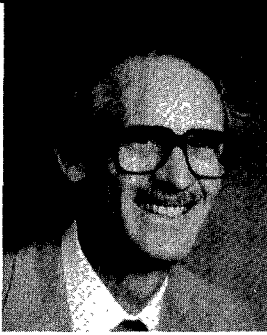


# Ministry

International Journal for Clergy

May 1989



## The dynamics of ministerial morality

Lyndon K. McDowell/4

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**If in doubt, cut it out** Fred E. Luchs/7

---

**Clergy stress: not so bad after all?** H. Newton Malony/8

---

**Reaching out to New Age people** Kenneth R. Wade/10

---

**Healing old wounds** Cathy McBride/14

---

**Pastoring the mentally ill**

David Duffie/22

---

**How science discovered God**

Daniel Lazich/26

### *Departments:*

Letters/2

Editorial/17

Pastor's Pastor/18

Health and Religion/22

Science and Religion/26

Biblio File/29

Shop Talk/31

### *Editorial:*

When weak leaders are strong J. David Newman/17

## From category two to category three

I have three basic categories for the magazines I receive. After looking some over, I routinely throw them into the large wastebasket in my study. Others I place into a kind of periodical catchall, thinking perhaps I might use them sometime in the future. The third category comprises magazines that I stack on a special shelf and file for permanent use. After the outstanding January 1989 edition, *Ministry* just moved into the third category. —John Thornbury, pastor, Winfield Baptist Church, Winfield, Pennsylvania.

■ I have been reading the January (1989) edition of *Ministry*, and my letter is to thank you for what is a first-rate issue. Time after time you choose such relevant and important topics—which I see in no other magazine—for the minister, his vocation, his family, and his leisure. —Kevin Tailby, Rochford, Essex, England.

## Discussion helpful

The discussion on ordination of women was helpful. I would heartily endorse Robert M. Wagley's insight on this in his letter in the January 1989 issue. As a Mennonite I have the same concern about how our church is pressured to ordain women by those who twist Scripture to fit social pressure. It certainly is not a unifying factor, but quite divisive—making Scripture manipulative. —Lee H. Kanagy, Belleville, Pennsylvania.

## Friendly outsider

I have just completed reading the article by Arthur Glasser in your January 1989 issue. That article, "A Friendly Outsider Looks at Seventh-day Adventists," touched my heart. The one-sided fellowship granted believers is a pity. Until he moved three years ago, one of my neighbors, an Adventist

academy teacher, and I had great fellowship as brothers in Christ. I was blessed to have come in contact with him.

I will say that something was left out of Glasser's article. Many of those who are outside the Adventist Church have nothing at odds with individuals who profess their faith in Jesus. Our problem is with the writings and claims of Ellen White. I personally think that until Adventists come to grips with the stance they take regarding her teachings, it will be hard to get most evangelicals to be very open-armed or open-minded. —Mike Whitesell, pastor, Pennfield Baptist Church, Battle Creek, Michigan.

■ Arthur Glasser's article struck many familiar chords in my own experience. While there are areas of strong disagreement on some important doctrinal points, yet on the bedrock truths of God's Word, I am delighted to discover in Adventism a solid conformity to the Bible, as understood by evangelicals across the spectrum. Quite naturally, I was primarily concerned with the means of salvation as taught by Adventism, and found Sister White's *Steps to Christ* to be so true to the evangelical position that I could recommend it as an evangelism tool.

My contacts in Adventist circles have grown wide enough that I have a sense of where they stand, and have come to enjoy lovely personal fellowship with a good number. Included among these—whom I look upon as brothers and sisters in Christ—are three or four pastors, a couple evangelists, a dozen laymen, a half-dozen teachers and as many more staff folk at Highland View Academy, and an impressive group of dedicated Christian students there. Some of these students not only are quite gifted in music and academics but, best of all, seem to know and love

our Lord Jesus Christ and seek to glorify Him.

I would hope that the climate will continue to change, more rapidly than ever before, by the Spirit's leading. May we see the biblical ecumenicity of John 17:20-22 come to pass in greater measure. Dr. Glasser's advice needs to be taken seriously by both groups, to the benefit of both. We *do* need each other! —Andrew E. Auxt, Hagerstown, Maryland.

## Hang a millstone around his neck?

Re "Why Clergy Shouldn't Tell," by Jeffery Scott (January 1989).

Whatever happened to "it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke 17:2)? Matthew and Mark repeat this same thought, which might indicate a need to read it more than once! While no one would suggest that this should be taken literally, it certainly does point out that serious, overt steps need to be taken to protect these precious, powerless victims.

For some reason the impression is abroad that we are doing something that will harm the family when we report instances of molestation and abuse. This is not true. A molesting parent is not a well-adjusted parent who has simply had a little lapse in behavior, a small fall from grace. He (and sometimes she) is a deeply confused and distressed person who needs help. This person almost always has to be pushed into therapy by actions that demonstrate that society will not countenance such behavior to our children. Providing this motivation, and the opportunity for appropriate therapy, can be the means of helping to bring his or her world back together.

Too many children have confided in later years that after telling—and often very soon after—the abuse was again

(Continued on page 19)

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.

**The falls from grace** of famous evangelists and preachers remind us of the need for constant vigilance regarding our own sexual ethics. The articles *Ministry* has published in the past on this subject have always brought a large response. Thus we make no apology for addressing this subject once again.

**In the "Dynamics of Ministerial Morality,"** Lyndon McDowell, pastor and husband, reminds us of our frailties and gives four ways to strengthen those moral defenses.

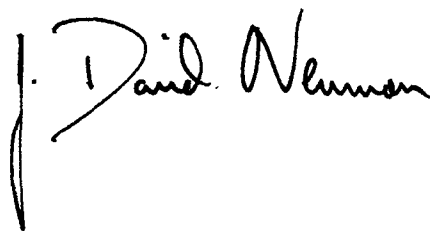
**As a counterpoint** to our three-part series on clergy stress, we offer an article that reports research suggesting that pastors handle stress better than does the general population. This makes sense, for although ministering in today's hectic environment is extraordinarily stressful, because of his or her relationship to God the minister has extra spiritual resources to draw upon.

**Kenneth Wade concludes his look** at the New Age movement by suggesting how to minister to the needs of people considering and involved in this quasi religion. For a fuller treatment of the subject you will want to get his just-published book *Secrets of the New Age* (see advertisement with the article "Reaching Out to New Age People").

**How does their relationship** to their fathers affect daughters, especially in clergy families? Cathy McBride reveals all in "Healing Old Wounds."

**Our departmental section** features articles on both science and health. Those who appreciated the previous contributions of Daniel Lazich will want to read his latest article on the relationship between science and God.

**Our selection of articles** on incest, especially Jeffrey Scott's article "Why Clergy Shouldn't Tell," provoked a heavy reader response, with readers lining up on both sides of the spectrum. We hope you like to read our magazine as much as we like to read your letters! Please keep them coming.



**Ministry** is the international journal of the Seventh-day Adventist Ministerial Association.

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VOLUME 62 NUMBER 5

# The dynamics of ministerial morality

Lyndon K. McDowell

**Temptations can sneak up on a pastor and catch him or her in an unguarded moment. How can you keep your guard up and still be compassionate?**



Lyndon K. McDowell pastors the Olney, Maryland, Seventh-day Adventist Church and is editor of the *Ministry Tape of the Month*.

**M**y first experience of the moral frailty of men in the ministry came early. I had opted to spend a year interning before graduation. The year was a profitable one. The evangelist, an indefatigable worker with a profound knowledge of Scripture, became both my mentor and model. He also had a daughter with a pretty face and good figure. One day the minister left the two of us alone to work on some evangelistic advertising. We talked and teased and flirted, and presently I surrendered to an impulsive urge to kiss the young lady firmly and full on the lips.

In retrospect I realize that I must have been very ignorant about women and their sexuality. My lessons began that day. Readers must understand, however, as I am sure they do, that there is a big difference between reality and the impression of reality. The passage of years also distorts the picture. I write about images and impressions as they remain with me after the passing of nearly 40 years. I have stated this, for I mean no discourtesy to the lady involved, whose husband will probably read this article and remind her of the incident. She will no doubt protest that her set of memories is quite different from mine.

As I remember, therefore, the young lady responded with excited eyes and quickened breath and in turn came to kiss me. Two biologically stirred youth alone in a shed is a situation hardly compatible with evangelism. Vaguely I knew I was in trouble, and as she drew near I raised the marking pen I had in my hand

and marked her face.

That was mean, and as my son said when he first read these lines, "Dad, there are other ways of doing it!" But the situation was such that possibly the pen saved me for the ministry! I felt terribly guilty afterward. The flush of excitement that had surged through me must have been lust. How could I ever go into the ministry if I was that sort of guy? I asked myself. Then, what I call the Adam and Eve syndrome came to my rescue. It was, I told myself, the evangelist's fault for leaving us alone. Strange how persistent a syndrome is. It remains a strong strain in *Homo sapiens* even after some 6,000 years, especially in the area of morals.

I have since learned that a better way to explain my behavior would have been to simply recognize that when any two people of opposite sex work closely together, sexual feelings will almost inevitably be aroused. "When two people work very closely together . . . as a minister does with his parishioner, or a doctor with his patient, feelings of comradeship and warmth almost inevitably arise between them. . . . When the two people are of opposite sex and not too disparate in background, these warm feelings will almost always assume a sexual cast."<sup>1</sup> The very nature of the ministry is such that men find themselves working closely with women. The pastor should, therefore, be prepared to deal with sexual attraction. To be forewarned is to be forearmed.

The problem of dealing with ministerial morals is an age-old one. Pope Gregory ordained that if a priest committed a sin against purity he should do penance for 10 years. For the first three months he should sleep on the ground, remain in

solitude, have no intercourse with any person, and should be deprived of Communion. He should then fast every day for a year and a half on bread and water, and for the remainder of the 10 years he should continue to fast on bread and water only on three days in the week.<sup>2</sup>

If I read history correctly, there must have been heavy demand for bread and water in some centuries of the church's history, but at least the miscreants had a chance to redeem their ministry. Many denominations today make no provision whatever for reinstating a minister who has committed such a sin. While this rule is probably wise, one's heart bleeds for some.

There is a popular fallacy that every moral fall must be preceded by a long flirtation with evil, or secret lust, or that acute marital unhappiness is the predisposing cause. These may be possible causes, but I have come to believe they are the exception rather than the rule.

No one is immune to the sins of the flesh. We all share in the common frailties that lie at the root of transgression. It is how we handle these frailties that makes the difference. "When our inborn sexual responses, and the interpersonal stimuli evoking them, are consciously and guiltlessly recognized, the total responses can much more easily be kept within socially appropriate bounds."<sup>3</sup> To be aware of them is to enable us to handle them.

### Causes of immorality

Mid-life crisis is an important element whose role in setting up a minister to be receptive to temptation needs to be understood. Most men change as they approach middle age. These changes are part and parcel of normal development. Edmund Hallberg calls this time of life the "metapause" and states that it is "so subtle and private that the victim, his family, fellow golfers, and occasional girlfriends sometimes don't even recognize it. Loneliness is often with us."<sup>4</sup>

Hallberg goes on to list a number of signals that give evidence of the metapause: There is growing dissatisfaction with our work. We no longer come up with the new ideas. We fall asleep in the easy chair. "We have longer hair, which no longer covers the bald spot . . . the weight continues to increase. This is all part of "the gray itch."<sup>5</sup>

With personality growth and change, restlessness and discontent sometimes become more intense. A process of self-

questioning that affects a man's view, not only of himself, but also of those about him, takes place, and an increased sense of loneliness often sparks sexual fantasies. A man's marriage and family are brought into question, and life begins to take on a different meaning. If a minister is aware of what this period of life can do to men, it will not only enable him to minister more adequately to others, but also alert him to possible pitfalls in his own life and ministry.

Even a close spiritual relationship can present dangers. Roman Catholic father Sertorius Caputa observed: "The devil endeavors first to infuse a love for the virtue of the individual, and thus inspire a security that there is no danger; he then excites sentiments of affection for the person, and afterward tempts to sin; and thus he causes great havoc."<sup>6</sup> Saint Thomas says much the same: "Although carnal affection is dangerous to all, it is yet more so for those that associate with persons that seem to be spiritual; for, even though the beginning is pure, yet frequently familiarity is very dangerous; and the more the familiarity increases, the more the first motive is weakened, and thus purity is defiled. The devil knows well how to conceal danger. In the beginning he sends, not poisoned darts, but only those that inflict slight wounds, and kindle an affection; but in a short time the persons begin to act toward each other not like angels, as in the beginning, but like beings clothed with flesh. The looks are not immodest, but they are frequent and reciprocal; their words appear to be spiritual but are too affectionate. Each begins frequently to desire the company of the other."<sup>7</sup>

Pastoral visitation and spiritual counseling frequently evoke deep feelings. Pastors become emotionally tied to those to whom they minister. Deep friendships are formed, and it is not always easy to discern when spiritual boundaries end and sexual attraction begins. There is often a broad "no-man's-land" that separates the two. One pastor told me of his experience.

John ministered to two churches some miles apart. On the highway between the churches was county road 34, which led to a summer resort area. Jim, a busy executive, and his wife, Joan, slim and pretty and mother of two, spent the summer there with their children.<sup>8</sup> Pastor John had a close tie with the family. Bible studies had led to baptism and a warm friendship. John was single and lonely at

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**"The devil knows well how to conceal danger. In the beginning he sends, not poisoned darts, but only those that inflict slight wounds, and kindle an affection."**

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the time, and it was a pleasure when traveling between his two churches to turn down county road 34 and visit. At first he didn't realize that Jim's long working hours were getting to Joan. But soon the visits began to satisfy mutual desire. Slowly the innocent farewell embraces became a little more lingering.

One day when John arrived, Joan was alone in the house and dressed more for swimming and sunning than visiting. As John greeted her, for perhaps two long seconds their eyes met and there was a "Joseph and Potiphar's wife" situation, except that John was not quite ready to leave his cloak and run. When Joan excused herself to "put on something more modest" John was conscious of the fact that his mind followed her to the bedroom.

The incident alerted John to his danger, and he did two things. He deliberately planned a visit to the home when Jim was present, and during the visit he paid special attention to Jim. He also told a relative about the physical attraction that was obviously mutual and that he was going to have to be careful. Verbalizing the situation spotlighted the potential sinfulness of it and made it easier to deal with. Fortunately Joan realized the problem as well, and without having to deal with it openly the two of them brought their relationship under control.

It was not always easy for John to drive past county road 34. But friendships were retained and ministerial standards were upheld. "It could easily have been different," John told me. "It showed me that, given the right occasion and chemistry, it would be very easy indeed to transgress."

Whenever a pastor becomes aware that pastoral visits are dictated more by

## Long telephone conversations, mutual looks, desire for each other's company, are danger signals.

his own emotional drives than pastoral duty, he must recognize that he is on a dangerous road. Long intimate telephone conversations, mutual looks, desire for each other's company, are danger signals. If there is added to this the real or imagined impression that the parishioner is sexually available, the danger is heightened and food is provided for fantasies that can intrude themselves into the mind even in sacred moments. Fantasies readily become more intrusive when women are allowed to discuss their sexual problems with the pastor. It is a safe rule that a minister should never permit this. Such intimacies have a bewitching power.

"The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions."<sup>9</sup> I can still recall Kodacolor images from a conversation with a woman who in speaking of her marital problems gave a graphic description of her sexual difficulties. "The spiritual eyesight becomes blurred, and persons of hitherto untainted morals become confused."<sup>10</sup> Too easily the silken cords of sin multiply until they are almost impossible to break.

Charles Rassieur recounts the confession of one pastor who had allowed those silken cords to bind him: "When I would decide to be a faithful pastor and cut this thing off, I would go for a week or 10 days and not see her. I would feel very bad. Either I would call her up and say, I want to talk to you, or she would stop in the office and say something that would tell me—or I would be telling her—that we needed to relate. And this kept going on."<sup>11</sup>

### The pastor's moral defenses

What are the pastor's moral defenses? First of all, marital happiness and openness are a tremendous source of strength. Fortunate is the pastor who has a support-

ive and understanding wife. On the other hand, a critical and demanding wife can drive a man to sin. I visited one home and listened as the injured wife bewailed the fact that not only had her husband been unfaithful, but she could not understand why he had fallen for such a "dumb, low-class woman." To me the answer was obvious. His wife was a perfectionist. In subtle ways she had made her minister husband constantly feel inadequate and unable to measure up to her demands. When he found someone who accepted him as he was and treated him like a king, he naturally chose to be treated like a king.

Second, the minister must be absolutely honest with himself. Candidly face up to the very beginning of an attraction. This is not always easy. Self-deception is a common failing. We seldom like to call sin by its right name. We must also be aware of the subconscious spirit of pride and self-righteousness that says, "Does this woman really think she could tempt me? I'm going to try her out a bit." This is an open invitation to temptation, and pride goes before a fall. If the pastor is absolutely honest with himself, he will recognize the first appearance of physical attraction and deal with it promptly. Such honesty takes the grace of God and a recognition of one's frailty. Saint Bernard wrote: "To be familiar with a woman and to preserve chastity require greater virtue than to raise a dead man to life."<sup>12</sup> Paul's warning that "our struggle is not against flesh and blood" (Eph. 6:12, NASB) is also very pertinent here. We have an enemy to deal with.

Third, recognize the danger signals. Mutual looks. The desire to be in her company. Making excuses for unnecessary pastoral visits. The exchange of intimate details of one's life. All should be red flag signals. Persistent fantasies about a parishioner should call clamorously at the conscience. If they begin to occupy the mind, the best way to deal with them is to talk about them with your wife or someone else whom you can trust. Verbalizing them brings them out of the realm of illusion into reality where they can be dealt with. Fantasies, like pornographic pictures, are painted in psychedelic colors that have no substance. In the glare of reality they are revealed in all their shabbiness and sin.

Fourth, maintain a high standard of the ministry. At one time I worked in a very British country and took to wearing a clerical collar. The dress was an open sesame

for hospital visitation where visitation hours were more strictly regulated than in North America. Occasionally, when trains were uncrowded, the kindly conductor would say, "Come with me, Reverend, I think I can find you a more comfortable compartment." Sometimes the more comfortable compartment was first class, even though I had a second class ticket. In other words, the clergy, as "men of the cloth," were respected. But the collar did something more. Whenever I saw myself reflected in a mirror or window I was reminded of the fact that I was a "man of the cloth" and as such I had a standard of deportment to uphold. Whatever I did would reflect on the ministry.

Whether we wear a clerical collar or not, this is still true. Each one of us holds a measure of the reputation of our fellow ministers in our hands. A high regard for our calling is a barrier against sin.

Related to this is the necessity of strong moral and theological convictions. We are bombarded with sensuality and permissiveness today. To counteract the tide, we need to reaffirm our standards constantly. "Thou shalt not commit adultery" needs to be an ever-present admonition not only to our congregations but to our own souls.

Finally, the very best defense is flight. Run away. Francis of Assisi wrote: "I know what I ought to do, but I know not what I would do were I to remain in the occasion of sin."<sup>13</sup> Solomon spoke from experience when he wrote: "Remove your way far from her, and do not go near the door of her house, lest you give your honor to others, and your years to the cruel one" (Prov. 5:8, 9, NKJV). ■

<sup>1</sup> Nathaniel S. Lehrman, M.D., "The Normality of Sexual Feelings in Pastoral Counseling," *Pastoral Psychology*, June 1960, p. 49.

<sup>2</sup> Quoted by Alphonsus de Liguori in Rev. E. Grimm, ed., *Dignity and Duties of the Priest or, Selwa* (a collection of material for ecclesiastical retreats) (Brooklyn, N.Y.: Redemptorist Fathers, 1927), pp. 108, 109.

<sup>3</sup> Lehrman, p. 51.

<sup>4</sup> Edmund C. Hallberg, *The Gray Itch: The Male Metapause Syndrome* (New York: Stein and Day, 1978), p. 12.

<sup>5</sup> *Ibid.*, p. 5.

<sup>6</sup> Alphonsus de Liguori, p. 255.

<sup>7</sup> *Ibid.*

<sup>8</sup> The names have been changed.

<sup>9</sup> Ellen White, *The Adventist Home* (Hagerstown, Md.: Review and Herald Pub. Assn., 1980), p. 408.

<sup>10</sup> *Ibid.*, p. 330. I have taken some liberties with the context of these two quotations, but both the wording and warning are pertinent.

<sup>11</sup> Charles L. Rassieur, *The Problem Clergymen Don't Talk About* (Philadelphia: Westminster Press, 1976), p. 28.

<sup>12</sup> Alphonsus de Liguori, p. 253.

<sup>13</sup> *Ibid.*, p. 250.



# If in doubt, cut it out

Fred E. Luchs

**E**arly in the 1920s a tall, mild, Presbyterian-looking young man named DeWitt Wallace approached various editors in New York City, asking permission to reprint their articles in his new digest. They prophesied failure. Who would want to read warmed-over material republished a month late?

But Wallace was convinced that most articles were overwritten. He discovered the art of condensing 5,000 words into 2,000 without destroying much but the author's style. This art, and his unerring sense of what would interest ordinary men and women, started the *Reader's Digest* on the rapid climb that soon saw its circulation top that of all other magazines.

Like Wallace, you can invigorate your sermons by learning what to leave out. If you can say what you wish to communicate in 20 minutes, the sermon is too long if it takes 25 minutes. Today people think much more quickly than formerly. They read the daily newspaper from its headlines, or, glancing down the column of the editorial, extract its significance hastily. Accustomed to rapid mental action through the week, they are wearied when the minister holds a single thought before them—possibly a rather commonplace thought at that—for a half hour.

Just how can you omit words, phrases, sentences, and still retain the message?

The White Rabbit put on his spectacles. "Where shall I begin, please, Your Majesty?" he asked.

"Begin at the beginning," the king said, very gravely, "and go on till you

come to the end; then stop."

This passage from *Alice in Wonderland* has been called the greatest rule of writing that was ever laid down. Abide by it in sermon preparation, and Sabbath mornings will find eager, upturned faces in your pews. Sneer at the rule, and heads in the pews will bob and turn.

Many ministers do not begin at the beginning. They go back and take a running start: "Dear Christian friends, this morning I take my text from . . ." By the end of this introduction Mrs. Jones is putting the finishing touches on the noon meal, Mary Brown is selecting next week's wardrobe, and Farmer Smith is husking next autumn's corn crop.

Begin. Don't set the stage. The stage should have already been set. Begin. Begin with a picture sentence that draws attention. "Jesus never stood on a street corner prating about the gilded boulevards of heaven." Watch your sermon openings perk up when you throw the acknowledgment phrase out the window.

How can we stop at the end? By refusing to moralize. State the proposition. Hit the object at which you have aimed and then stop. Don't dance around the object pointing out lesser truths.

In between the beginning and the end eliminate all trite expressions—"absence makes the heart grow fonder," "almighty dollar," "busy as a bee," "in all its glory," "in the words of the poet."

Strengthen your sermons by replacing the verb to be in all its forms—*am*, *is*, *was*, *were*—with powerful action verbs—*strike*, *shake*, *run*, *split*. Cross out "Be good to the person next to you" and write "Help your neighbor." For the sentence "John is a good boy," substitute "John plowed the widow's garden." Instead of saying "God is a benevolent spirit," write "God loves man."

*To be* offers no movement. By using it we slow up the tempo of our sermons, causing them to run down like a clock. No action takes place. People get lost in our abstractions. Nothing happens to that will we are trying to capture.

A *Saturday Review of Literature* cartoon pictures a couple studying the billboard in front of a movie theater. They note the critics' glowing comments: "Superb!" "A Must!" "Brilliant!" "Touching!" Turning to her escort, the woman says, "I wonder if it's any good." This cartoon illustrates but one aspect of an important general rule: use adjectives and adverbs sparingly.

But let us not forget the act that, more than any other, yields a vigorous style. Cross out the excess words. Throw out the verbal baggage that fails to give movement. Many of our phrases and sentences halt the onward march of our listeners' thinking. When that stops, other impressions rush in for recognition and we lose those listeners. Tempt your hearers with many such dead spots, and you have a dull sermon.

Pick up your pencil. In the sentence "It seems to me that members should support this project," cross out the first five words. Instead of saying "It has come to my attention that many ministers support the cause," say "Many ministers support the cause." Why say "I am convinced in my own mind that the practice of gambling breeds criminals," when you can say "Gambling breeds criminals"?

A pencil and 30 minutes of work can transform a sermon from one that puts parishioners to sleep to one they can't help listening to.

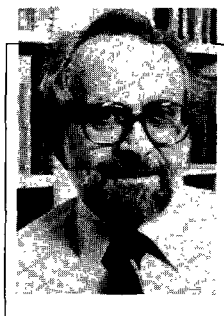
Now go through next Sabbath's sermon with that deleting pencil. ■

Fred E. Luchs, pastor and author, writes from Athens, Ohio.

# Clergy stress: not so bad after all?

H. Newton Malony

**Recent research demonstrates that while clergy may experience stress, it is not notably worse than what other people experience—and pastors seem better able to cope.**



*H. Newton Malony is a professor at the Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. This article is taken from a paper presented at a meeting of the International Council of Psychologists in Mexico City in September 1984.*

**S**tress is not new to religious professionals. There is truth to the saying that "the more times change, the more things remain the same."

John Oberlin, a well-known nineteenth-century European clergyman, wrote about his duties: "The pastor of Walderbach, if he tries to be what he ought to be in this vast and most burdensome parish . . . , is a poor dog, a beast of burden, a cart horse. He must do everything, watch everything, answer for everything. From early morning until bedtime I am occupied, hurried, crushed, without being able to do half or a tenth part of what ought to be done. A decent leisure, which others can enjoy, has long been unknown to me. Who cares? Everything rests upon the pastor who meets everywhere nothing but hindrances, obstacles, delays, and red tape: and not being able to please everybody or satisfy those who disagree with each other must fight constantly against malevolence."<sup>1</sup>

Oberlin's comments make it plain that what many consider to be only a modern malady was characteristic of clergy life long ago as well.

A recent survey reported studies showing that 75 percent of clergy experienced periods of major stress, 33 percent seriously thought of leaving what they had conceived to be their lifework, and that among professionals, clergy ranked third in the number of divorces granted each year.<sup>2</sup> Clergy also appear to be peculiarly susceptible to burnout. So professional ministry seems to be hazardous to one's well-being.

But while there seems to be wide agreement that ministry is stressful, the empirical evidence for this assumption has been limited. Jud, Mills, and Burch's study entitled *Ex-pastors* is more than two decades old. More recent studies of ministerial burnout by D. York<sup>3</sup> and D. G. Congo<sup>4</sup> were suggestive, but based on narrow samples.

In an effort to remedy this lack of understanding of the dynamics of these issues, a group of us embarked on a program of study relating occupational role strain and personal resources to clergy stress.

In a 1983 study, Rayburn, Richmond, and Rogers surveyed 15 nuns, 14 female seminarians, 28 priests and Brothers, and 12 male seminarians on their perceptions of the occupational environment in which they worked, the kinds of personal strain they experienced, and the resources they felt they possessed. On scales designed to measure these dimensions, future and present clergy reported less than average stress. Although the ratio was not significantly different, they were slightly higher on perceived role overload, but significantly lower in stresses caused by perceived role insufficiency, role ambiguity, role boundary questions, and problems brought on by their physical environment. In addition, they reported less overall personal strain in not only the vocational but the psychological, interpersonal, and physical areas as well. Furthermore, this group of future and present clergy saw themselves as having greater personal resources for coping with stress than the general population in all areas except recreation.

These results surprised us. They coun-



tered the common assumption that clergy experience greater stress than other persons. However, we felt that our sample was small and nonrepresentative. In an effort to assess whether our results were a consequence of sampling bias, we surveyed 596 persons, including seminarians, priests, Brothers, Protestant clergy, and rabbis. The sample included 288 females.<sup>5</sup>

These results basically confirmed the earlier findings that clergy experienced less on-the-job stress and personal strain, while feeling they had greater personal resources, than the general population. But the data did suggest that clergy experience greater role overload, role ambiguity, and role responsibility; greater interpersonal strain; and less recreational and rational-cognitive resources than most people.

If these results are applied to clergy in general, it appears that the job is not as overwhelming as it has been thought to be. Osipow and Spokane propose a model of vocational adjustment that includes a balancing among the dimensions of role demands, life stress, and personal resources.<sup>6</sup>

While the data from the earlier study was tempered by the results of the more representative later study, overall it appears that clergy persons have more personal resources to handle problems and experience less life stress than other persons. When these inner variables are coupled with the perception that their occupations are less demanding, then professional religious life is definitely less stressful than has been presumed. Although ministers do feel that their responsibilities are great, that their job definitions are ambiguous, and that they are overloaded with expectations, they nonetheless feel that the rewards outweigh the liabilities and that their ability to handle the strain is adequate.

### Differences between men and women

Since the past several decades have witnessed a dramatic increase in the number of women in clergy positions, gender differences in these data seemed important to explore. In Rayburn, Richmond, and Rogers' 1983 study, more than half the participants were women, and the women experienced significantly greater personal strain than men. They felt under greater psychological, interpersonal, and physical stress than men. Although men and women did not differ

overall in terms of occupational stress, women did have a greater sense of role overload than men.

In the 1984 study with 596 participants, there was no overall difference between men and women in any of the three areas of occupational stress, personal strain, and personal resources. However, in this larger sample some specifics were reversed. Men experienced more role ambiguity and role boundary stress than women.

Whereas in the smaller sample women reported a greater sense of having too much to do (role overload), in this later investigation men reported greater difficulty in managing competing priorities and expectations (role ambiguity) and in managing conflicting demands and loyalties (role boundary) than women. Likewise, in this larger study men reported greater physical, vocational, and interpersonal strain than did women. However, this study evidenced no gender differences in overall scores.

In 1984 R. A. Blackmon surveyed 300 active ministers among Presbyterian, United Methodist, Assembly of God, and Episcopal churches in southern California. Although his investigation did not parallel the Rayburn et al. model, some of the results are comparable. While these ministers reported little conflict with their congregations, they did report a significant amount of difference between what they and their members expected them to be doing.<sup>7</sup>

Although previous research had suggested that ministerial salaries were low, ministers in this survey reported their salaries to be adequate or better. The majority also reported that they had happy marriages and that the ministry was a benefit to their family life. One stress they did note was the "fishbowl" atmosphere in which they lived. They felt that they were expected to exemplify ideal family interactions.

Fewer than 10 percent in Blackmon's study were divorced, but 13 percent reported they had had sexual intercourse with a church member other than their spouse. The fact that this percentage is almost double what has been reported for other helping professionals suggests that ministers are particularly vulnerable in this area.

The ministers tended to report only occasional feelings of deep discouragement, but Blackmon suggested that this could be because they might tend to hide depression.

## Women experienced significantly greater personal strain than men.

Denominational differences were few, although Assembly of God pastors did seem to differ in ways that could be explained in terms of a more conservative theological persuasion.

In general Blackmon's research tends to confirm the Rayburn et al. conclusion that ministry is not as stressful as had been presumed.

Although all these studies suffer in part from sampling limitations and differing methodologies, their conclusions are noteworthy. Wider surveys following consistent approaches need to be undertaken to further validate these results and to help us design interventions to further increase our understanding of the pastor's ability to cope with the stress of ministry. ■

<sup>1</sup> Quoted in G. E. Bartlett, "The Minister: Pastor or Promoter?" *Pastoral Psychology* 76, no. 8 (1957), p. 15.

<sup>2</sup> R. A. Blackmon, "The Hazards of Ministry" (Ph.D. diss., Fuller Theological Seminary, 1984).

<sup>3</sup> D. York, "Relationship Between Burnout and Assertiveness, Aggressiveness, Styles of Relating, and Marital Adjustment With Pastors" (doctoral diss., Biola University, 1982).

<sup>4</sup> D. G. Congo, "The Role of Interpersonal Relationship Style, Life-Change Events, and Personal Data Variables in Ministerial Burnout" (doctoral diss., Biola University, 1983).

<sup>5</sup> See C. A. Rayburn, L. J. Richmond, L. Rogers, and H. N. Malony, "Men, Women, and Stress in the Clergy" (symposium presented at the meeting of the International Council of Psychologists, Mexico City, 1984).

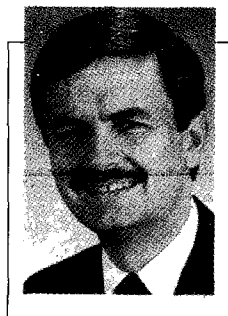
<sup>6</sup> See S. H. Osipow and A. R. Spokane, *The Occupational Environment Scales, Personal Strain Questionnaire, and Personal Resources Questionnaire, Form F. 2* (Columbus, Ohio: Marathon Consulting Press, 1981); S. H. Osipow and A. R. Spokane, *A Preliminary Manual for Measures of Occupational Stress, Strain, and Coping* (Columbus, Ohio: Marathon Consulting Press, 1981).

<sup>7</sup> Blackmon.

# Reaching out to New Age people

**Kenneth R. Wade**

**Have Christians contributed to the growth of the New Age movement by failing to meet people's needs? What can we do to win people to Christ who might otherwise join the movement?**



*Kenneth R. Wade is an assistant editor of Ministry. His book *Secrets of the New Age* has just been published by the Review and Herald.*

**S**omewhere in the reading I did about the New Age movement, I came across a statement that went something like this: Cults are the price that the church has to pay for getting sidetracked from true spirituality.

The author implied that if Christian churches would tend to genuine spiritual priorities instead of devoting so much time and effort to politics, doctrinal differences, and building expensive edifices, people would find their spiritual longings met within the church and would not be attracted to the phony piety of religious hucksters.

Such a statement is strong medicine, and difficult to swallow. Some may resist it. But the hard fact is that there is a tremendous amount of spiritual searching going on in our world today. And many of the searchers are not the least bit inclined to turn to traditional churches in search of spiritual guidance.

The reasons for this are multitude, and we can't ignore the fact that many people will not turn to a church because they do not want to submit to the moral code it represents. They are searching for a way to spirituality that does not cramp their lifestyle.

On the other hand, honesty demands that we recognize that many spiritual seekers are entering cults and groups that make far more stern demands for lifestyle change than any church would dare. Why don't these people turn to the church instead?

The answer is that whether or not some churches actually are providing the

kind of spiritual nurture the seekers desire, the searchers do not *perceive* the church as an institution prepared to meet their needs. So they turn elsewhere—often to the offbeat, strange, or even satanic fringe religions.

If you read the first article in this two-part series, you know that the New Age movement is much broader in scope than just the offbeat cults. It is not a religion as such, but embraces a wide variety of theistic, atheistic, and agnostic viewpoints.

But by and large, people who are heavily involved in the New Age movement do not participate in traditional Christian churches. (The intrusion of New Age ideas into traditional churches, and the formation of New Age-oriented churches are separate topics beyond the scope of this article.)

## **No spiritual monopoly**

The fact that there is so much spiritual seeking going on right now should be a boon to churches. It is unfortunate that in this time of opportunity many churches find themselves in a situation much like American auto manufacturers faced a few years ago, and are still facing to some degree. The doyens of Detroit had held the corner on the market for cars for so long that they had allowed themselves to become sloppy. Poor design, workmanship, and service drove buyers into the arms of foreign competitors.

In the Western world Christianity held the corner on the spiritual market for more than a millennium and a half. And for the first millennium of that time Roman Catholicism and Eastern Orthodoxy held a virtually competitionless

monopoly in their respective realms. Challenges came more in the form of military conquests by Muslims or pagans than of competing forms of spirituality. The Reformation changed that to some extent, but as national churches were formed in various nations, the church once again was able to fall into patterns of mediocrity without fear of competition.

In the United States the First Amendment to the Constitution has allowed new forms of Christianity to arise continually to appeal to people of diverse spiritual tastes. Religious freedom has helped to make the United States one of the most churchgoing nations in the world. Nonetheless the antireligion of secularism has taken a heavy toll on church membership in recent years.

The spiritual searching we are seeing today is a reaction to secularism's spiritual vacuum. If we were living in the world of our grandparents, we could expect such a reaction to fill vacant church pews automatically.

But the days when churches held a monopoly on spiritual teaching are over. Today we face competition from "import models" of religion. (I use this metaphor guardedly—much of the new spirituality is not imported from foreign lands at all, but is very American in origin.) The most prominent of these new models come with a New Age label.

### A Christian response

In *Confronting the New Age* Douglas Groothuis suggests that the church must avoid six pitfalls in responding to the New Age movement. His list covers the spectrum from fortress-style isolationism to chameleonesque adaptation.

The most widely noted fundamentalist response has, unfortunately, come in the form of books by authors who see a swastika behind every mandala and Christian martyrs' blood in every rainbow.

Such a response may be effective for keeping devoted Christians from wandering unawares into New Ageism. But it is hardly effective for winning to Christ individuals who, without a strong Christian background, have gone in search of spirituality and have stumbled into the occult side of the New Age movement.

If Ford, GM, and Chrysler had tried to regain their market share by running television commercials showing graphic pictures of accident victims who were injured in Volkswagens and Toyotas, they might have kept their loyal customers.

But they would have had little chance of winning back people who had found the foreign cars better built and more fun to drive. What the American manufacturers needed was a recommitment to quality.

Likewise, Christian churches that want to win for Christ people who have been attracted by New Age forms of spirituality need a recommitment to spiritual quality.

Perhaps one of the most astute observers of the New Age movement is David Spangler. He was heavily involved in the movement, including its occult aspects, for many years. In the early seventies he wrote *Revelation: The Birth of a New Age*, based on channeled material he received while living in the Findhorn community in Scotland. But in recent years he has backed away from the highly publicized aspects of the movement, taken *Revelation* off the market, at least temporarily ceased channeling, and begun to explore methods for bringing about a closer dialogue between Christianity and the New Age movement.

Spangler has watched many people come and go within the New Age movement, and his observation is that many of the early New Age devotees who left Christian churches in search of a deeper spirituality are now being attracted back to churches that have recommitted themselves to genuine spirituality.

### How can we attract seekers?

Recommitment to genuine spirituality is a vague concept. What specific things should Christian churches that are interested in reaching New Age seekers for Christ do? Eight suggestions come to mind:

1. *Don't compromise.* The easiest way to attract New Age-oriented people to a church would, of course, be to preach New Age philosophy. But the New Age path to spirituality and the Christian path are as different as the paths of Siddhartha and Abram.

Siddhartha, who came to be known as Buddha—the enlightened one—sought spiritual understanding through the inward journey. Finally, after years of enduring deprivations, he sat down under a tree and vowed not to move until he had achieved enlightenment. Seven weeks later he entered the state of nirvana, in which he came to conclude that it is useless to believe in God, that life consists chiefly of pointless suffering, and that the best end a human spirit can hope for

## Many of the early New Age devotees who left Christian churches in search of a deeper spirituality are now being attracted back.

is to be snuffed out and never again have to acknowledge its pain.

Abram, who came to be named Abraham—father of a multitude—sought spiritual understanding in exactly the opposite way. Although he was inclined to look within and to rely on his own resources, he learned during his long life to look outside himself for blessing. He learned to look to God to care for him. His great enlightenment is expressed in his assurance to Isaac at the foot of Mount Moriah: "The Lord will provide." Abraham did not look forward to the obliteration of his spirit, but through faith in God he looked forward to living in an eternal "city . . . , whose builder and maker is God" (Heb. 11:10).

New Age religion looks inward to self or the god within. Christianity looks outward to the transcendent God who spoke with Abraham and Moses, leading them to turn away from self. Christianity speaks of one Man, Jesus Christ, who lived and died once for the salvation of all who would receive Him. New Ageism speaks of a cosmic Christ, or a Christ spirit that has, through the millennia, incarnated in various bodies as a teacher, not as a Saviour.

Christianity warns of evil spirits, demons who want to take over human bodies and speak lies. New Ageism calls the same beings beneficent spirits who need to use human bodies to channel messages of universal love.

Expectation of a New Age brought in by human cooperation runs contrary to hope for the second coming of Jesus to create a completely new world free from the contamination and sin we witness all around us.

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## Brotherly love is becoming an important issue in the New Age movement.

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There can be no compromise between two such diametrically opposed systems of belief. No melding can preserve Christianity's unique, powerful message for the world.

But in rejecting compromise we should not convey the impression that we are unwilling to listen and learn. People, including those in the New Age movement, tend by nature to descend into deaf-eared dogmatism. In order to apply the rest of the points in my list, Christians need to maintain open ears and learn the lessons the New Age movement can teach us about meeting people's felt needs.

2. *Help people to find God.* Abraham's spiritual journey was successful because he kept following after God until he came to know Him as a friend. When people come to the church as spiritual seekers, we need to help them follow after God as Abraham did. We need to help them find the solutions to their personal problems in God. We need to lead them to the new birth experience, in which they become re-created children of God.

Many New Age-oriented seekers have little or no background in Christianity. We must be equipped to help them to become not just a part of the church, but children of God. It is easier to offer a seeker rituals, church offices, and a seat in the choir than to take the time to lead him or her to truly know God and be reborn through Bible study, meditation, prayer, and shared testimony.

If we are content merely to help seekers find solace in religious activities, we will not have truly satisfied the longing that sent them on their spiritual quest. They may become a part of the church, but until their spiritual longings are satisfied in a growing, knowing relationship with God, they will continue seeking, and may fall into occult spiritual teachings because the church has not met their needs.

3. *Reveal the love of God.* Our efforts here must be two-pronged. Both our preaching and our lives must be brought into closer harmony with the love of God as Jesus reveals it.

Many of the people who are involved in the New Age movement have rejected Christianity because they think it presents a God who delights in eternally torturing anyone who rebels against Him. The inaccurate portrayal of God's character that is inherent in the doctrine of eternal torment drives people away from God and into the arms of channels who proclaim that there is no judgment and that we are all a part of the eternal God.

The more biblically defensible doctrine of the ultimate destruction of the wicked by the fire that will finally cleanse the universe of sin (cf. Matt. 10:28; 2 Peter 3:7-13; Mal. 4:1-3) provides a more accurate picture of God—one that woos sinners rather than driving them away in search of something more pleasing.

But we need to do more than preach God's love. We need to live it out in our lives. In a recent interview, Sir George Trevelyan, a leading New Age proponent from England, shared with me his observation that brotherly love is becoming an important issue in the New Age movement. In fact, he said, a lot of hugging goes on at most New Age gatherings these days.

People want to belong to groups that both provide loving, accepting fellowship and are involved in changing our world for the better. The church should be foremost in demonstrating this type of love, fellowship, and concern.

4. *Let God speak to them through His Word.* Those who go in search of spiritual light often become captivated by a channel who speaks messages for a supposedly munificent discarnate being. The captivating power of channels lies in their ability to give authoritative spiritual guidance from a supernatural source.

Christianity has, in the Bible, an authoritative, supernaturally given source

of spiritual guidance. A church that wants to attract people who are seeking guidance needs to let God's Word speak to and through it. This leaves no room for rationalization or pandering to the desires of those who are unwilling to submit to the will of God.

When the church speaks unashamedly, unequivocally for God, proclaiming the message of His Word, people will listen.

5. *Show concern for physical as well as spiritual health.* Many people's first contact with New Age ideas comes as a result of a health problem. Discontented or disillusioned with the medical establishment, they go seeking alternate therapies. If they find relief through treatment by a holistic health practitioner, they often become open to learn about the practitioner's philosophy of life—which may be distinctly New Age.

Seventh-day Adventists in particular have a health message that has been proved to lengthen and strengthen life. Often, though, we don't live it or share it with others. Or when we do speak of it, it is in a negative "don't" mode instead of in the positive "this might help" mode.

Many other Christian churches have tended to concern themselves with spiritual matters and have, in practice if not in doctrine, denied that a healthful lifestyle has anything to do with spirituality.

But holism (or wholism) is the watchword of the day in our world, and not only among New Age devotees. People realize now that it is impossible to treat one aspect of a person's life without having an impact on all other aspects. A Christian wholistic approach to health must deal with issues such as diet, exercise, consumption of tobacco, alcohol, and prescription and nonprescription drugs, and temperate use of physical energies to help people optimize their spiritual and physical lives.

6. *Show concern for our planet.* Most people who are part of the New Age movement are concerned with ecology. They fault the church for extending the Puritan work ethic to the point that Christians have not spoken out against capitalistic ventures that wound our environment. They think that Christians live for "pie in the sky by and by," and that we aren't concerned about depletion of resources, fouling of water supplies, or poisoning of the ocean because we figure God is going to make all things new anyhow.

But Adam and Eve were placed on this

planet to tend and keep it. Good stewardship demands that Christians exercise great care to preserve the resources that God has placed under our management. If we take this responsibility seriously and begin to speak out on environmental issues and act with an ecologically tuned conscience, this will help New Age-oriented people to realize that we are not so heavenly minded as to be of no earthly good.

Of course, environmental concerns must not become our chief focus. As I will note in my eighth point, we must continue to strongly proclaim that the only real hope for permanent solutions for our world lies in trust in God and His promise to make all things new.

7. *Show concern for people.* The New Age movement has been accused of narcissism and with looking out only for "number one." This accusation, though, is based largely on observation of only the most public and conspicuous aspects of the movement—the commercial ventures that appeal to people's desire to get ahead in life. Many people within the movement are genuinely concerned with helping others.

The church, of all institutions, should be known for sharing this concern. And most churches do reach out with help for the helpless. But in these days of disproportionate distribution of the world's resources and increasing disparity between the opportunities available to the rich and poor, this needs to be an especially high priority item. Jesus' final parable,

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**New Age hopes fade into mere shadows beside the glorious, blessed hope provided in Jesus' promise to return.**

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according to Matthew's Gospel, warned of the perils of being so involved in religiosity that we ignore the needs of the hungry, thirsty, the aliens, naked, sick, and imprisoned (see Matt. 25:31-46).

Making this a high priority item will strengthen our credibility with the spiritual seekers in the world.

8. *Believe in and preach the hope of the Second Coming.* New Age hopes fade into mere shadows beside the glorious, blessed hope provided in Jesus' promise to return and make all things new. Christians have a hope that is not based on wishful thinking about some nebulous transformation of consciousness that will make people treat their neighbors better.

The hope of the Second Coming is based on the promises of the Son of God, who cared enough to leave heaven and come to earth to suffer and die, even though He didn't have to. We can and should steadfastly and with great assurance preach the message that He will return again.

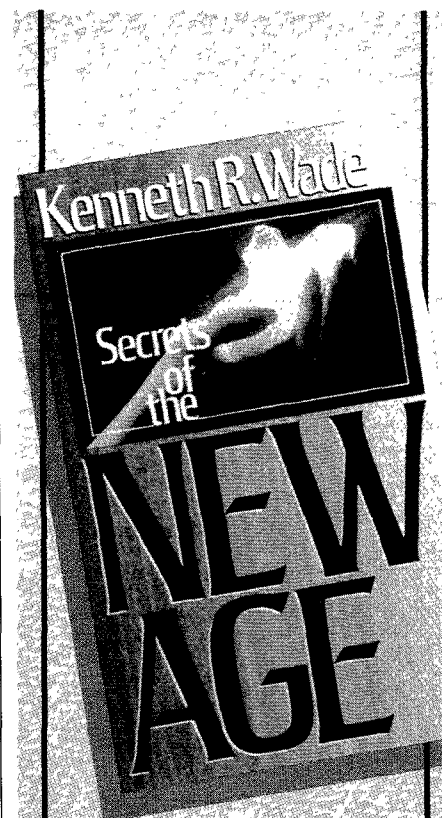
The Second Coming hope, or what I like to call the New Earth hope, takes away the need of a New Age hope or a New Age movement.

### **Replacing the New Age movement**

If Christian churches will carefully, creatively, and under the guidance of the Holy Spirit address and take action on the concerns I have listed above, the New Age movement should pose no threat to Christianity.

It is the churches' failure to address these issues that makes room for the New Age movement to grow and win converts. Christianity could just as well be benefiting from the energy of the people who are joining New Age organizations. But we must first let people know that they can find genuine spiritual and other help within the church. We must let them know that they will not be judged and condemned when they enter the doors of our churches. We must let them know that we are not just narrow moralists who want to take away all their freedoms and fun. We must let them know that we care about them, about the world we live in, and about God.

If we can do that, then we should be able to lead them to know and serve and love the God who has promised a New Earth to replace the New Age. Then the New Earth movement can replace the New Age movement. ■



Ken Wade, assistant editor of *Ministry* magazine, delivers the facts about the "New Age" without best-seller hysterics. What messages come through "channels"? What prompted belief in crystal power, reincarnation, and UFOs? Wade surveys the many mysterious events that keep adding momentum to the movement, and lets you see for yourself a web of thought that ties it all together.

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# Healing old wounds

Cathy McBride

**The father-daughter relationship does much to determine a woman's success in life. What can you do if yours wasn't ideal?**



*Cathy McBride, who recently completed a Master of Social Work degree, writes from Quincy, Florida.*

**H**ow important is a father's relationship to his daughter? What effect does the nature of that relationship have on the minister's wife? Can it affect her functioning in life and in the church?

Cindy Blake found that her relationship with her father affected every area of her life, including her activities as a minister's wife. Outwardly Cindy functioned successfully at her job as personnel director at a large hospital. Her marriage was happy and fulfilling, and she was active in her husband's church. Yet inwardly she lacked confidence, felt depressed, and seemed unable to grow—unable to experience the depth of relationships she wished to have with the church members, with her friends, and with her God. As a result, she decided to seek help from a Christian counselor.

After several months of counseling, Cindy became aware that she was subconsciously harboring resentment and sadness because of her father's severe lack of nurturing during her childhood. She wanted the father she'd never had.

Is Cindy's experience unusual? Not really. Dr. James P. Comer says, "From an early age, the father-daughter relationship has considerable influence on the daughter's sense of female identity and her relationships with males later in childhood and adulthood."<sup>1</sup>

A good father-daughter relationship contributes greatly to a woman's potential for success in life. According to *Newsweek*, a study of 25 top women managers revealed that every one of these

successful women had an extremely close relationship with her father.<sup>2</sup>

That same article told about women like Cheryl Miller, a 20-year-old basketball star from the University of Southern California and the most heavily recruited female athlete in history. The article quoted Ms. Miller as saying of her father, "He played my coach, my trainer, my father, and my best friend." She recalled how he often told her, "You're my little princess."<sup>3</sup>

Ideal fathers, the article implied, encourage their daughters to establish goals, and then they voice their confidence in their daughters' abilities to achieve them. Dianne Feinstein, former mayor of San Francisco, said her father "believed that whatever I reached for was attainable, while I did not always believe it was."

These women—a mayor, an athlete, businesswomen—all testify to a near ideal father-daughter relationship.

I recently sought out several ministers' wives whom I consider self-sufficient, resourceful, and confident in their work in the church. I asked these women what their relationship with their father was like. Without exception, every woman possessed a very strong relationship with her dad.

One said, "My dad took me places. We played ball, went fishing, read books." Another said her dad asked for her opinions and ideas and listened to her as he would to an adult.

In an article in the *New York Times Magazine*, David L. Dworkin, the president of Neiman-Marcus, described the attitude that goes into establishing this kind of relationship: "I have tried to in-



still a sense of personal dignity in my daughters. And I hope I have not neglected to instill an idea as well: that they are unique individuals, ones who are loved and who are worthy to be loved."

Because of the many demands placed upon their lives, ministers' wives need this security of feeling loved and worthy to be loved. I believe the lack of such a relationship when they are growing up may adversely affect their work in the church and their relationship with God.

In her book *The Wounded Woman: Healing the Father-Daughter Relationship*, psychologist Linda Leonard writes of this reverse side of the coin—the negative impact a poor relationship with her father can have on a woman: "Every week wounded women come into my office suffering from a poor self-image, from the inability to form lasting relationships, or from a lack of confidence in their ability to work and function in the world. . . . For many of these women, the root of their injury stems from a damaged relation with the father."<sup>4</sup>

We often think of physical abuse as adversely affecting a parent-child relationship. And it does. But research is showing that emotional abuse may have even more long-term effects than does physical abuse. This is the type of abuse Cindy had experienced. She told me that she could remember only one instance when she felt really close to her dad as she was growing up. If he had spent time with Cindy more frequently, she might not have become the insecure, self-deprecating woman that she was.

Several months ago I read an article about a woman who felt so cheated by her unhappy childhood that she continued in psychotherapy for many years. "I keep going every week," the woman confessed, "so that I can vent my anger over the happy childhood I will never have."

I sympathize with the woman. But I don't believe she had the right answer. Ministers' wives with a less than ideal relationship with their father need to be freed from their past, not trapped in it. They need to grow—not only in spite of their childhoods but because of them. As Emerson put it: "Make the most of yourself, for that is all there is of you."

But how is this possible? What can a minister's wife do who has grown to adulthood and finds she has had a less than ideal relationship with her father?

As minister's wives we often feel a bit selfish if we indulge in introspective analysis of our self-esteem or female iden-

tity. But simply stifling our feelings will allow our insecurities to continue to limit both our personal and our spiritual potentials. I believe that, as minister's wives, we have a special calling and that God wishes us to be as strong emotionally as we are spiritually. Sometimes it takes a little introspection—or even professional help—to accomplish this.

A minister's wife can also endeavor to understand her father and the pain he has experienced in his life. This understanding can give her freedom to forgive and the courage to grow beyond the disappointment of her childhood. An experience I recently had with my own father strengthened my relationship with him.

My husband and I live 400 miles from my parents' home, and we don't get to visit my parents as much as I'd like. On this visit I wanted to talk about something relevant with my dad: I wanted to get to know what made him the man he is. I knew that my dad's father had deserted his mother and their four small children when my dad was a boy, but I wanted to understand better the pain this had dealt him. And so, in the quietness of the living room, my father traveled back to his boyhood.

"Although Dad rarely came to see us after the divorce," he began, "I do remember one visit when I was about 5 years old. For some reason Dad decided to spend the night, and he shared my bed."

"Did you talk with him much?" I asked.

"I can't remember talking," he said slowly. "All I can remember is that I trembled all night."

Perhaps it was nervousness or fear or perhaps both, but as a little boy Dad could not reach out into the night and be held by the father he so desperately needed. For this little boy there was no such thing as a real father. He had not known a father's love.

God's plan is that the relationship between a woman and her father be filled with mystery and magic. But our world is not perfect, and our fathers are the products of their imperfect childhoods.

Cindy, the minister's wife with whose story I began this article, is gradually realizing complete personal and spiritual healing. She told me of a recent incident that gave her much comfort in her pain. She was scrubbing her bathroom floor on her hands and knees when tears began to spill onto the gray tile. The void that the lack of appropriate intimacy with her fa-

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ther had left in her heart seemed Grand Canyon-like in size. She ached for that close, counseling relationship that only a dad can provide.

"How can I handle this, Lord?" she prayed aloud. "I want to grow and forget and forgive. But what do I do with this intense desire for a father? How can I accept the reality of being fatherless?"

Then, despite the surroundings, God's words came to her, sweet and strong: "I will be your Father."

And she knew He didn't just mean a heavenly Father—someone high and distant who must keep His royal robes and jewels between them. He meant He could be everything an earthly father could be. He could be wise and wonderful and full of laughter.

A poem by Madison Cawein tells of one little girl's eagerness to greet her father each day when he arrives home from work. You can feel the restless excitement of the little girl:

"When from the tower, like some big flower,  
The bell drops petals of the hour  
That say, 'It's getting late,'  
For nothing else on earth I care  
'Cept wash my face and comb my hair,  
And hurry out to meet him there—  
My father at the gate.

"It's—oh, how slow the hours go!  
How hard it is to wait!  
Till, drawing near, his step I hear,  
And up he grabs me, lifts me clear  
Above the garden gate."<sup>5</sup>

I hope that as fathers become more active in child rearing, more daughters will be able to greet their fathers with such sweet enthusiasm—more little girls will have dads who will sweep them up, high above the garden gate, into a special father-daughter world.

But for those ministers' wives who aren't so fortunate, there is a Father-God whose love is not limited by human weakness or past experiences. And if they will draw back the lace curtains of their minds, they will see Him there waiting patiently at the garden gate. ■

<sup>1</sup> In "Fathers and Daughters—11 Through 13," *Parents Magazine*, December 1984, p. 160.

<sup>2</sup> "Like Fathers, Like Daughters," *Newsweek*, Jan. 16, 1984, p. 79.

<sup>3</sup> *Ibid.*, p. 78.

<sup>4</sup> Linda S. Leonard, *The Wounded Woman: Healing the Father-Daughter Relationship* (Boston: Shambhala Pubns., 1982).

<sup>5</sup> "The Child in the Home," in *Father: An Anthology of Verse*, Marjorie Doud, ed. (New York: E. P. Dutton and Co., Inc., 1931).

## What a father can do

Cathy McBride's article looks at father-daughter relationships from the daughter's viewpoint, focusing on what a woman can do who has had a less than ideal relationship with her father. We thought those of you who are fathers of daughters would appreciate some ideas from another angle, suggestions as to what you can do to enhance your relationships with your daughters. Karen Flowers, of the family life section of the General Conference Church Ministries Department, collected the following ideas for us.

**One-Minute Memos** (they take only a minute to write and to read). Use a Post-it sticker to leave your daughter a one-minute praise, one-minute thank-you, one-minute inspirational thought, or one-minute catch-up (regarding today's agenda). The refrigerator, pillows, purses, coat sleeves, and car windows all make good bulletin boards.

**Chores and Fix-Ups.** Agree to share each other's household chores for a month, doing them together rather than each doing his or hers alone.

**Father-Daughter Checking Account.** Sign for your young daughter so she can have a checking account and be increasingly more responsible for herself financially. Help her balance it until she can do it herself. Make a surprise deposit when something special is coming up in her life.

**Current-Events Rap.** Discuss the week's major world and national events. Express interest in your daughter's opinion.

**Begats and Beginnings.** Lists of ancestors of a particular biblical character can become a useful catalyst for talking about how one generation passes faith and values on to the next.

Try reading Jesus' genealogy and discussing the good news of His family tree—that God works with imperfect families and that, though all of us may have many disappointments in our earthly families, in Jesus (praise God!) we have one illustrious Relative who will never disappoint us. Share some stories about God's workings in the lives of those who make up your family tree.

**Flowers Say "I Love You."** Send your daughter sweetheart roses on her birthday—one for each year of her life—and a note that says "I have loved you since the day you were born, and I will always love you."

**A Visit to Your Office.** Take your daughter to your office and, with pride, introduce her to your coworkers.

**Lunch With Dad.** "Kidnap" your daughter from school once a month and take her out for a special lunch.

**How Long Has It Been Since You . . .**

admitted your ignorance on a subject?  
admitted you were wrong?  
offered to help your daughter with a project?  
held your tongue when you were tempted to say "I told you so"?  
told your daughter about a stupid mistake you made when you were young?  
admitted you had fears?  
affirmed your daughter for something she does well?  
assured her there's nothing she could ever do to turn off your deep love for her?  
asked her for forgiveness when you were wrong?

Some of these items were adapted from *Dads Only*, No. 98. Used with permission.



NEW  
OPTIONS

# SCHOOL OF PUBLIC HEALTH

Loma Linda University

A Look  
Inside the  
School of  
Public Health

## "IMAGINE THAT"

Do you see yourself helping to prevent illness? Helping to improve life?

The Loma Linda University School of Public Health offers master's and doctoral degrees in some of the most crucial areas facing mankind today. *Time*, *U.S. News and World Report*, *National Geographic*, and other publications point to the desperate need for certified health professionals capable of responding to the critical condition of large segments of this earth's population. Are you ready to respond? You can do it, and we can help.

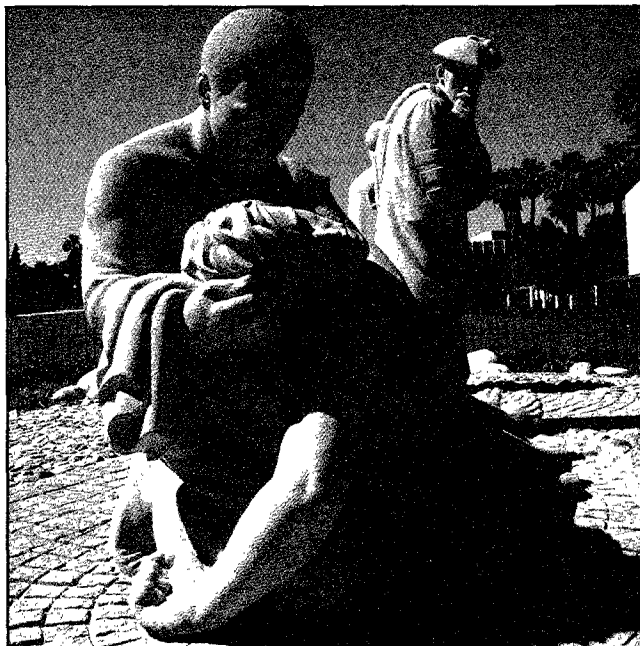
Professional excellence and a strong sense of mission—serving God "to make and keep man whole"—permeate each specialty offered by the School of Public Health.

Whether you are a recent college graduate, a seasoned professional ready for a mid-career change, or a person wanting to grow in your present career, consider the opportunities of a career in public health: professional advancement, a competitive salary, job satisfaction, and a career rich in meaning.

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service, or private practice, Loma Linda will provide you with the quality education you need to succeed.

For a world in need, you are the hope of tomorrow. To sharpen your skills, we're here today.



### Good Samaritan Sculpture

*A sculpture of the Good Samaritan stands in the center of the Loma Linda campus of Loma Linda University. The sculpture brings into focus the University motto "To Make Man Whole."*

## Fully Accredited AND God-CENTERED

The Loma Linda University School of Public Health is one of 24 fully accredited schools of public health in the United States but is the only one with a distinctly Christian emphasis. Here students are preparing themselves, through a variety of graduate programs, to serve others.

The School was accredited by the American Public Health Association in 1967 and has maintained continuous accreditation since then.

Loma Linda offers four master's degrees: *Master of Public Health* (MPH), *Master of Science in Public Health* (MSPH), *Master of Science* (MS), and *Master of Health Administration* (MHA), and two doctoral degrees: *Doctor of Health Science* (DHSc), and *Doctor of Public Health* (DrPH).

**To be eligible for admission to a master's degree program, applicants must have at least**

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## SEVEN AREAS of CAREER Specialization

While there are dozens of specializations in public health, most career opportunities are found in the following seven fields:

### BIOSTATISTICS

Career opportunities in this area involve the application of statistical techniques and methodology to the investigation of health problems.

### ENVIRONMENTAL HEALTH

Specialists employed in this field have such diverse backgrounds as chemistry, biology, toxicology and engineering. They are concerned with the identification and control of factors in natural and man-made environments (air, water, land) which affect health.

### EPIDEMIOLOGY

Due to a nationwide shortage, opportunities abound for specialists trained in a systematic study of how diseases are distributed in human populations.

### HEALTH ADMINISTRATION

Persons seeking careers in administration or management of health service delivery can develop

skills in planning, organizing, controlling, and evaluating. Subspecialties include finance, human resources, information systems, and environmental management.

### HEALTH PROMOTION AND EDUCATION

These professionals use special methods, skills and strategies to help people adopt healthier lifestyles, to make more efficient use of health services, to adopt self-care practices, and to participate actively in the design and implementation of programs that affect health.

### INTERNATIONAL HEALTH

For persons seeking international careers, this field encompasses virtually all the specialties of public health and emphasizes improving health standards in developing countries through organized community development.

### NUTRITION

In short supply in the public and private sectors, these specialists are concerned with the study of nutrients and the interaction between nutrition and human health.

## Job Market Trends for Graduates With a Degree in Public Health

Manpower shortages exist in most specialties of public health. Shortages are expected to continue well into the next century. Consider these facts published by the U.S. Department of Health and Human Services:

- On any given day in the U.S., there are between 2,500 and 5,000 vacant public health positions.
- There is currently a shortage of 1,800 public health nutritionists.
- The need for medical epidemiologists is expected to increase from the current 4,600 to 11,600 by the year 2000.
- Concern over toxic wastes is growing. State and local governments report environmental health as one of their highest priorities.
- An aging population demands professionals better trained in management, finance, and health service delivery.

*(Continued on next page.)*

## Two Doctoral Programs

**The DOCTOR OF PUBLIC HEALTH (DrPH)** program is for health professionals who want to develop their research and leadership capabilities in public health. DrPH students may emphasize epidemiology, health education, or nutrition, depending upon their interest.

Emphasis is given to health problems affecting the community, with special attention to the essential link of lifestyle to disease risk. Students are required to design and pursue an independent research problem relevant to their field of study.

**The DOCTOR OF HEALTH SCIENCE (DHSc)** graduate is a specialist in wellness and lifestyle intervention. The graduate has knowledge, interpersonal skills, and administrative abilities relating to a broad spectrum of health issues, including exercise physiology and testing, nutrition assessment and counseling, stress management, smoking cessation, substance abuse counseling, screening for disease risk, and chronic disease prevention. The graduate is capable of setting up programs in communities, workplaces, schools, hospitals, and fitness centers.



- New infectious diseases (AIDS, Legionnaires, and Toxic Shock Syndrome) will require new public health technologies.
- Teen pregnancy, injuries, and substance abuse continue to be serious societal problems requiring specialized expertise.

#### How soon is it possible to find employment after graduation?

In its most recent survey, the Association of Schools of Public Health found:

- On the average, graduates not previously employed found jobs within two months.
- Most graduates had 2-3 interviews and received one-to-two job offers.
- Of U.S. graduates, 95% of those seeking employment gained employment.
- Of the graduates surveyed, 47% worked for agencies owned or sponsored by various levels of government, 30% worked for non-profit agencies, and 19% were employed by for-profit firms.

## EARN YOUR MASTER OF PUBLIC HEALTH DEGREE WITHOUT LEAVING YOUR JOB

The School of Public Health offers a unique and practical way for mid-career health professionals to obtain a Master of Public Health (MPH) degree with an emphasis in Health Promotion and Education or Health Administration. The format includes a combination of independent study and student-instructor contact. *The student is not required to spend time on campus, rather the instructor comes to the students.* Courses are offered at a number of sites strategically located throughout the United States. The MPH degree may be completed in four years (48 units) taking one course (3 units) per quarter. It can be completed in less time if a student is able to travel to other sites and take more than four courses per year.

#### Class Format

Class time for each course consists of approximately three or four days of intensive lectures (30 contact hours). Six weeks before the class students begin pre-course study. After the three-day session, six weeks are scheduled for post-course

assignments. Students visit the sites only four times a year during the three-or four-day class sessions.

#### Admissions Information

Criteria for acceptance: hold a bachelor's degree from an accredited college or university with a cumulative GPA of 3.0.

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Inquiries should be directed to:

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#### Health Administration

- ☐ Master of Public Health  
☐ Master of Health Administration

#### Health Promotion & Education

- ☐ Master of Public Health

#### International Health

- ☐ Master of Public Health  
☐ Master of Science in Public Health

#### Nutrition

- ☐ Master of Public Health  
☐ Master of Science  
☐ Nutrition/Health Promotion and Education

- ☐ Nutrition/Epidemiology

- ☐ Doctor of Health Science

#### Doctor of Public Health

- ☐ Epidemiology  
☐ Health Education  
☐ Nutrition

#### Off-campus Extended Program

- ☐ Health Administration  
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☐ International Health

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## Opportunities for Research

Research at Loma Linda focuses on promoting and preserving human health through development of mental, physical, and spiritual resources. Major research topics include studying factors related to aging, the role of lifestyle on health, developing strategies for lifestyle change, and determining underlying causes of cardiovascular disease, cancer, and other chronic illnesses.

Faculty members in biostatistics, epidemiology, health promotion, and nutrition are intimately involved in these research endeavors.

One of the oldest and best known research projects is the Determinants of Aging Study, an outgrowth of the Adventist Mortality Study. It has followed over 27,000 Seventh-day Adventists in California for more than 20 years. The research concentrates on how nutrition and other lifestyle habits relate to longevity and quality of life. Adventists are a desirable study population since their avoidance of tobacco and alcohol removes those factors from the research equation and permits study of other issues. More than 100 publications on

Adventist research have been reported in the scientific literature.

As they develop research proposals, faculty members endeavor to involve students to the mutual benefit of the student and the research process. Students often participate in smaller scale research projects focused on specific nutritional and physical fitness hypotheses.



For information call  
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## Financing Your Education

Each student is expected to arrange for financial support to cover all expenses before the beginning of the school year. If financial aid is needed, a student must apply soon after acceptance. A variety of financial aid sources are available:

- Perkins Loans
- Work-Study Programs
- California State Graduate Fellowships
- Stafford Student Loans
- Supplemental Loans for Students
- Traineeships
- Dean's Fellowships
- School of Public Health Loan Funds
- General Conference Aid for Black or Latin students
- Teaching and Research Assistantships

For more information, please write or call the School of Public Health's Finance office. A list of financial aid options will be sent to you.



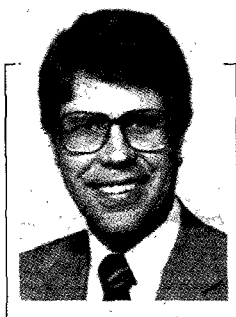
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# When weak leaders are strong

**H**elp!" came the plea over the telephone. "Half my church board has resigned. I'm in trouble. Can you come help me?"

As assistant to the president of a local conference, I was responsible for dealing with conflict. So I dropped everything to visit with this pastor. No hint of any difficulties had surfaced in his previous district, where he had conducted a highly successful soul-winning program.

As I visited with him and his board members I soon discovered that his leadership style did not synchronize with this church. He preferred a dominant, even authoritarian role and regarded letting others make the decisions or have a major part in directing the future of the church as weak leadership.

But whereas his previous district had consisted mainly of blue-collar people who worked for others and were accustomed to obeying orders, this church contained a large group of self-made businesspeople who liked to make their own decisions and did not appreciate the pastor's making many of the decisions for them.

Is it possible that what might seem like weak leadership may instead be strong leadership? Since one's personality and leadership style are usually inextricably related, one seldom adopts a leadership style different from his personality. Yet management literature and the Bible itself emphasize that at times, to lead effectively one must adopt a different style from that to which one is accustomed.

No one would ever accuse the apostle Paul of being a weak leader. Anyone who could stand up to Peter (Gal. 2:14) had a

strong personality. Yet this same strong leader could also say, "To the weak I became weak, to win the weak" (1 Cor. 9:22, NIV).

Paul—weak?

Impossible. The context of the passage informs us that Paul was trying "to win as many as possible" (verse 19, NIV). Thus he became "like a Jew, to win the Jews. To those under the law . . . like one under the law. . . . To those not having the law . . . like one not having the law" (verses 20, 21, NIV).

Paul adapted his leadership style and his personality to meet the differing needs of the people he ministered to. What one would consider weakness he considered necessary to build confidence and trust with those who lived on a more immature level than others.

We can reduce leadership style to four main elements: telling, selling, consulting, and participating. A parent tells a 1-year-old child what to eat. That child lacks the maturity to make his or her own decisions. However, by the time he or she becomes a teenager, the parent should have moved through the spectrum of telling, selling, and consulting to participating, in which the whole family decides its menu.

Telling 17-year-olds that they must eat their vegetables reveals a bankrupt parenting style. Such teenagers have not been prepared to become independent, decision-making adults.

Leaders play a similar role to parents. Groups vary in their social and organizational maturity. Some people prefer being told what to believe and when to evangelize. Others need some convincing (selling), but will eventually accede. A third group wants to be consulted, and the wise leader listens to their ideas be-

fore making the decisions for the group. But the fourth group, which wants equal say and responsibility in the decision-making process with the leader, is often the most difficult to handle—at least by the leader who relies heavily on the telling and selling styles, with a little consulting thrown in.

The participating style of leadership is often considered "weak" by "strong" leaders. But it is when the leader seems weak, when he or she is listening to the needs of the people and responding lovingly to those needs, that he or she is the strongest.

Robert Worley summarizes the issue of conflict and leadership style: "Frequently the behavior that leaders dislike or are fearful of has appeared as a reaction to the political style and activity of the present leadership. Leaders are generally unaware that their own behavior tends to produce the behavior they dislike in others" (*A Gathering of Strangers*, p. 56).

A leader may by force of personality conduct business more in the telling/selling than in the consulting/participating mode, even with mature groups. Loyalty to the system, to the church organization, may prevent open revolt. But incipient rebellion often simmers just beneath the surface. People have many ways of showing their displeasure: withdrawing tithe and offerings, attending sporadically, supporting independent ministries, calling for change of pastor or administrator, changing constitutions, and so on.

Often it is not until a less able leader appears that the fruit of the previous leadership style is seen. No matter how difficult a task it is, pastors and church administrators must learn the lesson of weakness: "For when I am weak, then I am strong" (2 Cor. 12:10, NIV).—J. David Newman.



# How to preach week after week: the guaranteed well

Floyd Bresee

**F**lying over Mid-America in summertime, one sees myriads of giant, circular fields. Each is kept green by a huge, central-pivot sprinkler system showering well water on the crop day after day for the entire growing season. But sometimes more water is taken out of the earth than nature is able to replenish. It is with good reason that farmers live in perpetual fear that the water table may drop. What a relief it would be if their wells could be guaranteed never to run dry.

The preacher is a lot like those farmers. His sermons keep pulling ideas out of the limited supply stored in his head. He is expected to go on showering fresh, inspiring, deeply spiritual thoughts down upon his congregation week after week for an entire lifetime. It is with good reason that preachers often live in fear that they may simply run out. What a relief it would be if they knew secrets that would guarantee the sermon well to never run dry. Here are three:

## Begin biblically

The truly biblical sermon does not just include the Bible. It begins with the Bible. The biblical preacher comes to the Bible first in his sermon preparation. As nearly as possible, he comes with a blank mind, knowing nothing but his passage or topic. He doesn't open the Book looking for something that agrees with what he wants to say. He opens it asking what it tells him he should say. Here's what happens:

When you begin biblically, you have an inexhaustible supply of sermon material. Your well is guaranteed never to run

dry. More than 3,000 of Charles Spurgeon's sermons had been published when that great preacher declared, "After 35 years I find that the quarry of Holy Scripture is inexhaustible. I seem hardly to have begun to labor in it."

When you begin biblically, you don't get bored with your preaching. Why? Because you are continually learning rather than continually repeating over and over what you already know.

## Begin early

One of the best secrets to a sermon well guaranteed against running dry—especially in illustrations and practical application—is to start early. Do your Bible study and reading the first days of the week. Keep at it until you feel you know about what God wants said. But you still won't quite know how He wants you to say it. The ideas need to soak in the juices of your mind. You must find illustrations and practical applications.

Now go about your other duties. Let the sermon wander through your mind, floating somewhere between the conscious and subconscious. Starting your sermon early produces these dramatic rewards:

*It eases the pressure and lets the creative juices flow.* Creativity despises deadlines. Last-minute sermon preparation produces

---

**Both consciously and subconsciously your sermon will grow as you are working.**

---

first-rate ulcers and second-rate sermons. The brain's filing system tends to jam when pressed too hard. But if you take off the pressure, it may produce profusely.

*It saves time.* Instead of gazing at the ceiling trying to come up with a story or poring over books of old illustrations, let illustrations come out of your week. Both consciously and subconsciously your sermon will grow as you are working.

*It makes your sermons practical and interesting.* Sermons that grow out of the present fit the present. As you visit, as you counsel, as you face moments of trauma that engulf your congregation, as you relate to your own family, ask, "Could my sermon help here?" Or "Is there something here that could help my sermon?" The sermon whose illustrations and practical applications grow out of ministry to your congregation is bound to fit your congregation.

## Stay close to Christ

Preaching is overflowing. You cannot overflow an empty cup. The discouraged preacher who can't seem to come up with anything to preach is looking at the empty cup of his own soul and trying to get it to pour out on others what it isn't filled with itself. First fill your own cup. Only then are you ready to overflow.

On the other hand, the cup that is overfilled has to overflow. Filled with Jesus, it is easier to speak about Him than to be quiet. You can hardly wait for your next sermon. The water of life floods over your congregation.

Right now, let Jesus fill your cup. And next time you preach—let it overflow! ■

## Letters

From page 2

taken up. At that point they felt betrayed and hopeless, for if one's pastor and God cannot help, who can? I have listened to women whose whole lives have been destroyed by feelings of worthlessness, powerlessness, hate, and anger. I believe we have no choice but to be morally responsible for the best intervention we can initiate.

And believe me, it takes strength! Reporting is not an activity for the fainthearted. It is difficult and agonizing. But so are many other situations that pastors forthrightly deal with. I believe that is why God gives them special strength and sensitivity. — Alberta Mazat, retired professor of marriage and family therapy, Loma Linda University, Loma Linda, California.

■ Mr. Scott makes a strong philosophical argument against mandatory reporting by clergy of child abuse. However, I find his argument misses the mark on two counts.

First, the primary motivation behind mandatory reporting laws is the protection of the child. Protection of the powerless and victimized has deep biblical and historical roots: "Do justice and righteousness. . . . And do no wrong or violence to the alien, the fatherless, and the widow" (Jer. 22:3, RSV).

Second, as Tim Pierce mentions in his article in the same issue of *Ministry*, few abusers will change their ways without undergoing treatment, even if that means being forced by authorities to receive help. Proclaiming forgiveness while abuse continues is morally and theologically wrong, and implicates the pastor in the continuing abuse.

Marie Fortune, the author of *Sexual Violence: The Unmentionable Sin* and a national authority on the church's role in attending to domestic abuse, tells the story of a pastor dealing with a confessing child abuser. After the man confessed, the pastor asked him to pray with him. Then, having asked God's forgiveness for the man's sins, the pastor picked up the phone. Handing it to the man, he said, "John, to show that you really are sorry and want to repent of this sin, we're now going to call and get you into treatment" (p. 187).

This story shows the possibility of reporting while not compromising the confidential confessional relationship that Mr. Scott is so concerned to protect. Only with intervention can one bring about repentance and change. The minister should be prepared to offer pastoral support to the abuser, and to continue to assure him or her that God wants the abuse to cease. The last thing that is needed in such a situation is easy forgiveness and "cheap grace."

Even if Mr. Scott is correct in maintaining the sanctity of confession, *clergy should tell*, or somehow make sure reporting takes place, so that the victimized child is protected and so that the abuser is brought to repentance and new life. — Andy Herron-Sweet, pastor, Kaumakani and Kekaha United Methodist churches, Kekaha, Hawaii.

■ Scott's concern about mandatory reporting laws may be justified insofar as they place the clergy under a burden, but—in a sense—it is irrelevant. Whatever the state may require, the pastor may not break the seal of the confessional, since to do so would be to break a higher law. Whatever the secular consequences, we must keep silence.

However, Mr. Scott should have taken the question further. He has left us with the merely negative and has neglected the positive things that can and properly should be done whenever possible within the context of confession itself.

In the Christian tradition, confession involves a number of quite distinct actions on the part of the penitent: (1) contrition—genuinely feeling sorry for what one has done; (2) confession—telling another human being about the sin; (3) counsel—advice on how one can amend one's life and grow spiritually; (4) resolution—the resolve to change one's life and never to commit the sin again; (5) restitution—wherever possible, undoing the evil one has committed; (6) penance—a usually symbolic punishment that aids spiritual growth; and (7) absolution—the pronouncement of God's forgiveness.

If one takes hearing confessions seriously, recognizing that sin is an important, deadly problem rooted deep in the human psyche, and that its cure is often a matter of long-term and difficult effort by the penitent to receive God's freely given grace and to let himself or herself be transformed by it, then it may be

helpful to make use of the traditional pattern. In particular, an insistence on restitution wherever possible forces the penitent to take both the sin and God's grace seriously, and also opens the way for true healing of the soul. Nothing makes grace more real than apologizing to the people one has hurt, doing one's best to undo the evil one has done, and—often, but not always—receiving the expression of their forgiveness.

If this is part of the focus when we hear a confession, then surely much of the difficulty about confidentiality disappears. Our goal is to help the penitent change his or her life and to make restitution. In the case of someone confessing incest or other sexual abuse of a child, it would mean apologizing to the child, reporting to the authorities if that was appropriate, and initiating programs of therapy for both the perpetrator and the victim.

If it is the victim who confesses to having been abused, then counsel would involve both advising therapy and—if appropriate—advising that the abuse be reported, with an offer to help with moral and emotional support in the process.

We cannot reveal what we have been told under the seal, but it can be a very important part of our ministry, in hearing confessions, to help the penitents to reveal to the proper authorities what they have done or what they have suffered. — Arthur R. Lee, pastor, Episcopal Church of the Holy Spirit, Safety Harbor, Florida.

■ Scott seemed infinitely more concerned about the perpetrator than the victim. Somehow that seems totally out of order to me. Surely if we are to follow the example of Jesus in bringing release to captives and freedom to the oppressed, we ought to express freely our intolerance for abuse of any kind. Appealing to a vague concern that our intercession might "worsen abuse of a child" ignores the harsh realities of the child's present plight. Such a don't-rock-the-boat approach could be devastating because it leaves the child in an intolerable position and does nothing to force the perpetrator to find help. We have a moral responsibility to report these situations! — Doug Bryant, associate pastor, First Baptist Church, North Augusta, South Carolina.

■ Thank you for the articles addressing

the widespread problem of child abuse and incest. Perhaps pastors could also benefit from an article on how to deal with the offender when such a problem is found in a local church. This person is also a victim—of emotional needs unmet, of warped ideas of right and wrong—oftentimes also abused as a child. However, as an adult offender, he or she must learn to take responsibility for the actions and be willing to seek help. Pastors can act not only to protect the child but also to help the offender find peace with God, forgiveness, and a right perspective. After all, the offender is also God's child, beloved and deserving of care and encouragement. —Ruth Wright, Vienna, West Virginia.

### Techniques for handling stress

Re "The Vocational Stress of Ministry," by Michael McBride (January 1989). As a woman partner in a construction-related industry and a former manager with the Internal Revenue Service, I have experienced my share of stress. There are three areas that I have checked when that stress was getting to me:

1. Am I trying to do it all myself? Do I think no one else can do it right? After years on church boards and committees, I can say it is my experience that most clergy have a real problem in this area. Nowhere does the Bible say that the clergy are the only ones who can do any work for or in the church. Actually, we have much counsel favoring delegation.

2. Have I failed to set the proper priority? When the Lord comes, is it really going to matter whether I have taken care of this or not? Will it really upset my entire world if some of these things aren't done now?

3. Have I been spending my hour with the Lord each day, or have I been letting worldly things come into that time? Often this is the main reason why I am under such stress. When I don't spend time with the Lord, I forget who is taking care of things and I become too important in my own eyes. —Dolores J. Adams, Gentry, Arkansas.

■ I have been in the ministry for more than 30 years and through personal experience can say "Amen!" to much of what Dr. McBride writes. I was interested to note that in Julia Vernon's article on incest in the same issue, one minister who helped a woman did the one thing that greatly adds to the stress

level of ministers—"he expended his time freely, putting personal matters aside to make time for counseling sessions." I did that too, but both my family and I suffered. Where is the balance?—Samuel J. R. Smith, Watons-town, Pennsylvania.

### Prevention as well as healing

Anne Elver presented some excellent ideas in the November (1988) *Ministry* regarding the need for the church and its members to provide nurture and acceptance for the unwed pregnant teenager and her family. In addition to the points she made, I would like to emphasize another angle to the problem—the need for stronger efforts to prevent the tragedy in the first place.

1. We need to do more than we are doing to prepare our young people of both sexes for the temptations they will face during their teens. We should not only give them full physiological information, but also warn them of the powerful emotions that will confront them. The youth need sex education by the time they reach puberty—ideally in the home, but if not there, in the school. "Ignorance equals innocence" is an outdated myth. Youth need to recognize peer pressure for what it is—the attempt of a group to control the individual. The "just say no" option is one of independence.

2. We need to do more in protecting and sheltering our youth, especially during the early teen years. In today's permissive atmosphere many teens are allowed far more freedom than they are mature enough to handle. Supervised social life is more appropriate during the early teens than is going steady. A determined rebel will find ways to escape supervision, but too many tragedies happen not to rebels but to vulnerable youngsters left without enough external control.

3. Somehow we need to emphasize the beauty of purity as well as the sinfulness of immoral conduct—the utter rightness of coming to marriage as a chaste virgin. Fear of sexually transmitted disease or the shame of unwanted pregnancy should not be the strongest motive for chastity. We must uphold the idea of keeping the ribbon tied on the precious gift of sex until the life commitment of marriage. —Irene Wakeham Lee, Banning, California.

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# Pastoring the mentally ill

David Duffie, M.D.

**E**ven devout Christians are not immune to serious mental illness. When such illness surfaces, whether to refer and to whom to refer can pose real problems to the pastor, who must worry about how that person can get help without suffering spiritual harm in the process. There are guidelines, however, for arriving at wise decisions in this area where the concerns of psychiatry and Christianity intersect.

Pastors can unwittingly allow great and lasting harm to befall mentally disturbed members of their congregations in two very different ways. First, they can fail to realize that such persons may urgently need treatment that they as pastors are totally unable to give. Medications and certain physical agents such as light or electricity, when appropriately and judiciously applied, can be not only lifesaving but also life-enhancing as they normalize chemical derangements of brain physiology and function.

But pastors can also err in the opposite direction. Instead of shunning medical and psychiatric help altogether when it is especially needed for correction of disturbed physiology, they may make the mistake of handing over their parishioners

to supposed experts to perform healing functions of mind and spirit that they as ministers of the gospel could better do themselves.

In the former case they place too much confidence in the all-sufficiency of the spiritual resources of which they are agents; in the latter case, too little. They sell themselves and their resources short. They underestimate the mental health-producing powers of the gospel of our Lord Jesus Christ. Perhaps the "scientific" aura of psychotherapy beguiles them, leading them to suppose that Mr. Worldly Wiseman can more effectively unloose poor Christian's burden than can the contemplation of Golgotha.

Since physical and biochemical agents are not mediated through conscious thought processes, the area of psychiatric expertise that involves their use holds no potential for adversely altering the client's spiritual value system. But psychotherapy, the other area of psychiatric expertise—one that physicians share with clinical psychologists, marriage and family counselors, and others—definitely poses spiritual dangers. And these dangers are not lessened by the fact that the client's value system may need to be altered.

This distinction in psychiatric help is a practical one. The various psychotherapies can accomplish much good. But they can also do great harm. The physician's prime maxim, "Do no harm," should also govern the pastor in this situation, especially in regard to referral or choice of collaborator.

## Benefits of timely psychiatric referral

Schizophrenia illustrates well the importance of early referral. With the onset of this disease, the symptoms of which usually begin to appear in the young or

middle-aged, an individual will gradually or suddenly begin to lose contact with reality, as signaled by auditory hallucinations ("voices") and delusional, paranoid, or disjointed thinking. Often schizophrenics believe alien forces are controlling them. The anxiety thus engendered may lead to bizarre and occasionally dangerous behavior.

While the more bizarre symptoms make apparent the need for referral, milder degrees of odd thinking or behavior may not alert the pastor. Or he or she may recognize incipient mental illness but feel that spiritual practices—confession of sins and greater exercise of faith, prayer, and positive thinking—should prove adequate for healing.

But these pastoral efforts may actually accelerate the disease process by delaying psychiatric treatment. Many schizophrenics can recover if they are treated early and adequately; the first year provides a golden opportunity. In this stage, antipsychotic medications can normalize the chemical alterations responsible for the symptoms, and, together with important auxiliary measures, can go far toward preventing lifelong chronicity.

Another major class of mental illnesses, one more commonly seen by pastors and more amenable to a team approach, consists of the depressive and bipolar disorders. Here again, medications help because biochemical alterations play prominent roles in causing or continuing the disorders.

Bipolar disorders used to be called manic-depressive disease. At times the person involved will for days or weeks experience "high" periods characterized by hyperactivity, racing thoughts, talkativeness, sleeplessness, and impaired judgment. At certain other times he or she

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goes through painfully low depression.

This disorder tends to run in families. Untreated, it often has ruinous effects upon careers, marriages, and bank accounts. In most cases the mood swings can be prevented or effectively controlled by the maintenance use of a simple salt of lithium or one of the newer agents such as carbamazepine. Pastors can do a great service for people with such disorders by referring them promptly if they are not already under treatment. If they are being treated, pastors can help by impressing upon them the importance of continuing with their medication.

### Dealing with depression

A more common but no less serious condition is unipolar depression. In this illness the "lows" periodically take over completely—there never are any "highs." Untreated, these episodes have an average duration of 8 to 10 months and are characterized not only by depression (sometimes masked) but often also by loss of interest in usual enjoyments, alteration in sleep pattern (especially early-morning insomnia), weight change (up or down, reflecting increased or decreased appetite), hopelessness, and suicidal thoughts or actions.

Sometimes anxiety is prominent. Often, however, those severely afflicted with this illness evince a marked slowing down of thought processes and body movements, a condition termed *psychomotor retardation*. They often complain of sundry bodily aches and pains and of generalized fatigue; yet physical examinations usually find nothing wrong.

Of special interest to the pastor are the symptoms typical of depressed religious people. They commonly express feelings of worthlessness and great sinfulness, feeling that they have been cut off from God, that their prayers ascend no higher than the ceiling, and that they have committed the unpardonable sin. Regardless of how many times they may have recovered from similar periods in the past, they are sure that this time is different—that this time they will not recover.

The pastor may be tempted to exhort church members in this state to think positive thoughts, to exercise more faith, to pray harder and longer. Alas, these are exactly the things that the mentally exhausted are unable to do; they have probably already tried a hundred times to perform these Christian duties. At this point such individuals do not need more "thou shalt." Their inability to perform them

merely adds to their sense of failure and guilt.

Instead, rest—physical, mental, and spiritual—is the answer, along with prompt referral to a physician (preferably a psychiatrist), who will administer antidepressant medication for the altered brain chemistry that accompanies and perpetuates serious depression. Under such a treatment program, the psychomotor retardation will probably disappear in a few weeks, the depression will lift, natural sleep will return, and some sparkle and verve will be restored. Then such individuals will be ready for spiritual therapy and relatively open to the sweet influences of the gospel of grace—influences to which, in the state of deep depression, they were virtually impervious. What is more, a prompt treatment referral from the pastor may have averted a suicide or suicide attempt.

When Elijah was deeply depressed ("Now, O Lord, take away my life; for I am not better than my fathers"), the angel refrained from exhorting him to perform spiritual calisthenics. He offered him food and drink and rest, tenderly explaining, "because the journey is too great for thee." Only after these physical measures had been taken was Elijah ready to journey to the mount of God and hear the still small voice.

### Dangers in psychotherapy

To conclude from the foregoing that depressed people need only to have their physical and biochemical abnormalities corrected by taking medicine would be as great a mistake as to suppose that they could end their depression simply by exercising more faith. Depression—like all mental illnesses—has physical, mental, and spiritual components. One cannot treat it adequately by focusing exclusively on only one or two of those components. Mental disease is complex. It requires attention to the whole person.

A practical distinction exists between physical and biochemical factors on the one hand, and mental and spiritual ones on the other. Work in the latter two areas carries greater danger of spiritual harm because it involves more directly the conscious value system. Perhaps the failure to acknowledge potential threats or the tendency to minimize their gravity poses the greatest dangers.

To understand the dangers inherent in working with the mental and spiritual factors of personality, one must comprehend something of how profoundly the

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**"The vast majority of psychotherapists regard historic Christianity as an obsolescent mode of interpreting human problems."**

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viewpoints, goals, and philosophies of life of Christian soul-healing and the secular psychotherapies differ. Albert C. Outler has expertly articulated the seriousness of these differences in a penetrating little book entitled *Psychotherapy and the Christian Message*. In the preface he states: "My single intention has been to define the problems of alliance and conflict between psychotherapeutic thought and the Christian message and to analyze the basic issues that lie between them."<sup>1</sup>

In the book's conclusion, after emphasizing the benefits psychotherapy offers Christianity, he says: "But the disagreements which have also appeared in our analysis run very deep; indeed, they serve to vitiate or undermine a real and honest alliance. We have identified, I think, a serious class in primitive assumptions which divides the general movement of psychotherapy from the main traditions of historic Christianity. It is a conflict of basic truth claims respecting basic faiths, a disjunction between world views and first principles. The general import of modern psychotherapy involves a serious denial of the essential truth claims of the Christian doctrines of nature, man, and God, and the assertion (if only by implication) of a full budget of contrary premises. The vast majority of psychotherapists regard historic Christianity as an obsolescent mode of interpreting human problems which is now in process of being superseded by the superior wisdom of the new sciences of man, among which psychotherapy stands chief."<sup>2</sup>

Significantly, these two orientations differ as to the grand purpose of life. In the words of the Westminster Confession, for the Christian "the chief end of man is to glorify God and enjoy Him forever." For the secular therapist, the chief end of man is to actualize his potential through the joyous and harmonious development of

existing human faculties—in short, to glorify humanity. The first philosophy fosters dependence on God; the second fosters ultimate dependence upon self. The contrast between God-centeredness and anthropocentricity could hardly be more pronounced.

### Opposite directions

Such a marked difference in goals naturally leads to very different methods of reaching them. David E. Roberts observes: "The theologian has a remedy for sin and the psychiatrist has a remedy for neurosis, but the remedies seem to be utterly different, if not incompatible. On the one hand, salvation comes from outside the self as a gift of God's forgiving grace. . . . On the other hand, integration comes about through an internal development which enables the individual to become more self-sufficient."<sup>3</sup>

Roberts opines that this "antinomy between dependence on God and growth of human self-sufficiency" may, at least in some respects, be irresolvable.

Paul C. Vitz, an associate professor of psychology at New York University, wrote a book that Karl Menninger described as one of the most satisfying books he had read recently. Menninger went on to say that Vitz's book communicates "what ought to have been said long ago—bravely, clearly, and constructively." In this book, *Psychology as Religion: The Cult of Self-worship*, Vitz minces no words. He writes: "Selfism derives from an explicitly anti-Christian humanism, and its hostility to Christianity is a logical expression of its very different assumptions about the nature of the self, of creativity, of the family, of love, and of suffering."

"In short, humanistic selfism is not a science but a popular secular substitute religion, which has nourished and spread today's widespread cult of self-worship."<sup>4</sup>

It is beyond question that secular psychotherapy has helped multitudes of emotionally stressed people to achieve fuller, more productive, and more enjoyable lives. Therapists of various orientations have done great service to mankind. However—and this is a caveat underscored by Vernon Grounds of Conservative Baptist Theological Seminary and by Calvin Schoonhoven of Fuller Theological Seminary<sup>5</sup>—the persons so benefited by secular psychotherapy may, in their newly found satisfaction and security, be further from the kingdom of God, less perceptive of their need for di-

## Resource books on pastoral counseling

When it comes to pastoral counseling, it is difficult to find resource material that is both clinically and theologically sound. The great majority of books on the topic published in the United States reflect a liberal orientation that limits their usefulness. European authors happen to have written the two best works on the subject. One is *Theology of Pastoral Care* (Richmond, Va.: John Knox Press, 1962), by the Swiss theologian Eduard Thurneysen. Vernon Grounds refers to this book as a "much too neglected work."

The other is *Clinical Theology: A Theological and Psychiatric Basis to Clinical Pastoral Care* (London: Darton, Longman, and Todd, 1966), a 1282-

page book by British psychiatrist Frank Lake, who was at one time medical superintendent of the Christian Medical College, Vellore, India. Subsequently he has trained a large number of English clergy to administer God's amazing grace to the mentally ill.

Some of Lake's ideas are questionable, especially those associated with his LSD research. Nonetheless, his chapters on pastoral care of the depressed (chapters 2 and 3—278 pages) are unequaled in spiritual wisdom and practicality.

For a much briefer handling of this topic, see the three-part series in *Ministry*, "Ministry to the Depressed," by David Duffie, M.D., December 1973, January 1974, and February 1974.

vine grace, and more firmly entrenched in their maturity and self-sufficiency than they were before.

Those who see themselves as psychologically integrated, mature, and whole feel little need for the Physician of the soul. As Vernon Grounds has observed: "Healthy-mindedness may be a spiritual hazard which keeps an individual from turning to God precisely because he has no acute sense of need."<sup>6</sup>

Grounds goes on to point out that "mental illness may be an experience which drives a believer into a deeper faith commitment; hence mental illness may sometimes be a gain rather than a loss."<sup>7</sup> This insight accords with modern crisis intervention theory. It was early recognized by the Congregationalist minister Anton Boisen (himself afflicted with mental illness), who is credited with pioneering the pastoral counseling movement in the United States in the 1920s.

It would seem logical to conclude that if secular therapy can have such harmful results, if its principles are so at odds with those of genuine Christianity, then believers should use some form of "Christian psychotherapy." Unfortunately, while plausible in theory, this idea does not resolve the problem. In fact, all too often attempts along this line compound the problem.

When Christian believers go to non-professing therapists, they screen what they hear to avoid being led astray by worldly philosophies. But when they go to believing therapists, especially to those who purport to have duly integrated psychology and religion, they will likely be more relaxed and off guard.

They may think, *This man [or this woman] is a Christian: he believes in the Bible, in faith, in prayer, and in Jesus Christ. He can safely counsel me regarding my mental problems.*

Counselees who have not chosen their counselors with great care are liable to have their Christian belief system subtly subverted and molded to conform to those principles of secular psychotherapy that are most alien to genuine Christianity. And all the while the therapists may believe that they are conducting their therapy in a Christian framework.

This "seduction of Christianity"<sup>8</sup> is by no means confined to the liberal wing of Protestantism. It is widespread among Evangelicals as well. Those involved use Christian terminology, and so beguile the unwary. They may extol nonbiblical principles, such as the necessity to love oneself, and defend them by the misuse of Bible texts, such as the one setting forth the second great commandment.<sup>9</sup>

### Suggested guidelines

What then can a pastor do when a church member needs psychiatric help? First, he or she can promptly refer the person for diagnosis and treatment of the physical and biochemical components of the illness. The pastor should refer the member to a psychiatrist if one is available. If not, a well-trained internist or family practitioner may have to suffice. The physician need not be a professing Christian to carry out this phase of the treatment effectively. When someone needs the services of a psychiatrist, it is far better to refer that person to one who is competent in his field but who pro-

fesses no religion than not to refer the person to anyone.

Some cases will necessitate only psychotherapy—medications will not be helpful. And in most of the cases in which medication is the necessary first treatment, the church member will soon reach the point where he or she is ready for supportive follow-up psychotherapy. In either situation, the pastor should encourage the member to employ the services of a well-trained Christian counselor who is aware of the dangers psychotherapy can pose to one's relationship with God.

If no such counselor is available, the next best alternative might be for the pastor to give supportive counseling in collaboration with a psychiatrist who would be responsible for managing medications and assessing and sharing responsibility for suicide risk in a depressed patient. Some psychiatrists are willing to work with a knowledgeable pastor, and some are not. There will be cases in which specialized counseling expertise will be needed and should be sought.

Pastors who elect to be active members of the healing team can best serve by ministering God's grace. They should direct their major efforts to filling the spiritual needs of the hurting ones. They will do them more lasting good by filling this role than by straying into other fields—trying, for instance, to do a work that marriage and family counselors are better trained to do.

Under the guidance of the Holy Spirit, a minister can make an outstanding contribution to the healing of the whole person. True soul healing, mediated through the spilled blood of the Lamb, floods over the whole being and brings soundness to the mind and vigor to the body. The genuine fruit of the Spirit—agape love, joy, and peace—contains unrivaled health-producing power. Above all else, the heavy-laden need to find rest in the forgiving grace of Him who ever pleads, "Come unto me." ■

observes that the individual treated by the type of psychotherapy that he is criticizing "may improve in emotional maturity, may be able to relate more meaningfully to his peers, and may be more balanced in his judgements. Indeed, he may be more psychically healthy. However, . . . he then may feel no inadequacy or need for the supernatural empowerment of the Holy Spirit" (p. 23).

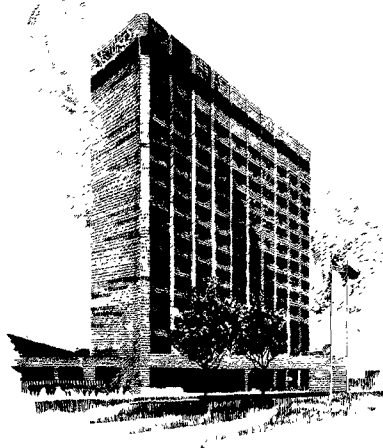
<sup>6</sup> Vernon Grounds, *Emotional Problems and the Gospel* (Grand Rapids: Zondervan Pub. House, 1976), p. 110.

<sup>7</sup> *Ibid.*  
<sup>8</sup> The phrase is taken from the title of a popular paperback that was featured on the *John Ankerberg Show*: Dave Hunt and T. A. McMahon, *The Seduction of Our Christianity: Spiritual Discernment in the Last Days* (Eugene, Oreg.: Harvest House Pubs., 1985).

<sup>9</sup> In this case, vigorous protests come from such diverse critics as Karl Barth, Anders Nygren, and Jay Adams. Barth states: "Our self-love can never

be anything right or holy and acceptable to God. It is an affection which is the very opposite of love. God will never think of blowing on this fire, which is bright enough already" (*Church Dogmatics*, vol. 1, no. 2, p. 388). Nygren similarly states: "When Luther brands selfishness, self-love, as sin and as the essence of the sinfulness of sin, he means what he says without any qualification. He knows of no justifiable self-love" (*Agape and Eros* [New York: Harper and Row, 1969], pp. 709-713). Jay Adams says: "The notion that one must learn to love himself is biblically false. . . . Self-love is nowhere either commanded or commended" (*The Christian Counselor's Manual* [Grand Rapids: Baker Book House, 1973], pp. 143f). See also Marjorie Lewis Lloyd, *If I Had a Bigger Drum* (Mountain View, Calif.: Pacific Press Pub. Assn., 1981), pp. 19f.

This view runs very much against the stream. The published responses to John Piper's brave article in *Christianity Today*, "Is Self-love Biblical?" (Aug. 12, 1977, pp. 1150-1153), were largely critical.



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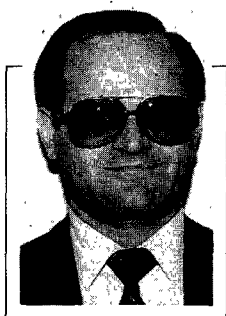
<sup>1</sup> Albert C. Outler, *Psychotherapy and the Christian Message* (New York: Harper and Brothers, 1954), p. 11.

<sup>2</sup> *Ibid.*, p. 243.

<sup>3</sup> David E. Roberts, "Theological and Psychiatric Interpretations of Human Nature," *Christianity and Crisis*, Feb. 3, 1947.

<sup>4</sup> Paul C. Vitz, *Psychology as Religion: The Cult of Self-worship* (Grand Rapids: William B. Eerdmans Pub. Co., 1977), p. 105.

<sup>5</sup> Calvin R. Schoonhoven, "The Theological Substructure of [Thomas C.] Oden's Theology and Psychology Synthesis," in *After Therapy What?* Neil C. Warren, ed., et al. (Springfield, Ill.: Charles C. Thomas Pubs., 1974). Schoonhoven



# How science discovered God

Daniel Lazich

**I**t is no secret that physicists today have been brought, by the implications of their own theories, face-to-face with God—whether or not they choose to believe in Him. The eminent Cambridge mathematics professor Stephen Hawking, in his best-selling book *A Brief History of Time*, continually addresses questions about Creation and the role of a Creator. Hawking takes great pains to explain how and why questions about God and His importance to the very existence of the universe have recently become important to physicists. The results of advanced research compel them to ask questions that were left in the province of religion until now. Questions such as: Is the universe the product of a fortuitous sequence of events? Or is it the product of a great design? Why is the universe the way we observe it? Who selected the initial conditions that produced such a precise and unique universe?

This new interest in the design behind the universe is not a result of philosophical musings or vague speculations, but of rigorous mathematical calculations based on the laws of particle physics, quantum mechanics, and the general theory of relativity.

The most advanced theories now being explored and tested demand answers to these questions about the reason for our existence. Theoretical physicists are

now engaged in a serious quest for a complete description of reality—the observed universe and the meaning of it all. It is hoped that such a description of reality can be found and made an integral part of the quantum theory of the universe. In the search for this description, scientists who believe in God and those who do not are arriving at the same conclusions regarding the creation of the universe and its continuing existence. A growing number of serious researchers are defying recent scientific tradition and admitting that it is at least possible that the universe has a Creator. Some are going even further and declaring that God as Creator may be the only answer to the ultimate questions about existence.

What is causing this revolutionary change in scientific thought? For several decades classical cosmology, a theory of the universe based on the general theory of relativity alone, was the principal explanation of the observed characteristics of our universe. According to this theory, the big bang model was an adequate explanation of how the universe began. Cosmologists thought this model provided a nearly complete understanding of the universe. But the big bang model placed the very beginning of the universe beyond the scope of science. Questions regarding the nature of the universe and its condition prior to one second after its creation remained unanswered. Cosmologists believed that the early universe was a result of special initial conditions that they were content to leave outside the scope of their theories. But recent developments in physics have brought them to realize that if cosmology is to truly understand the universe, these questions must be faced.

## The well-designed universe

The new cosmology is based on the quantum theory of the universe, a theory that has developed from efforts to merge the implications of quantum mechanics with the general theory of relativity. The goal of the new cosmology is to develop a precise mathematical definition of the properties of our universe, from subatomic particles to the largest structures. In the quest for this definition, scientists determined that unique initial conditions were necessary to bring about the existence of intelligent life in our universe. In addition the calculations indicated that these conditions could not have been a product of chance. So the evidence led them to look for an intelligent plan and planner behind the initial conditions.

Thus in their search for a logical explanation for our existence, scientists were forced to dust off the centuries-old “by design” argument and begin a serious investigation of the possibility that a Creator selected the constants that govern the behavior of our universe.

The universe by design argument, as it relates to study of the properties of our universe, compelled scientists to give new consideration to the anthropic cosmological principles. These principles become important to physics because quantum mechanics makes it clear that nothing can really exist unless there is an intelligent observer whose observation makes it real. In other words, scientists are discovering that the existence of the universe is inseparably tied to the existence of intelligent beings in it. (For a further discussion of the necessity of an observer, see “How Science Discovered Creation,” *Ministry*, November 1985, January 1986.)

*Daniel Lazich, an aerospace engineer, has studied the relation of physics to theology for many years. He is the principal engineer of the kinetic energy weapons project of the United States Strategic Defense Command.*

## **The anthropic cosmological principles**

Since quantum mechanics requires observers, the anthropic principles are needed to help find a link between the properties of the universe and the intelligent observers.

There are three anthropic cosmological principles: the weak anthropic principle, the strong anthropic principle, and the final anthropic principle. The weak anthropic principle states that certain properties of the universe are necessary if it is to contain carbon-based life like us, and that our observation of these properties is restricted by our very special nature. The strong anthropic principle states that the universe must have dimensions and properties that allow life to develop, because intelligent observers are necessary for the universe to exist. The final anthropic principle holds that intelligent information processing must come into existence in the universe, and that once it comes into existence it will never die out.<sup>1</sup>

A little background may help to explain the basis of these conclusions about the necessity of an observer.

### **Understanding the universe**

The basic constituents of matter, such as electrons, possess a dual nature. They can be observed either as a point particle or as a wave, but not as both at the same time. Furthermore, all the matter and energy in the universe is made up of "packets" of energy called quanta. Radiant energy cannot be emitted in quantities smaller than a quantum, and must be emitted in multiples of a quantum.

In other words, the subatomic world is not a uniform soup, but is somewhat lumpy because everything comes packaged in quantum-sized lumps. Quantum mechanics was developed to help explain or account for this lumpiness.

But in many ways quantum mechanics only made the real nature of the subatomic world more confusing. An electron, for example, possesses properties of spin, momentum, position, and charge. But only one of these properties can be observed in a given time and laboratory setup. If an experimenter wants to observe another property of an electron, he must do so in a separate attempt at another time, employing a different electron in a different apparatus. Furthermore, the experimenter must decide, prior to the experiment, which property of an electron he wants to observe, and

must specify exactly how he plans to observe it. An experimenter is required to decide in advance not only which property he wants to observe, but also what an electron is to be—a point particle or a wave. In addition the experimenter can, by what he decides now, in some sense influence how an electron shall have behaved in the past.<sup>2</sup>

When these puzzling facts about the nature of atomic matter were revealed in laboratory experiments, the revelation stimulated considerable discussion about what particles really are and what all this means about the reality of our universe.

To clarify the nature of the atomic world, Niels Bohr, director of the Institute for Theoretical Physics in Copenhagen, proposed what is believed to be a consistent interpretation of quantum mechanics. This is commonly referred to as the Copenhagen interpretation. According to this interpretation, the experimenter in his capacity as an intelligent observer is an essential and irreducible feature of physics.<sup>3</sup> In addition the interpretation states that before an experimenter can make sense of what an electron is doing, he must specify the total experimental context. It appears that the quantum reality of the microworld is inextricably entangled with the organization of the larger world. The part has no meaning except in relation to the whole.<sup>4</sup>

But an experimenter in the laboratory can, by his observation, bring into concrete reality only a single property of an electron, not the electron itself. When this experimental fact is projected onto the entire observed universe, the result is shocking. It appears that some larger system or a final observer is required if the universe is to be what it is.

This implication of the Copenhagen interpretation came to light at a time when theology and science were on diverging paths in their description of reality. So most scientists at first refused to even consider the need of a final observer for fear of being ridiculed as religious nuts.

Mathematician John von Neumann attempted to add mathematical credibility to the Copenhagen interpretation by formulating an axiom that recognizes the need for a chain or series of intelligent observers if the universe is to be what it is. But his axiom also states that there can be no last observation and therefore, no final observer. The axiom, however, did not resolve the matter, and scientists

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**Most scientists refused to even consider the need of a final observer for fear of being ridiculed as religious nuts.**

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remained unsatisfied. For many years scientists' inability to explain away the need for a final observer helped keep this shocking implication of quantum mechanics, and inquiry into its meaning, isolated among a closed circle of scientists. They discussed it more as a form of amusement than as a serious study.

Even though experiments demonstrated the validity and accuracy of quantum mechanics, scientists refused to admit that the implied need for an ultimate observer had any importance.

But recent work on the quantum theory of the universe has stimulated new interest in the implications of the anthropic cosmological principles. As a result, an increasing number of scientists are coming to believe that there is an ultimate observer, and some are now willing to refer to that probable being as the Creator, or God.

John D. Barrow and Frank J. Tipler believe that the fact that we, as intelligent observers, can bring into existence only a small-scale property like the spin of the electron leads to the conclusion that there is an ultimate observer who is responsible for coordinating separate intelligent observations and bringing the entire universe into concrete existence. They go on to state that "this joining of a sequence of observers continues—and even includes the observations made by different intelligent species elsewhere in the universe—until all sequences of observations by all observers of all intelligent species that have ever existed and ever will exist, of all events that have ever occurred and will ever occur are finally joined together by the final observation by the Ultimate Observer."<sup>5</sup>



Merging quantum cosmology with the anthropic principles leads to the conclusion that the sequence of observers recognized by Von Neumann's axiom can be extended to include an ultimate observer because the ultimate observer is not limited by being a part of the universe to which quantum law applies. In other words, the ultimate observer is not subject to the laws of quantum mechanics that govern our observed universe, and hence is not subject to the conditions of Von Neumann's axiom.

### Who is the ultimate observer?

Once their calculations had made room for an ultimate observer, scientists began to try, without much success, to find out mathematically what or who the ultimate observer is. Paul Davies, a theoretical physicist, notes that "in recent years physicists have been interested in the subject of quantum cosmology—the quantum theory of the entire universe. By definition, there can be nothing outside the universe to collapse the whole cosmic panorama into concrete existence (except God, perhaps?)."<sup>6</sup>

Developments in the field of quantum cosmology led to consideration of the possibility that space and time together might form a finite four-dimensional universe without singularities or boundary. Singularity is a mathematical point at which all known laws fail to function and matter no longer exists. Big bang cosmology assumes that the universe originated as a singularity that exploded to form all the matter and energy that compose the universe.

The absence of singularities could be taken to imply that the universe never had a beginning and will never collapse, but will continue to exist forever. The finite but unbounded universe may be compared to the surface of the earth. One could travel around the earth forever without finding the end or the beginning of the surface. In like manner, the universe may be finite but without boundaries. This property of the universe plays an important part in our understanding of the nature of reality. Stephen Hawking contends: "But if the universe is completely self-contained, with no singularities or boundaries, and completely described by a unified theory, that has profound implications for the role of God as Creator."<sup>7</sup>

The universe as defined by the new cosmology requires unique and special conditions that must be selected a priori.

In pondering an answer to questions about the initial conditions and what or who selected them, Hawking suggests that "one possible answer is to say that God chose the initial configuration of the universe for reasons that we cannot hope to understand. This would certainly have been within the power of an omnipotent being." He goes on to point out that "it would be very difficult to explain why the universe should have begun in just this way, except as the act of God who intended to create beings like us."<sup>8</sup>

Hawking's final conclusion does not require that the universe has a Creator, but he certainly leaves the door open. He concludes his book by commenting that if we ever should find the answer to why the universe exists, "then we would know the mind of God."<sup>9</sup>

Science and theology are coming to the same conclusions—we need God. Theologians need no longer apologize for making a leap of faith—scientists are coming to see the necessity of this leap. Even though cosmologists are far from claiming to be able to prove that God exists, the evidence certainly points strongly to the need of a Creator. In his summary of the dilemma of the new physics, Dr. Tony Rothman gets almost theological: "The medieval theologian who gazed at the night sky through the eyes of Aristotle and saw angels moving the spheres in harmony has become the modern cosmologist who gazes at the same sky through the eyes of Einstein and sees the hand of God not in angels but in the constants of nature. . . .

"Even as I write these words my pen balks, because as a twentieth-century physicist, I know that the last step is a leap of faith, not a logical conclusion. . . .

"When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take a leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it."<sup>10</sup>

In his recent book *The Great Design*, Dr. Robert K. Adair, associate director of Brookhaven National Laboratory, contends: "Physicists are searching for a simple idea that fits the complexity of experience so well that the fit cannot reasonably be accidental. Perhaps we are close to God's Equation; perhaps we are far away. But most physicists believe that we are at a point in scientific history

## Theologians need no longer apologize for making a leap of faith—scientists are coming to see the necessity of this leap.

when a search for that Equation can be sensibly conducted."

And in pondering the utility of scientific inquiry into Creation, Dr. Adair draws a conclusion that may offend some who believe that the Bible teaches that all the matter in the universe was created just 6,000 years ago, but will prove encouraging to other creationists: "Although the world is not flat and was not constructed 6,000 years ago, physicists know nothing that contradicts the cores of various religious beliefs held by most people today, and some have found a deeper faith as a result of their inquiry."<sup>11</sup>

It is clear that research in quantum cosmology points researchers' minds toward God. This new development in science may have come as a surprise to scientists and some religionists. But theologians have always known that the heavens declare the glory of God! ■

<sup>1</sup> John D. Barrow and Frank J. Tipler, *The Anthropic Cosmological Principle* (New York: Oxford University Press, 1986), pp. 15-23.

<sup>2</sup> P. C. W. Davies and J. R. Brown, *The Ghost in the Atom* (Cambridge, Mass.: Cambridge University Press, 1986), pp. 9-12.

<sup>3</sup> Barrow and Tipler, p. 458.

<sup>4</sup> Davies and Brown, p. 12.

<sup>5</sup> Barrow and Tipler, pp. 470, 471.

<sup>6</sup> Paul C. W. Davies, *God and the New Physics* (New York: Simon and Schuster, 1983), p. 116.

<sup>7</sup> Stephen Hawking, *A Brief History of Time* (New York: Bantam Books, 1988), p. 174.

<sup>8</sup> *Ibid.*, pp. 122-127.

<sup>9</sup> *Ibid.*, p. 174.

<sup>10</sup> Tony Rothman, "A 'What You See Is What You Beget' Theory," *Discover*, May 1987, p. 99.

<sup>11</sup> Robert K. Adair, *The Great Design* (New York: Oxford University Press, 1987), pp. 345, 365.



### **Computer Wimp: 166 Things I Wish I Had Known Before I Bought My First Computer**

John Bear, *Ten Speed Press, P.O. Box 7123, Berkeley, California, 1983, 285 pages, \$9.95, paper. Reviewed by Wayne Willey, pastor, Amesbury, Massachusetts.*

If a pastor were to purchase only one book about computers, this is the book to buy! It is not only informative but also entertaining.

Most books and magazines about computers contain out-of-date information because of changes in technology that occur even while the material is being printed. But this 6-year-old volume by John Bear shares principles that will remain relevant for years to come.

The book cover describes Bear as "an otherwise intelligent, sensible human being who was turned into an unhappy, frustrated wimp by his first 10 years with small computers. Now, having achieved computer satisfaction, he has written this book to help spare others his fate." At times the book is outrageously funny. At other times Bear is a "prophet of doom" warning of the dire consequences of machines that can make "1,000,000 mistakes a second" when improperly used.

Bear tells how he began with a \$35,000 Digital mini-computer system, moved to a \$15,000 computer system, which he finally traded "even-Steven" for a \$10,000 system later stolen in a burglary. Bear used the insurance payment for the stolen computer to purchase an Apple system for word processing and later added two Radio Shack computers to operate his phototypesetter. After describing the frustrations of his trek through the computer wilderness, Bear describes his personal "dream" machine (actually two computers, a laptop portable and a compatible office computer, which seem very similar to some of the IBM-compatible computers available now).

Bear guides you through the maze of technological jargon, the pitfalls of programming and intimidating machinery and manuals. After noting the 1,808 computer books he examined, Bear introduces you to the four most helpful

books he has found on the subject.

*Computer Wimp* should be in the library of every pastor who is considering the purchase of a computer for his or her own office or for the church. The information contained in this book could save the reader from some very expensive mistakes!

### **One Nation Under God? Christian Faith and Political Action in America**

Mark A. Noll, *Harper & Row, San Francisco, 1988, 211 pages, \$14.95. Reviewed by Gary Jensen, pastor, Seventh-day Adventist Church, Norco, California.*

Unlike many books on religion and politics that have flooded the market recently, this one is a thoughtful and balanced analysis of the history of Christian political involvement in America that examines both its strengths and weaknesses.

In the first of three parts Noll, a professor of history at Wheaton College, shows how the course of religious involvement in American politics was set even before there was an America. When English Protestants fled their native land during the reign of Catholic Queen Mary, they went to countries controlled by "Reformed" Calvinist Protestants. There they witnessed energetic efforts to reshape their culture in accordance with Reformed understandings of the Bible. This approach to public life left its mark on the Puritans, for when they came to this country they used their religious passion in renovating society.

In the second part the author examines several episodes in which American Christians have followed this Reformed pattern, for good and for ill, in their efforts to shape the course of American life. This includes the American Revolution, the drafting of the Constitution, the campaign of 1800, the fight against slavery, Prohibition, the civil rights movement, and the recent rise of the Christian Right.

The third and final section summarizes the historical material and suggests on that basis four criteria for Christian political involvement today. "The first . . . suggestion is to distrust the 'obvious'

meaning of the Bible if such a meaning works mostly to support my interests, my power, or my economic stake in a particular situation."

"Second, it is well to remember that the political arena belongs to all . . . not just to right-thinking Christians (those who agree with me)."

"Third, it is very important for believers to examine alternatives to their political positions, especially those proposed by other Christians, but also from the world as a whole. . . . It will not do to dismiss public politics simply because they come from someone who lacks religious credentials, nor to embrace policies because they come wrapped in God-talk."

"Fourth, Christian political action must be responsible. It deserves to be more cautious than it has often been in American history." One should realize "that all simplistic answers to basic questions are bound to be false."

The challenge today, says Noll, is "to promote the good of society while preserving the integrity of the faith." What we need is "better activism, not an end to activism."

Pastors, laymen, teachers, and students concerned about their responsibilities in society will find this to be a very readable and informative book.

**The following books on AIDS have been reviewed for *Ministry* by Elvin Adams, M.D., M.P.H., associate director of the Health and Temperance Department, General Conference of Seventh-day Adventists.**

### **When AIDS Comes to Church**

William E. Amos, Jr., *Westminster Press, Philadelphia, 1988, 130 pages, \$9.95, paper.*

The author was pastor of a Baptist church in Florida when AIDS came there in the fall of 1984. He first encountered the unwelcome guest when Dennis, an 80-year-old parishioner, lost his only grandson to AIDS. The old man posed many questions regarding homosexuality, AIDS, and salvation.

The pastor's second encounter with AIDS occurred a month or two later

when Tom, a married parishioner, developed pneumocystis pneumonia. Tom, a former alcoholic and drug addict, had recently been helped by AA and become an active member in the church.

This book covers in chronological order the steps taken by Pastor Amos, the families and victims of AIDS, and the 600-member congregation. There were periods of crises, testing, and compassionate caring, all of which resulted in strengthening the church and its ministry. The author tells of his own personal preparation and his theological inquiry. He outlines the ways in which the church ministered to their afflicted members and families and what pastors can do to prepare their churches to respond in a similar crisis.

The book is easy to read, and in it the author/pastor demonstrates skill and tact in dealing with complex situations. His involvement was total, personal, and without reservation. I found the information about AIDS and its consequences to be accurate and complete.

The presence of AIDS in this typical middle-class church produced significant attitudinal changes in its staff and congregation. But the process has only begun, for Amos writes of only two or three cases of AIDS—there will no doubt be more. Unfortunately, the future will bring thousands of cases of AIDS to church, and the resources and ingenuity of pastors and congregations will be strained to their limits.

This book is a simple narrative of the steps taken by one pastor in dealing with the problem of AIDS. It can be a valuable primer for many more who will face the reality of AIDS in their churches in the months and years to come.

### **AIDS and the Church**

Earl E. Shelp and Ronald H. Sunderland, Westminster Press, Philadelphia, 1987, 150 pages, \$8.95, paper.

The first half of this volume is a factual but dated recital of the AIDS epidemic. The last half deals with illness from a Christian perspective and ends with a discussion of different types of AIDS ministries.

Though copyrighted in 1987, the information the book contains is from 1984 and 1985 and includes several serious inaccuracies. In commenting on the AIDS test, the authors state "the test only indicates that a person has been infected. It is not a diagnostic or prognostic tool." Again the authors state, "The future for

these individuals (those who test positive for HIV) is unclear. What number will progress to some form of clinical illness is not yet known." However, recent evidence indicates that 99 percent of those who test positive for AIDS will eventually develop the disease and die.

The authors take a liberal view of Christian sexuality, accepting the unhealthy sexual practices of modern society as normal. They also seem to consider many of the ethical and moral positions of conservative Christians as damaging and outdated. For this reason, and the serious flaw of being scientifically outdated itself, I would not recommend this book as a resource for AIDS education.

### **Mortal Fear—Meditations on Death and AIDS**

John Snow, Cowley Publications, Cambridge, Massachusetts, 1987, 92 pages, \$6.95, paper.

This small book is easily read in an hour and is divided into two parts. The first, a series of meditations on AIDS, contains no useful information on the subject but much on the frailty of life. The second section concerns the victim's fears of mortality, which this reviewer found difficult to follow because of a flight of seemingly unrelated ideas that ran on page after page. The book could help some understand the plight of the AIDS victim psychologically, but it reveals little about the disease itself.

### **Recently noted**

Terry Waite: *Man With a Mission*, Trevor Barnes, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1987, 142 pages, paper, \$4.95.

Terry Waite, the archbishop of Canterbury's special envoy, gained international attention as a negotiator for the freedom of hostages in the Middle East until his disappearance. This is the story of Terry Waite the man. A man of deep devotion to God and a childlike trust, Terry "would always walk where nobody else would go." Though lacking foreign languages, he managed to establish an easy rapport with peoples of differing cultures.

This book gives a rare insight into the character and background of one of the most extraordinary churchmen of modern times.

The Lion and the Honeycomb, *The Religious Writings of Tolstoy*, A. N. Wilson, ed., Harper & Row, San Francisco,

1987, 158 pages, hard cover, \$14.95.

Very few know that the author of *War and Peace* was an absorbing Christian thinker. His faith was all that counted for him in his last 20 years of life. Tolstoy's death came when he went out into the snow on a spiritual pilgrimage. The book ends with a moving paragraph from a letter he had written to a relative. "I write, above all, because it is desperately, desperately painful for me to see how you and many others are perishing, perishing terribly and in vain, while salvation is so easy and lies so close at hand." This valuable anthology of Tolstoy's religious writings gives new insight into the character of this great literary figure.

The Prayer Factor, *Sammy Tippit*, Moody Press, Chicago, 1988, 142 pages, paper, \$5.95.

What brings about real qualitative church growth? Is it motivational programs, clever strategy, encouraging statistics? No, says Tippit, a well-known international evangelist. He claims that phenomenal church growth experienced in some parts of the world is the result of prayer movements.

Tippit's book is both informative and motivational. He sees a direct correlation between prayer movements and spiritual awakenings that result not just in larger quantities of believers but quality. Such awakenings are seen throughout history, and they generally follow five steps: (1) it is perceived by a few that they are living in a period of moral and spiritual darkness; (2) these few begin to seek God fervently through prayer; (3) as a result, they are revived and experience a purity of character that reflects Christ; only then comes (4) a renewal of preaching and (5) the resultant church growth.

Desktop Publishing for Congregations, *A Guide to Getting Started*, Charles Austin, Augsburg Publishing House, Minneapolis, Minnesota, 1988, 47 pages, \$4.95, paper.

If you have a personal computer and a good-quality printer and would like to produce a newsletter, booklets, brochures, bulletins, inserts, and announcements, this booklet can serve as a guide. It tells you about computer compatibility, how to get started, laser printers, software, formatting copy, laying out pages, and adding graphics. Though not a comprehensive guide, it outlines steps that a pastor or church secretary can take to become a production manager.

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## Keeps them listening

In order to keep children and teens attentive during the worship hour, I prepare

each week a "Quizzin' While You're Lissenin' " bulletin insert that follows my sermon outline. On the insert I ask mostly fill-in-the-blank questions, throwing in a few true-or-false and yes-or-no questions for variety.

I have been amazed at how many adults I see with pencil in hand during the sermon, filling out their "Quizzin' " pages. In fact, on those weeks when I don't provide a quiz sheet, I hear more complaints from the

adults than from the kids. The quiz sheet has proved effective at keeping the attention level high during the sermon. —Eldon H. Reich, Senior Pastor, First United Methodist Church, Aberdeen, South Dakota.

## Interfaith conference to study the Sabbath

For the first time ever, scholars and clergy from Protestant, Catholic, and Jewish traditions will meet at the University of Denver to explore various facets of

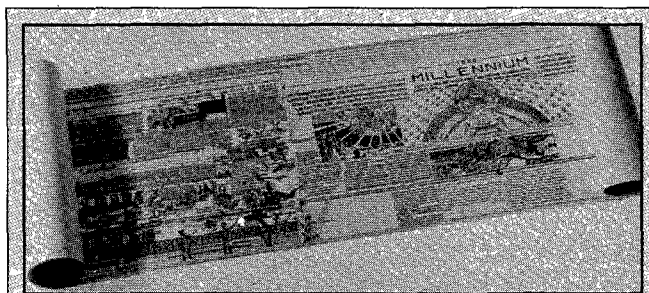
the Sabbath. This groundbreaking conference/symposium will meet May 24-26, 1989, under the sponsorship of the Center for Judaic Studies of the University of Denver and the General Conference of Seventh-day Adventists.

All interested clergy and laypersons are welcome. For more information, please contact Dr. Tamara C. Eskenazi, director of the Institute for Interfaith Studies, Center for Judaic Studies, University of Denver, Denver, Colorado 80208-0292; phone (303) 871-3020. Or Dr. B. B. Beach, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012; phone (202) 722-6681.

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## Time-line scroll on biblical history

Slavko Manestar, a retired minister, spent two years preparing a 26-foot-long scroll detailing biblical chronology, genealogy, history, and prophecy that reaches from Creation to the end of the millenium and the creation of the new earth. The scroll covers the patriarchs, Israel's history, the prophets, Jesus' ministry (in detail), the seven churches and church history, the Reformation, and the Advent movement.

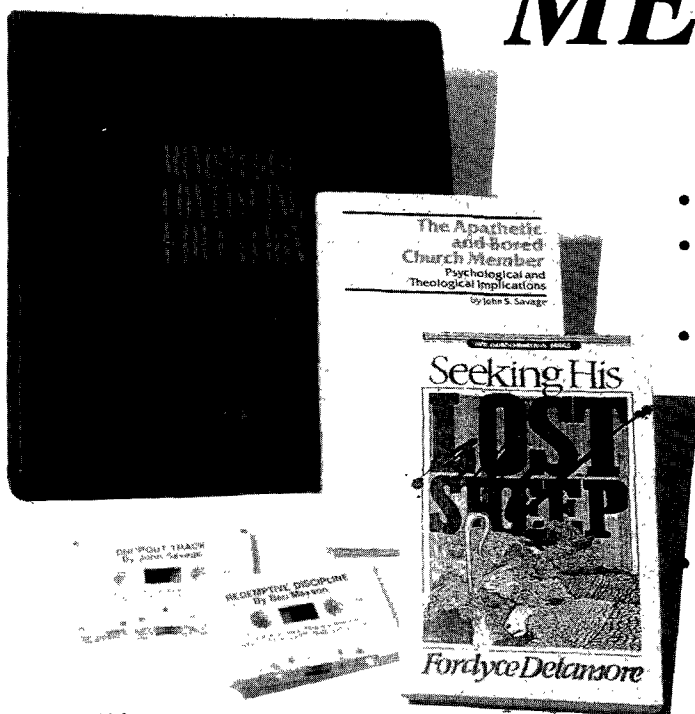
Seeing all this in graphic form helps one grasp the relationship in time of the various people and events of which the Bible speaks. The scroll contains an incredible amount of information (including the appropriate Scripture references). Drawings illustrate the major events covered, and individual diagrams show the sequence of events for some of the segments of history that appear in compressed form on the scroll.

While some might disagree with a few of the dates that Manestar has used, overall his scholarship has been as carefully done as has his draftsmanship.

Manestar is selling a full-sized black-and-white copy of his scroll for US\$22, a full-sized color copy for US\$130, and a half-sized black-and-white copy for US\$8 (you may need a magnifying glass to read the details in this size comfortably). To order, contact him directly: Slavko Manestar, 12331 Rosridge Court, St. Louis, Missouri 63146.

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