageal, and reproductive cancer, as well as heart disease. A high-dose combination of vitamin C, vitamin E, beta-carotene, and zinc reduces the risk of developing advanced, age-related macular degeneration (the most common cause of adult blindness).²¹¹ Following Dr. Tague’s nutrition plan each day, I drink at least eight 16-ounce bottles of water per day and take the following supplements: Metabolism Essentials—a vitamin, mineral, phytonutrient formula to support optimal metabolic health (six each day, three at breakfast/three at dinner); Memory Support—Phosphatidylserine with Ginkgo Biloba Extract (two at breakfast); Cal Mag Essentials—six-source Calcium and Magnesium complex Chelated Minerals with Synergists (one at breakfast/one at bedtime); DHEA 25 mg (two at breakfast/two at bedtime); Vitamin D-3 (one at bedtime); Ultra Omega-3, 500

²¹¹ Rick Tague, “The CARING Diet,” 10.

EPA (three at lunchtime); Ubiquinol CoQ10 (one at lunch/one at dinner); Potassium Citrate (six at breakfast/six at dinner); 5-HTP – hydroxytryptophan (two at bedtime); Natural Resveratrol—200 mg Red Wine Extract (one at lunch); Ultra Green Tea—EGCG concentrate decaffeinated antioxidant (breakfast/lunch/dinner); Ginkgo Biloba—(breakfast/lunch/dinner); and Chromium GTF 200—Chelated Chromium Polynicotinate (involved in carbohydrate metabolism and supports healthy blood sugar levels: one at breakfast).

My intake regimen is a total of 42 supplements each day that make an amazing difference in my body. In addition, I have a fiber drink immediately when I wake up in the morning. If I am having difficulty sleeping, then I take melatonin, a natural supplement. Rarely do I miss taking any of my daily supplements. I now understand that I am a steward of the body which the Lord has given me to serve Him (1 Corinthians 4:2). I endeavor to run three miles at least three times a week, preferably on a commercial grade treadmill, and often lift weights with a trainer. The chest pains are gone and very rarely do I reach for the aspirin. I want to emphasize that this regime for health began for both my wife and me when we were going through the most difficult days of our lives. I can only wonder where we would be—and in what physical and mental condition—had we not made these decisions about choosing a healthy lifestyle.

Dr. Tague has created what he refers to as the CARING Diet: Crete and Research In Nutrient Goals, a modified version of the traditional diet from the Greek island of Crete. When compared to diets from seven other countries, those on the Crete diet had half the cancer death rates of Americans; one-twentieth the American death rate from heart disease; and one-half the death rate of the Japanese and Italians. In another study,

those on the Crete diet had a 76 percent lower risk of dying from heart disease or stroke than those on the American Heart Association diet. Dr. Tague has established seven primary elements to the CARING Diet:

1. Eat foods rich in Omega-3 fats. These specifically include wild salmon, tuna, trout, mackerel, sardines, walnuts, flax seeds and green leafy vegetables.
2. Use olive oil and canola oil as primary oils in your household. Avoid corn, safflower, sunflower, soybean, and cottonseed oils.
3. Eat seven or more servings of fruit and vegetables daily.
4. Eat vegetable protein like beans and nuts regularly.
5. Limit animal fats. Use fewer dairy products, fish and lean poultry. Limit red meats.
6. Avoid trans-fatty acids found in margarine, vegetable shortening, commercial pastries, deep-fat fried foods (French fries and chips), prepared snacks, mixes and convenience foods. Avoid “partially hydrogenated oils” in processed foods, which also contain cancer-causing trans-fatty acids.
7. Take supplements (vitamins, minerals, Omega-3 oil, phytonutrients) in adequate amounts as supported by the latest research, to support optimal health and disease prevention.

Other aspects of the CARING diet include using limited amounts of whole grains in place of processed grains; using fresh fruit and vegetables grown locally when available; using herbs for seasoning over salt; drinking plenty of water, and enjoying wine in moderation when appropriate. Another critical aspect to the CARING lifestyle is to incorporate physical activity into your daily routine.²¹²

Vacation Time

Early in my ministry, when my three children were very young, I insisted that we fly to Hawaii for a family vacation. I distinctly remember a staff member chiding me for “leaving” with all the ministry demands before us. Thank God I ignored his advice. When

²¹² Rick Tague, “The Caring Diet.”

our children are questioned about their upbringing and favorite memories, they immediately recall our numerous family vacations: I insisted that we take them at least once a year. A pastor's first ministry is to his family, and that ministry is not effected from behind a pulpit or pontificating at a dinner table. Most often, it is demonstrated by secluding ourselves and spending time with the children pursuing their interests, which speaks volumes about their being a priority in our lives. Every pastor must have at least an annual vacation with his family undisturbed from the cares at home. To shortchange a family of this opportunity is to rank them low in priority. Pastor, take time for yourself, your family, your children, and handle your money very carefully.

In addition to family vacations, Cristie and I take two or three short romantic vacations each year. During these extra special trips, we find a secluded destination where we can turn back the clock and act as if we are in our first months of dating. Each night I take Cristie to dinner. We both dress up and make it special by having warm, intimate conversations. We call these excursions "romantic rendezvous" and, believe me, they are totally fulfilling. Now we are starting to make small photo albums of each, hard bound in picture books, so we can remember and look forward. Very candidly, when I think of a "hot woman," I think of my wife. Isn't that the way it is supposed to be?

Conclusion

Pastors often are stressed and succumb to making poor family, marital, and moral decisions because they do not maintain the temple of God, the body, through a carefully designed exercise and rest regimen. Intentionality is the key to the establishment of spiritual and physical disciplines. Pastors and church leaders should work cooperatively

to create a balanced ministry schedule that honors the Lord, the family, and the church with the mobilization of key, spiritually gifted staff and lay leaders. Healthy pastors are mirrored in healthy churches. Sabbaticals, vacation time, and adequate compensation are essential to pastoral family health.

History tells us of great Christian leaders who faced much tougher, more difficult times than we do in ministry and yet thrived. John Wesley, as we have often heard, rode over 250,000 miles on a horse preaching the Gospel and electrified England for Christ. What was the invisible strength of these mighty men? It is all wrapped up in the pursuance of “soul care.” These giants of the faith never fell out of love with Jesus Christ, and, in fact, nurtured the continued growth of their spiritual lives in interesting ways—the next and final chapter encourages us all to do the same.

CHAPTER 6

SOUL CARE

Our first and greatest need in the church today is not primarily for new strategies and programs, additional financial resources, or the innovative use of technology, as important as these all are. Our greatest need is for better, more equipped, fortified, Spirit-filled, gifted men and women committed to the Lord, who have the capacity to serve for a lifetime of ministry. The Gospel, and its essential proclamation to the world, does not begin with software, computers, or the best and latest thoughts or trends—the Gospel begins with men and women who are set apart for God and His holy use. Yes, there is a physical element, an intellectual element, an educational element, even an emotional element to a pastor's service for Jesus Christ, but everything rests upon the spiritual element of the pastor's closeness to God and his/her daily, monthly, and yearly communion with the Holy Spirit. When we scrutinize the lives of men and women God has greatly used, we see clearly that they all gave great attention to *soul care*. The pastor as a leader and spokesman for God must step to a higher, nobler spiritual level. His prayer life must be deeper. His absorption of Scripture must be richer. He must have times where he sequesters himself, alone with his God, hearing only His voice. In these moments, the spirit, soul, and body are calibrated together and the power of the Holy Spirit is infused in God's servants. If we serve the Lord from a well that is continually drained and never refilled, in time that reality will catch up with us and we will be completely depleted. When we are drained, the enemy of our souls takes supreme advantage over us. In these technologically enhanced days of speed and sound, the body

can rush ahead of the spirit and, alas, pastors can begin to sound like a simple and dreary recording as they minister with no spirit, no depth, no passion, and no anointing.

When were the moments in your life when you needed to “come apart” so you would not “come a-part”? Did you miss those spiritual promptings? To err in hearing God’s voice is to be like a driver taking the wrong road. In Scripture, God not only speaks in the storm, but most often He shows His great strength in our greatest weaknesses and trials. No wonder Paul confessed, “And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong” (2 Corinthians 7:9-10). Soul care requires waiting on God in times of distress and difficulty. Soul care takes every wandering thought and uncontrolled emotion and makes them captive before the cross of Jesus Christ. Soul care reminds us on a daily basis that God has subjected every great servant of His to innumerable afflictions so as to make them pliable and usable by God.

The most miserable people in the world are Christian leaders whose intimacy with God has gone cold. And it’s so easy to let that happen by becoming consumed with the “rituals” of our duties. We can delude ourselves into thinking we’re experiencing intimacy with God by virtue of our busyness for him. In reality, we may only be experiencing religious activity.²¹³

More than four million people visit Arlington National Cemetery each year; it is one of the most frequently visited places in the Washington, D.C. area. It is a fully operational, national cemetery operating since May 1864, and it conducts an average of 27 funerals each workday—final farewells to fallen heroes from the fronts of Iraq,

²¹³ Michael Todd Wilson and Brad Hoffman, *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers* (Downers Grove, IL: InterVarsity Press, 2007), 41.

Afghanistan, as well as veterans of World War II, the Korean conflict, Vietnam, and the Cold War. Arlington National Cemetery contains the remains of those who have served the United States and provides a tribute to the service and sacrifice of each individual and his or her families, including the Tomb of the Unknown Soldier. On March 4, 1921, Congress approved the burial of an unidentified American soldier from World War I in the plaza of the new Memorial Amphitheatre. The tomb's sarcophagus was placed above the grave. Inscribed on the back of the tomb are the words: "Here rests in honored glory an American soldier known but to God."

In one unforgettable church staff meeting, I had to share with our team members the news of one of our pastors who had fallen morally. In my imagination that day, it was as if I saw an endless spiritual cemetery with the gravestone markers of thousands upon thousands of pastors whose ministries were cut short by wrong decisions, spiritual inattention, and the clutter of the world. With great sadness we have read about these men in this dissertation. The only thing that can protect God's men and women is soul care—a careful attention to keep one's heart and life close to God.

Prayer and Soul Care

Faithful men and women of God who learned this spiritual secret perpetuated the faith that we have received. Andrew Bonar (1810–1892) wrote, "Very few ministers keep to the end the spark that was in their ministry at the beginning."²¹⁴ Robert Murray McCheyne (1813–1843), who died at 29, learned the Greek alphabet at the age of four,

²¹⁴ Andrew Bonar, *Christ and His Church in the Book of Psalms* (London: Nisbet, 1859).

and enrolled in the University of Edinburgh at fourteen. With the prayers “less like myself, more like my Master” and “Lord, purify me,” the writings of both Jonathan Edwards and David Brainerd, as well as the letters of Samuel Rutherford, shaped his soul.²¹⁵ Thomas Chalmers (1780–1847) who instigated the movement of over 400 clergy to leave the established church and form the Free Church in Scotland wrote, “I give myself over in my whole mind and whole person to the authority of a whole Bible.”²¹⁶ Francis Asbury (1745–1816) was a circuit-riding Methodist preacher who set New England on fire for God, preaching some 16,500 sermons. The memorial statue of Asbury in Washington, D.C., dedicated in 1924 by President Coolidge, is that of a weary old man and a tired horse with a drooping head. The President paid tribute to Asbury as one of the builders of the nation, who spent his life as a circuit rider making strong the foundation on which our government rests. (Half the circuit riders died before they were 30 years of age.) Asbury challenged his preachers: “When you go into the pulpit, go from your closets ... take with you your hearts full of fresh spring water from heaven, and preach Christ crucified and the resurrection, and that will conquer the world.”²¹⁷ It was said of the first president and professor of Princeton Theological Seminary, Archibald Alexander (1772–1851), that he experienced great outpourings of the Holy Spirit. One listener hearing him preach wrote, “He appeared absolutely overpowered by the truths he was presenting and his every feature was illuminated and glowing with the fire within.”²¹⁸

Soul care for the pastor begins with prayer. We must develop a deep, disciplined, daily, private prayer life. Prayer is our lifeline to God and heaven. As pastors, the more

²¹⁵ Andrew Bonar, *The Life of Robert Murray McCheyne* (Edinburgh: Banner of Truth, 1844, 1962), 16ff.

²¹⁶ G. D. Henderson, *The Burning Bush: Studies in Scottish Church History* (Edinburgh: St. Andrew, 1957), 201.

²¹⁷ A.K. Curtis, “Spiritual Awakenings in North America,” *Christian History* 3 (1989): 6–35.

²¹⁸ James A. Alexander, *The Life of Archibald Alexander* (New York: Scribner’s, 1854), 39ff.

we are effective for Jesus Christ, the greater the object of attack by the enemy will we be. Prayer is our shield, prayer is our refuge, and prayer is our relief from the heat of the spiritual battle in which we shall forever find ourselves. Charles Finney (1792–1875) was the maverick preacher who insisted that women’s participation in prayer meetings was the key to spiritual renewal in the many cities where he preached. Prayer and revival was the theme of his ministry. Finney said:

I gave myself to a great deal of prayer. After my evening services, I would retire as early as I could; but rose at four o’clock in the morning, because I could sleep no longer, and immediately went to the study, and engaged in prayer. And so deeply was my mind exercised, and so absorbed in prayer, that I frequently continued from the time I arose at four o’ clock till the gong called for breakfast at eight o’clock. My days were spent, so long as I could get time, in searching the Scriptures. I read nothing else, all that winter, but my Bible; and a great deal of it seemed new to me ... the whole Scriptures seemed to me all ablaze with light.”²¹⁹

Finney’s ministry was a ministry of renewal and prayer that evidenced 500,000 professions of faith in Christ. And it was the prayer of two women in England who told Dwight Lyman Moody (1837–1899) that they were asking God that he would be “filled with the Spirit” that set his heart on a search for spiritual power. At the time, Moody was pastor of the largest church in Chicago. By his own admission, up until that time, he said he was “satisfied.” On a trip to New York City, walking down Wall Street, Moody said the Holy Spirit descended on him and he was overwhelmed by the presence of God. In fact, in prayer Moody begged God to hold back His power because he was so overcome by God’s Spirit. Later, worldwide, Moody’s ministry produced the fruit of nearly 1,000,000 converts to Jesus Christ. It was Henry Varley who accelerated Moody’s passion for God when he issued the challenge to him in Dublin: “The world has yet to see

²¹⁹ Lewis A. Drummond, *The Life and Ministry of Charles G. Finney* (Minneapolis: Bethany House, 1983), 115.

what God will do with and for and through and in and by the man who is fully consecrated to Him.”²²⁰ Without prayer, the pastor cannot breathe spiritually, and in time will asphyxiate on all the problems and pressures of ministry. Prayer can resolve all our failures through ministry, through service for Christ. David Livingstone (1813–1873), the great missionary to Africa who is buried in Westminster Abbey, failed miserably when he preached for the first time. He began reading his Bible text and then said abruptly, “Friends, I have forgotten all I had to say,” and fled.²²¹ Deep in the heart of Africa’s interior, where no white man had previously gone, his faithful valet, Susi, found Livingstone dead, kneeling in prayer by his bed, on April 29, 1873. I remember distinctly praying over his cemetery marker at the Abbey in London, asking God to purify my own soul so He could use me in a greater way. Pastor, how long has it been since you were broken before God in prayer, desperate for His presence? This is what soul care is.

The Holy Spirit and Soul Care

Soul care for the pastor is strengthened through the Spirit-filled life. The Apostle Paul tells us in Ephesians 5:20 to be “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.” But how do we give thanks for the adversities of life? How do we give thanks when a church will not seem to grow and troubles mount? Paul preceded the admonition with the command, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit” (Ephesians 5:18). The Holy Spirit indwells the believer at salvation. “Now if anyone does not have the Spirit of Christ, he is not His”

²²⁰ William R. Moody, *The Life of Dwight L. Moody* (New York: Revell, 1900), 137.

²²¹ Jessie Kleeberger, *David Livingstone: Missionary Explorer of Africa* (Anderson, IN: Gospel Trumpet, 1925), 10.

(Romans 8:9b). The Holy Spirit is the third member of the Trinity, fully God. We can pray at any moment and ask the Holy Spirit for strength, wisdom, and guidance in any situation in life. “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him,” Jesus taught in Luke 11:13. Through the many trials God has graced me to endure, I have asked the Holy Spirit to fill me and give me wisdom many times.

Then there is the example set by James Hudson Taylor (1832–1905), whose quest for the power of the Holy Spirit allowed him to discover the “exchanged life.” Through his singular effort for the lost of China, by the time of his death 750 other missionaries had entered China to preach Christ under the umbrella organization he founded, the China Inland Mission.²²² It was the Holy Spirit who allowed Adoniram Judson (1788–1850), running from God, to lodge one night in 1808 in a country inn where he was deeply troubled throughout the night by a man in the next room who was yelling out and seemed to be dying. The next morning Adoniram was shocked to learn that the man, Jacob Eames, a friend in his days of unbelief, had died right next door to him. God used it as a decisive spiritual turning point in Judson’s life. Only the Holy Spirit could have sustained Judson and his wife as they labored fruitlessly in the Gospel in Burma (known today as Myanmar) for seven long years without one single convert to Jesus Christ. At the time of his death in 1850, there were 7,000 converts to Jesus, worshiping in 63 different churches Judson had started. At his death, after a long illness, his body was interred at sea in a French ship off the coast of Burma.²²³ It was the Holy Spirit who gave B.H. Carroll (1843–(after a long illness) 1914) the conviction to stand for truth as he led

²²² J.C. Pollock, *Hudson Taylor and Maria* (Grand Rapids, MI: Zondervan, 1962), 22.

²²³ Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Boston: Little, Brown, 1956), 219.

Southern Baptists against heresy. To Carroll, preaching was a sacred trust: “Just think of it seriously. Eternal interests hinge on every sermon. Every sentence may be freighted with eternal life or woe. Every word may be the savor of life unto life or death unto death.”²²⁴ Alexander Maclaren (1826–1910), energized by the Holy Spirit, left a legacy of some of the greatest expository sermons ever delivered. His pastorate in Manchester, England, lasted for 45 years, and his sermons were typically printed on Mondays in the *Manchester Guardian*. Maclaren knew how essential the Holy Spirit was to spiritual renewal:

We are crying out for a revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second. Power for holiness and character is first, and only the man who has let the Spirit of God work His will upon him, and do what He will, has a right to expect that he will be filled with the Holy Ghost and with power. Do not get on the wrong track. Your revival, Christian ministers, must begin in your study and on your knees. Your revival must be for yourselves with no thought of service. But if once we have learned where our strength is, we shall never be so foolish as to go forth in our own strength, or we shall be beaten as we deserve to be.²²⁵

In this brief quote, we learn the secret of soul care. Maclaren stressed that for pastors revival, inspired by the Holy Spirit, “*must be for yourselves with no thought of service.*” This legendary preacher, who graduated from the University of Glasgow, realized that ministry flows out of the Holy Spirit’s fullness in our lives. Further, our aim for the Spirit-filled life should not be primarily for our service for Jesus Christ, but *rather for ourselves*. This is precisely the secret to soul care and the Spirit-filled life. Could

²²⁴ Al Fascol, *With a Bible in Their Hands: Baptist Preaching in the South 1679-1979* (Nashville: Broadman, 1994), 85.

²²⁵ E. T. McLaren, *Dr. McLaren of Manchester* (London: Hodder and Stoughton, 1911), 241. E. T. McLaren was the cousin and sister-in-law of Alexander Maclaren, which explains the change in the spelling of the name.

there be any other explanation for the global impact of the ministry of Charles Haddon Spurgeon (1834–1892) than the Holy Spirit? Spurgeon was never ordained and had no formal theological training. When he was nineteen, he began his ministry at the New Park Street Baptist Church in London, following Benjamin Keach, John Gill, and John Rippon. Despite his lack of formal training, Spurgeon was intimately familiar with the Holy Scriptures and had a personal library (now owned by Midwestern Baptist Theological Seminary in Kansas City) of 12,000 volumes. God used him so mightily. Three hundred million copies of his printed works have been in circulation worldwide, most of them of his printed sermons. Five hundred thousand copies of his *Lectures to My Students* have been printed, a book which emerged from his Friday afternoon lectures and visits to his pastor's college. He planted 200 churches in England through his ministerial students. As a humanitarian, 20 different social ministries were established, including perhaps his most favorite, the Stockwell Orphanage, where he would often visit to bring gifts and to encourage the children. He enjoyed a close relationship with his wife, Susannah Thompson, who became an invalid at the age of 33 and was seldom able to attend church services. It is interesting to note that he suffered from severe depression throughout this entire ministry and prayed without any relief for God to take it from him. Most historians refer to Charles Spurgeon as the greatest preacher in the nineteenth century. When asked to explain his eminent success, he simply replied, "My people pray for me."²²⁶

²²⁶ Lewis Drummond, *Spurgeon: Prince of Preachers* (Grand Rapids, MI: Kregel, 1992), 116.

The Scriptures and Soul Care

Soul care for the pastor is reinforced through the word of God. Although we study the Bible for teaching and preaching, we must remember that the Scriptures provide our very sustenance, food that nourishes us and allows us to walk with God and be fruitful in His service. G. Campbell Morgan (1863–1945) preached for 60 years on both sides of the Atlantic. God used the evangelist D. L. Moody to wake Morgan from a spiritual sleep and slumber that had come over him and his ministry. In his own words, Morgan revealed his problem:

For two years my Bible was shut; two years of sadness and sorrow. Strange, alluring materialistic theories were in the air, and to these I turned ... I became well versed in philosophies that were the vogue in England at that time, but from them I got no relief. In my despair I took all the books that I had, placed them in a cupboard, turned the key, and there they remained for seven years. I bought a new Bible, and began to read it with an open mind and a determined will. That Bible found me. The Book gave forth a glow, which warmed my heart, and the Word of God, which I read therein, gave to my troubled soul the relief and satisfaction that I had sought for elsewhere. Since that time I have lived for one end – to preach the teachings of the Book that found me.²²⁷

After this spiritual turning point in his life and ministry, G. Campbell Morgan made the Bible, as one listener exclaimed, “come alive.” Doubt toward Scripture was replaced with trust and confidence. Morgan served at Westminster Chapel in London, England. The Chapel seated 2,500, but it had never been full since the new building was dedicated in 1865. Morgan’s Scripture-laced sermons packed that building twice every Sunday. By the end of his amazing ministry, Morgan had made 54 trips across the Atlantic and, by 1930, he had written 72 books. He answered the question of ministerial endurance this way: “You may depend upon one thing, the only ministry that will last,

²²⁷ John Harries, *G. Campbell Morgan: The Man and His Ministry* (New York: Revell, 1930), 27.

and be as fresh at the end as it was at the beginning, is a biblical and expository one. Mere anecdotes fail and in the long run exhaust themselves, the Word of the Lord abideth forever.”²²⁸

Arthur T. Pierson (1837–1911) filled in for Spurgeon at his great Metropolitan Tabernacle when Spurgeon was ill (1891–93) and later wrote the biography of George Muller. So confident was he in God’s word that he believed that preaching is more the discovery of what the Bible says than it is the invention of ideas for discourse. Out of his study and confidence in the Bible, he wrote over 50 books and preached 13,000 sermons.²²⁹ When evangelist Samuel P. Jones (1884–1906) died, some 30,000 people passed by his casket in Atlanta, Georgia where he was buried. Jones was a highly controversial preacher. Many said he was the greatest master of an audience they had ever heard. He made “sinners smell sulphur,” and even Robert Ingersoll, the famous agnostic orator, would not debate with him. The fire in his belly came from his unwavering belief in God’s word, and it allowed him to win many thousands of people to Jesus Christ.²³⁰ Another evangelist, J. Wilbur Chapman (1859–1917), who was led to Christ by evangelist D. L. Moody, never doubted the authority of the Bible. He was unbending in his defense of the full inspiration of the Scriptures, and his sermons revealed the effective power of that conviction:

What was it that held such vast audiences spellbound as if eternity itself were closing round them? It was the simple story of Jesus. Never in all these meetings did Dr. Chapman or any member of the part make a single apology for the Word of God. They believed in it, in its inspiration from Genesis to Revelation, and preached it as men preach who believe

²²⁸ Ibid., 65.

²²⁹ Arthur T. Pierson, *The Divine Art of Preaching* (New York: Baker and Taylor, 1892), 84ff.

²³⁰ Kathleen Minnix, *Laughter in the Amen Corner* (Athens: University of Georgia, 1993), 7.

themselves to be ambassadors of Christ and messengers of the Most High God to a world of sinners.²³¹

Soul care anchors itself in the authority of the Bible and remembers God's promise, "For He Himself has said, 'I will never leave you nor forsake you'" (Hebrews 13:5b). The men and women of God who have been effective, have staked their very lives and their ministries on this truth. Whatever difficulty comes our way, we have the assurance the Lord will walk with us through it. Reuben Alexander Torrey (1856–1928) encountered D. L. Moody at Yale University, and there he taught the young man how to win the lost by proclaiming the Scriptures. It was as if Moody's mantle fell on him. So effective was Torrey, because of his confidence in the Bible, that he won many thousands of people to Christ and, in 1908, he became the founding dean of the Bible Institute of Los Angeles (BIOLA). Repeatedly, Torrey preached his sermon, "Why I Believe the Bible is the Word of God."²³² In his great Toronto crusade, Oswald J. Smith and his brother found Christ as Savior in Massey Hall, a performing arts theatre. Smith would later found the People's Church in Toronto and have a great impact on the cause of missions globally. In 1988, it was my honor to be invited to preach the diamond-year evangelistic crusade for the People's Church at Massey Hall in downtown Toronto, the very auditorium where Torrey had won Oswald to faith in Christ.

William Ashley Sunday (1862–1935) became J. Wilbur Chapman's advance man for two years and served an apprenticeship that prepared him for one of the greatest evangelistic careers of all time. Sunday's Christology was strong, and his knowledge of

²³¹ Ford C. Ottman, *J. Wilbur Chapman: A Biography* (New York: Doubleday, 1920), 256.

²³² Roger Martin, *R. A. Torrey: Apostle of Certainty* (Murfreesboro, TN: Sword of the Lord, 1976), 244.

the Scripture impressive.²³³ His crusade made a great impact in New York City and because of the size of the crowds, even Andrew Carnegie could not get a seat at Carnegie Hall. The word of God was adequate for the 16-year ministry of William Edwin Sangster (1900–1960), who served at Westminster Central Hall, which seated 3,000 people, and was located across the street from Westminster Abbey. During World War II, Sangster preached with a glowing light on the pulpit that issued warnings of German bombing overhead. Yet he continued to preach and did not vacate his pulpit even in those harrowing times. God so mightily used Him because he so fervently believed and embraced the Scriptures as the word of God.²³⁴

Ministry Partners and Soul Care

Soul care includes the selection of godly, gifted men and women to serve at our side. Nothing can drain a pastor so much as disloyal, spiritually shallow staff who do not perform their assignments or take responsibility for the success of the organization, and who disrupt the spirit of unity and harmony. Jeff Iorg, in the *Painful Side of Leadership* writes:

Quarreling followers drain energy from ministry leaders. Their bickering and its collateral damage can take an emotional, spiritual, and even physical toll on you. Learning to manage conflict situations you didn't cause and can't control is a delicate balance of organizational responsibilities (including legal issues with employees) and interpersonal

²³³ Lyle W. Dorsett, *Billy Sunday and the Redemption of Urban America* (Grand Rapids, MI: Eerdmans, 1991), 26.

²³⁴ Paul Sangster, *Doctor Sangster* (London: Epworth, 1962), 33.

dynamics. It can be made even more complicated by your friendships with followers.²³⁵

For over 30 years, I have had to employ men and women in the work of ministry and ultimately be in the senior position of the church or organization where they work. It is a wonderful experience to find the right staff who flourish and help build and bless the work of God. And it is important that we enjoy working with those people who are on our team. But that is not always the case. On several occasions, I have had to fire a non-productive staff member. A comment made by more than one incompetent person I have had to terminate is this one: “I thought we were meeting because you were going to give me a raise or commendation.” This comment is a stark reminder that people who qualify for dismissal are not objective about their inability to do the job they are being paid to do. In each of the painful circumstances in which I, as leader made the decision, along with our board, to fire someone, that individual was invariably biased about his or her own contribution and, simultaneously, was a hindrance to the organization. As John Maxwell so appropriately said, “Leaders make tough calls.” About this, Iorg writes:

We go to great lengths, sometimes to the detriment of our organizations, our missions, our other followers, and even to the person being terminated, to avoid saying those two potent words. But if you lead any size church or ministry organization, even if your workers are all volunteers, you will eventually need to terminate a team member.”²³⁶

According to Proverbs 13:20, “He who walks with wise men will be wise, but the companion of fools will be destroyed.” I interpret this verse particularly in the context of a church or Christian organization. The wrong, carnal, lazy, unspiritual, disloyal, prayerless, gossipy staff member will destroy a church or Christian ministry. We are stewards

²³⁵ Jeff Iorg, *The Painful Side of Leadership* (Nashville: B & H Publishing Group, 2009), 151.

²³⁶ *Ibid.*, 171.

before God, and only responsible, mature, efficient people should be kept on our teams. Bill Hybels has used the litmus tests of *character*, *competency*, and *chemistry* in screening staff.

Conclusion

Acts 6:4 outlines the basis of the pastor's spiritual obligations to the local church. "But we will give ourselves continually to prayer and to the ministry of the word." A pastor's spiritual development is a lifelong calling that requires discipline and determination. God has armed his leaders with the resources of prayer, the ministry of the Holy Spirit and godly, gifted men and women to challenge and hold them accountable. The greatest aim of the pastor should be to complete his ministry with great zeal and in communion with Jesus Christ, who initiated his calling.

CONCLUSION

The fallen pastor has always been viewed with special fascination by the public at large and has been a favorite subject of novelists and movie producers: the bad priest, the phony evangelist, the preacher who has lost faith in his own message. As pastors we can pick up many tricks of the trade from the commercial sector, from the advertising industry, and from the realm of entertainment. The problem, however, is not techniques learned from the world around us. Rather, the problem arises when we adopt a technological mind-set and begin to mimic the work of those in these sectors, coming to depend on “church craft,” with the loss of the spiritual nurturing of our soul that comes from the discipline of a life immersed in the Scriptures and in prayer, a life for which we are continually and continuously accountable.

Perhaps one of the most alarming unreported trends of our day is the stark statistic of pastoral attrition—multiplied thousands of times each year. Of the clerics who are terminated or who fall prey to the illness of moral failure, more than half will never return to ministry. Ongoing spiritual, physical, and ministerial health should be the priority of every denomination, church, elder and church board. Pastors must have support and genuine, loving accountability systems in place for the duration of their ministry. Both pastors who have experienced a lifetime of success or the disappointment of failure should be pooling their knowledge with today’s ministers and churches to promote clergy health. No issue should be left unaddressed or considered taboo.

Due to the trend of decreased weekly church attendance in the United States, pastors and church leaders must reexamine their churches’ polity and evaluate it for

efficiency. Again, there must be no “sacred cows,” nothing we cannot change if change will cause the local church to be more dynamic in its discipleship of believers and evangelism of the lost. Pastors who are graced by God with growth in numbers and in influence should expect exploitation and misrepresentation by the media. The only posture of protection for high-impact churches is full financial disclosure. Pastors must hold fast to the primacy of pastoring and not be led astray by causes, which can pollute, confuse, and distract from the Great Commission. As shepherds for God’s flock, pastors must carefully protect believers from misunderstanding and distractions that keep them from growing in the grace and knowledge of Jesus Christ (2 Pet 3:18).

Every precaution must be taken by pastors, elders, board members, and laity to morally protect their spiritual leaders. The highest standards of purity must be characteristic of every local church in its counseling and ministry outreaches. The greatest insurance against moral failure is pastors nurturing and enriching their marriages and families. This worthy objective requires the calculated, cooperative effort of pastors, elders, board members, and the entire church constituency. All must understand and respect the boundaries that are necessary for a physically and spiritually healthy pastor to minister for a lifetime and for the church to enjoy that benefit.

Innovation must be implemented in the local church with the attitude and intention of “bringing church to the people” instead of expectations about “people coming to the church.” We are living in a technologically advanced age that provides a plethora of opportunities that can be harnessed, and turned into opportunities for ministry, for teaching the world of God, and for evangelizing the lost. We must use every available method to reach every person we can reach with the Gospel of Jesus Christ.

Every effective pastor can expect to be visited by severe trials. Just as an athlete prepares for Olympic competition, the pastor who is daring enough to reach the lost and instill a biblical world view in the hearts of his people must be prepared for a host of challenges, persecutions, and opportunities for further growth through adversity. God uses interesting tests and trials to create brokenness and spiritual dependency in his gifted servants. We must embrace these tests with thanksgiving, assured of God's sovereignty.

Nietzsche used to say that he had moved from the house of the scholars because his soul had sat empty at their table for too long. This unbelieving son of a pious Lutheran pastor, who later went insane, sounds a warning to Christian theologians, the scholars of the church. Those who know much but do not love, and who do not care deeply about the daily struggles of people, cannot lead us into the deeper biblical truths. In Arthur Miller's play *Death of a Salesman* we meet Willy Loman, the happy-go-lucky character who believed in the gospel of success and preached it to his sons. When, at the age of 63, the dream of big deals came crashing down like the castle of illusions it had always been, Willy killed himself. "He never knew who he was." In that one brief sentence his son gave Loman's spiritual biography.

Pastors must maintain ongoing soul care carefully monitored by wise, supportive elders and peers in genuine, loving, regular accountability. As God blesses a ministry, we must adopt John the Baptist's motto, "He must increase, and I must decrease." The role of the church is irreplaceable; consequently, we must utilize every available method for the propagation of the Gospel, but we must not lose its theological tenets and absolutes or be cowardly in their proclamation. A physician's continuing professional development is critical if he or she is to keep up with advances in medicine and with changes in the

delivery of care. All the more so, the pastor must be a lifelong student of the continued development of his theological, spiritual, marital, and pastoral acumen. And, again, trusted colleagues and mentors must monitor this process honestly. Haddon Robinson, who in 1996 was named in a Baylor University poll as one of the 12 most effective preachers in the English-speaking world, remarked that a decent sermon takes 12–15 hours of preparation. Although Robinson never said that people told him mediocre teaching was the primary reason for their leaving a church, it is a huge factor. Patrick Reardon, one of Robinson's professors, taught him that too often pastors are intellectually lazy, and that the average evangelical pastor is not a man of the Scriptures. They are more interested in growth through marketing methods, but growth for growth's sake is the philosophy of the cancer cell. Pastors must stay welded to the Scriptures.

Finally, in no area do we discredit ourselves as Christians more clearly than in our treatment of pastors who have fallen. We must adopt restorative procedures and illustrate Christ's love by their application to our fallen brethren. After all, every church is a spiritual hospital. Denominations and seminaries must be proactive in the equipping ministry and must bring that ministry to pastors whose careers are in peril. "Men," observed Blaise Pascal in his *Pensées*, "never do evil so completely and cheerfully as when they do it from religious conviction." History, unfortunately, proves the truth of his assertion. By our redemptive, gracious spirit toward ministers who have failed, we will prove to the world that God is truly typified by the father whose every moment was consumed with his wayward son and who ran to embrace him upon his long-awaited return.

We carry a life-giving and eternally transformative message—the Gospel of Jesus Christ. May we never forget that nothing, nothing, must sideline or sidetrack us from the evangelism and discipleship of the world. Contrast our noble calling from that of the sharp-witted playwright, George Bernard Shaw. Toward the end of his life, he made the following admission in *Too True to be Good*: “The science to which I pinned my faith is bankrupt ... Its counsels, which should have established the millennium have led directly to the suicide of Europe. I believed them once. In their name I helped to destroy the faith of millions of worshipers in the temples of a thousand creeds. And now they look at me and witness the great tragedy of an atheist who has lost his faith.”

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APPENDIX A
RESTORATIVE PROCEDURES OF THE ASSEMBLIES OF GOD

BYLAWS ARTICLE X. DISCIPLINE

Section 1. The Nature and Purposes of Discipline

Discipline is an exercise of scriptural authority for which the church is responsible. The aims of discipline are that God may be honored, that the purity and welfare of the ministry may be maintained, and that those under discipline may be brought to repentance and restoration.

Discipline is to be administered for the restoration of the minister, while fully providing for the protection of the spiritual welfare of our local assemblies. It is to be redemptive in nature as well as corrective, and is to be exercised as under a dispensation of mercy.

Section 2. The Relationship Between the District and General Council Credentials Committees

The Executive Presbytery of the General Council is the Credentials Committee of The General Council of the Assemblies of God (Constitution, Article X, Sections 4 and 6). It shall have the final authority in matters of doctrine and the personal conduct of all certified, licensed, and ordained ministers. District actions related to the termination of credentials or the remedial discipline of rehabilitation are to be in the form of recommendations to the General Council Credentials Committee. All references to the discipline of ministers within this article of the Bylaws relate solely to certified, licensed, and ordained ministers.

Section 3. Causes of Disciplinary Action

Violations of Assemblies of God principles as stated in these Constitution and Bylaws may give cause for disciplinary action by the credentials committees. Among such causes for action shall be:

- a. Moral failure involving sexual misconduct.
- b. Moral failure involving pornography.
- c. Any moral or ethical failure other than sexual misconduct.
- d. General inefficiency in the ministry.
- e. A failure to represent our Pentecostal testimony correctly.
- f. A contentious or non-cooperative spirit.
- g. An assumption of dictatorial authority over an assembly.
- h. An arbitrary rejection of district counsel.
- i. A declared open change in doctrinal views.
- j. Immoral, unethical, or illegal practices related to personal, church, or ministry finances.
- k. A marriage in violation of our stand on marriage and divorce. (See Bylaws, Article IX, B, Section 5, paragraphs d and e.)
- l. Violations of ministerial courtesy. (See Bylaws, Article IX, B, Section 8.)
- m. Ministry without prior approval in a non-Assemblies of God church. (See Bylaws, Article IX, B, Section 9.)

n. An improper attitude toward those dismissed from the Fellowship. (See Bylaws, Article IX, B, Section 10.)

Notwithstanding the above, when more than 7 years have elapsed from an occurrence that is cause for disciplinary action, a district credentials committee may recommend to the General Council Credentials Committee that no discipline be administered when, in view of all the circumstances, it would appear that such discipline would serve only as punitive in nature rather than rehabilitative. In all such cases, final determination shall be made by the General Council Credentials Committee.

Section 4. Right of Initiative

a. Authority. Occasions sometimes arise which make it necessary to deal with ministers who for some reason seem to have reached the place where, in the opinion of the leaders, endorsement can no longer be given. Credentials committees which have the authority to ordain ministers and to recommend them for credentials also have the right to withdraw their approval and to recommend the recall of credentials.

b. Prior right of district. The officers of the district in which an alleged offense is reported to have occurred shall be recognized as having the prior right of initiative in matters of discipline.

c. Responsibility of district of affiliation. If the district in which an alleged offense is reported to have occurred for some reason cannot take action, the General Council Credentials Committee shall refer the matter, together with the facts and supporting instruments, to the district with which the minister is affiliated.

d. Responsibility of General Council Credentials Committee. In the event a district fails to take action within 90 days after a matter has been referred to it, it shall be the responsibility of the General Council Credentials Committee to see that action is initiated.

Section 5. Investigation of Reports or Complaints of Alleged Violations or Confessions of Violations of Assemblies of God Principles

a. Within the Districts of The General Council of the Assemblies of God. Reports or complaints of alleged violations of Assemblies of God principles (Bylaws, Article X, Section 3) or confessions of such by a minister shall be investigated. The superintendent of the district in which the alleged offense is reported to have occurred, or an appointed representative, shall conduct the investigation to determine their source and validity. It is the responsibility of the district superintendent to safeguard the church, the minister, the district, and the Fellowship. In the event such reports or complaints against a minister are filed with the General Council Credentials Committee, they shall be referred to the district in which the offense occurred for investigation. A copy shall be sent to the district with which the minister is affiliated.

(1) *Interview with complainants.* The persons involved shall be interviewed to ascertain the facts in the case and the reasons underlying the persistence of the reports or complaints.

(2) *Interview with accused minister.* The accused minister shall be given an opportunity to be interviewed to discuss the complaints received in the hope that the matter can be resolved.

(3) *Signed complaints.* In the event the investigation so warrants, a signed complaint shall be filed with the district office by each complainant describing the alleged offense.

(4) *Conditions for ministry during investigation.* Conditions of continuing ministry may be subject to restriction during the time of investigation at the discretion of the appropriate district officers on the basis of evidence at hand and the nature of the alleged offense. Such conditions are subject to review in 3-month intervals until such investigation has been completed resulting in either clearing the person of the allegations or filing formal charges.

b. Outside United States. In case the alleged misconduct occurs outside the United States in an area under the general oversight of Assemblies of God World Missions, that division shall take the initiative to file complete data with the district of the minister's affiliation. Any hearing or trial affecting that individual's ministerial credentials shall be held in the district of the minister's affiliation. Assemblies of God World Missions shall convey all information available to the said district as follows:

(1) *Report to district of affiliation.* At the earliest date after Assemblies of God World Missions receives a report of misconduct, such report shall be conveyed by telephone and by letter to the superintendent of the district with which the minister is affiliated.

(2) *Confidential file.* A confidential file shall be submitted to the superintendent, conveying all information as it becomes available to the division. A final complete file shall be prepared under the direction of the field director of the field involved and shall be presented to the district superintendent for use in any action the district may take.

(3) *Additional information.* When in the judgment of Assemblies of God World Missions or the district involved, basic information is lacking (which information may be available at the site of the alleged misconduct), arrangements may be made for the gathering of such.

Section 6. Preparation and Filing of Charges

If after due investigation it is determined that charges should be made, proper charges shall be prepared and filed in the district office. If no one appears to sign the charges, the district officers making the investigation may file charges based on the evidence in their possession. The person against whom charges have been filed shall be informed in writing by certified mail, at the last address furnished to the district, of the charges made in keeping with Bylaws, Article X, Section 3.

Section 7. District Hearing and Discipline

a. District hearing. In the event the reports or complaints cannot be dealt with privately to the satisfaction of all concerned, the superintendent of the district in which the alleged offense is said to have occurred, or the superintendent of the district with which the minister is affiliated, shall arrange for a hearing by the district credentials committee for the accused minister. The minister shall be required to appear at the hearing in the hope the matter can be resolved.

b. Forfeiture of rights of accused. A hearing shall not be considered as final disposition of the case until the accused be present and be allowed all rights and privileges granted herein. However, an accused member may be found guilty of charges and disciplined for failure to appear at the hearing, or if proof is found of willful neglect to take advantage of rights and privileges provided in these Bylaws.

c. Discipline

(1) *Cause for discipline.* A minister who has been found guilty of violating any of the Assemblies of God principles set forth in Bylaws, Article X, Section 3, either by a confession of the minister involved or by deliberation of the district presbytery, shall be subject to disciplinary action.

(2) *Determination of discipline.* It shall be the responsibility of the credentials committees to determine whether the circumstances of the case merit rehabilitation or dismissal. The credentials committees shall weigh decisions on: (a) the basis of the offense itself, (b) the manner and thoroughness of repentance, (c) the attitude of the offending minister toward the discipline, and (d) the willingness manifested to cooperate.

(3) *Administering discipline redemptively.* If the district determines that guilt has been established, discipline shall be administered prayerfully and in the fear of God, in accordance with the Scriptures, and as set forth in the Constitution and Bylaws of this ecclesiastical body (Bylaws, Article X, Sections 8 and 9).

d. Surrender of credentials. Disciplined ministers shall be required to surrender their ministerial credentials and their current fellowship card to the district office. In the event of rehabilitation the credentials shall be held in the district office. In the event of dismissal the district shall forward the credentials to the general secretary of The General Council of the Assemblies of God. Refusal to surrender ministerial credentials and current fellowship card may result in placing an additional charge against the minister.

Section 8. Rehabilitation

Recognizing that the underlying principle involved in discipline is redemptive, and that man's conscience frequently brings him to judgment and confession, and that justice can sometimes be best served with mercy, an effort should be made to lead the offending minister through a program of rehabilitation, administered in love and kindness. The following provisions for rehabilitation shall apply.

a. Basis. Those found to have violated any of the Assemblies of God principles (Bylaws, Article X, Section 3) may request a program of rehabilitation as an alternative to dismissal. Rehabilitation is a privilege granted out of mercy and not a right to be expected or demanded. The primary purpose is to restore a person to God, spouse, and family, with the results leading to possible restoration to ministry. Granting such request shall be at the discretion of the district and General Council credentials committees.

b. Procedure and requirements. The following procedure shall be used by the district presbytery in determining the specific requirements for rehabilitation for the individual minister.

(1) *Rehabilitation requirements.* The specific terms and conditions of the rehabilitation program as recommended by the district credentials committee are to be forwarded to the General Council Credentials Committee for approval. After such approval they shall be given to the minister.

(a) *Suspension.* The minister shall be considered to be under suspension during the entire period of rehabilitation.

(b) *Terms and Conditions*

(1) *Period of time.* The program for rehabilitation shall continue for not less than 1 year except when the violation involves misconduct defined in Bylaws, Article X, Section 3, paragraph a, in which case it shall continue for not less than 2 years.

(2) *Authority.* The General Presbytery shall be authorized to establish guidelines and policy in regard to terms and conditions of rehabilitation. Such guidelines and policy shall be consistent with provisions of the Bylaws.

(c) *Extent of ministry.* The extent to which ministry may be permitted, if any, shall be determined by the district presbytery, subject to the approval of the General Council Credentials Committee and compatible with the guidelines and policy established by the General Presbytery.

(d) *District membership.* The minister shall not be permitted to transfer his or her membership to another district during the period of rehabilitation.

(e) *Publication.* While the minister's credentials are in a state of suspension, the minister's name shall not be removed from the ministerial roster, nor shall the minister's disciplinary status be published in either the General Council or district council official publications.

(f) *Credentials renewal.* The minister shall renew his or her credentials annually in the regular manner.

(g) *Supervision.* In the event his or her ministerial activity has been terminated, the minister must become established in a local church working under the supervision of a pastor or presbyter.

(h) *Reports.* The minister must submit reports quarterly to the district superintendent.

(i) *Ministerial benefits.* During the program of rehabilitation the minister shall continue to be eligible for benefits such as the ministers' group insurance and Ministers Benefit Association.

(j) *Program administration.* The approved rehabilitation program shall be administered by the district presbytery.

(2) *District progress reports.* The credentials committee of the district shall submit to the General Council Credentials Committee on February 1 and August 1 of each calendar year a progress report relative to the rehabilitation of ministers under discipline.

(3) *Completion of rehabilitation.* When the rehabilitation program has been satisfactorily completed, the suspension shall be lifted and the minister shall be restored to good standing.

(4) *Transfer of information.* A rehabilitation information form for district use, prepared and distributed by the general secretary, shall be completed by the district in which the rehabilitation occurred when the rehabilitated minister requests a transfer to a new district. The completed rehabilitation form shall accompany the Certificate of Transfer to another district. A disciplined minister shall, as a condition of entering a rehabilitation program, sign a Limited Disclosure Agreement approved by the General Presbytery allowing the basis of his or her rehabilitation program to be disclosed by the district superintendent or district secretary of a transferring district. The information shall be preserved for future reference in the files of the district in which the rehabilitation occurred and the General Council.

c. Eligibility of previously dismissed. In the event a minister who has been dismissed requests reinstatement, the district shall first obtain permission from the General Council Credentials Committee before submitting an appropriate rehabilitation program as prescribed in Section 8 of this article. The dismissed minister shall not be eligible for reinstatement until the requirements for rehabilitation have been completed. Consideration may also be given to a minister if in the opinion of the credentials

committees he or she has satisfactorily fulfilled the remedial requirements of such rehabilitation.

Section 9. Referral for Action to the General Council Credentials Committee

a. District recommendation

(1) *Rehabilitation.* When a minister is to be placed in a rehabilitation program in accordance with Section 8 of this article, the district shall forward to the General Council Credentials Committee the specific charges and recommended terms of rehabilitation. The district shall inform the minister involved of its action and, where applicable, the superintendent of the minister's district of affiliation.

(2) *Dismissal.* When a minister has been found guilty of violating any of the Assemblies of God principles as set forth in Bylaws, Article X, Section 3, and it is determined that rehabilitation is not feasible or fails, a minister's credentials are to be terminated by dismissal. The district shall forward to the General Council Credentials Committee the specific charges and its recommendation for dismissal. The district shall inform the minister involved of its action and, where applicable, the superintendent of the minister's district of affiliation.

(3) *Subsequent dismissal.* Should evidence come to light following a minister's resignation, or the lapse of his or her credentials, of conduct occurring prior to his or her resignation or lapse of credentials that would constitute grounds for disciplinary action under Article X, Section 3, of these Bylaws, the district at its discretion may request the General Council Credentials Committee to change that minister's status from lapsed or resigned to dismissed. The district shall inform the minister involved of its action and, where applicable, the superintendent of the minister's district of affiliation. All rights of appeal will apply.

b. General Council Credentials Committee action. The General Council Credentials Committee shall consider the recommendation of the district and shall concur if in its judgment the district was justified in the action taken. If the General Council Credentials Committee does not concur, it may remand the case, together with its recommendations, back to the district for review and reconsideration. The district shall report the results of its recommendation to the General Council Credentials Committee for final disposition.

c. General Council to hold information. All pertinent information relating to the disciplinary action taken against a minister shall be preserved for future reference in the office of the General Council Credentials Committee.

d. Final disposition. The general secretary shall notify the minister and the district(s) involved of the final disposition of the case

Section 10. Right of Appeal

a. Filing of appeal to the General Council Credentials Committee. The right of appeal applies to all actions of discipline and termination of credentials other than lapsing or resigning on the initiative of the minister. An accused minister shall have 30 days from the date notification of the General Council Credentials Committee decision was mailed to appeal to the General Council Credentials Committee. The minister shall be apprised officially of this right at the time notification is given to the minister of the decision of the General Council Credentials Committee. The appeal is to be sent to the office of the general superintendent, and should include any new or exculpatory information not

previously considered, with copies sent to the superintendent of the minister's district of affiliation and any other districts involved.

b. Consideration of appeal by the General Council Credentials Committee. The General Council Credentials Committee may respond to the appeal in one of the following ways:

(1) *Remanding of case to the district.* If in the judgment of the General Council Credentials Committee, justice has not been served, the case shall be remanded to the district presbytery for review and reconsideration. The district shall report the results of its review to the General Council Credentials Committee for final disposition.

(2) *Denial of appeal.*

(a) *Forfeiture of right of appeal.* No appeal shall be granted by remanding the case to the district presbytery if proof is found of willful neglect on the part of the accused to take advantage of available rights and privileges during the district hearing (see Section 5, 6, & 7 of this Article).

(b) *Insufficient grounds.* The General Council Credentials Committee shall have the prerogative to determine whether there is sufficient cause to grant an appeal, and remand the case to the district.

c. Right of appeal to the General Presbytery. A disciplined minister whose appeal has been denied by the General Council Credentials Committee may appeal to the General Presbytery. An accused minister shall have 30 days from the date notification of the General Council Credentials Committee decision was mailed to appeal to the General Presbytery. The appeal is to be sent to the office of the general superintendent, and should include any new or exculpatory information not previously considered, with copies sent to the superintendent of the minister's district of affiliation and any other districts involved. The decision of the General Presbytery shall be final.

Section 11. Publication of Dismissal

No publication of a dismissed minister's name shall be made until the district has been advised by the office of the general secretary that such has been authorized by the General Council Credentials Committee. An additional 30 days from the date of the notification shall be given the dismissed minister to exercise the right of appeal.

Section 12. Reinstatement of Credentials

a. Authorization. Application for reinstatement may be made through the district council within which territory the applicant resides. The application shall be considered subject to the approval of the district in which the termination was made.

b. Minimal time-lapse for dismissed ministers. The minimal time-lapse required before a minister who has been dismissed is eligible for reinstatement shall be 1 year, except it shall be 2 years for a minister who has been dismissed because of charges as stated in Bylaws, Article X, Section 3, paragraph a. The time-lapse shall be computed from the date of the district presbytery action as it appears on the ministerial status report filed with the General Council Credentials Committee. (See Bylaws, Article VII, Section 10, for other renewals and reinstatements.)

c. Rehabilitation obligatory. When a minister has been dismissed from our Fellowship and applies for reinstatement, he or she shall comply with the procedures for rehabilitation outlined in Section 8, paragraph c, of this Article.

d. Option to refer to General Presbytery. The General Council Credentials Committee may also hold the reinstatement of a minister's credentials in abeyance until the next session of the General Presbytery in order that the General Presbytery may have the opportunity to review the case, in which event the matter of reinstatement of such minister may be left entirely with that body.

e. Reinstatement fee. When applying for reinstatement the minister must include a \$100 reinstatement fee with the application to be divided equally between the district council and the General Council.

Section 13. Notice

Notice shall be deemed to have been given to a minister by certified mail from the district or General Council Credentials Committee on the basis of the last address furnished to the district or General Council by the minister. In the event the certified letter is returned as undeliverable for any reason, notice will have been deemed to have been given in view of the fact it is the minister's responsibility to furnish the district or General Council his or her address, and to accept lawful mail.²³⁷

²³⁷ General Presbytery of the General Council of the Assemblies of God. (2009). <http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/2009%20Constitution%20&%20Bylaws%20with%20Minutes.pdf>.

APPENDIX B
 BYLAWS—ELDER/CHURCH REPRESENTATION GOVERNANCE

These Bylaws (“Bylaws”) govern the affairs of the Church, a nonprofit religious corporation (the “Church”). The Church is organized under Chapter 17 of the Kansas Statutes Annotated (the “Statutes”). These bylaws shall fully amend and restate the Constitution and By-Laws of the church.

ARTICLE 1

PRINCIPAL OFFICE

The principal office of the Church shall be located at 11730 W 135TH, STE 251, VERLAND PARK, KANSAS 66221. The Board of Directors (“Directors”) of the Church (hereafter defined) shall have full power and authority to change any office from one location to another, either in Kansas or elsewhere. The Church shall comply with the requirements of the Statutes and maintain a registered office and registered agent in Kansas. The registered office may, but need not, be identical with the Church’s principal office in Kansas. The Directors may change the registered office and the registered agent as provided in the Statutes.

ARTICLE 2

STATEMENT OF FAITH

2.01 The Scriptures. The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10;
 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18;

22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

2.02 God. There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all-powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

(a) God the Father. God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all-powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

(b) God the Son. Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

(c) God the Holy Spirit. The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

2.03 Man. Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

2.04 Salvation. Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

(a) Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit

through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

(b) Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

(c) Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

(d) Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

2.05 God's Purpose of Grace. Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

2.06 The Church. A New Testament church of the Lord Jesus Christ is an autonomous

local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ, which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

2.07 Baptism and the Lord's Supper. Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

2.08 The Lord's Day. The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

2.09 The Kingdom. The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

2.10 Last Things. God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

2.11 Evangelism and Missions. It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

2.12 Education. Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people. In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute.

The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

2.13 Stewardship. God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

2.14 Cooperation. Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches.

They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people.

Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

2.15 The Christian and the Social Order. All Christians are under obligation to seek to

make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

2.16 Peace and War. It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

2.17 Religious Liberty. God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans

6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

2.18 The Family. God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

ARTICLE 3

AFFILIATION

The Church is autonomous and maintains the right to govern its own affairs, independent of any denominational control. Recognizing, however, the benefits of cooperation with other churches in world missions and otherwise, this Church may voluntarily affiliate with any churches (Christian Churches and ministries) of like precious faith.

ARTICLE 4

PURPOSES AND LIMITATIONS

The purposes of the Church are:

4.01 Purposes. The Corporation is organized and shall be operated exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Notwithstanding the foregoing, the Corporation's purposes also include the limited participation of the Corporation in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt organization. More particularly, but without limitation, the purposes of this Corporation are:

- (a) To promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Corporation's combined or separate formation, of a church, ministry, charity, school, or eleemosynary institution, without limitation.
- (b) To establish and maintain religious worship, build, maintain, and operate churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, day-care centers, camps, nursing homes, and cemeteries, and any other ministries that the Church may be led by God to establish.
- (c) To ordain, employ, and discharge ordained ministers of the Gospel, and others, to conduct and carry on divine services at the place of worship of the Corporation, and elsewhere.
- (d) To evangelize the lost by the proclaiming of the Gospel of the Lord Jesus Christ.
- (e) To educate believers in a manner consistent with the requirements of Holy Scripture.
- (f) To maintain missionary activities in the United States and any foreign country.
- (g) To engage in any other ministry that the Church may decide, from time to time, to pursue in obedience to the will of God.
- (h) To glorify God by fulfilling the Great Commandment (Matthew 22:36-40) and the Great Commission (Matthew 28:18-20).
- (i) Evangelism/Missions. To share the good news of Jesus Christ with as many people as possible in our community and throughout the world. (Matthew 28:18-20, Acts 1:8, II Peter 3:9)
- (j) Education. To help members develop toward full Christian maturity and train

them for effective ministry. To promote personal spiritual growth and discipleship through Bible teaching. (Eph. 4:11-13, Matt. 18:20, II Tim. 2:2)

(k) Worship. To participate in public worship services together and to maintain personal daily devotions. (John 4:24)

(l) Ministry/Service. To serve unselfishly, in Jesus' name, in meeting the physical, emotional, and spiritual needs of those in our Church, community, and in the world. (I Peter 4:10-11, Matt. 25:34-40, I Thess. 5:11, Gal. 5:13)

(m) Fellowship. To encourage, support and pray for each other as members of the family of God. To share our lives together (I John 1:7, Acts 2:44-47, Heb. 10:23-25, Rom. 15:5-7, John 13:34-35)

(n) To benefit people by providing opportunities for spiritual, physical, intellectual, social and cultural development. (Luke 2:52)

(o) To collect and disburse any and all necessary funds for the maintenance of said Corporation and the accomplishment of its purpose within the State of Kansas and elsewhere.

(p) To make distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 as amended.

(q) This Corporation is also organized to promote, encourage, and foster any other similar religious, charitable, and educational activities; to accept, hold invest, reinvest, and administer any gifts, legacies, bequests, devises, funds, and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Corporation; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Corporation. Provided, however, no act may be performed which would violate Section 501(c)(3) of the Internal Revenue Code of 1986, as it now exists or as it may hereafter be amended.

4.02 Limitations. In order to carry out the above-stated purposes the Corporation shall have all those powers set forth in the Statutes, as it now exists or as it may hereafter be amended. The powers of the Corporation to promote the purposes set out above are limited and restricted in the following manner:

(a) The Corporation shall not pay dividends and no part of the net earnings of the Corporation shall inure to the benefit of or be distributable to its incorporators, officers or other private persons, except that the Corporation shall be authorized and empowered to make payments and distributions (including reasonable compensation for services rendered to or for the Corporation or reimbursement of expenditures) in furtherance of its purposes as set forth in these Articles. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence

legislation, and the Corporation shall not participate in, or intervene in (including the publication or distribution of statements) any political campaign on behalf of any candidate for public office. notwithstanding any other provisions of these Articles, the Corporation shall not carry on any other activities not permitted to be carried on by (i) a corporation exempt from Federal Income Tax under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws, or (ii) a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws.

(b) Notwithstanding any other provisions of these Articles, in the event this Corporation is in any one year a “private foundation” as defined by Section 509(a) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws, it shall be required to distribute its income for such taxable year at such time and in such manner as not to subject the foundation to taxation under Section 4942 of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws; and further shall be prohibited from: (i) any act of “self dealing” as defined in Section 4941(d) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws; (ii) retaining any “excess building holdings” as defined by Section 4943(c) of the Internal Revenue Code of 1986, as amended, or corresponding provisions any subsequent federal tax laws; or (iii) making any investments in such manner as to subject the foundation to taxation under Section 4944 of the Internal Revenue Code of 1986, as amended, or corresponding provisions any subsequent federal tax laws; or (iv) making a taxable expenditures as defined in Section 4945(d) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws.

(c) The Corporation shall not accept any gift or grant if the grant or grant contains major conditions that would restrict or violate any of the Corporation’s religious, charitable, or educational purposes, or if the gift or grant would require serving a private as opposed to a public interest.

4.03 Dissolution. Upon the liquidation, dissolution, or winding up of the Corporation, the Board of Directors of the Corporation shall, after paying or making provision for payment of all the liabilities of the Corporation, distribute all Corporation to any organization designated by the board of directors of the Corporation which is of like faith and order and is exempt from taxes under Internal Revenue Code Section 501(c)(3) (or the corresponding provision of any future tax law of the United States).

ARTICLE 5

MEMBERSHIP

5.01 Receiving of Members. Any person professing faith in the Lord Jesus Christ and agreeing to uphold the doctrines and principles of this Church may be received into its

membership by any of the following methods:

(a) By publicly professing living faith in the Lord Jesus Christ, followed by scriptural baptism.

(b) By transfer letter from a church of like doctrine and principles, thus conforming to the above, or in lieu thereof their written confirmation of such membership.

(c) Members shall, under church leadership, attend a church membership class or complete a study of a prescribed handbook.

5.02 Voting Rights of Membership. Members shall have no voting rights.

5.03 Termination of Membership. Members of the Church may be removed from membership for any of the following reasons:

(a) Death.

(b) Transfer of membership to another church.

(c) By personal request of the member.

(d) Dismissal by the Board of Directors.

5.04 Restoration of Members. Members dismissed by the Board of Directors shall be restored by the Board of Directors according to the spirit of II Cor. 2:7-8, when their lifestyles are judged to be in accordance with the membership covenant.

ARTICLE 6

MANAGEMENT OF THE CHURCH

BOARD OF DIRECTORS

6.01 Management. The affairs of the Church shall be managed by the Board of Directors.

6.02 Number of Directors. The directors of the Board (the "Board of Directors") shall consist of a minimum of five (5) persons. Directors need not be residents of Kansas.

6.03 Term of Directors. Each director shall serve for a period of one (1) year and may serve successive terms.

6.04 Chairman of the Board. The Chairman of the Board of Directors shall preside at all Board of Directors meetings. The Board of Directors shall elect a Vice Chairman to serve as Chairman of the Board of Directors in the Chairman's absence.

6.05 Powers. The Board of Directors shall have all of the rights, powers, and

responsibilities of a board of directors pursuant to the Statutes, subject to any limitations under the Articles of Incorporation of the Church or these Bylaws. All corporate powers shall be exercised by or under the authority of the Board of Directors. The Board of Directors shall have final authority for affairs pertaining to property and other temporal matters as required by civil law for nonprofit corporations. In particular, the Board of Directors shall be responsible for the acquisition and disposition of Church property, which includes the management of its financial resources. The Board of Directors shall have the power to buy, sell, mortgage, pledge or encumber any Church property and incur related indebtedness.

6.06 Nomination of Directors. The Senior Pastor-President or any director may nominate persons deemed qualified to serve on the Board of Directors. In addition, the Senior Pastor-President may appoint a Nomination Advisory Committee to report to the Senior Pastor- President regarding suitable nominees.

6.07 Election of Directors. The persons nominated shall be presented to the Board of Directors for election by a majority of the Directors. Directors shall be natural persons, but need not be residents of Kansas.

6.08 Vacancies. The Senior Pastor-President shall nominate persons whom he deems qualified to serve on the Board of Directors to fill any vacancy occurring on the Board of Directors, and any position to be filled due to an increase in the number of Directors serving. A vacancy is filled by the affirmative vote of the majority of the remaining Directors, even if it is less than a quorum of the Directors, or if it is a sole Director. A person so elected to fill a vacancy shall be elected for the unexpired term of his predecessor in office.

6.09 Meetings. Regular or Special meetings of the Board of Directors may be held either within or outside the State of Kansas, but shall be held at the Church's registered office in Kansas if the notice thereof does not specify the location of the meeting. A regular or special meeting may be held at any place consented to in writing by all of the Directors, either before or after the meeting. If such consents are given, they shall be filed with the minutes of the meeting. Any meeting, regular or special, may be held by conference telephone or similar communication equipment, as long as all Directors participating in the meeting can hear one another. All Directors shall be deemed to be present in person at a meeting conducted in accordance with the foregoing sentence. A regular meeting of the Board of Directors shall occur at least annually.

(a) Regular Meetings. Regular meetings of the Board of Directors may be held without notice if the time and place of such meetings are fixed by a resolution of the Board of Directors.

(b) Special Meetings. A special meeting of the Board of Directors may be called by the Senior Pastor-President or the Executive Pastor.

(c) Notice of Special Meetings.

1) Manner of Giving. Notice of the date, time and place of special meetings shall be given to each Director by one of the following methods: (A) by personal delivery of written notice; (B) by first class mail, postage paid; (C) by telephone communication, either directly to the Director or to a person at the Director's office or home who the person giving the notice has reason to believe will promptly communicate the notice to the Director; (D) by electronic communication (email); or (E) by telecopier to the Director's office or home.

2) Time Requirements. Notice sent by first class mail shall be deposited in the United States mail at least four (4) days before the time set for the meeting. Notices given by personal delivery, telephone, email or telecopier shall be delivered, telephoned, emailed or faxed to the Director or given at least twenty-four (24) hours before the time set for the meeting.

3) Notice Contents. The notice shall state the date, time and place for the meeting. However, the notice does not need to specify the place of the meeting if the special meeting is to be held at the Church's principal office. Unless otherwise expressly stated herein, the notice does not need to specify the purpose or the business to be transacted at the special meeting.

4) Waiver. Attendance of a Director at a meeting shall constitute waiver of notice of such meeting, except where the Director attends a meeting for the express purpose of objecting that the meeting is not properly called.

6.10 Action Without Meeting. Any action required or permitted to be taken by the Board of Directors may be taken without a meeting, if all of the Directors, individually, or collectively, consent in writing to the action. Such action by written consent or consents shall be filed with the minutes of the proceedings of the Church.

6.11 Quorum. A majority of the number of Directors then in office shall constitute a quorum for the transaction of business at any meeting of the Board of Directors. The Directors present at a duly called or held meeting at which a quorum is present may continue to transact business even if enough Directors leave the meeting so that less than a quorum remains. However, no action may be approved without the vote of at least a majority of the number of Directors required to constitute a quorum. If a quorum is present at no time during a meeting, a majority of the Directors present may adjourn and reconvene the meeting one time without further notice.

6.12 Duties of Directors. Directors shall discharge their duties, including any duties as Committee members, in good faith, with ordinary care, and in a manner they reasonably believe to be in the best interest of the Church. Directors may in good faith rely on information, opinions, reports, or statements, including financial statements and other financial data, concerning the Church or another person that were prepared or presented by a variety of persons, including officers and employees of the Church, professional advisors or experts such as accountants or legal counsel. A Director is not relying in good

faith if the Director has knowledge concerning a matter in question that renders reliance unwarranted.

Directors are not deemed to have the duties of directors of a trust with respect to the Church or with respect to any property held or administered by the Church, including property that may be subject to restrictions imposed by the donor or transferor of the property.

6.13 Delegation of Duties. The Board of Directors is entitled to select advisors and delegate duties and responsibilities to them, such as the full power and authority to purchase or otherwise acquire stocks, bonds, securities, and other investments on behalf of the Church; and to sell, transfer, or otherwise dispose of the Church's assets and properties at a time and for a consideration that the advisor deems appropriate. Directors have no liability for actions taken or omitted by the advisor if the Board of Directors acts in good faith and with ordinary care in selecting the advisor. The Board of Directors may remove or replace the advisor, with or without cause.

6.14 Interested Members. To the extent permitted under the Statutes, contracts or transactions between Directors, officers, or committee members of the Church who have a financial interest in the matter are not void or voidable solely for that reason. Nor are they void or voidable solely because the Director, officer, or committee member is present at or participates in the meeting that authorizes the contract or transaction. However, the material facts must be disclosed to or known by the Board of Directors or other group authorizing the transaction, and approval from disinterested parties must be obtained.

6.15 Actions of Board of Directors. The Board of Directors shall try to act by consensus. However, the vote of a majority of the Directors present and voting at a meeting at which a quorum is present shall be sufficient to constitute the act of the Board of Directors unless the act of a greater number is required by law or the Bylaws. A Director who is present at a meeting and abstains from a vote is considered to be present and voting for the purpose of determining the decision of the Board of Director.

6.16 No Compensation. Directors shall not receive salaries or compensation for their services on the Board of Directors. The Board of Directors may adopt a resolution providing for payment to Directors for expenses of attendance, if any, at a meeting of the Board of Directors. A Director may serve the Church in any other capacity and receive reasonable compensation for those services.

6.17 Removal of Directors other than the Senior Pastor-President. The Board of Directors may vote to remove a Director, other than the Senior Pastor-President, at any time, with or without cause. A meeting to consider the removal of a Director may be called and noticed following the procedures provided in these Bylaws. A Director may be removed by the affirmative vote of a majority of the Directors. For provisions regarding removal of the Senior Pastor-President see Article 7.03.

6.18 Resignation of Directors. Any Director may resign at any time by giving written notice to the Corporation. Such resignation shall take effect on the date of the receipt of such notice, or at any later time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

6.19 Ecclesiastical Tribunal. The highest ecclesiastical tribunal of the Church shall be the Board of Directors. The Board of Directors shall be the express and final arbiter of ecclesiastical polity, religious doctrine, membership discipline, questions of church property, and shall make the final decision with respect to any other matter that shall arise concerning the Church, its internal workings, and its government in every respect. In deciding such matters, the Board shall use the standards of: (1) The best spiritual, financial and operating interests of the Church in light of the Holy Bible and the tenets of faith of the Church; and (2) The furtherance of the religious purposes of the Church as discerned by the Directors according to the teachings of the Holy Bible.

(The Holy Bible referred to in these Bylaws is the King James Version of the Old and New Testament of the Christian Faith, or any later translation, which may be adopted or used by the Board from time to time.)

6.20 Church Questions. In any case where a question arises regarding ecclesiastical polity, religious doctrine, membership discipline, questions of church property, or with respect to any other matter that shall arise concerning the Church, its internal workings, and its government by any member, congregant, visitor, or other person who is ministered to during religious services held by the Church, or at other times, the Board of Directors shall decide such question by majority vote.

6.21 Church Disruptions. Any person deemed by the Board of Directors to: (1) be in substantial disagreement with the doctrine and interpretation of the Holy Bible espoused by the Church; or (2) pose a physical or psychological threat to any person or to the Church; or (3) be causing, about to cause, or capable of causing disruption to the religious services and activities of the Church shall be considered a trespasser on Church property and may be ejected summarily. No Director shall incur any liability for acting in the interests of the Church pursuant to this section.

6.22 Deadlock. In the case where the Board shall, by reason of deadlock (whether because an even number of Directors is seated on the Board, or because certain Directors are absent even though a quorum is present, or because of abstention, or for any other reason) be unable to reach a conclusive vote on any issue before the Board, then, in such instance, the President shall cast a ballot which shall be known as a "majority ballot," so that an official act or decision may be taken by the Board. The majority ballot shall be cast in addition to the regular Director's vote cast by the President.

ARTICLE 7

OFFICERS

7.01 Officer Positions. The officer positions of the Church shall be the President, Vice President, Secretary and Treasurer. The Board of Directors may create additional officer positions, and define the authority and duties of each such position.

7.02 Election and Term of Office. The Senior Pastor-President of the Church is Jerry Johnston, and he shall hold office until he resigns, is removed pursuant to section 7.03 of these Bylaws, or dies. All other officers of the Church shall be elected by a majority vote of the Church Board from among its members. The term of office of all offices other than that of Senior Pastor- President shall be one year, however, such officers may serve consecutive terms without limitation.

7.03 Removal of Senior Pastor-President. Subject to the rights, if any, under any contract of employment with the Church, the Senior Pastor-President shall only be removed, by the affirmative vote of two-thirds (2/3) of the Directors present at any general or special meeting duly noticed pursuant to section 6.09 of these Bylaws. The Senior Pastor-President may be removed, subject to the terms of any employment agreement, from office, for any of the following reasons:

(1) falling into sinful and worldly practices; (2) engaging in conduct that could hinder the influence of the Church in its community; (3) teaching doctrines inconsistent with sound scriptural doctrine and practice; (4) neglect of duties; (5) resignation; or (6) death or disability.

7.04 Removal of Other Officers. All other Church officers may be removed, with or without cause, by a majority vote of the members of the Board of Directors.

7.05 Resignation of Officers. Any Officer may resign at any time by giving written notice to the Corporation. Any such resignation shall take effect on the date of the receipt of such notice, or at any later time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

7.06 Vacancies. A vacancy in any office shall be filled only in the manner prescribed in these Bylaws for regular appointment or election to that office.

7.07 Senior Pastor-President. The Senior Pastor shall be the President of the Corporation and shall be in charge of all the ministries of the Church. The Senior Pastor-President shall supervise and control all of the business and day-to-day affairs of the Church. The Senior Pastor-President shall be responsible for hiring a staff of his choice and shall supervise directly or by delegation all staff members so hired. The Senior Pastor-President shall be vested with the authority, subject to the rights, if any, under any contract of employment and the approval of the general budget, to terminate any staff

member's employment, with or without cause.

The Senior Pastor-President of the Church is responsible for leading the Church in accordance with Biblical principles as set forth in the New Testament. As such, the Senior Pastor- President shall be the leader of the Church congregation, the Church staff, all Church organizations, all Church ministries, the Board of Directors, and all Church Advisory Committees, to accomplish the New Testament purposes of the Church. The Senior Pastor-President is expressly authorized to do all things necessary and proper to fulfill the above-described leadership position and to fulfill all duties incident to the office of President. In the event of a vacancy, for any reason, in the office of Senior Pastor-President, the office shall be filled by the Executive Pastor.

7.08 Vice President. The Executive Pastor shall be the Vice President of the Corporation. When the President is unable to act, or refuses to act, or the office of President is vacant, the Vice President shall assume the duties of the President. When the Vice President acts in place of the President, the Vice President shall have all the powers of and be subject to all the restrictions upon the President. The Vice President shall perform other duties as assigned by the President or Board of Directors. Except as expressly authorized by the Board of Directors, the Vice President shall have no authority to sign for or otherwise bind the Church.

7.09 Treasurer. The Treasurer shall: (a) have charge and custody of and be responsible for all funds and securities of the Church; (b) receive and give receipts for monies due and payable to the Church from any source; (c) deposit all monies in the name of the Church in banks, trust companies, or other depositories as provided in the Bylaws or as directed by the Board of Directors; (d) write checks and disburse funds to discharge obligations of the Church; (e) maintain the financial books and records of the Church; (f) prepare financial reports at least annually; (g) perform other duties as assigned by the Senior Pastor-President or by the Board of Directors; (h) if required by the Board of Directors, give a bond for the faithful discharge of his or her duties in a sum and with a surety as determined by the Board of Directors; and (i) perform all of the duties incident to the office of Directors.

7.10 Secretary. The Secretary shall: (a) give all notices as provided in the Bylaws or as required by law; (b) take minutes of the meetings of the members and of the Board of Directors and keep the minutes as part of the corporate records; (c) maintain custody of the corporate records and of the seal of the Church; (d) affix the seal of the Church to all documents as authorized; (e) keep a register of the mailing address of each member, Director, officer, and employee of the Church; (f) perform duties as assigned by the Senior Pastor-President or by the Board of Directors; and (g) perform all duties incident to the office of Secretary.

ARTICLE 8

COMMITTEES AND ADVISORY TEAMS

8.01 Establishment. The Board of Directors may adopt a resolution establishing one or more Committees and Advisory Teams.

8.02 Independent Compensation Committee. Annually, the Board of Directors shall adopt a resolution establishing an Independent Compensation Committee. The Senior Pastor- President, or any family member of the Senior Pastor-President, shall not be the chairman or a voting member of the Committee. At least two of the persons serving on the Committee shall be Directors. The Committee shall be elected by a vote of the Board of Directors. The Independent Compensation Committee shall determine and approve the Senior Pastor-President's compensation and all executive employees' compensation. In so doing, the Independent Compensation Committee may consider duties, performance evaluations, compensation comparability data, and other relevant information. Neither the Senior Pastor-President, nor any family member of the Senior Pastor- President, shall participate in the Independent Compensation Committee's discussion and formulation of, or vote regarding, his salary and benefits, or any of his family member's salary or benefits.

8.03 Delegation of Authority. Each Committee shall consist of two or more persons, the majority of whom shall be Directors. If, in addition to the Independent Compensation Committee, the Board of Directors establishes or delegates any of its authority to a Committee, it shall not relieve the Board of Directors, or Director, of any responsibility imposed by these Bylaws or otherwise imposed by law. The Board of Directors shall define by resolution the activities and scope of authority and the qualifications, in addition to those set forth herein, for membership on all Committees.

No Committee shall have the authority to: (a) amend the Articles of Incorporation; (b) adopt a plan of merger or a plan of consolidation with another Church; (c) authorize the sale, lease, exchange, or mortgage of all or substantially all of the property and assets of the Church; (d) authorize the voluntary dissolution of the Church; (e) revoke proceedings for the voluntary dissolution of the Church; (f) adopt a plan for the distribution of the assets of the Church; (g) amend, alter, or repeal the Bylaws; (h) elect, appoint, or remove a member of a Committee or a Director or officer of the Church; (i) approve any transaction to which the Church is a party and that involves a potential conflict of interest as defined in paragraph 9.04, below; (j) take any action outside the scope of authority delegated to it by the Board of Directors or in contravention of the Statutes. The Board of Directors may designate various Advisory Teams not having or exercising the authority of the Board. Such Advisory Teams shall only function in an advisory capacity to the Board of Directors. The Board of Directors shall have the power to appoint and remove members of all Advisory Teams. The Chairman shall serve as an ex officio member of all Advisory Teams. The Board of Directors shall define, by resolution, the scope of activities and the qualifications for membership on all Advisory Teams.

8.04 Term of Office. Each member of a Committee or Advisory Team shall serve until the next annual meeting of the Board of Directors or until a successor is appointed. However, the term of any Committee or Advisory Team member may terminate earlier if the Committee or Advisory Team is terminated, or if the member dies, ceases to qualify, resigns, or is removed as a member of the Church. A vacancy on a Committee or Advisory Team may be filled by an appointment made in the same manner as an original appointment. A person appointed to fill a vacancy on a Committee or Advisory Team shall serve for the unexpired portion of the terminated Committee member's term.

8.05 Chair and Vice-Chair. Unless otherwise expressly stated herein, one member of each Committee or Advisory Team shall be designated as the chair and another member shall be designated as the vice-chair. The chair and vice-chair of each Committee and Advisory Team shall be appointed by the Board of Directors. The chair shall call and preside at all meetings. When the chair is absent, is unable to act, or refuses to act, the vice-chair shall perform the duties of the chair. When a vice-chair acts in place of the chair, the vice-chair shall have all the powers of and be subject to all the restrictions upon the chair.

8.06 Quorum. One half the number of members of a Committee or Advisory Team shall constitute a quorum for the transaction of business at any meeting. The members present at a duly called or held meeting at which a quorum is present may continue to transact business even if enough members leave the meeting so that less than a quorum remains. However, no action may be approved without the vote of at least a majority of the number of members required to constitute a quorum. If a quorum is present at no time during a meeting, the chair may adjourn and reconvene the meeting one time without further notice.

8.07 Actions. Committees and Advisory Teams shall try to take action by consensus. However, the vote of a majority of members present and voting at a meeting at which a quorum is present shall be sufficient to constitute the act of the Committee or Advisory Team unless the act of a greater number is required by law or the Bylaws. A member who is present at a meeting and abstains from a vote is considered to be present and voting for the purpose of determining the act of the Committee or Advisory Team.

ARTICLE 9

TRANSACTIONS OF THE CHURCH

9.01 Contracts and Legal Instruments. The Board of Directors may authorize an individual officer or agent of the Church to enter into a contract or execute and deliver any instrument in the name of and on behalf of the Church. This authority may be limited to a specific contract or instrument or it may extend to any number and type of possible contracts and instruments.

9.02 Deposits. All funds of the Church shall be deposited to the credit of the Church in banks, trust companies, or other depositories that the Board of Directors selects.

9.03 Gifts. The Board of Directors may accept, on behalf of the Church, any contribution, gift, bequest, or devise for general purposes or for any special purpose of the Church, including but not limited to, gifts of money, annuity arrangements, securities and other tangible and intangible personal property and real property and interest therein. The Board of Directors may make gifts and give charitable contributions that are not prohibited by these Bylaws, the Articles of Incorporation, state law, and any requirements for maintaining the Church's federal and state tax status.

9.04 Potential Conflicts of Interest. The Church shall not make any loan to a Director or officer of the Church. A Director, officer, or committee member of the Church may lend money to and otherwise transact business with the Church except as otherwise provided by these Bylaws, Articles of Incorporation, and all applicable laws. Such a person transacting business with the Church has the same rights and obligations relating to those matters as other persons transacting business with the Church. The Church shall not borrow money from or otherwise transact business with a Director, officer, or committee member of the Church unless the transaction is described fully in a legally binding instrument and is in the best interest of the Church. The Church shall not borrow money from or otherwise transact business with a Director, officer, or committee member of the Church without full disclosure of all relevant facts and without the approval of the Board of Directors, not including the vote of any person having a personal interest in the transaction.

9.05 Ownership and Distribution of Property.

(a) The Church shall hold, own, and enjoy its own personal and real property, without any right of reversion to another entity, except as provided in these Bylaws.

(b) "Dissolution" means the complete disbanding of the Church so that it no longer functions as a congregation or as a corporate entity. Upon the dissolution of the Church, its property shall be applied and distributed as follows: (1) all liabilities and obligations of the Church shall be paid and discharged or adequate provision shall be made therefore; (2) assets held by the Church upon condition requiring return, transfer, or conveyance, which condition occurs by reason of the dissolution, shall be returned, transferred, or conveyed in accordance with such requirements; (3) assets received and not held upon a condition requiring return, transfer, or conveyance by reason of the dissolution, shall be transferred or conveyed to one or more domestic or foreign corporations, societies, or organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1986 (or the responding provision of any future United States Internal Revenue Law), and are engaged in activities substantially similar to those of the corporation; this distribution shall be done pursuant to a plan adopted by the Board of Directors; and (4) any assets not otherwise disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the corporation is then located, for such purposes and to such organizations as said court shall determine,

provided such organizations are in agreement with the Church's Statement of Faith and basic form of Government.

9.06 Approval of Purchases. Any singular transaction in excess of \$200,000.00 shall be subject to the prior approval of the Board of Directors.

ARTICLE 10

BOOKS AND RECORDS

10.01 Required Books and Records. The Church shall keep correct and complete books and records of account.

10.02 Fiscal Year. The fiscal year of the Church shall begin on the first day of January and end on the last day in December in each year.

10.03 Audited Financial Statements. The Church shall have each annual financial statement of the Church audited by a certified public accounting firm selected by the Board of Directors.

ARTICLE 11

INDEMNIFICATION

11.01 Indemnification. (a) To the full extent permitted by the Statutes, as amended from time to time, the Church shall indemnify any Director, Pastor, officer, committee member, employee, or agent of the Church who was, is, or may be named a defendant or respondent in any proceeding as a result of his or her actions or omissions within the scope of his or her official capacity in the Church. Reasonable expenses may be advanced by the Church in defending such actions.

(b) A determination of the right to indemnification under the Statutes shall be made by legal counsel selected by the majority vote of the Board of Directors.

ARTICLE 12

MISCELLANEOUS PROVISIONS

12.01 Amendments to Bylaws. These Bylaws may only be altered, amended, or

repealed, and new Bylaws may only be adopted by a two-thirds majority vote of the members of the Board of Directors.

12.02 Construction of Bylaws. These Bylaws shall be construed in accordance with the laws of the State of Kansas. All references in the Bylaws to statutes, regulations, or other sources of legal authority shall refer to the authorities cited, or their successors, as they may be amended from time to time. If any Bylaw provision is held to be invalid, illegal, or unenforceable in any respect, the invalidity, illegality, or unenforceability shall not affect any other provision and the Bylaws shall be construed as if the invalid, illegal, or unenforceable provision had not been included in the Bylaws. The headings used in the Bylaws are used for convenience and shall not be considered in construing the terms of the Bylaws. Wherever the context requires, all words in the Bylaws in the male gender shall be deemed to include the female or neuter gender, all singular words shall include the plural, and all plural words shall include the singular.

12.03 Seal. The Board of Directors may provide for a corporate seal.

12.04 Power of Attorney. A person may execute any instrument related to the Church by means of a power of attorney if an original executed copy of the power of attorney is provided to the secretary of the Church to be kept with the Church records.

12.05 Parties Bound. The Bylaws shall be binding upon and inure to the benefit of the Church members, Board of Directors, officers, committee members, employees, and agents of the Church and their respective heirs, executors, administrators, legal representatives, successors, and assigns except as otherwise provided in the Bylaws.

12.06 Christian Alternative Dispute Resolution. In keeping with 1 Corinthians 6:1-8, all disputes which may arise (1) between any member of the Church and the Church itself, or (2) between any member of the Church and any Pastor, officer, Director, employee, volunteer, agent, or other member of this Church, shall be resolved in accordance with the then existing governing rules of The Mediation Law Group, Faith-Based Dispute Division. If the parties cannot resolve their dispute through mediation, they shall have the issue resolved through arbitration with the then governing rules of The Mediation Law Group, Faith-Based Dispute Division. In the event that the Mediation Law Group, Faith-Based Dispute Division ceases to exist, arbitration under this section shall be conducted according to the rules of the American Arbitration Association. The decision of the arbitrators shall be binding on both parties, and both parties submit themselves to the personal jurisdiction of the courts of Kansas, both state and federal, for the entry of a judgment confirming the arbitrators' award. Each party shall bear their own costs, including attorneys' fees, related to any mediation, conciliation or arbitration proceeding.

If a dispute may result in an award of monetary damages, then use of the conciliation, mediation, and arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and the insurer's agreement to honor any mediation, conciliation or arbitration award up to any applicable policy limits. The mediation,

conciliation, and arbitration process is not a substitute for any disciplinary process set forth in the Bylaws of the church, and shall in no way affect the authority of the church to investigate reports of misconduct, conduct hearings, or administer discipline of members.

ARTICLE 13

EMERGENCY POWERS AND BYLAWS

An “emergency” exists for the purposes of this section if a quorum of the Directors cannot readily be obtained because of some catastrophic event. In the event of an emergency, the Board of Directors may: (i) modify lines of succession to accommodate the incapacity of any Director, officer, employee or agent; and (ii) relocate the principal office, designate alternative principal offices or regional office, or authorize officers to do so. During an emergency, notice of a meeting of the Board of Directors only needs to be given to those Directors whom it is practicable manner including by publication or radio. One or more officers of the Corporation present at a meeting of the Board of Directors may be deemed Directors for the meeting, in order of rank and within the same rank and order of seniority, as necessary to achieve a quorum. Corporate action taken in good faith during an emergency binds a corporation and may not be the basis for imposing liability on any Director, officer, employee or agent of the Corporation on the ground that the action was not authorized. The Board of Directors may also adopt emergency bylaws, subject to amendments or repeal by the full Board of Directors, which may include provisions necessary for managing the corporation during an emergency including; (i) procedures for calling a meeting of the Board of Directors; (ii) quorum requirements for the meeting; and (iii) designation of additional or substitute Directors. The emergency bylaws shall remain in effect during the emergency and not be after the emergency ends.

CERTIFICATE OF SECRETARY

I certify that I am the duly elected and acting secretary of NEW DAY CHURCH KANSAS CITY and that the foregoing Bylaws constitute the Bylaws of the Church.

Name:

Title: Secretary

APPENDIX
KANSAS ATTORNEY GENERAL SUBPOENA

C

**ATTORNEY GENERAL OF THE STATE OF KANSAS
CONSUMER PROTECTION DIVISION**

In the Matter of the Investigation of)	
)	
First Family Church)	File No. C-07-002212
)	
)	

SUBPOENA DUCES TECUM

**TO: First Family Church
7700 W. 143rd Street
Overland Park, Kansas 66223**

C/o Timothy J. Sear
Polsinelli, Shalton, Flanigan, Suelthaus, P.C.
6201 College Boulevard, Suite 500
Overland Park, Kansas 66211-2423

Pursuant to K.S.A. 17-1767, you are hereby DIRECTED to FORTHWITH furnish and identify to the undersigned, a duly appointed, qualified and acting Assistant Attorney General of the State of Kansas, Consumer Protection/Antitrust Division, the subject matter and evidence requested by sending it to the attention of Special Agent Jerry W. Howland, 120 S.W. 10th Avenue, Suite 430, Topeka, Kansas, 66612-1597.

NOTE: Failure to comply with this subpoena is punishable by the district court which may issue an order: enjoining you from the sale or advertisement of any merchandise in this State; vacating, annulling or suspending your authority to do business in this state, or revoking or suspending any other licenses, permits or certificates issued pursuant to law to you; and granting such other relief as may be required, until you obey this subpoena.

1. Identify the individual providing answers and/or documents in response to the following; including name, title or position, address and telephone number.
2. Provide documentation that sets forth the correct name of the Charity and the address and telephone number of the principal place of business.
3. Provide documentation that sets forth the correct address and telephone number of all branch offices of the Charity.
4. Provide documentation that sets forth the form of the Charity, i.e., corporation, partnership, sole proprietorship; and
 - (a) If incorporated, include photocopies of Articles of Incorporation or charters, a copy of the most recent annual report, and a list of the current and past officers and shareholders in the corporation and their personal and business addresses and telephone numbers;
 - (b) If a limited liability company, include a copy of the operating agreement and a list of the current and past managers and members of the company and their personal and business addresses and telephone numbers;
 - (c) If a partnership, include names of general and limited partners and their personal and business addresses and telephone numbers;
 - (d) If a sole proprietor, include name of proprietor and personal and business address and telephone number.
5. Provide a list of any other names under which the Charity operates, including the complete correct mailing address and telephone numbers.
6. Provide documentation that sets forth the identity of the registered agent for the Charity.
7. State whether FFC is currently recognized as a tax exempt organization under the Internal Revenue Code by the IRS so as to qualify for exemption from registration under K.S.A. 17-1762(r). If FFC is currently recognized as a tax exempt organization, provide supporting documentation.
8. Provide documentation that sets forth an explanation of why FFC believes it is exempt from registration pursuant to K.S.A. 17-1762.

9. Provide documentation that sets forth a statement of the nature of FFC's business or operations in Kansas.
10. Provide a documentation that includes all of the bylaws established for FFC as approved by the FFC Board of Directors.
11. Provide documentation that identifies each employee, board member, pastor and associate pastor of FFC, including all current and former persons so identified; providing their name, home address, home telephone number, and title of position.
12. For each person identified in Question 11, provide documentation that sets forth information relating to each person's duties on behalf of FFC, including all compensation for performance of such duties for each specific year the position has been or was held by each person, in terms of salary and all other benefits. Also provide all documents prepared in anticipation of and agreement for their employment or relationship with FFC.
13. Identify each employee, board member, church member, and/or any other person that plans, manages, advises, consults or prepares material for charitable solicitation on behalf of FFC. For each person identified, state whether such activities are the primary purpose of their employment or relationship with FFC, and detail all compensation each person has received for performance of such activity.
14. Admit or deny that Paul Davis is or was an employee of FFC. **SEARCH ALL TO AND FEE*
15. If Paul Davis was an employee of FFC, provide all documentation and information relating to Paul Davis' duties on behalf of FCC, including dates of employment, all compensation for performance of such duties, in terms of salaries and all other benefits, on a yearly basis for all years so employed. Also provide all documents prepared in anticipation of and agreement for Paul Davis' employment with FFC.
16. If Paul Davis' employment with FFC has ceased, provide an explanation as to why his employment was brought to an end. Include any and all documentation that supports such an explanation, including personnel or employment file.
17. Provide a list of injunctions, cease and desist orders, civil lawsuits or criminal charges involving FFC and/or any officers or board members of FFC from the date of incorporation on April 22, 1996. Identify the office or administrative agency that instituted the action, the date the action was instituted, and the outcome of the action, as well as provide a copy of the final order or judgment. (This does not include actions for the collection of debts or domestic matters but does include any actions within the continental United States and all federal actions.)

18. Describe the experience from the date of incorporation on April 22, 1996, to the present, stated individually, of each of FFC's current and all former directors and board members (including, and hereinafter to include, the Senior Pastor, all Associate Pastors, all Directors, all Leaders, and each member of the Board of Directors). With regard to each person listed, state:
- a) Each person's principal occupations and employers;
 - b) The length of time each:
 - i. Has conducted business of the type FFC promotes; and
 - ii. Has offered or sold any services of the type FFC promotes.
19. State whether at any time from the date of incorporation on April 22, 1996, to the present, any person described in Question 18 has been:
- a) Convicted of a felony or pleaded nolo contendere to a felony charge if the felony involved an element of fraud (including a violation of any franchise law, or unfair or deceptive practices law), embezzlement, fraudulent conversion, misappropriation of property, or misappropriation of funds;
 - b) Held liable in a civil action resulting in a final judgment or has settled out of court any civil action or is a party to any civil action:
 - i. Involving allegations of fraud (including violation of any franchise law, or unfair or deceptive practices law), embezzlement, fraudulent conversion, misappropriation of property, misappropriation of funds, or any violation of the "charitable organizations and solicitations act"; or
 - ii. Which was brought by a present or former member of FFC and which involves or involved the subject of the relationship that exists between the parties; or
 - iii. Subject to any currently effective state or federal agency or court injunctive or restrictive order, or is a party to a proceeding currently pending in which such order is sought, relating to or affecting business activities or the business relationship with clients or customers, or involving fraud (including the violation of any unfair or deceptive practices law, or the "charitable organizations and solicitations act"), embezzlement, fraudulent conversion,

misappropriation of property, misappropriation of funds, or any violation of the "charitable organizations and solicitations act".

For each affirmative answer, set forth the identity and location of the court or agency; the date of conviction, judgment, or decision; the penalty imposed; the damages assessed; the terms of settlement or the terms of the order; and the date, nature, and issuer of each such order or ruling. In providing any answer hereunder, you may include a summary opinion of counsel as to any pending litigation.

20. A statement disclosing who, if any, of the persons listed in Question 18 at any time from the date of incorporation on April 22, 1996, to the present, has:
- a) Filed in bankruptcy;
 - b) Been adjudged bankrupt;
 - c) Been reorganized due to insolvency; or
 - d) Been a principal, director, executive officer, or partner of any other entity that has so filed or was so adjudged or reorganized, during or within one year after the period that such person held such position in such other entity. If so, the name and location of the entity having so filed, or having been so adjudged or reorganized, the date thereof, and any other material facts relating thereto.
21. Provide documentation that identifies each real property that is owned by FFC, including the location of the property, information relating to the named titled holder for each property, the appraised value of each property, the date each property was acquired, whether each property was acquired through purchase or donation, and the person or entity that purchased or donated the property.
22. Provide a list of each building project FFC has solicited charitable contributions for that were intended to be used towards building costs from the date of incorporation on April 22, 1996, to the present, including the total amount solicited and the total amount received for each project. This list should include, but is not limited to, information relating to the main sanctuary or church structure, the Children's building, and the Youth building. ~~This list should also include the names and contact information for each person that made charitable contributions towards each building project, the date and amount of each contribution, the total number of contributions, and the total amount each person contributed.~~

23. Identify each contractor and/or subcontractor that performed work on each building project described in Question 22. This list should include, but not be limited to, a designation as to which building project the contractor and/or subcontractor performed work on, any documents that were created in anticipation of and in agreement for the completion of such contracted work, the total amount paid to each contractor and/or subcontractor for the work performed, and any amount of work expense the contractor and/or subcontractor contributed to the project at no cost to FFC.
24. Identify and describe the "Build a Building" campaign, including the details of each designated phase of the campaign, the projected cost in terms of money of the campaign, the actual cost in terms of money of the campaign, the amount of charitable contributions that were used to make payments towards completion of the campaign, and a list of each person that made charitable contributions that were designated specifically towards completion of the campaign.
25. Provide information relating to all charitable solicitations made in regards to the "Cornerstone Campaign", including representations that were made in regards to what the "Cornerstone Campaign" was meant to be and the representations that were made in regards to the cost of the "Cornerstone Campaign". Also include a detailed list that provides the names and contact information for each person that made charitable contributions towards completion of the "Cornerstone Campaign", including the amount of each contribution, the total number of contributions made by each person, and the total amount contributed by each person.
26. Provide all developmental plans for the "Cornerstone Campaign", including all building plans, architectural drawings, specifications, blueprints and artistic renderings made of the project.
27. Identify each contractor that performed work on the "Cornerstone Campaign", including the contract price, the specific work that was to be performed by each contractor, and the total amount paid by FFC to each contractor. Provide all supporting documentation that includes, but is not limited to, invoices, work orders, receipts, and actual contracts.
28. Provide a list of each charitable solicitation made by FFC that was intended to be used as support of missionary work performed by members of FFC from the date of incorporation on April 22, 1996, to the present, including the total amount solicited and the total amount received for each missionary project. Also include a detailed list that provides the names and contact information for each person that made charitable contributions towards the support of missionary work performed by members of FFC, including the amount of each contribution, the total number of contributions, and the total amount each person contributed.

29. Identify each person who was sponsored by or performed missionary work in the name of FFC from the date of incorporation on April 22, 1996, to the present. Include the total amount of monetary support each missionary received from FFC, the location of their mission, the length of time spent on their mission, and all non-monetary support received from FFC.
30. Identify each youth camp that has been sponsored by FFC from the date of incorporation on April 22, 1996, to the present. Provide the dates of each youth camp, the number of persons enrolled in each youth camp, the cost of enrollment in each youth camp, and the total amount of money contributed to each youth camp by FFC.
31. Provide a list of each charitable solicitation made by FFC that was intended to be used as payment and support of any and all youth camps described in Question 30, including the total amount solicited and the total amount received for each youth camp. Also include a detailed list that provides the names and contact information for each person that made charitable contributions towards the support of any and all youth camps sponsored by FFC, the amount of each contribution, the total number of contributions, and the total amount each person contributed.
32. Identify any and all plans to construct and operate a school on FFC property that will be, or was intended to be, primarily responsible for the daily, full-time education of school-aged students.
33. For each school identified in Question 32, identify any and all monetary solicitations made by FFC in an effort to raise funds that would be applied towards the construction and operational costs of each identified school.
34. For each school identified in Question 32, identify each person that was or has been hired by FFC to work in each school. Include name, date of hire, home address, home telephone number, and position for which each person was or has been hired.
35. Provide detailed information in regards to FFC's tithing policy for church members, including each stated purpose set forth by FFC as to how monies received from tithing is spent by FFC. *All tithing Series, booklets, videos Audios*
36. Identify each FFC member, including both current and former members, as well as correct address and telephone numbers for each current and former member of FFC, from the date of incorporation on April 22, 1996, to the present.
37. Provide a detailed list of the number of charitable contributions, including tithing contributions, made to FFC by each current and former member of FFC, the amount

of each charitable contribution, and the total amount contributed by each current and former member of FFC, from the date of incorporation on April 22, 1996, to the present.

38. Identify each guest speaker that has appeared at FFC, including all payments made to each guest speaker from FFC funds, from the date of incorporation on April 22, 1996, to the present.

FF 39. Identify each financial institution at which FFC deposits monies received from tithing and all other charitable solicitations. *All Investment and Bank Acc*

40. Identify each financial institution from which FFC pays its employees from accounts held at each financial institution.

41. Identify each financial institution that FFC uses for any other purpose not stated in Question 39 and Question 40.

42. By date, list each transaction between FFC and Jerry Johnston Publications, 11835 Roe, Suite 191, Leawood, Kansas, since January 26, 1995.

43. For each transaction identified in Question 42 above, state the goods and/or services involved, the invoiced amount, the method of payment, and the date of payment.

44. For each transaction identified in Question 42 above, provide all documentation related to each transaction, including but not limited to contracts, agreements, bids, proposals and invoices.

.4 45. By date, list all transactions between FFC and J Cubed Media, L.L.C., 11730 W. 135th Street, Suite # 2, Overland Park, Kansas, since July 26, 2004.

46. For each transaction identified in Question 45 above, state the goods and/or services involved, the invoiced amount, the method of payment, and the date of payment.

47. For each transaction identified in Question 45 above, provide all documentation related to each transaction, including but not limited to contracts, agreements, bids, proposals and invoices.

Identify specifically the answer and/or document by corresponding question number.

All requests to identify documents are intended to include documents for which a claim of privilege or confidentiality is asserted. As to any such document, please provide sufficient


information so that the identity of the document can be determined for purposes of in camera inspection and include a full statement of the factual and legal basis for the asserted privilege or confidentiality.

You are not to disclose the existence of this directive except to any attorney you may consult or retain to represent you. Any such disclosure could impede the investigation being conducted and thereby interfere with the enforcement of the law.

Any questions pertaining to the subpoena should be called to the attention of Jerry W. Howland, Special Agent, or Michael J. Allen, Assistant Attorney General, Consumer Protection/Antitrust Division, Office of the Attorney General, 120 S.W. 10th Avenue, Suite 430, Topeka, Kansas, 66612-1597, (785) 296-3751.

FAILURE TO COMPLY with this subpoena within twenty (20) days may make you liable for such penalties as are provided by law.

WITNESS MY HAND at Topeka, Kansas, this 3rd day of July, 2007.



 Michael J. Allen
 Assistant Attorney General

CERTIFICATE OF MAILING

I hereby certify that the above and foregoing subpoena was sent by placing a true and accurate copy of the subpoena in a Federal Express envelope addressed to:

First Family Church
 7700 W. 143rd Street
 Overland Park, KS 66223

That such envelope was delivered to Federal Express with all necessary arrangements for cost of delivery paid by the Office of the Attorney General on the 30th day of July, 2007, 2007.


 Jerry W. Howland
 Special Agent and Process Server
 (Please Respond to the Attention of this Agent)

APPENDIX
ATTORNEY'S INITIAL RESPONSE OF TWO-YEAR ORDEAL

D

Polsinelli

Shalton | Flanigan | Suelthaus^{PC}

6201 College Boulevard, Suite 500 | Overland Park, KS 66211-2423
(913) 451-8788 | Facsimile: (913) 451-6205 | www.polsinelli.com

Timothy J. Sear
(913) 234-7402
tsear@polsinelli.com

August 23, 2007

BY FEDERAL EXPRESS

Michael Allen
Assistant Attorney General
State of Kansas, Office of the Attorney
General
Consumer Protection and Antitrust Division
120 SW 10th Ave., 2nd Floor
Topeka, KS 66612-1597

**Re: Our Client: First Family Church
Paul Davis - Consumer Protection File C-07-001470
Patty Coleman - Consumer Protection File C-07-001490**

Dear Michael:

This letter contains a narrative response to the items listed in my letter of August 3, 2007 relating to the *Subpoena Duces Tecum* mailed to me on behalf of First Family Church ("FFC") on July 3, 2007. Enclosed with this letter are binders or documents tabbed to correspond to the items listed below, where applicable.

No. 1: Associate Pastor Jeremiah Johnston assisted counsel in responding to these requests. He may be contacted through the undersigned counsel.

No. 2: First Family Church, 7700 W. 143rd. St., Overland Park, KS 66233. (913) 681-3341.

No. 3: Not applicable.

No. 4(a): First Family Church is a church incorporated in the State of Kansas as a Not For Profit Corporation. Attached are the Amended and Restated Articles of Incorporation dated February 4, 2007; Annual Report filed with the Kansas Secretary of State on June 13, 2007, which lists the Officers and the Board of Directors. Items 4(b), (c), and (d) are Not Applicable.

No. 5: Not Applicable

Kansas City St. Louis Chicago New York Washington, D.C.
Overland Park Topeka Edwardsville

Polsinelli

Shannon | Houston | South Korea

Michael Allen
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Page 2

No. 6: Registered Agent is Corporate Creations Network, Inc. 2850 SW Mission Woods Drive, Topeka, KS 66614. See attached information from the Kansas Secretary of State website.

No. 7: FFC is currently recognized as a tax exempt organization. See attached IRS Group Exemption Letter and List of Churches under the Group Exemption.

No. 8: See response to No. 7. FFC is exempt from registration under K.S.A. 17-1762(k) as a corporation established for "religious purposes."

No. 9: See Article 4, "Purposes, Operations and Dissolution" of Amended and Restated Articles of Incorporation of First Family Church.

No. 10: See Amended Bylaws of First Family Church dated February 4, 2007 and Constitution and By-Laws of the First Family Church adopted May 31, 1996.

No. 11: See W-2 for each FFC employee for years 2005 and 2006. Also attached is a listing of job titles.

No. 12: See response to No. 11.

No. 13: FFC does not have any employee, board member, or church member whose primary purpose of their employment or relationship with FFC is to plan, manage, advise, consult or prepare materials for charitable solicitation on behalf of FFC. When FFC plans and executes a charitable solicitation, there is a team involved in planning and executing the solicitation that includes pastors, directors, church employees and church members. None of these people are compensated for such work separate from any regular compensation they may earn from FFC.

No. 14: Denied that Paul Davis is or was an employee of FFC. However, during 2004 an entity Paul Davis' company, Kaosweaver, did perform contract services for FFC and was paid a total of \$2,212.80. See attached schedule of payments.

No. 15: Not Applicable.

No. 16: Not Applicable.

No. 21: FFC purchased 60 acres in Overland Park, KS on July 6, 1998 for \$2,700,000 (see enclosed deeds). There was no donation of this property. On September 14, 1998, FFC sold approximately 30 acres of the 60 acres (see enclosed deed).

On June 23, 1999, FFC purchased approximately 13 adjacent acres for \$654,878 (see enclosed deeds). There was no donation of this property.

On December 23, 2005, FFC purchased 211 acres in Linn County, KS. The enclosed Sale Contract provided an acknowledgement by Seller and First Family Church that the fair market

Michael Allen
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 Page 3

value of the property was \$566,500, that the purchase price was \$400,000, with the difference between the fair market value and the purchase price was considered a donation by the Seller. A contribution receipt was issued by FFC to the Seller in the amount of \$166,500. In addition, another donor had agreed to make a donation to FFC each year sufficient to make the annual payment under the purchase money promissory note.

No. 22: The only "building project" for which FFC has solicited charitable contributions that were intended to be used toward building costs (as compared to building contents) was the 2003 Children-Youth Building Campaign. The "goal" of the campaign was to raise \$8.5 million. There was no solicitation of charitable funds for the "main sanctuary or church structure."

No. 23: [to be provided]

No. 28: You have inquired regarding charitable solicitation information as it related to the Gray's missionary work, including the total amount solicited and the total amount received for that particular missionary project.

Bobby and Heidi Gray are former FFC church members who were doing mission work in the Czech Republic. In January 2005, FFC made a gift to the Gray's of \$616 for transportation expenses. In September 2005, the Gray's met with FFC leaders about additional support for their work. At that time, FFC agreed, subject to available funds and continued support of the mission, to send the Gray's \$2,000 per month. FFC made clear that FFC could not be the primary source of support for the Gray's and that the Gray's would need to supplement FFC support from other sources. There was no solicitation of funds by FFC for this mission other than \$1000 was raised at the vacation bible school by the church's children's director. During the balance of 2005, FFC sent the Gray's an additional \$7000, for a total of \$7616. Unfortunately, FFC was not able to send more money to the Gray's at the end of 2005 and early 2006 as a result of low cash flow caused by ongoing construction of the Children-Youth Building. On January 30, 2006, the Gray's advised FFC that they were releasing FFC from any further financial support of their ministry. The Gray's also advised FFC on February 9, 2006 that the Gray's needed to return to the United States to meet the medical needs of one of their children and were not returning to the Czech Republic. FFC offered to assist in paying transportation expenses back to the United States, but the Gray's declined any such assistance.

No. 30: In 2006, FFC conducted a Senior High Camp and a Middle School Camp. The Senior High Camp was conducted June 10-17, 2006 in Panama City Beach, FL. The Camp Fee was set at \$465 per student. The Middle School Camp was conducted July 10-14, 2006 in Roach, MO. The Camp Fee was set at \$275 per student. Total fee revenues for both camps was \$151,088.85. The total cost of operating the camps, exclusive of compensation of FFC employees, was \$169,188.57.

In 2005, FFC conducted a Senior High Youth Camp. The Camp was conducted June 11-18, 2005 in Panama City Beach, FL. The Camp Fee was set at \$400 per student. The Middle

Michael Allen
August 23, 2007
Page 4

School Camp was conducted July 11-15, 2005 in Roach, MO. The Camp Fee was set at \$275 per student. The total fee revenue for both camps was \$92,339.26. The total cost of operating the camps, exclusive of compensation of FFC employees, was \$131,887.94.

No. 31: FFC solicited contributions for the 2006 Camps by conducting a Garage Sale on October 18, 2005 which raised \$4000.76; a golf tournament which raised \$14,802.62 in excess of expenses; one donor also sponsored four students with a contribution of \$1,860; there was also a Love Offering for an additional bus (needed because so many students signed up for camp) which raised \$6,800.

FFC solicited contributions for the 2005 Camps by conducting a garage sale in March 2005 which raised \$3,500; a golf tournament which raised \$22,860.04 in excess of expenses; and a Youth Love Offering to raise camp scholarship funds for students from a church in Olathe of \$8,960.

No. 35: FFC's stance is that tithing is between the individual and God. FFC has never made the tithe mandatory for membership, though it is encouraged. FFC provides materials to church members relating to tithing and other matters of Christian discipleship. The Membership Kit provided to church members has included compact discs containing materials relating to tithing. Enclosed are two recordings titled "Living The Blessed Life" and "It's the Heart of the Matter." Also enclosed is a tithing form entitled, "I Am Living the Blessed Life.

No. 39: Attached is a listing of all FFC accounts at financial institutions and the statements for those accounts for the last two years.

No. 40: FFC payroll is paid from Account 24201 at Valleyview Bank.

No. 41: See response to No. 39.

No. 42: There were no financial transactions between FFC and Jerry Johnston Publications since January 26, 1995.

No. 43: Not Applicable.

No. 44: Not Applicable.

No. 45: The FFC Board of Directors has entered into contracts with J Cubed Media, LLC under which J Cubed purchases broadcast time from media outlets. J Cubed negotiates and contracts directly with media outlets. The invoices from the media outlets show an actual gross billing, agency commission and net due to the media outlet. FFC pays J Cubed the actual gross billing. J Cubed then pays the net due to the media outlet and retains the agency commission, as is customary in the industry. The industry standard agency commission is 15%. Attached is a schedule of all such transactions since July 26, 2004.

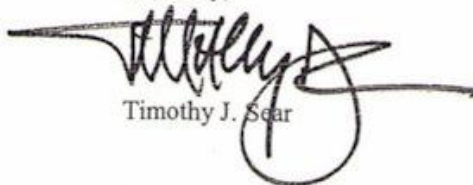
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Michael Allen
August 23, 2007
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No. 46: Copies of all invoices from media outlets to J Cubed are enclosed. See also response to No. 45.

No. 47: See responses to No. 45 and 46.

Sincerely,

A handwritten signature in black ink, appearing to read "Timothy J. Sear", with a large, stylized flourish extending to the right.

Timothy J. Sear

TJS:smg

cc: David Middlebrook; Anthony & Middlebrook, P.C.
Bruce Hopkins, Esq.
Pastor Jerry Johnston

053289/117978
TJSEA 272243

053289 / 117978
TJSEA 272243

APPENDIX
KANSAS DEPARTMENT OF REVENUE LETTER

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DEPARTMENT OF REVENUE



STATE OF KANSAS

Audit Services
915 SW Harrison Street
Topeka, KS 66625-7719
KDOR website: www.ksrevenue.org

TOPEKA PHONE: 785-296-7719
FAX: 785-296-0531
Hearing Impaired TTY: 785-296-3909

February 07, 2008

First Family Church
DBA: First Family Church
7700 W. 143rd St.
Overland Park, KS 66223-2103

Notice of Proposed Assessment
Tax Account: 004-481184165F-01
Retailers' Sales Tax
July 01, 2002 through June 30, 2007

Dear KDOR Customer:

Thank you for your assistance during the recent audit of your books and records. The Exhibit Summary of the enclosed audit report indicates that you owe additional tax, penalty and interest as follows:

Retailers' Sales Tax	\$372,277
Penalty	
Interest to March 25, 2008	68,141
Total	<u>\$440,418</u>

If you agree with this proposed assessment, payment in full will close this matter. Please mail your check, the enclosed remittance voucher, and a copy of this notice to:

Audit Services
Kansas Department of Revenue
915 SW Harrison Street
Topeka, KS 66625-7719

If you have questions or objections, please call the Problem Resolution Officer, Kathie Gustafson, at 785-291-3952 or write to us about your concerns. Send your letter and supporting documents to:

Audit Services
Kansas Department of Revenue
915 SW Harrison Street
Topeka, KS 66625-7719

The Problem Resolution Officer will contact you. A notice of final assessment will be issued if the disputed items cannot be resolved or if we do not hear from you within 30 days.

Thank you for your attention to this matter.

Sincerely,

Michael E. Boekhaus
Manager

Enclosure

15654
PROPASMT-P

APPENDIX F KANSAS CORRUPTION

BY FORMER ATTORNEY GENERAL PHILL KLINE

Reasons for Media Corruption

Does not contain a major media market. As a result, electronic media is dependent on newspapers for news tips and focus. Television and radio, lacking in resources and focus, primarily send young reporters (all looking to move somewhere else) to read the morning paper, pick up on the stories printed and then simply get some sound and/or video to add to the story for the evening news.

- The state has only two major daily newspapers, the *Kansas City Star* and the *Wichita Eagle*, both owned by McClatchey and with joint Kansas management.
- *The Kansas City Star* received the “Maggie Award” (named after Margaret Sanger) from Planned Parenthood in 2006 as appreciation for the Star’s coverage of the Planned Parenthood investigation.
- *The Kansas City Star’s* coverage included deception and falsehood and never truly included the fact that evidence obtained in the criminal investigation indicated that during a time when 166 abortions were performed on Kansas children that Planned Parenthood only reported one case of child rape.
- *The Kansas City Star* forwards its agenda through selective storytelling – refusing to report information and stories demonstrating public support or success of conservative initiatives and generating and manufacturing controversy which, otherwise, does not exist or has little import. Your story is one such example – I’ve experienced this tactic numerous times.
- Examples of stories *The Kansas City Star* spiked or edited to deflate impact:
 - >>> In 2006 I was endorsed for re-election by 89 Kansas Sheriff’s, including a majority of Democrat Sheriff’s. Morrison had one Sheriff endorsement. *The Kansas City Star* had reported for weeks that I did not have law enforcement support, all based on Morrison’s claims and paid campaign media. We announced the endorsement – but *The Kansas City Star* refused to print a story – finding it not newsworthy.
 - >>> In 2005 I was elected the President of the Midwest Association of Attorneys General, selected by 5 Republicans and 5 Democrats. I led the organization in the establishment of a model Cyber Crimes Task Force (CCTF) in Kansas City and also in other parts of the country. The CCTF has put hundreds of internet predators of children in prison. *The Kansas City Star* did a front page story on the Task Force – but simply omitted any reference to me or my office.

>>>In 2005 and 2006 I argued before the United States Supreme Court. *The Kansas City Star* hardly mentioned that I argued (at one point referring to me only as a state official) and then when the paper mentioned my argument – generated controversy over the fact I paid a Washington DC law firm \$35,000 in the case. *The Kansas City Star* claiming that a real Attorney General would not need to pay anyone. The fees related to printing our briefs, etc. Moreover, most attorneys general do not argue – the last in Kansas was Carla Stovall who paid more than \$300,000 to DC firms to help her prep.

- The Kansas Supreme Court: Kansas has the most cloistered system of selecting supreme court justices in our nation. The Justices are appointed for life without need for confirmation. A committee selected by the state bar association and with members appointed by the Governor, behind closed doors, selects three nominees. Those nominees are forwarded to the Governor who selects one person who then is appointed to the court for life. Accordingly, the court does not have any accountability.
- State politics: State politics are increasingly dominated by Johnson County due to its wealth and population. The County was essentially created by JC Nichols capitalizing on the white flight from the Kansas City, Missouri school district and forced integration- busing could not take place across state lines. The county has maintained a top down power structure and is now governed by a maze of interlocking appointed boards. The elimination of party labels has added to the lack of political accountability. Millions of dollars of government funds flow with little or no accountability. It is this flow of funds about which the power politics of Johnson County is most protective. Social issues are considered at minimum a distraction and most commonly as a threat to that power structure. Those discussing or raising such issues are marginalized in the effort to minimize the ability of such issues to threaten that power structure.
- The abortion culture: Planned Parenthood, The Stowers Institute, Democrat politics, the local Chambers of Commerce – are all anti-life. Stowers has had a tremendous influence in reshaping abortion politics as a threat to economic health. Stowers, started by the Kansas City based founders of an immensely successful mutual fund, is a bio-research firm in Kansas City. Stowers has hundreds of millions of dollars of research monies much focused on embryonic stem-cell research, etc. Stowers has successfully reframed life issues as threats to science and economic development. Stowers, dependent organizations and Stowers spin-offs flow large amounts of independent monies into Kansas politics. These monies flow through organizations like: The Bluestem PAC (Sebelius' political action committee); Kansans for Consumer Protection Privacy; ProKanDo PAC, Kansans for a Traditional Republican Majority (a moderate-liberal pro-abortion Republican organization) etc.
- Planned Parenthood stood to lose all federal funding (more than \$300 million a year) due to my investigation – the only criminal investigation ever of PP. They

poured millions into Kansas through these various cut out organizations. All of this detail is available from Earl Glynn.

The above combines with a culture that has been anesthetized by a culture which proclaims that truth is dead and that all decisions reflect the exercise of a right – even decision that harm others. In other words – who are we to say something is wrong. Secular humanism has removed the ability for a people to proclaim something to be right or wrong.

Most are busy in the suburbs and do not want to be discomfited with the truth – and so, stood silent as *The Kansas City Star* targeted Johnston. You are a messenger that challenges and thereby discomfords. The worst act in a world without truth – is to proclaim one!

APPENDIX G

RESPONSE OF BOARD CHAIRMAN JUDGE ROBERT ULRICH

Judge Robert G. Ulrich - Chairman of the Board

Missouri Western District Court of Appeals and former U.S. District Attorney
Chairman, First Family Church Board of Directors

Judge Robert G. Ulrich has with him many years of distinguished experience, including his most recent 18-year service as an appellate judge for the Missouri Court of Appeals, Western District. It was during this time that he authored approximately 1000 opinions resolving civil, criminal, administrative, extraordinary remedy, and domestic relations cases. Some of his other former roles in state service include: Chairman, Appellate Reapportionment Commission; Chairman, Supreme Court of Missouri Ad Hoc Committee, Court Security in Missouri; and Chairman, Supreme Court of Missouri Ad Hoc Committee to Study Judicial Center Concept.

Judge Ulrich has much experience on a federal level as well. He was appointed Assistant U.S. Attorney once by President Nixon's U.S. Attorney and once by President Carter's, representing the United States of America in many criminal and civil cases. He was then appointed U.S. Attorney for the Western District of Missouri by President Reagan. During this tenure, he was appointed to the Attorney General's Advisory committee of U.S. Attorneys and was elected Chairman for three terms. In addition, he was appointed by the Attorney General to various boards and commissions that set policies and budget guidelines for the Department of Justice. He also served on several other boards within the Department of Justice that, with the Department of the Treasury, set national law enforcement policy for the government.

Before teaching at Liberty University School of Law, he assumed other positions in education, including Instructor for Missouri Judicial College, and Judge/Instructor for the Attorney General's Advocacy Institute, then in Washington, D.C.

As a retired Colonel with the U.S. Marine Corps Reserve, Judge Ulrich has had extensive assignments, including command of artillery and infantry units. He served for almost three years on active duty, bringing his total service to nearly 31 years.

He has years of private practice experience and he is admitted to practice in the Supreme Court of Missouri and all inferior courts of Missouri; the United States Supreme Court; the United States Court of Appeals, Eighth Circuit; the United States District Court, Western District of Missouri; and the United States District Court, Eastern District of Missouri.

Dates of Judicial Service:

- Appointed in March 1989 to the Court of Appeals; retained at the general elections of November 1990 and 2002
- Current term expires December 31, 2014

Education:

- Bachelor of Arts (major – history), William Jewell College
- Juris Doctor, University of Missouri-Kansas City
- Master of Letters of Law (LL.M.), University of Missouri-Kansas City
- Master of Letters of Law (LL.M.), University of Virginia

Prior employment:

- U.S. Marine Corps Reserve, Colonel
- Practiced law
- Assistant U.S. attorney
- U.S. attorney, Western District, 1981 to 1989

Professional memberships and activities:

- Attorney General's Advisory Committee of U.S. Attorneys, 1984, chair, 1986 to 1989
- Department of Justice Economic Crime Council
- Department of Justice Resource Board; Personnel Management Board
- National Executive Review Board, Organized Crime Drug Enforcement Task Force
- Served on advisory committee, U.S. Court of Appeals, Eighth Circuit and Sentencing Guidelines Education Committee

Member:

- The Missouri Bar
- Kansas City Metropolitan Bar Association
- American Judicature Society
- National Association of Former U.S. Attorneys
- Association of Judicial Administration

Civic and charitable activities:

- President, University of Missouri-Kansas City Alumni Association, 1999 to 2001
- Board of Trustees, University of Missouri-Kansas City
- Missouri University Alliance
- Personnel Management Board
- National Executive Review Board
- Organized Crime Drug Enforcement Task Force

Additional information:

- Born in St. Louis
- Married JoAnn Demark

Liberty University Biography

When Judge Robert G. Ulrich came to the School of Law in 2007 he brought with him many years of distinguished experience, including his most recent 18-year service as an appellate judge for the Missouri Court of Appeals, Western District. It was during this time that he authored approximately 1000 opinions resolving civil, criminal, administrative, extraordinary remedy, and domestic relations cases. Some of his other former roles in state service include: Chairman, Appellate Reapportionment Commission; Chairman, Supreme Court of Missouri Ad Hoc Committee, Court Security in Missouri; and Chairman, Supreme Court of Missouri Ad Hoc Committee to Study Judicial Center Concept.

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Before teaching at Liberty University School of Law, he assumed other positions in education, including Instructor for Missouri Judicial College, and Judge/Instructor for the Attorney General's Advocacy Institute, then in Washington, D.C.

As a retired Colonel with the U.S. Marine Corps Reserve, Judge Ulrich has had extensive assignments, including command of artillery and infantry units. He served for almost three years on active duty, bringing his total service to nearly 31 years.

He has years of private practice experience and he is admitted to practice in the Supreme Court of Missouri and all inferior courts of Missouri; the United States Supreme Court; the United States Court of Appeals, Eighth Circuit; the United States District Court, Western District of Missouri; and the United States District Court, Eastern District of Missouri.

By the Honorable Judge Robert Ulrich
Chairman of the First Family Church Board of Directors

The Kansas City Star has published articles about First Family Church and its Senior Pastor Jerry Johnston over the last several months. The thrust of the articles has been to excoriate Pastor Johnston and the church leadership by claiming a lack of financial accountability for contributions received by the church. For example, one article bore a headline, "Lack of Financial Accountability." Although the articles assert so offensive an allegation, they are void of factual evidence for their claims. The articles reference claims by disgruntled persons, gossipers, and "anonymous" individuals. The direct result of the unsubstantiated articles has been talk radio's venting of unknowing readers expressing anti conservative vitriol, blog sights that sentence the pastor and church board members to hell, and even Christians who adopt the articles as truth and reject the church and its pastor in spite of the extraordinary numbers of people who have committed their lives to Christ and who have found a place to learn of God's love for them made possible by the physical structure developed on the church site over the last few years.

The question that seems to have evaded many is whether the claims of the articles are true. What is the evidence to support the contention that the church leadership is financially irresponsible? If the claim is not true, why did reporter Judy Thomas and the Star publish the articles? This letter is an attempt to present enough evidence to answer these questions. It does not address every allegation contained in the articles although each can be refuted with substantial evidence. The evidence presented, however, addresses main points of the articles, and demonstrates that the articles are devoid of foundation. The letter then examines the author of the articles, suggesting that her motive may not be an objective evaluation of claims by persons with whom she has spoken but that her objective may be to harm a conservative Baptist preacher and a church that has spoken loudly the Christian message, has opposed abortion, and has advocated the traditional definition of marriage.

Structure of First Family Church

First Family Church is a Kansas Not-for-Profit Corporation. Like all not-for-profit corporations, the legal authority for this one is a board of directors.

Members of the Board include responsible successful lay people who are committed to advocating the Gospel of Christ and serving Him in the roles where God has placed them. They serve without remuneration and, like many other members of the church, are financial contributors. Their backgrounds negate any suggestion that they are irresponsible or that they would knowingly permit any malfeasance. Included on the Board is Jeff Anderson, a "financial expert" who has been a bank president and served on the Operating Committee and as Managing Director of Piper Jaffray, a national stock brokerage firm. He has served as a member of numerous boards. Bob Warner is a respected Baptist pastor who has dedicated his life to full time Christian ministry, having pastored several churches. Bob has led countless people to Christ. He, too, is a member of the Board. Fred Riley and Shane Rudman are very successful businessmen who have contributed large sums of money to First Family Church and other ministries over the years. They are members of the Board. Recently, John Robinson and Dan Galindau became Board members. John has much business acumen acquired as Managing Partner and Vice Chairman of Black and Veatch and as an executive of numerous other business ventures. He sits on the boards of many businesses and is currently Chairman, Hamilton Ventures, LLC. Dan has been a senior international executive. His experiences include having been President, Hilti Asia Ltd., Hong Kong. He is founder and Principal of Batinau Design Group. He is an adjunct lecturer at Kansas University, teaching International Management in the School of Business. He, too, has been involved in numerous business ventures. These few are among the many exceptional people who give their uncompensated time and energy to God's service by participating in the activities of the vibrant church. I have been privileged to serve as Chairman of the Board for approximately ten years. I have served our nation as a Marine officer, the United States Attorney for the Western District of Missouri during the Reagan administration, and as an appellate judge for the last eighteen years. I currently am a member of the faculty at Liberty University Law School.

None of the Board members would knowingly participate in or permit anyone to misuse church funds. The Board members have spent their lives building reputations for honesty and are not about to do anything that would impugn a lifetime of respectable conduct. The Star's implication that the Board is financially irresponsible without providing any factual support for its contention is odious and an unjustifiable slur on the members of the Board.

The assertions published by the Kansas City Star are groundless

Judy L. Thomas wrote virtually all of the articles that appeared in the Star during the past several months. Judy Thomas called me and asked questions about the church before the first article appeared in the Star. We spoke for about thirty-five minutes. I provided factual responses to her questions that clearly refuted allegations that she related to me and that later appeared in her first article, yet she did not print my responses to her questions. An example of her inquiry pertained to the acquisition of the property purchased for construction of the church. She said that one or more persons who served on a committee that helped select the property claimed not to have been able to obtain needed information about the church finances that was required by the financial institution to facilitate a loan to the church and the purchase of the property. I responded that the institution loaned the required money to the church, the contract was signed, the money was paid to the sellers, and the church acquired the land. I asked her what type of information did her source claim was not provided. She did not discuss the matter further.

Additionally, Jeff Anderson spoke to Judy Thomas for more than forty-five minutes providing information about the church's finances in response to her questions. One claim made by her was that an unidentified person charged that Jeremy Johnston, Jerry Johnston's son and a church pastor, had purchased a house using church funds. Jeff informed Ms. Thomas that the church had not purchased a house for Jeremy Johnston and that it was not involved in Jeremy Johnston's purchase of a house in any manner. Jeremy Johnston purchased a house and made a private business arrangement with a friend. Despite being so informed, Ms. Thomas printed the allegation without confirming the allegation or printing the response provided her. She enquired about over two hundred acres acquired by the church located in northern Miami County, Kansas. She had been informed that the church claimed it was a gift despite presence of a note having been signed by the church for four-hundred thousand dollars. She was told that the value of the acreage greatly exceeded four-hundred thousand dollars, that the owner of the land had transferred the property to the church for the note intending the value of the property in excess of the amount of the note to be a gift, and that a friend of the church was paying the note as an additional gift. Thus, although the implication of the article was that the church had bought the property and that it had not been a gift, the effective result was that two

individuals were giving the property to the church, the former owner and friend who is paying the note. The church was paying nothing for it.

One of the articles published by Judy Thomas and the Star reported that funds were received by the church for the designated purpose of establishing a building for children and a school and that the funds were not spent for that purpose. A children's building of approximately 55,000 square feet was recently completed to accommodate several ministries including a children's school. Funds contributed for construction of the building and the school and other non-restricted funds totaling about three million dollars were spent for the building and school. The school opened this fall and is experiencing extraordinary success.

Another significant implication of the reporter's articles was that Jerry Johnston lives a lavish life style in southern Johnston County in a house worth several hundred thousand dollars. The implication was that the house was too expensive for a Baptist preacher and that Jerry Johnston must have used church funds to acquire the house. The house in which he and his wife, Christie, live in is quite comfortable, but it is not lavish for Johnson County, Kansas. Before becoming Pastor of First Family church, he was a very successful speaker, both as an evangelist of the Gospel message and as a nationally recognized and sought speaker to secular bodies about teen suicide. Additionally, he published several books that produced income. Before starting the church, Jerry and Christie Johnston had purchased a home in a prominent subdivision in Johnson County, Kansas. They sold that home, realized a profit, and with these and other funds acquired as a result of his publications purchased their current home.

Jerry Johnston's remuneration received for services rendered to the church, and all employee compensation, is determined exclusively by vote of the board of Directors. Neither Jerry Johnston nor any other church employee is present when the Board votes on the annual salaries of church employees. To assist the Board, a report from a reputable source is obtained to determine what pastors of like churches receive in compensation. The Board pays its Senior Pastor a percentage of the amount received by pastors of like size churches, and his salary neither meets nor exceeds the top level on the list. Also, as you are aware, the Internal Revenue Service guidelines are restrictive of what a church can pay pastors. The Board of First Family complies with IRS regulations.

Another issue raised by Judy Thomas was that Jeremy Johnston, a pastor at the church who teaches and preaches virtually every week at the church, owns a company that is paid by the church for acquiring for the church both broadcasting and television time. The church has a contract with a company owned by Jeremy Johnston for providing such services. The board was aware that he had significant prior experience in obtaining media time, had helpful contacts, and would charge less than the industry standard. The board entered into a contract with Jeremy Johnston's company. The agreement provides that the church can cancel the contract at any time, and the books of the company will be disclosed to the church authority whenever requested. The Board signed the contract with Jeremy Johnston because by doing so the church saves money and has immediate access to its contact with the media. The Star article raising the issue implied chicanery. It was a sound business decision benefiting the church.

I have addressed a few principal issues that Judy Thomas' articles in the Star have declared. Those that I have chosen are representative of others not specifically addressed, and each issue not specifically addressed is equally void of substance. None support Ms. Thomson's intended inference that the church is financially irresponsible.

The church's annual audits are additional proof of financial responsibility

Further evidence attesting to financial responsibility by the church and its leadership are the annual audits commenced several years ago. The church continues to employ one of the most reputable accounting firms of not-for-profits in the Nation – The Guinn, Smith & Co. located in Irving, Texas. This accounting firm has an established history for auditing many large respected not-for-profit entities throughout our country. Mr. Guinn, the firm's CEO was recently interviewed and video recorded regarding his firm's history of auditing First Family Church. He stated that the firm's audit of the church not only has included, and continues to include, identification of whether proper procedures are followed by the church but that he is directed by church authority to contact anyone that he wishes to interview regarding the churches financial responsibilities. He stated that firm's audits determine that proper accounting practices are followed and that the records show that church's money is properly accounted for. Additionally, he said that the audit determines whether funds raised for specific projects are spent on those projects. Specifically, Mr. Guinn's

letter of October 3, 2007, reporting on the firm's on site audit for calendar 2006 stated that based on the audit, "it appears that accumulated fund contributions were spent entirely for the purposes of building costs related to the new children/youth building," thus refuting again the Star's article questioning the expenditure of designated funds for the children's building and school without evidence.

Additional Measures of financial Accountability

Unrelated to the articles of the Star, the church continues to take other measures to insure financial responsibility. Recently a Chief Financial Officer was appointed as an additional measure to review day-to-day practices and to more efficiently utilize the church's assets. Also, for the last two years, a "Good Stewardship report" is provided to every member of the church.

(a) Appointment of Chief Financial Officer

Recently the church appointed Jeff Roberts, a businessman of over thirty years as its Chief Financial Officer. Jeff's function is to make the church even more efficient in the expenditure of funds and to further ensure that our day-to-day financial practices are sound. Jeff's business experience includes a background in accounting and cash management responsibilities for a corporation with annual revenues exceeding ten billion dollars. He has a bachelor's degree and Masters of Business Administration. He, like members of the Board, has served on several boards of businesses and/or philanthropic organizations

(b) Annual Financial Stewardship Report

Finally, the church of has for the last two years provided members of the congregation with a Financial Stewardship report, which includes a general statement of how the funds entrusted to the church are spent, reference to the annual budget passed by the Board, and other information regarding the church financial position. The report is provided to every church member, and any questions are invited by the Board.

Few churches of any size have adopted the accounting procedures that First Family Church has to maintain financial responsibility. The evidence is unequivocal that the church and its leadership are financially responsible despite the implications of the articles written by Judy Thomas and published by the Star. Facts refuting assertions and implications of Judy Thomas' articles provided to her and easily proven by substantial evidence were excluded from the articles of unsupported claims, essentially gossip. Despite knowing the truth, the thrust of the articles has been that the leadership of the church is financially irresponsible. Why? Understanding Judy Thomas' background may help answer that question.

Judy Thomas graduated from college in 1988. She lived and worked for the local newspaper in Wichita, Kansas where she reported on Operation Rescue's abortion protests that resulted in national attention. She is reported to have called a number of groups opposing abortion, "right wing extremist groups." She moved to Kansas City in 1995 and began her employment with the Kansas City Star as a general assignment reporter on the metro desk. She continued to write about abortion and covered breaking news. In January 2000 she wrote a series entitled, "Aids in the Priesthood," and is reported to have later collaborated in the writing of a book with coauthor Risen entitled, *Wrath of Angels: The American Abortion War*.

The series of articles in the Kansas City Star regarding priests with AIDS was assailed by author and Catholic apologist L. Brent Bozell III. He noted that the poll conducted by the Judy Thomas to arrive at her statistical conclusion stated in the articles that "[Catholic] priests are dying of AIDS at a rate at least four times that of the general population" was flawed. For example, he noted that the Star survey was sent to 3,000 of America's Catholic priests, and only 800 responded. That is a 27 percent response rate. He also stated that statistical analysts David Murray and Robert Lichter rejected the Star survey noting, "the pitfalls awaiting news organizations that conduct surveys in order to create news." Bozell. "A Catholic-Bashing Fiasco." February 15, 2000. Bozell noted that Murray and Lichter wrote that when three out of four recipients of a poll fail to respond, "follow-up surveys are conducted to increase the returns or at least to learn whether the minority who responded were representative." *Id.* Bozell also writes:

[Judy Thomas'] pro-abortion book *"The Wrath of Angels: The American Abortion War,"* cannot disguise her contempt for the Catholic Church. For example, take this sentence; "Many priests and behavioral experts argue that the church's adherence to 12th-century doctrine about the virtues of celibacy and its teachings on homosexuality have contributed to the spread of AIDS within the clergy." Her series is full of pro-gay priests blaming the church for creating 'a tremendous amount of homophobia' which kills priests. Christianity is turned on its head: the wages of righteousness are death. Accuracy wasn't the point of Thomas's Kansas City Star series: overthrowing traditional Catholicism was. *Id.*

Jerry Johnston is an outspoken advocate for a conservative definition of marriage as the union of "one man and one woman." He asserted a leadership role in advocating that Kansas pastors encourage their congregations to support the opportunity to vote to define marriage within the Kansas Constitution. In the process he no doubt offended many who would define marriage more inclusively. The effort of Kansas pastors was successful, and Kansas voters passed overwhelmingly a constitutional amendment that defines marriage as a relationship between one man and one woman. Judy Thomas' articles commenced after Kansas voters defined marriage.

Additionally, Jerry Johnston has openly advocated that homosexuality is not biblically approved, although Christ loves sinners and awaits those who repent and choose him. Noteworthy, First Family Church has for several years conducted a ministry for persons who believe themselves to be homosexual and endeavors to encourage and support them in their struggle. Thus, the church and Jerry Johnston are chastised by those who oppose the church's position on the issue.

Conclusion

The assault First Family Church leadership is essentially gossip irresponsibly published by a newspaper that seems to advocate a world view conflicting with a Christian perspective. Periodic articles defaming the church and its leadership may appear again. Despite the harm that the articles have inflicted, the church currently has several thousand members and is growing. The Gospel of Christ is routinely preached there. Numerous Bible and Sunday school classes meet

weekly at the church. The First Family Christian Academy is in full operation, educating children in a Biblical orientation and providing superior academics. The pastor's weekly sermons are preached through the media throughout the Kansas City area, across the nation, and internationally (Israel and China). The Church is serving Christ and the fruits are evident.

Hopefully this letter will convince any who unknowingly accepted the Star's comments for more than mere gossip to reject the contention that the church is financially irresponsible. And I suggest that a reasonable person, aware of the limited facts that I am able to provide by this letter, could only conclude that the funds entrusted to the church are properly accounted for. Secondly, considering the evidence, a reasonable person must question the Star's motive for assailing the Church and its leadership.

If you have questions, inform me, and I shall be pleased to respond.

Sincerely,

The Honorable Robert G. Ulrich
Chairman, Board of Directors, first Family Church

APPENDIX H

THE DEFINITION OF THE SEPARATION OF CHURCH AND STATE

BY DAVID BARTON (PUBLISHED ON WALLBUILDERS.COM)

In 1947, in the case *Everson v. Board of Education*, the Supreme Court declared, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." The "separation of church and state" phrase which they invoked, and which has today become so familiar, was taken from an exchange of letters between President Thomas Jefferson and the Baptist Association of Danbury, Connecticut, shortly after Jefferson became President.

The election of Jefferson – America's first Anti-Federalist President – elated many Baptists since that denomination, by-and-large, was also strongly Anti-Federalist. This political disposition of the Baptists was understandable, for from the early settlement of Rhode Island in the 1630s to the time of the federal Constitution in the 1780s, the Baptists had often found themselves suffering from the centralization of power.

Consequently, now having a President who not only had championed the rights of Baptists in Virginia but who also had advocated clear limits on the centralization of government powers, the Danbury Baptists wrote Jefferson a letter of praise on October 7, 1801, telling him:

Among the many millions in America and Europe who rejoice in your election to office, we embrace the first opportunity . . . to express our great satisfaction in your appointment to the Chief Magistracy in the United States. . . . [W]e have reason to believe that America's God has raised you up to fill the Chair of State out of that goodwill which He bears to the millions which you preside over. May God strengthen you for the arduous task which providence and the voice of the people have called you. . . . And may the Lord preserve you safe from every evil and bring you at last to his Heavenly Kingdom through Jesus Christ our Glorious Mediator.¹

However, in that same letter of congratulations, the Baptists also expressed to Jefferson their grave concern over the entire concept of the First Amendment, including of its guarantee for "the free exercise of religion":

Our sentiments are uniformly on the side of religious liberty: that religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor. But sir, our constitution of government is not specific. . . . [T]herefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as

¹ Letter of October 7, 1801, from Danbury (CT) Baptist Association to Thomas Jefferson, from the Thomas Jefferson Papers Manuscript Division, Library of Congress, Washington, D. C.

inalienable rights.²

In short, the inclusion of protection for the "free exercise of religion" in the constitution suggested to the Danbury Baptists that the right of religious expression was government-given (thus alienable) rather than God-given (hence inalienable), and that therefore the government might someday attempt to regulate religious expression. This was a possibility to which they strenuously objected-unless, as they had explained, someone's religious practice caused him to "work ill to his neighbor."

Jefferson understood their concern; it was also his own. In fact, he made numerous declarations about the constitutional inability of the federal government to regulate, restrict, or interfere with religious expression. For example:

[N]o power over the freedom of religion . . . [is] delegated to the United States by the Constitution. *Kentucky Resolution, 1798*³

In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general [federal] government. *Second Inaugural Address, 1805*⁴

[O]ur excellent Constitution . . . has not placed our religious rights under the power of any public functionary. *Letter to the Methodist Episcopal Church, 1808*⁵

I consider the government of the United States as interdicted [prohibited] by the Constitution from intermeddling with religious institutions . . . or exercises. *Letter to Samuel Millar, 1808*⁶

Jefferson believed that the government was to be powerless to interfere with religious expressions for a very simple reason: he had long witnessed the unhealthy tendency of government to encroach upon the free exercise of religion. As he explained to Noah Webster:

It had become an universal and almost uncontroverted position in the several States that the purposes of society do not require a surrender of all our rights to our ordinary governors . . . and which experience has nevertheless proved they [the government] will be constantly encroaching on if submitted to them; that there are also certain fences

² *Id.*

³ *The Jeffersonian Cyclopaedia*, John P. Foley, editor (New York: Funk & Wagnalls, 1900), p. 977; see also *Documents of American History*, Henry S. Cummager, editor (NY: Appleton-Century-Crofts, Inc., 1948), p. 179.

⁴ *Annals of the Congress of the United States* (Washington: Gales and Seaton, 1852, Eighth Congress, Second Session, p. 78, March 4, 1805; see also James D. Richardson, *A Compilation of the Messages and Papers of the Presidents, 1789-1897* (Published by Authority of Congress, 1899), Vol. I, p. 379, March 4, 1805.

⁵ Thomas Jefferson, *Writings of Thomas Jefferson*, Albert Ellery Bergh, editor (Washington D. C.: The Thomas Jefferson Memorial Association, 1904), Vol. I, p. 379, March 4, 1805.

⁶ Thomas Jefferson, *Memoir, Correspondence, and Miscellanies, From the Papers of Thomas Jefferson*, Thomas Jefferson Randolph, editor (Boston: Gray and Bowen, 1830), Vol. IV, 103-104, to the Rev. Samuel Millar on January 23, 1808.

which experience has proved peculiarly efficacious [effective] against wrong and rarely obstructive of right, which yet the governing powers have ever shown a disposition to weaken and remove. Of the first kind, for instance, is freedom of religion.⁷

Thomas Jefferson had no intention of allowing the government to limit, restrict, regulate, or interfere with public religious practices. He believed, along with the other Founders, that the First Amendment had been enacted *only* to prevent the federal establishment of a national denomination – a fact he made clear in a letter to fellow-signer of the Declaration of Independence Benjamin Rush:

[T]he clause of the Constitution which, while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the United States; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians and Congregationalists. The returning good sense of our country threatens abortion to their hopes and they believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly.⁸

Jefferson had committed himself as President to pursuing the purpose of the First Amendment: preventing the "establishment of a particular form of Christianity" by the Episcopalians, Congregationalists, or any other denomination.

Since this was Jefferson's view concerning religious expression, in his short and polite reply to the Danbury Baptists on January 1, 1802, he assured them that they need not fear; that the free exercise of religion would *never* be interfered with by the federal government. As he explained:

Gentlemen, – The affectionate sentiments of esteem and approbation which you are so good as to express towards me on behalf of the Danbury Baptist Association give me the highest satisfaction. . . . Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of government reach actions only and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion or prohibiting the free exercise thereof," thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties. I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association assurances of my high respect and esteem.⁹

Jefferson's reference to "natural rights" invoked an important legal phrase which was part of the rhetoric of that day and which reaffirmed his belief that religious liberties were

⁷ Jefferson, *Writings*, Vol. VIII, p. 112-113, to Noah Webster on December 4, 1790.

⁸ Jefferson, *Writings*, Vol. III, p. 441, to Benjamin Rush on September 23, 1800.

⁹ Jefferson, *Writings*, Vol. XVI, 281-282, to the Danbury Baptist Association on January 1, 1802.

inalienable rights. While the phrase "natural rights" communicated much to people then, to most citizens today those words mean little.

By definition, "natural rights" included "that which the Books of the Law and the Gospel do contain."¹⁰ That is, "natural rights" incorporated what God Himself had guaranteed to man in the Scriptures. Thus, when Jefferson assured the Baptists that by following their "natural rights" they would violate *no* social duty, he was affirming to them that the free exercise of religion was their inalienable God-given right and therefore was protected from federal regulation or interference.

So clearly did Jefferson understand the Source of America's inalienable rights that he even doubted whether America could survive if we ever lost that knowledge. He queried:

And can the liberties of a nation be thought secure if we have lost the only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with His wrath?¹¹

Jefferson believed that God, not government, was the Author and Source of our rights and that the government, therefore, was to be prevented from interference with those rights. Very simply, the "fence" of the Webster letter and the "wall" of the Danbury letter were *not* to limit religious activities in public; rather they were to limit the power of the government to prohibit or interfere with those expressions.

Earlier courts long understood Jefferson's intent. In fact, when Jefferson's letter was invoked by the Supreme Court (only twice prior to the 1947 *Everson* case – the *Reynolds v. United States* case in 1878), unlike today's Courts which publish only his eight-word separation phrase, that earlier Court published Jefferson's entire letter and then concluded:

Coming as this does from an acknowledged leader of the advocates of the measure, it [Jefferson's letter] may be accepted almost as an authoritative declaration of the scope and effect of the Amendment thus secured. *Congress* was deprived of all *legislative power* over mere [religious] opinion, but was left free to *reach actions which were in violation of social duties or subversive of good order.* (emphasis added)¹²

That Court then succinctly summarized Jefferson's intent for "separation of church and state":

[T]he rightful purposes of civil government are for its officers to interfere when principles break out into overt acts against peace and good order. In th[is] . . . is found the true distinction between what properly belongs to the church and what to the State.¹³

¹⁰ Richard Hooker, *The Works of Richard Hooker* (Oxford: University Press, 1845), Vol. I, p. 207.

¹¹ Thomas Jefferson, *Notes on the State of Virginia* (Philadelphia: Matthew Carey, 1794), Query XVIII, p. 237. 12. *Reynolds v. U. S.*, 98 U. S. 145, 164 (1878). 13. *Reynolds* at 163.

¹² *Reynolds v. U. S.*, 98 U. S. 145, 164 (1878).

¹³ *Reynolds* at 163.

With this even the Baptists had agreed; for while wanting to see the government prohibited from interfering with or limiting religious activities, they also had declared it a legitimate function of government "to punish the man who works ill to his neighbor."

That Court, therefore, and others (for example, *Commonwealth v. Nesbit* and *Lindenmuller v. The People*), identified actions into which – if perpetrated in the name of religion – the government **did** have legitimate reason to intrude. Those activities included human sacrifice, polygamy, bigamy, concubinage, incest, infanticide, parricide, advocacy and promotion of immorality, etc.

Such acts, even if perpetrated in the name of religion, would be stopped by the government since, as the Court had explained, they were "subversive of good order" and were "overt acts against peace." However, the government was **never** to interfere with **traditional** religious practices outlined in "the Books of the Law and the Gospel" – whether public prayer, the use of the Scriptures, public acknowledgements of God, etc.

Therefore, if Jefferson's letter is to be used today, let its context be clearly given – as in previous years. Furthermore, earlier Courts had always viewed Jefferson's Danbury letter for just what it was: a **personal, private** letter to a specific group. There is probably no other instance in America's history where words spoken by a single individual in a private letter – words clearly divorced from their context – have become the sole authorization for a national policy. Finally, Jefferson's Danbury letter should never be invoked as a stand-alone document. A proper analysis of Jefferson's views must include his numerous other statements on the First Amendment.

For example, in addition to his other statements previously noted, Jefferson also declared that the "power to prescribe any religious exercise. . . . **must rest with the States**" (emphasis added). Nevertheless, the federal courts ignore this succinct declaration and choose rather to misuse his separation phrase to strike down scores of State laws which encourage or facilitate public religious expressions. Such rulings against State laws are a direct violation of the words and intent of the very one from whom the courts claim to derive their policy.

One further note should be made about the now infamous "separation" dogma. The *Congressional Records* from June 7 to September 25, 1789, record the months of discussions and debates of the ninety Founding Fathers who framed the First Amendment. Significantly, not only was Thomas Jefferson not one of those ninety who framed the First Amendment, but also, during those debates not one of those ninety Framers ever mentioned the phrase "separation of church and state." It seems logical that if this had been the intent for the First Amendment – as is so frequently asserted-then at least one of those ninety who framed the Amendment would have mentioned that phrase; none did.

In summary, the "separation" phrase so frequently invoked today was rarely mentioned by any of the Founders; and even Jefferson's explanation of his phrase is diametrically opposed to the manner in which courts apply it today. "Separation of church and state" currently means almost exactly the opposite of what it originally meant.

APPENDIX I
 INGRAM'S BUSINESS MAGAZINE EDITOR LETTER

January 2, 2012

Witch Hunt in the Heartland

By Jack Cashill

http://www.americanthinker.com/2012/01/m-witch_hunt_in_the_heartland.html

The story that follows has taken place in and around Kansas City. But it could have unfolded in any city in which a stealthily leftist publication has a near monopoly on the production and distribution of news -- in other words, just about every city in America.

"Monsignor backed the four altar boys up against the wall, "shoulder to shoulder." writes Judy Thomas of the *Kansas City Star*. "Then he forced them to perform sexual acts on each other and on him."

"If you ever tell," the monsignor reportedly warned the boys, "you'll be kicked out of the Catholic Church, your parents will disown you, and you'll die and go to hell."

So begins Thomas's ultra-Gothic, front-page series, "The Altar Boys' Secret," served up by the *Star* just in time for Christmas.

Although the Catholic League has accused Thomas of "anti-Catholic bigotry," the accusation is too narrow. A local evangelical leader has more precisely identified the *Star*'s larger goal, namely the "the destruction of the Christian pillars that have stabilized the country for more than two centuries."

The above incident allegedly took place thirty years ago. Moved by the *Star*'s inflammatory coverage of a current story--that of a fetishist priest who took pictures of little girls-- a local plumber Jon David Couzens recently filed suit against the monsignor in question, the now 85 year-old Thomas O'Brien. Judy Thomas picked it up from there.

She claims that her series was based on the "sources' recollections" -- plural. The problem is that Couzens was the only source. Two of the boys have since died, a fact that Thomas shamelessly exploits, and the fourth boy and the monsignor both deny that the incident ever took place.

"This is all 30 years ago," O'Brien told the *Kansas City Star*. "There's just no truth to any of these things. Is there any end to this? It's just killing me."

If O'Brien has an obvious reason to reject the story, the fourth participant, unnamed by Thomas, does not. He rejects it anyhow. "I don't remember anything like that," said the man. "That just doesn't sound right." Thomas quotes this fellow for the first time deep into the third part of this three-part series.

This fourth man is not likely "repressing" an unpleasant memory. Some years back, I wrote and directed the documentary *The Holocaust Through Our Own Eyes*. As I saw up close, the 45 or so survivors we interviewed could not repress the horrors they experienced even if they wanted to.

Couzens was a sixth-grader at the time. The other boys were all older. Having been one, I know how Catholic adolescents think. That a Monsignor would recklessly assault four of them minutes before Mass and that the four would quietly submit strikes me as beyond the belief of all but the most devoted Dan Brown fans. To be sure, O'Brien may not be innocent of all the accusations against him, but it takes a deep institutional bias to run so incredible a story on so little evidence.

The *Star* has that bias in spades, and it informs the paper's reporting on all things conservative. This I have learned the hard way. In 1998, I had lunch with its then editor, Mark Ziemann, and encouraged him to cover the American Heritage Festival in Carthage, Missouri. "3 days of family oriented festivities"--that some friends of mine were organizing.

Note to self: be careful what you ask for. Ziemann sent Thomas, who found one booth selling conspiracy literature and promptly alchemized this innocuous patriotic gathering into a re-staging of the Nuremberg rally, ruining my friends' business and their reputations along the way. The organizers would sue Thomas for her "wanton, willful, and reckless disregard for the truth."

The following year, Thomas and James Risen, now of the *New York Times*, co-authored, *Wrath of Angels*. According to one typical review, the book documented a phenomenon many of us had not noticed, namely the pro-life movement's "dizzying descent into violence."

In 2000, Thomas culminated four years of research with a purple prose exposé on AIDS in the priesthood. For the record, priests die of AIDS much less frequently than the one meaningful control group, other single men. No matter. Thomas had an agenda, and she was sticking to it.

As Thomas saw it, this apocryphal crisis struck the priesthood because the Church considered homosexual relations "a sin" and failed to instruct avowedly celibate men in the "practice of 'safe sex.'" Figure that one out. By the way, although Thomas alleges engagements between priests and "teenage boys" in the altar boys series, she nowhere uses the words "gay" or "homosexual."

In 2007, Thomas shifted her attention from Catholics to evangelicals. Of the hundreds of pastors in the area, she somehow chose to probe the finances of the one pastor who most prominently defended the life cause in the Kansas City area, Jerry Johnston of the First Family Church in Kansas.

Wrote the church's board chairman of Thomas's evidence-free front-page series, "Doubt is the author's poison. Doubt is a toxin that overwhelms reason, pollutes trust, and invidiously propagates dissension. The result, destruction of a major local impediment to the sacred causes of the radical left." So relentless was the series that it did ultimately succeed in undoing First Family Church.

Were the *Star* consistently opposed to the sexual abuse of minors and the concealment of the same, one might be more tolerant of its excesses. But such is not the case. In 2002, I offered Arthur Brisbane, then the *Star* publisher and now the public editor of the *New York Times*, an exclusive on a story generated by my friends at Life Dynamics of Texas.

A young woman, impersonating a 13 year-old, legally recorded her calls to more than

800 abortion clinics. She was seeking advice on how to abort the fictional love child spawned by her and an imagined 22-year-old beau. In almost all states abortion clinics are subject to mandatory reporting laws. Nevertheless, 91 percent of the clinics volunteered to help the girl destroy the evidence of statutory rape. One of those clinics was Planned Parenthood's in suburban Kansas City. Despite the local angle, Brisbane had no interest.

This criminal mischief was more than theoretical. In the years 2002 and 2003, 166 girls 14-and-under had abortions at Kansas clinics. According to the state laws, the clinics should have referred all these cases to the Kansas Department of Social and Rehabilitation Services. Of the 166 abortions, however, the clinics reported only two.

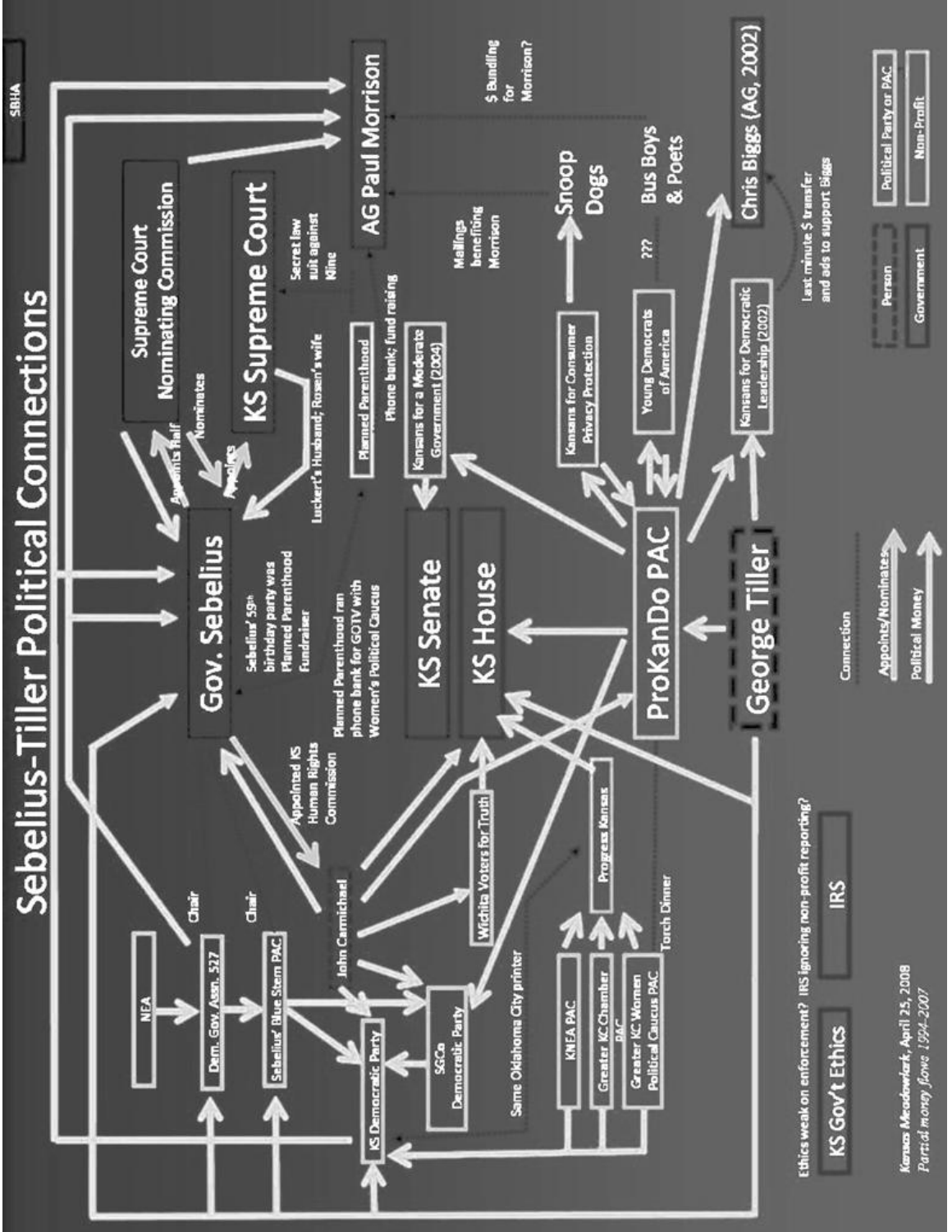
When then Attorney General Phill Kline tried to expose the abortion clinics' ongoing cover-up, *Star* editors fought his efforts with such zeal that in 2006 Planned Parenthood bestowed its top national editorial honor on the paper. Oblivious to the hypocrisy of it all, the *Star* continues to resist attempts to make the clinics report child rape.

The editors have instead turned their perverse righteousness on Kansas City Bishop Robert Finn. Sent to the dioceses six years ago to clean up decades of liberal abuse, Finn now finds himself indicted on charges of covering up for a pornographer priest.

Only an ambitious prosecutor in a thoroughly Democratic county inflamed by years of Catholic-bashing would have dared to bring such flimsy charges against a sitting bishop. The charges will not stand, but the devil could not have done a better job than the *Star* has of demoralizing local Catholics and stoking the flames of anti-Catholic hysteria.

At the end of the day, Bishop Finn may find himself quoting Reagan's falsely indicted Labor Secretary Ray Donovan, "Which office do I go to to get my reputation back?" Barring divine intervention, those will not be the offices of the *Kansas City Star*.

APPENDIX J
SEBELIUS-TILLER POLITICAL CONNECTIONS



Kansas Meadowlark.COM, 25April 2008. *Partial money flows 1994-2007.*