

APPENDIX A

THE SPIRITUAL DECISION PROCESS CHART

Since James F. Engel's book, Contemporary Christian Communications, has been out of print for some time, this Appendix summarizes information related to Engel's major contribution, the Spiritual Decision Process Chart. The chart enables the Christian witness to determine a person's spiritual location on a scale that runs from a total lack of the knowledge of God to fully devoted service to Christ (see chart on next page). The goal of the Christian working with secular people is to help them move down the chart to a decision for Christ.

The stimulus to make spiritual progress originates with need activation (becoming aware of a felt need), for people do not change unless that change is seen to benefit them in some tangible way. The activation of a need leads to a search for information, which can result in a change of beliefs, which normally leads to a change of attitudes, which leads to a change in behavior. At this point a person is close to a decision which, when taken, leads to spiritual growth.

Decisions for Christ usually involve a lifetime process with many influences. Such decisions do not normally take place without some prior understanding of the gospel and its relevance for life. Thus patience is necessary in working with secular people who do not have such a prior understanding.

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The Complete Spiritual Decision Process Model Showing
the Stages of Spiritual Growth

GOD'S ROLE	COMMUNICATOR'S ROLE		HUMAN RESPONSE
General Revelation		-8	Awareness of Supreme Being
Conviction	Proclamation	-7	Some Knowledge of Gospel
		-6	Knowledge of Fundamentals of Gospel
		-5	Grasp of Personal Implications of Gospel
		-4	Positive Attitude Toward Act of Becoming a Christian
	Call for Decision	-3	Problem Recognition and Intention to Act
		-2	Decision to Act
		-1	Repentance and Faith in Christ
REGENERATION			NEW CREATURE
Sanctification	Follow Up	+1	Post Decision Evaluation
		+2	Incorporation Into Church
	Cultivation	+3	Conceptual and Behavioral Growth
		.	.Communion With God
		.	.Stewardship
		.	.Internal Reproduction
		.	.External Reproduction
			Eternity

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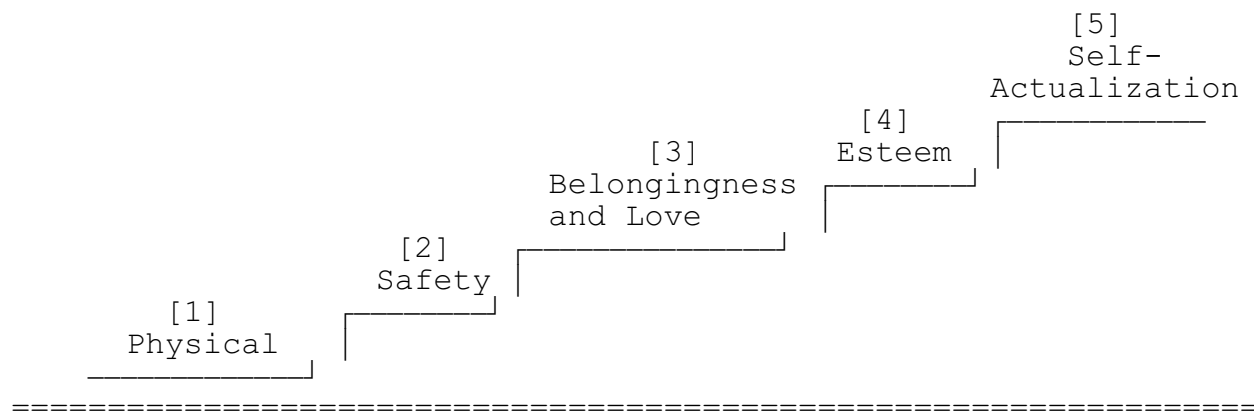
People are open to an evangelistic approach when they have enough knowledge of the gospel to perceive that it is relevant to their basic needs. Since surveys indicate that the majority of Americans have only a moderate amount of knowledge of the gospel (-7), knowledge-building is where most Christian communication must begin. The role of the Christian witness for people at levels -7 and -6, therefore, is to build awareness of the basic tenets of the gospel. At these levels a call for decision is inappropriate.

The upper part of the chart has at least two other implications for evangelism. For one thing, since there is little in the way of literature or packaged approaches for people in levels -8 to -6, most Christians are totally unprepared to cope with the majority of people they meet. Secondly, evangelistic "success" must not be evaluated only in terms of decisions. Many will never see large numbers of decisions because they are dealing with people who are at the upper levels of the chart. Evangelism should be considered successful if people move down the chart, whether or not a decision has yet been made.

People with a positive attitude toward the gospel (-4) are the people who are nearing approachability for decision. They are ready for the call at the level of problem recognition (-3), which means perceiving a difference between one's own life and the ideal life defined by Scripture.

People generally will not change unless they feel the need to change. Thus, the first step in helping people to progress in the spiritual decision process is the activation of need. Anyone can be reached, provided they are reached at the level of one of their felt needs.

The Maslow Hierarchy of Needs



Operating on the basis of Maslow's hierarchy, Engel articulates three basic types of needs; survival needs (1 and 2); needs related to acceptance by and involvement with others (3 and 4); and needs centering around individual competency and self-expression (5).

In much of the world life is dominated by physical hardships. In such situations people are profoundly unhappy; life is a bleak and frustrating experience. The first obligation of the church in such areas is to remedy underlying conditions (Lk 4:18,19), and where that is impossible, to emphasize the rewards of the next life.

The awareness of need is often precipitated by a catastrophic event in a person's life. Such an event can lead to a crumbling

of the defense mechanisms that mask a person's awareness of need. The following chart helps one to assess the level of catastrophic stress that a person is experiencing. A score of several hundred points within a given year is not unusual and points to an almost devastating level of stress.

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The Effect of Change on Social Readjustment

LIFE EVENT	MEAN VALUE
1. Death of a spouse	100
2. Divorce	73
3. Marital separation from mate	65
4. Detention in jail or other institution	63
5. Death of a close family member	63
6. Major personal injury or illness	53
7. Marriage	50
8. Being fired at work	47
9. Marital reconciliation with mate	45
10. Retirement from work	45
11. Major change in the behavior of family member	44
12. Pregnancy	40
13. Sexual difficulties	39
14. Gaining a new family member (e.g., through birth, adoption, oldster moving in, marriage, etc.)	39
15. Major business readjustment (e.g., merger, reorganization, bankruptcy, etc.)	39
16. Major change in financial state (e.g., a lot worse off or a lot better off than usual)	38
17. Death of a close friend	37
18. Changing to a different line of work	36
19. Major change in the number of arguments with spouse (e.g., either a lot more or a lot less than usual regarding child rearing, personal habits, etc.)	35
20. Taking on a mortgage greater than \$10,000 (e.g., purchasing a home, business, etc.)	31
21. Foreclosure on a mortgage or loan	30
22. Major change in responsibilities at work (e.g., promotion, demotion, lateral transfer)	29
23. Son or daughter leaving home (e.g., marriage, college)	29
24. In-law troubles	29
25. Outstanding personal achievement	28
26. Wife beginning or ceasing work outside the home	26
27. Beginning or ceasing formal schooling	26
28. Major change in living conditions (e.g., building new home, remodeling, deterioration of home or	

neighborhood)	25
29. Revision of personal habits (dress, manners, etc.)	24
30. Troubles with the boss	23
31. Major change in working hours or conditions	20
32. Change in residence	20
33. Changing to a new school	20
34. Major change in usual type and/or amount of recreation	19
35. Major change in church activities (e.g., lot more or less than usual)	19
36. Major change in social activities (e.g., clubs, movies, dances)	18
37. Taking on a mortgage or loan less than \$10,000 (car, TV)	17
38. Major change in sleeping habits (e.g., a lot more or less than usual, or change in part of day when asleep)	16
39. Major change in number of family get-togethers (more or less)	15
40. Major change in eating habits (more or less, or different)	15
41. Vacation	13
42. Christmas	12
43. Minor violations of the law (e.g., traffic tickets, jaywalking, disturbing the peace, etc.)	11
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Various stages in the life cycle are also times when people are open to change. Engel offers a generalized overview of the typical North American life cycle below.

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Stages in the "Passage" Through the Life Cycle

1. Pulling Up Roots. 18-22. A transition from parent's beliefs to the establishment of new strictly personal beliefs. Often characterized by an identity crisis.
2. Building the Dream. 22-30. "Forming the dream" and working one's aspirations through occupational and marital choices. Much importance placed on "doing what we should."
3. Living Out the Dream. 30-35. Putting down roots, living out one's aspirations and making them become a reality.
4. Midlife Transition. 35-45. Reassessment of the dream and the values which have been internalized. A final casting aside of inappropriate role models. Equilibrium will be restored either through a renewal or a resignation to the realities of life.
5. Middle Adulthood. 45-59. Reduced personal striving and more emphasis on living consistently with a clarified code of values placing more importance on personal relationships and individual fulfillment.
6. Late Adult Transition. 60-65 and beyond. Diminished active occupational life and eventual retirement. Retirement can either lead to renewal or resignation.

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Stages 2 and 5 tend to be the most resistant to change, while Stages 1 and 4 are the most open to change. Special needs in stage 4 are strengthening marriage, teaching values to children, and finding satisfaction on the job.

Information Search

When people discover unmet needs in their lives they begin what Engel calls the search process. They actively seek information that will help them to meet those needs. The search process will cover as many sources as are available to the individual, including the electronic media, books, magazines, the advice of friends and, if the need is pressing, even strangers. The greatest opportunity to reach secular people comes in providing needed information at the right time. An appropriate use of magazine ads, radio spots, and creative self-help books, therefore, can arouse interest in people whose search for information has been activated by a felt need.

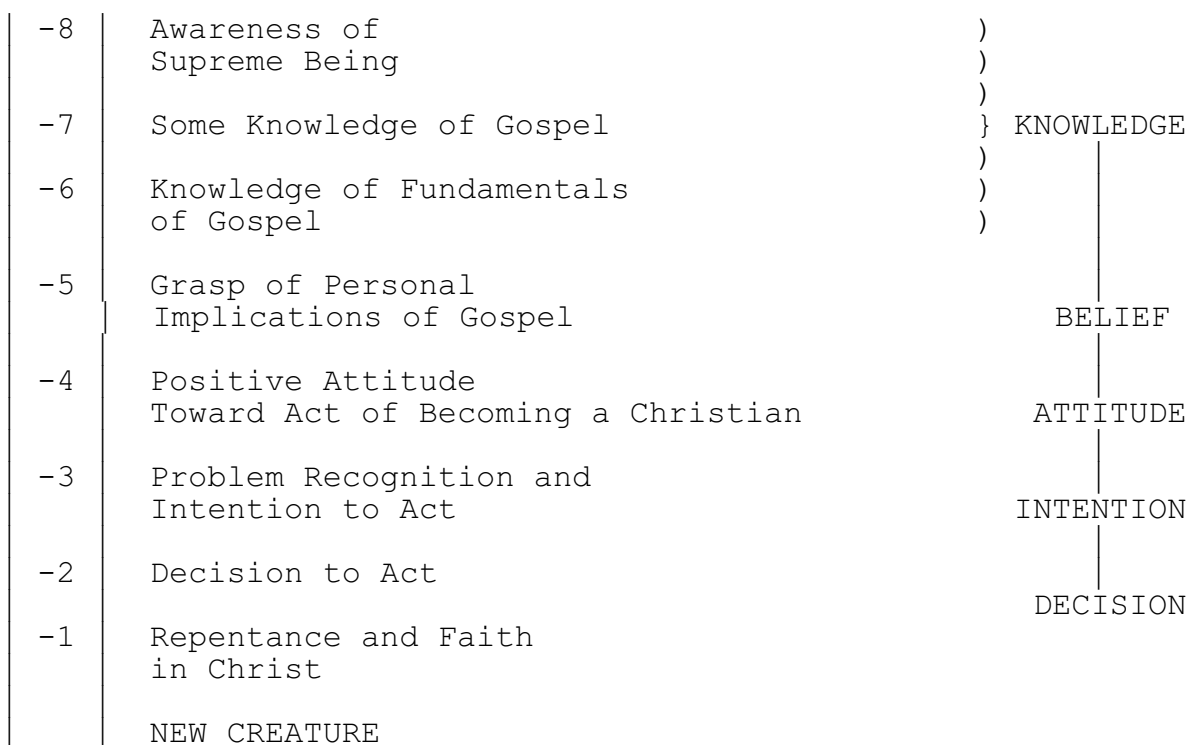
Tract distribution, on the other hand, is largely a waste of time and money, according to Engel, unless the tracts are specifically aimed at a felt need of the person receiving the tract. Even then, a tract is most likely to be read when it was received from a trusted personal friend rather than from a stranger on the street or in a passing car. Christian television must also be combined with face-to-face witness in order to be evangelistically effective.

Formation and Change of Beliefs and Attitudes

At the point of information search it becomes possible for a person's attitudes and beliefs to progress in the spiritual decision process toward a decision for Christ.

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Beliefs, Attitudes, Intentions, and the
Spiritual Decision Process



Belief, according to Engel, is something a person holds to be true with respect to a given subject matter or action. Attitude is a positive or negative evaluation about a given action that is usually consistent with a person's beliefs. Intention relates to the subjective probability that beliefs and attitudes will be acted on.

The probability that a person will change his or her beliefs is directly proportional to the credibility of the sender. This credibility is determined less by words than by the character of

the sender's life. Generally people change in very small amounts at a given time.

Decision

While psychology is helpful at many points in the decision process, conversion is a divine work. The Christian's part in the secular person's decision process is gentle, friendly encouragement. Persuasion is up to God alone (2 Tim 2:24-26). While not all Christians are evangelists, all are to be witnesses (1 Pet. 3:15).

Spiritual Growth

Growth to Christian spiritual maturity is stimulated by failure. So a teaching and training program to develop Christian maturity should also begin at the point of felt needs. Rapidly-growing churches are characterized by a need-centered ministry. Surveys and visitation can be used to find out what doctrinal, felt needs, and behavioral issues are affecting a congregation at a particular time. Preaching, to be effective today, must be based on accurate feedback.

Conclusion

This brief summary of Engel's book barely begins to suggest the valuable insights available in it if a reader can find a copy in a good library or used bookstore. The basic points summarized here supplement the material in chapters nine and ten. Further information on the practical "how-tos" of secular ministry is available in the bibliography (Appendix C).

APPENDIX B

ADVENTIST ADMINISTRATION IN A SECULAR WORLD

The Information Age

Society is now passing through a social revolution equal in magnitude to the Industrial Revolution 200 years ago. Prior to the 18th Century the typical person was employed in agriculture. But thanks to industrial advances, today less than 3% of Americans produce far more food than we can eat. But the industrial age now seems to be fading out as well.¹ Less than 10% of Americans are needed to manufacture all the goods sold in the United States.² Virtually all newly created jobs are in the area of services, particularly the creation, processing, and distribution of information.³ The new wealth of society is not money, or raw materials, but information.⁴ And thanks to space exploration and research, the information explosion will continue to multiply exponentially over the next 5-10 years.⁵ In a society where information is wealth the university plays a central role as the place where knowledge is codified and tested.⁶

¹Alvin Toffler, The Third Wave (New York: William Morrow, 1980), p. 26.

²Ibid., p. 197.

³John Naisbitt, Megatrends (New York: Warner Books, 1982), p. 14.

⁴Ibid., p. 15.

⁵Ibid., p. 12.

⁶Bell, p. 198.

Characteristics of the three ages:

Pre-Industrial

Industrial

Post-Industrial

This information revolution is resulting in a trend toward a world economy or globalization.⁷ A car can now be put together from parts manufactured on nearly every continent. With information now universally and instantly available thanks to satellite technology, all nations have an equal crack at the "capital" of the new age.⁸

The speed with which change comes in the Information Age forces institutions into a future orientation.⁹ Success is only possible through the anticipation of trends and the appropriate long-range planning.¹⁰ Information is now more crucial to success than money (witness such firms as Intel, Xerox, and Apple Computer).

Since individuals may be consciously living in different ages, society is under great stress at this time.¹¹ The Industrial Age called for authoritarian administration. The ideal workers were those who didn't think for themselves but were like interchangeable parts, offering a minimum of conflict and dis-

Resource Mode Technology Design	Raw materials Extractive Labor-intensive Game vs. Nature	Energy Fabrication Capital-intensive Game vs. fabricated nature	Information Processing Knowledge-Intensive Game between persons
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⁷Naisbitt, p. 76.

⁸Ibid., p. 55.

⁹Ibid., p. 18.

¹⁰Ibid., p. 79.

¹¹Toffler, p. 33.

agreement, working on rigid time-schedules in massive, centralized institutions. But none of these strategies seems to be working anymore. The information society, on the other hand, calls for decentralized control and puts a premium on employee initiative, creativity, diversity, knowledge, education, and the ability to work with people.¹²

The fundamental assumption of industrial society was individualism.¹³ This resulted in the self-fulfillment movement of the 70s.¹⁴ But it seems that wherever the new technologies are introduced there is a reaction toward a humanization of that technology (As an example, note how the super high-tech, coldly impersonal efficiency of modern hospitals has been accompanied by the use of hospices and birthing centers, and the return of the family doctor.).¹⁵ There is an increasing hunger for personal relationships and group interaction.¹⁶

The Information Age has also brought in a strong trend toward decentralization. The best ideas seem to be moving up from the bottom rather than down from the top.¹⁷ People want to be part of the decision-making process regarding things that affect their

¹²Ibid., pp. 402, 403, 261-281; Bell, 146-148 of 198.

¹³Bell, p. 16.

¹⁴Christopher Lasch, The Culture of Narcissism (New York: W. W. Norton, 1978), pessim; also of Yankelovitch, pp. 4, 5.

¹⁵Naisbitt, p. 39.

¹⁶Yankelovitch, p. 251.

¹⁷Naisbitt, p. 97.

lives. We are seeing, therefore, a trend from representative democracy to participatory democracy.¹⁸

Another trend is an increasing reaction to information overload. There is a desire to sift and order information even if one must go outside of his own discipline to find the key.¹⁹ Interdisciplinary thinking rises from the need to see things as a unified whole.²⁰ Thus arise such trends as the wholistic health movement.

What impact should these trends have on those responsible for the shape of Adventist administration in the 90s and beyond? What kinds of changes might help the church to accomplish its mission more effectively?

Education

If the clearing-house of ideas in the Information Age is the university, the SDA Church's strong emphasis on higher education has the potential to keep the Church at the cutting edge of societal change. In fact, in many developing countries the Church has the opportunity to take the educational lead. In such countries Adventist education may be approaching its finest hour. In North America, however, there is need for increasing interaction between educators and administrators in the Church so that

¹⁸Ibid., p. 159.

¹⁹Ibid., p. 189.

²⁰Toffler, p. 319.

maximum advantage can be taken of the Church's achievements in higher education.

Global economy

The trend toward a world economy underlines the need to increase the transfer of leadership and ideas both ways. What other church has as great an opportunity to be the first truly "world church" as the Seventh-day Adventist Church? However, our eighty-year-old administrative structure seems increasingly out of step with the trends toward decentralization and participatory democracy. There is need for more encouragement of local initiative, more interchange of ideas from bottom to top and less hierarchical direction in the Information Age.

As globalization increases, there is a countertrend toward cultural assertiveness; people want to touch base with their roots. As a church we have the Biblical mandate to affirm, on the one hand, the unity of all peoples in Christ, while at the same time affirming that the gospel is best offered to the world by a diverse, cosmopolitan people with representatives that are at home in any culture.

Future orientation

Long-term strategies tend to increase short term costs, and are usually, therefore, avoided by government, business, and also churches. The key to success in the Information Age, however, seems to be the ability to anticipate where the "market" will be

in ten years and position oneself to take advantage of it. George Barna's book Frog in the Kettle (listed in the Bibliography) attempts to anticipate where the church needs to be ten years from now.

It might be well for the Seventh-day Adventist Church to set up an ongoing, future-oriented "think tank" to help it to respond ahead of time to trends instead of being dragged from one crisis to another. Such a department should have at least one individual employed full-time (trained in both theology and sociology) in researching trends and advising the department on appropriate planning.

Small Groups

The societal trend toward interpersonal, small-group structures and self-help efforts is encouraging since the Adventist Church is stocked with a wealth of good programs. Health programs, Bible Seminars, and Sabbath School discussion groups can be a great way to meet the need for fellowship while training people to think right. But the trend in society from institutional help to self-help indicates that such programs will succeed only with massive lay involvement. Thus motivating and training the laity for secular witnessing is crucial.

Networking

The failure of authoritarian structures to govern society effectively has caused people to set up networks; informal means

for passing on information, ideas, and resources. The difficulty people have in making sense of an overload of information means that isolated administrators always make bad decisions. Only a wide variety of input and critique can enable any administrator to make wise and fair decisions. More and more people, therefore, are reaching outside the usual channels for the information and help they seek. The most helpful exchanges often take place with individuals outside our own area of expertise.

The committee system of the Adventist Church has potential to foster the interdisiplinary interchange so critical to sound decision-making in the Information Age but the fact that the system often does not work indicates a need for reform. Ways need to be found so that our leading thinkers can interact more. (The Daniel and Revelation Committee seems to be a good example of this.)

One reason the networking system of committees isn't working well may be that the structures of Adventist administration have become too rigid. The purpose of administrative structure is to foster efficiency of operation. When structures become barriers to efficiency, they no longer serve their intended purpose. As conduits of finance and political clout, administrative structures can become barriers between people who need to interact with each other in order to fulfill the Great Commission.

Let me illustrate. In large cities Adventists from as many as twelve different churches associated with three or four conferences may live in a ten block area. They are all driving

here and there to go to church because they like a preacher or a particular style of worship or Sabbath school, or because friends and/or relatives attend there. Church attendance in the big city is rarely related to a burden for a particular neighborhood. Thus, church evangelistic programs that center on the neighborhood of the church (where few members may live anymore) may not attract the members' interest. Their evangelistic burden is the place where they live and their personal network of acquaintances (including workmates), friends, and family.

If we can find ways to bridge some of the artificial church and conference barriers, we could organize people from different churches and conferences to work together and develop a burden for a particular neighborhood. Evangelism in the Information Age will be increasingly neighborhood and workplace oriented, with less focus on a church building as the unifying location for outreach unless the very worship service itself becomes a drawing card to the wider community.

Efficiency

Since the economic boom times seem to be gone for a while (and perhaps permanently), there is need for greater administrative efficiency. But "third wave" methods and technology may provide just such efficiency. And if secularization is truly self-limiting, the best days for the church may be just ahead!

Spiritual Tone

The fact that the church is no longer at the center of society's focus in a secular age can be a hidden blessing.²¹ The church has lost most of its former societal responsibilities-- education, care of the sick and elderly, social control, and political influence. Thus, it has been thrown back to its religious task, and it must, therefore, justify its existence in spiritual terms alone.²² The church must depend more and more on its inward recesses of faith.

The church, in an anti-institutional age, must move more to the servant role and away from the authority role. Secular people have not rejected the true faith as much as the institutional trappings that have come with it.²³ To reach such people, ministers must be fellow-pilgrims. The authoritarian approach is no longer acceptable.²⁴

The upshot of all this is that we seem to have come full circle, back to the situation of the church in society in the first century. If so, then the answer to secularization is a return to the spirit of the early church as it appears in Acts 2-4. This could be summarized as (1) "devotion to the apostle's teaching," (2) "fellowship," (3) prayer, (4) the sacraments, and (5) economic commitment.²⁵ The return to small groups, Bible

²¹Lausanne No. 8, p. 19.

²²Faber, p. 9.

²³Wiencke, p. 114.

²⁴Faber, p. 20.

²⁵Lausanne No. 8, pp. 20-22.

seminars, and help for people who are struggling, physically and spiritually, are all part of the package.

Personnel management

A real tragedy is that when secular types of ministries are developed, they often prove to be temporary because the pastor who follows in the same church is not sensitive to the unique dynamic that has developed in that church. The new pastor may be unable to appreciate the exciting diversity that the Spirit brings. He or she may confront creative people as "heretics" who need to be moved out of office or even out of the church. I have heard new Adventist Christians who were once excited to be part of a growing and dynamic community say, with tears in their eyes, "We still love the Lord and we still love the church, but we don't know how much longer we can stand this." One reason the explosive growth of churches like Willow Creek rarely happens in the Adventist Church is the lack of the continuity of vision that secular ministry requires.

Several administrative concepts may need to be implemented before secular ministry in the Adventist Church can produce the kind of results that have occurred in other settings such as Willow Creek Community Church.

- 1) Longer terms for secular pastors
- 2) Careful mating of churches and pastors
- 3) Churches developing a clear and ongoing sense of mission

For one thing, developing a secular ministry requires patience and time. But, if a person has a mission in a particular community that he be dealt with a bit differently than the average church. So, there's risks in this--I'll be very up-front on that. Yet, what did the lady say? "It must be done." And it will be done. And I have to believe that it will be done in God's good time and--uh--I'd like to believe that northern California will be at the forefront. And sooner rather than later.

So, that's a real problem. And I guess the best we can hope to do if we're in a transcient-type situation--and as pastors we are. If you're elders, it's different. You can make that church your mission for life, you know. But, as a pastor, knowing you're going to move on, you're going to have to be conscious of that and realize that you have to build into these people durability. And it's not an easy task. But that they would learn to be self-sufficient Spiritually, in case, in the long run things don't work out, you see. And that's where I'll have some things to share on that.

But, that's a real burden of mine and I wonder if at some point we shouldn't have a network of secular pastors. In other words, a network of Adventist pastors who have learned how to--to blend the two. How to enable a traditional church to be comfortable in accepting these people and have these people be comfortable joining a traditional church. I think that is a special talent and it may be that not every pastor can do that. And it would be helpful to conference presidents if they knew that they

had a talent bank to draw from when a church like that needed a pastor so that they can continue that ministry.

(7) From Representative to Participatory Democracy. More and more, people whose lives are affected by decisions want to be part of the process of arriving at those decisions. if they are to support them with any enthusiasm. Note the rise of initiatives and referenda. This trend can also be seen in consumerism, and in greater worker participation in decision-making.

(10) From Either-Or to Multiple -Option. Family styles, opportunities for women, work schedules, the arts, religion, specialty foods, Cable TV, ethnic diversity are all part of a multiple-option society.

While there is religious revival it is not helping the mainline denominations (except Southern Baptist). It is the strictest and most demanding denominations that are growing fastest.

APPENDIX C

ANNOTATED BIBLIOGRAPHY

Following is a list of books and journal articles that have been exceptionally helpful to the writer of this book in wrestling with the issue of secularization and its impact on Adventist faith and practice. The list is definitely not complete (I have examined nearly a thousand items related to the subject), nor is it necessarily up to date on the latest editions. But many people have asked for a list of the sources that helped me to sharpen my ideas. The best sources that I am presently aware of are listed here.

Books

Barna, George. The Frog in the Kettle. Ventura, CA: Regal Books, 1990.

This book is somewhat like a Christian Megatrends (see below). Barna seeks to outline the kind of church that will make a difference in the society of the year 2000. The book will aid those who wish to be prepared ahead of time for the massive changes the Information Age continues to bring about.

_____. User-Friendly Churches. Ventura, CA: Regal Books, 1991.

In the spirit of A Search for Excellence Barna examines ten rapidly growing churches and compares them with a similar number of declining churches. He notes that all growing churches have certain things in common that declining churches do not and vice versa. A very provocative book for people interested in the local church.

Brinsmead, Robert D. This is Life. Fallbrook, CA: Verdict Publications, 1978.

Although Brinsmead has, in the last decade, taken numerous positions in direct opposition to SDA beliefs, this little book from an earlier period of his life articulates a superb way of sharing the gospel with the non-religious mind.

Campolo, Anthony. A Reasonable Faith: Responding to Secularism. Waco, TX: Word Books, 1983.

Immensely entertaining, as always, Campolo provides a superb, non-technical analysis of the secular mentality. The book provides an excellent starting point for understanding the way a secular person thinks. Campolo's theological approaches to secular people are at times somewhat questionable from an Adventist perspective.

Coon, Glenn A. Path to the Heart. Washington, DC: Review and Herald, 1958.

The book is quaint and at times almost irritatingly childlike in its simplicity. Nevertheless it pounds home as no other book does the Christ-like way to approach individuals with the message of the gospel. My favorite "witnessing book." Particularly helpful for reaching out spiritually to family and friends.

Engel, James F. Contemporary Christian Communications: Its Theory and Practice. Nashville: Thomas Nelson, 1979.

See Appendix A.

Foster, Richard J. Celebration of Discipline: The Path to Spiritual Growth. San Francisco: Harper and Row, 1978.

Outstanding summary of the classic spiritual disciplines, such as meditation, prayer, fasting, solitude and confession.

Gilder, George. Microcosm: The Quantum Revolution in Economics and Technology. New York: Simon and Schuster, 1989.

A fascinating look at the revolutionary impact of computerization, quantum mechanics, and the resulting Information Age on everything we hold dear today. As the student of Carver Mead, the "prophet" of the computer age, Gilder is well qualified to suggest where society is going from here. Although the book is not easy to read if one is not "into" computers, the concepts in this book will challenge every thoughtful Adventist, particularly church administrators.

Gilkey, Langdon Brown. Naming the Whirlwind. Indianapolis: Bobbs-Merrill, 1969.

This book contains the classic statement outlining the major characteristics of the secular world-view. Although published nearly twenty years ago this book is still a major starting point for any theological discussion of secularism.

Griffin, Emory A. The Mind Changers: the Art of Christian Persuasion. Wheaton, IL: Tyndale House, 1976.

A humorous and insightful survey of various methods of persuasion, including many pointed cartoons. Deals with some of the same concerns as Engel.

Hunter, James Davison. American Evangelicalism: Conservative Religion and the Quandary of Modernity. New Brunswick, NJ: Rutgers University Press, 1983.

A research work of major importance to Adventists in America today. The author shows that, even though evangelicals fight against it, secularism affects everything that they do.

Hybels, Bill. Too Busy Not to Pray: Slowing Down to Be with God. Downer's Grove IL: InterVarsity Press, 1988.

My favorite book on the devotional life. Contains very helpful guidelines for prayer and journaling. The author is the pastor of the Willow Creek Community Church. The illustration about the Buddhist neighbor in Chapter Two of this book is largely based on an illustration in one of Hybels' sermons.

_____. Honest to God? Becoming an Authentic Christian. Grand Rapids, MI: Zondervan, 1990.

First-rate book on the issue of Christian genuineness and authenticity. The book challenges the reader to do whatever it takes to live Christian faith in direct contact with reality. Many conscious and unconscious ways that Christians use to live in denial of reality are exposed. Must reading for secular ministry!

Institute of Church Ministry. Andrews University. Berrien Springs, MI 49104-1500.

The place to write for information on demographic studies of the zip code areas relevant to a local church. An excellent starting point for secular ministry.

Lausanne Occasional Papers No. 2. The Willowbank Report: Gospel and Culture. P.O. Box 1100, Wheaton, IL 60187: Lausanne Committee for World Evangelization, 1980.

Though brief, an excellent discussion of the interaction between the gospel and human cultures around the world.

Lausanne Occasional Papers No. 8. Christian Witness to Secularized People. P.O. Box 1100, Wheaton, IL 60187: Lausanne Committee for World Evangelization, 1980. 31 pp.

Perhaps the best summary, from an evangelical perspective, of the problems secularization creates for Christian faith and mission, this booklet also suggests some excellent methods for solving those problems. Short and to the point! The voted product of a group study.

Lewis, C. S. Mere Christianity. Macmillan Paperbacks Edition. NY: The Macmillan Co., 1960.

Lewis is, perhaps, the most famous convert from atheism to Christianity in this century. His books wrestle powerfully with the kinds of issues that come up when Christians witness to secular people. Mere Christianity covers the essentials of basic Christianity in terms a secular person can appreciate.

Naisbitt, John. Megatrends. New York: Warner Books, 1982.

Although it has now been updated in a questionable way, the original Megatrends still provides a most insightful analysis (with a wealth of fascinating illustrations) of ten major trends that continue to shape American society today.

Princeton Religion Research Center. The Unchurched American. PO Box 389, Princeton, NJ 08542.

Presents the results of Gallup research concerning the unchurched and offers suggestions for reaching them.

Rasi, Humberto M., and Guy, Fritz, eds. Meeting the Secular Mind: Some Adventist Perspectives. Berrien Springs, MI: Andrews University Press, 1985.

The starting point for any Seventh-day Adventist who is interested in the problem of secularization or in methods designed to reach people of a secular mind-set.

Sahlin, Monte, Friendship Evangelism Seminar. Concerned Communications, 1989.

An excellent how-to seminar on how to present an effective verbal witness in secular situations, whether on the job or in everyday conversation. Provides the kind of detailed insight that could not be included in a book like this one.

Toffler, Alvin. The Third Wave. New York: William Morrow & Co, 1980.

A sequel to Toffler's popular book Future Shock, The Third Wave describes the present development from the Industrial Age to the Information Age. As always, Toffler is interesting reading.

Yankelovich, Daniel. New Rules: Searching for Self-fulfillment in a World Turned Upside Down. New York: Random House, 1981.

Another well-known pollster charts a trend away from the permissive society of the 60s and 70s toward an ethic of commitment, commitment to deeper personal relationships and to spiritual and philosophical ideals. A very challenging book.

Journal Articles and Essays

Albrecht, Stan L., and Heaton, Tim B. "Secularization, Higher Education, and Religiosity." Review of Religious Research 26 (1984):43-58.

It is generally assumed that there is a negative relationship between education and religion. The most educated are the least religious and vice versa. This article, however, indicates that education has not necessarily had a secularizing effect upon Mormons. If sustainable this conclusion has encouraging implications for Adventist education.

Battaglia, Anthony. "Expanding the Concept of Religion: the Case of Robert N. Bellah." Encounter 45 (1984):171-180.

A summary analysis of Bellah's sociological work. Bellah argues that all people are religious in the sense that they find ways to come to terms with the mysteries of human existence. An "unbeliever" is simply someone who accepts the literalness of each day as the sole reality. It is Bellah's hope that Christianity can adapt to the change in modern consciousness in a way that will continue to provide motivation, meaning and transformation for most of its adherents in years to come.

Bibby, Reginald W., and Brinkerhoff, Merlin B. "Circulation of the Saints Revisited: A Longitudinal Look at Conservative Church Growth." Journal for the Scientific Study of Religion 22 (1983):253-262.

Results of a survey in Canada indicate that while conservative churches are definitely growing in numbers, they are not reaching the more secular elements of society in any significant numbers.

Brooks, James A., ed. "Secularism." Southwestern Journal of Theology 26:2 (Spring, 1984):5-86.

A collection of five essays by different authors offering a Baptist perspective on the impact of secularization on education, the media and American politics. The final essay offers some suggestions toward a Christian response to secularism.

Cunningham, Richard B. "Christianity and Contemporary Humanism." Review and Expositor 81 (1984):273-289.

Distinguishes "humanism" in general from "secular humanism" in particular and articulates how Christianity should relate to the two.

Faber, Heije. "The Ministry in a Changing Society." Perkins Journal 34 (Fall, 1980):1-27.

A superb overview of the impact secularization has had on individuals, families, churches, and religion in general. Of particular interest is the final section which discusses the impact recent developments have had on ministers and their ministry.

Geering, Lloyd. "Secularization and Religion." In Religious Studies in the Pacific, pp. 215-223. Edited by J. Hinchcliff. Auckland, NZ: Colloquium Publishers, 1978. (BL 2600.R45)

Geering sees the secularization of our age as a remarkable parallel to the developments in religion in the centuries just preceding the NT era. If this is correct, secularization may prove to be a divinely-ordained means of preparing the world for Christ's return.

Hay, David, and Morisy, Ann. "Secular Society, Religious Meanings: a Contemporary Paradox." Review of Religious Research 26 (1985):213-227.

A survey of religious attitudes in England. Provides useful analogies to the North American situation.

Lovelace, R. "Future Shock and Christian Hope." Christianity Today (Aug 5, 1983):12-16.

Brief discussion of the move from the Industrial Age into the Information Age with some religious implications.

Miller, Donald E. "Some Reflections on Secularization." Religion in Life 48 (1979):492-501.

The author argues that religion is not dying, it is only taking different forms today. People still need a commitment to something greater than themselves, release from guilt, and meaningful fellowship with other human beings. Religions that meet those needs will continue to flourish in a secular age.

Stark, Rodney, and Bainbridge, William Sims. "Secularization, Revival and Cult Formation." The Annual Review of the Social Sciences of Religion 4 (1980):85-119.

The authors argue that predictions of the triumph of secularization have mistaken conventional religious organizations for religion in general. Secularization is a self-limiting process that produces revival (sects) in the short run and innovation (cults) over the longer run. Sects are efforts by the churchd to remain churchd, cults are efforts by the unchurchd to become churchd.

_____. "Secularization and Cult Formation in the Jazz Age." Journal for the Scientific Study of Religion 20 (1981):360-373. (BL 60.A56)

The authors offer further evidence (see previous article) that secularization is a self-limiting phenomenon.