

REFLECTIONS

A MINISTERIAL PUBLICATION

The Theory and Praxis Forum for NEC Pastors



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EDITORIAL



Dr. Ainsworth E. Joseph
Ministerial Secretary

DESIGNING A TEAM-BASED MINISTRY

The complexity of ministry in the twenty-first century necessitates new approaches if one desires to be effective. Gone are the days when we can do the same things, in the same ways, and get great results. In my last two pastoral assignments, I began to look for more efficient ways of leading ministry at the local church. Designing a team-based ministry is one of the best things I've ever done. Team-based ministry maximizes benefits in our human, financial, time and spiritual resources. How about having more ministry initiatives that produce greater results in a calendar year, while at the same time, spending less than the previous year? How about having a church where members are excited to participate in ministry initiatives based on their giftedness? Well, I want to share a bird's-eye view of my experience with you.

God designed His creation to work in teams. Moreover, God Himself modeled team-based ministry at the beginning of the creation through words and action: "Let us make man in our image..." (Gen 1:26, 27). What God said, He did also (v.27).

When Moses set out to lead the children of Israel out of Egyptian bondage, his father-in-law Jethro, who was a priest of Midian, observed that while Moses was working hard, he was not working smart. Sometimes, working smart can mean the difference between a cutting edge ministry and a mediocre or failing one.

DESIGNING A TEAM-BASED ... Cont'd

So, Jethro counseled his son-in-law Moses to build a team-based ministry to avoid burn-out. Moses was counseled to delegate smaller matters to team captains and judge the larger matters (Genesis 18:13-22).

I have discovered that we basically function in five core areas of ministry in the local church. However, we follow a complex system of operation to get these five things done, much to our frustration and bewilderment. The following outlines the five core ministry functions within the local church congregation: 1. *Build/enhance relationships*; 2. *Develop character* (biblical spirituality); 3. *Evangelize the lost*; 4. *Conduct sacred services*; and 5. *Support for the general ministry operations*. Each ministry as we know it fits primarily one of these categories. It begs the question: do we really need to have twenty to thirty plus people on a board monthly, struggling for money, personnel and time to accomplish five things?

Well, what I did in the past was to divide the thirty plus people into five teams and empowered them to accomplish their primary objective under a team captain who reported to me. The team captains presented matters to the board while the team members supported the initiatives. The agenda had five ministry line items in contrast to twenty-five. As a result the board meeting time was cut in half. We began to disburse a budget to teams, allowing them to meet and figure out how to effectively spend the money to accomplish their primary objective. Not only did this bond them together—it increased participation and decreased the wasteful and unnecessary expending of financial, human and time resources in getting the job done.

While as pastors we must have our hand on everything, we do not need to have our hand in everything. As God has gifted us for ministry, so has He gifted the others who sit in our congregations for varied aspects of ministry! Ours is the responsibility to tap into the resources at our disposal. Identify, train and place the people in teams according to their giftedness. Empower them to judge the smaller matters of ministry while giving our attention to the larger ones.

Training and empowering is the chief function of the pastor. We are told by the Pen of Inspiration: "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."

Ellen G. White. *Testimonies for the Church Vol. 7*, p 20.

Who Are The People In Your Neighborhood?

By Pastor Phillip Wesley II



While growing up watching "Sesame Street", the song the characters use to sing "Oh Who Are the People In Your Neighborhood", was a staple song. The song brought awareness to the variety of individuals who work or live in our community.

Reading the story of the Good Samaritan also comes to mind, and illustrates how we should treat the people in our neighborhood. Since 2012 I have been the Pastor of the New Dimension Seventh-day Adventist Church, and there have been many situations in the neighborhood that challenge us as a church to do more to impact our community.

Prior to my official introduction to the church, a member was murdered. Left to mourn her untimely death were her mother and her four children. Shortly after that a young teen was shot to death by a police officer, which resulted in a host of riots and protest rallies. I was on the scene with the 67th Precinct's Clergy Council, that played a significant role in hosting prayer vigils, praying for hurting families and addressing violence in the community.

Since joining this team, I've been able to connect with several top politicians in the Brooklyn Community and also New York City, most of whom have visited my church or the NY13 Evangelism series in Brooklyn, NY.

My neighborhood has a lot of gangs in its vicinity and we are finding ways to make an impact. We have done prayer walks and vigils for a young man who fell prey to gun violence. It is our goal to be relevant to our community and develop ministries that will change lives for the better. It is important to know our community and know what is needed for improvement. Our neighbors can be little girls in Africa or the young kids who walk down the street. I only pray that our church will be more actively involved in meeting the needs of people in the streets, as Jesus did.

"...What is written in the law ? What is your reading of it? You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and ' your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live.." (Luke 10:26-28)

Western New York Urban Experience

by Pastor Kenneth L. Green



First of all, having served 37 years in ministry, I would like to acknowledge that I am a product of Western New York, particularly Niagara Falls (my birth place). Growing up in the urban areas of WNY one would not be plagued with the headaches of larger urban areas such as NYC: hauling groceries up a fourth-floor walkup; logistics of hauling a stroller up two flights of subway stairs, dodging taxis, and paying a premium for an apartment no bigger than a walk-in closet. In the New York City urban areas, those are the kinds of inconveniences you would simply grow to expect as a part of everyday life. Also the people represent every ethnic group, every socioeconomic stratum, and every religion found under the sun. Smaller urban areas tend not to be as diversified in character.

Despite these challenges, Christians living in urban communities have as many opportunities as obstacles. They get to participate in the unique ways in which God works in an urban environment, a setting where community ministry plays a particularly important role. People and children in particular, have access to culture, diverse friendships, and exposure to realities like poverty, homelessness and drugs.

While millions of immigrants flowed into the United States they tended to crowd into urban areas and that urban influx naturally reflected in the church as well, including the Adventist Church. Nevertheless the "lion's share" of the constituent population of the Seventh-day Adventist Church resides outside of North America.

I thank God for the experience of ministry in the SDA Church. It has given me a broader picture of the beauty, diversity and yet uniformity of a loving God encapsulate in such a creative organizational masterpiece as that of the Seventh-Day Adventist Church. I have had the opportunity to work side by side in ministry with colleagues, as well as brothers and sisters from practically every walk of life. However, I've noticed that the more removed from the concentrated areas of ministry (NYC) the support seems to taper off proportionately. Also, the farther away from metropolitan NYC, the less you find the indigenous surrounding communities reflecting those sitting in the pews.

When it comes to evangelistic strategizing I have to speak as a realist and therefore must convey to those interested in church growth to consider this factor. Because of the highly conservative style of worship that characterizes most Seventh-day Adventist Churches, this can be quite an enigma to the community where the Church resides.

Therefore, it becomes a challenge for both the Church family as well as the outside community, to find common ground as they seek to integrate their different worship experiences. The solution, in my opinion, is simply to avoid putting a premium on what one may consider the Godly approved and accepted template for worship. However, that is not to rule out the possibility that there may be this ideal template. But, when it comes to evangelism, we would do well to consider the words of the Apostle Paul, "For though I am free from all *men*, I have made myself a slave to all, so that I may win more . . . I have become all things to all men, so that I may by all means save some." (1 Cor. 9: 19—23)

Just as God's purpose is to redeem every part of creation, physical as well as spiritual, so God calls his people to join the work of physical, social and spiritual restoration. (John 20:21, Acts 2:42-47) We are commissioned to carry out our work with excellence unto the glory of God. (1 Corinthians 10:31)

Through the REACH initiative launched by the North American Division, the Jefferson Avenue Church is committed to doing its part by educating the community in the areas of health and wellness, by working with block associations, and networking with the Rochester school district.

Studies show a strong correlation between education and crime. Last year, Rochester city school students performed below average on state test scores. Only 20.7% of students met or exceeded English standards, and only 27.3% met or exceeded math standards. That means that over 70% of the students are performing below standard in math and English. Albert Einstein once said that "the definition of insanity is doing the same thing over and over again and expecting different results". Yet that's exactly what is going on with our schools. So we have to join hands and work creatively towards getting positive results.

We are also committed to working closely with the municipal police authorities and other auxiliary crime stopping organizations in order to concentrate a more aggressive effort toward going after drug dealers and other criminals. However, the fine line is how to do that without violating resident's rights – and without sinking more African-American youths into the criminal justice system.

According to the U.S. Census Bureau, 54% of Rochester's youth under the age of 18 live in poverty. That makes Rochester the 7th highest ranked city in terms of youth poverty.

I would like to conclude by saying; unless we have a burden for souls methodology is useless. As followers of Christ the only genuine theology of mission is to lead by example. How should we respond?

Ministering in New England

By Pastor Marcos D. Seifert



Someone has defined the mission of today's preachers as a "Word casting" mission. This is indeed a keen definition of our challenge as preachers in the twenty-first century.

We preach a timeless and yet timely message with eternal importance: the Word given by God that came to us by the prophets, through Jesus Christ via the apostles.

We have received a "casting" call, because we were called to cast this Gospel net, spreading God's word near and far, deep and wide, as God moves us.

To successfully accomplish this task and reach people at varying distances from God, we have to strive hard to avoid all distractions Satan may toss at us daily.

Beside the climate and other regional peculiarities, I do not see much difference between doing ministry here in the New England area compared to other places. Having done revivals, seminars, and other pastoral functions in different parts of the globe, I have noticed that the same spiritual challenges people experience here in the USA, are present in Africa, Europe, Asia and Central and South America.

I see three different groups coming to every worship gathering in my district. There are **mature believers** who want "solid food", **fresh believers** who want "milk", and **seekers** who are there just to "explore" the Gospel. Pastoring multicultural churches, as it is my privilege to do, heightens the challenge of nurturing these children of God for the simple reason that the approach that works for one does not necessarily work for the others, and vice versa. Since I pastor more than one congregation, my weekly schedule comprises of going every day/night to a different congregation visiting, giving Bible studies and preaching at night, from Tuesday through Sunday. The Portuguese-speaking population in this area is of such magnitude that when I look at the possibilities in the field and compare it with the taskforce available, I echo the words of Christ in Mathew 9: 37, 38. "...**The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.**" Please, keep us in your prayers, and may the Lord hear our plea. God bless!

Northeastern Conference Ministers Attend Prayer Conference

By Pastor Andrew Philbert



On January 9-12, 2014, six ministers from the Northeastern Conference attended the North American Division Prayer Conference in Monterey, California. It was a Prayer Conference unlike any other we experienced before. The conference focused heavily on prayer and that is exactly what our churches need today.



"The worship team with Michaela Lawrence Jeffery was well coordinated to good taste," according to Pastor Othniel Pierre. The morning devotionals with Kevin Wilfley of the Washington Conference were uplifting and inspiring. The night services were spirit-filled meetings, particularly the ones with Dr. Joseph Kidder from Andrews University. The same thing could be said about General John Ashcroft. One can be a big political figure and yet be a good and fervent Christian at the same time praising the Lord wherever you go.

Pastors Ucall Harris and Litchfield Howard commented "that it was a highly spiritually charged conference." It was evident that the organizers paid keen attention to details. A huge difference was that the sessions were not loud and emotionally charged; they were measured and thought provoking. The conference also facilitated workshops where attendees received materials and insights for the enrichment of their own ministry. Pastors Mario Augustave and Allen Martin asserted "that they loved the variety of activities that enriched the entire Prayer Conference."

As one of the attendees, it were as if I was transported to the very portals of heaven. The entire prayer conference was stimulating and enlightening. It is encouraging to know that blacks and whites can work together for one common cause. That cause was enhanced by fervent prayer. The theme was "I Go To The Rock." "Prayer is indeed the key in the hand of faith to unlock heaven's storehouse." Steps To Christ pg. 95

I would like to suggest that for the next session we do every thing possible to encourage more of our ministers to attend.

A Case for a New Evangelism Strategy

By Dr. Maxwell Ferguson



The goal of this article is to issue a call to pastors, church administrators and church members to rethink how evangelism is done, and to propose a model that has been successfully implemented.

Everyone agrees that evangelism should be one of the highest priorities of the church. However, we are all painfully aware that in reality only pastors, church administrators as well as a few committed members, give any serious attention to this biblical sine qua non. Nevertheless, according to Christ's teaching in John 15, all branches connected to Him will bear fruit and one aspect of fruit bearing is the making of disciples. Therefore, disciple making must be an indispensable goal for every Christian. The truth is that there are numerous members who have been connected to the church for more than 20 years and have never led one person to Christ. How can this be? Where is the fruit?

Furthermore, the way evangelism has been implemented and practiced in most churches, conveys the impression that evangelism is more an event instead of a lifestyle. This annual event usually costs the church and the organization thousands of dollars and often, the rate of return on the financial investment is anemic at best. Yes, one cannot place a price on a soul but do we really think that we are being faithful stewards by the way we utilize the resources God has given to us? What about those churches that cannot come up with the budget required to secure a big name evangelist to do a series in their community? Should we exempt them from the task of soul winning? What should we do in communities where local ordinance forbids the erection of tents? And what about those communities where pitching a tent would be counter productive?

As one reads the New Testament book of Acts it becomes evident that evangelism in the first century was not an event but a lifestyle. Luke reported, "The Lord added to their number daily those who were being saved." The New Testament church had no evangelism budget and yet, through the power of the Spirit they were able to reach a world that was hostile to them, with the message of a crucified, risen and soon coming King.

When we consider that mass or tent evangelism is no longer as effective, as it once was, it is imperative that we explore new and more cost effective ways of sharing the everlasting gospel of Christ. The diminishing returns of mass evangelism are primarily due the fact that the people of the world

have changed. Secularism and humanism and other isms have taken hold of the culture and so people don't believe as they once did. It is no longer a given that there is a general "church consciousness" that was prevalent up through the 50's -70's and even early 80's.

A few years ago I entered a well-known clothing establishment to purchase a suit; and, the attendant who came to provide assistance asked me about my profession. When I indicated that I was a clergyman then clarified that by saying I'm a pastor, he asked, "What is a pastor?" Where would you start to evangelize someone who does not even know about or even heard the word pastor or clergy? For such a person the Bible has no authority or relevance; yet, it is to this very person that we must share the gospel.

In light of the foregoing, and I can go on with numerous other examples, it is necessary for us to consider more effective approaches to reach secular people.

In most areas of the world the Adventist church has been very successfully reaching and winning Christians of other denominations. However, we are ineffective in bringing secular people to Christ. The majority of the people who need to hear the gospel are secular people and this fact should drive us to consider all the means necessary to reach them.

Imagine what will happen in every congregation if every year every member brings one person to Christ.. So the new strategy I'm proposing for evangelism based on the research done for my Doctor of Ministry project include the following:

- Heighten the consciousness of members regarding the importance of evangelism and their individual role in this biblical mandate
- Develop a one-on-one relationship strategy for evangelizing secular people
- Model personal testimony and help every member to develop his or her own. Implement using a pilot group
- Provide coaching and mentoring assistance on an ongoing basis
- Incorporate entire congregation in this type of evangelism

It is imperative that we equip, train and utilize every member in fulfilling the gospel commission that has been given to us by Christ. The salvation of men and women lost in sin depends upon each doing their part.

Unless otherwise stated all Scripture references are from the New International Version

John 15:1-5. (In fact Jesus' stated goal is for every branch to bear "much fruit.")

Acts 2:47 ; Matthew 4:19; 1 John 1:1-3

Ten Commandments for Pastors

By Dr. Abraham J. Jules



- I. **T**hou shalt have no other gods beside the God of Heaven. He saved you, called you and commissioned you for ministry.
- II. **T**hou shalt not make unto thee any image or likeness of methods to substitute for the presence of the Holy Ghost in your life. Thou shalt not bow down to idleness and unproductive techniques confusing them with the mandate and message of scripture.
- III. **T**hou shalt not take the name of the Lord thy God in vain with parodies of true conversion and not living privately the life you preach publicly. For the Lord will not hold him or her guiltless that taketh His name in vain.
- IV. **R**emember The Sabbath Day to keep it **Holy**. Six days shalt thou **labor** in study and preparation to feed the **flock** on my Holy Day. Remember to also come apart and **rest**; for if you do not rest you will come apart.
- V. **H**onor thy Family and thy Ministerial Mentors that thy days may be **long** in **ministry**.
- VI. **T**hou shalt not **kill** your Ministerial Colleagues through **idle gossip** and **petty jealousies**.
- VII. **T**hou shalt **not** commit **adultery**."
- VIII. **T**hou shalt not steal God's tithe, and time neither shalt thou steal from other preachers their ideas, sermons, plans or methods without giving them the credit.
- IX. **T**hou shalt not bear false witness by operating outside of your calling and gifting in an attempt to **impress others**.
- X. **T**hou shalt not covet another pastor's **church** or **position**. Thou shalt not covet thy neighbor's house, nor car, nor spouse or anything that is not yours. Learn to live within your means and **be content with what you have**.

Newly Ordained Pastors ...



From Left to Right

- Reginald Guerrier (Riverdale & Beulah)
- Nicardo Delahaye (Norwalk)
- Robert Madden, (Gethsemane & Emmanuel)
accompanied by his wife Suze

Honoring Recent Ministerial Retirees

Your Ministry Impacted the Globe



- Pastor Paul Jacques Blaise
- Pastor Vincent Goffe
- Pastor Calvin Harrison
- Pastor Farrell Jones
- Pastor John Jones
- Pastor Elroy O'Garro
- Pastor John Talbert
- Pastor Phillip Wesley Sr
- Pastor David Willis
- Pastor Ralph Williams
- Bible Worker Betty Singleton

A Covenant of Clergy Sexual Ethics

[A representative group of Texas pastors signed this Covenant as part of the Christian Life Commission report on Clergy Sexual Abuse before the messengers attending the Baptist General Convention of Texas meeting in El Paso in 1999]

Introduction

This covenant calls Baptist ministers to commit to God and the congregations they serve to be faithful to the biblical sexual ethic of fidelity in marriage and celibacy in singleness. Because sexual integrity is foundational to Christian life and ministry, we encourage ministers and congregations to discuss this or similar ethical covenants in the context of the theological foundations and definitions expressed below, and we urge ministers to sign and adhere to a covenant of sexual ethics. We suggest that signed covenants be kept by ministers with copies given to church officers.

Theological Foundations

Human sexuality is a good gift of God through which we become partners with God's creative intent for humanity (Gen. 1:27,28,31). Faithful sexual practice expresses the loving commitment of marriage and embodies the mutual intimacy between husband and wife (Gen. 2:18-25).

When we misuse our sexuality, God's creative intent is supplanted by destructive consequences. Raised to the status of idol, the good gift of sexuality mutates into the power of exploitation, selfishness, anger, and domination.

When sexual sin and abuse occur, Christian practice calls us to engage the work of justice, reconciliation, and healing. The work of justice involves repentance, restitution, and restoration. Justice builds the foundation for reconciliation by establishing conditions in which alienated and injured parties have the opportunity to heal. Healing can occur when the possibilities of justice and reconciliation are realized.

The relationship between ministers and congregants is based upon trust. In difficult times, church members turn to ministers for comfort, support, guidance, and assurance, expecting the minister to act as a pastor, shepherd, counselor, and friend. Church members trust ministers never to take advantage of them or to manipulate them, especially when they are most vulnerable.

The purposes of a covenant of sexual ethics for ministers are threefold: (1) to provide a framework for upholding

sexual integrity among ministers; (2) to support and protect ministers by defining ethical norms; and (3) to establish a process for achieving justice, reconciliation, and healing.

Definitions of Sexual Misconduct By Ministers

sexual relations outside of marriage; unwanted or inappropriate physical contact; all other sexually oriented or suggestive behaviors, such as overt and covert seductive speech and gestures; the use of pornography.

Preamble

As a disciple of Jesus Christ, called by God to proclaim the gospel and gifted by the Spirit to minister to the church, I dedicate myself to conduct my ministry according to the ethical guidelines and principles set forth in scripture and this covenant, in order that my ministry may be acceptable to God, my service beneficial to the Christian community, and my life to the world.

Covenant

As a minister called to serve God and God's people, I commit myself to the following norms of ethical conduct, for which I am accountable to God, to my colleagues in ministry, and to the church in which I serve.

I will demonstrate sexual integrity in ministry by understanding, respecting, and observing the boundaries of sexual misconduct as defined above.

I will nurture my physical, emotional, and spiritual health, maintain enriching friendships and build strong relationships with my spouse and family.

I will develop relationships with God, my spouse, and close friends who encourage accountability and protect against temptation.

I will recognize the special power afforded me in the pastoral office by never abusing that power in ways that violate the personhood of another human being, by assuming responsibility for maintaining proper boundaries in church staff/church member relationships, and by acknowledging that the congregant is always in a vulnerable position.

I will avoid all forms of sexual exploitation and/or harassment in my professional and social relationships, even if others invite such behavior or involvement. I will not seek or accept sexual favors. I will exercise good judgment in professional and private conduct by avoiding situations, which create the appearance of sexual misconduct.

A Covenant of Clergy Sexual Ethics Cont'd

I will assume responsibility to report any reliable evidence of sexual misconduct by another minister to the appropriate person or committee. I will submit to the policies and procedures of the church when an allegation of sexual misconduct has been made, recognizing the importance of justice and due process procedures.

Conclusion

As I seek to fulfill my responsibilities as a minister, I will strive to embody servant-leadership in all my relationships and to pattern my life and ministry after the example of Jesus Christ.

Signed: _____

Date: _____



Further information on how local churches may respond to allegations of clergy sexual abuse is available from the **Christian Life Commission**

333 N. Washington

Dallas, TX 75246-1798, 214-828-5190

**"Trust in the LORD with all your heart
and lean not on your own understanding;
in all your ways submit to him,
and He will make your paths straight."**

**Proverbs 3:5-6
New International Version (NIV)**

Laughs & Gaffs

The Chocolate Chip Cookies

An elderly man, a pastor lay dying in his bed. Suddenly, death's agony was pushed aside as he smelled the aroma of his favorite homemade chocolate chip cookies wafting up the stairs.

Gathering his remaining strength, he lifted himself up from the bed. Leaning against the wall, he slowly made his way out of the bedroom and, with intense concentration, supported himself down the stairs, gripping the railing with both hands. In labored breath, he leaned against the doorframe, gazing wide-eyed into the kitchen.

There, spread out on the kitchen table, were literally *hundreds* of his favorite chocolate chip cookies! *Was it Heaven? Or was it one final act of heroic love from his devoted wife, seeing to it that he left this world a happy man?*

Mustering one great, final effort, he threw himself toward the table, landing on his knees in a rumpled posture, one hand on the edge of the table. The aged, withered, quivering hand made its way to a cookie near the edge of the table. Feeling the warm, soft dough actually made the pain of his bones subside for a moment. His parched lips parted; the wondrous taste of the cookie was already in his mouth, seemingly bringing him back to life.

What, then, was this sudden stinging that caused his hand to recoil? He looked to see his wife still holding the spatula she had just used to smack his hand. "Stay out of those!" she said. "They're for the funeral."

Put "eat chocolate" at the top of your 'To Do' list today. At least you'll get one thing done!

Nobody knows the truffles I've seen.

Author unknown



Announcements

We Welcome Pastors ...

Omar Jarvis (Berea, Boston Church)

Leo Kyran John -Returning (First White Plains Church)

Rohan Spencer (Associate for Hanson Place Church)

Debbedo Brown (Friendship Church)



"The Pastor's Study is a symbol of the calling of the Christian Minister to be the Shepherd of a flock of God.



Here, sermons are prepared to feed the congregation on God's Holy Word.

Here, the work of the church is planned so that the congregation may grow in grace and bear fruit in fellowship, teaching and witnessing.

Here, you will always find a friend and counselor in time of need.

Your pastor will not be surprised at your sins. Nor judge you in them. But he or she always invites you to share in the wisdom and love of God, the knowledge of forgiveness of sins, and the saving grace of God in Christ Jesus our Lord.

Here, you are always welcome! "

Ministerial Retreat

Theme: "Strengthening The Bonds"

Hyannis, Massachusetts

October 3-5, 2014

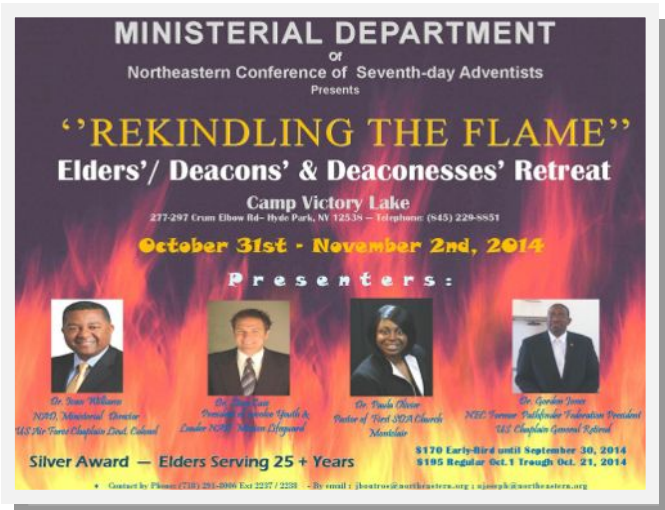


Elders'/ Deacons' & Deaconesses' Retreat

Theme: "Rekindling the Flame"

Camp Victory Lake

October 31st- November 2nd, 2014



Congratulations!!!

Celebrating New Babies of Ministerial Families



Pastor & Mrs. James Yansen

Son Joachim W. S. J. Yansen

Born on 12/18/13

Pastor & Mrs. Bob Mounter

Granddaughter Carissa Adair Byrd

Born on 01/7/2014

Pastor & Mrs. Winston Stephenson

Granddaughter Jewell Sophia Blessing John

Born on 05/8/2014

*"Lo, children are an heritage of the
LORD: and the fruit of the womb is his
reward.*

*As arrows are in the hand of a mighty
man; so are children of the youth.*

*Happy is the man that hath his quiver full
of them: they shall not be ashamed, but
they shall speak with the enemies in the
gate."*

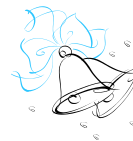
Ps. 127:3-5

Achievements

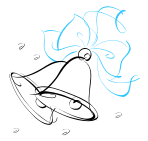
Dr. Maxwell Ferguson



Maxwell N. Ferguson, D.Min., completed the requirements for the Doctor of Ministry degree in December 2013 at the Hartford Seminary. He is the pastor of the Bridgeport Tabernacle SDA Church located in Bridgeport, Connecticut.



Wedding Bells



It is with great joy and excitement we announce:

JeNeen Johnson (NEC Communication Director) and Pastor Neville Lendor (Beacon Light and Newburgh Tabernacle Churches) will be joined together in holy matrimony on Sunday, September 28, 2014.

Congratulatory expressions may be sent to:

njlendorwedding@gmail.com

Throughout Northeastern Conference there are many pastors and pastors' wives who have been influential in the development of this relationship. The couple wishes to express thanks to those who have given counsel and supported them in their ministry.

Reflections The Theory and Praxis Forum for NEC Pastors

Guidelines to Submit Articles and Announcements

Reflections is a publication designed to give Pastors an avenue to share ministry concepts from the theoretical and practical perspectives. We want to hear of your experiences that can facilitate learning and growing in ministry throughout our field. It's an opportunity to test and develop one's writing skills and ideas for other publications of our organization.

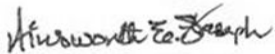
To submit articles or important events and achievements in your **personal, family or ministry experiences** follow these guidelines:

- Think about your skills, experience or passion that you would like your colleagues to know, be inspired by or developed professionally from its reading
- Write in no more than 350-450 words using the word count on your computer
- Announcements can be sent in business card size format
- Submit to Ministerial Department as early as possible through both email addresses: jboutros@northeastern.org and ajoseph@northeastern.org

Special thanks to those who contributed to this issue. We acknowledge the editorial guidance from support staff namely: Leila Rose-Gordon, Lorraine Archie and the Communication Director, JeNean Johnson.

The next publication will be in December. Editing takes time so don't delay. We may give consideration on a first come basis for each publication. An electronic as well as a hard copy will be sent to Atlantic Union and North American Division Ministerial Departments.

Please be guided accordingly!



Dr. Ainsworth E. Joseph
Ministerial Secretary

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