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Under the leadership of Dr. Paino, CALVARY TEMPLE has become one of America's outstanding churches. Since 1950 when Dr. Paino, and his wife Mary, answered the call of God and moved to Fort Wayne, Indiana, the church has grown dramatically from a small group of 26 Believers, to a dynamic charismatic body, numbering in the thousands.

Under his direction, Calvary Temple has planted 41 satellite churches. In 1969, Dr. Paino founded Christian Training Center, a two-year junior college. He also heads up the year-round Bible Conference Grounds, a 210-acre resort. Thousands are ministered to and refreshed in their spirits on these grounds every year.

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THE

MINISTRY

What's Right?
What's Wrong?

By Dr. Paul E. Paino

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P.O. Box 12205
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Unless otherwise indicated, all Scripture quotations are taken from the King James Version of the Bible.

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ACKNOWLEDGEMENTS

For the past several years I have been invited to speak in ministers' institutes and **CHURCH GROWTH** seminars. I am grateful to those who have encouraged me to share on these occasions. As I have shared, I have gleaned a great deal of information from successful pastors across the nation. To them I am grateful!

I proudly acknowledge the encouragement I have received from my two sons. The three of us are privileged to labor together in the ministry. My eldest son, Paul, is now Senior Pastor of the church that was founded under my ministry in 1956. My son, Phillip, is a talented and gifted Bible teacher who strengthens and blesses the Christian believer as he ministers in the church. These boys have encouraged me to put in writing some of the principles that have been used as we have seen the church grow.

The fellowship of ministers with whom I am associated is called **CALVARY MINISTRIES INC., INTERNATIONAL**. I have been "general overseer" of this fellowship for the past several years and have

shared on many occasions with my fellow ministers. I wish to thank them for their support and words of encouragement.

Without the encouragement and prayers of a faithful wife, I would not have found the time to put into print some of the thoughts that I have shared from the pulpit. It is my earnest prayer that as a result of the following pages, the church will be benefited.

Finally, there are two dedicated ladies who have spent many hours helping me in the production of these pages. Connie McDaniel has been my secretary for thirty-three years and has spent much time laboring over the manuscripts of several books. Ann Liechty is a young lady, who has been raised under my ministry and has given her time and talent so that I could share by the printed page things that have been meaningful to me as I have worked for the Lord in the ministry.

I wish to thank the two of them for their "labor of love."

FOREWORD

The subject of ministerial ethics has been sadly neglected. There has been a failure to deal with the intricate matters of ethics in the ministry in our Bible schools and colleges; in ministers' retreats, seminars, and institutes; and through religious media and the printed page.

Fifty years of ministry have convinced me that ministers, ministries, and churches have suffered because of the lack of clear-cut guidelines. I have seen sincere men and women make serious errors and ethical mistakes because of the lack of understanding in relationships between ministers, ministries, and the local church.

It is the purpose of this book to deal with the matter of ethics in finances, ethics for evangelists and itinerant ministries, ethics for pastors, and ethics as they relate to lay people.

It seems necessary that someone address such matters as,

(1) Is it ethical for itinerant ministers to come into the local church and solicit a mailing list for special projects?

(2) Is it ethical for a pastor to receive an offering for a guest speaker and then not give the entire offering to the guest speaker?

(3) Is it ethical for a visiting minister to receive money handed to him by someone in the congregation when there is a financial arrangement made with the pastor, the church, and the visiting minister?

(4) What are the guidelines that a pastor should follow when he invites a special guest to minister in his church?

(5) How much time should be given in the service for the sale of books, records, and other products?

(6) If given a time frame in which to speak or minister, is it unethical to violate this time limit?

(7) What should determine the accommodations for the visiting minister?

(8) Should financial agreements be made prior to the meeting and how should expenses be figured?

(9) Is it ethical for an itinerant minister to come into a community and have a successful meeting in a local church and then return to that same community and minister in a different local church?

(10) Under what conditions should a visiting minister get involved in the problems of the local assembly?

These are just a few of the questions that need to be answered. Many ministers do serious harm to their calling and the effectiveness of their ministry

because they violate unwritten ethical guidelines. The Apostle Paul wrote to Timothy,

"But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience."

I Timothy 3:10

I have served as pastor for more than 50 years. As a result of my exposure to the ministry, I have seen the need of sharing what ethics in the ministry are. It is my responsibility to oversee 150 local churches. It has been my joy and privilege to preach at ministers' institutes, seminars, and conventions over the nation in the past years. I am an overseer for 300 ordained ministers. Because of this involvement, I feel an urgency to propose a few suggestions concerning ***ETHICS IN THE MINISTRY***.

In ministry, we must learn, understand, and PRACTICE what is right. Many times, even churchgoers are skeptical of "THE MINISTER." Some unscrupulous ministers, and their actions, have made it very difficult for the rest who are ethical.

Know what is right.

Know what is wrong.

Although this seems elementary, "AVOID EVEN THE APPEARANCE OF EVIL." Make it a prayerful decision, in your ministry or in your church, to do what pleases God. DO WHAT'S RIGHT!

Unfortunately, the teaching on the ethical procedures of ministry has been few and far between. That's why I feel compelled to write this book on the "rights" and "wrongs" of ministry.

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CHAPTER ONE

ETHICS IN FINANCES

Christian ethics play a prominent role in the success of the ministry, in the promotion of unity in the body of Christ, and in the maintaining of fellowship among those who labor in the harvest. Ethics are not a form of worldly-wise diplomacy. Ethics are not for manipulative purposes. Jesus says in **Luke 6:31**,

"And as ye would that men should do to you, do ye also to them likewise."

Christian ethics are mandatory when we deal with financial matters. The Apostle Paul dealt with this subject when he wrote **I Corinthians 6:8-9**.

"Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither for-

nicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind."

The following are some guidelines to help us to be ethically proper in relationship to finances:

(1) No personal items are to be placed on hotel or motel bills when you are the guest in a church or invited to minister under the authority of some other person's work. Such things as phone calls, personal laundries and cleanings, and any other personal expenses are not the responsibility of your host. Much care needs to be given in utilizing room service and other amenities that are additional costs to the host. The visiting minister needs to be very careful that all such personal items have been taken care of before he checks out of his room.

It is not fair to offer halfhearted apologies for the extra expenses placed on the bill with the hope that your host will assure you that he will take care of it. You must take care of these expenses forthrightly.

(2) It is important that there is a clear understanding of what the financial arrangements are. If you are to receive an honorarium plus expenses, this should be stated. If you are to receive a free-will offering, it is important that this be well understood. It is also important that the pastor verifies the amount that comes in the offering in the presence of the visiting minister so that any misunderstandings can be avoided. Some ministers depend on a set amount for their ministry. These arrangements need to be agreed upon before the ministry begins. It is important that the pastor and visiting minister dis-

cuss these matters freely, candidly, and honestly. This will avoid serious misunderstanding.

(3) **PASTORS SHOULD PAY THEIR GUEST SPEAKERS IMMEDIATELY AFTER THE LAST SERVICE.** It is never ethical to state you will mail the check later. On many occasions extended periods of time will pass before the minister will receive any remuneration for his ministry.

(4) It is improper and immoral to withhold any money in an offering if it is specified that the entire offering goes to the guest minister. Arrangements must be made if tapes, books, and other items are to be sold during the meeting. It is also important that clear and definite arrangements are made for the selling of these items. It is necessary to agree on who will handle the sales. Is there a designated place for the selling of such materials? Does the local church or local ministry expect a percentage of the sales?

(5) It is unethical for a guest to spend a disproportionate time selling and promoting such items from the platform. Guests have been brought into the church to minister and bless the church and not to spend undue time merchandising.

(6) A guest minister and ministries should not receive money "on the side." It is an unethical practice for a visiting minister to receive offerings privately without the pastor's knowledge when there is an agreement with the pastor concerning the offering or the amount the guest speaker will receive. No money should be solicited from members of the church on a private or personal basis.

(7) A guest should never take the liberty to receive an offering for projects, missions programs, or any

other purpose without the full consent of the pastor. It is unethical for a visiting minister to turn to the pastor in a public service and ask permission to receive an offering. All financial arrangements need to be made personally and privately between the pastor and the guest.

(8) The pastor and the local church should take care to see that all travel expenses have been taken care of before an honorarium is provided. It is understood that ministers who fly on the airlines should be paid coach fare. (It is not necessary for a local church to provide first-class accommodations for visiting ministries.)

The government sets guidelines on what should be received for automobile expenses based on mileage costs. This is the figure that should be used when visiting ministries drive their vehicles to minister. Food and motel costs need to be considered if the guest comes a distance.

(9) Special guests should receive at least as much as the pastor is being paid. Remember, the pastor receives 52 checks a year. Special guests very often have weeks that cannot be filled. This must be taken into account. Most churches want guests over weekends. It is almost impossible in many cases for itinerant ministries to fill week night dates. These items must be taken into careful account when expenses are paid to a guest.

(10) Many times the guest ministry provides advertising material, promotional items, and other expenses that need to be taken into consideration when expenses are considered.

(11) The pastor should take the initiative to see that the guests are properly cared for and that personal needs are met. Most guests prefer to be kept in a motel or hotel facility. It is extremely difficult for a guest to be housed in the home of a church member. Careful thought should be given to the accommodation of guest ministries.

(12) Evangelists and guest ministers should promote local programs and projects. The pastor often needs the help that a guest speaker can give to him in the burdens that are on his heart. It is always a good gesture for the guest minister to receive a special offering for the church if he is to be present in that church for any extended period of time. A few guest ministers will send a check to the local pastor. This check usually represents the tithe from the honorarium.

A guest speaker needs to remember that he ministered in the church because of the invitation of the pastor. It was the pastor who saw he was entertained and properly promoted; it was the pastor who opened his church and made it possible for him to minister to the people; and the pastor should not be forgotten because of these services.

(13) It is improper and manipulative for a visiting minister to appeal to the emotions of the people because of some difficulty in his ministry unless the pastor agrees to present the problem to the church. Congregations can easily respond to emotional appeals. This must be carefully guarded and protected.

(14) It is highly unethical to receive an offering with some emotional appeal for a particular project or ministry when such an appeal is for the purpose of

increasing the amount of the offering. All too often the majority of the money raised goes for expenses and promotion and not to the need. If ALL of the money is to go to the project, then it is critically important that none be diverted to overhead or expenses. If there are overhead and expense costs, the percentage of this cost needs to be explained to the people.

(15) An itinerant ministry must not make contacts in the local church for the benefit of carrying on a relationship for financial benefit. It is improper for an itinerant ministry to make personal appeals by letter, telephone, or private visits without the knowledge of and consent of the pastor.

It is my experience over these past years that because some of these principles were violated, ministries were seriously hindered and hurt. There have been a few occasions in the past that, because of a violation of basic ethical standards, a ministry that could have been used of the Lord would never be invited back to minister to the congregation.

To violate ethics is to break a trust! To become unethical in financial matters is a serious character flaw. The news will rapidly spread throughout the leadership in the body of Christ. Once a reputation of a lack of ethics is established, it is almost impossible to ever correct.

The Apostle Paul deals specifically with the issues of finances in II Corinthians, chapters 8 and 9. He presents no less than 20 principles involved in giving and receiving offerings. Paul made an appeal to the churches to help the suffering saints in Jerusalem.

He was very, very careful to follow rules of accountability in the handling of these finances. The churches involved were to send a representative to accompany him and Titus as they presented the offerings to the saints in Jerusalem. Every effort must be made to be totally accountable for all finances.

Lay people often circumvent the church for many different reasons. There are always those who do not understand the importance of running offerings through the church facilities. On occasions, people do not have confidence in the way finances are handled by the local church. There are always a few who want to give the money personally to the minister because they want to receive the special attention when the offering is received. A guest speaker or minister who accepts money on the side places everyone in an awkward position. The lay person will probably request a tax receipt for money that did not go through the church books. This creates a problem in accountability.

LOANING MONEY

It is a serious mistake to borrow money from members of the church or to lend money to members of the local church. Borrowing money from members is unethical.

"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth."

Proverbs 6:1-2

The borrower, when he cannot repay, stops coming to church because he cannot face the lender. Often, in order for him to "save face," the borrower finds fault with the church or criticizes the minister in order to justify leaving the fellowship.

It is especially important that ministers do not jeopardize their credibility by borrowing from local church members. If a problem arises and you are unable to repay as quickly as you thought you could, difficulties result. It becomes a breeding ground for misunderstanding.

CARING FOR THE PASTOR

The Word of God makes it very clear in both Testaments that the person who is called of God to serve the "body of believers" in full-time ministry should have proper provisions made for his financial welfare. Pastoral leadership is under tremendous spiritual pressure. There are emotional and psychological demands that are made upon him and his family that are not present in any other vocation. The cost of entertaining guests, the necessity of attending seminars and conventions, and the need to be properly dressed in order to relate to his peers in the business community all make financial demands.

The minister must be treated as a professional! Most men of God today have had to give themselves to extended periods of time in education and preparation for the ministry. The cost of building and maintaining a library is expensive. The pay for the minister should not be compared to the lay person who works in the shop, the factory, or the office. The

Apostle Paul makes it clear that such a leader is to be given "double honor." Paul was referring to money when he talked about "double honor."

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward."

I Timothy 5:17-18

When the man of God is properly taken care of by the local church, the church always prospers and is blessed. Apostolic leadership is a gift of the Lord Jesus to the body of Christ.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Ephesians 4:11-12

When they are respected, honored, and ministered to, the Lord is pleased. Careful consideration needs to be given to such things as insurance programs; retirement programs; automobile expenses; convention and office expenses; the purchasing of books and magazines; and registration fees at conferences where pastors go to receive instruction, make contacts with other ministers, and to receive instruction, inspiration, and help in their ministry to the local church.

Paul addresses this particular subject when he writes to the Philippian believers in **Philippians 4, verse 15 through verse 17.**

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account."

Someone has said, "The kingdom of God is not built on finances, but it cannot be extended without them." The Scriptures indicate that the Apostle Paul earned the confidence of the church by his spirit of submission and service. In the very beginning of his conversion, Paul submitted to the disciples, to Barnabas, and to the brethren in Jerusalem (Acts 9:25, 27, and 30).

Paul was sent with a gift for the famine relief of Christians (Acts 11:27-30). The Scriptures record that he and Barnabas fulfilled this mission with credibility (Acts 12:25).

There is a great danger to feel that we must be blessed in the same way materially as some other successful ministry. The writer to the Hebrews gives both a warning and a promise.

"Let your conversation be without covetousness; and be content with such

things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Hebrews 13:5

CHAPTER TWO

ETHICS IN MINISTRY

The Apostle Paul wrote to Timothy and said in I Timothy 3:15,

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Paul was deeply concerned that those who were being trained under his leadership should know how to conduct themselves in the house of God. He was giving instructions concerning ethics and behavior for the man of God in the work of God.

TRANSPORTATION

The host pastor is responsible for providing round trip transportation for guests. Guests should not expect to fly first class on commercial airlines. In instances where a guest itinerates among several churches in the same area, each church is responsible to pay a part of the transportation costs. The host pastor is also responsible for providing transportation for the guest to and from the airport, train, or bus station to the church and to his accommodation. It is a gracious gesture on the part of the host to provide the guest with a vehicle for personal transportation during an extended stay.

TIME

There are time restraints in every service. The scheduling of a service is critically important to the success of the meeting. The pastor needs to clearly communicate what the time limits are for a guest ministry. It is important for the church service to stay inside time guidelines. It is critical to observe all time restrictions. When a speaker is given 25 minutes to speak, he must live by the allotted time.

It is unethical to make comments which cause the people to be sympathetic toward you at the expense of making the pastor appear unkind. For example: To state, "The pastor only gave me 20 minutes" is to imply that the pastor has been unfair and unduly restrictive.

Some violate the time limit by blaming the Lord for giving them such anointing or inspiration that

they must not stop speaking. This is a manipulative act. God runs the universe on a time schedule. The Holy Spirit is never late and has never run overtime.

Extending the time limit by publicly asking the pastor for additional time creates embarrassment and resentment. The pastor has no choice but to submit to a speaker's dominance when the speaker is in control of the pulpit. It is the PASTOR'S RESPONSIBILITY to suggest the speaker continue on past the allotted time. If this initiative has not come from the pastor, the guest speaker must stay inside the time period.

Today's society is very time oriented. Both parents in the average family are in the work market. Children have to rise to go to school early. The demands on the family are greater than at any other time in our history. Very few people have free time any more. We need to remember that the people come to church of their free will. They are not forced to come. We need to respect their time.

TEMPTATIONS

Congregations respond to pastors!! Most people will carefully observe the pastor when there is a speaker ministering at the pulpit. If the people sense affirmation from their leader, they will respond to the guest. If a guest ministry is going to be successful in the local church, the pastor must approve it, he must promote it, and he must "sell it."

A pastor can "make or break" a guest minister simply by his responses, body language, facial expressions, attitude, and remarks made toward the guest.

It is the pastor who promotes the guest minister. It is he who edifies the guest before his people. The pastor establishes credibility and makes it easy for the guest minister to be received. Once promoted, the guest ministry becomes a superstar to the congregation.

Once a ministry or minister is properly promoted in the church, the congregation usually responds favorably. The guest suddenly becomes very, very special. People pour out accolades and often say things unwittingly that can cause the local pastor to become very sensitive and sometimes resentful and jealous. People often say, *"I have never heard anything like that before"*; or they may say, *"That is the best preaching I ever listened to"*; or they may say, *"This church has been without this kind of ministry for too long."* People are usually very innocent in making such statements; but if not carefully guarded, it can cause a pastor to harbor a spirit of jealousy.

When a guest ministry wins the hearts of the people of the local congregation, special care must be given not to take advantage. When a guest has been properly promoted, the hearts of the congregation are transferred to the guest speaker. In these circumstances, it is highly unethical for a guest to make an appeal for an unauthorized offering.

It is unethical for a guest minister to accept an invitation for lunch, dinner, or to some member's home without the approval of the pastor, unless the pastor has also been invited. The guest ministry should speak privately to the pastor when receiving an invitation for social involvement so proper arrangements can be made. The guest speaker needs to refuse to accept any invitation for fellowship in a

Offering
restaurant, a home, or with some special group without the pastor being present.

Some ministers come into a local church and have schemes and plans to build their own mailing list from the congregation. Sometimes itinerant ministries maintain contacts with people in the local church. This can rapidly deteriorate into a very serious and divisive problem. When a guest speaker develops friendships with local people, oftentimes the lay people feel free to criticize the local pastor or local program. This soon creates tension, misunderstanding, and offense.

It is unethical for a guest to build a mailing list from the local church. Many do so to solicit funds for personal projects. These lists are frequently sold to other ministries. Money that needs to be used to carry on local ministries and programs is soon drained away to other things in which the church may or may not be involved. It puts a strain on unity in the local church. It tends to divide the loyalties of the people and is an unethical practice.

AVOID DOCTRINAL DISPUTES

This can cause serious problems for the local body. If there is a difference between the guest and the pastor, the guest should refrain from referring to this doctrine. The early church maintained a unity in doctrine.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And

fear came upon every soul: and many wonders and signs were done by the apostles."
Acts 2:42-43

When difference in doctrine is promoted and preached, division and destruction is the result.

Both Peter and Jude warned against teachers who are corrupted by sensuality, greed, immorality, and ungodliness (I Peter 2 and Jude).

Timothy was a young man who apparently occupied a pastoral ministry. The Apostle Paul instructed him to be

"An example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

I Timothy 4:12

He continued to talk about the unique calling on Timothy's life (II Timothy 1:6-9; 2:1-26).

It is inconsiderate for an itinerant minister to return to the same city for another pastor or church after having a successful ministry in that city with a local pastor. The hearts of the people are easily swayed. Sheep are influenced quickly.

A pastor needs to protect a visiting evangelist or visiting minister from thoughtless people. Every pastor knows people in his congregation who will take advantage of a guest. They make demands on his time. They want the attention of somebody prominent. They will spend extended periods of time giving their personal prayer requests and needs.

Guest ministers should always arrange to come on the platform when the pastor enters the sanctuary. It is unethical for a guest to leave the platform after their ministry and not remain until the service is over. There are some that come to the church and refuse to enter the service until it is time for their ministry. The moment they finish, they are ready to leave the service.

This leaves the impression that the only thing that is important is the part the visiting minister is sharing. The moment he finishes his performance, he is not willing to support and stand with the rest of the program.

Visiting guests should leave the community when their ministry is over. It is never appropriate to stay and spend time with the people to whom you have ministered when you were a guest in the local church. Relationships with the lay person and the local church need to be kept on a professional level. It is dangerous to get too close to the people. Visiting ministers are there to strengthen the local fellowship and not to cause hurt and offense by getting close to a few to the exclusion of the whole.

The use of slang words and poor English structure is an insult to thinking people in the congregation. Great care must be given when jokes are told or references are made that have "double meaning."

I strongly advise that guests not provide counsel to individuals in the church without the direct consent of the pastor. This matter needs to be discussed privately with the pastor so that there is no pressure on the pastor in the presence of his people.

Many times people approach a guest speaker for advice and counsel. If great care is not given, the guest speaker can inadvertently give advice to the counselee that contradicts what the pastor has given. *(The pastor usually knows more about the entire situation than a visiting minister can possibly learn in a short time.)*

When counsel is given that is not in total agreement with what the pastor has shared, division can result. Sometimes the credibility of the pastor can be impaired. Most people who run quickly to a visiting minister for advice and counsel are actually looking for someone to agree with them on some sensitive matter. It is wise that the pastor be totally informed concerning persons who make demands on guest ministers. Wisdom dictates that this situation be avoided in every way possible.

CHAPTER THREE

ETHICS IN RELATIONSHIPS

A visiting minister must never make the local pastor the blunt of a joke. It is improper to use him as a "straight man" while illustrating some point in your message. Honor, dignity, and respect need to be shown to the pastor at all times. I have seen many pastors embarrassed by some minister who would publicly pull a joke on them, openly correct them for what was perceived as a mistake, speak lightly of their appearance or of some mannerism, or tell some story that would cause the people to laugh at their pastor.

I had the experience of being in one of America's great churches. There were nearly 2,000 people present in the audience and over 100 ministers from around the nation had gathered for this annual ministers' institute. A guest speaker was preaching on the subject "JESUS THE SERVANT." The sermon material was excellent. The Spirit of God was moving

marvelously on the hearts of the people. Everyone was attentive, and the Holy Spirit was at work in the congregation.

Suddenly, the speaker began to illustrate the experience of Jesus washing the disciples' feet. He turned around and faced one of the pastors of the local church. He quickly knelt before the minister and lifted one foot high above the chair. He then proceeded to remove the pastor's shoe. He threw the shoe aside on the platform. Then, he removed the pastor's sock and rolled his pants leg above his knee and started rubbing and massaging his foot and leg while demonstrating how Jesus washed the feet of the disciples. The pastor's face flushed with embarrassment. The congregation was stunned.

Ministers felt resentment because the speaker had trespassed across the line of respect and dignity. The work of the Holy Spirit in the conference was thwarted because of this careless display. This is an example of total disrespect for leadership and it did nothing to edify or bless anybody.

It is disastrous to produce a close relationship among the lay people. Visiting ministries are there to strengthen and edify the local church and have not been called to the church for the purpose of building social contacts. A guest can do much to encourage, elevate, and respect the wife of the pastor. Her position is difficult at best. She needs to be treated with love, deep respect, and honor.

It is unethical for a guest speaker to ever refer negatively to another ministry, denomination, or church. Criticism by guests about other pastors or groups will result in hurt to their own ministries. It

is very easy for itinerant ministries to get the reputation that they spread gossip and stories about other ministries across the nation.

It is never proper to recruit or hire a member of a local church to be a part of your ministry without first of all talking candidly and honestly with the pastor. Communication with the pastor is most important before any contact is made with the person. It is also very wise for the guest minister to inform the pastor if someone on the pastor's staff or some member from the local church confronts him asking for a position in his ministry. The chain of authority and responsibility must be respected.

The pastor should so arrange the service that the guest ministry has adequate time to minister to the people.

On many occasions when a guest has been invited to minister, so much is added to the program and the preliminaries that the speaker does not have proper opportunity to minister. I have been in services where people would be asked to stand and worship for long periods of time, then there would be choir numbers, special music, long seasons of prayer, introduction of other guests, long lists of announcements, and finally the service would be given to the speaker.

The congregation was tired, the people had been brought to an emotional high two or three times, and the speaker would be placed in a nearly impossible situation. He would not be given time to develop his material. The people's energies had been expended, and it was difficult to keep their attention. This is a tremendous disadvantage and a disservice to any guest speaker.

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The role of evangelist is strategic in the mission of the church. The Apostle Paul warned the ministers to carefully examine their motives (I Corinthians 4:3-13). Preaching is not the only way to declare the Word of God. Our lives must also be witnesses to others of the reality of Christ.

It is important that we guard where we go, how we dress, with whom we associate, and how we spend our spare time. The Bible commands,

*"As he who hath called you is holy, so be ye holy in all manner of conversation."
I Peter 1:15*

The Apostle John continued on with this instruction,

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."
I John 2:15-17*

The minister faces three areas of temptation: pride, money, and morals. This is what John warned about in the above-mentioned verses. First, the lust of the flesh; second, the lust of the eyes; and third, the private life. These are the very same appeals that

Satan used to tempt Eve in Genesis 3:4-6 and Jesus in Matthew 4:1-11. Jesus stated of us,

"Ye are the light of the world...let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matthew 5:14, 16

Standards of life style and conduct for those in Christian ministry are based in the Word of God.

RESIGNING A PASTORATE

One of the most irksome breaches of ministerial ethics is committed by the minister who returns to a former church to conduct weddings, funerals, baptisms, and to make pastoral calls. It is even worse and more disruptive when the former pastor insists on meddling in the internal affairs of the congregation.

As overseer of many churches, it has been my experience that this practice has caused much harm, hurt, and pressure to the new pastor. A major denomination states the following in its Violations of Ministerial Courtesy:

"All discourteous conduct is disapproved, and all ministers are advised against interfering with pastors in charge of assemblies, whether it be by going in upon their work without consent, or by such correspondence with the members of the assembly as will hurt the influence of the leader. All correspondence which

concerns the whole assembly shall be addressed to the one in charge and not to individual members. Where there is no pastor, letters concerning the work shall be addressed to the officers of the assembly."

When a pastor resigns from a church, he needs to understand that God has relieved him of the spiritual supervision of the congregation. That responsibility has been placed on the new pastor's shoulders. Therefore, the former pastor must be extremely careful not to influence his former parishioners contrary to the current pastor's leadership.

As I write this chapter, I am dealing with a very sad situation. A young man has gone to pastor a church. The former pastor has stayed in the church and has disagreed with the policies of the new pastor. The former pastor has influenced many of his former parishioners in a negative way. The church is now suffering through strife and division. The situation is so serious that it appears the differences will need to be settled in a court of law. Divisions bring disgrace to the cause of Christ. The young pastor is suffering intense stress and unnecessary opposition.

The former pastor is so intent on keeping a contact with the church he formerly pastored that, without special divine intervention, the church will be destroyed. His influence is interfering with God's plan for the people. The new leadership is functioning under serious difficulties.

It is only reasonable to believe that God is more likely to reveal His will for the church through the

pastor that He has placed there rather than through the man He removed.

Former pastors need to be sensitive to the fact that "friendship contacts" with former parishioners can cause serious problems. People must be given adequate time to develop a love for and an allegiance to their new pastor. It is wise for the former minister to totally remove himself from the church so that a proper transition can be made. It is easy for the new pastor to perceive that contacts by the former pastor are a threat.

Ministers who are not pastoring and are in another minister's congregation must be very careful to pledge their support to the pastor not only in conversation but by their actions. He must be willing to accept the pastor's leadership even if he does not always agree with the pastor's program.

Special problems can arise when the minister remains in the community where he has served as pastor. He may choose to remain active in the congregation. Many a wise minister has intentionally gone away for six months. This absence enables the new minister to build strong relationships and to get settled.

Often the former pastor is not aware of the problems that he is creating for the new minister. He may be unaware of the hidden psychological reasons that have motivated him to accept invitations to return to his former pastorate. He may be wanting to return to bolster his self-esteem. Ministers need to be needed. This can create serious difficulty.

When a minister is invited to conduct a service in another pastor's church by someone other than the

pastor...if the former pastor feels very strongly that he has an obligation to do so, he should contact the person who issued the invitation. Then he should instruct that person to talk to the pastor and request that the invitation come through the pastor.

The family who invited the minister to return should be responsible for all expenses involved in his return.

In most cases a minister should say "No" to all invitations to return.

ASSISTANT/ASSOCIATE PASTORS

An assistant or associate pastor needs to resign when the senior pastor changes. In most cases the people of the congregation may desire him to remain. However, experience has shown that difficult problems can and most probably will arise if the associate remains.

In cases of this sort the assistant pastor often exhibits an attitude of superiority toward the new senior pastor. He feels he knows more about the church than the new pastor. This can cause an attitude to develop where the assistant expects to be treated as a co-pastor rather than an assistant.

The problem of loyalty arises.

If the assistant pastor is kept by the church but is not the choice of the senior pastor, then the assistant may tend to be loyal to the congregation but not loyal to the leadership of the senior pastor. Soon, the congregation ends up with two leaders. There are now two voices leading in different directions.

It is the calling of the assistant pastor to assist.

The senior pastor is responsible for the congregation. Therefore, the senior pastor must be given the privilege of selecting the individual with whom he can work. He must be given the freedom to choose the staff that will be responsible to him.

When the senior pastor resigns a church, it places a tremendous inconvenience upon the assistant. Therefore the senior pastor needs to give every consideration to the needs of his assistant when a change is necessary. We have been called to build the kingdom of God and not our own security.

CONTRACTS

The late Jamie Buckingham addressed the problem of ministry demands. He wrote an article several years ago concerning "Christian Agents." We all can identify with dealing with "agents" and contracts. Many times in order to obtain the services of "celebrities" it is necessary to sign contracts that spell out many details. Jamie's article says, *"This often includes first-class air travel, fresh fruit in the motel room, a king-size bed, and a rental car."* These contracts can range any place from \$500 for a service to as much as \$10,000.

It is a serious problem to know how to keep all of this in balance. Many times, without a contract, visiting ministers do not have their expenses provided. They are taken advantage of. Their name, their ministry, and their talent is used to draw the crowd and the proper remuneration is not made.

The Apostle John in his second letter warns us about giving hospitality to those who speak only for monetary gain. However, in his third letter, John encourages churches to be hospitable to those who are itinerating in their ministry.

I have already spoken about the necessity for the local church to honor the visiting ministry by being sure they receive double honor. If a love offering is received, then every part of that offering needs to go to that ministry.

It is also incumbent upon the visiting minister to trust God to supply his need. If the Lord does indeed tell a minister to accept an invitation, he then should be willing to trust the Lord for his support. I resist and find myself resenting being presented with contracts for ministry. More trust needs to be placed in the ministry concerning financial matters.

DRESS AND APPEARANCE

Certain personalities and mannerisms are very effective in some churches but create difficulties and barriers in other assemblies. It is incumbent upon the pastor to be sure that the person or persons he invites to his church will be accepted.

Some congregations are very informal. Their worship is very free and open. There is no apparent structure in the service. The style is nonconforming.

Then there are other congregations where the dress codes are different. I remember well when the church went through "*The Jesus People Movement*." Young people came into our services. They

were rebelling against the traditional. They did not come in suits and polished shoes. They wore jeans and shorts, hair was unkempt, and very little respect was shown for the traditional and the conservative.

It was necessary to be sensitive to the way you dressed in ministering to these young people. I remember the shock that came to our church when they first started attending. They came by the hundreds and many adjustments had to be made.

There is a sense that some dress to extreme for the purpose of calling attention to themselves rather than to the Lord or the message that we preach. The Scriptures are very clear concerning "modest apparel." We are given scriptural instructions concerning "*the appearance of evil*." Some dress in a way that is highly suggestive and identifies them with a way of life and a style that is contrary to Christian testimony. The traditional and the conservative can be offending and insulting just the way the nonconformist and liberal can be.

Visiting guests will seldom ever make a mistake following the standards and the style of the people to whom they minister.

Years ago I was invited to a church that did not believe you should wear gold. It was no problem for me to remove my ring, my watch, my tie clasp, and even my glasses. Why should I let my liberty keep me from the privilege of communicating to these people? For many years I never went to a theater because of a generation that was taught to do so was worldliness. The Apostle Paul had something to say about using our liberties to be a stumbling block. The mes-

sage that we have is too great for us to damage it by our liberties.

CHAPTER FOUR

ETHICS IN MORALS

Every Christian, and certainly every minister of the gospel, must walk properly in his conduct at all times. Jesus set a standard for us Christians when He proclaimed that purity was a matter of conduct and of heart.

"But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Matthew 5:28

The minister holds the confidence of many people. When a minister falls into immorality, he violates the confidence of the people, he betrays his own calling, and he does irreparable damage to the kingdom of God. God does forgive, but none of us are capable of wiping out the past as long as we live.

King David was forgiven for his sin! In Psalm 51 we sense his prayer, his humility, and his anguish of spirit. David also experienced the forgiveness of God. However, David learned,

"The sword shall never depart from thine house."

II Samuel 12:10

His son Absalom rebelled against him. The people of his kingdom were visited with pestilences. He faced one disaster after another.

The Apostle Paul in I Thessalonians 5:22 says, ***"Abstain from all appearance of evil."*** In I Corinthians 6:15 we read,

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid."

There are some important steps that must be taken in order to protect the minister:

(1) Be constantly aware that Satan will set a snare to destroy you and your ministry.

(2) Be extremely cautious when you are under deep stress and are physically weary. You are susceptible to temptation.

(3) Be accountable for your time. Let your family and your office know of your whereabouts at all times.

(4) Be extremely sensitive concerning counseling a woman alone. If the counseling is going to be shar-

ing about intimate matters, it is well to have a third person in the office.

(5) Never lock your office doors during a counseling session. It is very wise to leave the door ajar.

(6) Refuse to get into an automobile with a member of the opposite sex alone.

(7) Never make a visitation call by yourself in a home where a woman is alone.

(8) It is always necessary to be aware of the dangers of any person who finds it necessary to counsel and to talk with you over and over again. When you become a "crutch" for a person, you have exposed yourself to danger.

(9) Always speak kindly and lovingly to and about your wife in the presence of others. Elevate her before the people. Never speak any words of criticism or discontent.

(10) Remember, pride goeth before a fall. A person is susceptible to temptation when they begin to feel self-sufficient. There is great danger when you are successful. When things are going well, you may let your guard down.

(11) When a minister appeals for sympathy or understanding, he could be opening the door to serious problems.

(12) When reading the Bible and praying is for "the work of the ministry" and time is not being given to build yourself up in the Holy Spirit, you are susceptible to temptation. Every minister needs a time for personal devotion to keep himself strong.

(13) When your work and your ministerial responsibility throws you into very close relationship with

a co-worker, precautions must be taken to see that dependence does not promote improper actions.

(14) When a minister depends upon his own abilities to solve problems and does not lean heavily to the work of the Holy Spirit, he will be susceptible to entrapment.

Immorality is a sin. Sin is a cancer of the soul. It keeps you from enjoying the blessings of God. Sin will destroy our relationships with others and cause us to lose sensitivity to the Holy Spirit. When we sin, we sow seeds that will be reaped. Sin destroys our awareness of what is right and wrong.

Our flesh is weak, but it cannot be used as an excuse for sin. Paul said in I Corinthians 10:13 that we are to avoid temptation by resisting it. It is best to arrange the affairs of our life to keep us as far away from temptation as possible. If a person knows he has a weakness, he should stay away from anything that will take advantage of that weakness. The best way to deal with temptation is to run from it.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

II Timothy 2:22

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

I Corinthians 6:18

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Romans 13:14

We keep ourselves morally strong when we walk by the Spirit. Jesus instructed His disciples to *"watch and pray, lest you enter into temptation."* Paul said, *"Walk in the Spirit and you shall not fulfill the lust of the flesh"* (Galatians 5:16; Ephesians 5:19).

We keep ourselves pure by the renewing of our mind.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 12:2

We can change our behavior by changing our mind. Someone has said, "The mind is like a bank. One can only withdraw what he has deposited." We read in **Philippians 4:8** what should be put into our minds.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We are made of dust. We are susceptible to flaws and failures. Our enemy is threefold. We live in an ungodly world. We fight evil and wicked spiritual forces. And we live in a body that is prone to sin. The devil knows how to exploit us in all three areas.

Over the past 35 years, I have talked to dozens and dozens of ministers. Seldom do I ever go to a conference without someone asking to talk to me privately. They have been ensnared. They are suffering through agony. The pain is excruciating. In my opinion there are several reasons ministers fail. Let me list them for you in the order of occurrence:

- (1) Financial difficulties.
- (2) Sexual indiscretion.
- (3) Lack of credibility because of dishonesty.
- (4) Unethical practices.
- (5) Lack of agreement and unity in the home.
- (6) Secret sins.

Peter said in his first letter, chapter 1,

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

I Peter 1:15-17

MINISTERIAL ETHICS

Ministers need to be very sensitive and cautious when sitting on the platform and before an audience of people. Men should refrain from crossing their legs, bouncing their feet, or shifting from side to side during a service.

It is inconsiderate to read your Bible or to become involved in your notes until you are not a part of the service.

Carrying on a conversation with someone on the platform during a service distracts and upstages what is going on before the congregation. It is important that each person who sits before the people is attentive, supportive, and responsive.

Be prepared to participate in the offering. Respond to praise and worship. You have an influence on those who are looking to your leadership. Ministers must constantly discipline themselves to be sensitive with their "body language." It is easy to show impatience, disapproval, and disgust. The congregation learns quickly to read the reactions of a leader.

Men need to stand when a woman is brought to the platform to sit with others who will be participating in the service. Women need to be conscious that excessive jewelry is a distraction. Many times the light on the pulpit will be reflected from the metal and become very distracting to the audience.

Ministerial ethics covers a broad spectrum. The ministry has an awesome responsibility. We are to be an example before the people. Ministers live a "fish-bowl" life. We are open to and susceptible to criticism. We deal with the emotions and attitudes of

people. We are involved in the most intimate areas of their lives. As we observe common courtesies, Christian etiquette, and ministerial ethics, our ministries will be more effective and powerful.

God has given me a deep love for the ministry and for the men and women who are involved in it. I would rather be around ministers than anybody else I know. It is with this love and concern in my heart that I have taken the time to share some truths concerning "**MINISTERIAL ETHICS.**"

Realize that YOU represent God personally, whether you are a visiting minister, a pastor, or a Christian. God wants us to make the right choices. It is God's will, especially in leadership, that we always --- always --- do what is right.

May God grant you WISDOM to recognize what is right...and what is wrong!

It's my prayer that you have prayerful and quick discernment over every situation that the devil throws into your path, to try to get you to do what is wrong, even though it might not seem wrong to the general public.

In the Name of Jesus, be **ABOVE BOARD** in every dealing you have in ministry. Lay hold of ministerial ethics. Adhere to them. Pray that God would place a hedge of protection around you, as you not only seek to do His perfect will in your life, church, or ministry, but strive for excellence in your ministerial ethics, correctly discerning what is right and what is wrong!!

For further information, or for a book and tape catalog of

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