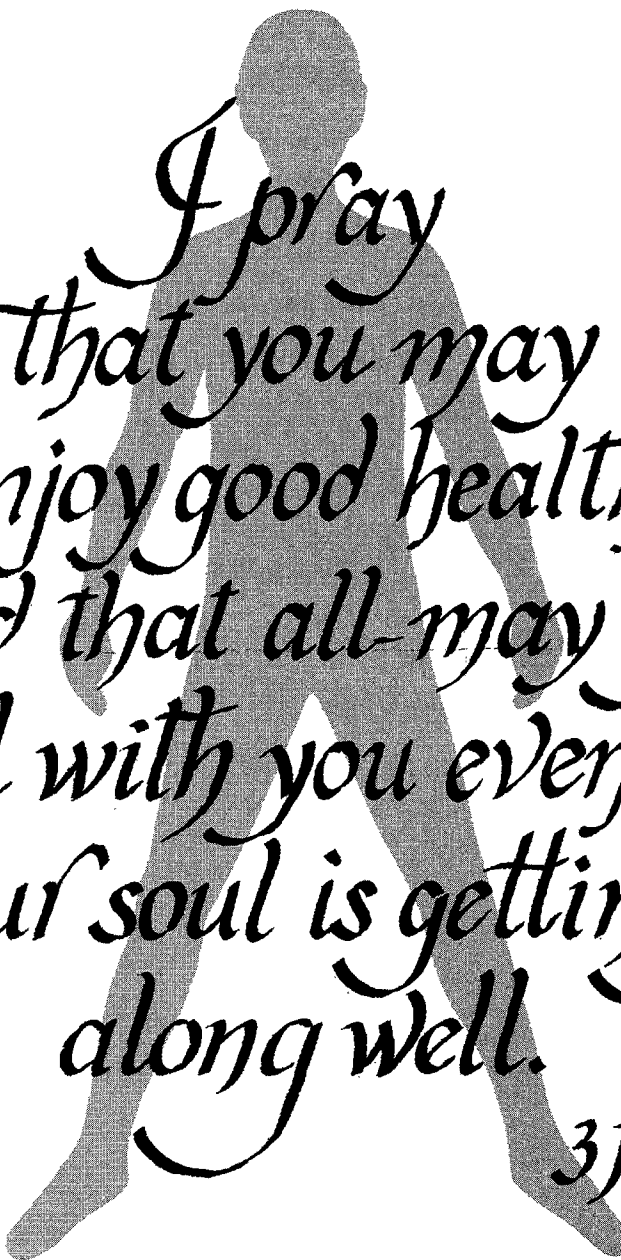


Ministry

International Journal for Clergy

July 1992



*I pray
that you may
enjoy good health
and that all may go
well with you even as
your soul is getting
along well.*

3 John 2

Your life and lifestyle

Sex in the forbidden zone

I have read and reread the January article "Sex in the Forbidden Zone." Dr. Rutter makes valid points—truths that many of us need to hear. However, if we add a Christian perspective to the topic, we might change some of his assertions. He says, "What matters in the forbidden zone, however, is not keeping sexual thoughts away, but maintaining a boundary against sexual contact so that the unique potential of these relationships can be realized." But for the Christian, thought control is the very heart of victory over every sin, be it pride, passion, greed, or lust (Prov. 23:7; Matt. 12:35).

Second and perhaps most important, I am not convinced any woman should ever under any circumstances share details of her marriage problems with a man who is not her husband, unless his wife is present. I am an Adventist female professional who did this once (with good reason, I thought), and I am now, through no fault of my counselor, emotionally bonded to him. Christ is my only hope of victory over my fantasies of complete bonding with this man, and though God is always there for me, I'm convinced He would like to have saved me from this battle. *I wish there had been a female Adventist pastor when I needed her.*

I believe men and women in whatever capacities—colleagues, mentors, teachers, lawyers, pastors—can be good friends, enriching the other's life and even imparting new zest, vision, and perspective. But when that friendship evolves into an emotional bonding that puts the friendship first in our thoughts or our mental affections, someone needs to blow the whistle.—Name withheld.

■ I have, as a pastor, talked with rape

and incest victims. I have prayed with wives as they poured out their guilt, having committed adultery. I have talked with couples having difficulty in their sexual relationship. I have been in situations where it was only God's grace that enabled me to keep my thoughts where they belong. Which is simply to say that I understand the struggle that occurs in any child of Adam in such circumstances.

I was appalled that Dr. Rutter's only reaction to his patient offering herself to him sexually had to do with what would be clinically best for the patient ("the potential healing power of restraint"). He appears to be totally ignoring God's "Thou shalt not," as well as His promise to enable us to obey His commands (1 Cor. 10:13). —Rev. Harold Carpenter, Sterling, Connecticut.

■ As a woman who has been sexually exploited in two professional relationships within my denomination, I want to commend and thank you for the article "Sex in the Forbidden Zone."

I can attest to the accuracy of Dr. Rutter's descriptions of the way a woman views these relationships and the severe damage she experiences when they turn sexual. The first professional who exploited me was one of my church school teachers. Along with being under several layers of his authority, I was a minor. I lived for the validations this man gave me. Had he remained unsexual with me, his influence could have set me on the road to a dynamic, productive life. Instead, I spent my teen and college years depressed, goal-deprived, and carrying a horrible secret that blocked the healthy, happy relationships I should have been having with my peers.

Once married and with small children, I was living what appeared to be a model Christian life and was very sincere in my Christian experience. However, my sense of valuelessness, hopelessness, and misappropriated guilt became nearly unbearable, and I sought counseling from my highly qualified, highly respected pastor. He listened to me with an intensity I didn't think I deserved. He showered me with the validations I was so desperate for. In the middle of my helplessness and hopelessness, this man made me feel like the most valuable, beautiful, gifted woman on the face of the earth. He had the power to help me, but he hurt me. He used his power (and my well-developed secret-keeping victim skills) for his own selfish pleasure and brought me profound pain and suffering. I later learned that he had been seducing clients and parishioners for many years. Fortunately for me, in the hellious season of exposing this abusive pastor, I had intense relationships with male professionals who did recognize my value outside of my sexuality and affirmed it by containing theirs. This enabled them to facilitate tremendous healing and restoration.

More than two decades have passed since the initial victimization and several years since the most recent. I am facing life with a degree and quality of energy I haven't known before. But I will never be able to regain everything that was lost personally, professionally, or within many of my relationships. I will always carry with me a measure of sadness over happiness and productivity lost and may always detect the consequences in the lives of my husband and children, as well as in my own.

Please continue to address the

(Continued on page 30)

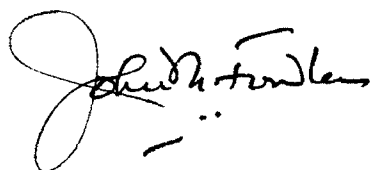
If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928 MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in 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.

First Glance

"What would Jesus do?" asks Karen Holford in her provocative article on the role of children during Sabbath services. With her keen involvement in family ministry and with her concern for making church services meaningful to children and teenagers, Holford challenges pastors to come down from their ivory towers and "suffer the little children" (p. 8).

Lifestyle affects your life is the theme of the cover article this month. Dr. Benjamin Lau marshals research findings to argue that habits are the major causes of cancer, coronary heart disease, AIDS, and other degenerative illnesses. His article (p. 22) also notes that positive lifestyle habits can boost the immune system and promote healthful living.

I have not read in a long while a more heartrending and soul-disturbing article than "I committed adultery" (p. 11). Violation of the seventh commandment unsettles life, all right, but when it involves a minister, the tragedy is compounded. The author reflects on the why and the how of the tragedy and its aftermath, and then provides a personal recounting of strength to live again. The willingness to seek, to provide, and to accept forgiveness is part of the good news. You will not want to miss this article.



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

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Ministry, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1992, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$22.00 for 12 issues worldwide, air mail US\$39.85. Single copy US\$2.25. Member Associated Church Press. Second-class postage paid at Hagerstown, MD. This publication is available in microfilm from University Microfilms International. Call toll-free 1-800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

Editorial Office: 12501 Old Columbia Pike, Silver Spring, MD 20904. Stamped, self-addressed envelope should accompany unsolicited manuscripts. Office telephone: 301-680-6510.

Postmaster: Send address changes to *Ministry*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Volume 65 Number 7



On playing politics

Martin Weber

T

he story is told of a young preacher, fresh out of Bible school, who wanted to impress his little Kentucky church about how strongly

he stood against sin. His first Sunday he preached against the evils of smoking. After the sermon an elderly deacon came over and whispered, "You'd better look out, son. One third of these folks are tobacco farmers."

Strike one.

The next Sunday the young man spoke out against the evils of drinking. The deacon, looking quite irritated, took him aside again. "Young feller, don't you know one third of us here are in the bourbon business?"

Strike two.

The third Sunday the young man condemned with conviction the evils of gambling. You guessed it—the remnant of his audience raised thoroughbred horses for the racetracks.

Strike three.

The irate board members called an emergency meeting to rid themselves of their tormentor, the one who dared to disturb business as usual. The desperate young man realized that his convictions were getting him nowhere but out the door. He begged the church to give him one more chance.

The next Sunday he preached his most powerful sermon yet to that Kentucky congregation. Waving his arms with authority, he damned the evils of deep-sea fishing outside the boundaries of international waters!

From then on he had smooth sailing. Everybody loved him. Finally the young preacher had learned the lesson of political survival: Don't let your convictions

get you in trouble. You can speak out against sin, but not the sins your audience is guilty of. Go with the flow. Wait to see which way the elephants are headed before jumping in front to lead the parade.

Most of us find ourselves tempted at times to play people-pleasing politics, sacrificing conviction on the altar of career ambition or survival instinct. Young pastors eager to escape Raccoon Hollow and get promoted to Pleasant Valley often jump through the hoops of powerful extremists. So do elderly pastors more interested in sustentation than rejuvenation. They cave in to liberals who want the church to stray off Christ's straight and narrow path and wander in the spacious but barren desert of secularism. But God warns: "Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him" (1 John 2:15).*

Many fundamentalists with more zeal than discernment have their own agenda. They try to bind the pastor to legalistic tradition, not realizing that their firm foundation is nothing but quicksand.

Paul the apostle refused to surrender to either brand of extremists. In the book of Galatians he described a bruising battle with Judaizers in the church who threatened the gospel freedom of new converts. He said the crisis arose "because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. We did not give in to them for a moment, so that the truth of the gospel might remain with you" (Gal. 2:4, 5).

The apostle Peter, unfortunately, succumbed to political pressure "because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray"

(verses 12, 13).

Like quietly crawling chameleons, Peter and Barnabas temporarily adapted themselves to the legalistic environment. Paul, however, remained true to the faith despite enormous political risk. Leaders of integrity today will do likewise.

Jesus said: "The good shepherd lays down his life for the sheep . . . When [the hired hand] sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it" (John 10:11, 12).

How many times the sheep have been scattered—new members and youth chased away from our churches—because a hireling pastor didn't defend them against ruthless extremists. I'm convinced that one of the most important pastoral duties is to battle with the wolves who ravage the sheep. We dare not take a low profile when it's time to take a stand. And if we perish, we perish.

In those dark days at the beginning of World War II, Hitler bullied his way across the border into Austria and the Sudetenland. British Prime Minister Neville Chamberlain sought to appease him with a policy of peace at any price. Winston Churchill condemned Chamberlain's courtly cowardice, willing even to wage war in defending freedom. The world still owes him a debt.

The Chamberlains try to keep peace in the church, but actually they do great harm by pandering to legalistic zealots whose tactics amount to terrorism. May God help us go to war whenever necessary to rescue innocent hostages (not to save our reputation). We must do it kindly and tenderly—but let's do it! ■

* All Bible texts in this article are from the New International Version.



Au revoir, Floyd and Ellen Bresee

J. David Newman

The announcement reverberated like a thunderclap around the General Conference Ministerial Association. Floyd Bresee, association secretary for the past seven years, announced his retirement effective August 31, 1992. His retirement also concluded Ellen's role as Shepherdess leader for the world field.

We were shocked by the announcement because everyone had been expecting the Bresees to continue until the 1995 General Conference session. However, the cancer that Ellen had so valiantly fought some years before has returned. No one knows how long she has to live, and Floyd has told us: "She has given her life for me and my work; the least I can do is dedicate the remainder of my life to her as long as life shall last."

That kind of dedication has endeared Floyd to his staff and other people around the world. He has become known as the pastor's pastor and initiated the first such column in *Ministry*. While we all work for the same Lord, there are times when pastors and administrators do not always see eye-to-eye. Floyd has always felt that one of the main roles of the Ministerial Association is to listen to the needs of pastors, seek to help them meet those needs, and help administrators understand those needs.

Thus some of us could not help shedding a tear when he displayed such fierce loyalty to his lovely wife. They have always believed in team ministry, they

have practiced team ministry on the pastoral level, they have practiced it here at the General Conference. And now they retire as a team.

The Bresees have served 42 years together in ministry, beginning with Floyd



as the Columbia Academy's boys' dean (1949-1950). From there he entered the pastoral ministry, serving for 10 years in Oregon, Nebraska, and Texas. In Texas he pastored the large (2,500 members) Keene church before coming to the Ministerial Association.

He also served as an Oregon Conference evangelist for four years. As well as being gifted in evangelism, pastoring, and mentoring young men, Floyd also

loves to teach. He taught Bible at Laurelwood Academy, in Oregon, for two years and later became a member of the Union College religion faculty, where he taught future pastors for 16 years (11 of them as chairman of the department).

In 1982 the General Conference called him to the Ministerial Association to begin a continuing education program for pastors. Three years later he became head of the association.

As befits the pastor's pastor, Floyd's great love is preaching. He completed a Ph.D. in speech education (1971) with an emphasis on the teaching of preaching. I am sure that he would not cite the title of his dissertation as an example of catchy titles—"An Analysis of Homiletics Teaching Methods Advocated by Contemporary Homiletic Authorities in the United States."

Ellen has stood by his side supporting him in ministry. She took advanced courses in counseling and spent much of her time working with Floyd, especially in the area of counseling. Since Ellen became head of Shepherdess International, she has seen a veritable explosion of support for this organization. She and Marie Spangler pioneered this support group for pastors' spouses.

The 1988 Annual Council officially recognized Shepherdess International as an organization to provide ministers' spouses opportunities for spiritual growth, to train them as paraprofessionals in team ministry with their husbands, to improve home relationships, and to provide fellowship and support.

Ellen has long dreamed of seeing a

Shepherdess chapter in every conference and field throughout the world. Five years ago only North America had organized local chapters. Now it is estimated that 70 percent of all conferences and fields worldwide support local chapters.

Under Floyd's leadership some important pastoral resources have been developed. One of the most significant items is a comprehensive manual for the training of interns. In addition, the association provides a large loose-leaf binder of evaluation instruments that pastors and churches may use to assess all phases of the local church program. These instruments are not theoretical pieces plucked out of thin air but are actual tools supplied by the local conferences that developed them.

Floyd's crowning achievement is the complete revision of the *Minister's Manual*. This manual has been an invaluable guide to pastors all over the world on how to conduct funerals, weddings, dedications, etc. The new manual, due out this year, is not so much a revision as it is a rewrite. Many new chapters have been added, and while it probably will not bear his name, he is the one who has collected all the material during 42 years of service.

He will have to leave other goals for someone else to accomplish. He wanted to publish a book on preaching. In addition he hoped to oversee the publication of

a new compilation of Spirit of Prophecy material on pastoral ministry. But that is what life is all about—constantly dreaming and always expecting the Lord to work another miracle.

Floyd and Ellen plan to "retire" to a little mountain retreat they have built in Colorado. But we really don't want to say good-bye. We hope it is only *au revoir* (until next time).

We asked the division ministerial secretaries to give their own tributes to the work Floyd and Ellen have done.

Eastern Africa

To Elder Bresee, a preacher, educator, and indeed a pastor of pastors. We will remember you for your deep spiritual inspiration, which goes a long way in Africa. God bless you.

Mrs. Bresee: Shepherdess International has now united the ministry. For the first time Adventist ministry is a complete team ministry. Your love for the Adventist ministers' wives has brought us a new life.—Baraka G. Muganda.

Euro-Africa

It is with deep regret that we received the news of your retirement. We understand your personal reasons and sympathize with you.

We have greatly appreciated your sacrificial ministry. Your visits to our division have had a lasting impact on the

pastors and their wives. In His goodness, God has used you to prepare and encourage them in their ministry. May the peace of God continue with you.—Gudrun and Johannes Mager.

Far Eastern

We will miss you. We will long remember your counsel during the ministerial advisories at the General Conference headquarters, in Singapore last year, and during the workers' meetings in the three unions in the Philippines with Mrs. Bresee. The world church will miss your services as the dean of ministers. Likewise, the ministers' wives will be saddened upon knowing that Mrs. Bresee, who helped strengthen the Shepherdess International program, will be leaving the scene of action. God bless you.—Violetto F. Bocala.

Inter-American

It is always sad to see people at the helm of a program step aside from the line of active duty. I speak on behalf of the ministerial force in Inter-America in saying that we will miss Elder Bresee's ministry and his leadership. He has helped us to see the need for ministers to practice a balanced and well-organized program of activity. He was gifted in being able to promote the many aspects of ministry without neglecting evangelism.

Pastor Bresee demonstrated that good preaching is still at the heart of our profession. He modeled what an all-around minister of the Seventh-day Adventist Church should be. He will be remembered for bringing back into focus the wholeness of ministry as husband-wife team ministry. He and his dear Ellen constantly demonstrated how effective the team ministry concept really is, and how it strengthens the church and its ministry. Ellen brought joy, relief, and a distinct sense of mission and belonging to thousands of ministers' wives.

As we see Pastor and Mrs. Bresee step aside in retirement we, their fellow ministers, want to say to them now, as they will surely hear their Lord saying to them at the end, "Well done, good and faithful servant."



Bacolod City, Philippines



Cooks at ministerial meetings in the Ukraine

We will continue praying for Mrs. Bresee's health, and that the Lord will grant them a joyful, peaceful, and fulfilling retirement after a life spent in God's service.—Jaime Castrejon.

North American

My wife and I wish to join many others in paying tribute to you for your 42 years of service to the church.

Floyd, your influence has been felt around the world as you have sought to enhance the work of pastors and equip them for more effective service in God's cause. You have also done an excellent job in giving leadership to the various aspects of the General Conference Ministerial Association. We commend you for this.

Ellen, you have done a tremendous job in fostering the work of Shepherdess International around the world. In spite of challenges in the area of your physical health, you have moved forward faithfully and courageously. We praise God for your dedication and for answered prayers on your behalf.

May your cups continue to overflow with blessings as you retire from the pressure of the work. We know that both of you will continue to share and witness for the Lord as you relocate in another part of God's vineyard. We wish you God's abundant blessings as you continue to walk hand-in-hand with Him.—Bill and Lois Scales, Jr.

South American

The gospel ministry corps of the South American division will always be grateful to the Bresees for their contribution in two specific areas: the strengthening of Adventist preaching and their emphasis on Shepherdess International. This couple's life and ministry have been a

lesson for the practical work of the ministry as a team—husband and wife.—Amasias Justiniano.

Southern Asia

Shakespeare said: "Every man is alone in his sorrows." The Bresees have their sorrows but also their dreams. They dream of powerful and faithful ministers building and strengthening a strong laity. One can sense the burden they carry for

God's work. They adore new ideas that will open up new avenues for the progress of God's work. And they have contributed their own store of ideas.

They are loving and lovable Christians and their lives have left a deep impression on my life. They leave an ideal image of what team ministry is all about.—P. V. Jesudas.

South Pacific

We appreciate Floyd and Ellen Bresee as true ambassadors for Christ. We applaud Floyd's leadership characterized by drive, commitment, and dedication to excellence in all aspects of ministry, as well as Ellen's leadership in consolidating the Shepherdess International network worldwide and her faithfulness in providing a quarterly resource for Shepherdess International.

We wish Floyd and Ellen God's richest blessings of health and happiness in their retirement.—John and Nerolie Gate.

Trans-European

Floyd and Ellen Bresee worked as an inspiring ministerial team. Gaya and I have stayed in their home and felt the warmth of their friendship. Floyd traveled in the South Pacific with me when I was ministerial secretary of that division and made fine contributions to our ministerial secretaries council as well as to ministers' meetings in the island unions. His preaching was always fresh and encouraging.

Ellen was very helpful to Gaya in Shepherdess International both in the South

Pacific and now in this division. One of Floyd's greatest contributions to ministerial secretaries has been the formation of the new Ministerial Association manual. This is a great asset around the field. May God richly bless them both in retirement from the exacting task of administration.—David Currie.

Middle East Union

We have appreciated Floyd's desire to improve the skills and abilities of pastors. Not only has he challenged us but he has also led the way by example.

The same can be said about Ellen's leadership of Shepherdess International. They have both been a blessing to each of us and we pray for God's continued blessings to be with them.—Jim and Joyce Neergaard.

Southern Africa Union

It is with regret that we learned about the retirement of Floyd and Ellen Bresee. Their team ministry has made an impact upon ministerial couples throughout the world. The influence of their ministry will continue to challenge, equip, and inspire. May God bless their retirement years. Thanks for everything.—Raymond Zeeman.

Floyd and Ellen, may I paraphrase Paul's words to Timothy: "For we are already being poured out like a drink offering, and the time has come for our departure. We have fought the good fight, we have finished the race, we have kept the faith. Now there is in store for us the crown of righteousness, which the Lord, the righteous Judge, will award to us on that day—and not only to us, but also to all who have longed for his appearing" (see 2 Tim. 4:6-8, NIV).

"Even so, come, Lord Jesus." ■



Papua New Guinea welcomes Bresees

“Suffer the little children”

Karen Holford

Making our church services appealing to children is basic evangelism.



Karen Holford teams up with her pastor-husband in family ministry in England. She particularly enjoys conducting premarriage seminars, family worship programs, and teen relationship workshops.

Jesus has just entered Jerusalem on a wave of triumph and rejoicing. Little children and their parents run down the roads, carpeting them with olive branches. Praises rend the air! As the procession nears the Temple, a sense of expectation, of hushed excitement, marks the moment of joy. Will He declare Himself king now? What's going to happen?

Later Jesus enters the Temple. Here they are again: the money changers, the peddlers, the businessmen. Will they never learn? Will they ever understand? One look from Jesus and they beat a hasty retreat. The atmosphere of peace takes over from the din of commerce. Shattered bodies and broken hearts surround Jesus, expecting healing. But it is the children who come without any fear or hesitation, but with a lot of excitement. Now they have Jesus for themselves. They love Him. They love His stories, the way He listens to their secrets and their sadness, the way He touches their hair and the bumps on their knees. He tells them things in ways they can understand, with pictures painted in words that fire their imagination and their desire to discover things for themselves. Their joy overflows and they sing as they have never sung before. “Hosanna to the Son of David! Hosanna! Hosanna!”

Then the chief priests and the doctors of the law turn to see what's going on. Horrified at the carefree tumult, they turn to Jesus indignantly. “Do you hear what these children are saying?” “Yes,” replies Jesus, “have you never read, ‘From the lips of children and infants you have

ordained praise?’ ” (Matt. 21:16, NIV).

That was long ago. Consider today. What about the children in your church? Are they to be “seen and not heard”? Do we discourage them from getting close to Jesus? Do we have well-meaning but short-sighted people shooing them away from a Saviour who is longing to have them pull on His clothes, rumple His hair, whisper in His ear, and offer Him handfuls of wilted weeds? Are the children welcome as much in church as in Sabbath school? Can they worship as easily in the sanctuary the Jesus they have learned to love in cradle roll?

A strange dichotomy

Observe here a strange dichotomy. On the one hand the Adventist Church preaches strong family values. We believe that teaching children to love God starts in the nursery. We have a thorough and excellent system of instilling them with biblical knowledge. On the other hand, when it comes to divine service, children are hushed into corners, and forced to be quiet through more than an hour of proceedings that may be as understandable to them as Latin is to the rest of us! If they are really lucky, they might have a special story. “Suffer the little children” takes on a new meaning when we consider just how much they have to suffer us!

There is a grave danger here. Children quickly learn that there is nothing for them in the second service. It's not even worth making the effort to listen because they feel that they can't understand. There is nothing interesting to look at. They probably don't know the hymns. The prayers seem to last an eternity. And there is no part in the service for child partici-

pation, except for a well-defined story slot that usually requires only the passive involvement of the child. And with ValueGenesis ringing loudly in our ears, we need to ask ourselves where all this is going to lead our children a few years down the line.

I don't know if these struggles are exclusive with Adventists. Many churches around us have found creative ways of involving children in their special family services. Last Christmas morning at our local twelfth-century Anglican parish church, children were found on their hands and knees under the pews looking for red parcels tied with green bows. They opened these presents with great excitement and found the figures for the Nativity scene, which they then helped to complete. As each figure emerged from the ripped paper, the vicar told of the importance of that character in the First Advent story.

Every family service centers on the fact that children will be there. The songs and hymns are ones the children will know or will enjoy learning quickly. Children can help collect the offerings. The prayers are simple and short. The sermon is brief—never more than 20 minutes—and full of illustrations, visual aids, drama, experiments, and active child involvement, pressing home a simple point with clarity, leaving the parents as richly blessed as twice as many words told in a less creative manner.

Questions of concern

Before you think about all the ways your church could welcome children with more open arms, you need to ask yourself a few basic questions.

Does your church take so much pride in its perfectly choreographed, polished and professional divine services that the involvement of children could prove calamitous? Children are, after all, prone to mishaps, stage fright, and mumbled words, and are capable of creating utter chaos out of thin air. If you are afraid that children might ruin your image, maybe your image needs a little rumpling!

Second, do you need to change the church's attitude toward children? Do children really feel welcome in your church, or are they always having to worry about Mrs. Soandso offering a free weekly lecture on reverence to any child who gets within earshot? Maybe some of the adults will need educating in the whys and hows of welcoming a child into the church. Maybe some of them will need a

gentle hint to be silent and to smile rather than glare and shake long fingers.

Third, think about the church environment. Is your church parent-friendly and child-safe? Has care been taken to provide thoughtful design features? Is there a comfortable, well-equipped parents' room for those who need it? Is there privacy for nursing mothers (and no, a washroom cubicle is not a wonderful place to nurse a fretful baby for a half hour—it is uncomfortable and you would not like to eat your dinner there either!)? Are floor coverings comfortable and safe? In one cradle roll room the carpet grazed the children's knees whenever they knelt to pray! Do you have child-height toilets in the washrooms, and sinks at an appropriate level with easy-to-manage taps? Can a child reach the towels or hand dryer?

It is amazing how designers of public places seem to neglect these finer points of ergonomics! Check to see that children cannot fall over the sides of stairs and over unprotected precipices. Is your heating system safe for children? Are all fires well guarded? Even hot pipes can give a child a severe burn. Are the church grounds checked before each Sabbath for broken glass and cleared of animal droppings? If you hold regular potlucks, do you have low tables and chairs for children and high chairs for babies?

Fourth, are you willing to spend a little extra time planning for children in your services? There are a lot of simple ways to help retain their interest in almost any service without making any radical changes. Even planning a family-style service once a month or once a quarter could help families and children feel more comfortable about coming along. You could sing at least one children's hymn chorus. If the words aren't in your songbook, write them out for an overhead projector or on a large poster board so everyone can join in. Let any children who know the song come up to the front to help teach it to others, and let children bring their musical instruments from Sabbath school. It will certainly be "a joyful noise unto the Lord"!

Family involvement

Perhaps we need to plan deliberately to include children and family in many areas of divine service. Have children help in collecting the offerings, and rotate the children to give everyone an opportunity. Even if you can't do this

every Sabbath, try it for the family-service week.

Ask a family to take the morning prayer. Give them plenty of notice so that parents may help children compose parts of the prayer. Parents themselves may open and close the prayer. Older children may want to write a prayer of their own.

As a pastor, you can do a lot to hold the children's interest. Tell a children's story as an illustration in the middle of your sermon. That will break the monotony for the younger listeners. Ask children to count the number of times you use a key word in your sermon. Your pockets can hold special surprises for the kids who participate. Accuracy is not important—and you are unlikely to know exactly how many times you used the word anyway.

If you find that children like to draw during the sermon, ask them to draw you a picture about something in your message that they find interesting. Or you could be more specific: if your sermon is on the parable of the great banquet, ask the children to design an invitation to heaven. Some churches have developed work sheets based on Bible topics that provide creative ideas for keeping children involved during family services.¹

Preaching with children

Better still, explore different preaching methods that allow active child involvement. You don't need to involve every child: as long as one child is involved, the others will prick up their ears and watch what you will do next. Be sure to allow the children to take turns in helping you so that over a period of time no one is left out. Children can be placed in a tableau, even dressed for the parts, to help you tell a story. Coach them through the movements and talk about the roles of the different characters. The children will never forget such involvement. And the adults too will get a fresh insight.

Children can help you perform scientific experiments that illustrate your sermon. Or you could adapt a simple game. One pastor hid objects around the church that were symbolic of the importance of the Bible in our lives: a candle or flashlight (light for our way), a jar of honey (sweet, leaving us longing for more), milk (food to help us grow), etc. During the sermon he read out rhyming clues to help the children locate the items, from which he then drew lessons.

Using visual aids is a good idea. Most of us will remember a sermon better if

there is something relevant to look at. Try using your overhead projector creatively with overlays and pictures during the sermons. In one sermon I will never forget, a pastor opened his suitcase and showed his audience the things in there that helped him on his travels, and drew spiritual lessons from them. He had a map, flashlight, passport, ticket, mirror, sponge bag (a container for a bath sponge and toilet articles), money, food, and outreach cards.

Perhaps you could ask the children to create a visual collage for you that illustrates your sermon, or make a large banner to be displayed in the family services that illustrates the importance of children in corporate worship.

To stimulate your thinking along these creative lines, visit your local Christian bookstore. *For All the Family*, compiled by Michael Botting,² is an excellent starting point. Even if you choose not to use the suggestions there you'll find yourself thinking up new approaches to present the Word of God that will appeal to far more of your congregation than just the children. Exploring different Bible characters and the parables will provide you with a wealth of ideas that can be made visual and interesting for wriggling young minds. Keep the services short and varied with a change of activity or a new, vibrant illustration every so often.

If you have a large church, you probably have a pastoral team. Allocate the responsibility of family services and ministering to children to a member of your team. If you feel that a family service wouldn't be appropriate because of the church's size or the layout of the sanctuary, or because your services are broadcast, consider running family services in a separate room or building that is more suitable.

Beyond the service

Does your responsibility cease with the divine service? Have you ever gone to a home purely to visit a child? Maybe you should start a child visitation program. Have a plan to visit the children on their birthday. Take a small gift or a card, and be sure to pray with them. Take time to build the trust and friendship of the children. Listen to what they have to say and what they think about your preaching in divine service!

Does your church have a lending library of Sabbath videos, audiocassettes, and Sabbath games for families to bor-

row? You could have a group that shares ideas on or plans for special family events on Sabbath afternoons, such as walks along nature trails. Or perhaps you can organize a series of activities celebrating the days of Creation. The first week the children could explore air by blowing bubbles, letting off balloons with Bible texts or outreach cards tied to them, etc. The second week they could go to a lake or waterfall or explore different uses and properties of water, etc. These family-centered Sabbath activities will also help parents provide appropriate enjoyment for their young children, and can help stimulate ideas for creative Sabbaths among new members and their families who will not have had previous experience of how joyful and meaningful Sabbath can be with children.

When children visit your home, are they sent to play in another room while the adults talk? Could you plan a special activity for them? Write a rhyming treasure trail around your home on which a letter of each of the clues will eventually make up a Bible name or text, with a small gift at the end. Write the clues on study cards and you can retrieve them at the end for future use. At the table provide Sabbath place mats to color. While adults are chatting children can have crayons to complete a picture.

Is all this just a gimmick? Is it bringing show business into the church? Does it sound ridiculous? Making our church services appealing to children is a much

more serious matter than that: it is basic evangelism. Untold hundreds, maybe thousands, of young people leave the church because they feel that it has nothing to say to them, that it doesn't meet their needs, and that it is boring. These attitudes and feelings develop in children from toddlerhood! By the time they are teenagers they feel so alienated from the church that it is hard to keep them interested.

What would Jesus do in our day? Jesus, who turned out the grown-ups with their self-centered, legalistic, and greedy attitudes toward the church, and filled the Temple courts with happy, singing children? Jesus, who welcomed the little ones even when He was exhausted, and gladly spent time building relationships with them and finding ways to explain His loving truths to them so their developing minds could comprehend? If He came to your church this Sabbath, would He preach an intellectual sermon to thrill the theologians? Would He rave about relatively insignificant points? Or would He, as He always did, tell stories, employ strong visual images, and use the familiar word to explain spiritual truths and maintain the interest of every child, teen, and adult in the entire congregation? ■

¹ *Instant Art for Bible Worksheets* (Rattlesden, Bury St. Edmunds, U.K.: Palm Tree Press, 1989-1990), books 1-3.

² Michael Botting, ed., *For All the Family* (Eastbourne, U.K.: Kingsway Publications, 1984).

PASTORS

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I committed adultery

Roger Bryant

An ex-pastor's tragic story

My name is Roger. I used to work in your conference before I had to leave the ministry. It wasn't because I lacked success. I lost my ministry because I did the unthinkable. There is no nice way to put it—I left my spouse for another woman. I committed adultery.

After the emotional equivalent of a nuclear holocaust, I learned some important lessons. Now with some time passed, I feel compelled to tell my story. I think perhaps it might prevent others from doing what I did.

During my ministry I wrote some articles for *Ministry*. This almost certainly will be the last one. I can group my thoughts into three areas. First, what happened and why. Second, the results of what happened. And third, how the church responded to what happened.

I intend to be honest. Some of what I have to say may not be agreeable, but bear in mind I am speaking from experience and from my heart.

Why did it happen?

No one in his or her right mind wakes up and says, "Today looks like a great day to commit adultery and destroy my marriage." It's infinitely more subtle than that.

I married quite young, priding myself that I could beat the statistics against teen marriages. You see, I'm the kind of person who has a big enough ego that I hate to admit weakness or defeat. That in turn feeds directly into the pressure every minister faces. We need to look good, not just from nine to five but every minute of

every day. We learn to come across as a near-perfect friend, counselor, parent, and spouse. People expect it of us, and we often come to expect it of ourselves. I believe this creates a unique kind of job stress that helps cause breakups in pastoral families.

Looking back, I see that the marriage I had before committing adultery had many foundational cracks I simply chose to ignore. My spouse at that time was quite different in personality from me. Often we had a hard time relating. Certainly, better attempts at communicating through those barriers at an early stage might have prevented what happened. However, when you have yourself convinced that you have the strongest marriage of anyone you know, it's all too easy to ignore the problems. Little irritations that remain unaddressed don't go away. They just build in the subconscious and make one vulnerable to temptation. This, I am sure, was a major factor in what happened to me.

The second part of the equation was a friendship that grew over the years. Frankly, it was the deepest friendship I had ever known. At first, there was no romantic involvement with this woman. It was just that here was a person to whom I could say something—anything—and feel completely understood and accepted. That's a great thing. Everyone should have that kind of friendship at least once in a lifetime. Further, I don't feel that that kind of soul-mate friendship needs to occur strictly between spouses. The problem for me was that after several years I began to have feelings of romantic love toward this person.

How did I deny there was a problem at that point? Easy. I simply convinced

myself that there was no way my friend felt the same toward me. Thus, ignoring the possibility that she was also in love with me, I continued the friendship as usual. Indeed, there came a point where I began to hurt inside over my desire to be with this person, but still I denied there could be any real danger. Then one day I discovered that she felt exactly the same toward me as I did toward her. That was ground zero. My life would bear little resemblance to sanity for some time.

As I look back on why things happened, two lessons are obvious. First, we need to admit to ourselves that there is no near perfect marriage. Those little things in our spouse's personality that we can't relate to need to be addressed. We must talk them through and achieve resolution. If we can't handle it ourselves, then we need to get professional help. In my case, my ex-spouse, my friend, her husband, and I eventually went to counseling. But it was too late. We simply can't afford to put off dealing with problems we see in our marriage.

The second lesson has to do with friendships with the opposite sex. Ninety-nine percent of the time I feel there is no problem. However, looking back, I see two red flags that I was blind to. From the moment I met my friend, I found her attractive. That's neither good nor bad. Almost every church has members that are physically attractive. But upon discovering how well she and I related to each other, I should have backed off. The other red flag was when I realized I was beginning to view her as more than a friend. Rather than hiding behind the thinking that there was no way she could have similar feelings, I should have *assumed* she did.

Thus, for me, preventing the all-too-often divorce/remarriage situation boils down to self-honesty. If there is some kind of dissatisfaction in one's existing marriage, it needs to be addressed, not ignored. And, if feelings toward a member of the opposite sex arise, we need to admit them to ourselves and perhaps even to a trusted friend. Having admitted those feelings, we need to take action to prevent them from deepening.

What were the results of my actions?

In a word, unimaginable. Oh, sure, I had given a great deal of thought beforehand to the implications of leaving my existing marriage. I knew there would be guilt. I knew the kids would be deeply

affected. I knew many people would be shocked. I knew I would lose my job (my denomination has no recovery program for ministers who divorce and remarry). However, anticipating the consequences paled in comparison with experiencing the reality of what happened.

I mentioned guilt. I had never known a sense of self-loathing such as followed in the wake of breaking up my family. I had never been prone to depression, but suicidal thoughts became almost a daily occurrence. Looking back, I realize that without God's intervention I probably wouldn't have lived through those early days.

And my kids? They were indeed hurt. Devastated, in fact. As they grow up they will encounter problems. Most kids do. Like any parent, I pray their skirmishes with puberty and the temptations of the world will be minor. But to the degree they do have problems, it will be all too easy to beat myself up inside and say "It's all my fault." Sure, in my head I know that's not being entirely fair to myself. I should tell myself that those problems might have occurred anyway—but then, I will never know for sure.

Were people shocked? Oh yes! Ninety percent of the people I thought of as friends stopped talking to me. I remember going to an annual church rally a couple years after the breakup. I saw some people I knew fairly well, looked in their faces, and said hello. They turned away as if I didn't exist. Do you know what it's like to hold out your hand to an official church greeter and have him refuse to shake your hand? I do. Yes, it brings back guilt. It also causes hurt and anger. You want to grab people and shout, "Hey, I didn't divorce you! I still want you as a friend!" I now find myself cynical toward those I once thought were close to me. I prize those few rare friends who during that most difficult time said, "We don't understand what's going on, but we love you and want you to know we care for you no matter what."

Did I lose my job? In a heartbeat. There was even an attempt to use a loophole to deny me severance pay (money desperately needed by my former wife and the kids as well as myself). Unemployed. You know all that hype we as pastors get about how much money we could make if we used our skills in the business world? Hype is about all it is. Try marketing yourself on the strength of a degree in theology. I did manual labor

for a while. It was hot, dirty, and dangerous work. It wasn't all bad, though. Physical labor makes for good therapy. I also gained a new appreciation for the blue-collar workers who make this country run. Then I worked for a church member for a while, until he tried to cheat me out of several hundred dollars. That wasn't all bad either. It opened my eyes to the fact that folks at church who are all dressed up in their "Sunday best" can become very different creatures when they step into the office Monday morning. The bottom line is that I went from being a successful pastor of a large church to being just another guy looking for a job.

Any one of these consequences of my sin would make for a major life crisis. Put them all together, and the stress load was crushing beyond belief. Time heals. But looking back, I realize that without God's gentle hand, I simply would not have survived.

So how did the church as an institution react?

In a way that makes me ashamed of it. Not just for myself, but for all those who have made the same kind of mistakes I did. I expected the loss of my job. But I didn't expect that I would cease to exist as far as our state conference governing body was concerned. It was like dropping off the face of the earth. I had served on committees, worked together for years with various members of the conference staff. In some cases I was instrumental in getting them elected to the office they held. I never heard from them again. At a time when I needed to be ministered to as never before—and I let that fact be known—I was ignored. That hurt a great deal. I felt like the racehorse with the broken leg whose life ends with a bullet. I was no longer an asset. Therefore, I was no longer worth anyone's time or trouble.

As far as membership goes, mine was dropped. There was no contact. No one addressed the issue with me. In fact, no one even bothered so much as to tell me. I found out by accident about six months after the fact. Even as a pastor, I disliked the premise of disfellowshipping. Indeed, I can say in all truthfulness that I never allowed a person in any of my churches to be dropped from membership who wanted to remain a part of the church, regardless of his or her faults. Thus, to be discarded without so much as a phone call hurt a great deal.

Well, from my perspective, that's what happened

Earlier I discussed a number of things I know I should have done differently. Now I will mention a few things the church needs to consider doing differently.

First, conferences need to have a recovery program in place to minister to pastors who have problems—whether such problems involve marital breakups, chemical dependency, or whatever. I would go so far as to say it is a sin when a church organization “amputates” a worker and then makes no attempt to help that individual heal. The same goes for the church in general. Dropping someone from church membership who is in emotional trauma does not heal anyone or anything. Obviously the church needs to respond in some way. But I'm not sure that “shooting our wounded” is the best way. You see, when someone commits a major sin, that person knows it. He or she also feels the hurt that the sin itself brings. Thus, a church that merely leaps to its feet and screams “You sinner, you need to be punished” is not accomplishing much. In fact, after being outcast, I learned there exists a large underground of former members who love and believe the teachings of the church. Yet they stay away because they cannot feel at home in a church where they sense they are neither accepted nor forgiven.

Please don't think for one minute that I am saying we should not call sin by its right name. We must. Sin is sin. What I am saying is that, instead of shunning the erring one the church needs to be Christ-like enough to say “Neither do I condemn you; go and sin no more” (John 8:11, NKJV). By my own doing, I went through hell and put a lot of people I care deeply about through hell. The realization of what I had done put me lower than I had ever felt before. At that lowest point, to be blunt, it felt like my church kicked me when I was down. By God's grace I hope no one in any church ever has to feel that way again. My plea to the church and its leadership is that *whenever* a minister falls (or any member, for that matter), we need to reach out to that person. Even if such a person is removed from the payroll or from membership, we need to be far more caring, far more loving, far more gentle. We need to be far more Christlike.

As a postscript, how am I doing now?
Better. God heals. Time heals. I know

I will carry emotional scars for the rest of my life. But, the pain has abated. Having remarried, I love my new wife very much. Adversity drew us closer together. Further, I have found work I enjoy and have been able to use my pastoral skills now and then to help out friends on a casual basis. And, oh yes, we have a church home in the same denomination in which I once served as a minister. Truth is, we were very, very close to leaving the church until we visited our present particular congregation. Why did we stay? Because from the day we walked through

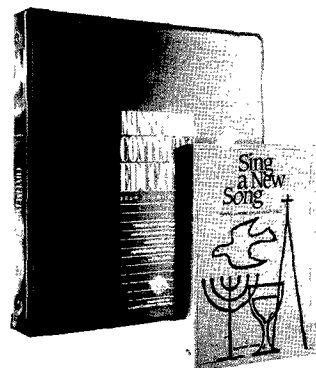
the front door, they accepted us for who we were rather than condemning us for what we had done. No one said, “Shame on you for breaking up two families and causing so much trouble.” Instead they genuinely said, “We're glad you're here—be sure to come back next week.” We did.

I want to thank that church. I want to thank the pastor of that church. Above all, I want to thank the God who breathed into that church the gift of unconditional love. May all of us come to know that gift in our hearts. ■

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Baby boomers and the Adventist Church

Gary E. Russell

The baby boom generation has changed and will continue to change our society and our church. How shall we respond?



Gary E. Russell, himself a baby boomer, pastors the Dowagiac and Glenwood Seventh-day Adventist churches in Michigan.

Several weeks ago I was talking with my wife when suddenly I realized that she wasn't listening to me. I stopped talking and asked her what the problem was. She told me to listen to our 5-year-old son. He was pointing a stick at a spot on the wall and jabbering. The only thing I understood were two words: "baby boomers."

When he realized that we were looking at him, he got embarrassed and stopped. Diane said to him, "Bret, what is a baby boomer?" No response. So I joined in. "Bret, what is a baby boomer?" Giggling, he replied, "A baby... that booms."

The next day I was at the seminary. One student asked me, "Gary, just what is a baby boomer?"

The age of the baby boomers began with the end of World War II. As soldiers returned home to their wives and sweethearts, statisticians expected an increase in the birth rate for the next few years. But none of them was ready for the baby explosion that occurred and lasted not for two or three years but for nearly 20.¹

The number of births in 1946 was more than 3 million, hovering at that level until 1964. During this period more than 75 million babies were born. Not until birth control became widespread (particularly in the mid-sixties, because of the Pill) did the birthrate decline. This baby boom is the largest generation in North American history and has had a major impact on the way society thinks, acts, and believes.

I am aware that many Adventist ministers don't belong to the boomer generation. But most of their audience do. Therefore what I share here may help us all better serve our churches and reach out to a generation with vast evangelistic potential.

Not all alike

Baby boomers are not all alike. Within this generation of 75 million there are conservatives, moderates, and liberals; Blacks, Caucasians, Hispanics, Asiatics, and Native Americans; females and males; those born in 1946 and those born in 1964. In fact, sociologists split the boomer generation into at least two parts: old-wave boomers, born between 1946 and 1957; and new-wave boomers, born between 1957 and 1964. While there are significant differences between them, some factors hold true for enough of them to provide a generalization about the generation (even though one can readily find exceptions).

Boomers were born in a time of relative prosperity. Housing was reasonable, and interest rates were low. During the boom years the American dream was a house in the suburbs, two or three kids, two cars, and a television set.

In 1959 my family lived in a house with three bedrooms, a living room, a bathroom, a dining room, a kitchen, a full basement, and an attic. Our house sat on a one full acre of land, and my parents' house payment was \$86 per month. We had a television set and a 1957 Oldsmobile 98 (a pink one). My dad was a tool-and-die worker and brought home

around \$150 a week. We weren't rich, but we were fairly comfortable. Most boomer families were in similar circumstances: average and middle-class.

Because there were so many of us, schools and hospitals were stretched to their limits in the United States. As the boom progressed, more schools were built than at any other time in American history. Many high schools even went to a split shift. One group of students went to school in the morning, a completely different group in the afternoon.

The boomer generation is the first in which nearly every member graduated from high school. More than half went to college and nearly half of those graduated.²

Baby boomers are also the first television generation. They grew up with *Leave It to Beaver*, *Ozzie and Harriet*, *The Lone Ranger*, *Bat Masterson*, *Bonanza*, *Captain Kangaroo*, *Lassie*, and *The Mickey Mouse Club*. Millions of boomers were still impressionable young people when they watched the assassinations of John Kennedy, Martin Luther King, Jr., and Robert Kennedy. The boomers saw news clips of American soldiers in Vietnam, and the My Lai massacre. Television galvanized them into action and let them know that they weren't the only ones who wanted the war to end.

Protest marchers

Each generation has its own emphasis in communication. For boomers the primary communication medium was music, specifically, rock and roll. A combination of gospel and Black rhythm and blues gave baby boomers a vehicle with which to express themselves. This music was a language that the previous generation strove in near futility to understand. Rock and roll ranged from the mellow voice of Pat Boone to the carefree tunes of the Beach Boys to the sultry crooning of Elvis Presley to the British invasion of the Beatles and the Rolling Stones. There was also the protest music of Peter, Paul, and Mary, Janis Joplin, Bob Dylan, and others.

Baby boomers, especially the first wave, were the generation of protest marches on college campuses, communes in Haight Ashbury, and the Woodstock festival—the granddaddy of all rock concerts.

The baby boom generation is the first generation to live in almost constant fear of nuclear disaster. During the cold war

of the fifties and sixties, baby boomers went through disaster drills in school, listened as adults discussed plans for bomb shelters, and wondered if they would even have a chance to grow up.³

They are also the first really mobile generation. When they became old enough to drink, many had their own cars, and those who didn't had ready access to one.

All these factors had their impact on the boomer psyche—how they viewed the world and how they should live in it. These things made them extremely independent. Some would say they grew up too fast. Perhaps that's true. If you're not sure you're going to have a chance to grow up, you're tempted to cram as much as you can into a shorter lifetime.

Boomers grew up with their basic needs met, so they had time to question the meaning of life and the inconsistency of their adult role models, and time to experiment with alternative lifestyles.⁴ Drug use became widespread. In their search for a deeper level of existence, they often ended up on bad trips or dead.

Boomers were and still are concerned about equality. The civil rights movement fueled their imagination of a just society. President Johnson's vision of a "Great Society" held out promise of a fair America. In their idealism, baby boomers joined the Peace Corps by the thousands. Adventist baby boomers initiated and first filled the ranks of the student missionary program.

Now the first wave of baby boomers are 45. Many of them have families. They are in their careers. They are moving into positions of power. They are becoming the authorities. And they're often uncomfortable with that. You see, they have questioned authority all their lives. And now that it's in their hands, they're not really sure what to do with it. So we see them trying to give it away. Boomer executives tend to be delegators, not just with responsibility but also with authority and power.⁵

Boomers want to make their own decisions. One can offer help and advice (if it's asked for, of course), but don't try to tell them what to do. If you do, they'll often do the opposite of what you want. Boomers like choices.

Impact on the church

Now, how does all this impact our ministry and the Seventh-day Adventist Church? ⁶ As the church ministers to this generation, it would do well to keep in

These things made them extremely independent. Some would say they grew up too fast.

focus how the baby boomers relate to the church.

To begin with, boomers have little or no institutional loyalty. They do not care about brand names. If another company offers a better product, they will switch without blinking an eye. And that includes churches. Boomers could care less what brand name is on the sign out front. In fact, they often prefer an unbranded church, one that's not affiliated with a denomination. Boomers don't like lots of rules and regulations. They tend to be issue-oriented and need-aligned.

If they are married, they will look for a church that has good child care and interesting programming for the kids. If single they will look for an ongoing, top-notch singles' ministry. Female boomers will look for a church where their talents will be appreciated and where they will not be required to stifle those talents so as not to outshine the men. Boomers are into support groups of all kinds: AA, Al-Anon, abuse, gay/lesbian, divorce, grief, widowed, dysfunctional family, the list goes on and on.

Second, baby boomers are into excellence. Contrary to the yuppie image the media has given them (by the way, only about 5 percent of the entire generation might qualify as yuppies), most of them do not live in expensive condos, eat Grey Poupon, own Cuisinarts, and drive BMWs. Yet, even though they might live on shoestring budgets, most have expensive tastes.

Third, boomers prefer churches that speak well of the God they serve.⁷ To attract boomers, churches must have a sanctuary that is clean, neat, well laid out, and attractive. Simple elegance captivates them. They want quality sound systems. Squeaks, hiss, and static in the PA system may drive them out the doors.

They also want services that are alive and exciting. They would find the celebration churches attractive.

Boomers grew up with technology. They want the church to use it for the glory of God.

Fourth, boomers want pastors who can preach conviction without authoritarianism. Their pastors must be intelligent, authentic, and articulate, and at the same time be able to reach the heart and know how to apply the gospel to felt needs.

Fifth, boomers tend to be nontraditional. They are not afraid of change. If something is not working, they will quickly dump it. They will not hold on to something just because it has the authority of age behind it. And they're willing almost too quickly to try new ideas, concepts, and methods.

Finally, they ask questions. Lots of them. Hard ones. This bothers some people. Boomers will not accept as valid the answer "Because the church says so." They want an intelligent faith. They are not afraid of discussing issues of faith like the age of the earth, a woman's place in the church, traditional church standards, church authority, etc., and they expect the church to dialogue with them. If church leaders come down heavy-handed, they will simply leave. And many have done just that.

On the other hand, many boomers have remained. And as more and more move into positions of leadership, the church will change. Some changes will be healthy. Some may be unhealthy. Some will fix things that need fixing. Some will fix things that aren't broken. As someone has said, change is never easy; it is often painful; and it is always inevitable.

The baby boom generation will continue to change both our society and our church. How far the change will go and what will be the ultimate result remains to be seen. ■

¹ Paul C. Light, *Baby Boomers* (New York: W. W. Norton and Co., 1990).

² *Ibid.*, p. 122.

³ *Ibid.*, p. 77.

⁴ *Ibid.*, p. 59.

⁵ Kenneth Labich, "The Arrival of the Baby-Boomer Boss," *Fortune*, Aug. 15, 1988, p. 58.

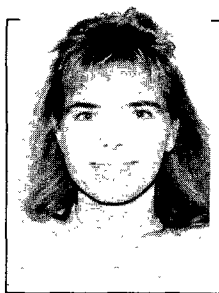
⁶ For an excellent overview of the boomer agenda for the Seventh-day Adventist Church, I recommend the *Adventist Baby Boomer Awareness* newsletter, July-August 1990. For information on obtaining a copy, please write: ABBA, 465 NE. 181st Ave., Suite 402, Portland, Oregon 97230.

⁷ For further information on what baby boomers expect from a church, see Kenneth L. Woodward, "A Time to Seek," *Newsweek*, Dec. 17, 1990, pp. 50-56.

Making friends on the outside

Selene D. Peck

A pastor's wife need not be content with sitting on the fringes of the church's social circles. She can reach out and build relationships.



Selene Peck is a homemaker, mother of a 3-year-old, and a pastor's wife. She writes from Davenport, Iowa.

D

o you feel a need for a close friend and yet feel hesitant about getting too close to your husband's parishioners? One creative way to solve this

dilemma and to share your faith at the same time is to develop friendships with women in your community.

I have determined to find women outside of my church to befriend. Such friendships add vigor, strength, and meaning to my personal life. If you haven't already formed such friendships, let me give you some practical guidelines.

To get started

1. *Become involved in a support group.* About two years ago I placed an ad in the local newspaper inviting moms who stay at home to join my support group. The ad was free in the religion section, and the response was overwhelming. Nearly 30 moms—frustrated, lonely, and now grateful—called me. Our group has mellowed to a manageable number: 8 to 10 women meet in my home every other Wednesday morning. All but one of these women attend different churches than mine. We have done some exciting things together: potlucks, a Christmas party, a harvest party, gift exchanges, and presently small group Bible studies. And we've been through a lot, as well: rejoicing with one new mother, anticipating with another soon to deliver, and providing emotional support to one who has suffered repeated miscarriages. The faithful charter members really count on the

group, and I wouldn't have the heart to discontinue it. Support groups not only provide support for others but strengthen you as well.

2. *Be friendly.* Another way to make outside friends is to be friendly! That sounds easy, doesn't it? The best place to start is with your neighbors. When we move to a new place, we like to take a loaf of bread to our neighbors. Last Christmas I baked cookies, pulled on my boots, and went door-to-door with cookie packets piled in my son's sled.

When I go shopping, I try to make eye contact and speak to salespersons. In a particular store I often go to I have gotten acquainted with a lady named Jenny who works there. I always stop to speak to her and have invited her to church meetings.

Try to find a beauty salon and hairstylist you are satisfied with and keep going to her/him. Usually there is enough time to strike up a conversation, and this is a good opportunity to share your faith. The last time I had my hair cut I was able to tell my stylist about being a vegetarian and my husband's recent doctoral studies.

Do you see the same checkers at the grocery store? Speak a kind word to them. Who knows, one might appear at your husband's next Revelation Seminar.

When we first moved to Davenport we visited a lot of shops and business areas to see what was available. In a wildlife art shop we met the young couple who owned the place. They were very friendly, and when they found out that my husband was a pastor, they showed interest in our religious beliefs. We made it a point to go back at regular intervals. The result? We have become good friends and often visit one another's homes. Teresa is about my age and comes to church one or two times a month. She recently had her daughter dedicated on a Sabbath morning.

3. *Conduct seminars or cooking schools.* A short seminar or a cooking school provides an exciting opportunity for friendship and outreach. Many types of seminars are available—from stress management to parenting. Recently I conducted the new Mark and Ernestine Finley Cooking School. One young woman, Sharon, was particularly interested in vegetarianism. I invited her home for a Friday night supper. Afterward she said, "I felt such warmth here: I'd really like to visit your church." She called me last week and is still planning to come.

4. *Join food co-ops or classes.* Find

out if there is a food co-op in your area. This is a profitable way of meeting women who are trying to do as you are: manage a household and save money.

You can meet people with similar interests or concerns by enrolling in education or self-improvement courses. Check the catalogs of community colleges in your area. I'm planning to take a refresher course in CPR (cardiopulmonary resuscitation) soon, and I'd also like to take a children's writing class. Perhaps you'd wish to join an exercise class or an aerobics club. This should open up new opportunities for friendships.

Anyone can do it!

Now that I've given a few ideas, you probably are saying to yourself, "Well, that's easy for her to say; she's probably outgoing and naturally friendly." Wrong! I am naturally shy. I've had to force myself to be friendly, although it is becoming easier. Just making friends to have friends is the most valuable and lasting motive to start with. Don't try to make a friend to gain a convert. Should you gain a convert in the process of making friends, then just rejoice in the

twofold reward.

Jo is one of my good friends, a member of my support group. She has suffered five miscarriages in 23 months. I sent her the book *Steps to Christ* with a short note highlighting the following quotation from the chapter "The Privilege of Prayer": "Keep your wants, your joys, your sorrows, your cares, and your fears before God" (p. 100). I also assured her that I would be praying for her daily. She telephoned me and told how excited she was to read the book and how glad she was that she had gotten to know me. She also said that the quote I copied had given her an entirely new perspective on God. I thank God for such an opportunity and pray I'll have many more.

Yes, making friends in your community will strengthen and encourage you, filling voids of loneliness you may have. As a pastor's wife it is easy to be on the fringes of your church's social circles. You may have friends, but perhaps not ones you can really talk with openly. We all need more than surface friendships. Making friends in the community is also a way to witness in lifestyle and word. Our Lord did it. Why shouldn't we? ■

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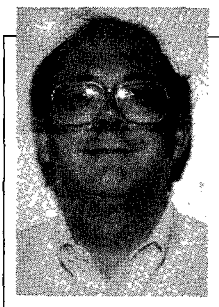
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A design for pastoral accountability

Robert B. Watkins

Accountability builds trust. Ministry is no exception to the rule.



Robert B. Watkins, D.Min., is the director of world missions, Cumberland Presbyterian Church. At the time of writing he was pastoring in Oak Ridge, Tennessee.

James Glasse of Vanderbilt University and others initiated in the sixties a debate over ministry as a profession. The discussions resulted in assigning a higher status to ministers, commensurate with their education and training. Clergy salaries shot up, and the laity began to ask, "I wonder what ministers do? They earn almost \$25,000!" Consequently there arose a new expectation that ministers should account for their time and show productive results that justified their higher salaries. Reporting became crucial.

Accountability in any field builds trust. Ministry is no exception, particularly in the first months of one's pastorate. Ministers may either design their own system of accountability or expect the church board to develop one for them.

An extensive system of accountability could burden pastors, as well as those to whom they are responsible. The most helpful system will report only the necessary items of highest interest. Other personal reflections of accountability will simply enhance individual understanding and self-control.

Ministers must account for their time, ethics, theology, stewardship, and pastoral care. Usually churches will not require a report concerning ethics, theology, or stewardship unless problems develop. However, most church leaders would appreciate regular reporting on their ministers' time and pastoral care.

Periodically pastors should report to their official board concerning the distribution of their time during an average

week. Such reports help the boards see how a pastor's time is allocated among various ministerial activities, such as sermon preparation, preaching, visitation, counseling, reading, denominational work, driving time, correspondence, administration and planning, committee work, leader training, worship planning, newsletter preparation, writing, and physical labor.

Although an analysis of this nature would be burdensome and counterproductive if done more than once a year, a week-long study annually would prove beneficial. The minister will have a tool for self-study and time management, and the board will have a better appreciation of the nature and complexity of the ministry. An additional benefit would be that it would take care of some unfair and invalid criticism arising from a lack of information concerning how the minister's time is spent.

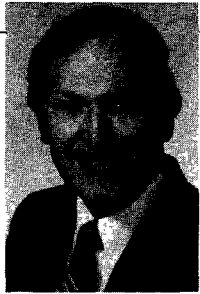
Please note that any accountability should be honest and presented with humility. Listening to frequent reports about the heavy work load of a pastor can become tiresome. Recently, I read six sequential newsletters written by a minister. Each newsletter reported that this man had invited an average of 50 people to church each week, but the attendance remained constant. Such reporting leads one to question the minister's honesty and/or effectiveness.

Each minister will have to decide as to how creatively he or she could prepare the accountability report, and show to the board or the church administrators how well pastoral time is spent and managed. One possible tool is to use a simple form like the one suggested here. ■

A Design for Accountability for Ministers

Ministerial Function	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Totals
Sermon Preparation								
Preaching								
Preparation for Teaching								
Visitation								
Counseling								
Reading								
Denominational Work								
Driving Time								
Correspondence								
Administration and Planning								
Committee Work								
Leader Training								
Worship Planning								
Newsletter Preparation								
Writing								
Physical Labor								
Totals								

By carefully recording the minutes and hours spent in these functions, the minister will be able to gain new perspectives and insights concerning his/her time distribution.



Church leadership—III: chairing committees

Floyd Bresee

Chairing committees is one of the most significant, time-consuming, and sometimes exasperating things you do. Do you want to do it better?

Here are 10 tips.

1. Prepare an agenda. An agenda is a list of items for the committee to consider and act on. Each member should receive a copy. If practical, this should be done well before the meeting date so that members can come prepared. Under some circumstances it is wise to screen the agenda through a smaller group such as the elders' council. When there is consensus among the elders, the church board will usually agree.

2. Begin and end on time. Whether everyone is present or not, begin the meeting on time. If you start late, you end late. Besides, starting late gives the people the idea they can come late and not miss anything. Listing agenda items can help keep a committee on time.

List first the items that do not require everyone's presence, such as a treasurer's report or some routine business. Next, list heavy, lengthy items. After the committee talks for an hour and members realize they've gone through only a fourth of the agenda, they'll become more business-like. Next, place the more brief, shorter items. Finally, include items that must be considered sometime but could be postponed if you run out of time.

3. Provide information. A committee working in the right spirit and with the right information will almost invariably

make right decisions. Inadequate information often leads to wrong decisions. The chairperson need not be the source of all information, but should ensure that the committee gets the information it needs to act intelligently.

4. Create a team spirit. Research shows that a committee becomes ineffective when there is a hostile spirit within the group. Members must want to work together, want to agree. The chairperson has much to do with creating this kind of team spirit.

Don't overcontrol. Unless the committee is oversize, members shouldn't have to address the chair when they wish to speak. Dialogue should flow freely and directly from person to person. Understand and at least informally observe the rules of parliamentary procedure. This gains respect for your leadership, establishes an organized sense of fairness, and protects the democratic process.

And nothing helps create a team spirit more effectively than a wholesome sense of humor. If you can smile together, you can usually work together.

5. Control participation. Ensure a broad spectrum of participation, and encourage everyone to join in the discussion. Gently bypass those who have already shared their point of view and tend to dominate. Ask specifically the more timid to share their thinking. When these nonparticipating members speak once and find their contribution is heard and respected they will usually speak again and continue to participate.

6. Respect others' ideas. Pastors and other denominational chairpersons

tend to be too autocratic. You know more about the subject than your committee members, probably because you have been more involved. But this does not mean your judgment is superior to that of the group.

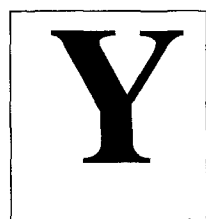
7. Stick to the problem. A committee solves a problem by a cooperative pooling of information and judgment. But when the problem proves especially difficult to solve, the group or at least some of its members will tend to talk about something unrelated to the problem. The chairperson must kindly but relentlessly keep the committee on the problem at hand.

8. Summarize periodically. Rather than spending a lot of time presenting your own arguments as chairperson, concentrate more on condensing and summarizing the arguments given by others and working toward areas of consensus.

9. See that decisions are recorded. This may seem unimportant in smaller, informal groups. But forget that you can remember, and remember that you can forget. Recorded minutes can keep the pastor out of a lot of trouble.

10. Support the decision. Few things aggravate a committee more than finding out that the pastor or other church leaders have ignored a committee decision and done things their own way anyway. When you're voted down, either accept the committee's wish or bring together additional information and ask the group to reconsider. Everyone together is more likely to be right than anyone alone—including the pastor. ■

Fulfilling your ministry—II



ou may feel somewhat underused as a local church elder. How can you increase your contribution to the nurture and outreach of the

congregation?

1. Worship enhancement. Rather than criticizing the staleness that may exist in your current worship services, propose positive alternatives. Consider what activities would develop an atmosphere of praise, thanksgiving, adoration, affirmation and fellowship in the sanctuary. Perhaps you can work up an “experimental” plan for rejuvenation in counsel with your pastor and fellow elders. You may be surprised how eager they are to overcome any weaknesses in your weekly service.

2. Visiting active members. Ask another elder or a deacon or deaconess to accompany you in a program of systematic visitation of fellow members. Call ahead for a home appointment. While there, listen to the life story of family members and their conversion testimonies. Read a Bible passage with them and offer prayer. It’s amazing what a short spiritual visit can do for the members you visit as well as for yourself.

3. Visiting inactive members. Every church has its share of missing members. As an undershepherd of the congregation you can visit them and seek

to win them back into the fold. They may be hurting from some discouraging experience with the church, so you might hear a lot of anger and bitterness. Rather than arguing with them, listen sympathetically. Remember that their anger is toward the church and not toward you personally. As God may impress you, ask for forgiveness on behalf of the congregation. This could bring them tremendous relief and encouragement. Your friendship and caring may help them return to an active relationship with Jesus and participation in His family.

4. Visiting evangelistic interests. An elder can also contribute to church life by visiting nonmembers who have spiritual interest. Perhaps some are relatives of your fellow members. Check the visitors’ registry for names of those who visited the church or attended an evangelistic activity in the past year. Visit these people and invite them to accept Christ and partake in church fellowship. You may find an opening for Bible studies. Not all elders possess the gifts of evangelism and teaching, however, so you may wish to invite someone else to go with you to conduct the Bible study.

5. Sharpening your skills with training. The Holy Spirit equips every Christian disciple by bestowing spiritual gifts for service. These gifts must be developed. Elders should become acquainted with available training resources and make use of them. The first such resource is the pastor. God places a pastor within the church to train and develop members for ministry: visitation, personal Bible study, administration, and worship leadership. In visitation, going two-by-two with your pastor not only

provides training, but offers wonderful fellowship.

Your conference probably has a training program for elders. Recently, the North American Division of Seventh-day Adventists launched Learning to Care seminars, designed to develop the visitation skills of both pastors and lay members. Ask your pastor for information on enrolling in the next training seminar in your area.

6. Studying and reading. Many fine books and other resource materials make for interesting and informative reading on the work of an elder. Here are some suggestions. For preaching, either of the following: *Expository Preaching Without Notes*, by Charles W. Koller, and *Between Two Worlds*, by John Stott. For worship enhancement, read *O Come, Let Us Worship*, by Robert G. Rayburn, and *Sing a New Song*, by Raymond Holmes. Books on church management abound. Two recommendations are *Twelve Keys to an Effective Church*, by Kennon L. Callahan, and *The Art of Management for Christian Leaders*, by Ted W. Engstrom and Edward R. Dayton.

A correspondence course on the work of the elder is available through Home Study International, 12501 Old Columbia Pike, Silver Spring, MD 20904. ■

Adapted from The Ministry of the Elder, a pamphlet available from the North American Division Church Ministries Department.

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Your life and lifestyle

Benjamin Lau

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et's call him Larry. A 28-year-old commercial artist, he consulted me about his frequent respiratory infections. Several doctors already had

prescribed all kinds of antibiotics, which resulted in frequent yeast infections of the mouth. He came to see me because he wanted "no more drugs," since they just caused more problems.

I assessed his lifestyle habits carefully, but could not detect the culprit. He had been a vegetarian for 10 years and seldom ate sweets or greasy food. His cholesterol of 150, mg./dl. was one of the lowest among my patients. As for exercise—he walked, jogged, and worked out regularly at the gym. In addition, five years previously he had quit alcohol and tobacco. Thus, I had difficulty suggesting any lifestyle improvements.

Several weeks later Larry admitted he had been smoking marijuana for many years. When I advised him to quit, Larry became furious, spewing forth all kinds of reasons not to. He showed me a number of "scientific" papers indicating that marijuana is harmless. Unfortunately, I was unable to convince Larry that smoking marijuana was responsible for his frequent infections. He left my office, never to return. Since that encounter seven years ago, I have found many studies

showing the detrimental effects of recreational drugs on the body's defense system.

The defense system

The human body consists of several important organ systems, each of which carries on a special function. Of these various systems, the one most extensively studied recently is the defense and surveillance system, known to students in biology and medicine as the "immune system." In the past decade, much has been learned about this defense system. The organs comprising this system are: the thymus, a small organ behind the breastbone; the bone marrow, particularly abundant in the long bones; the spleen, situated in the left side of the belly; also the lymph nodes, scattered in strategic places throughout the body. There are also specific types of cells employed by this system that I will explain later.

How does this system protect us? How does it patrol and identify invaders such as bacteria, viruses, and cancer cells? What is known with regards to lifestyle habits such as exercise, diet, drink, work, and stress that can enhance or diminish the function of this system?

Our immune system is very much like the United States Department of Defense. When it works as it should, it protects against foreign invaders and maintains national peace. The Department of Defense employs various branches—the Army, Navy, Air Force, and Marines, to name a few—that help it do its job. Likewise, our immune system has at least five major branches—the B lymphocytes (B for bone marrow), the T lymphocytes (T for thymus), the phago-

cytes (neutrophils, monocytes, and macrophages), the killer cells and the natural killer (NK) cells. Macrophages are the "national guards" stationed in various parts of our body while other cell types are found in the blood as a part of the white blood cells.

The B lymphocytes respond to various stimuli by producing antibodies that help fight many common infections. The four other types (and their subtypes) of immune cells directly attack foreign invaders such as cancer cells, bacteria, viruses or fungi. Some carry out their attack by secreting powerful chemicals called cytokines (cyto = cell, kine = active ingredient). We now recognize at least four subtypes of T lymphocytes: the helper T lymphocytes, which are always ready to help other cells; the cytotoxic T lymphocytes, whose main job is to control foreign invaders; the suppressor T cells, which act as military police to ensure that other cell types do not transgress their limit; and the fourth type of T cell, which is involved in a certain kind of allergy such as dermatitis in persons allergic to poison oak.

Immune cells recognize foreign intruders

The various types of cells circulate many times each hour throughout the body in the blood vessels, spleen, liver, and lymph nodes. Each cell type has detector molecules on its surface to identify foreign intruders and misbehaved members such as cancer cells. Scientists call these detector molecules the CDs, for clusters of differentiation. I would just simply call them clusters of detectors. The CDs are designated by numbers. For example, CD4 is associated with helper T

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This article has been provided by the Health and Temperance Department of the General Conference.

cells, and CD8 with suppressor T cells. In AIDS patients, the virus destroys CD4 cells. As a result, there is a shortage of helpers and too many suppressors causing a weakening of the body's defense.

These immune cells can secrete powerful cytokines to keep intruders under control. It turns out that these cells also use cytokines to communicate with one another. Some of the cytokines are called interleukins—meaning substances secreted by various types of cells to be used in “talking” to one another. Under normal conditions, these cells work together in an orderly manner, thus protecting the body from harm and danger. If these members of the defense department are doing so well, why, then, do we even get sick with such terrible diseases as AIDS and cancer? We may ask the same question of why a national defense department fails? The reason may be lack of ammunition, lack of strong leadership, or just poor quality of military personnel. By the same token, if members of our body defense system are not strong, if they are malnourished, or stressed out, then they too are unable to carry out their proper responsibility.

Today we know that lifestyle habits are the major causes of cancer, coronary heart disease, AIDS, and other degenerative illnesses. How we live has a direct influence, either positively or negatively, on our immune system.

Lifestyle habits that intimidate the immune system

1. Alcohol—As a pastor you no doubt deal with this issue in your parish, since alcohol is the number one health problem in our society. A computer search of relevant literature reveals more than 100 scientific reports published in the past decade showing that alcohol consumption “down-regulates” the immune system. Several studies showed that alcohol profoundly decreases the normal function of B lymphocytes, cytotoxic T lymphocytes, natural killer cells, and phagocytes.^{1,2} If you can imagine how a person behaves under the influence of alcohol—careless, indifferent, unsteady—that is how researchers discovered immune cells behave when they are bathed in an environment of alcohol. They don't seem to care about their responsibilities.

How much alcohol is needed to produce a harmful effect? Antibody production levels dropped more than threefold in individuals consuming only two drinks.

In other words, after just two drinks, your antibody defenses operate at less than one third of the normal. In another study, cytotoxic T lymphocytes lost their resistance to the AIDS virus after individuals drank an average of four beers. The immune down-regulating effect of alcohol persisted for days, even after the alcohol was eliminated from the body.^{3,4}

Studies have shown that “social drinking” in pregnant women not only harms the immune system, but also causes fetal abnormalities.^{5,6} Other studies show that alcohol abuse during sexual activity increases the risk of catching the AIDS virus.⁷ Furthermore, once a person is infected with a virus, alcohol hastens the development of the disease. All in all, the studies have shown that even small amounts of alcohol are harmful and can increase the likelihood and severity of infections.⁸ Incidentally, one needs to be aware of the hidden alcohol found in cough syrup and various beverages by reading bottle labels.

2. Tobacco—One large study involving 4,462 male subjects showed that smokers had lower antibody levels and CD8 (cells patrolling virus-infected or cancer cells) counts.⁹ During beginning periods of smoking, there may actually be a slight enhancement of immune function (cells are more active, attempting to rid the irritant), but soon after follows a suppression of T cells, NK cells, and phagocytes.¹⁰ Passive smoking has also shown its effect on the immune system. Children of smoking parents suffer more allergies because of derangement of a type of B lymphocyte that makes IgE antibodies responsible for allergic reactions such as hay fever, asthma, and chronic sinus problems.¹¹ They are also more prone to respiratory infections.

One of my younger patients suffered from chronic ear and sinus infections. Different methods of treatment were unsuccessful. Learning that the father smoked, I encouraged him to quit. Initially dubious that his smoking had anything to do with his son's poor health, he finally did quit and was pleasantly surprised to find that his son's chronic infection and allergy cleared.

3. Marijuana—Following tobacco, marijuana is the second most widely smoked substance in our society. We now know that marijuana suppresses the immune system, impairs reproduction, produces respiratory disease, and increases the risk of lung cancer. Research strongly

Today we know that lifestyle habits are the major causes of cancer, coronary heart disease, AIDS, and other degenerative illnesses.

suggests that the use of marijuana depresses T lymphocyte and macrophage activity.¹² Its use during pregnancy carries significant risks, including low birth weight and abnormalities of the fetus. Of the 20 recently published reports that I have reviewed, only four showed absence of harmful effects on the immune system, while the remaining 16 studies reported suppression.

Marijuana has a detrimental effect not only on the immune system, but also on the central nervous system.¹³ I know a bright young man who smoked marijuana only two times and developed such severe depression and emotional disturbance that he was not able to function for years. His parents sought help from many physicians, but unfortunately his condition did not improve.

4. Cocaine—Research has just begun to reveal the suppressive effect of cocaine on cytotoxic T lymphocytes, NK cells, B cells, and phagocytes. There is evidence that cocaine can adversely affect the outcome of infectious diseases, particularly the illnesses caused by viruses.¹⁴

In addition to these so-called recreational drugs, bear in mind that prescription as well as over-the-counter drugs can also hurt the immune system, and other body systems such as the digestive and the central nervous systems. Many times I have found professional colleagues suffering from anxiety attacks, severe depression, and persistent flulike symptoms after taking a drug intended to help with sleep disorders or stress.

A colleague called early one morning and told me that her uncle had recently experienced severe depression and was suicidal. This gentleman had nightmares, a lot of fear, loss of appetite, and trouble sleeping. She gave the name of a new

We now know that sweets of any kind lower our resistance and make us vulnerable to all types of common infections.

drug he was taking and wondered if per chance that could be the cause. Looking up the information, I read: "Rare (less than 0.5 percent) adverse reactions include nightmares, insomnia, confusion, hallucinations, anorexia (no appetite), depersonalization. . . ." Statistics do not mean much to the person who experiences the side effects. To that person, it is 100 percent, not less than 0.5 percent. I told this young lady to bring her uncle to my office, and we would begin to help him get off the medication. The take-home message from this experience is that drugs used to combat anxiety or insomnia may ironically produce anxiety, depression, and insomnia as side effects.

In general, unless absolutely necessary, I recommend not taking any kind of drug. When drugs are required, I make it a point to help patients understand as much as they can about the drugs they are taking—the intended use and possible side effects. I encourage them to read the *Physicians' Desk Reference (PDR)* or the inserts that come with the drugs. This practice enables the patient to be better informed.

5. *Coffee*—Caffeine has been shown to lower the response of T lymphocytes in both men and women. Both B cell and NK cell activity is decreased during coffee consumption.¹⁵ These cells are needed for antibody production and natural defense, respectively. What many people may not be aware of is that caffeine is also present in many soft drinks and over-the-counter drugs.

A dentist friend of mine suffered from chronic fatigue syndrome with repeated viral infections. Since he realized that antibiotics do not help, he decided to get advice from my wife, who is a dietitian. She tried to help him improve his diet, but he still was not feeling well. Finally he

was persuaded to give up coffee, and to his pleasant surprise, he overcame his chronic viral problem and enjoyed more energy.

6. *Poor Diet*—Both the American Cancer Society and the National Cancer Institute have recommended a reduction of total fat intake and an increase of vegetables, fresh fruits, and whole grains.^{16,17} These foods from plants are known to prevent cancer. Interestingly, our immune cells cannot tolerate high fat, either. High fat makes these cells lazy so that they cannot function at full capacity. On the other hand, green and yellow leafy vegetables and fresh fruits contain special phytochemicals (plant chemicals), vitamins, and minerals that make healthy immune cells. With a good diet, our immune cells are alert, active, and responsible in carrying out both their defensive and offensive functions. When the immune cells are healthy, enemies such as pathogenic bacteria, viruses, and cancers have less chance for survival.

A few years ago my colleagues and I published a study showing that sugar impairs the function of neutrophils, the type of white blood cells that destroy disease-producing bacteria.¹⁸ We now know that sweets of any kind lower our resistance and make us vulnerable to all types of common infections. Children catch colds after eating rich desserts or candy. When mothers eliminate sweets from their children's diet, these youngsters no longer suffer frequent colds. I teach my students that 80 to 90 percent of the time when children get upper-respiratory infections (sore throat, sinus, or ear infection), it is because of a virus. A culture should be taken. If the culture does not show pathogenic bacteria, the child should not be given antibiotics. Antibiotics do not kill viruses, but will kill the good bacteria and will further lower the youngster's resistance. The best treatment and prevention for colds is a good diet with no junk food and sweets.

7. *Stress*—Studies in the 1960s suggested that stress may affect the immune system. Early studies carried out in animals showed that either physical or psychological stress increases blood levels of corticosteroid, or "stress hormone." The stress hormone in turn causes the depression of all the immune cells—B cells, T cells, NK cells, and phagocytes. Human studies done in the past few years support this hypothesis.¹⁹ For example, medical students have decreased NK cell

activity and decreased helper T lymphocytes just before a major examination.²⁰ A study involving more than 400 subjects shows that psychological stress increases susceptibility to the common cold.²¹ Individuals under stress experience more frequent and severe respiratory infections than those who experience less stress. Sleep deprivation, as a stress, has been shown to decrease T lymphocyte function.²² Stress per se, however, is not necessarily detrimental to the person or the immune system. Rather, what matters is how the individual copes with the stress. Studies have shown that breast cancer patients who cope poorly with stress often have a poor prognosis, and vice versa.²³ Clergy are in an excellent position to provide relief to individuals suffering from stress, thus providing not only spiritual help but also a boost to their immune system.

I have shared with you several lifestyle habits that may negatively impact the body's natural defense system. You have probably been aware of them for some time; now armed with scientific evidence, you can authoritatively warn against these habits. Next we will turn our attention to factors that can enhance and strengthen our immune system.

Lifestyle habits that boost the immune system

1. *Vegetarian diet*—In terms of diet, more and more scientific studies have confirmed the wisdom of the "original diet" prescribed by our Creator recorded in Genesis 1:29: "God also said, 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food'" (NEB). This "original diet" consists of grains, legumes, fruits, and vegetables. Scientific studies have now shown that these plant-based foods are not only adequate for proper nutrition, but extremely beneficial.

A German study showed that the total number of white blood cells, lymphocytes, and other subpopulations did not differ between vegetarians and nonvegetarians. However, the natural killer cells of the vegetarians had a significantly greater ability to kill cancer cells than the omnivorous controls by a factor of two. These researchers suggested that the enhanced NK cell activity may be one of the factors contributing to the lower cancer risk among the vegetarians.²⁴

A large-scale collaborative nutrition study has been conducted by Chinese researchers, British nutritionists, and American scientists under the leadership of Dr. Colin Campbell of Cornell University.²⁵ The study involved large populations in China and revealed that meat and milk are not necessary for good health. All the nutrients needed by the human race can be supplied by plant sources. The Chinese consume no cow's milk or dairy products, yet they have one of the lowest rates of osteoporosis in the world! The study shows that the plant-based diet is protective against cancer and coronary heart disease. Dr. Campbell found the data so convincing that he became a vegetarian himself.

A few years ago a prospective cohort study involving 122,261 Japanese men over a period of 16 years compared four lifestyle habits: smoking, drinking (alcohol), meat consumption, and the liberal use of green and yellow vegetables. The study concluded that those who did not smoke or drink and consumed a vegetable rather than a meat diet had the lowest incidence of cancer, hyperten-

sion, heart disease, and a variety of other illnesses as well.²⁶

2. *Exercise*—Pleasurable exercise provides not only enjoyment and relaxation, but also beneficial strength to the immune cells.²⁷ Aerobic exercise nullifies emotional distress and increases the activity of NK cells which are important in fighting cancer and viruses, including the AIDS virus. Moderate exercise increases interleukin 2 (a cytokine produced by T lymphocytes) and tumor necrosis factor (a cytokine produced by macrophages).²⁸ Both of these factors are needed for a normal host defense. Exercise also increases the total number of phagocytes. Individuals adhering to regular exercise programs experience fewer infectious episodes.

Speaking of the AIDS virus, you may be wondering why Magic Johnson's doctors recommended retirement for the basketball superstar. The explanation is that stress of any kind may impair the immune function. Intense, vigorous, competitive exercise depresses both cell-mediated and antibody-mediated immunity.²⁹ Especially with today's win-at-all-cost atti-

tude, competitive exercise is stressful to athletes. This type of immune suppression is also seen with exercising to exhaustion or overtraining.

All in all, it appears that pleasurable and moderate exercise such as walking, swimming, and cycling benefits the immune function. At the same time, it may also lower the blood pressure, improve digestion, tone muscles, and provide overall physical and emotional health benefits. Studies from China show that meaningful and productive exercise, such as outdoor labor, gardening, and farming, is particularly beneficial.

3. *Stress management*—"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry heart doeth good like a medicine' (Prov. 17:22)." This quotation from *The Ministry of Healing* (p. 241) has been applied to the field of Psychoneuroimmunology.

Stress, as mentioned before, is not necessarily detrimental to the person or the immune system. Appropriate stress management can actually benefit our

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defense mechanisms. In one controlled study, the enhancement of immune competence (an increase of NK cell activity) was demonstrated in 45 geriatric residents by providing relaxation and social contact.³⁰ In another study, medical students who were given stress management had an increase of helper T lymphocytes compared with the control group.³¹

There are different ways one can reduce daily stress. For me, I find reading and meditating on the book of Proverbs to be most rewarding. I also find it useful to transform negative feelings into positive creative activities. My graduate students often experience frustrations because of busy schedules or failure in getting research done. During their time of "low spirit," I encourage them to read an enlightening book or write something that is of special interest to them. Some of the most creative and thought-provoking write-ups have been produced during these times of discouragement. Most important of all, I have witnessed a restoration of positive emotions as a result of converting negative energy into positive activity.

A simple prescription

How can we best maintain a healthy immune system? Here's a prescription:

1. Eat wholesome, unrefined foods. Each day include whole grains, fresh vegetables, legumes, and fresh fruits. Avoid fats, sweets, and stimulants. Drink plenty of water between (rather than during) meals.

2. Follow a regular exercise program. Remember, purposeful exercise is the most beneficial. If you live close to your office, try walking to work. If you cannot walk to work, perhaps you can walk around your house for 15 to 20 minutes in the morning and again in the evening after supper. Short-interval moderate exercise several times throughout the day is more beneficial than a long exhausting workout. Daily walking is a good time to have pleasant conversations with a loved one, so invite your spouse to come along.

If you walk alone, this is a wonderful time to speak silently with your heavenly Father. Take time to enjoy the natural surroundings of your home or workplace. This form of exercise is guaranteed to relax you and reduce stress. WALK, WALK, WALK—walking is the best exercise, and it is also the best time to get bonus communication with the Lord.

3. Maximize your spiritual strength.

As clergy you probably already have your "routine" devotional program. You may also have a special place in your home or office as an altar where you communicate with the Lord. I am now suggesting that you have a mobile altar where you can have bonus communication with the Lord on your walks. We can ask the Lord to help us cope with negative feelings of discouragement, bitterness, and hostility, and to give us peace. A devotional life full of love will aid in building a strong immune system. ■

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Lifestyle Capsules: Better Health in Easy Doses

Aileen Ludington, M.D., and Hans Diehl, D.H.Sc., M.P.H., Woodbridge Press, Santa Barbara, California, 1991, 212 pages, \$11.95, paper. Reviewed by Kenneth J. Holland, former editor, Signs of the Times.

Many medical books fill today's market, mostly written by well-respected specialists. Containing the latest state-of-the-art medical information, these helpful books can keep laypersons on the cutting edge of new medical technology.

Ludington and Diehl have written a different kind of book. Directors of the Lifestyle Medicine Institute in Loma Linda, California, they write for the average person who seeks credible, simple, and practical information on health improvement. If you do not have the time or motivation to wade through material laden with unfamiliar medical terms, this book is for you.

In 52 short, well-written chapters the authors present an easy-to-follow natural lifestyle. Acknowledging that they do not intend their information to replace medical advice or treatment, Diehl and Ludington say we may be responsible for shortening our life or downgrading its quality. Heart disease now strikes a deadly blow to every second American.

That's the bad news. The good news, according to the authors, is that we can do something about it. People cause many of their own cancers, heart diseases, and other problems by their lifestyle and can prevent and possibly reverse problems by changing their behavior. "We do and should worry about pesticides and preservatives in our food," the authors caution, "but the major culprits are sugars, refined products, and excessive salt, fats, and proteins." The average person in North America consumes 15 pounds of salt a year. Reducing this to four pounds would be a major step toward better health.

The authors take their readers through a series of easy steps ("like teaching people to walk"), showing them how to take charge of their own health and well-being. Ludington and Diehl discuss depression, quick-fix diets, aging, exercise, hypertension, stroke, obesity, vitamin supplements, emotions, trust in divine power, cholesterol, chronic fatigue, adult-onset diabetes, and drugs. The book con-

tains a helpful index, and a summary that gives basic guidelines for a lifetime of good health habits.

A simple, natural diet is at the center of this lifestyle approach. "Eating complex carbohydrates in their natural forms," the authors say, "allows you to eat more and still lose weight without feeling hungry and with more energy and endurance. As a bonus it will clean out your arteries, help you ward off certain cancers, and cut your food bill in half."

Lifestyle Capsules has received much favorable comment from such medical luminaries as William Castelli, M.D., director of the Farmingham Heart Study, and John McDougall, M.D., internist and author of *McDougall's Medicine* and other books.

Ludington and Diehl have featured their lifestyle and nutrition seminars on radio and television and dedicated their lives to helping others obtain dramatic health improvement by simple means. This mixture of common sense and sound preventive medicine makes for delightful reading. If this information had wide circulation and its ideas were practiced, the health costs in every country would be greatly reduced.

Evangelical Spirituality, From the Wesleys to John Stott

James M. Gordon, S.P.C.K., London, 1991, 340 pages, £12.99. Reviewed by Patrick Boyle, pastor, Watford, Hertfordshire, England.

Occasionally one comes across a book that not only informs the mind but nourishes the soul. Gordon, a Baptist minister in Scotland, has written such a book. He says in the preface, "Keeping company with people who wrote and spoke so much good sense and lived with such spiritual vitality has been a constantly rewarding experience."

He presents a series of studies on 22 evangelical leaders including John and Charles Wesley, Jonathan Edwards, Charles Spurgeon, John Newton, William Cowper, Frances R. Havergal, Dwight L. Moody, Campbell Morgan, Martyn Lloyd-Jones, and John Stott.

The author offers this assessment: "*Spirituality is lived doctrine*. For evangelicals that means the cross is to be lived. The self-giving love of God in Christ, the 'grace unspeakable' of a crucified Lord, ignites within the heart of the

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What would you do if one of your church youth told you his friend was threatening suicide?

forgiven sinner such fires of love, gratitude, and wonder, that the only response is a life of self-expenditure, the total surrender of mind, heart, and will."

I recommend that you buy Gordon's book and be blessed in the reading of it.

A History of the New Testament and Its Times

Robert L. Cate, *Broadman Press, Nashville, 1991, 337 pages, \$19.95, paper. Reviewed by Lyndon K. McDowell, retired pastor living in Scottsdale, Arizona.*

Cate presents a political, economic, social, and religious history of New Testament times in a simple and untechnical style. Those with a sparse knowledge of New Testament times or pastors who want a refresher course on that era will find this work helpful. A thorough bibliography provides further source material.

The author gives much attention to chronology, and not everyone will agree with his conclusions. At the same time he is cognizant of the difficulties involved in chronology and avoids being dogmatic.

Cate writes in an informative, easily understood style. His book will make a useful addition to a church library and provide good resource material on New Testament times.

Why Teens Are Killing Themselves and What We Can Do About It

Marion Duckworth, *Here's Life Publishers, San Bernardino, California, 1987, \$7.99, paper. Reviewed by Angela Hunt, pastor's wife and free-lance writer living in Largo, Florida.*

What would you do if one of your church youth told you his best friend was threatening suicide? Such threats cannot be taken lightly.

Why Teens Are Killing Themselves is a must-have book for pastors, youth pastors, and parents of teenagers. Suicide is a gruesome specter most of us would like to avoid, but teenagers do kill themselves, and suicide may occur in your church—even in your family.

Duckworth gives valuable information on how to raise hope-filled children, how to understand them, and how to rescue a teenager who may be contemplating the final decision. She also explains how to talk to teens in danger of suicide and intervene in an emergency situation. No counselor or pastor should be without this important information.

Seven Men Who Rule the World From the Grave

Dave Breese, *Moody Press, Chicago, 1990, 235 pages, \$14.95, hardcover. Reviewed by Lyndon K. McDowell, retired pastor, Scottsdale, Arizona.*

This useful book for the pastoral library provides ready reference material about some of the men who have influenced modern society.

The author suggests that the seven men discussed—Charles Darwin, Karl Marx, Julius Wellhausen, Sigmund Freud, John Dewey, John Kenes, and Soren Kierkegaard—have proposed theories that have become virtual gods in the minds of modern scholars. Their ideas "take on the dimensions of near deity" and must be confronted with one of the strongest prohibitions of Scripture: "Thou shalt have no other gods before me."

Three chapters on Darwin set the tone of the book and could leave one disappointed with their somewhat shallow reasoning. Breese adds a chapter on Albert Einstein. Einstein is not "officially" added to the list because "this truly great scientist became an unintended philosophical influence—unintended by him, that is." In writing on Einstein, Breese attempts to find a relationship between the theory of relativity and modern moral liberalism—a weak connection indeed. Connections are also stretched in other chapters.

Breese believes "America must return to the God of its fathers . . . and become a 'Christian civilization.'" What a specter that statement raises for religious liberty, especially if the author means a fundamentalist Christian civilization!

In summary, this is a book for the believer, not for the student seeking persuasive arguments with which to con-

front prevailing philosophies. Nevertheless, perceptively used, it can provide for a busy district pastor, a good overview of where many of the current liberal ideas have their roots. If a pastor wanted to develop a series on Revelation 14:6-12, for example, the book could provide immediate background material for verse 8.

The book has no index or bibliography, and most of the 23 authors cited in the 70 footnotes are tertiary sources.

Power and Change in Parish Ministry, Reflections on the Cure of Souls

Michael Jinkins and Deborah Bradshaw Jinkins, *Alban Institute, Washington, D.C., 1991, 107 pages, \$10.50, paper. Reviewed by Chad McComas, pastor, Medford, Oregon, Seventh-day Adventist Church.*

Have you been burned by power struggles in your church? Do you find change painful and frustrating?

No one ever taught me in seminary how to orchestrate change and survive. If someone had, I would have been saved much pain in my ministry!

The Jinkinses explain how pastors and spiritual caregivers can recognize and understand the change process. Through several case studies they illustrate how church members tend to think and how the pastor can provide leadership.

The authors also explain authority and personal power. It is necessary to know the difference between coercive, legitimate, expert, reward, referent, information, and connection power. Each power has its proper use, and each can be misused. What power do you operate under? The book contains plenty of valuable insight. The only drawback is the writing style, which is sometimes difficult to understand.

How to Train Volunteer Teachers

Delia Halverson, *Abingdon Press, Nashville, 1991, 112 pages, \$14.95, paper. Reviewed by Linda Elliott, lay leader, Columbia, Maryland.*

Sabbath school superintendents, children's ministry coordinators, education committee members, pastors, or anyone responsible for training volunteer teachers in the church setting will find this book a helpful resource.

The first four chapters provide background information about the purpose of church education, recruitment and training techniques, and teacher affirmation.

The remainder of the book outlines 45- to 60-minute workshops and one four-hour mini-retreat for teachers. Reproducible work sheets are included for each workshop.

The training style recommended works best with large groups of participants. A smaller church with less than 10 teachers may choose to combine its workshops with one or two other churches to receive the maximum benefits of the programs.

Youth Ministry in Small Churches

Rick Chromey, Group Books, Loveland, Colorado, 1990, 168 pages, \$11.95, paper. Reviewed by Rick Ferret, pastor, Pitcairn Island, South Pacific.

Have you ever been disappointed when only one or two youth showed up for a program? How do you find volunteers when everybody is busy? What activities work with small groups?

This how-to book contains excellent ideas about creating and continuing youth ministry in small churches. Chromey explains the dynamics of such ministry and suggests ideas compatible with limited budgets.

Chromey says his ideas work, and that's the real test!

Opposites Attack

Jack and Carole Mayhall, NavPress, Colorado Springs, 1990, 256 pages, \$14.95, hardcover. Reviewed by Sandra Doran, pastor's wife and free-lance writer, Lincoln, Rhode Island.

The authors explore with sensitivity the impact on a marriage when partners represent totally different personality types. This book offers positive and specific suggestions for making such a marriage work.

If the reader can get past the first chapter, which sets up a group discussion between stereotypical couples speaking in trite clichés, he or she will find the rest of the book refreshingly honest. The Mayhalls speak from their own unique perspective, illustrating how communication and understanding can be handled in a marriage between opposites.

Couples struggling to make a marriage succeed will find this book an excellent resource. It provides a springboard for discussion and assures us that a marriage between opposites need not be hopeless or unhappy. The reader comes away with a positive sense of challenge and a new respect for differing viewpoints.

Call the Sabbath a Delight

Walter Chantry, The Banner of Truth Trust, Edinburgh, Scotland, and Carlisle, Pennsylvania, 1991, 112 pages, US\$5.95, paper. Reviewed by Hugh I. Dunton, director, Ellen G. White Seventh-day Adventist Research Centre, Newbold College, England.

Chantry, pastor of the Grace Baptist Chapel in Carlisle, Pennsylvania, and author of *The Law's Connection With the Gospel*, has written another outstanding book. He sees the need to look at "our culture through the lenses of the Ten Commandments." He focuses on Sunday, "the great day of hedonism in the Western world," ignored by the majority of the population and only partially observed by many Christians. "Only as God's people return to the habit of engaging in systematic spiritual exercise for an entire day each week, then will the moral fabric of our age begin to be strengthened." He talks about a full day—not just an hour in church and then "carnal pursuits" or idleness. As to the importance of the fourth commandment, given at Sinai, it points back to Creation, antedating the Jewish people.

Jesus showed in Matthew 12:1-13 what is acceptable behavior on the Sabbath, Chantry observes. He asserts that the New Testament teaches the validity of the fourth commandment and blames dispensationalism for divorcing Old Testament teaching from the New. Mark 2:27, 28 indicates that the Sabbath was not rescinded in the New Testament. It makes no sense to argue that Jesus became the Lord of the Sabbath in order to abolish it.

The moral law under Moses was strictly enforced with exact details for its observance, but our Saviour handled the same Sabbath law in a different spirit. He elucidated the principles involved in the Sabbath commandment. The Jews under Moses needed more precise details and sanctions for infringement "because they did not have the fullness of the Spirit."

The word "Sabbath" appears so frequently that the reader's anticipation grows to see which day of the week Chantry selects. The author takes his first step in this direction by claiming that New Testament believers worshiped on the first day of the week after the Resurrection (John 20:19, 26; 1 Cor. 16:1-4; Acts 20:6, 7). He then deals with the issue of whether the fourth commandment was transferred from Sabbath to Sunday or

It makes no sense to argue that Jesus became the Lord of the Sabbath in order to abolish it.

whether something entirely new replaced the commandment. He admits the question is difficult. He finds in Hebrews 4:9 the "New Covenant Sabbath Day. . . . It is Christ who has once for all entered His rest when He rose victorious."

Chantry warns his readers that "if you are looking for a text of one sentence which you can read and thereby silence all Seventh-day Adventists, antinomians and anti-Sabbatarians, you will be disappointed."

The Adventist reader will be grateful to Chantry for his work on Romans 14:5, 6; Galatians 4:7-9; and Colossians 2:16, 17, clearly distinguishing the moral law from the ceremonial and judicial law given to Israel, and for his thought-provoking exegesis of Hebrews 4.

His last section, on proper Sabbath behavior, warns of the danger in listing petty regulations, and of the tyranny of human opinion.

Chantry's book challenges Seventh-day Adventists to examine their own Sabbathkeeping practices. I recommend it to pastors and all who are concerned for the sanctity of the seventh-day Sabbath.

A Prophet With Honor

William Martin, William Morrow and Co., Inc., New York, 1991, 516 pages, \$25.00, hardcover. Reviewed by Carlos E. Aeschlimann, associate ministerial secretary for evangelism, General Conference of Seventh-day Adventists.

At the invitation of Billy Graham himself, the author, a professor of sociology of religion at Rice University, conducted a five-year study on this best-known religious leader of the twentieth century.

Martin interviewed more than 200 people and attended numerous crusades and other activities of the Billy Graham Evangelistic Association. Such research has made this book probably the most comprehensive and impartial biography written on Billy Graham.

Beginning with Graham's birth in 1918, Martin covers his youth, conversion, schooling, and friendships. He traces the

progression of the evangelist from radical fundamentalism toward ecumenicalism. As an evangelist, I enjoyed reading about the function of the Billy Graham Evangelistic Association and the role of his assistants who shoulder almost all the responsibilities of organization and advertising.

The book describes the expansion of Graham's ministry into television, films,

and satellite for crusades in London, Brazil, and Africa, permitting millions to hear the gospel. Of no less importance is his contribution to world evangelism in organizing giant conventions for evangelists, such as those held in Berlin and Amsterdam.

A fascinating aspect of Graham's life has been his association with practically all the United States presidents from Harry Truman to George Bush, and his friendships with other world leaders. The book tells how the evangelist entered the ex-Soviet Union, where he interviewed Mikhail Gorbachev and Boris Yeltsin, and how he penetrated all the East European countries and finally China.

After 40 years of ministry, Graham has been spared the financial and moral scandals that have ruined the ministry of some other evangelists.

The author shares information about the evangelist's family life and the crucial role of his wife, Ruth Bell, the daughter of a medical missionary to China.

Martin's research has merited the acclaim of church leaders everywhere as a brilliant and comprehensive study of the best-known and most-listened-to evangelist in the history of Christianity. I highly recommend this book to all evangelists and pastors.

Recently Noted

Wising Up, How I Mastered the Rinse Cycle and Other Lessons of Life, *William G. Johnsson, Review and Herald Pub. Assn., Hagerstown, Maryland, 1991, 124 pages, \$7.95, paper.*

Looking at his journey through life with wit and warmth, the *Adventist Review's* well-known editor, tells how he "wised up." Writing on many personal topics, he confesses to being a former "male chauvinist piglet." He writes of hard decisions like accepting a call to ministry and the male rite of passage--purchasing a chain saw. He peppers his book with delightful characters like old Uncle Wilf, and contemplates the fact that he too is growing older and hopefully wiser.

Letters

From page 2

various issues surrounding sexual abuse by pastors.—Name withheld.

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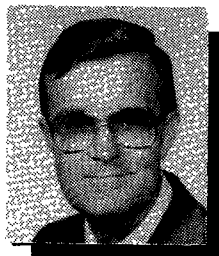
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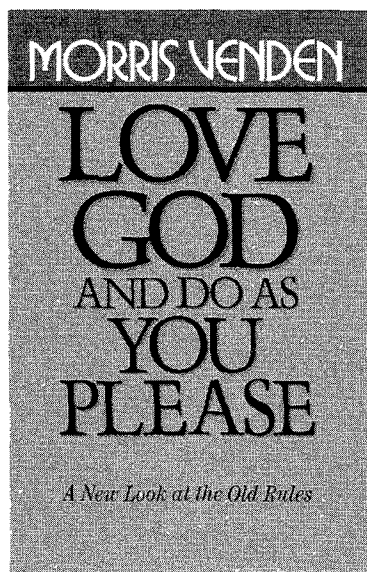
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All things to all women—the author writes

I've been pleased to see the efforts the team at *Ministry* has made to help men and women in the church to understand each other. However, my delight that *Ministry* was prepared to publish articles on women's experience in the church such as my "All Things to All [Wo]men" (January 1992) turned to

disappointment and sadness when I saw what you had done to my original copy. I believe that in its editing of the article with my by-line, *Ministry* has failed to exercise either a wise editorial prerogative or thoughtful insight into the communication problems between men and women. I'd be grateful if you would allow me to reconstruct the original thrust of my article.

Without any consultation with me, a third of my original article was cut. I was particularly sad to see that a number of examples I had included in an attempt to create a conciliatory tone and a more subtle approach to the problem had been omitted. Words which are not true and which I had never written were inserted. For instance, you had me saying: "No one has ever talked theology with me." I wrote originally: "It's been a rare experience to find a preacher or theologian who wants to talk theology or spirituality on an individual personal level." Neither did I write the four words which you used to conclude the first paragraph and to set the tone of the article in blunt confrontational style, "I am a woman."

My original opening paragraph and much of the second paragraph were completely cut. I will not take time to quote it all here but if you read the following two sentences from my original you will see that I took care to make it clear that it is not only with women that Adventist preachers often fail to communicate: "I sometimes wonder how Adventist preachers find out how it feels to be in their congregations. How can they find out whether or not their sermons are saying what women—or any other groups in their congregation—need to hear?"

I firmly believe and sought to show that what the church faces is not just a men/women communication problem, it is a preacher-congregation communication problem which needs to be worked at from a wider perspective than that of the gender issue. I imagine that some of your readers—male and female—will disagree with me on this. That's OK. I'd prefer people to argue against what I did write rather than what I didn't!

I will not take time and space to list the other editorial changes made. I

write in the spirit of my original article—to respond directly and honestly to what I see as a failure of understanding.

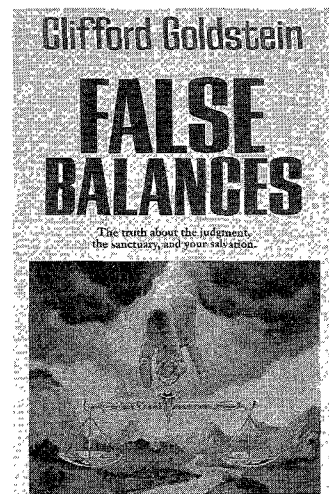
Let's keep talking to each other! —Helen Pearson, Newbold College, Bracknell, Berkshire, England.

We deeply regret any distortion of the author's intentions.—Editors.

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