

Ministry

International Journal for Clergy September 1986



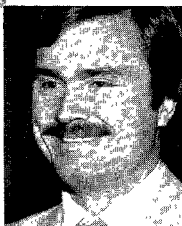
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Righteousness in Christ

I thoroughly enjoyed the article by Haynes ("Righteousness in Christ," May 1986). It raises two questions in my mind: When will the church make such a confession as a corporate body? and How will Brother Haynes ever remedy all the damage he has innocently done by producing many members like him while being in that confused state? Until we really resolve this issue of righteousness by faith, the Adventist Church will continue to be confused with the Mormons. And why shouldn't we be confused with the Mormons or any other group that is works-oriented when that is the perception we have given and still do? We are Laodicea because we work so hard for our salvation. I believe that most sermons we hear from Sabbath to Sabbath are of the early Haynes type—before his conversion.—H. D. Schmidt, Pleasant Hill, California.

Living on one salary—really?

Thank you for your most valuable magazine. My husband and I have always enjoyed (but not always agreed with) your articles. However, Mrs. Coffin's "Living on One Wage" (May 1986) went too far. I appreciate the thought of staying at home and being able to simplify our lifestyle, but the woman is out of touch with reality.

Mrs. Coffin's husband makes \$5,000 more a year than the national average, and it's tax-free (as a minister, with extra medical and educational benefits). In the real world, in Oklahoma, on welfare, her budget would be \$700—total.

Please, no more on how to cut corners on living expenses unless you have an authority on the subject.—Mrs. J. W. Duarte, Enid, Oklahoma.

Eds.: You just made our point. People can live on one salary by adjusting their standard of living to their income level. What an appropriate standard of living is, is another issue. (Although ministers have

some tax advantages, their salaries are not tax-free.)

We appreciated the intent of your "Living on One Wage" and "Adventist Clergy Salaries" (May 1986). However, we feel some clarification is in order:

1. The Coffins "have opted out of Social Security." Since our government requires a "conscientious, religious objection" to paying Social Security, the majority of SDA ministers pay this tax. The nonpayment of SS saves the Coffins \$1,500 to \$2,000 per year.

2. The auto subsidy (mileage/insurance) is not a benefit but an attempted reimbursement of the SDA minister's business expense at 16 cents for the first 1,000 miles and 11 cents per mile thereafter. Government figures indicate 25 cents per mile is required to meet the cost of driving a compact car. In addition, the Coffins probably drive about 12,000 miles per year, while most SDA pastors drive 30,000 to 45,000 miles per year, incurring at least twice the depreciation expenses.

3. The 1983 figure of \$20,790 salary for "clergy in 11 of the largest U.S. denominations" is misleading. The average non-SDA minister pastors one congregation of 125 members, while the average SDA pastor serves two or three churches with a combined membership of 200 to 250. If the non-SDA pastor served a 250-member congregation, he would receive about \$37,000 per year. Furthermore, many non-SDA pastors of small congregations are employed full-time in secular occupations to supplement their clergy salaries. SDA ministers do not have this option.

4. Often a non-SDA pastor receives a free parsonage in addition to his salary. This amounts to additional wages of about \$8,000 (nearly 25 percent of salary). The SDA pastor has the parsonage allowance included in the package plan as part of his salary, and pays rent on

the parsonage.

5. The statement that "the average paycheck for all types of workers in the United States in 1983 was \$17,544. So clergy are paid above the national norm" mixes apples and oranges. Clergy are rated as self-employed businessmen, with a large portion of wages spent on business expenses. Clergy are on call 24 hours a day, seven days a week—and most work 60 hours per week, none of which the average American laborer experiences. In addition, the average laborer has only a high school education, while the clergy ranks in the top 7 percent educationally. Unfortunately, the clergy ranks approximately 300th in terms of pay for all classes of workers.

Perhaps MINISTRY would consider why the church's health-care workers abandoned the denominational wage scale and why the educational workers are considering doing so.—Pastor and Mrs. S. Cleveland, Fort Wayne, Indiana.

With great anticipation I picked up the May issue to read "Living on One Wage." Having worked since the age of 13, putting myself through academy, then educating three children, I want to stay home.

There are many types of dedicated workers for the church. In God's sight all are precious and necessary to the finishing of the work. As a conference employee, my dedication and commitment as a worker is no less than a minister's. There is a difference, however. If I stayed home to build furniture, remodel an old house, or even bake a fragrant loaf of bread, I would not continue getting a generous paycheck each month, like clockwork. Wouldn't it be wonderful to spend time with my family instead of spending hours and hours at the office, and still get paid, with no questions asked, as long as I

(Continued on page 28)

If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

Do you want to live longer? Then you will want to read our editor's account of how he and his wife learned to "live longer and better" at the Weimar Institute in California. They have just returned from three weeks of renewal and are seeking converts everywhere. They talk excitedly about NEWSTART. NEWSTART is more than an acronym; it's a way of life.

Part of better living is having happy families. Doctors Minirth and Meier state: "Though the practice of psychiatry keeps us very busy; we both spend an average of two hours each weeknight and four hours each Saturday and Sunday playing with our own children. The old saying 'It's not the quantity but the quality of time spent with your children that's important' is nonsense! The quantity of time is just as important as the quality of time. We also take time every day to communicate with our wives on a deep and intimate level. We also take our wives out on dates at least once or twice each week. And we are frequently thinking of things to do that will cultivate intimate friendships with our parents, brothers, sisters, and other close relatives" (*Happiness Is a Choice*, p. 143).

If busy psychiatrists can find this kind of time, shouldn't busy pastors be able to as well? To help achieve this we are offering four articles that will give you ideas on improving the pastoral family. Interpersonal relationships, sex, moving, and children's needs are some of the areas covered.

We continue our series on the Anabaptists with a look at their concept of the true church. Our health article looks at the subject of AIDS. How should a pastor relate to persons with this affliction? What does he need to know? Here is the latest information.

May this issue bring hope and joy to you, your families, and the families you minister to.



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MINISTRY, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1986, is published bimonthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$19.95 for 12 issues in U.S., US\$22.95 for 12 issues elsewhere. Single copy: US\$2.00. Member Associated Church Press. Second-class postage paid at Hagerstown, Maryland.

Postmaster: Send address changes to MINISTRY, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Editorial Office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Stamped, self-addressed envelope should accompany unsolicited manuscripts.

How to redeem a marriage

Too many ministerial marriages are humdrum and superficial. Redemptive love builds strong marriages, strong husbands and wives, capable of withstanding the stresses of our time.

be free of the whole relationship.

Early on we rarely, if ever, talked together about what was going on between us. The usual "sweet nothings" to each other notwithstanding, our lives focused on the church. That very necessary balance between "us" and "them" was tilted quite definitely in favor of "them." We learned to get along by avoiding areas of conflict. We ignored some of our fears, shoving them back into the closets of our minds. The commitment to permanence in marriage that was part of both of our backgrounds, probably did as much as anything to hold us together, though fear of embarrassment and of loss of job security, along with a stubborn pursuit of the elusive tomorrow when the "conflicts will be gone," contributed also. *Humdrum, superficial, parallel living*—we would never have described our marriage in those terms, but no doubt they came close to the truth.

But we wanted more. Over time, and we regret how much time, new insights have changed a good deal of our thinking about marriage. We now realize how much a rich and fulfilling marriage relationship contributes to our being loving persons, effective parents, and capable and productive workers. A healthy, growing marriage is something worth working for. We are not selfish when we give our relationships the time they need.

Further, we have discovered that making a marriage last through the demands and expectations of contemporary living requires active commitment. When we marry we enter upon a lifelong effort to achieve a close, intimate relationship. In this respect marriage is not unlike an expensive instrument—it

A sobering reality has crashed in upon our consciousness in recent times: Couples in the ministry are not immune to the forces pulling marriages apart. Divorce rates among clergy are escalating. And evidence mounts that an unprecedented number of clergy marriages are in trouble. These indications clearly signal that even those entrusted with the spiritual care of the church and the encouragement of its members may have difficulty putting it all together at home.

In a community that looks to the church as the guardian and preserver of the ideals of marriage and family, the breakdown of a minister's marriage sends a shock wave. If the faith we hold is not effective in the pastor's home, then what? Undoubtedly no one is more startled than the ministering couple themselves, for more than likely they at one time thought that divorce would not, could not, threaten them.

We embarked on our marriage on the high tide of romantic love, feeling confident that we could handle whatever life might bring. The conflicts between us that inevitably brought frustrated expectations and feelings of not being appreciated surprised us and left us somewhat dismayed. Of course, we carefully camouflaged from others the harsh words and hurt feelings, Karen's tears and Ron's gloomy silences. We're thankful to God that in times of anger and misunderstanding we did not inflict bodily injury on each other or split up. But we would be less than honest if we didn't admit that at times we each fantasized about what it would be like to



Ron and Karen Flowers, who used to serve in the pastoral ministry, now minister through the Family Life section of the General Conference of Seventh-day Adventists' Church Ministries Department.

requires periodic fine-tuning. While we as ministers are generally among the best at understanding the dynamics of interpersonal relationships, often we are sadly negligent in knowing how, or even in sensing the need, to keep the home fires burning.

Perhaps most important, we have come to believe that to fulfill the vow "to love, honor, and cherish till death do us part," husbands and wives must experience redemptive love. (We use *redemptive* because it helps distinguish the quality of the Greek *agape* from other connotations of the English *love*.) The security such love brings reduces anxieties about modeling a perfect home. It cuts windows and doors in the walls that often prevent close relationships. Redemptive love sharpens our senses, making us keen both to our own needs and those of others.

The ministering couple's advantage

Having admitted that clergy marriages involve struggles, let us hasten to add an encouraging note: The ministering couple just may have an advantage. If fulfillment in marriage involves an experiencing of God's love, then at least we are dealing in a currency with which the ministry couple is likely to be familiar. In fact, familiarity with it may have caused us to overlook it. We must see it anew in its radiance and consciously apply it to our marriages.

The apostle John wrote a lot about redemptive love. Perhaps Jesus' directive best sums up his teaching: "Love one another, as I have loved you" (John 15:12). Elsewhere, in a few well-chosen words, the apostle reflects on love and Christ's command. Our love, he tells us, is to be not only modeled after but *generated* by the saving love God manifested to us in Christ (1 John 4:7-9). Christian thinking about loving others is always rooted in the unchangeable fact that God loves us. "We love him, because he first loved us" (verse 19).

Our first work is to sense the magnitude of redemptive love and to be open to the movings of the Spirit by which that love is poured into our hearts (Rom. 5:5). It has been said, "Only by love is love awakened." Sensing how much God has loved and valued me, I may love and value myself and then love and value others. Contemplation of Calvary becomes, then, more than just some mystical religious exercise. Rather, it serves as a vital filling station on the

highway of everyday life. As our empty emotional and spiritual tanks are replenished we become able to love.

While individual prayer and study is important, having devotions as a couple can forge strong bonds. It can be difficult for ministering couples to do, though. This kind of reflection may seem unnecessary. (After all, doesn't he get enough spiritual nourishment in sermon preparation? And doesn't she get the same as she prepares for teaching in the children's divisions or for other ministries she may be involved in?) And often it may get lost in busy schedules.

We ourselves have faltered in our attempts to get such a habit going. In addition to the reasons mentioned, we have found that discussions of spiritual issues often brought on conflict of its own. Frequently it became a kind of question-and-answer time, with Karen asking in all sincerity about the Bible and theology and Ron feeling obliged (as the resident expert!) to answer. Ron was uncomfortable in this role because, as it came out later, often he didn't have real answers and was embarrassed to say so! Only recently have we been able to accept each other's questioning. That, it seems to us, is evidence of growth. It has enabled us to share on the deeper spiritual and emotional levels some of the great themes of the gospel.

Loving the hard-to-love

Because John speaks of himself as one "whom Jesus loved" (John 13:23), early Renaissance paintings of the Last Supper depict him as a retiring, gentle lad lolling on Jesus' bosom. Actually, he was rough and passionate, critical, proud and combative. Son of Thunder, Jesus nicknamed him. On a trip through Samaria, this vengeful disciple urged that the people who had been inhospitable to Jesus be destroyed by fire.

Jesus loved John in spite of the unlovely traits he possessed, not because he had a pleasing personality. His love led Him to see people like John differently from the way others saw them. The anger, the power plays, the revenge, or in other cases, the gloomy silence or withdrawal—all of the things that can make a person hard to get along with—tell us about the individual inside. That person probably doesn't feel very good about himself. He acts as he does to shield his feeble inner self, to buttress it and make something of it. In this regard, twentieth century spouses differ little

We're thankful that we did not inflict bodily injury on each other. But at times we each fantasized about what it would be like to be free of the whole relationship.

from first-century disciples.

When Jesus' redemptive love grips us, it enables us to see others with the compassion with which Christ sees them. He said, "Love one another, as I have loved you." In effect, this means, "Have redemptive eyesight. Become one with one another, as I have become one with you and have seen and heard and understood your needs."

Perhaps in no area of married life can redemptive love make as immediate an impact as it can in our communication with each other. When David and Vera Mace studied clergy marriages, they found that couple communication was one of the areas in which pastors and their wives most felt the need for improvement.

If a couple is to build their relationship effectively, they must share themselves in their communication. Karen comes from a communicative family; openness is quite natural to her. It doesn't come easily for me. Whenever things go wrong or a problem comes up, she generally wants to talk it out right away. I often react differently. Sometimes I just want to be left alone with my feelings for a while. Sometimes I simply don't have anything to say. At other times I have lots I'd like to say but can't put into words. Sometimes, because I'm worried about how she will react, I say nothing. More often than I like to admit, I spill out all the overpowering negative feelings and shut Karen down so that she doesn't want to talk anymore either.

Regularly responding to problems by clamming up, avoiding discussion, changing the subject, or putting the other person down so that he or she doesn't want to communicate verbally anymore can put great stress on a

relationship. The marriage partner is left in the precarious position of having to guess what is going on. Also, we hesitate in part to open ourselves to others because we crave acceptance. If we could be freed from the ever-present fear that when we share what we feel, we are going to be humiliated in some way—that is shamed, put down, or made to look foolish—we would almost certainly communicate at deeper levels more readily and more often.

Here redemptive love makes a difference. Because such love is not conditional, the person who has it truly accepts his spouse—both his strengths and his struggles—and does everything possible to lessen the fear of rejection. The person who loves redemptively listens for feelings and shows by tone of voice, body language, and words his willingness to accept the other. When a couple realize that they can share anything with each other with the assurance of acceptance, they are on the trail to ever-deepening intimacy.

Redemptive love not only accepts, it also gives. Its nature impels it to place itself at the service of others. And there is no commitment to service to another stronger than the marriage vow. The apostle John, whose writings portray redemptive love more clearly than any other part of Scripture, lifts our eyes to see God loving this way. "God so loved the world, that he gave his only begotten Son" (John 3:16). John 15:13 and 1 John 3:16 repeat the theme of sacrificial love. The one who loves suffers and may even lie down in death for the object of his love.

Now, to the romanticists, the hedonists, the high priests of the self-fulfillment movement, this makes no sense at all. Love, they say, is pleasurable, exciting, and fun. If it's not these, it's not love. They want the exhilaration of love in the fast lane. They marry expecting love, happiness, and fulfillment to be readily available, already ripe and hanging on the lower branches. It doesn't seem to occur to them that they might have to search for these fruits, or even to cultivate the tree in order that a crop might develop. Rather, they sit down and bemoan their empty baskets. And more and more of them are moving on to other trees.

To "love one another, as I have loved you" means giving the well-being of others a higher priority than human nature is prone to do. Few of us will ever

be called upon to actually give up life for one we love. But when we spell *life* as p-l-a-n-s, t-i-m-e, d-e-s-i-r-e-s, or even i-d-e-a-s, we see how this love translates into behavior that strengthens relationships at home.

Ron never gets up in the morning without an agenda and a strong, even stubborn determination to accomplish it, though it requires more time than his day affords. I don't think my agenda is nearly as well defined or as lengthy as his—except perhaps on Friday afternoons, when I want to pull a messy house together and get things ready for the Sabbath. Now, Ron could probably get by with less perfection in Friday afternoon housekeeping than I require. But often, in what I consider an act of sacrificial love, he lays aside his personal plans for the afternoon and does more than his usual chores, just because it means so much to one he loves.

Redemptive love's resiliency

Jesus taught that redemptive love is not temporary. It lasts. It keeps its commitment even in the midst of difficulty. It is altogether different from the kind of love that is awakened by passion and that dies when severely tested. Redemptive love bounces back when it is knocked down. It hangs in there when the going gets tough. It endures the storm clouds—even without the hope of a silver lining. In a very real way it is often an act of faith, keeping a covenant even in the face of evidence testifying to the relationship's brokenness.

A number of years ago a pastor, to all appearances successful, sat before Ron and poured out the details of his disintegrating marriage. He spoke of strife that had come to blows, of his interest in another woman, and of the devious ways he had devised to find time with her. He was anxious to end his marriage. When Ron asked what he expected of him, the minister replied, "I want you to tell me how to get out of this marriage without hurting my children and my congregation."

Ron listened, but did not give him the advice he sought. Ron couldn't because of some deep convictions we hold about marriage. Our hearts ache for those who have known divorce. We know the difficulties that brought some couples to such a decision. We do not consider divorce to be an unpardonable sin, but we think of it as a tragedy. It means the

loss of a couple through whom God wished to demonstrate His love to a little bit of this world—to their children, their relatives, their church, their neighbors.

Toward those who were divorced in spite of self-sacrificing efforts to hold their marriage together, we feel only compassion and a desire to heal and restore. But to those considering divorce we ask, "Have you really given redemptive love a chance?" We believe that the God who keeps covenants will supply whatever couples need to keep theirs.

Happily, the marriage of the minister whom we mentioned was saved. During a period of time away from the ministry, with much prayer, with the support of a few friends, and with counseling, this couple reversed the process of deterioration and revived their relationship. In time he was able to pursue his calling once again.

So redemptive love does not settle for the decent burial of a relationship gone stale. It seeks a resurrection.

This couple's renewing of their relationship was a sublime experience. But if couples could experience all along what this man and woman found in their time of crisis, they could avoid such pain, and make their marriages happier and more fulfilling.

Redemptive love can last because the forgiveness it entails makes this kind of renewal possible. First, it can bear another's wrongdoing without yielding to the natural desire for revenge. Such forgiveness almost always restores interest in the relationship and leads to a firmer bond.

Second, redemptive love opens the door for new beginnings. It puts the past as far away as east is from west and faces the future with hope. Loving another person does not mean that we no longer remember past injuries and conflicts. But it does mean that we consciously choose not to dwell upon them, that instead we bring to mind our covenant and our forgiveness. It means that we look to the moment at hand with courage.

Couples in ministry who open themselves to the redemptive love God showed to us in His Son can find renewal for their own marriages. They can have God's help not only to make their marriages last but to make theirs the kind of relationship that will exemplify to their children and the members of their congregations what happiness truly Christian homes can hold.

Sex and the married pastor

Sex is pleasurable. And a satisfying sexual relationship strengthens our marriages and helps us set a positive example before our congregations. But like everything worthwhile, we must work at developing it.



Alberta Mazat is professor of marriage and family therapy in the Department of Social Relations at Loma Linda University. She has written two books: That Friday in Eden and Fullness of Joy.

I am encouraged by

MINISTRY's request for an article dealing with sexuality and the pastor. At last it seems our church is able to use language

and discuss topics that once seemed almost unblessed. It is good to know that finally we can talk about what God created with carefulness and intent.

I am especially encouraged by the fact that I am to address the ministers—that splendid, mostly male rank who lead God's flock week by week. This appears to be a positive change. Too often in the past, the shepherdesses were charged with taking care of all the matters of marital relationships. These remarkably patient women have been told many times that they must meet the social and sexual needs of their busy husbands, that they must be the sacrificers, that they should be understanding and responsive to avoid being the cause of infidelity.

In speaking to groups of ministers' wives, I have often heard women express both frustration and fulfillment, anxiety and pleasure, at being part of the pastoral team. The challenges of parsonage life are very real, and maintaining a positive sexual experience is a mutual responsibility that both parties need to consider important.

The current problem

Are marital difficulties a significant problem among ministers? Statistical information is elusive. Lyle Schaller estimates that the divorce rate for ministers has at least quadrupled since 1960. In an article in *Christianity Today*, Robert J. Stout mentions Schaller's estimate and refers to G. Lloyd Rediger's

statement that 37 percent of the clergy his organization works with are considering divorce.* Based on precedent, Rediger estimates that nearly half of these will actually divorce.

Even though these figures suggest that clergy divorce is becoming more common, we cannot assume that sexual problems are always the cause of the schism. But we do know that when wives and husbands have developed a sexual relationship that is both physically satisfying and emotionally bonding, they are usually highly motivated to work out other problems. And here Masters and Johnson's statement that at least one half of married couples are not satisfied with their sexual relationship suggests that we are dealing with a truly epidemic situation of dysfunction that does its share to incite divorce.

Positive developments

Our society has seen several positive developments in relation to sexuality. For example, because of our society's openness, information about sexuality is much more readily available now. We have learned, among other things, that sexual response is not simply a haphazard mixture of emotions, hormones, and muscles. It entails an orderliness, a rhythmicity, a certain predictableness.

This information boom is a boon because a couple's understanding of physiology, response patterns, and expectations enhances their mutual enjoyment of sexuality. Further enhancement can come from awareness of the emotional components that can lift sexuality from the physical level to a

* Robert J. Stout, "Clergy Divorce Spills Into the Aisle," *Christianity Today*, Feb. 5, 1982, p. 20.

plane of total intimacy. More good literature is available now than ever before to help a couple grow in these ways.

In another positive development, much of our society no longer considers men who express their feelings to be soft and weak. Now a man can admit that he likes to be caressed, cradled, stroked, and cuddled. *Skin hunger* is becoming an acceptable term. We are realizing that the desire to be touched does not disappear at school age—although all too often this is the time when touching between parents and children diminishes.

Other positive developments include a growing health consciousness and the interest churches are showing in education for marriage, including sexual communication. Many church programs regularly include marriage enrichment activities. We need to continue to help our parishioners see such activities not as an admission of a problem, but as a realization that all good things need to grow to remain good. Because ministers and their wives are taking a leading role in these activities, their own marriage relationships are benefiting.

Negative developments

But the news is not all good. We are still having to put to rest many myths that trouble sexual relationships. Remaining ministerial confusion about sexual roles surfaces at times, causing personal and counseling problems. Too often we apply Paul's instruction to avoid defrauding one's spouse sexually (1 Cor. 7:5) only to the woman. We need to understand that lack of tenderness, consideration, and loving preparation for marital sexuality can also defraud one's partner. True sexual union is an act of mutuality, not merely one of personal satisfaction.

Some people feel that the new freedom that allows men and women to work together in offices, shops, and institutions is a negative development. They feel that if women would get back into the homes "where they belong," we would have fewer incidents of infidelity.

This problem is particularly relevant to ministers, who are taught to be empathetic and compassionate listeners. These traits may make the pastor seem irresistible to a parishioner whose spouse exhibits no such graces. The counselor who is experiencing marriage difficulties can be very vulnerable to the "if my

spouse only understood me like you do" messages from the counselee. Only a good, stiff dose of intellectual commitment and a rich measure of God's grace can keep a counselor from falling prey to such a temptation.

A minister can buttress his line of defense against temptation by building his relationship with his spouse. If either has any leftover feeling of resentment, withdrawal, or rejection, if they have not made a study (and what wonderful course work this can entail) of treasuring touch and employing warm and loving phrases in daily contact, the result can be trouble in the parsonage. But if their commitment is firm, frequently proclaimed, and invariably lived, then the message given to parishioners is "All is well with us—we've caught a glimpse of

God's plan for husband and wife in marriage." Portraying such a message is never accidental. It takes deliberate effort, total dedication, and plenty of time spent together. But isn't that what leaving and cleaving (Gen. 2:24) is all about? Isn't that what everyone wants when he or she enters the marriage experience?

Reenacting courtship

We should share much tenderness, touching, cuddling, snuggling, and caressing that is not intended to be part of a sexual act. We greatly desired these activities when we were courting; have we all too soon relegated them to memory? Why must every touch become sexualized? Women particularly resent this.

Forestalling infidelity

In your relations with people of the opposite sex, can you present an image of warmth, concern, and helpfulness and yet prevent misunderstanding? Probably not always, but the perspective you maintain and the self-control you practice can forestall trouble.

More than 80 years ago a wise lady described the Master Helper in these terms: "He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity." Christ loved to be with people, and although He was reserved, He was kind and courteous and ministered with gentle touches.

When dealing with parishioners of the opposite sex, you would do well to begin by treating them much as you do those of the same sex: with respect, dignity, and compassion. Then add to that a good dose of self-knowledge and self-confrontation. To check up on yourself, ask yourself:

1. Do I find myself drawn to a certain person to the extent that I look forward with unusual expectancy to planned meetings?

2. Do I find myself making sure I am particularly well groomed, per-

fumed, and well dressed at these times?

3. What about my fantasies—am I allowing myself to daydream, neglecting to put forbidden thoughts out of my head at once?

4. Do I tell myself that the innuendos and teasing that take place are just for fun, even though my pulse does sometimes race a bit?

5. Do I encourage long looks, hesitations of glances, and sustained eye contact?

6. Do I choose to listen to music that features suggestive lyrics, rather than music like Beethoven's Fifth?

7. Do my eyes—and fingers—get caught up in "body works" magazines—"just to see what's going on out there"?

8. What is my motive for a pat on the shoulder, a touch on the arm? Is it for the parishioner—or is it for me?

9. Last but surely not least, is God's love infilling my heart? If a person keeps the lines connecting himself with God open through prayer, study, and contemplation, temptation cannot overcome him any more than an apple could fall up a tree from the ground.

The kids are getting anxious

And we communicate all too few verbal messages of warmth and desire. Every minister's home should have several books of love poetry husband and wife can read aloud to each other. Start with the Song of Solomon in its entirety, each reading the appropriate parts for the bride or groom—with perhaps a sip of sparkling fruit juice to toast each other at particularly expressive places. (The New King James Version and the New International Version divide the dialogue into parts designated for the bride and the groom.)

God did not mean for sexuality to be only a ho-hum, tension-reducing activity. He designed its sheer enjoyment to draw a man and a woman so close to each other on the emotional and spiritual planes that moments of uncertainty and languor will be overshadowed.

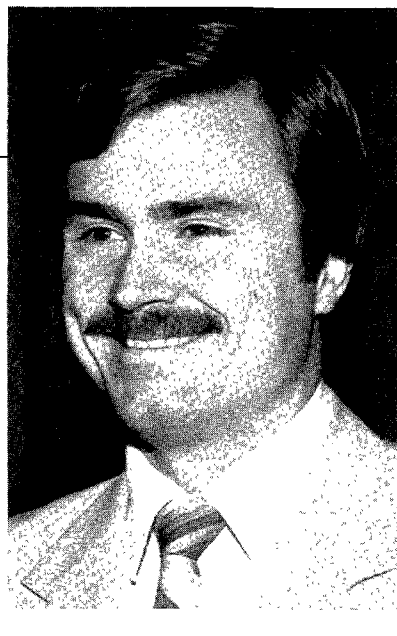
Because of their busy schedules, ministerial couples will have to make sure to protect their intimate time together. Sexual experiences that regularly take the leftover minutes will become routine and lifeless. Couples must plan for and guard opportunities for this bonding experience. They can also add to the joyousness by finding creative ways of initiating, of wooing, and of accepting.

By providing a shared enjoyment, marital sex helps unify a couple. In a way it reenacts the courtship drama. It does not remain static. It is not forever starting over. With communication and rehearsal it continues to grow. I believe that this comprises one of the strongest reasons for lifetime fidelity. Over the years couples become familiar with and treasure the rhythm and cadence of their sexual relationship.

Does this all sound a bit idealistic? I hope so, for I am very much in favor of ideals. Idealism is behavior or thought based on a conception of things as they should be. I believe God wants His ministers to make this part of their lives so joyous, so pure, and so winsome that their spirit of loving might just march right out of the parsonage and infect the parishioners.

"Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love"
(S. of Sol. 7:11, 12, NKJV).

Are your children suffering from stress? How can you tell if they are? And what can you do to help them cope?



Tim Pierce pastors the Detroit Lakes Seventh-day Adventist Church in Detroit Lakes, Minnesota.

Anxiety disorders may be the most common mental health problem in the United States today." ¹ Indeed, *stress* has become an oft-heard word in this decade. We discuss our stress. We create and attend seminars to help deal with our own stress and that of other adults. But what about the kids? What impact does stress have on them? How do family dynamics shift as stress levels increase?

To answer such questions, we must first recognize the kind of situations that cause stress in families. Some of the obvious causes are family violence, sexual abuse, chemical abuse, and divorce. But less dramatic situations can also produce family anxiety. Families that encounter financial difficulties or health problems need to be aware of the effects of stress on children.

Then there are the pastors' families. We and our children live in glass houses. A preacher's kid is seldom allowed the luxury of being just another kid. And we parents too often aggravate the problem because of the very nature of our calling. Ministers and their wives are people—people with feelings. Unfortunately, our position sometimes holds us back from venting our anger or frustrations. We simply may not feel safe expressing those emotions in the actual situations in which they arise. So we bottle our emotions all up until we find a place where we do feel safe. Usually that place

A preacher's kid is seldom allowed the luxury of being just another kid.

is at home. Then we have to ask ourselves, Did we really blow up at our 8-year-old son for tearing his sweatshirt? Or did we blow up at him because one of the deacons criticized an aspect of our ministry?

The four faces of stress

According to Aaron Beck, director of the Center for Cognitive Therapy at the University of Pennsylvania School of Medicine, "Anxiety is always characterized by a sense of vulnerability. The danger may be psychological: the threat of humiliation, disapproval, rejection, abandonment, exposure of one's weakness."²

In a family with four children, this "sense of vulnerability" tends to be manifest in four basic directions. As stress levels heighten, four personality types become more and more pronounced. Indeed, the consistency of the patterns is little short of amazing. Recently I gave a lecture to a group that dealt with children's reactions to stress in the family. After the lecture a woman in her early 20s approached me and said that I had just described her family as if I had lived in her home. Her father was an alcoholic, there were four children, and their different personalities were classic examples of the four stress categories listed below.³

1. *The family hero.* On the outside this is the perfect child. The family hero is on the honor roll and is good at sports. He or she is superresponsible and mature beyond what would normally be expected. This individual is a hard worker and a high achiever from the word go. He or she seems (and is) driven to succeed. Even in the midst of tremendous home problems, the family hero will do everything possible to uphold the family honor.

Inside, the family hero is a mass of tension. Perfectionism is a crushing

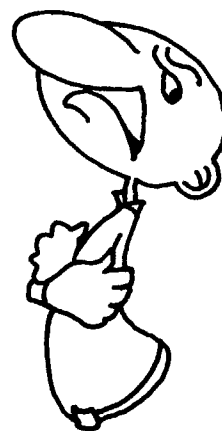


burden for anyone, let alone a child, to bear. Despite the outside behavior, inner feelings are just the opposite. Inadequacy, guilt, low self-esteem, loneliness, anger, and confusion describe the feelings of the family hero. His is a world of keeping up appearances—looking good.

Without some kind of intervention, the family hero will carry the same traits into adulthood. Workaholicism is common among grown-up heroes. Also common is the feeling of being responsible for everything and everyone. Oddly enough, in marital relationships, the family hero often becomes a self-fulfilling prophecy by seeking and marrying a partner who will reproduce in the new home the same kind of stress the hero faced as a child. For the family hero, life is a string of duties, the responsibility for which lies on his shoulders alone.

2. *The scapegoat.* This type of child represents the opposite end of the spectrum from the family hero. The scapegoat is the child who is usually blamed when things go wrong, the child who is usually suspected before the others, the child who is guilty until proven innocent. He or she is the primary target when Mom and Dad act out their stress and frustrations. In anger, the scapegoat retaliates with hostility and defiance, leading the parent to put even more pressure on the already-troubled child. According to Everett Shostrom, "One of the prime manipulative techniques of the parent is to control by guilt feelings."⁴ However, unlike the family hero, the scapegoat does not respond positively to the guilt trip. Instead, this child becomes an increasingly greater discipline problem. Drug

use and early sexual experimentation often occur. The individual is sullen and withdrawn in the presence of his or her parents. On the other hand, the scapegoat's peer group constitutes a major influence. In short, "the rebellious youth is unable to accept the helpless, dependent, frail part of himself that is common to all people, so he projects these feelings onto others, especially his parents, and introjects the powerful, controlling attributes of the parents into himself."⁵ Any attempt to dominate this child will be met with fierce resistance. While he seems at face value to deserve it the least, this child has perhaps the greatest need for forgiveness and understanding.⁶



The scapegoat's inner self is completely different from the visible exterior. This type of child is filled with guilt, anger, loneliness, and fear of yet further rejection and alienation. In a sense, the outer level of rebellion gives direct insight to the level of emotional pain on the inside. In later years the scapegoat will tend to have problems getting along at school, possible legal troubles, and difficulty in work situations.

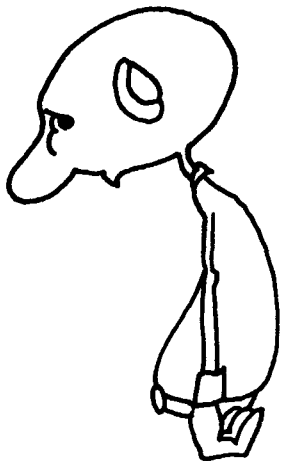
3. *The mascot.* This child acts as the family clown. As tension builds, the mascot attempts to burst the bubble with a joke or some other attention-getting behavior. The role of the mascot, therefore, is to help the family avoid feeling the pain of the stress situation. His inner "anxiety is also fueled by emotional perfectionism: the belief that one must never be anxious, sad, or angry."⁷ Behaviorally he tends to have a short attention span, seems immature for his age, and appears hyperactive. Ever



lovable, he invites "being taken care of" and will often end up marrying someone in the family hero category in order to perpetuate the care. Despite the continual clowning and silliness, the mascot also projects an aura of fragility that seems inconsistent with his lighthearted behavior. As an interesting side note, the mascot is often the one family member who gets along well with the scapegoat.

Inside, the mascot is hurting. Confused and afraid, he or she is emotionally numb and out of touch with his own feelings. Thus, as he clowns his way through life on the outside, he suffers migraines and ulcers on the inside.

4. *The lost child.* This child is so good you hardly notice his presence. Quiet, shy, and creative, the lost child is a loner. The rest of the family usually tries



to protect him by leaving him out of the discussion when problems arise. But the child perceives this as rejection, not protection, and begins to feel left out of the family. Confronted by both the family's stress and the feeling that there is no place for him in the family's inner circle, the lost child withdraws more and more into a fantasy world where everything is wonderful and just as it should be. He eats too much or too little. As an adult he may suffer sexual identity problems or choose to remain alone altogether. In the extreme, the lost child may require extensive psychotherapy to learn to adapt and function in the real world. Studies indicate a shorter life span for lost children. They simply are not interested in life.

On the inside, the lost child works hard at repressing emotions in an attempt to be as emotionally flat inside as he appears on the outside. However, generalized feelings of loneliness, low self-worth, and depression remain the inner state of the lost child.

Naturally, these four categories are a general rule. As mentioned earlier, their definition sharpens as stress levels increase. It must also be noted that virtually all children exhibit some or all of these traits from time to time, whether or not the family is undergoing stress.

A workable prescription and prevention

Children from all of the four categories can develop a more balanced personality with help from parents and pastors. The family hero can learn that failure is OK and that he or she does not have to feel responsible for everyone and everything. The scapegoat can learn to accept responsibility and become sensitive to the feelings of others. The mascot can retain his sense of humor but learn to react more maturely. And the lost child can become a highly creative individual who shares, rather than buries, his feelings.

What can we do? First of all, we need to really listen to children—to their words and their feelings. Gerard Egan discusses this kind of listening in detail.⁸ It involves becoming adept at grasping the essential emotion a person is experiencing and feeding back that which you understand. "Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when

First of all, we need to really listen to children—to their words and their feelings.

censured and fretfully chided. They should be young again in their feelings, and bring their minds down to understand the wants of their children."⁹

Second, we need to build self-esteem. "Your child's future happiness depends on his mental picture of himself. . . . How your child feels about himself will determine whether he will succeed or fail."¹⁰ And again, "If a child feels secure, adequate, and worthy, there is a far less chance that he will be a discipline problem."¹¹ An excellent method of giving a child a healthy picture of himself is to affirm thinking along positive lines. Jean Illsley Clarke gives the following "affirmations for thinking" in children of differing age groups.¹²

Ages 18 months to 3 years—affirmations for thinking:

1. "I am glad you are growing up." In other words, I like you as you are and I don't wish you were either older or younger than you are.

2. "I am not afraid of your anger."

3. "You can think about what you feel." It is all right to have the feelings you have.

Ages 3 to 6 years—affirmations for identity:

1. "You can be powerful and still have needs." You do not have to act tough all the time.

2. "You don't have to act scared or sick or mad or sad to get taken care of." Just ask straight out for what you feel you need.

3. "You can express your feelings straight." You do not have to camouflage your feelings.

Ages 6 to 12 years—affirmations for structure:

1. "You can think before you make that rule your own." Though you may still have to obey, you have the right to disagree with a rule.

2. "You can trust your feelings to help you know" what is going on inside of you (as opposed to saying, "I am not afraid,"

even though trembling with fear).

3. "You can do it your way" within the set limits.

4. "It's OK to disagree." You do not have to think like your parents, or anyone else for that matter.

5. "You don't have to suffer to get what you need." In other words, it is all right to ask for help.

Ages 12 to adulthood—affirmations for sexuality and separating from parents:

1. "You can be a sexual person and still have needs." Sex is not the answer to emotional needs. You can establish nurturing relationships that do not involve sex.

2. "It's OK to know who you are." Be your own person. Don't let others define who and what you are.

3. "You're welcome to come home again" as an independent adult.

All ages: "I Love You."

This message cannot be sent enough and must never have a qualifier such as "I love you because" or "I love you if." Love in the family must stand alone and unconditional.

In conclusion, perhaps the best way to put it is that we must always be mindful of the fact that children are people too. Their feelings run just as deep and are just as real as our own. I think I speak for all of us when I say that regardless of our denomination, regardless of our theology, more than anything else in this world, we care about our families. They are God's most precious earthly gift to us. By His grace our homes may be places in which "angels delight to dwell."¹³

¹ Carol Tavris, "Coping With Anxiety," *Science Digest*, February 1986, p. 46.

² *Ibid.*, p. 48.

³ Although the four personality patterns for children under stress have been used and modified by a number of sources, they may be found in their original and more detailed form in Sharon Wegsheider, *The Family Trap* (Minneapolis: The Johnson Institute, 1976).

⁴ Everett L. Shostrom, *Man, the Manipulator* (New York: Bantam Books, 1968), p. 81.

⁵ Roger L. Dudley, *Why Teenagers Reject Religion and What to Do About It* (Washington, D.C.: Review and Herald Pub. Assn., 1978), p. 34.

⁶ See Dudley, pp. 34, 35.

⁷ Tavris, p. 49.

⁸ Gerard Egan, *The Skilled Helper*, 2nd ed. (Monterey, Calif.: Brooks/Cole Pub. Co., 1982).

⁹ Ellen G. White, *The Adventist Home* (Nashville: Southern Pub. Assn., 1952), p. 196.

¹⁰ Nancy Van Pelt, *The Compleat Parent* (Nashville: Southern Pub. Assn., 1976), p. 18.

¹¹ Shostrom, p. 83.

¹² These and various other affirmations for thinking appear in Jean Illsley Clarke, *Self-Esteem: A Family Affair* (Minneapolis: Winston Press, Inc., 1978), pp. 258-262.

¹³ White, p. 426.

Coping with transition

Are you a pastor's wife beginning internship? Or are you facing some other time of transition? Here are 10 ideas to help you move beyond coping to enjoying the time of transition.



Sally Streib is a pastor's wife living in Seabrook, Maryland. She has recently given up a career in nursing to develop her writing talents.

The young woman stood in the doorway of her thatched hut. She gazed out over the grassy fields toward the jungle thickets. The faint colors of sunrise streamed through the gray dawn sky. After some time she wrenched her gaze from the sky and let it fall upon the tiny infant in her arms. The baby was beautiful. Warm feelings, unexplainable and unwelcome, welled up in her breast as she looked upon the child only recently born. But no, she must not allow her heart to speak thus or her mind to form such thoughts. This child must die. Was it not a girl and had not her husband paid many goats to the tribal witch doctor for a son?

Despair tore at her heart. She, as the custom of her people demanded, must destroy the child. She tugged at the thin, faded garment at her hips and wrapped it more closely about her, for the air felt crisp. She made her way down the five steps of the ladder to the ground below. Without looking back, she set off down the path that led toward the hills beyond the fields and into the jungle.

The howl of a hyena pierced the silent air. A chill ran through the young mother's body, and she instinctively clutched her baby closer. It seemed everything inside her screamed out against the deed she was about to do, yet was there any other way than the custom of her people? This was her first child, a girl. It was a disgrace to her family. The hyenas would, as they had done many times before, rid the tribe of the unwanted one. And yet . . .

A rustle in the bushes ahead of her caused her to freeze in her tracks. Suddenly a doe leaped onto the path. A small fawn followed on wobbly legs. The two animals stared at the woman on the path, and then the doe nudged the fawn into the thicket and they were gone from view. The young fawn was a female. This did not seem to matter to the doe. The doe kept her fawn. Did not all animals keep their young and nurture them? Why could she not keep her little one?

At that moment the infant in her arms stirred. She cried the cry of hunger and of cold. The young mother raised the baby to her breast and took the corner of her own garment and covered the shivering body. They stayed that way for some time, the mother holding the infant, and the infant nursing in content.

As the warm rays of the sun touched the woman's body a new warmth entered her heart. She determined to keep the child at whatever cost to herself. The idea almost startled her, yet she clung to it. She felt the awesomeness of change flood through her. How would her people react? What kind of adjustments would her decision demand? She began to retrace her steps along the path to the door of her hut. So the jungle was cheated of another victim, and the light of a new way began to shine in a dark place.

Changes in thinking, and the decisions that are born of that thinking, often result in a time of transition and growth. As a new minister's wife you might experience something like this jungle mother. Your decision to serve God's people and stand at your husband's side as the minister's wife will bring about a time of transition and change. You may leave many old ideas and patterns to enter upon an experience that is entirely new. This time of transition between two worlds of experience may be almost alarming as you face the unknown and wonder about the expectations others will have of you.

The day you first enter a church as the minister's wife begins a time of transition. This time extends through a period when your husband is called the intern. It is a time of intense learning. It is filled with new experiences and the thrill of growth. During this time many patterns of life will change, new ones will be set, and attitudes will form. You might alternate between restlessness to be on your own in your own church and the feeling of uncertainty about your ability

to handle such a responsibility.

Writers describe *transition* as a "connection between situations." As the intern's wife you are now moving from one position in life toward another. This is a valuable time, so you want the transition to be smooth and productive. Here are 10 suggestions that will help you as you journey through this time.

1. Spend time daily with God. Doing this with the intent of building a viable relationship needs to be your first work. There is just no shortcut. Even though you're eager to be out there helping people and developing your church into a caring church, you need to remind yourself that you cannot draw others from the valley of indifference to the heights of satisfying spirituality unless you dwell on the heights yourself. When your own heart burns with the joys of God's indwelling presence and you experience His guiding power, then you'll have something to share.

2. Be ready to adjust. Give yourself a chance. The intern's wife is often catapulted from the comfortable and the familiar into the entirely new. I remember my husband's first assignment as an intern, in a small country church. It seemed that the world stood painted with a neon sign flashing NEW. We entered a new culture, opened doors into a new home, brought into it a new baby. New people filled the pews of a new church. We awoke each day to new expectations and problems. The newness factor can become overwhelming. Hang on to some of the old ways and things. Take your time. Get plenty of rest and exercise. Making changes in your environment, work, and friends can be exhausting even though you may enjoy them and adjust easily. Stay tuned in to your own and your mate's level of adjustment. How is he handling all these mind-boggling changes? Share your feelings with him. You will gain courage and insights as you pray together through this time.

3. Expect to make mistakes. They won't mean the end of your credibility. Better to step out and try than to sit back safe and useless. Allow others to see you as a real person who is learning and who has something to give. Real people risk. Real people have been known to make mistakes. As you accept yourself, others

will find it easier to do the same. Forget your failures, but remember well the lessons. It also helps to be able to say, "I'm sorry, I was wrong."

4. Practice being positive. As an intern's wife you are probably excited about your new role and want everything to go just right. That's great! Your desire to have success is good as long as it doesn't destroy your ability to view the positive and to overlook imperfections in yourself and others.

It won't be long before you will begin to see some inequities in the system. Change and improve what is within your sphere. Make yourself better. Inspire others toward change. Develop a loyalty to your church and your conference. In spite of some obvious negatives, you can be a repairer of breaches, not one who creates them. There will be times when this won't seem easy, but you will be happier if you practice the positive attitude.

5. Plenty of patience is a must. Remember, you are working with people. They often grow slowly. Give them time and encouragement. Forgive and forget.

I remember one of my first experiences that called for a great deal of patience. A rather harsh woman caught me after services in our first district and looked me in the eyes. "You are simply not what I thought a minister's wife would look like," she said. "You don't talk or act like one, either," she added as she turned away, leaving me stunned.

Later, at home, I stood in front of my full-length mirror and stared at myself. Brown hair, brown eyes that reflected lots of life, a blue dress with tiny violets scattered about, a ready smile. I saw nothing unusual, nothing terrible. Perhaps she didn't like the children's story I told just before the sermon. I remembered the bright eyes of the children as they listened to the story unfold. Telling children's stories each week was one of my greatest pleasures. Children always respond so spontaneously. The question that presented itself was this: Is there such a thing as a category that could be called "the minister's wife, copy as follows"? I determined to have patience with this woman. I also determined to be myself. Before we left the district she had become a good friend, and now we laugh about that day whenever we see each other. Patience paid off.

6. *Keep on learning.* A friend once gave me this bit of advice: "Expand your mind and not your waistline." It is so easy to settle back now that your college days are over and you are far removed from old patterns of mental growth. Discover the local library and survey the seminars available in your area. Subscribe to magazines that promote ministerial skills. It is important to keep up with your husband's expanding experience. Spend time talking with him about his work and his goals.

You need to remember your own personal growth. Fight the tendency to bog down and stagnate in the daily routine. Continue to develop your own abilities and interests. As involvement in the ministry increases in your life, you will need to work at this a lot. I like to write poetry. I try to take time in quiet places where I can pour out my thoughts on paper and allow the creative process to occur. Find something that refreshes you and don't let go.

7. *Be willing to ask for advice.* Become a listener. Become a questioner. Others who have experienced the very same situations often have good suggestions. You need to develop and maintain your own individuality, but you will never outgrow your need to listen to others and gain from them.

8. *Store up ideas.* As an intern's wife you may work closely with the minister and his wife. Keep your eyes open and see how they handle things. Jot your ideas down for future reference. Soon you will be on your own, preparing your first agape feast, banquet, or wedding. Collecting ideas that interest you can be a springboard to new ideas. Most good ideas are spin-offs from some previous ideas.

9. *Have a sense of humor; you'll need it.* If you don't have one, work hard to develop it. Laugh your way through trouble. Oh, the ministry is serious business, alright, but good soul-cleansing laughter makes a great partner with serious endeavor. Have a good laugh at yourself from time to time. Keep working toward your goals with a fervent heart, but keep a twinkle in your eye.

10. *Discover your spiritual gifts and develop them.* This is the one most important thing you can do. Consider for

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a moment three things on my desk.

First, a rose. It has white petals lightly brushed by pink and is full of rich scent. It teaches me that there is a purpose to all things, for all persons. The purpose of the rose is beauty. It brings pleasure and joy.

Second, a wild bird's nest. A loving mother wren wove it from grass and tiny sticks and lined it with feathers and bits of seed fluff. Its purpose is for shelter. There is no lovely scent or rich colors here.

A third item, a white, deeply sculptured shell, tells me about protection. Inside a shell like this a hermit crab will travel about the ocean's floor.

Scientists tell us that to remove any form of life from the great chain in nature is to invite trouble and even disaster. The God of nature created His people in much the same way as He created the creatures. He has a plan for their joy and usefulness. No one animal in nature is capable of performing every function needed in the great natural economy,

nor is he expected to. Yet many a minister's wife expects just that of herself, and many church members share the same expectation.

God gives us each abilities that enable us to serve. He wants to give you gifts that will help you meet the needs of your people and bring you the experience of accomplishment. You will avoid much frustration and pain if you concentrate your greatest efforts in work areas He has gifted you for. You are a unique person and God has a unique work for you.

The internship, a time of transition for your husband, is also a time of transition for you, because you stand at his side. It is a great time! It will be a time you will never forget. So go ahead, enjoy it! Sometime in the future you will stand gazing back on what you now look ahead to. You will be able to see where that decision to be in the ministry, working with your husband, has led you. You will see the changes and the growth. You will be glad, like the jungle mother, that you clasped a dream to your heart.

Living longer— and better

Preventable degenerative diseases exact a heavy toll from Western society. In the United States, heart and blood vessel diseases account for more than half of all premature deaths.

Every day about 1,000 patients enter hospitals because of gallbladder problems. And cholesterol stones account for three fourths of the gallbladders removed.

Recently physicians have become aware of the relationship of osteoarthritis to arteriosclerosis. A current textbook on orthopedic diseases states, "The commonest type of the disease [degenerative arthritis] is the result of a continual heavy demand for excessive function [of a joint] in the face of decreasing efficiency of blood supply [from arteriosclerosis]." ¹

These and many other degenerative diseases—such as gastric ulcers, obesity, depression, and transient ischemic attacks—lay a staggering financial burden on this country. More important, they cause untold suffering to those who become ill and to their families.

But there is good news! Through a change in one's lifestyle, these degenerative diseases are to a large degree either avoidable or reversible.

In 1984 Denis Burkitt, the English physician famous for, among other things, his research on fiber and its importance in the diet, made a remarkable statement before a medical audience. He said that while doctors greatly help sick people, the idea "that doctors

We pay a high toll, in degenerative diseases and loss of mental and spiritual alertness, for the way we live.

The authors' experience at Weimar leads them to believe that we can reverse the trend toward declining health.



J. R. Spangler is editor of MINISTRY and associate secretary of the Ministerial Association of the General Conference of Seventh-day Adventists. Marie C. Spangler is coordinator of Shepherdess International, a support organization for pastors' wives.

and medicine [have] a profound effect on the health of the community [is] . . . a total fallacy." ²

Burkitt said that during the 20 years he did surgery in Africa, he had helped some people and trained some African surgeons. But if he had spent those 20 years in charge of a team digging wells and latrines, he would have done far more for the health of the community. His point is that, with the possible exception of some highly contagious diseases, "you never reduce the frequency of a disease by improving its treatment. . . . It is of little use doing curative medicine unless [you] are also doing something to prevent disease." ³

Burkitt compares the orientation of our health system to trying to keep the floor dry by mopping it but leaving the tap running full force and the sink overflowing. "The water from the tap," he says ". . . represents . . . the diseases that are potentially preventable and are filling our hospital beds. Half a century ago I spent five years as a medical student learning how to mop floors. When I qualified as a doctor, I studied for postgraduate diplomas on the use of electronic mops and improved brushes. I mopped furiously and happily before I began to look at the taps." ⁴

Burkitt says we will always need expert floor moppers. Not all diseases are fully preventable, and not everyone is motivated enough to avoid those that are. But medicine's primary efforts should be directed at turning off the tap. This is what those who are working in the neglected area of preventive medicine are attempting to do.

Last April we enrolled in a turn-off-

the-tap program at Weimar Institute's NEWSTART Center. The Weimar Institute is dedicated to helping people reach their physical, mental, and spiritual potentials. It promotes a wholistic approach to education and Christian living, its health education comprising an important component of its total program. While operated by Seventh-day Adventist staff, Weimar is not a denominational institution.

The 25-day lifestyle education program the NEWSTART Center offers consists of a thorough physical examination, medical lectures delivered on a layperson's level, natural food cooking classes, supervised exercise, physical therapy, hydrotherapy, social interaction, and devotional talks, all given in a marvelous stress-free Christian environment in the Sierra foothills about 50 miles east of Sacramento, California. (Weimar Institute also operates a high school and college on the campus. Through work-study programs, these schools contribute their students' service and inspiration to NEWSTART, and NEWSTART provides the students with both work and the opportunity to learn.)

As Dr. Burkitt notes, the remuneration tap turners receive does not begin to compare with that of the floor moppers.

It is quite obvious that the dedicated physicians, nurses, nutritionists, and hydrotherapists on the NEWSTART team are not working just for the money. They are paid less than \$500 a month, plus a few fringe benefits. Their real pay comes in two ways. They have the satisfaction of serving God by helping people change their lifestyle and experience both better health and true happiness. And they receive the deep appreciation expressed by people like us who have had marvelous care and have received tremendous benefits. The spirit of dedicated, sacrificial service the NEWSTART staff exhibits contributes to the healing process.

Most people today are result-oriented. We are more concerned with the product than the process. We define health as the absence of illness. When we are ill, we hope to find health in a pill or a hypodermic shot.

As products of our times, we came to Weimar having certain health goals in mind that we wanted to achieve. We wanted to return to proper blood pressures, proper cholesterol readings, proper weight, and so forth. We did

NEWSTART is an acronym built on the eight major components of Weimar Institute's health program.

Nutrition	Sunlight
Exercise	Temperance
Water	Air
	Rest
	Trust in God

make phenomenal progress toward these goals, but we found something more important. We learned that a person is healthy only when he is practicing healthful habits.

Health is a way of life, not a static level of existence or a collection of favorable measurements. Those who have excellent vital statistics despite an unhealthy lifestyle may seem to be healthy. But their bodies' immune systems are being assaulted. Gradually, degenerative diseases will set in, and the ill health that, like termites, has been working beneath the surface will make its appearance. No matter how good it looks, a house that termites are eating is not sound. And no matter what statistics he may exhibit, a person whose lifestyle is undermining his health is not healthy. Health is a daily process of maintaining a body free from disease.

Health implications for spiritual life

And at Weimar we came to see health in its larger setting. We came to a fuller understanding of the inseparable relationship between mind, body, and spirit. Our understanding of the moral issues involved in surrendering our entire being to the Lord Jesus included new dimensions.

John 10:10 epitomizes the controversy between Christ and Satan with these words: "The thief [Satan] cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." This spiritual warfare does not involve only our prayer life, Bible study habits, church attendance, and other religious activities. It touches every aspect of life—even the way we eat.

The warfare never ceases. But victory is ours through submission of our entire being—our entire body, mind, and spirit—to the Lord. In part, submission means practicing the principles that God has ordained for our happiness. These principles include the health practices delineated in the Scriptures, in the

invaluable book *Ministry of Healing*,⁵ and in modern scientific findings. The more abundant life Jesus came to share with the human race improves every aspect of our existence.

The matchless sacrifice Jesus made in His incarnation and death motivates us to respond in new completeness to this appeal of Paul's: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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" (Rom. 12:1, 2).

God wants us to obey the laws that affect the well-being of our physical nature because doing so affects our mental and spiritual potential. Sharp minds help us to be more receptive to the Holy Spirit's influence. A mind in good operating condition is better able to discern the enemy's tactics, better able to resist temptation by choosing to flee to the Saviour for protection. When we are physically incapacitated, despairing in pain, we find it more difficult to understand God's love and His goodness.

Weimar works!

The wholistic approach the NEWSTART Center teaches helps people to find and maintain optimal health. The center offers two variations on their program: the preventative, or maintenance, program helps the healthy preserve their health, and the therapeutic program aids the ill, who can improve their health by changing the way they live.

And these programs bring remarkable results. It is not uncommon for those with adult diabetes to cease all shots and pills in three weeks' time. If they maintain the program, they very likely will not have to depend on medication again.

On the insistence of her physician, one lady who suffered for 30 years with severe rheumatoid arthritis finally took the program. She felt it was hopeless, that she could never bounce back again, but her improvement began immediately. Vigorous hydrotherapy, including paraffin baths, stimulated her blood circulation, aiding her joints. Regular meals of wholesome plant foods and getting to bed early for plenty of rest enabled her to exercise on the bicycle

Identifying the true church

from 40 to 100 minutes per day by intervals. She increased her walking from one to eight miles per day. On departure day she actually ran part of Weimar's one-half-mile campus loop without pain. Her hands and feet were still deformed, but the remarkable fact is that the pain was gone and she was using only 2 of the 23 medications she had been taking when she arrived.

While we have come to realize that lifestyle is more important than short-term results, the turnaround we ourselves experienced was nothing short of spectacular. The NEWSTART staff did comprehensive blood tests at the beginning of the course. At that time Bob's cholesterol level was only three points below what is considered the upper limit of normal, which is 300 milligrams per deciliter. Keep in mind that those who established these health norms based them on the general population. Since the majority of the population does not show much concern for maintaining their health—they are overstressed and exist on high-fat-content foods, sugars, coffee, tea, tobacco, and alcohol, get little exercise, etc.—the normal ranges are abnormal for the person living God's way. In 14 days Bob's cholesterol dropped to 209 milligrams per deciliter, a decrease of 88 milligrams per deciliter. Over the same period, his triglyceride count went from 199 milligrams per deciliter to 78 milligrams per deciliter, and his cholesterol/HDL (high-density lipoprotein) risk ratio decreased from 9.2 to 6.5. In other words, his chances of a heart attack or stroke from these factors had been significantly reduced.

These testimonies illustrate what can and does happen when we allow God's laws to govern our lives. We can avoid the degenerative diseases that plague our world, and, at least to some degree, reverse their effects. We can have the privilege of serving our Lord with the fullness of our being.

(In the November issue of *MINISTRY*, we will publish the Spanglers' description of the NEWSTART program.—Eds.)

¹ Ernest E. Aegerter and John A. Kilpatrick, Jr., *Orthopedic Diseases*, 4th ed. (Philadelphia: W. B. Saunders, Co., 1975), pp. 638-645.

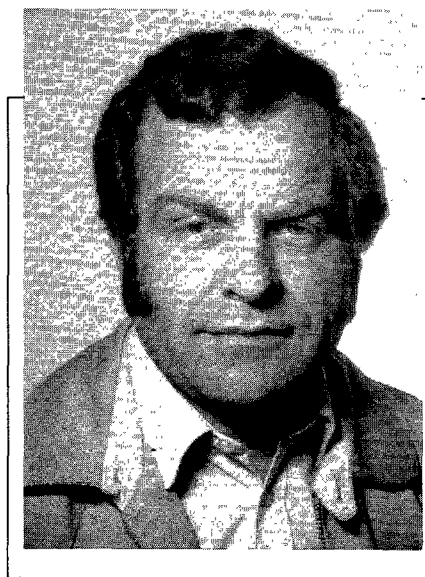
² Quoted by Raymond and Dorothy Moore in *Homemade Health*, to be published in October 1986 by Word Pub. Co., Waco, Texas.

³ *Ibid.*

⁴ *Ibid.*

⁵ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1942).

Anabaptists disagreed with the major Reformers on the nature of the church. For them, certain marks clearly distinguished the true church.



Richard Müller, Th.D., is a pastor in the West Danish Conference of Seventh-day Adventists. In his spare time he is studying the primary sources of Swiss, German, and Dutch Anabaptists on baptism.

This article is the second in a four-part series on the contributions Anabaptists have made to churches today. The first article gave an overview of Anabaptism, a movement that arose in the early sixteenth century when some of Zwingli's followers felt he had not gone far enough in reforming the church.

Although the movement was not homogeneous, most held some major beliefs in common: believer's baptism, use of the ban rather than the sword for church discipline, the Lord's Supper as simply a commemorative meal, separation from the world, and congregational choice and support of pastors.

Anabaptism spread through northern and western Europe and to the United States. But because of persecution by the other Reformers, its major impact has come not directly, but by its influence on and through other groups, particularly the English Baptists.—Editors.

What is the church? Who belongs to the church? What marks identify the true church? The early Anabaptists were asking questions like these even before they got into the matter of baptism. Their concept of believer's baptism arose as a consequence of their understanding of the church. (We will discuss believer's baptism in our next article in this series.)

This side of Anabaptism is often misapprehended. But we can understand the Anabaptists only when we understand their concept of the church. To do so, we must first briefly survey what the

Zwingli particularly wished to reform the whole of society, with all its Christian institutions. He wanted to establish a kind of theocratic "Alpine Israel" that would include every member of society.

New Testament has to say on this subject. Then we must look at how the concept of the church developed in later times. This is particularly important because to some degree Anabaptism was a reaction against this development.

That God has a group of people here on earth that He calls His own is not only a New Testament idea. In Old Testament times God called Israel His own people. But not all in Israel were obedient to God. Time and again we find that He had to call special leaders and prophets to reform His people. Joshua, for example, calls the Israelites to decide whom they want to follow (Joshua 24:15). Here already we find the idea developing that only the faithful, the remnant, the congregation that is called out and obedient to the voice of the Lord, constitutes God's people.

The New Testament picks up this motif of the faithful, the remnant. Out of the Jewish nation Jesus called twelve disciples, who comprised the core of the New Testament church (Matt. 10). Then He sent out the 70, commissioning them to go before Him carrying the good news throughout Palestine (Luke 10:1). Before His ascension, He instructed His followers to fulfill their commission by teaching (preaching) what they had received from the Lord, by baptizing their converts into the fellowship of believers, and by following up with continuing instruction (Matt. 28:20).

The New Testament concept of the church grew from these roots. The New Testament uses the word *church* (*ekklesia*) in several closely related ways.

First, it designates the actual assembly of believers (1 Cor. 11:18ff), those who listened to and obeyed the call for worship. Second, we find the New Testament calling the local congregations of towns and cities, for instance, those of Rome and Corinth (Rom. 16:1; 1 Cor. 1:2), churches. And third, church may designate all the believers worldwide (1 Cor. 12:28; Phil. 3:6). But always, only the faithful (who, of course, are still sinners)—those who are obedient to the call of God, those who are repentant, those who leave the ways of the world, those who are baptized on their confession of faith—constitute the church.

Limitations of space prohibit my even summarizing the development of the concept of the church up to the time of the Reformation. So I want to single out one particular concept that slowly entered the church; namely, that whole groups of people—whole nations—constitute the church.

The introduction of infant baptism watered down the New Testament idea of the church. Tertullian, the first ecclesiastical writer who implies that infants were being baptized, wrote in opposition to the practice toward the end of the second century. Origen (c. A.D. 185-254) was the first ecclesiastical writer who clearly taught infant baptism.

But another development in the history of Christendom had an even more detrimental effect upon the concept of the church. Constantine the Great and his successors used the powers of the state to exalt the Christian religion. In the early Middle Ages, through military coercion and other pressures, people were forced to accept Christianity. Whole nations and finally most of Europe belonged to the "church."

This was the situation at the time of the Reformation. From many quarters individuals called for reform: Luther, Calvin, Zwingli, and many others. Zwingli—in whose district the Anabaptists first appeared—particularly wished to reform the whole of society, with all its Christian institutions. He wanted to establish a kind of theocratic "Alpine Israel" that would include every member of society.

It was against this idea that the Anabaptists revolted. They were not the first to challenge the medieval concept that the church includes every member of society. Already toward the end of the twelfth century, the high Middle Ages,

the Waldensians were calling for reform of the concept of the church, taking the apostolic church, founded on the prophets and apostles and with Jesus Christ as her cornerstone (Eph. 2:19-22), as the example.

Anabaptists stood under the firm conviction that the church had fallen away from truth and so had to be radically reformed. What did Anabaptists understand as constituting the fall of the church and the marks of the fallen church? All departure from apostolic teaching constitutes the fall. What they understood as the marks of this fall reveal also what they thought about the church. The major marks they believed identified the fallen church included these:

1. Church and state comprise a unity in the fallen church. Religion then becomes compulsory. According to Anabaptists, Christian churches are voluntary religious associations. Genuine Anabaptists were thus among the first to consistently uphold religious liberty, even as understood in the modern sense.

2. The fallen church engages in war. Church history books are full of accounts of Christians killing Christians, a thought unthinkable to most Anabaptists. They believed that Christians should be peacemakers and not engage in armed struggles of any kind. Many Anabaptists were therefore pacifists.

3. The fallen church celebrates the mass. Anabaptists opposed the idea that Christ was bodily present in the bread and the wine—and here they collided head-on with Martin Luther. They believed that Christ offered Himself once for all on the cross and that the Lord's Supper the church was enjoined to celebrate simply commemorates this event.

4. The baptism of infants comprises a fourth mark of the fallen church. The Anabaptists knew that the state church idea stands or falls with infant baptism. That's why they so vehemently opposed it.

5. Anabaptists believed also that the rise of the hierarchy constitutes a mark of the fallen church. They especially attacked the ecclesiastics' lust for power and wealth. They wanted to return to the old democracy of simple believers who come together to worship God inwardly, instead of being engaged in long liturgies, outward ceremonies, and formal processions.

Anabaptists believed that all earnest

Christians should leave this fallen church. They viewed the fall as so deep that a little reform here and there would not help. Because of this they could not join hands with the other Reformers, whom they saw as trying only to reform certain abuses and errors.

Marks of the true church

The Anabaptists wished to return to the apostolic church. They considered the true church to be identifiable also. Some of the marks that they believed identified it follow in summary form:

1. The true church will always follow the example and teaching of Scripture, especially the New Testament.

2. The true church will certainly practice believers' baptism.

3. The true church will understand the Lord's Supper in a simple way, as a meal of remembrance. The Lord's Supper was very important to the Anabaptists because it confronted people with the Christ who died for them and through whose death they received the forgiveness of sins. They saw the true church's approach to the Lord's Supper as standing in contrast to the countless highly philosophical and speculative disputations others engaged in at the time of the Reformation, disputations on the nature of Christ's presence in the elements and how grace benefits believers.

4. The true church will understand clearly that it consists of truly converted, regenerated members, who voluntarily join the association of believers. Since God intended the church to be a community of saints, believers should be exhorted to holy living. If a member was unwilling to be reconciled with his brother or sister, or persistently lived in sin, he would be placed under the spiritual ban. In other words, other members would refrain from social contact with such a person, and he would lose all privileges of the church or brotherhood. Ultimately this person would be excluded from their fellowship.

5. Another sign of the true church is its understanding of community. Anabaptists held that the material goods that God had given should be shared freely with other believers, especially those who did not have anything because they were persecuted. Only some groups of Anabaptists, like the Hutterites, went so far as to practice a kind of "communism," not only sharing everything with each other but also having a common

production in established "Brüderhöfe," as they called them. But every Anabaptist was taught that "every good and perfect gift is from above" (James 1:17, NIV) and should therefore be shared with the needy. Anabaptists' understanding of the New Testament prompted them to have lay leaders, chosen by the congregations. Sometimes these lay leaders were supported by freewill collections.

6. For the Anabaptists, the true church is marked also by its correct relation to the civil authority. They believed that magistrates were ordained to chasten evil, and so they must do it. But Christians should not hold that office, because magistrates must engage in practices that Christians cannot. For example, magistrates should restrain evil and destroy the enemies of society. But Christians should love their enemies and pray for their persecutors. The Anabaptists' noninvolvement in politics and their aloofness from social life in general created many difficulties.

7. Finally, we shall mention one more mark of the true church. This mark comprises the great commission to go into all the world and proclaim the gospel to all creatures. This was central to the Anabaptists' understanding of the church. They believed that all Christians have received this commission, so they considered everyone teachers and preachers. Everyone must witness. No provincial, national, or ecclesiastical boundaries should stop a person from fulfilling this command of the risen Lord. With the Anabaptists, as with other reform movements before them, we find a true reawakening of the missionary spirit of the early church. They were prepared, as many Christians in the first three centuries had been, to die for their faith, to lay down their lives as martyrs.

From the point of view of church history we can perhaps better understand why the Anabaptists, along with Martin Luther and other Reformers, had to react against the Roman Catholic Church. That church had fallen and was in great need of reform. But having looked at their understanding of the true church, we are able to see why Anabaptists were not satisfied with the work of the great Reformers. These men were not willing to give up certain aspects of the medieval church concept. They spent all their energy opposing and reforming some of the abuses instead of letting the Holy Spirit create something new, a church

What did Anabaptists understand as constituting the fall of the church? All departure from apostolic teaching. What they understood as the marks of this fall reveals also what they thought about the church.

regenerated on New Testament apostolic grounds.

Though the Anabaptists suffered terrible persecution, their blood was not shed in vain. As pointed out in the first article, they have survived to our time. But more important, the Anabaptists have inspired a number of other Christian groups, who found scriptural support for many of the convictions of these reformers of the Reformers.

We Adventists would agree with much that the Anabaptists believed. Though we might express it differently, we would basically accept their concept of the church—a concept that I will summarize with the words of the modern Anabaptist F. H. Littell: "1. The church must be a voluntary association, taking its spirit and discipline from those who intentionally belong to its fellowship. 2. The church must follow the guidelines of the New Testament as to confession of faith and organizational pattern." *

* F. H. Littell, *The Anabaptist View of the Church: A Study in the Origins of Sectarian Protestantism*, 2nd ed. (Boston, 1958), p. 46. I have depended on this book for much of my description of the Anabaptist view of the church. Also helpful for this article were: J. L. Burgholder, "The Anabaptist Vision of Disciplineship," G. F. Hershberger, ed., *The Recovery of the Anabaptist Vision* (Scottsdale, Pa., 1962), pp. 135-137; J. D. Graber, *Anabaptism Expressed in Mission and Social Service* (Scottsdale, Pa., n.d.), pp. 152-166; and Robert Kreider, *The Anabaptists and the State* (Scottsdale, Pa., n.d.), pp. 180-193. Also of great interest is Menno Simons' "Reply to Gelius Faber," especially Chap. VI, "The Church," in *The Complete Writings of Menno Simons*, translated from the Dutch by L. Verduin and edited by J. C. Wenger, with a bibliography by H. S. Bender (Scottsdale, Pa., n.d.), pp. 734-759.



The worst summer ever

The morning after his first day of vacation my 10-year-old son said, "This is going to be the worst summer of my life!"

When I asked him what made the outlook so depressing, I found that he viewed the summer ahead as a large void. His first day at home had been boring; he was uncertain as to plans for the rest of the summer and had no idea how the long days ahead were going to be filled.

I've read (don't ask me where!) that people who retire with no plans for the future, in essence, have no reason to continue living. Often they die within a relatively short time, even though they were in good health at the time of their retirement.

I can believe it. In this world, what makes the future bearable, and even bright, are hopes with the possibility of fulfillment, goals that are meaningful. By the goals that we set, we translate our dreams into possibilities. They allow us to bring the world that should be into some proximity with our future.

But it isn't only the young and the old who have trouble setting goals and devising plans for reaching them. Some of us in the midst of life let other activities and demands divert our attention and blur our focus. We're so busy running the race that we forget to locate the finish line.

Oriented though we may be to achievement, few of us set goals for ourselves. Christians, perhaps, are tempted to leave their future up to Providence, depending on their heavenly Father to determine what they do from day to day.

But the Scriptures don't support such a cop-out. Proverbs says, "The plans of the diligent lead to profit" (Prov. 21:5),* and promises that if you "commit to the

Lord whatever you do, . . . your plans will succeed" (Prov. 16:3). And Paul, in writing to the Romans and Corinthians, went on at some length about his plans (see Rom. 15:23ff; 1 Cor. 16:1-9; 2 Cor. 1:15ff).

As Christians we don't relate to Providence by refusing to make plans. Rather, asking for the Lord's guidance, we set our goals and make our plans in accord with Christian values. (Is the Lord any less interested in or less able to direct our planning than day-to-day events in our lives?) Then we hold our plans subject to God's overruling them. While our plans may be good, He may see something better for us or for the purpose He intends us to fulfill. The Holy Spirit, for example, interrupted the itinerary Paul had set for himself through Asia Minor by calling him to begin missionary work in Europe instead (Acts 16:6-10).

Of course, as pastors and administrators, most of us know the importance of goals to groups like the church. But do we set goals as systematically in our own lives? Or do we conduct our work lives professionally and our personal lives haphazardly?

The train of thought my son's plaint started is causing me to do some self-evaluation. I need to be sure I have my goals clearly in mind. And I need to look at the way I spend my life resources—time, energy, and finances. Does the way I live give the lie to what I *claim* my goals to be? If so, which do I want to change—my goals or the way I'm using my resources? There is no "correct" answer. The decision I make will depend on which I now determine is most important.

In our personal lives we can set goals for our careers, for spiritual growth (devotional objectives, weaknesses we want to overcome with the Lord's help), for personal relationships (time to spend

and things to accomplish with spouse, children, other family, and friends), and in the area of our avocational interests. Establishing goals helps us focus our efforts and keep ourselves motivated.

Families need goals to prevent stagnation and to heighten their purpose and sense of accomplishment. Among other things, they may set goals relating to finances and to how and where vacations will be spent. As in other group situations, the family's goal setting should be just that—we must be certain that we don't try to impose our goals on others.

My son's assessment of the bleakness of the summer lying before him was not entirely accurate. We had discussed and more or less established some plans for the family, but he either was not aware of them or had forgotten them. Probably on all levels—personal, family, and larger groups—some means of keeping our goals and plans before us can help to prevent a lot of unhappiness and unrest.

In their article "Summertime With Kids: Ordeal or Opportunity?" (*Christian Herald*, June 1986, pp. 24-28), Dean and Grace Merrill suggest a calendar of events posted where the family can easily see it. Larger groups require more formal means of communication. And while we don't need to follow such involved methods for our personal goals, we will be most successful in reaching them if we have written them down and have established some systematic method of reviewing them and evaluating our progress.

By the time you read this, summer will be past, or mostly so. I hope it won't have turned out to be the disaster that my son envisioned. With some goals and plans that he has some interest in, it has the potential of being the most enjoyable time of the year. As the wise man said, "A longing fulfilled is sweet to the soul" (Prov. 13:19).

And by the time you read this, I

intend to have made some progress toward renewed personal goals. Even in this evil-marred world, life can be good, can't it!—D.C.J.

*All scriptural quotations in this editorial are from the New International Version.

Who's responsible?

But I want to know who's going to pay for it!" the church treasurer fairly shouted, slamming his fist onto the table. "When the bill comes, how am I supposed to write out a check if there's no money in the bank?"

"Now, Brother Winston, there's no reason to be so upset," Pastor Lorman replied, keeping his voice at a low, carefully modulated pitch that demonstrated his ability to maintain his cool despite his opponent's frustration. "We've always worked together as a church before and paid for what we needed. I think the members will rally together to pay the bills just as we always have."

The rest of the board sat in uneasy silence as the treasurer slammed his notebook closed and marched out of the meeting. "Well, don't say I didn't warn you," he muttered on his way out the door.

With his chief opponent gone, the pastor was able to persuade the rest of the board that his latest pet project—a new sign to replace the one built by a now-deceased member—was really a necessity, not a luxury. They voted to appropriate \$3,000 from the church's reserve fund for the project. That was the last of the reserve fund, they knew, but maybe a new sign would attract some new members and bring offerings back up to where they used to be.

Offerings had been going down for about two years, and the reserve fund that had been built up by a decade of careful stewardship had been suffering periodic raids for about as long. Nobody knew quite what was going wrong, but an interested pollster could have discovered with a few phone calls that many of the members were opposed to the way money

was being spent and were sending their offerings to other organizations.

The sign didn't attract any new members. And the old members didn't feel much like rallying to rebuild the reserve fund. They had a feeling that it would be something like trying to fill a sieve with water. Morale was pretty low, and it was plain to Pastor Lorman that people were beginning to blame him.

"Why do people always want to blame the pastor for their financial problems?" he complained to his wife one evening. "It was like this at our last church, too. What do they think, that I'm a magician or that I'm made of money or something? How am I supposed to solve the problem? It's the people themselves who aren't giving. So why should they blame me?"

A few months later Lorman heard from an old friend in another state. A large church there needed a pastor. Would he be interested? "Sure, why not?" he said. "Put my name in the hat."

Six weeks later, the church had a going-away party for the Lormans. Two months later the furnace boiler blew up. Two hours later, so did the treasurer. "Who's gonna pay for this?" he steamed to the emergency board meeting. "And by the way, where is that fellow who said the church would rally together to pay for things? Maybe we should ask him to come back and join the rally!"

When the new pastor arrived a week later, he wondered why he sensed an air of suspicion when he suggested a stewardship campaign to help pay for a new furnace.

The facts in the above story have been modified enough to disguise its source. In fact, its true source is a compendium of tales of woe I've heard through the years.

In the parable of the talents, Jesus emphasized the value of being faithful in little things if we want to be entrusted with more. The Master's commendation was "You have been faithful over a little, I will set you over much" (Matt. 25:23).*

It doesn't always work that way in earthly management though. Pastors have a particular temptation, and often ability, to work against the rule. When things go badly in the church, we have to decide whether to face up to the problems, along with the flock we've led into the valley of the shadow, or whether to just move on and leave them to their struggles.

"He who is a hireling and not a shepherd, whose own the sheep are not,

sees the wolf coming and leaves the sheep and flees" (John 10:12).

It takes real courage to stand with the flock when things go wrong. But Jesus had the courage. And He can give it to us.—K.R.W.

*Scripture quotations in this editorial are from the Revised Standard Version.

Funds for friends needed!

For the past seven years we have been sending MINISTRY gratis to nearly 250,000 clergy of all faiths. Our church has carried the entire financial burden of this ecumenical outreach. Rising costs and a desire to expand our circulation by sharing MINISTRY with seminary teachers and students and English-reading ministers outside the United States motivate us to appeal to our readers for donations.

Most of us don't appreciate receiving in the mail unsolicited gifts that are accompanied by a letter asking for a donation. However, we wish to make it clear that we have no intention of deleting from our subscription list the names of those who don't donate. In the hope that we will be able to expand this outreach, we simply want to give you the opportunity of sharing with us the heavy financial burden. Your donation of \$10 or more would certainly help defray our expenses.

All donations are tax-deductible. Accept our thanks for your help. We also urge you to pray that God will enable us to continue producing a journal that will benefit our friends and associates in the ministry.—J.R.S.

If you wish to receive MINISTRY on a monthly basis, you may send a check or money order for \$19.95 to MINISTRY, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Computer ethics

It's said that every man (or woman?) has his (her) price. The computer age has made it easier to determine one's price. Not because someone has written a program that analyzes a person's susceptibility to temptation based on pulse rate, blood pressure, height, weight, and rate of growth of fingernails, but because the computer age has opened a whole new field of possibilities for inexpensive, virtually untraceable crime.

For the price of a floppy disk, a new breed of criminal can steal property worth hundreds of dollars with very little chance of detection.

The dealer who sold one of the computers we use in our office included in his sales pitch a promise to supply a number of helpful utility programs along with the machine. The program disk he delivered was labeled simply "Utilities." When I got around to examining its contents, I found a couple of programs that seemed quite useful. Since no documentation was supplied, I learned to use them on my own.

A few months later I noticed mention of one of the programs in an article I was reading, and also noticed that it was sold commercially for somewhere around \$50. That surprised me, but I didn't think much more about it until it dawned on me that I was probably using a contraband copy.

Well, no, I reasoned, it must not be contraband. After all, it was given to us with the computer as part of the deal.

But that rationalization didn't last long. I knew we hadn't paid for the program. And I also knew that the dealer probably did not have the right to

distribute copies of it. If he did have the right, he would have included a licensing agreement and documentation.

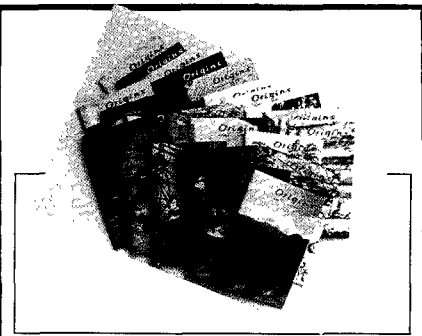
When I concluded that I had no right to the program, I did the only legal thing. I erased all my copies of it. If the program is important enough to me, I'll pay the \$50 and get a licensed copy.

I must admit, though, that I was sorely tempted to keep the program. But just recently I came to realize that if I had kept the program, the computer would have discovered my price: \$50. Pretty cheap for a minister who claims to have a high standard of integrity.

Let's face it; most of us ministers would never consider stealing a five-cent item from the grocery store. But when it comes to copying computer programs, our consciences may be a little bit underdeveloped. After all, we were never taught not to do it as we grew up. And maybe some have even primed themselves to fall victim to this temptation by surreptitiously photocopying music for the choir through the years. It's a small step from one to the other.

But the fact of the matter is that any computer program that is worth using took someone many hours to develop. And if I steal his program without giving him the remuneration he expects for it, I have stolen the product of his labor just as certainly as if I had walked into his home and stolen a handcrafted coffee table. Just because it's easier to walk away with a few thousand bytes of electromagnetic data without getting caught doesn't make it any more legal.

And the ease with which this crime can be carried out makes it easier to determine your price. Let it never be said that the integrity of the church or its minister can be bought for the price of a program.



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AIDS: What should we do?

I've got to talk to someone right now!" The man on the telephone sounded desperate. He had called the AIDS Support Group Hotline for help.

Before I could answer he launched into his story. He had been married 15 years and had two children, ages 5 and 12. All that time he had had a male sexual partner, although he was sure that his wife didn't know. The family were faithful members of a local Christian congregation. He was a schoolteacher and held a master's degree in education. He had never really thought much about his lifestyle; he figured that as long as it didn't hurt anyone, it was OK.

"Suddenly my wife has become very ill," he exclaimed. "She has diarrhea, weight loss, and dark patches on her skin. I'm just sure it's AIDS. I can't stand watching her go out the door, still trying to maintain her work in spite of her illness. How will I ever tell her?"

The man sounded suicidal. How was I to help? I asked some questions for clarification, all the time trying to think of what suggestions to make. Had he thought of talking to his pastor?

"Yes, but how will he take it? What will he say?"

If you were the pastor who received this call, what would you say?

The topic of acquired immune deficiency syndrome (AIDS) is timely, urgent, and controversial. One cannot escape the almost daily mention of the disease on radio or television, or in newspaper or magazine articles.

Joyce Hopp, Dr. PH, is dean of the School of Allied Health Professions at Loma Linda University.

This article is provided by the Health and Temperance Department of the General Conference of Seventh-day Adventists.

"Not since syphilis among the Spanish, plague among the French, tuberculosis among the Eskimos, and smallpox among the American Indians has there been the threat of such a scourge," states Dr. George Lundberg, of the American Medical Association.¹

"AIDS represents two epidemics: the epidemic of . . . infection that is associated with debilitating, often fatal opportunistic diseases," says Jo Anne Bennett, associate editor of the *American Journal of Nursing*, "and the epidemic of fear and anxiety that affects not only those in high-risk groups but also the public at large."²

A great deal of anxiety, however, comes from misinformation and lack of information. More than 1,200 scientific articles have appeared on AIDS since 1984; studies are producing new information regularly. A summary of what is currently known will provide a basis for the minister who must face the problem of AIDS in his church and in his community.

Background of the problem

In the summer of 1981 clinical investigators from Los Angeles and New York City reported to the United States Centers for Disease Control (CDC) the first cases of *Pneumocystis carinii* pneumonia and Kaposi's sarcoma among homosexual men.^{3,4} Within two years, cases of AIDS were reported from every continent except Antarctica.⁵ In order to assess accurately epidemiological trends, the CDC's surveillance definition of AIDS includes only reliably diagnosed cases with marker diseases (*Pneumocystis carinii* pneumonia and Kaposi's sarcoma). Since the first five cases in the United States were reported, the number of cases nationwide had surged to more than 15,000 by December 1985, and is expected to double to more than 30,000 cases by the end of 1986.⁶ A two-year mortality rate for reported cases of AIDS

exceeded 80 percent.⁷

Researchers suggest that the virus identified with AIDS, human T-lymphotropic virus, type III (HTLV-III), is related to that found in the African green monkey. The AIDS agent is a complicated virus. Since many of the symptoms are similar to those of malnutrition and endemic intestinal diseases, AIDS in the human population in Africa may have been present yet undetected there for some time. In central Africa the disease is largely transmitted through heterosexual relationships rather than homosexual as in industrialized countries.

The pattern among adults in the United States has remained stable. Seventy-three percent of diagnosed cases of AIDS occur among homosexual and bisexual men, 25 percent among intravenous substance abusers, 2 percent among transfusion recipients, 1 percent among hemophiliacs, and 6 percent among persons whose source of exposure is unknown. These figures add up to more than 100 percent because the first two categories overlap. Sixty-one percent of the women with AIDS are either intravenous drug abusers or have had sexual relations with such abusers. Of the 6 percent unknown, more than half are immigrants, though this percentage is declining rapidly.⁸

The disease is primarily an urban one, with most of the United States cases found in five cities: New York City, San Francisco, Miami, Newark, and Los Angeles.⁹ The disease, however, has been reported in every state, and in every area of the world. The demographic pattern varies according to geographic area. In California, 95 percent of the cases are among homosexual men; in New York City, 45 percent are intravenous drug abusers; and in Florida, the victims are primarily of Haitian origin.¹⁰

Two hundred fifty children with AIDS have been followed by the CDC. Of that

Can you get AIDS by using a toilet seat? By giving blood at a blood bank? By being served food in a restaurant by an AIDS carrier? By caring for a victim of AIDS at home? Or by visiting an AIDS patient in the hospital?

number, 75 percent had at least one parent who was suffering from AIDS or who was infected with the virus; 5 percent were hemophiliacs; 15 percent were transfusion recipients. For 10 percent, risk-factor information was not available. Ninety-one percent of the children were diagnosed before 3 years of age. The majority of infected children acquire the virus from their infected mothers in the perinatal period.¹¹ Transmission of the disease to infants in the uterus or during birth is likely; in one case, reported from Australia, a child apparently acquired the virus postnatally, probably from the ingestion of breast milk.¹² The disease is highly fatal in infants, probably because of the immaturity of their immune system.

High-risk behaviors

Epidemiological evidence indicates that the HTLV-III virus is transmitted from one individual to another through the exchange of body fluids, particularly blood and semen. The virus has been isolated from saliva and tears, but no cases of transmission from these have been recorded. In fact, nurses who gave mouth-to-mouth resuscitation to AIDS patients have been followed for a nine-month period, with no sign of infection with the virus.¹³

Sexual practices considered as high risk are anal intercourse, with the

recipient being at higher risk whether male or female; swallowing of semen during oral intercourse; or "fisting," in which rectal tears are sustained. Intravenous drug abusers who share needles and syringes are at high risk, as are their sexual partners. Sexual partners of hemophiliacs are also at risk. Thus far, except for central Africa, in heterosexual intercourse male-to-female transmission is more common, since semen carries infected lymphocytes.¹⁴

Knowledge of guidelines for "healthy sex" has thus far appeared to have little effect on sexual behavior. In a study of San Francisco gay males, McKusick reports: "Despite their knowledge of health directives, the men in this sample displayed discrepancies between what they believe about AIDS and their sexual behavior. . . . Sexual behavior may be comparable to other high-risk behaviors such as tobacco smoking, obesity, non-seat-belt use, and alcohol consumption, where knowledge alone is not sufficient to change behavior. . . . Using sex to resolve tension, and as an expression of gay identity, was related to increased sexual activity, while recall of a victim in the advanced stages of AIDS was related to decreased sexual activity."¹⁵

In response to McKusick's article, the director of the Sexually Transmitted Disease Control Program (Seattle-King County, Washington, Department of Public Health) writes: "The proportion of respondents who had receptive anal intercourse without a condom with nonregular partners in the preceding year declined by less than 10 percent. The reductions in other high-risk practices were similar. . . . Much more substantive behavioral alterations are needed if the epidemic is to be curtailed. . . . We lack sufficient understanding of the determinants of sexual behavior to know why so many persons continue high-risk practices with multiple partners."¹⁶

Risk for the general public

Can you get AIDS by using a toilet seat? By giving blood at a blood bank? By being served food in a restaurant by an AIDS carrier? By caring for a victim of AIDS at home? Or by visiting an AIDS patient in the hospital?

All of the evidence indicates that the virus is not transmitted person to person through the air or by casual contact. In one study of 16,000 family members and

workplace and school contacts, no transmission of the virus occurred. This was so even among the 20 percent of the family members who reported sharing toothbrushes, although this practice is not recommended.¹⁷ You cannot get the virus by giving blood, and safety measures taken by blood banks have reduced the risk of acquiring AIDS through a blood transfusion. Transfusions are now considered to be 99.7 percent safe in relation to AIDS transmission.

Studies of nonsexual household contacts of AIDS patients indicate that casual contact with saliva and tears does not result in transmission of infection. The kind of nonsexual person-to-person contact that generally occurs among workers and clients or consumers in the workplace does not pose a risk for transmission.¹⁸

Guidelines that have been prepared for workers in occupations in which they are exposed to blood from infected persons, and for those caring for AIDS patients at home, can help pastors minister effectively while minimizing the risk of infection. Pertinent guidelines include:

Consider needles, syringes, and sharp instruments as potentially infective, and handle them with extraordinary care to prevent accidental injury.

Wearing disposable gloves does not eliminate the need for thorough hand washing when dealing with body fluids. Use soap and water before and after contact with the patient and/or patient-care articles.

Masks and goggles are not routinely necessary. They are recommended only for procedures in which spattering of blood or body secretions or fluids is likely to occur.

An automatic dishwasher is adequate for cleaning dishes. Hand washing is important before loading the machine if dishes are visibly contaminated with blood or body fluids. If you wash dishes by hand, use hot soapy water and wear gloves.

A patient may share the bathroom with other members of the family. Visibly soiled facilities, including the sink, should be cleaned and then disinfected with a household bleach solution.

Never share toothbrushes, razors, or razor blades when there is a possibility of transfer of blood from one individual to another.¹⁹

With this information, it is obvious that neither the minister nor his con-

gregation need take special precautions when visiting AIDS patients.

Children with AIDS in school?

Most pediatric AIDS patients are preschool children who die before they begin school.²⁰ School board members and administrators, however, face potential problems when hemophiliacs or transfusion-related AIDS patients apply for admission. Based on current evidence, casual person-to-person contact as would occur among schoolchildren appears to pose no risk. There does exist, however, the possibility of transmission from neurologically handicapped children who lack control of their body secretions or from preschool children who might bite other children. The greatest risk is a reverse one. The child with an HTLV-III infection may have a compromised immune system and may be at risk of infections from other children in school.

Each case should be decided individually. School health personnel should be aware of who is seropositive (either the spinal fluid or blood shows presence of the AIDS virus) and who is in the high-risk group for AIDS. They should then plan protective measures, both for any seropositive or high-risk child and for other children in the school.

There is no evidence of risk from siblings of infected children. In a three-year follow-up of 14 older siblings of children with AIDS, all remained both immunologically normal and seronegative.²¹

The ELISA (enzyme-linked immunosorbent assay) test to detect and link the presence of antibodies to the HTLV-III virus has been developed primarily as a means of protecting the blood supply. It has effectively reduced transfusion-related cases of AIDS. Ninety percent of such cases have been traced to donations made before March 1983.²²

The test should not be used in screening for AIDS or as a precondition for employment or admission to school or the military, or as an evidence of insurability.²³ Ministers and counselors should be aware that the test yields 99 false-positive results for every 1 true-positive result.²⁴

Education is important

Christians have long advocated the limitation of sexual intercourse to the marriage relationship and encouraged premarital abstinence on the part of their

young people. Now is the time to reinforce the idea that God gave His moral law as a means of protection for His children. We should not present it in the form of dire warnings, for fear is a short-term motivator. Rather, we should emphasize God's love for His creatures, and that His counsel is wise and still applicable today.

"People who do not wish to get AIDS [need] to adjust their lifestyle so as to practice living defensively," writes Dr. George Lundberg. "This is a great time to practice sexual monogamy."²⁵

Church schools need programs of substance-abuse education, as well. Students need to know that intravenous drug use can prove fatal for themselves in more ways than one, or that it may doom future offspring to death.

Most victims of AIDS today feel very alone. Often rejected by family, friends, and fellow workers, they suffer and die alone. AIDS may be thought of as the modern equivalent of leprosy. How did Christ respond to lepers or to others with diseases, even those who had disease that resulted from their own folly? Christian ministers are needed who will reach out, as did Christ, in support of AIDS patients and their families.

"As he went ashore he saw a great throng; and he had compassion on them, and healed their sick" (Matt. 14:14, RSV).

¹ G. D. Lundberg, "The Age of AIDS: A Great Time for Defensive Living," *Journal of the American Medical Association* 253, No. 23 (1985): 3440, 3441.

² J. A. Bennett, "AIDS Epidemiology Update," *American Journal of Nursing* 85, No. 9 (September 1985): 968-972.

³ "Pneumocystis Pneumonia—Los Angeles," *Morbidity and Mortality Weekly Report* 30 (1981): 250-252.

⁴ "Kaposi's Sarcoma and Pneumocystis Pneumonia Among Homosexual Men—New York City and California," *Morbidity and Mortality Weekly Report* 30 (1981): 305-308.

⁵ J. W. Curran, W. M. Morgan, E. T. Starcher, E. M. Hardy, and H. W. Jaffe, "Epidemiological Trends of AIDS in the United States," *Cancer Research* (Suppl.) 45 (September 1985): 4602-4604.

⁶ Robert Wood Johnson Foundation, *AIDS Health Services Program*, January 1986.

⁷ Curran et al.

⁸ J. Allen, "Human Disease and Immunity: An Overview" (keynote speech given at UPDATE Convention, Loma Linda University, Mar. 3, 1986). Dr. Allen is epidemiologist, AIDS Research, Centers for Disease Control, Atlanta, Georgia.

⁹ R. J. Sherertz, "Acquired Immune Deficiency Syndrome: A Perspective for the Medical Practitioner," *Medical Clinics of North America* 69, No. 4 (1985): 637-655.

¹⁰ Allen.

¹¹ J. Oleske, A. Minnefor, R. Cooper, et al., "Immune Deficiency Syndrome in Children,"

Would you know how to counsel a parishioner with AIDS? Would you be afraid to? Should we ban the infected from church or assign them separate pews? How safe do we need to play it?

Journal of the American Medical Association 249 (1983): 2345-2349.

¹² J. B. Ziegler, D. A. Cooper, R. O. Johnson, and J. Gold, "Postnatal Transmission of AIDS-associated Retrovirus From Mother to Infant," *Lancet* (1985): 896-898.

¹³ S. M. Saviteer, G. C. White, and M. S. Cohen, "HTLV-III Exposure During Cardiopulmonary Resuscitation," *New England Journal of Medicine* 313, No. 25 (December 1985): 1606, 1607.

¹⁴ Bennett.

¹⁵ W. Horstman, L. McKusick, and T. J. Coates, "AIDS and Sexual Behavior Reported by Gay Men in San Francisco," *American Journal of Public Health* 75, No. 5 (1985): 493-496.

¹⁶ H. H. Handsfield, "AIDS and Sexual Behavior in Gay Men," *American Journal of Public Health* 75, No. 12 (1985): 1449.

¹⁷ J. E. Kaplan, "Evidence Against Transmission of Human T-Lymphotropic Virus/Lymphadenopathy Associated Virus (HTLV-III/LAV) in Families of Children With the Acquired Immunodeficiency Syndrome," *Pediatric Infectious Diseases* 4 (1985): 468-471.

¹⁸ "Summary: Recommendations for Preventing Transmission of Infection With HTLV-III/LAV in the Workplace," *Journal of the American Medical Association* 254, No. 21 (1985): 3023-3026.

¹⁹ B. Campbell, "Precautions for the Home Care of Patients With AIDS," *Canadian Medical Association Journal* 134 (January, 1986): 51-53.

²⁰ J. L. Black, "AIDS: Preschool and School Issues," *Journal of School Health* 56, No. 13 (1986): 93-95.

²¹ Oleske et al.

²² J. W. Curran, W. M. Morgan, A. M. Hardy, H. W. Jaffe, W. W. Darrow, and W. R. Dowdle, "The Epidemiology of AIDS: Current Status and Future Prospects," *Science* 229 (September 1985): 1352-1357.

²³ Association of State and Territorial Health Officials Foundation, *Guide to Public Health Practice: HTLV-III Screening in the Community*, March 1985.

²⁴ Lundberg.

²⁵ *Ibid.*

Reactions to 95 theses on righteousness by faith

For 50 years I have been trying to find 95 theses on righteousness by faith (May 1986), and now I have finally found them!—Henry R. Knapp, Milwaukie, Oregon.

“Trust,” thesis 13, is a good word. “Confidence” is an even better word, as in “In absolute confidence.” I would read thesis 13 as “the best definition for faith is confidence.”

Thesis 94 speaks of doing as Jesus did. Because we may reflect His perfect character in so many varied situations in this last generation (as periodical editors, as graduate students, as blind and sick, as youthful and vigorous, etc.), I would read thesis 94 as follows: “Perfection is being as susceptible to the leading of the Holy Spirit as Jesus was (Ps. 40:8; Heb. 10:5-7).”

I am sure someone is working on orchestrating the sequence so that it will move more dynamically from 1 to 95.—Lael O. Caesar, Graduate Student, Berrien Springs, Michigan.

As a retired Anglican priest I have been the grateful recipient of MINISTRY for several years now, and I particularly enjoyed the “95 Theses on Righteousness by Faith” (although I think there need have been no “apologies to Martin Luther,” even if that was a humorous parenthesis!).

However (there’s always a “however”), while I assented fully to most of them, two in particular seemed theologically lacking.

Thesis 38: “The cross made it possible for God to be just and to forgive anyone (Rom. 3:23-26).” God is by His nature justice, and He can forgive anyone He chooses at anytime (Jesus frequently had to remind the scribes and Pharisees of this). Paul himself says (in the passage cited) that “in this way [i.e., through the cross] God makes his justice known” (verse 25, Jerusalem), not that the cross made it possible for God to be just. God is

just; Psalm 89 declares that His throne is supported by His justice (verse 14, Jerusalem). Jeremiah (50:7) calls God “the habitation of justice.” Through Isaiah God proclaims Himself a just God (Isa. 45:21). If Pastor Venden had said, “The cross made it possible for all mankind to see the justice of God and to recognize the cross as the door to God’s forgiveness,” he would, I believe, have been more faithful to the words of Saint Paul.

Thesis 64: “Good works done apart from Christ are bad works (Matt. 7:22, 23).” In the “Anglican Thirty-nine Articles” (in our new *Prayer Book*, placed where they belong—among “Historical Documents”), Article XIII always caused my jaws to lock: “Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, as forasmuch as they spring not of faith in Christ Jesus . . . we doubt not but they have the nature of sin.”

That article and thesis 64 effectively nullify any of the good works (and obedience to God) recorded in the Old Testament, and certainly condemn as “bad” and “sinful” the work of a Jewish hospital to find cures for cancer. I find far more rewarding the comment of E. J. Bicknell (in his book, *The Thirty-nine Articles* [New York: Longmans, 1957], p. 216) that it is “most surely congruous with the character of God to bestow more abundant grace on those who are unconsciously striving to serve and know Him. . . . This, like all God’s gifts, is freely given. . . . This is illustrated by the case of Cornelius. His prayers and alms were certainly good works done before justification. But equally certainly they were not done apart from God’s grace.”

Bicknell further reminds us that at the Council of Trent, the “assertion that all works done before justification . . . are truly sins or deserve the hatred of God” was anathematized” (*ibid.*). I am quite aware that neither Anglicans nor Seventh-day Adventists bow before the

Council of Trent, but if it had declared that two plus two equals four, we would not cry “heresy!”

God’s gifts and grace are most powerfully expressed through our Lord and Saviour, but that fact does not preclude God’s working through anyone, anywhere, at any time (not to believe that betrays our understanding of the doctrine of the Trinity, since the Son, through whom the Father works, has been with Him from the beginning). This includes Jews, Moslems, and atheists.

I used to stumble over our Lord’s saying that “no one cometh to the Father, save through Me” (which has led to much prideful, inclusive thinking among Christians) until it finally struck me that if God is God, and if Christ is Christ, anyone who truly finds God does it through Christ, even if he has never heard the name. For that is how God structures His universe: His Spirit is constantly abroad, “blowing where it listeth.” Therefore, I think we have no right to claim what the Anglican Article XIII and Pastor Venden’s thesis 64 do. For God does move “in a mysterious way His wonders to perform.”

It seems to me that the message in the verses of Matthew, cited to undergird thesis 64, is not that works done before Christ are bad, but that works done for the glorification of the doer—even though done in the name of the Lord—are of no avail. In this case, the ends nullify the means.—Rev. William K. Hubbell, Lexington, Kentucky

While the theses have much to commend them, they tend to be one-sided. Their focus is exclusively on personal righteousness, at the expense of the other dimension of righteousness, the social dimension concerned with justice. Therefore, I would like to offer the following theses as a counterbalance to the other ones.

1. The righteousness of God is two-

In our preface to "95 theses on righteousness by faith" (May, 1986), we asked our readers to "Please write, act, react, submitting your views." Here are some of these reactions.

dimensional—it is both personal and social (Amos 2:6, 7).

2. To know God means more than a mental assent; it means doing works of justice (Jer. 22:13-16).

3. Righteousness means more than right-doing, it means justice-making (Micah 6:8).

4. Being Christlike means more than having a personal relationship with Christ; it also involves standing up against structures of injustice (Mark 11:15-19).

5. The effect of righteousness is peace, and the result of righteousness is quietness and trust forever (Isa. 32:17).

I trust these five theses on righteousness will provide a much-needed healthy balance to your previous 95.—Pastor Caleb Rosado, All Nations Church, Berrien Springs, Michigan.

The parenthetical remark to Martin Luther was very appropriate. He ought to apologize. Then read Luther's *Bondage of the Will*.—Rev. Scott J. Stone, St. John Evangelical Lutheran Church, Victorville, California.

Clearly, the Venden version of righteousness by faith is built upon the unscriptural stand of original sin and total depravity—teachings that Seventh-day Adventist Christians used to reject back in the pre-Venden days. Under his thesis 8 Venden declares, "Everyone is born sinful (or self-centered) because everyone is born separated from God." He thinks to twist Psalm 58:3 as proof of his contention. The hyperbolic Hebrew in this text is not speaking at all of original sin or total depravity of babies; rather, it is speaking of the mother's sins! Venden's teachings, over and over again, contradict such texts as Romans 9:11 and James 4:17.

Jesus says that those who are saved must become as little children, of such is the kingdom of heaven. Venden, in direct effect, contradicts Him and insists

that babies are born lost and separated from God.—Ken Campbell, Mead, Washington.

I would indeed like to discuss some of Morris Venden's 95 theses. I would suggest the following changes, using his numbers:

Thesis 21: The surrender of the will is the decision to follow the will of God in every choice of life (Phil. 2:12-16; 4:4-9; Eph. 4-6; Rom. 6:11-23).

Comment: Venden's thesis is incomplete and therefore misleading. The very fact that Paul gives so many admonitions at the end of each of his Epistles proves this. If all we had to do were to choose a relationship with Christ, with all obedience growing naturally out of this relationship, then most of the admonitions of the Bible would be unnecessary.

I would like to revise Venden's famous parable of the journey to the celestial city. He says our only choice is to let Jesus drive our vehicle—everything goes well if we do. Our temptation is always to take back the wheel again, he says, and everything goes wrong if we do. But I don't think Jesus takes over our power of choice. I would rather say that we take Him as the guide who sits with us as we drive—this is the decision we make when we turn to Him. He has the map on His lap, and He points to the right road at each intersection of life. We choose to follow His suggestions. We keep our power of choice, but we use it to keep on choosing His will.

Thesis 22: Deliberate effort in the Christian life is seeking God, knowing His will, and doing it. (See texts listed under thesis 21 above.)

Thesis 57: Genuine obedience comes through the faith relationship with Christ (John 14:15), but it is not always spontaneous and natural because the flesh lusts against the Spirit and the Spirit against the flesh (Rom. 7:14-25; 8:23-25; Gal. 5:16,17). The power of the Spirit, however, enables us to put to

death the misdeeds of the body (Rom. 8:13). The true child of God does right because it is right, whether it seems natural or not.

Thesis 75: The reason God wants us to witness is that we are sent into the world as Jesus was (John 20:21). He depends on us to teach and baptize disciples from all nations (Matt. 28:18-20).

Comment: In one of his sermons Venden said that he had looked for everything the Bible says about witnessing and had found only one or two texts. Apparently he has not read the modern literature on the mission of God. The plan of salvation depends on those who are saved to help save others.

Thesis 79: The "gospel of the kingdom" may be summarized in the good news of righteousness by faith, but includes all the teachings of Jesus (Matt. 6:33; 28:18-20).

Thesis 80: The real issue in temptation is obedience to the will of God (John 16:8, 9).

Thesis 82: Jesus was tempted to live outside the will of God, and so are we (Matt. 4:2, 3).

Thesis 84: Strength to meet temptation is obtained beforehand (Heb. 4:16), but the way of escape is provided at the time of the temptation (1 Cor. 10:13).

You can see that my thinking leans in a different direction from Venden's on the relationship with Christ. His emphasis seems to lead to passivism. The fact is that obedience is not always natural for the believer. It was not for Christ Himself—hear His prayers in the garden. Venden's formulation says nothing about *duty*. It does not recognize that the believer is still a sinner (*simul iustus et peccator!*). We must emphasize obedience and duty at least as much as the Bible does.

I am glad for the chance to respond to these theses and thus help bring a little different balance into them.—Ralph Neall, Union College, Lincoln, Nebraska.

Letters

From page 2

talked for an hour on Sabbath?

I am not diminishing the work of the ordained minister. It is, however, a privileged and unique position that many pastors abuse. The tithe, often paid by those who sweat and strain for a living, is not intended to help pastors and their wives "do their own thing."—Name Withheld by Request.

Eds.: Ministers too have spare time. Jim did not save his money on "company" time.

Thank God and Leonie and James and MINISTRY for "Living on One Wage." Several years ago, far away from here, we were told exactly what Leonie and James have been told: "It is impossible to live on one wage." We saved more money on one wage in that country than we had in our previous country of residence. I do believe God is much more anxious to honor us than we are to give Him the chance by taking His biddings for the privileges they really are.—Lael O. Caesar, Graduate Student, Berrien Springs, Michigan.

The May issue of MINISTRY article "Adventist Clergy Salaries" was most informative. In Lutheran parishes, the elders of the local congregation annually recommend a salary for the pastor. The congregation then votes approval of the salary, along with other church benevolence and local expenses.

In my interest regarding pastors' salaries, I have polled the fees of professional people such as physicians, attorneys, therapists, etc., along with service people such as plumbers, electricians, television repairmen, etc. If pastors were remunerated per call, per counseling session, per sermon delivered, and per service rendered, I calculated that, in comparison to the above-named, a pastor of a 500-member church should receive a salary of about \$150,000 per year.

It is most gratifying to be in Christian ministry, to be happy and content with a modest salary, and not to be part of a generation of people where the philosophy proclaimed is materialistic gain.—Peter Mealwitz, Grace Lutheran Church, Elyria, Ohio.

As president of the Pacific Northwest District of our synod and a member of our

synodical executive board, I am involved in some research in the area of pastors' salaries and benefits. I would like to know if it would be possible to reproduce the article entitled "Adventist Clergy Salaries" in the May 1986 issue of MINISTRY. This would be simply to provide information for the members of our committee and the clergy of our district.—Rev. Ralph H. Hjembo, Church of the Lutheran Brethren, Tacoma, Washington.

Not all are called to motherhood

In "The Call to Motherhood" (May 1986) I applaud Dr. Bacchiocchi's emphasis on the sacred role and vital calling of mothers. However, he is somewhat insensitive and narrow in implying that every woman should fulfill her destiny in this way.

He says that "God has endowed every woman with the marvelous and in a sense miraculous capacity to conceive and nourish human life in her womb." Not every woman *can* be a mother. Many women, because of choice or circumstances, contribute to society and the church in ways other than childbearing. It is cruel and misleading to suggest that a woman fails to fulfill her God-given role if she does not bear children. Many women grieve deeply about the circumstances and medical problems that prevent them from conceiving.

Dr. Bacchiocchi implies that motherhood is so obvious a career choice for women that "no one . . . has ever raised the issue of whether women should be called or ordained to motherhood." Then perhaps someone should! The work of single and childless women, whether they be housewives, secretaries, teachers, doctors, or conference treasurers, is just as valuable and commendable as that of the mother. What about the contributions of Dorcas, Mary Magdalene, Esther, Rahab, and Deborah? We do not think primarily of Ellen White's motherhood when we consider the impact of her life and work on the church.

By omission, at least, Dr. Bacchiocchi seems to neglect the father's responsibility for child raising. However, the Scriptures have a lot to say about the failings of the *fathers* of evil kings and priests. Mere gratitude on the part of husbands for the hard work of child raising by their wives will hardly provide a suitable role model for growing youngsters. Fathers need to spend time with

their children, nurturing and training them.

The statement "No one else can love a child like a mother" demeans the contributions of many women (and men) who welcome other people's children into their lives and lovingly nurture them into good citizens and devout Christians.—Mrs. Beverly Rumble, College Park, Maryland.

Burnout burns bright

I would like to express a concern in response to your MINISTRY article by Winton H. Beaven, "Ministerial Burnout—Cause and Prevention," in the March 1986 issue.

Burnout hurts. It is hard to take and hard to recover from. It apparently destroys an individual's personal esteem and effective usefulness. And it is no small wonder that the assumption is made that burnout is therefore bad and should be prevented when possible. But is this a biblical and spiritually sound view?

God brings His people into the "furnace of affliction" (Isa. 48:10; cf. Jer. 17:10; Ps. 66:10) to refine and purify them. "The furnace [is] for gold" (Prov. 17:3), and it is only through their fiery trials that God prepares His people to stand forth in genuine faith and love and purity.

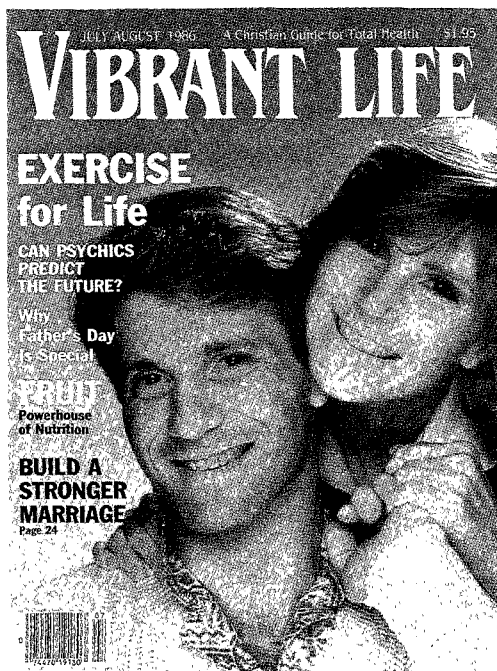
Repeatedly we find in Scripture that the noblest of God's people experienced severe burnout: Elijah prayed to die, Job cursed the day of his birth, Jacob wrestled throughout the night, David despaired of ever finding deliverance or relief, Peter went out and wept bitterly, Hannah wept silently before God's altar. Yet if you study each experience carefully, you cannot avoid the conclusion that each furnace experience prepared the individual for the very work God was about to place in his hands. Each burnout produced qualities necessary to useful and right ministry, and when the experiences were past, no trace of the fire remained apparent (Dan. 3:27)—*ever!*—Lorrie Knutsen, Pine River, Wisconsin.

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Seminar on freedom from homosexuality

"Homosexuality and the Church: A Ministry of Healing," a two-day seminar on freedom from homosexuality, will be held this fall in Los Angeles, California (September 21-22), and Houston, Texas (October 17-18). This seminar features Mr. Colin Cook, one of the country's best known counselors on recovery from homosexuality. Cook will examine the roots of homosexuality, the nature and dynamics of homosexual healing, and the role the Christian community can play in that healing.

Cook, a former pastor who has found personal freedom from homosexuality, is now the director of Quest Learning Center, a Christian counseling center in Reading, Pennsylvania. He is also cofounder of Homosexuals Anonymous (HA), a Christian fellowship of men and women who have chosen to help each other live free from homosexuality.

Dr. James Boice, pastor of Tenth Presbyterian Church, Philadelphia, Pennsylvania, and president of Evangelical Ministries, Inc., which publishes *Eternity* magazine, believes that Cook has developed "one of the most biblically oriented and effective outreaches to the homosexual community in America . . . without question faithful to the Scriptures." And Dr. William P. Wilson, professor emeritus, Department of Psychiatry, Duke University Medical Center and author of *Wonders of His Love*, writes that he is "very impressed not only with the

biblical base of [Cook's] presentations but also by his psychological soundness."

The seminar topics include "Beliefs and Attitudes in Society That Perpetuate Homosexuality"; "The Spiritual, Psychological, and Relational Factors Behind Homosexuality"; "Understanding the Biblical Concept of Sexuality (Image of God)"; "Homosexual Healing and the Family"; "What the Church Can Do to Help Fulfill Homosexual Deficits"; and "Homosexuals Anonymous: A National Network of Support for Strugglers."

This seminar offers help to the Christian professional or layperson in search of a solid, biblical approach in counseling a church member, client, friend, or relative who struggles with homosexuality. Group discounts are available. For more information on this and other HAFS seminars, contact: HA Fellowship Services, P.O. Box 7881, Reading, Pennsylvania 19603; phone (215) 376-1146.

"I Almost Died!"

The Spanglers ("Living Longer—And Better," p. 15) are not the only ones who have found their stay at Weimar rejuvenating. Ern Baxter, a pastor of Gulf Coast Covenant Church, Mobile, Alabama, was diabetic and on the verge of a heart attack when he went to Weimar Institute. He describes his reprieve in "I Almost Died!"

This 120-page book details his condition, treatment, and recovery and the convictions he has devel-

oped regarding the biblical basis for our stewardship of our bodies. The appendices contain sample recipes that support his new lifestyle and an annotated bibliography

on nutrition.

You can order this book for US\$3.95 postpaid from MINISTRY Services, Box 217, Burtonsville, Maryland 20866.

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The Least of These: What Everyone Should Know About Abortion

Curt Young, *Moody Press, Chicago, 1984, 225 pages, \$7.95. Reviewed by Ardyce Sweem, chaplain, Washington Adventist Hospital, Takoma Park, Maryland.*

According to Young, the United States Supreme Court has given this country the most permissive abortion policy on earth. He begins by exploring the basis of the Court's decision, which he claims circumvented the nation's Judeo-Christian heritage that has historically opposed abortion, infanticide, suicide, and violence.

Young then goes on to present the biblical basis for the sanctity of life, and shows how God will judge people for their acts of violence. He also delves into what Scripture says about the personhood of the unborn and God's intimate involvement with their development within the womb.

Other chapters deal with the techniques of abortion, the grief that can result, the effects on those involved in carrying out the procedure, and the relationship between abortion and child abuse.

Young draws parallels between the handling of the abortion issue today and our ancestors' handling of the slavery issue. He also compares the declining respect for life in the United States to what happened in Hitler's Germany. He fears that legalized abortion is one step too many in the direction toward legalized destruction of the elderly, the handicapped, and finally Christians. He calls for Christians to be involved and suggests constructive ways to bring about change.

This book is a real eye opener, and should be read by anyone who wants to understand the issues involved in the abortion debate.

God Cares, Volume 2

C. Mervyn Maxwell, *Pacific Press Publishing Association, Boise, Idaho, 1985, 573 pages, \$14.95, paper. Reviewed by Gerard Dis, evangelist.*

At a time when the speculative elements of futurism seem to have reached epidemic proportions, Maxwell's book is a breath of fresh air. This book should have the effect of dissipating

the miasma of counter-Reformation eschatology first put forward by the Jesuits Bellarmine and Ribera but now being propounded in almost every book or sermon on prophetic events.

The author presents the prophecies of Revelation in clear, concise, simple-to-understand terms. His straightforward and systematic approach is illustrated by the book's format: an introduction dealing with Matthew 24 and 25—the Olivet discourse—is followed by a chapter-by-chapter presentation of the Revelation. Illustrations, comparative charts, maps, and topical and scriptural indexes help to make the book immensely readable and understandable.

Maxwell takes the ancient Mosaic sanctuary model as the "central pivot of the message of Revelation." He shows that much of Revelation is set in sanctuary scenes and explains that these "scenes are landmarks, guiding us to the meaning of Revelation."

As the title indicates, the prophetic analysis is set within the practical theme of God's love and care for His people. Maxwell has truly shown the Apocalypse to be "the Revelation of Jesus Christ."

Although Maxwell's book is designed to appeal to the layman and novice in prophetic studies, it is in no wise shallow. The book delves continually into historical documentation as well as the meaning of the original Greek when these add significantly to an overall understanding of the passage under examination. Maxwell also refers frequently to prophetic passages in other biblical books to help interpret Revelation.

Volume 1 of this two-volume set deals with Daniel and would make good, but not mandatory, preparatory reading.

The author has well anticipated the perplexities of his readers, and concludes each section of the book with a Your Questions Answered segment. Here he responds to the queries most often raised, especially by those of the futurist school of interpretation. While clearly championing historicism, he shows mastery of both schools.

I am confident that readers of this book will gain not only a thorough

understanding of prophecy but a greater love for the Lord of Revelation, who has unveiled Himself therein as a God who cares.

The Church Video Answerbook: A Nontechnical Guide for Ministers and Laypersons

R. Chip Turner, *Broadman Press, Nashville, Tennessee, 1986, 127 pages, \$5.95, paper. Reviewed by William Brigden, pastor, Healy, Kansas, United Methodist Church.*

In church classes, people enjoy the lesson more and retain more information when television is used, according to Turner. But that is not the only way that video technology can help the local church.

This book will help you catch the vision and understand the means by which you can utilize video in your church. The author has produced his own cable TV program and served as a state director for the ACTS Christian satellite network. He answers questions about how the church can use in-house cable, low-power broadcasting, satellite, and videoconferencing television today.

After a 57-page overview of local church use of video, the book provides a series of helpful appendices dealing with how video works, ideas for local cable TV productions, steps in program production, sources of good equipment, and a glossary of video terminology. All of these are quite helpful.

The book does have some limitations. Certain types of equipment that might be useful are not discussed, but overall, Young presents a very good overview that answers many important questions.

Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible

Gilbert Bilezikian, *Baker Book House, Grand Rapids, Michigan, 1985, 291 pages, \$9.95, paper. Reviewed by K. Campbell Norskov, English teacher and newspaper reporter, Fayetteville, Tennessee.*

From Genesis through the Gospels and the Apostolic Letters, Bilezikian excavates the foundation on which he rests his conclusion that God's creation ideal and redemption goal for male/female relations is one of love and mutuality. "Only God was in authority

over Adam and Eve. Neither of them had the right to usurp divine prerogatives by assuming authority over each other," he writes.

Rather than attempting to bend scriptural writing through the thick glasses of historical context, the author meets such statements as "Your desire shall be for your husband, and he shall rule over you" (Gen. 3:16, RSV) and "It is shameful for a woman to speak in church" (1 Cor. 14:35, RSV), head-on and uses the overall message of God to humanity to place these statements in the biblical context of "There is neither male nor female; for you are all one in Christ" (Gal. 3:28, RSV).

Throughout the book, Bilezikian intertwines his low-keyed discussion so closely with Scripture that it is impossible to read without an open Bible at hand. But overall he achieves his goal of writing a readable guide for nonspecialists on an important subject of discussion today.

The Outpouring

Elwood McQuaid, Moody Press, Chicago, 1986, 160 pages, \$5.95, paper. Reviewed by Clifford Goldstein, editor, Shabbat Shalom, Takoma Park, Maryland.

Because the preponderance of yearly Jewish feasts forms the background for much of the book of John, McQuaid analyzes the typology of these feasts in relation to the words and actions of Jesus. "Of the 879 verses in John's Gospel more than 660 are directly related to events occurring at these feasts," he writes.

While no question exists concerning the obvious types Christ fulfilled, McQuaid tends to see typological significance in even the minutest details of Christ's words and actions. The book is filled with examples such as the following: It was during the Passover when Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." For McQuaid the Passover symbolized the birth of Israel as a nation, and "the birth of the nation was but a symbol for God's higher design in providing for the birth of a soul." He also sees a type fulfilled when Christ

healed the blind man during the Feast of Lights.

The danger exists in typology of going too far, of seeing things that are not there. McQuaid himself warns that "all types and symbols have limitations." Does he go beyond credible limits in his book? Each reader will have to make his own judgment.

Unfortunately McQuaid does not see one important type fulfilled. He calls Antiochus Epiphanes "a type of the end-time antichrist" and says that antichrist "will establish himself in Jerusalem and attempt to reign over a nation depopulated of believing Jews." Like most futurists, he fails to see the Christian church as a type for ancient Israel, and thus he places events in the Middle East when they don't belong there.

Yet for those interested in another look at typology, this book opens areas worthy of further study.

Vital Signs: Emerging Social Trends and the Future of American Christianity

George Barna and William Paul McKay, Crossway Books, Westchester, Illinois, 1984, 155 pages, \$12.95. Reviewed by Wayne Willey, pastor, Amesbury, Massachusetts.

This book is valuable for its insights into the opinions of America's Christian community. Prepared by the American Resource Bureau, the report might be called a Gallup poll of Christianity in America today. In fact, George Gallup's organization shared data that helped in the preparation of this book.

If you've always wanted to know how rapidly the "born again" Christian movement is growing or how many people actually watch Christian television programs or how many churches ordain women to ministry, this book has the answers.

The Timothy Principle

Roy Robertson, Navpress, Colorado Springs, Colorado, 1986, 120 pages, \$4.95, paper. Reviewed by Dennis Smith, pastor, Kirkland, Washington.

The author's thesis is that God's basic plan for perpetuating life, both physical

and spiritual, is through reproduction. The fundamental principle is that spiritual life is transmitted *through* people who are spiritually alive.

Much of the book deals with the concept of spiritual growth and how to achieve a meaningful spiritual life. Along with principles for growth, the author presents principles for spiritual reproduction, with a good emphasis on the "how to" of bringing others to Christ.

The author challenges the reader to follow Paul's example with Timothy. All Christian workers should be constantly grooming someone else to take their job, passing on not only the Word but their very heart and vision.

Recently Published

Let It Grow. Marvin G. Rickard, Multnomah Press, Portland, Oregon, 1985, 160 pages, \$5.95, paper.

This is an easy-reading success story of the Los Gatos Christian Church, which grew from less than 100 members to 6,500 under the author's leadership. Pastors will identify with his struggles (from confronting members to financing projects) and will obtain some helpful church growth ideas in the few hours it will take to read the book. Appendices provide some work sheets for interviewing and for staff and ministerial performance evaluation.