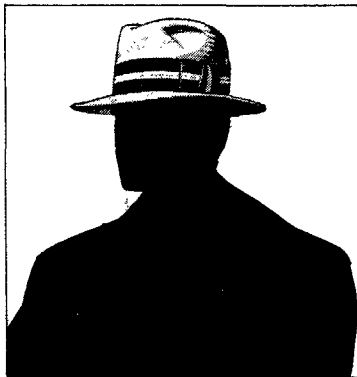


MINISTRY

A MAGAZINE FOR CLERGY

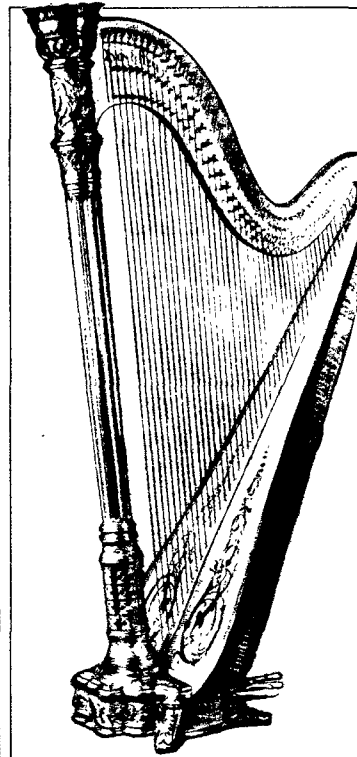
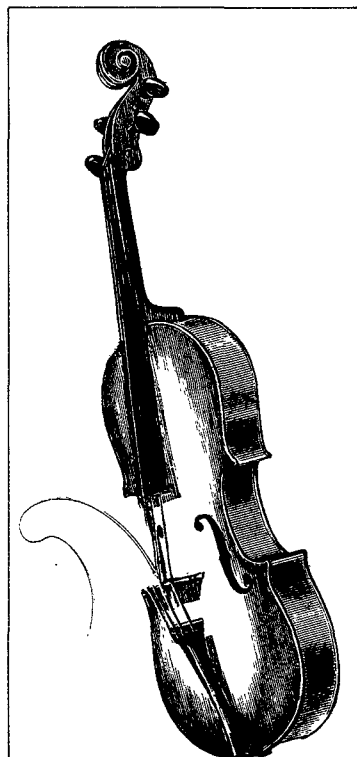
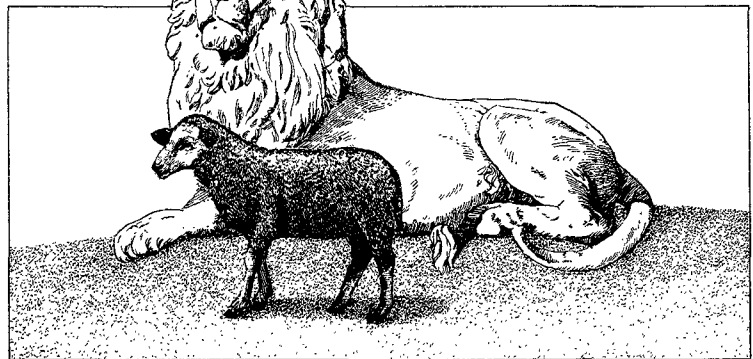


NOVEMBER 1979



**THE
REAL AND...**

**THE
"REALLY REAL"**



See page 4

LETTERS

Sheer coincidence

In her article "Do the Chinese and Hebrews Have Common Roots?" Dr. Ethel R. Nelson cites a number of startling discoveries she has made as a result of her studies in China. It seems, however, that she is quick to jump to unfounded conclusions based upon little or no evidence, or sheer coincidence. Dr. Nelson's strongest arguments of an affinity between the ancient Chinese who lived two millennia before Christ and the Jews who live (then and now) by the laws of Moses are: (1) that the Chinese of 2205 B.C. and earlier offered sacrifices to a god they called "Shang-Ti," and that this name is similar in sound to the divine name, *Shaddai*; (2) that the Chinese pictogram for "sacrificial animals" is a composite of characters including the words "ox," "sheep," "unblemished," and "spear;" (3) and that these ancient sacrifices were offered in the morning and evening, as were the daily sacrifices of the ancient Hebrews.

The Hebrew *Shaddai*, meaning "omnipotent," is used only in connection with the patriarchs and never in any reference to the sacrificial cult. The pictographic depiction of the ox and lamb is interesting, but typical. All peoples in the ancient world who practiced animal sacrifices used domestic animals because they were the most readily available. The reference to a spear eliminates any possibility of comparison, since its use would render the animal unfit for Jewish sacrifice. Finally, the fact that the Chinese offered immolations in the morning and evening is certainly nothing unusual. This is a universal practice among all ancient peoples. Dr. Nelson would like to tie her reference to the "evening sacrifice" to the crucifixion, speculating that "the Lamb of God . . . would expire at the ninth hour when the evening sac-

rifice was being offered at 3:00 P.M." Never would 3:00 P.M. be regarded as evening in the Holy City of Jerusalem. An evening sacrifice offered at that hour would be invalid because of its premature timing. Obviously, Dr. Nelson is beginning with a conclusion and trying to work her way from there to alleged evidence. That system never works.

Jewish rabbi
Michigan

We regret that space limitations make it impossible to print the remainder of the Rabbi's points. We have edited carefully, however, to preserve the major objections. Without pretending to be well-versed in Jewish law, we would notice that Josephus (Ant., xiv. 4.3 and Wars vi. 9.3) gives the ninth hour as a customary time for the offering of the Passover sacrifice. It is true, as the Rabbi points out, that similar parallels exist between many ancient peoples. However we feel the cumulative evidence is impressive. As far as methodology is concerned, researchers often begin with a hypothesis, gather and evaluate data, and then accept or reject the hypothesis. Of course, a brief article can make only a few points; the subject is more fully developed in Dr. Nelson's book.—Editors.

More on the shroud

Mr. Blodgett's scribbles on the "Shroud of Turin" gave some good points but leaves the reader in a very dark confusion. Surely the topic has not only negative sides. Only a student of many years should write about the shroud, for the subject is so mysterious and unexplainable that even one with thirty years of scanning over it can err seriously. I object to the author's conclusion, for in no way does the Shroud of Turin contradict Scripture. As for

science, one needs only to read the statements of the NASA experts who have taken all sorts of tests. So far they have noticed no violations of scientific laws. There is no point in talking about the history of the shroud, since no conclusions can honestly be reached owing to the lack of documentary evidence.

Catholic priest
Quebec

A disgrace

As a student of the Shroud for thirty years, I must protest, in the name of the truth you profess to seek, the misinformation and bias of the article "The Shroud of Turin" (July, 1979). I do not accuse the author of bad will, but I do accuse him of bringing forward only what he wished in order to make a point and suppressing the weight of evidence against him. In the name of truth, that article was a disgrace.

Catholic priest
Illinois

Ecumania

I am not given to writing letters to editors. However, having received copies of your publication—apparently by way of your "outstretched hand"—and having read it as I have time, I must ask that my name be eliminated from your subscription list. Ecumenism and "outstretched hand" ought not to lead to the kind of fuzzy-minded syncretism that allows anything and everything as long as it uses the word or title "Christian" somewhere in its presentation. As a Christian Bishop, I witness to the One, Holy, Catholic, Apostolic Church, which is the only Church of Christ. To your "outstretched hand" Christ's Church offers conversion, baptism, chrismation, and participation in the di-

(LETTERS continued on page 19.)

An outstretched hand

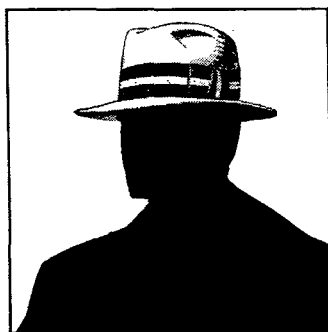
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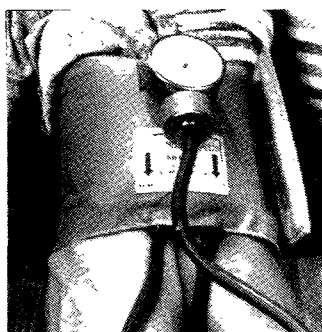
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The real and the “really real”

by William G. Johnsson

Even in the first century of our era the delay in the Second Coming troubled some Christians. Their Lord had left them, promising to return “quickly.” He had given them portents of His coming and had bidden them to watch and be ready. For a while the expectancy ran hot. Among the Thessalonian believers, for instance, some were so sure of the imminent Parousia that they quit working.¹ As the years wore on, however, many Christians began to doubt. Scoffers mocked even the concept of a Second Coming. Christian perplexity over its apparent failure increased.²

Those addressed in the epistle to the Hebrews shared this concern. Their spiritual profile, sketched in the opening chapters of the letter, shows how they had grown weary in the Christian way. The apostle over and over admonished them to hold fast, to be patient, to beware of neglecting or rejecting “so great salvation” (chap. 2:3). Some no longer came to worship services. Some were “wavering,” others were “shrinking back” from the promised reward. The relentless passage of the years had made hope grow dim and confidence to slacken.

If His nonreturn in the first generation of the new religion disturbed the followers of Jesus, how much more so after nearly two thousand years of absence. The approach of the third millennium strikes our hearts with bitter poignancy. Our Lord, still apart from us after so long! Surely events have run on in a way undreamed of by the first Christians.

Bluntly stated, the key question is, *What has happened since Calvary?* If, as the New Testament affirms and Christians proclaim, Calvary climaxed history, how do we account for those two thousand years? The passage of the years is an issue that draws in every human

being, believer or not. It is, perhaps, the essential human issue. With it we confront our frailty, our existential vulnerability. How rapidly our own years fly by! Life, which seems so long in childhood, closes in upon us as we approach maturity. We attempt to shrug off the threat of nothingness that begins to raise its ugly visage, but relentlessly the years roll on.

The problem that we have exposed here we cannot ignore. If those flying years—the fact that they *had* flown—troubled the readers of Hebrews, how much more they bother us. Perhaps our modern world has brought the problem home to us with keener thrust. Not that merely *more* years have passed and the Parousia has not come, though that itself is troublesome, but beyond this we are probably more conscious of the flow of time. The modern age has brought home to our minds in unparalleled fashion the vast distances of space. And only the infinitudes of time match the infinitudes of distance.

No wonder that so many writers of our day have despaired as they contemplated the enigma of existence, the threat of their own nonbeing, the vast emptiness of the universe.³ Truly, if the apostle is to provide us with a basis for absolute confidence in our age, his sermon to the Hebrews must address this fundamental existential issue.

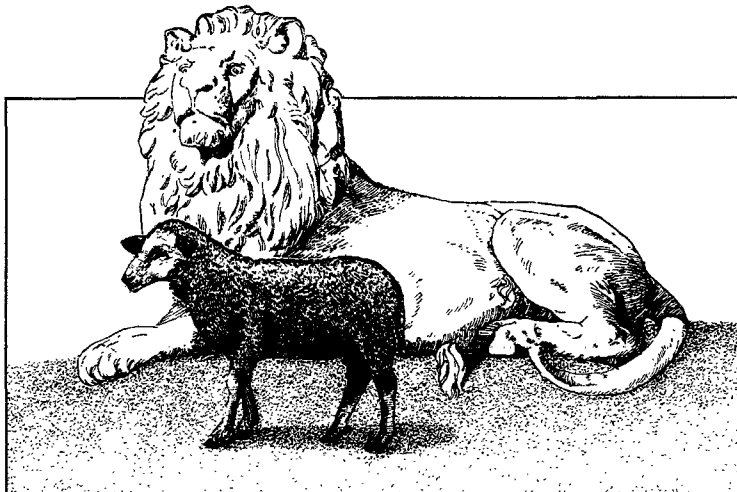
The apostle writes for his time, not ours. While he does not directly speak to the existential question, he has much of an indirect nature. We may, I think, detect three main lines of argument by which he seeks to reassure those readers concerned by the delay in the Return. We will take up each in order and then consider their helpfulness to our situation.

The promise reiterated

His obvious approach is to reiterate the promise. “Christ, . . . offered once to bear the sins of many, *will appear a second time*,” he reminds them (chap. 9:28).⁴ Although some Christians grow tired in their religion and don’t bother to go to church anymore, the Hebrews are to mutually exhort to love and good works. He told them to encourage “one another, and all the more *as you see the Day drawing near*” (chap. 10:24, 25).

So the apostle knows no theological legerdemain that will annul the Second Coming. For him it is a part of the Christian world view and can be stated without explanation or apology. If the Lord has not come as soon as some Christians expected, that in no way can remove the primitive teaching of the religion—rather, the Day must have drawn so much the nearer.

In two places—both, as we might expect, among the exhortatory sections of Hebrews—he quotes Scripture in support of the promise of the Second Coming. The content of the first, in chapter 10:35-39, shows us the *practical* nature of his argument. “Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that you may do the will of God and receive what is promised. ‘For yet a little while, and the coming one shall come and shall not tarry; but my righteous one shall live by faith, and if he shrinks



God's people have always been able to look beyond the real world to the "really real." Can this ability help us relate to the delay in our Lord's return?

back, my soul has no pleasure in him.' But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls."

We see here: (1) the *certainty* of the promise—as definite as Scripture that He "shall not tarry"; (2) the *nearness* of the promise—in "a little while"; and (3) the correct response to the promise—endurance instead of shrinking back.

The second passage strikes a stern chord. Here, in chapter 12:25-29, the promise of the return appears in the context of judgment: "See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape if we reject him who warns from heaven. His voice then shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' This phrase, 'Yet once more,' indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; for our God is a consuming fire." The passage elaborates the last words of chapter 10:39—those who "keep their souls."

So the apostle reiterates the promise of the Second Coming without theological elaboration. For him the problem is not theological but personal and spiritual. He sees, as it were, two responses to the *fact* of the promise of the Return:

Response 1 (undesirable): weariness, doubt, sporadic church attendance, shrinking back to the way of the world. It needs reminding of the certainty of divine judgment on those who refuse to heed the warnings of God.

Response 2 (desirable): confidence in the promise, endurance, mutual encouragement of the Return's drawing near, faith. Result: eternal salvation.

This line of argument still appeals to many Christians. For them it is sufficient that the promise of the Parousia is a clear Biblical doctrine. Their concern is not to question the long delay in the fulfillment

of the promise but to apply it to personal Christian living.

Other Christians need more. They would argue that the relentless passage of the years forces us to think about the promise, to consider whether we should understand it in a different way, or whether it still can be taken seriously. Not surprisingly, then, in many Christian bodies the doctrine of the Second Coming has long since ceased to attract serious consideration. While they may mouth the words as part of the early Christian creed, the belief in a personal, literal return of Christ has passed into oblivion, crushed by the tramp of the years.

And for non-Christians the mere reiteration of the promise carries no weight whatsoever. The idea of the Second Coming represents only a gush of early apocalyptic thought, long since proved—by the years—to have been misguided.

The apostle's reasoning in Hebrews, however, opens up two other lines of argument that bear on the problem of the delay. The first centers in his concept of the "real."

The real and the "really real"

Let us make no mistake about it—the apostle holds to the reality of the present world. It was, he says, created through the Son (chap. 1:2)—an act grasped only by faith (chap. 11:3). That same Son upholds the universe by the word of His power (chap. 1:3). And the Second Coming will shake the present order of creation to its foundations, as we have just noticed (chap. 12:25-29). Thus any philosophy that denies the substantiality of the world—such as classical Hinduism's teaching of *maya* (illusion)—will not do.

Yet the apostle's thought is more complex. He is not a materialist. While he affirms the reality of the universe as we see and know it, he introduces talk of the "real" beyond the universe we perceive. He contrasts what we call the "real" (the universe) with what is the *really* real (and which he terms the "really real").

We see such a distinction made in his discussion of the heavenly sanctuary. He does not deny the existence of the earthly, hence his brief description of it in chapter 9:1-5, but he rejects it as the "real." God, not man, set up the "real" or genuine tabernacle (chap. 8:2). It is "the greater and more perfect tent (not made with hands, that is, *not of this creation*)" (chap. 9:11). What we call the "real"—the earthly—was but a copy and shadow of the really real (chaps. 8:5; 9:23; 10:1).

An interesting concept of reality emerges. The apostle holds to two separate, parallel "creations," that is, orders of creation or existence. All that we see and know, the empirical world so well measured and probed by science and increasingly subject to the technology of science—*our* world—is not the highest reality. While it is not a figment of the mind, it is not the ultimate. Our world is the world of man. The "real" is the world of God.

Such a view is, of course, not uncommon. Plato's teaching of the "Ideal" approximates to it.⁵ The apostle's conception, however, breaks the Greek pattern. We see in the letter to the Hebrews a strong concern with events in *time*. That is, the author does not hold to two eternally distinct orders, the lower (ours) being time-bound and the upper (the Ideal or real) being timeless. Instead, the spatial idea of two worlds (creations) is crossed by the temporal one. Thus the *real* tabernacle comes into its own time; access to it *becomes* available only after Calvary (chap. 9:8, 9).

The apostle's distinction of the "real" and "really real" reemerges in the closing chapters of Hebrews. As he applies the theological development that climaxes and concludes in the passage ending at chapter 10:18, he encourages his hearers to steadfastness by distinguishing the visible from the invisible. Over and over he makes his point: the visible is but temporary, the invisible is ultimate reality. Notice how often the idea surfaces: the example of Noah, who heeded divine warnings regarding events yet unseen and so was saved (chap.

**“The apostle encourages
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11:7); the hope of the patriarchs who did not receive what was promised on this earth but sought “a homeland,” “a *better* country, that is, a *heavenly* one. Therefore God is not ashamed to be called their God, *for he has prepared for them a city*” (verses 13-16); Christians who are to run the race of life, “looking to Jesus” (chap. 12:2), i.e., “as seeing him who is invisible” (chap. 11:27). See also chapters 11:8, 10, 11, 19-22, 26, 39, 40; 12:22-24; 13:14.

The thrust is clear. Whether Old Testament or New, the people of God are characterized by their *seeing the invisible*, which is the *really* real, because it is of God. They seek for a city, a homeland, but not of the present order. Like the heavenly tabernacle, its maker is God, so it is lasting and genuine but not accessible to sensory perception.⁶

As with the apostle’s argument regarding the heavenly sanctuary, a temporal concept crosses the spatial one. While God *has prepared* the heavenly city (chap. 11:16), the people of God *look forward* to it (verse 10, *desire* it (verse 16), *seek* it (chap. 13:14). So it is “the city *which is to come*” (verse 14).

It is apparent that with these ideas we have quite a different way of handling the delay in the Parousia. Instead of a repetition of the promise of the Return, the apostle introduces us to a whole new picture of reality. The concept of two parallel creations, with the “really real” separate, coexistent, and invisible, radically modifies the purely linear (historical) reference. Now *what already* is guarantees the future. That is, the heavenly city is “to come” because it already exists in the invisible world. As that world is *the* real, the genuine, the everlasting, so the winding up of human history is sure.

We come now to the third way in which the Book of Hebrews sheds light on the existential problem, centering in the idea of Christ as King.

The King

The third verse of the sermon to the Hebrews states that the Son, after His work of making purgation of sins, “sat

down at the right hand of the Majesty on high.” In three other places—chapters 1:13; 8:1; and 10:12—the apostle returns to the idea of Christ as King. These four allusions to the regnant Son call for consideration. They obviously bear directly upon the question of this article. How can the apostle portray Christ as *ruling* when so many spurn the idea of His Lordship?

As we study the references in Hebrews to Christ as King, we note a significant qualification. The psalm on which they are based (110) calls the Son to sit at the place of honor “*till I make thy enemies a stool for thy feet*” (verse 13).

So a tension arises here. Christ is King but is not yet fully *acknowledged* as King. The author of Hebrews balances what He *has* accomplished, what He *now is*, and what is yet *to be*. The flow of history cannot alter what He already has done—the One Sacrifice, once for all. Nothing can add to or diminish its superlative worth. Nor can the years as they roll change His status. He is the Son, once incarnated, now exalted and reigning. What the passage of the years can bring is but the full recognition of His act and His person.

We catch the significance of the apostle’s words in his references to time. Two references concern us here. The first appears at the opening of his sermon. After mentioning the speaking of God in the Old Testament, he states that “*in these last days* [or possibly, “in the last of these days”—i.e., the days of revelation] he has spoken to us by a Son” (verse 2). Let us put the second passage with it: “He has appeared once and for all *at the climax of history* to abolish sin by the sacrifice of himself” (chap. 9:26, N.E.B.).

The apostle’s philosophy of history is unmistakable. For him, all history before Calvary only prepared for that event. The cross, the climax of history, rent time asunder. With Christ’s accomplishment there, “these last days” (or “the final age” as the N.E.B. translates chapter 1:2) commenced. This age is the time of waiting until the divine will is

fully worked out, which will be when the entire universe shall bow in acknowledgement of Christ as King.

So the Christian lives in a curious relationship to time. On the one hand he looks *back* to an event that is the mid-point of history. The cross has determined the course of the future, the certain, eventual triumph of the reign of the good and the removal of evil. On the other, he looks *ahead* to the consummation, to the day when He who is King by right will be King indeed.⁷

We find the balancing of the “already” of Calvary with the “not yet” of the Parousia stamped on all New Testament thought.⁸ The Book of Hebrews in this respect reflects typical New Testament eschatology. But a question immediately raises its head: When one looks either to the past or to the future, what happens to the *present*? Is not this issue in fact at the root of the present malaise in Christendom? Christians face two alternatives: Either the hope of the Return has faded away and they have only a *backward-looking* philosophy of history, or—considering the Parousia still a live option—they hang suspended between the times, as it were, looking back two thousand years and hoping against hope to God’s V-day, ever conscious of the relentless passage of the years.

The apostle of our sermon now steps in to make his unique contribution. He introduces a concept that bridges the gap between Calvary and the Return. Yes, he says, Calvary is the climax of the ages. Its Sacrifice is efficacious to deal with sins once for all. We must never reduce the magnificent *Already* of the work of our Lord. But, as Christians, we have not only the “already” and the “not yet” but the “now”—Jesus is our High Priest. Because He is our sympathetic Mediator, as well as King awaiting the realization of the kingdom in its fullness, the present is filled with meaning. The waiting time between cross and Parousia is also the period of heavenly high priesthood.

The apostle does not tell us the precise nature of Christ’s priestly activity. “He

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 Our world
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 The 'real' is
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always lives to make intercession," he tersely sums it up (chap. 7:25). We may be sure, on the basis of what is presented in Hebrews, as well as other data in the New Testament, that he does not suggest that God is *reluctant* to receive sinners, nor does he want to add anything to the Act of Calvary. Rather, Christ's mediatorial work is *by virtue* of His Sacrifice once accomplished for all. He ministers its *benefits*.

Thus, throughout Hebrews the accent falls on the now time. While the hope of the Parousia remains, we are not to let it trouble us by its delay. We now "have a great high priest who has passed through the heavens, Jesus, the Son of God. . . . Let us then with confidence *draw near* to the throne of grace" (chap. 4:14-16). See also chaps. 7:26-8:1; 10:19-22; 12:22-24.

So the future grows out of the now time as well as the past (Calvary). The present blessings of the Christian religion temper the delay in the Parousia. The future resonates with the now.

Hebrews and our day

Let us take up in turn the three responses of Hebrews to the delay in the Parousia. How helpful are they to modern Christians and modern man?

We cannot lightly brush aside the New Testament teaching of the Second Coming. In one way or another we must come to terms with it. Perhaps we may decide at last that the idea is outmoded, misguided—this must surely carry serious implications for our view of the entire canon. Or we may decide that the idea is still a theological option. Then we must wrestle with it as modern thinkers.

Thus the apostle's reiteration of the promise of the Parousia challenges us to serious reflection. It confronts us with that first-century milieu, that cradle of our religion. And it helps us to see—by contrast—our twentieth-century world and ourselves as part of it.

The second line of reasoning we pursued calls into question the prevailing world view. In a curious way it *allows* for the empirical world—that world so familiar to us as the scientific method has held sway for more than two hundred

years. The apostle's picture of the two parallel "creations" (orders) affords reality and meaning to the world we know. But it drastically shifts the philosophical focus by challenging the *sufficiency* of the empirical world view. It purports that the *really* real lies outside and beyond our world, eluding the grasp of the scientist. Sensory evidence it affords second, instead of prior, place.

Another way of stating the issue is in terms of "natural" and "supernatural." The Book of Hebrews affirms the *fact* and *superiority* of the supernatural—it alone is the ultimate "real."

The Book of Hebrews has thrown the gauntlet down. Nearly three centuries of modern thought must rise up in savage rejoinder.

Strangely enough, recent currents of Western thought are more susceptible to the view of Hebrews. The 1960's saw a turning from science and its technology, even—on the part of some—a repudiation of all it stood for. Western man has become fed up with the objective, dispassionate stance of the empirical method. More and more he looks within himself to find the secret of existence.

With all our vaunted progress man still feels dissatisfied. When he has been weighed, analyzed, and explained, after he has been dissected and discussed, he is still frustrated. There is something *more*, something beyond objective study. His aesthetic sensibilities whisper it to him, his moral judgments repeat it, his insatiable hunger to ground his being in something—in what he may not know—shouts out for it.

In Christian terms he is looking for God and the world of the "real."

If the second argument of Hebrews seems to speak with special power to modern man, alone and apart from God, the third has particular appeal to Christians.

Our hope in the Return is not a blind optimism. It is based on a happening. One event in time has sealed the future and made it certain beyond all question. Because the Son now sits at the right hand of the Majesty in the heavens, all the universe must one day come to bow

at His feet and acknowledge His Lordship. With Hebrews so positive in its message of Calvary, the promise of the Parousia rings with absolute confidence.

But ours is not an idle waiting, a fervent expectation for things to improve. Every present moment has meaning. Even now our Lord is High Priest in the "real" world, mediating on our behalf and sympathetic to every need, every struggle, every test. And even now the doors of that temple above stand wide open for us. By faith we draw near, in full assurance of purification of our sins and our welcome home.

The good news according to Hebrews is the "such a great salvation" of which the apostle spoke. It is the message that brought hope and assurance to Christians nearly two thousand years ago.

And it is still good news! We, too, need to know it, to remind ourselves of it. Today we, too, need the absolute confidence that comes in its wake. ■■

¹ See 2 Thess. 3:6-12. Apparently the believers had misunderstood Paul's counsel in 1 Thessalonians to mean that the Parousia was imminent (see 1 Thess. 4:13-5:11).

² Scoffers are explicitly mentioned in 2 Peter 3:3-15. This letter is written to Christians troubled by the passage of time.

³ Much of the great writing of our century is in this vein: Kafka, Sartre, Camus, Hemingway.

⁴ All Bible texts are from the Revised Standard Version, unless otherwise indicated.

⁵ In fact, the two-dimensional cosmology (the earthly having a heavenly counterpart) was widespread in the ancient East.

⁶ Cf. 2 Cor. 4:17, 18.

⁷ Professor Oscar Cullmann in various writings has underscored the cross as the midpoint of time. See especially his *Salvation in History* (London: SCM, 1967).

⁸ In the Synoptic Gospels, the "kingdom" motif; in Revelation, the "Lamb" and "judgment" motifs; in Acts and the Pauline letters, the "Spirit" and "Parousia" motifs.

Adapted from the book *In Absolute Confidence*, by William G. Johnsson (Nashville, Tenn.: Southern Publishing Association, 1979). Used by permission.

Dr. Johnsson is associate dean and professor of New Testament at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. The entire 160-page, soft-cover book expounding the message of the epistle to the Hebrews may be ordered for \$4.75 postpaid from Aspire Books, 6840 Eastern Ave., NW., Washington, D.C. 20012. Payment must accompany order.

Truth is something you are

by Fritz Guy

As ministers, we should know that truth is not merely the message we are called to preach, truth is something we are called to be.

The notion of “truth” has had a long and distinguished heritage in both philosophy and theology. It has been understood in all sorts of different ways. If we could have a convention of all the most famous philosophers in history—Plato, Aristotle, Thomas Aquinas, Immanuel Kant, and all the rest—we would get as many different answers to the question What is truth? as we had different philosophers. But in general the answers would fall into three groups.

Some would talk about what is usually called the “correspondence” theory of truth, which says a statement is true when it corresponds to the facts, when it agrees with the reality “out there.” Those holding this view would be a majority, for this is the most common way to think of truth. Truth is a statement that agrees with the facts.

But there would be some others who would suggest a different theory—the “coherence” theory of truth. These philosophers would insist that a statement is true if, and only if, it is compatible with other truths, if it fits as part of a system of truth with the other things one knows to be true. Truth, they would say, conforms to the law of noncontradiction. It cannot contradict itself.

And there would be a few who would come up with yet a third theory, the “pragmatic” theory, according to which a statement is true if those who believe it and act on it are thereby benefited in some important way. If it produces good results in their lives, if it enables them to

function successfully, then it’s true.

Now many philosophers have also had an interest in ethics. We could get a lively argument going regarding the area of ethics known as truth-telling—the question of whether it is ever right to tell a lie. Is there any value that transcends truth? Does human life? When the American ship *Pueblo* was captured a few years ago the captain was told that his 83 crewmen would be murdered unless he signed a confession acknowledging that his ship had been spying in North Korean waters. So he signed the confession, knowing that it was not the truth. Was this the right thing to do? Philosophers like to debate that sort of thing.¹

The Biblical writers also speak of truth in a variety of ways. The ancient Hebrew psalmist asked, “O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?” And the answer was “He who walks blamelessly, and does what is right, and speaks truth from his heart” (Ps. 15:1, 2).² We know that the prophet Daniel was distressed by a vision of a ram and a goat and a little horn, in which “truth was cast down to the ground” (Dan. 8:12). Later Jesus said to some Jews who had become believers, “If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free” (John 8:31, 32). Paul reminded the Christians at Corinth that love does not rejoice at wrong, but rejoices in the truth (see 1 Cor. 13:6).

In the history of Christian theology there has been a continuing interest in this notion of “truth.” What is it? Where is it? How do you get it? What do you do with it? A century and a half ago the Danish philosopher Søren Kierkegaard wrote of “truth as subjectivity”—an odd thing to say, in a way. He was trying to emphasize the fact that if truth is going to do me any good, it must be truth “for me.” It must capture my heart and guide my life. More recently Emil Brunner has proposed the notion of “truth as encounter,” as something that *happens to a*

person when God confronts Him in love and grace and transforming power.

Yet there is another kind of truth, which is even more important than the truth of philosophical or theological statements—the truth of persons. The truth you believe, as important as that is, is not as important as the truth you are. It is important that we study and learn truth—indeed that’s the business of ministers who are called of God to proclaim truth to the world around them—but it is even more important that we ourselves are truth. Not only is this the most important kind of truth; it is also the most difficult. It is easier to *know* the truth about the last judgment, or God’s grace, or about the precise meaning of justification in its relation to sanctification, than it is to *be* the truth in every dimension of our lives.

But it was precisely this kind of truth—truth as something you are—that was characteristic of Jesus. According to the familiar words of the New Testament, “the Word became flesh and dwelt among us, full of grace and truth” (John 1:14). Now surely the word “truth” here in the prologue to John’s Gospel carries a good deal of theological freight. Certainly it includes the fact that Jesus was the supreme revelation of God. But it also includes the fact that Jesus was the incarnation, the embodiment, of personal truth. Truth as absolute honesty and perfect integrity—the kind of truth that we are called to be—was wrapped up in the very core of Jesus’ being.

Let’s see if we can unpack the meaning of this “truth.” Let’s recall the two main Biblical words for truth, one used in the New Testament and one in the Old Testament. In the New Testament the word for truth is *alêtheia*. At first sight the word is a bit curious, I think, because it is negative in form. It begins with an *alpha privative*, a prefix similar to the English *un-* or *non-*, and the basic meaning of the word is *nonconcealment* or *unhiddenness*. The truth, then, is that which is open to view. It is expressed. It is in contrast to that which is concealed

and suppressed. Or as Watergate has taught us to say, truth is the opposite of a cover-up.

"An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectively as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood."³

"Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. . . . We cannot speak the truth unless our minds are continually guided by Him who is truth."⁴

These are hard sayings. It is so easy, so tempting, to be something less than "transparent as the sunlight." It is so easy to mislead, to exaggerate—even in the work of God to which we are called. Perhaps I should say, *especially* in the work to which we are called, because the work is so important, because we want so much to succeed, and it is so easy to rationalize. How easy it is, when giving a report at a meeting or when writing something for a denominational journal, to give an exaggerated impression of the results of our work. Is there anyone who does not know about "evangelistic numbers"?

How easy it is, when there is so much to do for the Lord and we are so busy, to evade a problem by a plausible deception. One minister I know used to say to his secretary when a disagreeable person called, "Tell him I'm not here. Tell him I'm on vacation." Although I sympathize with the burdens and the challenges of that particular ministry, the fact remains that that man was departing from "the straight line of truth."

How easy it is, when the church does not pay you enough, to try to save and collect every penny you can. I was selling books door to door one summer as a student, and an assistant sales manager came to work with me one day. As we were driving along in his car, I noticed that the odometer was not functioning and commented about it. "Oh," he said, "I've been planning to sell my car in a little while, and I disconnected the cable in order to keep the mileage as low as possible." Another time, in another place, several ministers went to a meet-

ing together in one car, but all reported mileage on their expense reports as if they had driven their own cars. Their rationalization was "Well, we were each authorized to go and we just figured out how to save a little money."

I recall these incidents, not to tarnish the image of the professional ministry, of which we all are a part, but to emphasize that to be a minister is to be, not less, but more, tempted to dishonesty, and to have more possibilities for rationalization. After all, we work for the Lord of lords and King of kings. We're doing the most important work in all the world. Surely, we tell ourselves, our work, our success, is more important than these picky little rules with which other people have to deal. Why is it that theological libraries have a higher lost-book rate than libraries of any other sort?

How hard it is to acknowledge our mistakes to a conference president, to a congregation, or even to ourselves. We want so much to succeed. It is so important that things go well. We don't need to advertise our blunders unnecessarily, yet there are times when the only right thing to do is to say clearly and explicitly, "I was wrong; I am sorry; I will try not to make that mistake again." There is a little bit of Watergate in all of us, and the greater the responsibility and visibility of our work, the more difficult it is to be honest, to be "as transparent as the sunlight." It is much easier to manufacture plausible explanations that will show that things really are going well, in spite of appearances, or at least to show that if something is wrong, it surely isn't our fault. Yet we are called to *be* truth, *alētheia*, unhiddenness, without cover-up, transparent as the sunlight.

In the Old Testament, the word for truth is *'emeth*. It comes from a verb that means to be *firm, solid, sure*, and its basic meaning is *reliability*. It is used of statements and persons that can be trusted, and calls to mind another quotation:

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."⁵ Would it be appropriate to say that the greatest want of the *ministry* is the want of men, "men who in their inmost souls are true and honest, . . . men whose conscience is as true to duty

as the needle to the pole"?

This too is a hard saying. Standing for the right "though the heavens fall" sounds like a challenge that comes once in a lifetime, a rare demand, an occasion that calls for spectacular heroism. But really it's a fairly common situation. It is voting "No" after a resounding chorus of "Ayes." One of my university colleagues did that on one occasion. I remember because it was *my* motion that was being voted, and at first I wondered what was wrong with him. Then I recognized that he was voting his convictions and I respected him all the more. I still think he was wrong, and he still thinks he was right; we still disagree about that. But I've been grateful ever since for his example of integrity.

Standing for the right can be speaking in favor of someone who is being roundly criticized when the criticism is unfair or inaccurate. Truth, *'emeth*, reliability, also means maintaining a confidential trust, not circulating information that is damaging to persons or organizations. It is tempting, especially for young ministers, to impress their colleagues with their access to "inside information," particularly if the information carries just a hint of scandal. Reliability sometimes means speaking up, sometimes it means keeping your mouth shut.

Reliability—truth as something you are—also means keeping your word, fulfilling your commitment, even when it is inconvenient or expensive to do so. I'm sad when I hear (as occasionally I do) church members say of their pastor, "Well, he's a nice enough person, but you really can't depend on him."

Truth is not merely the message we are called to preach, truth is something we are called to *be*. We are to be truth as *alētheia*: transparent as the sunlight, with never an intent to mislead. We are to be truth as *'emeth*: solid, reliable, willing to stand up and be counted. The call to be His minister is a call to be like Him—"full of grace and truth." ■

¹ See Norman Geisler, *Ethics: Alternatives and Issues* (Grand Rapids: Zondervan, 1971), pp. 13-20, for an outline of the ways in which various ethical systems would handle the question of truth-telling raised by the Pueblo incident.

² Biblical quotations are from the Revised Standard Version.

³ Ellen G. White, *Patriarchs and Prophets* (Mountain View: Pacific Press, 1958), p. 309.

⁴ ———, *Thoughts From the Mount of Blessing* (Mountain View: Pacific Press, 1956), p. 68.

⁵ ———, *Education* (Mountain View: Pacific Press, 1952), p. 57.

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The papal visit:

The religious issues

MINISTRY Editor J. R. Spangler interviews Raoul Dederen, professor of ecumenics and of Roman Catholic theology at Andrews University.

Q Pope John Paul II is only the second pope in history to visit the U.S. There seemed to be even more interest and fanfare regarding Pope John Paul's visit than there was fourteen years ago when Paul VI came. What reasons do you see for the extraordinary interest in this pope's visit among Roman Catholics and non-Catholics?

A. There is little doubt that there has been much more interest in the visit of Pope John Paul II than in the 1965 visit of Paul VI. There is, first of all, the general state of the Roman Catholic Church in the United States, which has changed dramatically in the past fifteen years.

Next, one must keep in mind that when Pope Paul VI came, he visited just one city, New York. He went to one place, the United Nations, and he stayed little more than one day. John Paul II came for a week, and he visited not only New York, but Boston, Philadelphia, Chicago, Des Moines, and Washington, D.C., not to mention a few stops in between. The Pope didn't come only to visit the United Nations and deliver a speech on the present situation of the world. This time he offered masses in various places and addressed himself to the state of the church in the world in general and in the U.S. in particular. He visited Washington, D.C., the capital city of this country—interestingly enough, during the presidency of a Southern Baptist.

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Controversies there were, but things could have been worse, says Author Roland Hegstad, a veteran of the church-state wars.

It is to be expected, I suppose, that a nation that separates church and state in its Constitution will experience a few controversies when visited by a Pontiff who unites church and state in his person. At least three widely publicized incidents come to mind: legal challenges to holding a papal mass on the Mall and to declaring the day of the Pope's visit to Boston a state holiday, and expenditure of \$150,000 in public funds to erect an altar for a mass in Philadelphia.

The controversies could have been worse. Two weeks before the October visit I was assured by a usually well-informed friend that the Pope would come out strongly against abortion and for state aid to Catholic schools. The Pope did emphatically affirm the Church's stand against abortion and birth control, as one should have anticipated from a traditionalist Pope. I did not expect the Pope to speak out for aid to Catholic

Since the situation was different, and there was a different frame of reference, I am not at all surprised at the amount of interest aroused by the recent papal visit.

Q. Until fairly recent times Protestants in the U.S. tended to be hostile toward their Catholic counterparts. What caused the shift in Protestant attitude toward Roman Catholicism? Protestants seemed as interested in the Pope's visit as Catholics, and former tensions seem to have largely disappeared.

A. In order to understand what took

place let's go back a few generations. When Roman Catholics immigrated to America, their names, language, customs, and religion marked them as aliens. In a society that was English-speaking, and where Protestantism was the traditional religion, Catholics were criticized for what was regarded as fanaticism and supernaturalism, for a preoccupation with the ornate and ritualistic, and for mumbling in Latin. Such things were offensive, if not repulsive, to American taste and tradition.

Although shut out by their differences, these immigrants still sought

acceptance and full membership in a society as open and as prosperous as America was and still is. But assimilation was ultimately assimilation into a non-Catholic society which in the meantime had become predominantly secular.

In a recently published booklet, *The Present Position of Catholics in America*,* James Hitchcock provides us with a keen analysis of what has happened to the Roman Catholic Church in the United States in the last decade or two. He shows us how the strongly cohesive and disciplined community of American Catholics of the 1940's and 1950's has



schools, however, and he did not. Having spent considerable time over the past 20 years visiting Socialist nations, including Poland, I felt that a man who had experienced the control of the state would hardly advocate a course that must lead, inevitably, to added governmental control of parochial schools.

Even in the United States, public policy is following public funds into private institutions. The golden rule of today, as a Catholic educator sadly affirmed, is, "He who has the gold makes the rules." *And that is the way it should be:* When my tax dollars go to a private agency, I want my viewpoints reflected in that agency. As our tough-minded forefathers put it, "No taxation without representation."

Catholic University, the pontifical institute in the United States, has had a taste of what public subsidies can mean. When, in 1970, the student association invited Ti-Grace Atkinson, a radical

women's liberationist, to speak to them, school officials sought to cancel her appearance. During a prior visit to the University of Notre Dame at South Bend, Indiana, she had allegedly defamed the Virgin Mary by questioning her virginity, and unleashed a barrage of barracks language. Catholic University students brought suit against the administration, with the result that Federal District Court Judge John Lewis Smith, Jr., himself a Catholic, ruled that Miss Atkinson was constitutionally guaranteed the right to fill her appointment. She had, he pointed out, received "formal written approval" for her appearance. The judge also seemed to approve the argument of Thomas Patton, attorney for the students: "The campus gates cannot be locked to the First Amendment when the university accepts such massive benefits under it." (Approximately 25 percent of the school's budget comes from the federal government.)

I have no information that Pope John Paul II was aware of Judge Smith's decision. I do suspect that his experience in a socialist state makes him more sensitive than his American brethren to the danger of government controls.

Whatever his sensibilities, the Pope became the focus of controversy over three church-state issues. Most prominently publicized was the suit against the mass on the Mall.

Commentators expended much spleen and ink—untinctured in some cases with constitutional discernment—over whether the Pope was head of a state or of a church. Of course, the Pope is both. But he was acting as head pastor of the church in administering the mass. However, the fact does not weigh constitutionally against the National Park Service's granting a permit of license to practice mass on the Mall. The following three reasons rank high among a number that could be cited.

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become the disintegrating and confused Catholic community of the later 1960's and 1970's. And he underlines the shift from confrontation with secularism to accommodation to it.

Hitchcock believes that the two Johns, John XXIII and John F. Kennedy, were understood as representing a new Catholic opening to the world.

In the person of John F. Kennedy, American Catholicism seemed to be coming of age politically. At the same time, in Rome, Pope John XXIII introduced a religious *aggiornamento*, a renewal, which generated an immense amount of enthusiasm. Many perceived the conclusions reached by the Second Vatican Council as the surrender of essential Catholic positions, and presented them as such. The Council was explained by the media as a reform, and by Catholics themselves as a liberation, and many outsiders regarded the Council a defeat for the Catholic Church. This was used by radical and progressive elements within the Roman Catholic Church to suggest that the time had come to reconsider, if not outrightly reject, traditional Catholic doctrines and practices.

As I said earlier, a shift was occurring, a shift from confrontation with the secular city to accommodation to it. As the "Americanness" of the U.S. Catholics expanded, and as Catholics deliberately accommodated themselves to the social

and cultural milieu of their generation, the tension between Protestants and Catholics naturally eased.

Q. What about the loss of confidence in the church being demonstrated by U.S. Catholics—how are their leaders dealing with this?

A. This loss of confidence in the Catholic Church's traditional values seems, in fact, to have affected not only the rank and file but the Catholic hierarchy, as well. Many Catholics have expressed their alarm at the fact that the leaders of the Catholic Church in the U.S. seem to be more interested in adopting positions acceptable to the rulers of the secular city than the standards that traditionally have contributed to the stability, endurance, and influence of the Roman Catholic Church in the world. Hitchcock himself wonders whether the hierarchy's vigorous social action program, its many national bureaucracies and position papers regularly issued on a variety of issues (such as the Panama Canal, Rhodesia, South Africa, world hunger, the California grape strike, nuclear weapons) are not merely interventions in areas where there already exists a settled consensus in the community of liberal opinion makers.

Many faithful deplore what they regard as a clear lack of strong direction from their bishops that often leaves the flock torn between conflicting opinions in grave moral matters. Bishops apparently teach, or permit others to teach,

matters at variance with official doctrines of the Roman Catholic Church. In fact, there is hardly a single teaching that has not been publicly questioned. The same applies to matters of ecclesiastical discipline. Many Catholic faithful believe there is a crisis of authority in the Catholic Church in the United States today, and the current state of disarray is regarded by many as resulting from the bishops' failure to use their episcopal authority in a time of crisis.

Q. Could you give me an illustration or two of the confusion or the crisis of authority that seems to exist in the Roman Catholic Church today?

A. First of all, there is a crisis regarding the proper exercise of authority and the appropriate response to it. Catholic education, from elementary catechetics to the education of seminarians, is in disarray. Catholics in vast numbers ignore the moral and disciplinary decrees.

These and other problems have either not been dealt with by those in authority or have certainly not been *perceived* as having been dealt with by the Catholic episcopate. As a consequence, the faithful at every level—and this includes clergy and religious—are increasingly demoralized and discouraged. At times some of them have even been reprimanded by authority figures for demanding action or clarification.

Q. George Eldon Ladd, in his book *The Blessed Hope*, points out that many of the great Christians of Reformation and post-Reformation times

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1. The First Amendment protects the right of a peaceful assembly. Granting a church group a permit to meet in a national park is consistent with this right. Courts have held that use of public places, such as streets and parks, for exercise of First Amendment rights cannot be lightly abated. The government may restrict use through reasonable "time, place and manner" regulations.

2. The government regularly grants other religious groups use of the Mall for religious exercises. To discriminate against the Roman Catholic Church would warrant a label used by former Justice Goldberg in a similar situation—"invidious discrimination." In the week prior to the papal visit an evangelical group held religious meetings in a tent pitched on the Mall. The papal mass differed only in the number of people attending and the expenses of govern-

ment in preserving and protecting public health and safety. Said the Fourth Circuit Court in 1972, during controversy over holding of an Episcopal mass in a public area of the Pentagon:

"Beyond question, the government may forbid all ceremonial use of the concourse or any other portion of the Pentagon. But it may not pick and choose for the purpose of selecting expressions of viewpoints pleasing to it and suppressing those that are not favored."

Even such a watchdog of First Amendment rights as Americans United went before the court to defend the Mall service. Said the group: "Government regulation of the issuance of permits and licenses cannot deny the use of the public forum for religious expression but may only be used to regulate in a reasonable way the time, place and manner of the use of the 'public forum.'"

In *Walz v. Tax Commission of City of New York* the High Court stated: "The

general principle deducible from the First Amendment and all that has been said by the court is this: that we will not tolerate either governmentally established religion or governmental interference with religion. Short of those expressly proscribed governmental acts, there is room for play in the joints productive of a benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference."

It is precisely this "benevolent" aspect of neutrality that is lacking in the Communist state, where religion is either an enemy to be destroyed or a tool to be used. The neutral policy of the National Park Service, on the other hand, does not tip the balance toward government control of church or toward government restraint of religious practice.

3. The mass involved no excessive entanglement between government and religion. Contacts between Government

interpreted the prophecies of Daniel 7 and 8 and Revelation 13 as identifying the Antichrist with the Roman Papacy. For instance, he refers to the Waldenses, the Hussites, Wycliffe, Luther, Calvin, Zwingli, Melancthon, and others as being adherents of this interpretation. Why did they take this view?

A. It is true that the early Reformers and their followers identified the Antichrist with the Roman Papacy. Why? Let's take the case of the Lutherans, who represent the first phase of the Reformation. They declared, clearly and repeatedly, that the pope was the Antichrist, although they did not hesitate to add—at least in some circles—that a reformed Papacy could be acceptable.

Why the Antichrist? In the early days of the Reformation, when the Reformers considered themselves members of the historic Catholic Church, the enemy was not Catholicism but rather the pope and the papists. The pope was denounced as the Antichrist in the sense of being another Christ, a false Christ. It was precisely because the pope, with his unchristian and idolatrous claims, was within the Catholic Church, at the heart of the very community of which the early Reformers felt themselves to be a part, that his evil was denounced as diabolical, an example of wickedness clothing itself as an angel of light. And so the Papacy was clearly denounced as the Antichrist.

Q. What about today? What view do

the spiritual descendants of the Reformers hold and why?

A. Well, today for most Lutherans, as for most Protestants, the Pope is of little importance. His function is rather negative, in the sense that he is one of the factors that help the Protestants define what they are not. For most Protestants today the papacy is no longer a focus of intense animosity. They are simply indifferent.

Q. Do you feel that the Reformation interpretation of the Papacy as Babylon and the Antichrist was a valid interpretation?

A. An answer to a question of this kind would depend on one's hermeneutical methods. There are many who have interpreted the apocalyptic chapters of the books of Daniel and Revelation as applying strictly to the people and generation that existed on earth during the lifetime of the authors of these books.

If you interpret these chapters as God speaking not only to the contemporaries of Daniel and John but also as providing guidelines with regard to what will happen in later generations, then one would be entitled to interpret such chapters in the way the Reformers did. We may disagree with some details of their interpretations—some of their remarks may be more relative to their situation than to ours, this is correct—but as a hermeneutical approach, as a principle of interpretation, I think they were essentially correct.

Q. In the context of the tensions

and theological differences within the Roman Catholic Church do you see the "Polish Pope" as a unifying force in Catholicism? What effect has his charismatic personality and strong leadership style had on both Catholics and non-Catholics?

A. After the Pope's visit to the United States there shouldn't be much doubt as to John Paul II's ability to be a unifying force in Catholicism today. This should not be interpreted to mean, however, that all Catholics will simply rally behind him. His visit has also dramatically illustrated the divisions that exist in the Roman Catholic Church. Many will continue to protest, at times loudly, the clear position he has urged Catholics to adopt on such issues as birth control, the ordination of women priests, contraception and abortion, and priestly celibacy. Still, the overall picture remains that of a man unusually gifted to be the unifying force you have referred to.

Today, the Catholic Church, in the United States, despite its enormous resources in property and organization, seems to have lost its sense of purpose. It lacks strong and effective spiritual leadership. The more liberal elements in the American Catholic Church have taken over the most influential positions within its structures, and in the vacuum of leadership they seem to largely decide policy. Pope John Paul II might be able to depolarize the Catholic Church in the United States. He is a sufficiently attractive figure to so many people that

and church personnel were no greater than would have been necessary had the meeting been held on private land rather than in the public park. In no way did the Government officially endorse, or put its weight behind, any religious beliefs. If there seemed to be excesses in this regard, one might point an accusing finger at the news media, which saturated television, radio, and newspapers with coverage of the papal visit. Even then, more Americans tuned in to pro football (another form of religious expression?) than to the mass.

To summarize: The National Park Service did not violate the Establishment Clause of the First Amendment by granting a license or permit for the mass to officials of the Roman Catholic Church; the First Amendment permits free exercise of religion, even on public lands. To deny the permit, however, would have violated the First Amendment rights of peaceful assembly and


free speech, as well as the Fifth Amendment right of equal protection.

But what of Massachusetts' declaring Monday, October 1—the date of the Pope's visit—a legal holiday? Here, one assumes the courts must ultimately rule, is the "advancement of religion" prohibited by the First Amendment. The Pope visited Boston and the United States as "supreme pastor of the Church" to minister to the faithful—and, it may be assumed, to the faithless—as he did in speeches exhorting Catholics to follow the Church's teachings on abortion and birth control.

The legal holiday meant that cities far from Boston had to grant employees a paid holiday and overtime pay for personnel who stayed on their jobs—the estimated cost was \$1.5 million.

Plaintiffs stated no objection to employers accommodating workers who wished to take the day off for religious reasons, as is permitted by Title VII of

the Civil Rights Act of 1964. But they argued that no secular purpose was served by declaring a holiday. Therefore, its primary purpose was to advance religion, in violation of the First Amendment.

The third issue, over expenditure of \$150,000 in public funds to construct an altar in Philadelphia, should not need much commentary. (At press time a judge of the Federal District Court has asked for an itemization of expenditures for allegedly religious purposes.) As a wise American told the fathers of our nation: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." The wise American, of course, was Thomas Jefferson, who had a hand in writing the First Amendment. 

Roland R. Hegstad is editor of *Liberty*, a magazine of religious freedom.

The religious issues

those on the far right are bound to have trouble expressing themselves, for they can't depict him as a flaming radical. The exceedingly liberal theologians will probably tend to muffle their criticism, for they are not going to gather much support over him. At least, this is the way it appears at this juncture.

The Pope's visit has meant a growth of morale in American Catholicism. As has happened in other parts of the world, his visit has revived and regenerated interest in religion and faith—not just Catholic faith in particular but also Christian faith in general. He seems to be able to make people aware that religion is an important powerful force that can be applied to the issues of the modern world.

Q. Do you see the growing popularity of the Pope as due to his personal magnetic charisma or to other factors?

A. Several factors have contributed to the popularity of John Paul II. One of them is the fact that he came at the time when the Catholic Church needed his type of ministry. Pope Paul VI provided leadership at a difficult time of transition. He was selected by his fellow cardinals to bring the Second Vatican Council to its completion and to implement its decisions, which was a difficult task. Fifteen years later, in the selection of his successor John Paul I, the cardinals indicated their wish for a change in the papacy's style, if not in its substance. This pope's greatest contribution—although his pontificate lasted only 34 days—was probably that he set a new model for the papacy by the way he conducted himself. He was the “smiling pope.” He laid the ground for another similar pope to be elected, namely John Paul II. The flexible intransigence John Paul II developed in Poland in dealing with a hostile regime as well as his insistence on discipline in internal Church affairs, seemed to set him apart as the kind of leader the Catholic hierarchy was striving for. Now that the more extreme postconciliar movements had hopefully run out of steam, there was a demand for people who would build up rather than pull down. This is unquestionably a time for confident leadership, and a large majority of Catholic faithful are responding to it.

The Pope is also a rare blend of the old and the new. And this is probably where his charisma is particularly evident. For example, he has a swimming pool, and

he climbs mountains, skis, and writes poetry. On the other hand he respects ancient traditions. He is a man rooted in the people's piety, in ordinary devotions such as devotion to Mary. So it is not as much in what he says as it is by his life style that he asserts the legitimacy of the old and the new in an attractive way.

Q. Is there any indication that the Pope is becoming a spokesman for universal Christianity? For instance, a few weeks ago, Billy Graham, on a national TV program, referred to the Pope as having “probably more moral influence in the world right at this moment than almost any other person in this country,” and that he “would like to see him call some sort of a tremendous peace prayer conference about the Middle East.” Do you think this is a fair representation of what the Pope could achieve today?

A. It would be difficult to deny that the Pope probably has more moral influence in the world today than just about any other person. This is a fair representation of the situation in which we find ourselves, and it goes back to what I have mentioned earlier here—the dearth of moral leadership in the Christian world today.

Whether there are any indications that the Pope is becoming or could become a spokesman for universal Christianity is another matter. But there are obvious signs pointing in that direction. I have indicated that for most Protestants the Pope is of little importance. Several bilateral conversations that the Catholic Church in the U.S. is holding with representatives of the Lutheran and Episcopal-Anglican churches suggest that there are non-Catholics that are concerned about the papacy and the role it would play in a reunited Christian church. There is growing interest in the papacy as at least potentially providing a positive and irreplaceable service to the whole Christian family. The U.S. Catholic-Lutheran dialogue, for instance, suggests “a papal primacy renewed in the light of the gospel,” while the Anglican-Roman Catholic International Commission recommends a universal primacy exercised by the Roman Bishop as “appropriate in any future union.” At this juncture one gets the impression that the papacy, even evangelically reformed, is not regarded as a positive good, but at best a *pis-aller*, the lesser of the two evils. Under the circumstances it could be tolerable, but only because disunity in the church would even be worse. Some are convinced that a couple of

Pope John Pauls could change the traditional image of the papacy and convince Christianity at large of its positive potential.

Q. In the Pope's appeal for greater freedom for the Catholic Church in Poland, do you believe he was referring to greater religious freedom for all religions, or did he have the Catholic Church alone in mind? What is the attitude of the Pope regarding religious freedom, and would he advocate it in a reunited Christian church?

A. A close observer of the role and concerns of John Paul II during the years of his priesthood in Poland will rapidly recognize that Karol Wojtyla was a resolute defender of religious freedom and human rights. Although it is possible that his concern was essentially to assure such freedom for the Catholic Church in its confrontation with a Marxist State, non-Catholic churches in Poland have probably benefited from his strong stand on this issue.

Whether John Paul II will continue this policy and encourage religious freedom everywhere, now that he is the supreme bishop of the Catholic Church, it is too early to say. The concerns he has shown in earlier years should, to some extent, give us an idea of what we can expect. But he will probably need a few years to express and articulate his views on this point. The Second Vatican Council has officially taken a position in favor of religious freedom, and John Paul II's earlier writings indicate how highly he regards the dignity of man. Many have interpreted this to mean that he could implement the decisions of Vatican II, and that religious freedom would be recognized as the birthright of every Christian believer, whatever his confessional affiliation.

The fact remains, however, that history has taught us some painful lessons concerning religious freedom. Given the often sorry history of the papacy in this respect one should understand the worry of those who fear that a universal church could once again resort to the kind of oppression and persecution against dissenters we all have heard of. ■

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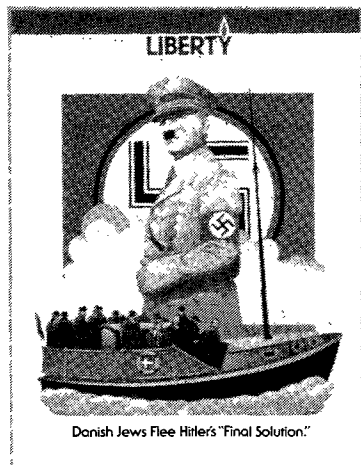
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Put marriage on your checkup list

Early detection and treatment of physical symptoms has drastically reduced fatalities from certain diseases. You can save your marriage from terminal illness the same way.

by Reger C. Smith

Many people conscientiously get an annual physical checkup to head off possible health problems. The yearly date with the tax collector provides a check point for reviewing family finances. Car owners make sure that a car doctor checks their vehicle's pulse, pressure, and respiration at regular intervals. Christians take advantage of revivals and consecrations to assess their spiritual progress. But marriage, which has so much to do with our happiness, often is allowed to drift along for years, unreviewed and unrenewed.

John, 41, and Mary, 38, came to see me after fifteen years of marriage and four children. Both were college educated. John was a junior executive and Mary a housewife. Mary had a progressive vision problem that would leave her blind in a few years, and her husband could readily express his concern about her condition. The problem that threatened their marriage was of even longer duration and more threatening to their relationship.

John spent two or three evenings a week away from home meeting social and business appointments connected with his job. Weekends also found him going out while Mary stayed home. He was involved in numerous all-day Sunday or overnight youth activities, and he spent long hours playing golf with friends.

Early in the marriage Mary had adopted an "I'll be a sweet wife and let him go ahead" attitude. But her frustrations grew as children tied her down while John enjoyed so many pleasant outside activities. Her oft-repeated "I don't care, dear, you go right ahead" became reality. She gradually withdrew her caring in order not to feel the hurt. By the time they came in for counseling she could honestly report that there was little love left. How different the situation might have been had John and Mary periodically examined the health of their relationship.

Many of us are aware only vaguely of

the basics that are important to the well-being of our marriage. We do not recognize the beginnings of damaging trends or foresee the marital molehills that eventually will develop into mountains. And if we do perceive them we often ignore developing rifts and unmet emotional needs as long as possible.

But all that can change as you and your spouse take the 11-point marital health checkup that follows. Here are some suggestions on how to make the experience most meaningful:

1. Choose a relaxed time of the day and week, when neither of you is upset.
2. Invite the Holy Spirit to sharpen your perceptions and soften your reactions.
3. Find a spot where you can sit comfortably, side by side, and share an undisturbed hour.

4. Take turns reading the questions and explanations to each other.

5. Hold hands as one of you reads the questions for the second time. Respond with a squeeze of the hand, or place a check before any question that you feel needs attention in your marriage.

6. Try to focus on what is happening *between* you rather than *to* either one of you.

7. It is healthy to admit shortcomings to your partner in order to inspire hope for change. However, you know your mate best; and you must decide whether the shocking disclosure of some misbehavior will do more harm than good.

8. After the second reading discuss the questions that reveal need for change in your relationship. Some changes can be brought about by setting priorities on how time and money are spent and planning to set aside some of both for a special purpose. Improvements in habitual attitudes and reactions that hurt your marriage can result from (a) a mutual decision to make specific changes, (b) daily prayer, (c) attention to how the change is progressing, and (d) your mutual readiness to reward even the smallest step in the right direction.

9. If your problems seem too deep-rooted to handle in this way, seek professional help. (One sign would be hostilities that make taking the test together impossible.) Marriage counselors should be approached as readily as legal or medical counselors.

The 11-point marital health checkup

1. *Does your spouse regularly receive more strokes than knocks from you?*

Bare a forearm and demonstrate a "stroke" by a feather-light caress with the finger-tips and a knock with a sharp rap with the knuckles. The stroke represents the afterglow that can be left by positive words. The knock represents the hurt or irritation left by negative words. (Now, tell each other by this method what you think you are getting.)

The spouse who regularly hears more positive than negative statements can take a few negatives now and then. The little attention, the numerous small incidents and simple courtesies of life, make up the sum of life's happiness; and likewise the neglect of kindly, encouraging, affectionate words and of the little courtesies of life helps compose the sum of life's wretchedness.

2. *Is the majority of your pleasant, leisure time shared?*

Many couples share housework and other necessary activities, and this sharing gives good "vibes." But what about your leisure time? How do you divide it between your spouse and your friends? If your most enjoyable recreation is spent alone or with others outside the marriage, togetherness is losing its appeal.

3. *Do you have at least one three-hour block of togetherness time every two weeks, or at least one getaway weekend every three months?*

Busyness can choke out meaningful togetherness, and a never-ending round of doing things can be an escape from closeness. Togetherness must be planned for; if it occurs on a regular basis, it can provide even more satisfac-



SKIP BAKER

tion to the pair who look forward to it and back on it.

Plan an occasional weekend "away from it all" in a honeymoon atmosphere. Few of us realize how much we are controlled and inhibited by the telephone, the daily schedule, and the constant awareness that the children are nearby.

Christ recognized the connection between relationship and leisure when He counseled His disciples, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure" (Mark 6:31).

4. *Do you usually settle disagreements with mutual satisfaction and no bitterness?*

It would be an unbelievable, long-term miracle if two intelligent individuals who live together never disagreed. Marrieds who have serious differences but deny them are merely disguising and postponing trouble. Do you have ground rules for handling differences that allow good feelings for and about each other after the discussion? Some helpful guidelines:

- * The use of physical force is a No-no.

- * No name-calling. Tossing names like "stupid" and "fool" back and forth does not help either of you.

- * Stick to the subject. Bringing up everything wrong that ever happened confuses the main point of contention.

- * No "hitting below the belt." Your intimate knowledge of your spouse exposes his or her vulnerable areas that are unrelated to the problem under discussion. Your anger will tempt you to bring up a shameful or painful shortcoming as a part of your effort to win. Don't.

Satan always stands ready to take advantage of any variance that arises. By inciting objectionable, hereditary traits of character in husband or wife, he will attempt to alienate Christians who have united their lives in a solemn covenant of marriage before God.

5. *Do you have a satisfying balance of at-home, away-from-home workload?*

Are you happy with the way your partner shares work? Does the amount of work you do in the home take into account what your partner does outside the home? A fifty-fifty division of home chores may not be workable or desirable. But even limited participation in household tasks may demonstrate caring and sharing to your partner. The important thing is, not how much you do, but how each of you feels about the division of home chores. How can husband and wife divide the interests of their home life and still keep a loving, firm hold upon each other? They should have a united interest in all that concerns their homemaking.

6. *In your relationship is there any game-playing with money, sex, employment, et cetera?*

In marriage, sex and money are common topics for arguments. However, the causes of such arguments are usually deeper. "He" controls the money and "she" the sex. (Today's equality between the sexes increases the possibility of reversing who controls what.) Do you use money, sex, or hours on the job to express anger, revenge, a need to control, or other disguised feelings? Love does not hold grudges. If you love someone you will believe in him and expect the best of him.

7. *Is your physical expression of sex mutually satisfying?*

There is no set frequency for any couple's sexual activity. Are both of you fulfilled and happy with what you do and how often you do it? If not, why not? Have you told each other frankly what you enjoy and what you do not enjoy?

8. *Is either of you dallying dangerously with someone?*

Many affairs begin innocently enough. One partner will begin to spend a little more time, and to joke with a little more sparkle, with someone of the opposite sex. A common setting for such dalliance is the job. The amount of time spent and the enjoyment of a conversation with a friend tend to increase almost unconsciously and lay a foundation for further involvement. Although such a relationship may seem fun, it must be nipped in the bud by people serious about their marriage.

9. *Do you feel wanted, loved, and appreciated? Even more important, does your mate feel wanted, loved, and appreciated?*

In a union of two lives each must minister to the happiness of the other. The need to feel wanted, loved, and appreciated is natural and healthy. If this

need is not met (and modern families' isolation from relatives puts a heavy burden on marital partners), the void may be inappropriately filled by overeating, an ego-boosting affair, unreasonable demands of the partner, and so on. A satisfying answer to this question can depend on "right" answers to the other ten.

10. *Is anything missing in your relationship that you feel is necessary?*

Sometimes one partner feels that something needed is missing from the relationship. He or she may attempt to live with the unmet need by altering expectations or by burying frustrations under busyness. Either adjustment can mean lessened satisfaction for both. If one needs more affection, and the other is willing to learn to be more affectionate, the needy partner can attempt to reduce his or her need and meet the mate halfway. Reaching out to show affection can be a new and risky experience. If it is a problem in your marriage are you willing to try?

11. *Are you still trying your best to have a happy marriage?*

Ministers and counselors sometimes find that a couple with long-term marital

problems have given up trying to improve the marriage—as in the case of John and Mary. Either one or both may be resigned to an unhappy, unsatisfying relationship. It is very difficult to change such an attitude, but it is necessary. Both partners must be willing to change. In all successful marriages both partners seek to keep the relationship alive and growing.

If you will review these eleven questions together at least once a year, then you can uncover cracks before they become chasms. Your efforts can result in a renewed commitment to a rewarding, growing marriage.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust.

If the two of you take Christ as your helper you can reach God's ideal for your lives, give yourselves to Him in loving trust, and His grace will accomplish that which is beyond human wisdom.

Reger C. Smith, Ph.D., is associate professor of social work at Andrews University, Berrien Springs, Michigan.

Have you checked up on your marriage lately?

Honest answers to these questions can help you and your spouse detect some of the most common symptoms of an ailing marriage.

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|--|--|
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 1. Does your spouse regularly receive more "strokes" than "knocks" from you? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 2. Is the majority of your pleasant, leisure time shared? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 3. Do you have at least one 3-hour block of togetherness time every two weeks, or at least one getaway weekend every three months? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 4. Do you usually settle disagreements with mutual satisfaction and no bitterness? |
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| <input type="checkbox"/> Yes <input type="checkbox"/> No | 6. In your relationship is there any game-playing with money, sex, employment, et cetera? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 7. Is your physical expression of sex mutually satisfying? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 8. Is either of you dallying dangerously with someone? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 9. Do you feel wanted, loved, and appreciated? Even more important, Does your mate feel wanted, loved, and appreciated? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 10. Is anything missing in your relationship that you feel is necessary? |
| <input type="checkbox"/> Yes <input type="checkbox"/> No | 11. Are you still trying your best to have a happy marriage? |

vine mysteries, all of which are to be had only in the faith that the apostles taught, the saints lived, and for which the martyrs died. This is Christianity; this is the Church. It is a shame that the modern trend toward ecumenism leads, almost without fail, to what can best be called "ecumania."

Holy Orthodox Catholic
Church Bishop
Colorado

Common experience

Thank you so much for the good magazine MINISTRY, which I receive regularly. While not agreeing with all its contents, nevertheless I rejoice in our common experience of salvation through the shed blood of our wonderful Saviour, Jesus Christ. I felt the article regarding common roots between Hebrew and Chinese (July, 1979) was certainly a thought-provoking treatise. Also the article "Looking Unto Jesus" surely was a blessing.

Church of God of Prophecy minister
British Columbia, Canada

No separation

In the article "Salvation and the Cults" (July, 1979), you present the subject of salvation by faith alone in a way that artificially separates faith from good works. To say "I believe" means also the acceptance of the gospel as one's life standard. Faith without the gospel to serve as the norm for our actions is death. Faith and good works are inseparable. This has always been Catholic teaching.

Catholic seminarian
Illinois

Not only is it Catholic teaching; it is the teaching of Scripture. We didn't intend to give the idea you found in the article. Others in the series have emphasized the importance of obedience in a Christian's life. While it is true that God accepts man just as he is, He never leaves him just as he is—growth will be evident in the experience of every true Christian.—Editors.

Another view

Roland Hegstad (World View, July, 1979) comments in regard to the movie *Superman*. "Maybe the 'false messiahs' Jesus predicted would appear before His return are no farther away than the neighborhood theater." Another view: Maybe the contemporary theater has a way of bringing the gospel story alive that the church is sometimes unable to

accomplish. Should we not be glad when we find our story told?

United Methodist minister
Wisconsin

Perhaps, but we would be more glad (not to mention surprised) if we could hear of someone being converted by watching the movie.—Editors.

Your secretary is watching

I am not a minister, but a secretary to the pastors of a large church. While looking through today's mail, I paged through the July MINISTRY. I was shocked that "men of God" could write such nasty letters to the editor. If I knew my pastor wrote such a letter I would lose all respect for him. I believe we should be Christlike to everyone, even if we don't have the same religious beliefs.

Pastor's secretary
Oregon

Actually, our mail has been running approximately 80 percent positive and only 20 percent negative. Even the "negative" letters are usually written in a spirit of Christlike courtesy.—Editors.

Looking unto Jesus

The July issue was tremendous. I liked especially well the article "Looking Unto Jesus," by Theodore Monod. It is exactly the material centering on Jesus that I want my people to read carefully.

United Methodist minister
Michigan

Sunday origins

Dr. Bacchiocchi's proposal that the origins of Christian worship on Sunday rather than Saturday was Roman rather than Eastern, and that it developed partly out of Jewish persecutions was both intriguing and, as he said, controversial. But he downgrades a whole host of Eastern church fathers who point out Christ's repeated postresurrection appearances on Sunday rather than on Saturday and such Biblical evidence as Paul's telling Christians at a very early date to give their offerings on the first day of the week. Yet I appreciate his efforts to shed more light on these obscure areas.

Lutheran minister
Wisconsin

For some time I have been receiving your fine magazine and especially enjoy the articles on archeology, science and Scripture, and the word studies. Believing as I do that we are justified in wor-

shipping on the first day of the week, I have looked in vain for your magazine to tell us about our first-day-of-the-week worship. You do well in bringing forth Sabbath arguments, but there is another side of the coin. The article in the July issue ("Lord's Day Alliance Hears Sabbath Scholar") was a one-sided presentation. I was quite disappointed in the skipping over of the first day of the week.

Christian minister
California

We felt that the occasion of an Adventist scholar (who had prepared his dissertation in the area of Sabbath and Sunday) addressing the Lord's Day Alliance (a group with the purpose of promoting the observance of the first day of the week as a day of worship) was sufficiently newsworthy to be of interest to all our readers. The obvious spirit of harmony prevailing at that meeting and the fact that Dr. Bacchiocchi, in addition to giving a brief synopsis of his research, outlined several areas of cooperation between Sabbathkeepers and Sundaykeepers without contending for a particular day, kept the piece from being one-sided, in our opinion. Since Seventh-day Adventists believe in the observance of the seventh-day Sabbath and are committed to the restoration of Sabbathkeeping, MINISTRY obviously hasn't presented material supporting the observance of Sunday (although we recognize that those who worship on Sunday feel they have reasons for doing so). On the other hand, in extending MINISTRY's circulation to a broad range of Christian clergy, we have no burden to force our convictions on anyone else. We believe there are sufficient areas where wide consensus exists among most Christians, and articles in these areas will prove of value to the majority of clergy. As this wider readership looks over our shoulder, our theological biases, we suppose, will inevitably protrude from time to time. We make no apologies for them, but trust our readers to winnow what they can use from what they cannot.—Editors.

Your magazine is the most magnificent of its kind that I have ever seen. Regarding the article "The Lord's Day Alliance Hears Sabbath Scholar" (July, 1979), here is a thought to ponder. I believe our resurrection faith requires, nay, compels, the daily celebration of the Sabbath.

United Methodist minister
Massachusetts

FROM THE EDITOR

Salvation and the Cults—6. What is missing in the current practice of Christianity to cause bizarre groups to flourish?

Previous articles in this series have examined several doctrines and characteristics that distinguish authentic, historic Christianity from the cults that have sprung up in recent times. This concluding article will deal with a belief that has been part and parcel of the church since its very inception—the return of Jesus our Lord to this earth. The disciples were still watching the Saviour ascend into heaven when the angels' promise came: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). In fact, even before His death, Jesus Himself assured the disciples of His eventual return to be with them (see John 14:1-3). Thus, from apostolic times to the present, Christ's church has looked for her Lord and testified to her belief in the certainty of His promise.

In distinction to authentic Christianity and its emphasis on an objective religion, the cults predominately stress a subjective religion. What do we mean by that? A subjective religion directs the gaze inward, looking for self-realization and fulfillment, for happiness, peace, and salvation within its own resources of the human heart. An objective religion, while recognizing that inner peace and happiness come with the entrance of Jesus into the life, looks for salvation from without itself.

Actually, the restoration from sin envisioned by Jesus Christ includes not only the restoration of man in a new-birth experience (as vital as that is) but also the restoration of man to his rightful home. The church has instinctively realized, even when its gaze was most directed to the here and now, that to provide for man's spiritual restoration in a new-birth experience while leaving him in a sinful society at odds with everything his new nature stands for is an incomplete picture of what God intends to do. Something is missing. That missing element is the complete eradication of sin—not merely from the individual heart but from the world and from the universe. God is not content (nor should we be) with islands of allegiance in a vast sea of iniquity and rebellion. He intends that Eden shall be restored so that "at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Christians through the years have had a great deal to say about heaven, and rightly so, for the Scriptures clearly state that when Jesus comes He will take His people to heaven with Him (see 1 Thess. 4:16-18; John 14:1-3; 1 Peter 1:3-5). However, the Scriptures state with equal clarity that the ultimate future for God's people involves life on this earth restored to its Edenic beauty and pristine perfection. The apostle Peter, after citing the example of the worldwide destruction caused by the Flood in Noah's day, declares, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10-13).

John, in Revelation, speaks also of the new heavens and earth and says he saw the New Jerusalem, the Holy City, *descending from God out of heaven*. He continues, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). Likewise he recorded in chapter 5:9, 10 the words he heard spoken by those redeemed from "every kindred, and tongue, and people, and nation" saying to the Lamb, Thou "hast made us unto our God kings and priests: and we shall reign on the earth."

Thus it is that this earth, originally designed by God as a perfect home for the people He created, will be restored to its rightful condition so that men and women saved by grace may live on it with Him in an even closer relationship than Adam and Eve enjoyed before sin! God Himself will set up His dwelling place with man on an earth cleansed of all sin.

Viewed from the cosmic sweep of eternity past to eternity future, the sorrowful history of our world with its wretched tale of inconceivable misery,

heartache, privation, cruelty, and despair is really but a "brief" interlude—an aberrant ripple in God's onrushing stream of eternal, untainted perfection.

Genesis begins with a couple created by God in a world that sin had never entered. Revelation ends with the people God has re-created entering through the gates of the city in a new world from which sin has been forever banished. Genesis begins with God visiting Adam and Eve in the cool of the day to commune with them. Revelation ends with God establishing His permanent dwelling place in the midst of His redeemed people. Genesis begins with no tears ever falling, no pain or death ever known; Revelation ends with all tears forever wiped away, pain and death eternally abolished. All that was lost by sin has been restored in full.

Little wonder that in this connection John heard God declare, "I am Alpha and Omega, the beginning and the end" (Rev. 21:6). He who knows the end from the beginning purposed at the very inception of sin to implement a plan of salvation so broad and far reaching that harmony with God would be restored not only in man's heart but in his world. The restored kingdom has been prepared "from the foundation of the world" (Matt. 25:34).

The entire Bible, then, is in reality an account of a bridge built by God to span the abyss between Eden created and Eden restored. And in order to span the gulf, God Himself in the person of His Son had to leave the bright homeland and enter the dark abyss, there to experience the horrors caused by its sinful rebellion. Because of His love for sinners, the Son identified Himself with us, became one of us, suffered as one of us, died as one of us, and rose from the dead to ascend to heaven that He might lift us out of the morass of sin and lead us triumphant to the farther shore of Eden restored! Such love is beyond our comprehension; we can only wonder and believe and adore.

With such a glorious prospect, it is no marvel that the Christian church through the ages has enshrined Jesus' promise, "I will come again, and receive you unto myself" (John 14:3), as its blessed hope. It's no wonder that authentic Christianity has refused to accept as its ultimate

destiny merely the kingdom of grace which God holds in a rebellious world. Nothing less than the total abolition of sin—total restoration—will do. The Christian's glorious future does not consist of holding the hostile world at bay with guns and paranoia in a jungle "paradise" called Jonestown. The Christian does not retreat from the world in order to create his own isolated society where he can avoid the world's sin. Instead, he lives in a fallen world as the representative of a totally different kingdom, and he expects momentarily the glorious restoration of that kingdom when God intervenes in the affairs of earth as He has promised to do.

Authentic Christianity humbly takes its stand beside the host of faithful ones in ages past brought to view in Hebrews 11. With them, Christians today look for "a city which hath foundations, whose builder and maker is God," "a better country, that is, an heavenly" (verses 10, 16). Like them, we have seen the promises afar off, and being persuaded of them, embrace them and confess that we are strangers and pilgrims on the earth (see verse 13).

Such a hope was no ethereal, vague supposition to those such as Noah who staked his all on the sureness of God's word. To Abraham, who in obedience to God's command left his home to follow God's leading in a strange land. To Moses, who resolutely turned his back on the grandeur of the world's mightiest empire to suffer affliction with God's people. To David and Samuel and Gideon and the other faithful ones cited in Hebrews 11. Nor can the blessed hope be any less real to us who stand in their noble line. They endured, seeing Him who is invisible, and so can we. The promises of God took on a reality more real than that which they daily saw and heard, and so it may be with us. (For an extended treatment of this particular theme in the book of Hebrews see the article by William G. Johnsson beginning on page 4 of this issue.)

For the non-Christian, belief in a world where sin is unknown and all is joy and peace and harmony, may well be fanciful beyond credibility. But it can never be so for the Christian. For him to deny the reality of the blessed hope is to deny the consummation of God's redemptive plan. Such a truncated Christian hope is a mere band-aid on the festering wound of a sin-sick society. Without the blessed hope, the Christian has no hope, and this the church has always recognized. "If in this life only

we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). The Christian, then, lives in two worlds simultaneously—the world of the mundane present and the world of the soon-coming, glorious kingdom.

Because of this dual existence, we Christians are able with the eye of faith to look beyond the present world to the restoration of God's kingdom. Yet even with sharpened spiritual insight, we have so long been exiled from our rightful home that we are able to perceive only glimpses of its glories and delights. God's Word gives fleeting, tantalizing descriptions that apparently are all we are able to comprehend until we actually experience it. No finite mind can comprehend the glory of the paradise of God. But as fragmentary as are the descriptions and as limited as is our comprehension, the sketches we have are enchanting and exciting.

Revelation 7:14-17 paints a picture of the heavenly Shepherd leading His ransomed flock to fountains of living waters. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (verse 16). There in scenes of unsurpassed loveliness the people of God, so long pilgrims and wanderers on earth, will find a permanent home.

We hear echoes of meaningful employment—building houses, planting gardens, enjoying the work of our hands—all without the frequent disappointments and frustrated hopes that accompany our activities here. We see wolves and lambs lying together; leopards and goats in peaceful proximity. Thorns and briars give way to decorative and useful plants and trees. Pain, hurting, the desire to triumph and destroy are unknown. (See Isa. 11:6, 9; 32:18; 35:1; 55:13; 60:18; 65:21, 22.)

We sense that there the highest and noblest emotions that God has placed in the human soul will find their fullest expression. Association with the sinless angels and with the redeemed of all ages will provide endless pleasure and growth. Our immortal minds, unencumbered with failing memories and fatigue, can contemplate with unfailing joy the intricate mysteries of God's creation and His redeeming love. "There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. . . .

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. . . . The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—Ellen G. White, *The Great Controversy*, pp. 677, 678.

Such is the blessed hope that historic Christianity has held tightly to its bosom through the long years since the original promise, "I will come again, and receive you unto myself." Yet beside the Saviour, all other attractions and beauties fade into their proper insignificance. To hear His voice say approvingly, "Well done!" (although we know it was done through Him), to feel His hand rest in blessing on our shoulder, to look into His eyes, will eclipse all other joys.

In the perfect restoration of Eden, in the complete eradication of sin and all its baleful effects, one reminder alone will remain—the Saviour will ever bear the marks of His crucifixion. Like royal insignia, the prints of the nails in His hands and feet, the marks of the spear and thorns will through eternity repeat the refrain, "He did it all for me! I am here because He was once willing to leave His heavenly home and bear my sin for me!"

To be with Jesus—that will be heaven. Thus the witness of the church has ever been: "For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Christ Jesus will appear. He it is who sacrificed himself for us, to set us free from all wickedness and to make us a pure people marked out for his own, eager to do good" (Titus 2:11-14, N.E.B.).*—
B. R. H.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

HEALTH AND RELIGION

We Run for Health. A minister and his wife tell of their two-pronged attack on unwanted weight and untimely death.

Lloyd: "Is that really you, Lloyd?" My mother stood wide-eyed, looking at me. In the months since she had last seen me I had added a number of pounds and considerably increased my girth.

I was a lightweight at the time of my marriage. My 135 pounds represented very little more than skin stretched over a six-foot frame. "Son, don't ever stand sideways, or they'll count you absent," my father-in-law joked at the time!

But the weight and the inches seemed to creep up all too quickly about the time I began my life as a minister, not many months following our wedding. The bathroom scales read 185 pounds for me then, and soon moved up to nearly 200 pounds. (It was about this time that my mother saw me and couldn't believe all that stack of flesh and clothing was really I.) For a number of years I packed the weight around until one day, standing before the mirror, I was strongly impressed that something had to be done, and immediately. Not only did I look terrible, my blood pressure was higher than normal.

The ministry is a busy life. It can consume all of a man's working hours, even his hours to be with the family. Time for necessary exercise must be consciously set aside and protected. Realizing this, I began a two-pronged attack on my weight problem:

1. Jogging, which a voice teacher had encouraged me to do, became a serious interest. At least five times a week I ran a couple of miles. Current opinion holds that a minimum of thirty minutes a day of strenuous exercise, four days a week, will go far in keeping a person free from heart disease. Strenuous exercise is any type of exercise—swimming, cycling, skiing, racquetball, running—which increases the exercise heart rate up to 70 percent of its capacity. (To find your minimum target exercise heart rate* take the number of 220, subtract your age, and multiply the result by 70 percent.)

My present exercise program goes like this. I run three to four miles per day, four days each week. On Sundays I run six to ten miles to give my body a stretch. When I can I play racquetball once or twice a week; however, rarely do I run and play racquetball on the same day.

2. Donna and I talked it over and

by Lloyd and Donna Wyman

decided to go on two meals a day, making sure at the same time that our growing children got three. After eating two meals a day for a number of years we heard about the value of eating the day's biggest meal for *breakfast*. The reports convinced us to give it a try. At first the idea of eating our main meal of vegetables, entree, salad, et cetera, at seven o'clock in the morning didn't seem at all appealing. However, when one hasn't eaten anything since 2:00 P.M. the day before, I assure you one can eat heartily at breakfast time! This pattern provides

full energy at the outset of the day, and seems to carry one through the day with more vitality.

After I started on my two-pronged program, the pounds began falling away. During all the intervening years (more than twenty now), it hasn't been hard to maintain a correct weight and feel great!

Donna: It's a little hard for me to believe that I'm writing an article on *running*. A few years ago I would have doubted the sound judgment of anyone who had foretold such a thing. All the years I lived with a running husband, I never once was tempted to join him. Oh, I applauded him for his determination and his resulting trim figure, but I had absolutely no interest in taking up the sport myself. I found much more satisfaction in a second piece of apple pie—and it showed!

About two years ago I began to think seriously about my health, particularly in the light of my family background. My mother had emergency open-heart surgery at 64; eighteen months later, also at the age of 64, Dad passed away with a massive heart attack. The family tree is hung with other heart problems. To complicate matters, our family had the idea that food had been placed on this earth for man to enjoy to the fullest. And we did just that, a good share of the time in much larger quantities than necessary!

At the time I began considering my health, running was coming into its own. Magazines were filled with articles on the benefits of daily exercise: running would give a feeling of vitality and a tremendous sense of well-being; runners slept better, worked better, and indeed were better persons in every way. This seemed just what I was looking for. And besides, if Lloyd was going to run to a ripe old age he might need some company; I certainly wanted it to be me!

I'm glad I read and studied a great deal before starting out seriously. There are many do's and don'ts in this business of running, and by following even simple advice you may be spared discouragement and frustration, to say nothing of injuries and sore muscles!

A physical examination is a good first step. Then begin slowly. If your body has been out of tune for years, then you certainly won't bring it back into harmony by an all-out dash that leaves you gasping, filled with panic that you have



Lloyd and Donna Wyman running their usual four miles—for fun and health.

SHIRLEY BURTON

now ripped everything loose for sure. Walk a block and then jog slowly for a block, or as long as you feel able. Keep alternating until one day you find with surprise that you are jogging more than you are walking, and doing it quite comfortably. Then it's up to you how fast you want to increase your mileage and reach personal goals. Remember, though, to work toward the benefits of a strenuous exercise program mentioned by Lloyd.

The main reason people don't stay with a running program is that they just don't keep at it long enough. Discouragement sets in after a week or ten days. They convince themselves that they really do hate it and they're just not cut out for running. I can *almost* guarantee that the person who will stay by through the rough spots, and consistently run until he is doing a mile with comparative freedom, will continue with a running program.

No one could possibly fight exercise more than I did at the start. Even after six months I was still sputtering and groaning, dreading each run. I only made it at all by continually repeating to myself, "This is better than a heart attack; this is better than a heart attack!" I still remember the day I ran a mile-and-a-quarter for the first time and suddenly realized that I had actually enjoyed it. I have found that running is a victory of strong spirit over weak flesh!

Now I'm truly hooked. I have more energy; I feel vitally alive with no tired slumps in the day. I'm better able to cope with frustrations that previously nagged me. I have goals to increase my mileage, but find that at my age I have to do so slowly. At present I run four miles four times a week. A ten-minute mile seems to be my personal pace. That's no record, but it's right for me. Endurance, not speed, is my personal objective.

I challenge preachers' wives to give running a try. All the talents and charm that you now possess will increase when you take care of the body that God has given you and feel at your very best physically and emotionally.

Lloyd: Running is a togetherness thing for the Wymans. We're not interested in racing, although we are members of a runners' club that sponsors monthly runs and a yearly marathon race. We run for fun and health. We insist, however, that we have a sound theological basis for our health kick. It is based on a wholistic concept of the person—body, mind, and spirit, the whole person. God says, "Beloved, I wish above all things that

thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

The Greeks believed that the body was of little value. It could be abused and misused in any manner without reaping the frown of the gods. But Scripture is quite clear as to the value of the Christian's body, and makes some definite suggestions as to how he should regard and care for it. The God who made us says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your

**"Running is a
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body, and in your spirit, which are God's" (1 Cor. 6:19, 20). We are then told in plain words that "God will destroy anyone who defiles his temple, for his temple is holy—and that is *exactly what you are!*" (chap. 3:17, Phillips).†

We cannot honor God by disregarding the care of our bodies, the very dwelling place of the Holy Spirit. What we eat, what we drink, and how we keep the body functioning may suggest something of our theological concept of the place and worth of man in God's economy.


I have recently been reviewing several studies and research projects that are still in progress in the area of the prophylactic and therapeutic effects of vigorous exercise on the human body. Thus far, the evidence strongly indicates that a vigorous life is desirable in maintaining optimum levels of health and well-being. It is particularly essential, I have discovered, that sedentary workers (such as ministers and secretaries) *make* time for exercise in the open air daily, summer and winter. Such exercise is better than medicine.

Dr. Ralph S. Paffenbarger, Jr., professor of epidemiology at Stanford School of Medicine, himself a marathon runner, has gathered some interesting facts about exercise. His study of some 17,000 Harvard alumni followed for six

to ten years showed that moderate exercise is better for the heart than very little exercise, and that strenuous exercise is better than moderate. This assumes, of course, that the heart is healthy to start with.

Paffenbarger worked up a formula that assigned energy expenditure values to different activities. One flight of stairs climbed per day equals 28 kcal/week (kcal=calories); one city block, or one twelfth of a mile walked per day, equals 56 kcal/week; light sports equals 5 kcal/minute; and strenuous sports equals 10 kcal/minute. Some of his specific findings were: 1. Men expending more than 2,000 kcal/week had an age-adjusted heart attack rate of 35.3 per 10,000 man-years of observation. 2. Men who expended between 500 and 1,999 kcal/week in exercise had a heart attack rate of 53.3 per 10,000 man-years (more than 50 percent higher than the strenuous exercisers). 3. Men expending fewer than 500 kcal/week had a heart attack rate of 70.7 (more than double the rate for strenuous exercisers). 4. Both fatal and nonfatal heart attack rates were lowest among men who exercised strenuously and regularly (*Medical World News*, Jan. 9, 1978).

Surely one of life's tragedies is to see a minister in midlife felled by a heart attack or a stroke, especially when it is the result of intemperance in eating habits or lack of an exercise program. These mature, seasoned, experienced leaders are always badly needed as counselors, Bible scholars, administrators, pastors, and spiritual guides to the laymen and youth of our world. But there they are, lying silent and still long before their time, their effectiveness brought to a sudden and untimely end. They had the drive to study, and the push to pursue all sorts of social and religious causes, but like Alexander the Great, they could not set controls over their own appetite and exercise program.

Don't let this happen to you. Join Donna and me and run for health. You'll be glad you did! 

* You shouldn't exceed more than 80-85 percent of your maximum heart rate.

† From J. B. Phillips: *The New Testament in Modern English*, Revised Edition. © J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co. Inc.

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SCIENCE AND RELIGION

New Data From Venus Surprises Scientists. Conditions on Earth's nearest neighbor are not what the evolutionary models predicted.

Our solar system, light years away from other substantial heavenly objects, is the only planetary system amenable for close-up study. Within the last two decades, however, it has become technically possible to send unmanned, instrument-laden spaceships near or even onto the surface of some of our nearest planetary neighbors. These missions have yielded and continue to yield an abundance of data that need to be analyzed, interpreted, and explained—data that have a great deal of bearing on cosmological models for the origin of Earth and the solar system. These models have been constructed by astronomers and astrophysicists over the years in order to place their observations into a coherent framework.

The currently popular models for the origin of the solar system propose a rotating cloud of gas and dust as the common source of all components of the system. According to these theories, from time to time a gaseous ring separated from this rotating matter and condensed into a planet. The leftover central material then became the sun.

Since these models propose that all planets of the solar system originated from a common reservoir of material, they foster an expectation that the composition of the planets is similar. But in fact the nine planets can be divided into two distinct groups according to their composition—the so-called “inner” and “outer” planets. The “inner” planets (so named because they are closest to the sun), Mercury, Venus, Earth, and Mars, are composed of substances considerably more dense than the outer five planets. However, even within the inner planets, marked diversities have been observed.

Invasion of Venus

In December of 1978, Venus, our nearest planetary neighbor, was invaded by six U.S. and two Soviet spacecraft. Five of the six American Pioneer Venus probes were designed to measure the temperatures, pressures, and winds of the Venusian atmosphere, besides sampling cloud and atmospheric components during their plunge to the planet's surface. Surprisingly, one of the five probes survived the crash landing and continued to transmit radio signals for over an hour, despite surface temperatures of

by George T. Javor

850°F. and pressures nearly one hundred times greater than that of Earth's atmosphere. The sixth vehicle, an orbiter, continues to circle the planet and radio back useful data. Among other tasks, it scans with radar a different section of Venus' surface on each orbit; this will eventually produce a complete topological map of this planet. The other two probes, the eleventh and twelfth of the Soviet Venera series, soft-landed on

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Venus with the help of parachutes and continued to operate for more than an hour and a half.

Even before these space probes, scientists knew that Venus is vastly different from its neighbors of the solar system. The results obtained from the Pioneer and Venera missions confirm this, but also indicate that Venus is more complex and even more mysterious than expected.

Venus is wrapped in a continuous, thick, three-layered cloud cover, extending vertically from forty-eight to seventy kilometers above the surface. The upper cloud region is made up of a fairly concentrated solution of sulfuric acid. The middle and lower clouds consist of liquid droplets and solid particles of varying sizes, containing several forms of sulfur and other unidentified chemicals.

The lower thirty-two kilometers of the Venusian atmosphere is remarkably clear of any particulate matter. However, owing to its peculiar chemical composition, this atmosphere bends visible light so sharply that if we were looking toward the Venusian surface from orbit, we could see nothing but an empty sky!

There is a distinct glow in the lowest ten kilometers of the atmosphere, believed to be a result of some form of chemiluminescence that cannot be explained with our limited information. The Russian probes reported numerous lightning discharges and extensive rumbles of thunder in the atmosphere near the surface. Again, we do not yet understand the reasons for these.

Both Earth and Venus receive comparable amounts of energy from the sun, yet the surface temperature of Venus is an incredible 850°F., in spite of the fact that less than 2 percent of the solar radiation reaches the surface! It is believed that a highly efficient type of “greenhouse” effect is responsible—the carbon dioxide, water vapors, and sulfur dioxide of the atmosphere prevent the loss of absorbed solar radiation energy. It could be that additional but as yet unknown reasons also contribute to this high surface temperature.

The chemical composition of the Venusian atmosphere varies with altitude. At 150 kilometers above the surface carbon dioxide, carbon monoxide, molecular nitrogen, atomic oxygen, and helium are the dominant substances. Closer to the ground the space probes found that carbon dioxide made up 90 percent of the atmosphere, together with 3.5 percent nitrogen, a tenth of a percent water, and even-smaller quantities of molecular oxygen, argon, neon, and sulfur dioxide.

The oxygen problem

The discovery of significant amounts of oxygen in the Venusian atmosphere was a surprise to scientists. Evolutionary models of planetary atmospheres generally call for oxygen-free atmospheres, for it is only in the absence of oxygen that the postulated transformations of chemical evolution could occur.

In the case of Venus, puzzled scientists ask, “Where did the oxygen come from, if it was not present originally?” The ultraviolet rays of the sun normally

change carbon dioxide to carbon monoxide and oxygen. Water molecules change to hydrogen and oxygen. But because of the thick cloud covering on Venus, much of the ultraviolet radiation is blocked out, especially near the surface. In addition, neither the amounts of carbon monoxide (the substance left from carbon dioxide, after oxygen is split off) nor the amounts of hydrogen (the substance left from water, after oxygen is split off) are adequate to account for the atmospheric oxygen content. Hydrogen, to be sure, would be expected to escape from Venus. But the escape rate of hydrogen from the atmosphere of Venus was found to be so low that a preliminary report concluded: "If Venus ever possessed a large amount of water, it cannot have lost it by escape mechanisms known to be operating now."

Significance for evolutionary models

Therefore, for the present, it is reasonable to assume that much of the atomic and molecular forms of oxygen found were present in the Venusian atmosphere from its formation. This would imply in turn, in the context of

evolutionary models, that the primordial atmosphere of Earth too must have contained oxygen, since both Earth and Venus were supposed to have been formed from the same primordial gas cloud.

As current postulates go, Earth and the other inner planets, Mercury, Venus, and Mars, all lost their initial atmosphere soon after their formation. This idea gained currency on the strength of finding only low concentrations of the heavy noble gases—neon, argon and xenon—in our atmosphere. Scientists reasoned that since these inert gases are abundant in the universe, the primordial atmosphere of our planet also must have contained high levels of these gases. As their selective loss from Earth's atmosphere could not be imagined, scientists suggested the loss of the entire "early" atmosphere of Earth and those of our immediate neighbor planets.

The discovery of comparatively massive amounts of argon-36 and argon-38 gases in the atmosphere of Venus strongly contradicts this postulate. These gases are considered primordial in origin because they do not arise out of radioactive decay of heavier elements

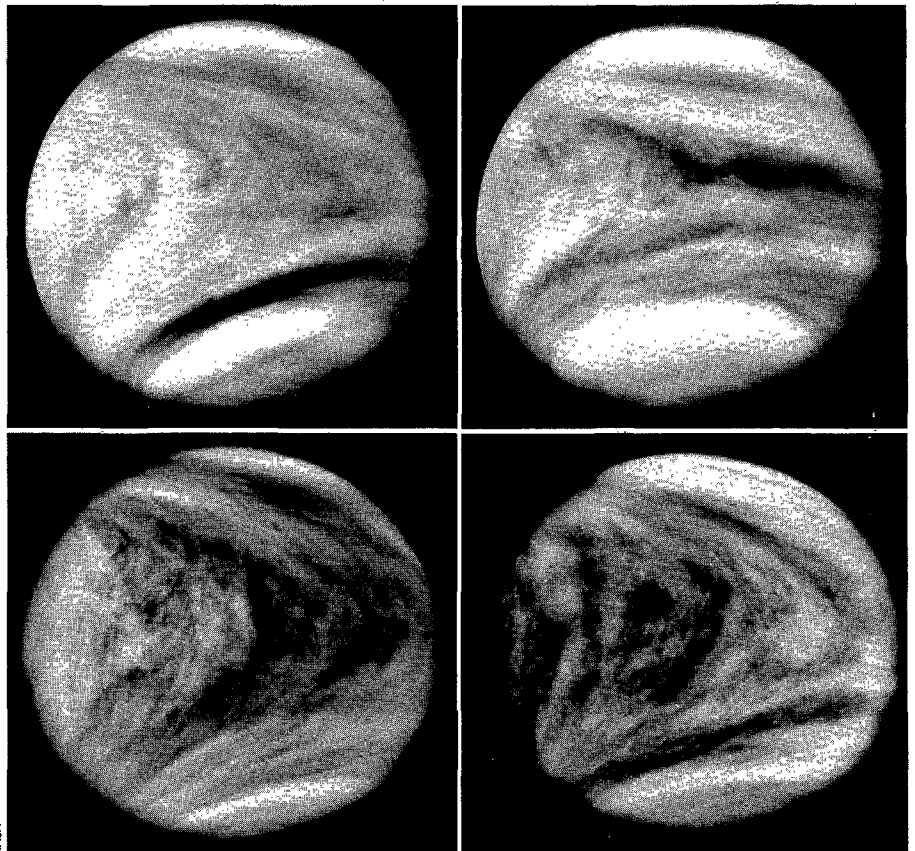
and because they are so inert that they are not used up in chemical transformations. This means that they had to be present in the original mixture of elements from which Venus was formed.

If the primordial gases of Venus were not lost, then it is likely that the primordial gases of Earth were not lost either. Further, since the atmospheres of Venus and Earth are so dissimilar, the suggestion that both originated from the same, original primordial gas mixture becomes highly unlikely.

Creationists do not claim special insights into the processes that brought about the solar system. Further, they disclaim any ability to predict characteristics of the yet undiscovered aspects of the solar system by extrapolating from the known to the unknown. God, in their view, has the freedom and ability to fashion planets with any number of similar or dissimilar features. In the variety within the solar system they perceive the signature of its Creator. ■■

George T. Javor, Ph.D., is professor of chemistry at Andrews University, Berrien Springs, Michigan.

Venus is wrapped in a continuous, thick, three-layered cloud cover, extending vertically from forty-eight to seventy kilometers above the surface. These four images of Venus show the evolution of a dark, horizontal Y-shaped cloud feature over two time periods during February of 1979.



SHEPHERDESS

Can a Single Person Be a Part of Your Church? Five ideas for moving singles from the periphery to the mainstream of church life.

Dear Shepherdess: This month we are focusing on the women in our churches who are single, either by choice or because of death, divorce, or separation. Patricia Horning, associate editor of Listen magazine, gives some suggestions that may help us smooth the path of those who live without a marriage companion.

Marilyn McGinnis, in her book Single (published by Revell), has written a guide for single Christian women to help them make the most of life. She suggests, "The secret of a happy single life is simple: first, discover what God's plan is for you during your single years and secondly, follow it through with all your might. Jesus has promised us an abundant life and that means a balanced life because your will is aligned with His. The difficult times in life are easier to bear when your life is aligned with Christ's."

We also have the Saviour's promise that at all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, when we feel helpless and alone, the Comforter will be sent in answer to our prayer of faith. With love, Kay.

In a day of increased attention to all kinds of special-interest groups, it is still fair to say that the church in general

by Patricia Horning

hasn't given much thought to the particular needs of single people. Occasionally it may feature a never-married woman who has devoted 45 years to foreign mission service. Yet the same week the same congregation routinely overlooks the lonely divorcee or the newly widowed father.

Fortunately, this trend is slowly changing. Pastors and lay leaders are discovering that single people can play a vital role in the life of the church. As they analyze the situation most are amazed at the number of singles in their churches—both members and potential members. In my own congregation single adults compose approximately 10 percent of the 3,200 members! In most churches the percentage would be even higher if the needs of singles were being met.

I'm a single woman who's never married, so that's the viewpoint I bring to this article. A divorced parent would perhaps choose an entirely different emphasis. And an older widower would have another perspective. Yet we all share some of the same experiences and frustrations.

Let me hasten to say this article isn't a pitch for singles groups or clubs within

the church (although they have their place). Nor is it a way to let off steam about "unfair" treatment. I look at it as an avenue for sharing five specific suggestions that I believe can make the single person—regardless of age or the circumstances of his or her singleness—feel more a part of your church.

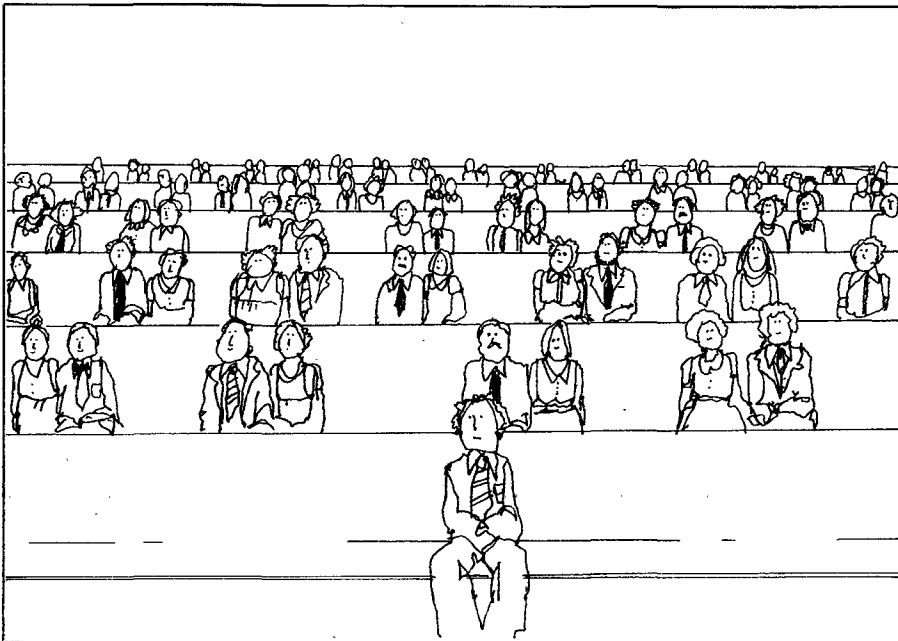
First, singleness is a viable life style for the Christian. I'm glad for the increasing emphasis that the church is giving to the home, but we need to be careful about insisting that marriage is the *only* acceptable life style. It's not. God Himself may have performed the first marriage in Eden, but His Son spent His life on earth as a single person. Matthew 19:1-12 and 1 Corinthians 7:8, 9, 26-28 are Scripture passages that approve of singleness.

There are many legitimate reasons for singleness, and no person should be made to feel a second-class citizen—or Christian—because of marital status. (A side note that ministers' wives might mention to Mr. Minister: Please pause to reflect how inconsiderate some well-meaning remarks can be. "Why isn't a nice girl like you married?" almost always hits a raw nerve. One woman may be recovering from a broken engagement, another may have just ended a tragic marriage, and yet a third may want to be married—but isn't.)

The church needs to accept singles as ordinary people with the human needs basic to all of us. Sometimes singles have been shunted off to the corner to fend for themselves. A better plan is to integrate them as fully as possible into the mainstream of the church. Believe me, their differences are fewer than their samenesses. One of my favorite books on the subject of singleness points this out clearly:

"Singles have essentially the same needs and struggles as do those who are married. All persons must find their own individual identity, must come to terms with themselves in their aloneness. They search for security, a place to belong, a home, a 'family' in which to love. They reach out for intimacy, for closeness, touch, union with another. They strive for achievement, a sense of accomplishment, of mission, to give life meaning."*

At this point I may appear to be talking out of both sides of my mouth by saying



TERRY CREWS

that singles have particular frustrations within the church and then claiming they have the same basic needs as marrieds. But I think both concepts are valid. Human needs are felt by every person. However, because of the structure of society, singles may have more difficulty in identifying these needs and finding Christian avenues of fulfillment.

One way I believe these needs can be met is by friendships with different segments of the church. Singles clubs can be a blessing, but unmarrieds also need to mix with children, married adults, and the old—just like every other member of the family of God.

An especially touchy problem for the single Christian is the need for intimacy and touch. And I'm not talking about sexual intimacy, but rather intimacy of the spirit—a friend who'll willingly share the important aspects of life. A simple touch of affirmation can be vital to someone out of the mainstream of family affection. Brothers and sisters in Christ can help supply these ordinary human needs without overstepping Christian propriety.

Put them to work. Just like married people, singles have different talents that the church needs to discover. Don't assume that a single person has no home-making skills. Some single women—and men!—are gourmet cooks; some are natural leaders for children and youth.

People without heavy home responsibilities may have more time—perhaps even more money!—and will devote these to church activities if they're invited to participate in something that challenges them. *Challenge* is the key word.

Include singles in family life. Individual church families can provide immeasurable support for singles. For me, one of the greatest blessings at my church is couples who claim me as part of their extended family and accept me enough to let me see them at less-than-their-best.

Singles need homes where they can drop in and be accepted into whatever the family is doing. Mealtimes can be lonely for a person who lives by himself, and most are grateful for families who will share even a meager meal—with lots of companionship. Especially at holiday times single people need to put their knees under family tables.

Singles need children in their lives. Some of us have no nieces and nephews, so we must look beyond our natural families for meaningful relationships with children. A single person who's close to your child can give him extra love, affection, and attention. Trips to the zoo, a weekend camping trip, a special birthday party, extra hours with storybooks can be precious memories for both the child and the single adult.


Singles need spiritual and physical nurturing. In addition to the basic spiritual problems common to all Christians, singles may have some that are unique. Too many singles have been taught that God's plan for every life includes marriage—and that their lot is simply to sit and wait for that ideal person magically to appear. What a warped concept of God that idea leads to when you're 40 and still single!

If not chosen for marriage, some people feel inferior and unloved. Divorce or death of a spouse can also cause this

feeling of special aloneness. Singles need the assurance of unconditional acceptance by God—and the church family. Yet conveying this message of acceptance may not always be easy. People who've conditioned themselves not to feel, not to love, may put up a barrier against acceptance. Work with these people slowly and lovingly.

Encourage singles to concentrate on whatever gifts and talents they have. One of those gifts may be singleness! The freedom a person has as a single Christian makes possible greater avenues of service. And it also brings responsibility to develop other talents to their fullest.

Physical nurturing is more than an invitation to dinner once a year, much as that's appreciated. Singles of both sexes, and especially single parents, occasionally find themselves in situations where they need a helping hand. Buying or selling a car, moving, furnishing an apartment, or even fixing a ripped seam can be tough to face alone. Sometimes it's hard to ask for assistance, so if a friend can anticipate a need and offer help, it'll be gratefully appreciated.

Implementing these five suggestions into your church life will certainly cause the singles in your church to feel they really belong—not as an oddity on the periphery of church life—but as an accepted, bona fide part of the body of Christ. 

* Nancy Hardesty, "Being Single in Today's World," in *It's OK to Be Single*, ed. Gary R. Collins (Waco, Texas: Word Books, 1976), p. 17.

Patricia Horning is associate editor of *Listen*.

Prayers from the parsonage

by Cherry B. Habenicht

We understand the nagging apprehension when a mysterious lump is discovered. We know the anxiety of waiting for appointments and lab results. Frightening questions demand answers. What are the chances of malignancy? If the tumor is *not* benign, how rapidly could it metastasize?

In moments of panic we have reassured each other, conquering fear through faith. We've forced ourselves to

consider the worst and have reviewed the best of our lives together.

"Cause me to hear thy lovingkindness in the morning; for in thee do I trust" (Ps. 143:8).

The night is over, and nurses begin their morning routines. Soon a bright needle will make Dick drowsy. Then the anesthetic will cause him to sleep as the surgeon skillfully probes and cuts.

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Ps. 146:1, 2). O God, thank You for years of health! The

very foreignness of these medical procedures testifies to how seldom we have needed to consult a physician. Thank You for skilled professionals and modern facilities. We can expect excellent care. Thank You for all the prayers ascending from family and friends. Sympathy and offers of help have encouraged us.

Until we know the final diagnosis we will not let thoughts of complications, treatments, and illness trouble us. "What time I am afraid, I will trust in thee" (Ps. 56:3).

Thy will be done.

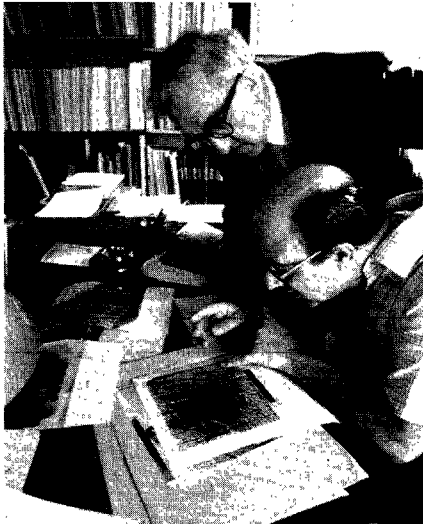
BIBLICAL ARCHEOLOGY

Ebla Reveals Her Secrets. MINISTRY previews soon-to-be-published findings illuminating the world of the patriarchs.

A publishing event of major importance in the history of the study of the Old Testament is due this winter when Giovanni Pettinato's book on Ebla rolls off Doubleday's presses. The major find of cuneiform tablets was made at Ebla in Syria in the fall of 1975. This landmark publication of some of those texts comes four years later, at the same time that Old Testament and Near Eastern scholars are celebrating the fiftieth anniversary of the discovery of the Canaanite tablets at the site of ancient Ugarit, on the Syrian coast. This earlier discovery opened to our view a whole new horizon of Canaanite culture, history, language, and thought from the late 2d millennium B.C. The discoveries at Ebla push that horizon back another millennium and provide an even wider range of texts to study.

I recently had the opportunity of attending a seminar on Ebla, Ugarit, and the Bible conducted by Prof. Mitchell Dahood, from the Pontifical Biblical Institute in Rome, on the Denver campus of Iliff School of Theology in August of 1979. Dahood is a specialist in ancient West Semitic languages, which include

by William H. Shea



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Above: Dr. Giovanni Pettinato (seated) and Dr. Mitchell Dahood. **Below:** Examples from the Ebla archive include (clockwise, beginning with largest) economic documents, lexical texts, historical tablets, and literary compositions.

Ugaritic and Hebrew, while Pettinato is a specialist in East Semitic, or Babylonian, cuneiform, and Sumerian. The collaboration between these two scholars has been a fruitful one and illustrates the type of interdisciplinary cooperation that will be necessary to understand these interesting texts. The book soon to be published by Doubleday has been translated from Italian into English by Dahood, who has added one hundred pages dedicated to the topic of Ebla and the Bible.

Some sixty texts will be published in this volume, and the subjects covered range from the story of the discovery and decipherment of the texts to the religion of Ebla. This is not to say that Pettinato has been working only on this book. He has already published some twenty Eblaite texts in two dozen articles. Unfortunately for American scholars, these articles are scattered among European journals that sometimes are difficult to obtain in the United States. In spite of this, Professor Pettinato should be congratulated for putting some eighty texts in two dozen articles and a major monograph before the scholarly world in the four years since the major find was made.

Brief history of the find

The first forty-two Eblaite tablets were found at Tell Mardikh in 1974 by the Italian Archaeological Mission in Syria, under the direction of Prof. Paolo Matthiae. As the epigrapher of the mission, Pettinato was summoned from Rome to see the tablets. Pettinato, a Sumerologist, noted at the time that he could read the Sumerian signs that were written on the tablets but could not make sense of them. After further study, Pettinato determined that the scribes who wrote these tablets were using the Sumerian writing system to write a non-Sumerian, West Semitic (Syro-Palestinian or Canaanite) type of language.

By April of 1975 Pettinato had made sufficient progress in deciphering the language of the first forty-two tablets to present a paper to the Pontifical Biblical Institute. This landmark study was subsequently published in the journal *Orientalia* with what may become the most famous footnote in scholarly history—the addendum at the end of the article reporting the find of 14,000 tablets



and fragments in August of 1975! An additional 1,635 tablets and fragments were found in 1976 and 100 more were found in 1977.

The political vicissitudes that these tablets have gone through since their discovery need not be recounted here. (They have been described in some detail in recent issues of the *Biblical Archaeology Review*.) The sad result is that Professors Matthiae and Pettinato have come to a final and irreconcilable parting of the ways. This means that there will be two series of publications of these texts. Pettinato's series will be published by the University of Naples, and Matthiae has assembled an international panel of scholars to work on his publication committee. Pettinato appears to have photographs and hand copies of about one thousand texts to work on. All of the tablets are stored in the museum at Aleppo, Syria.

A word of caution should be noted about the figures published by the popular press as to the number of tablets found at the site; these figures have reached as many as forty thousand. The actual inventory numbers come closer to twenty thousand. It is also important to understand that every broken fragment of a tablet receives a separate accession number. Thus the figures given include some complete tablets and many individual fragments. A final total of the original number of tablets is not yet known, but current estimates are that between five thousand and six thousand original tablets are represented.

The language of the tablets has commonly been said to be about 80 percent Sumerian and about 20 percent Canaanite. This observation should also be qualified because of the nature of the writing system involved. Sumerian could be written with logograms or ideograms, in which one sign stood for one word or idea. However, these signs also had phonetic values, and the clear-cut examples of Eblaite are those in which the scribes wrote out the West Semitic words with several signs, using the syllabic value of each. On the other hand the Eblaite scribes also could, and obviously did, use Sumerian logograms to stand for their own Eblaite words. This is difficult for the modern scholar to detect because he sees only the Sumerian sign and does not know how the Eblaites read or pronounced the word represented by that sign.

An example of this is the combined phrase that occurs in one tablet, EN *ú ma-lik-tum*. EN is a Sumerian logogram

that stands for "king," while *maliktum* is the phonetic spelling of the Eblaite word for "queen" (the *ú* between them is the conjunction "and"). According to the interlinear dictionary texts, the Sumerian logogram EN was read and pronounced *ma-li-kum* by the Eblaites, which is essentially the equivalent of the Hebrew word for "king," *melek*. Thus this phrase clearly means "king and queen," and undoubtedly was read by the Eblaites as *malikum ú maliktum*. In other words, Sumerian logograms were frequently used by Eblaite scribes as a kind of shorthand to avoid spelling out whole words phonetically. This was convenient for them but unfortunate for us, for as we look at these logograms we can sometimes only guess at the Eblaite word for which they stood. In any event, much of this "80 percent Sumerian" writing undoubtedly was read by the Eblaite scribes as Eblaite.

Content of the texts

Pettinato now divides the texts into three main groups based on content. The first consists of economic and administrative texts and constitutes about 70 percent of the total. The second category, about 20 percent of the total, is literary texts. The remaining 10 percent falls in the historical category. The percentages of texts in the last two categories have been raised considerably since Pettinato's first general assessment of them in 1976. Since literary and historical texts are generally more interesting than economic and administrative texts, this distribution should make the corpus all the more interesting to study.

The growth in the reported number of treaty texts illustrates the progress made by cataloging and studying these tablets in more detail. When Pettinato first described the contents of these texts he referred to one main treaty text—a lengthy agreement between the king of Ebla and the king of Assyria governing commercial relations when they traded with the same cities and towns of Anatolia. Since that time Pettinato has identified ten more treaty texts. Since these are the oldest known examples of what is known in the Bible as a covenant, they are of considerable interest to the student of Bible history.

Reference has been made on occasion to a Flood story and a Creation story from Ebla. The Flood story is rather disappointing, since it is just one line on a schoolboy practice text that states that Enlil, the Mesopotamian storm god, sent the rainstorm of the flood for seven

days. This parallels the later, more complete examples of the Flood story from Mesopotamia.

The text about Creation is known from three copies written in Sumerian, not Eblaite, and bears some resemblance to the story of Creation in Genesis 1. A translation of the text is included in the chapter on Eblaite religion in Pettinato's forthcoming book. In that chapter, Pettinato develops the interesting hypothesis that although the Eblaites were polytheists with a pantheon of five hundred gods, an early stage of henotheism was also developing. (Henotheism is the special worship of one supreme god while recognizing the existence of other gods.)

Much of the work done on these texts in relation to the Bible has to do with the study of individual words. A perennial problem for Biblical scholars has been how to translate the more than one thousand words that occur infrequently or only once in the Old Testament. These words are presently translated according to context or cognate evidence from other Semitic languages. But what does the scholar do when the word is not attested in another Semitic language and the context is not clear? He simply does the best he can under the circumstances. Eblaite will help here. There are 114 partial copies of the three basic dictionaries used by scribes at Ebla. These texts provide a total of about three thousand words written in Sumerian and Eblaite. Only about four hundred of these words have been studied carefully thus far, but in these and other texts twenty words have already shown up that were previously known only in Biblical Hebrew.

Given the cognate relations of Eblaite with other Semitic languages, these texts are going to be helpful as well to Sumerologists, since about twice as many of the Eblaite words can be understood as the Sumerian words. This interesting relationship can be seen clearly when the Geographical Atlas of Ebla (published in 1978 in the journal *Orientalia*) is compared with a duplicate text recently discovered and published from Abu Salabikh in central Sumer. Prof. R. Biggs, of the University of Chicago, previously published the long geographical list from Abu Salabikh, but it was largely unintelligible because it was written in Sumerian logograms. The names in the duplicate list from Ebla, however, were commonly spelled out with the phonetic values of the signs, which makes them much easier to identify. Thus this list from Ebla has helped to explain the sim-

ilar list from Abu Salabikh.

Other texts contain long lists of stones, fish, birds (142 in all), and the professions of mankind. Professor Dahood states that he has identified thirty-two of the professions listed. An interesting illustration is the word *lu-a-gu-ra*, which might be translated "tailor." It can be equated with the Hebrew word *hagoroth*, the name of the garments that Adam and Eve made for themselves after the Fall (see Gen. 3:7). The Eblaite word has the determinative *lu* for man in front of this word and a feminine singular ending, while the Hebrew word has a feminine plural ending. Using the Sumerian writing system the Eblaite scribes could not write the strong *h* sound, so they used the *a* to stand for it. Until the discovery of the Eblaite texts this word was known only from the Hebrew Bible.

Controversies regarding the texts

Controversies regarding certain aspects of the Eblaite texts have already cropped up. One is the question about whether there was a god named *Ya* at Ebla. Since *Ya* is quite similar to the short form of the personal name of God in the Old Testament, this question is of some significance for later Israelite religion. The more information that comes to light, the more evident it is that such a god was known at Ebla. In the list of over one hundred officials that Pettinato has now published, more than a dozen bear names that include *Ya* as the divine element. In some pairs of names the element *Ya* appears in the same place where the names of other gods appear in other personal names. A striking example is *eb-du-ya*, or "servant of *Ya*," which can be related quite directly to the Hebrew name Obadiah. These names in these texts come from quite an early period, in the third millennium B.C. (Pettinato and Matthiae still differ by two centuries on the precise date). That locates them in what we might call the protopatriarchal period of the Bible, prior to the separation of the worshipers of the true God from those of false gods in the time of Abraham.

Other personal names of the Eblaites are of interest because of their similarity to Biblical names. Some examples that have been published previously are: *Adamu*, a governor of Ebla (Adam); *Ebrium*, a king of Ebla (Eber); *Abramu* (Abram); *Israilu* (Israel, which originally was a personal name of Jacob); *Esaum* (Esau); *Daudum* (David); *Saulum* (Saul); *Danilu* (Daniel); and *Wana* (Jonah).

Two precautions should be mentioned here. The first is that these are *not* the same individuals that are known by these names in the Bible. The appearance of these names at Ebla simply indicates that these names were in use at this early time. This relationship does suggest, however, some kind of cultural—not necessarily directly religious—continuum between these people and those we know from later times in the Bible. It should be recalled that the patriarchs, in particular, maintained their relationship with this general area. Although Ebla was west of the Euphrates and Haran was east of the Euphrates, this was the same general region to which Abraham sent his servant to obtain a wife for his son Isaac, and to which Jacob fled when he left home as an exile.

Second, it should be kept in mind that there are many other personal names at

Early Hebrew manuscripts need help

Three generations of scholars have used Cambridge University's famous Taylor-Schechter collection of early Hebrew manuscript material, often with results that have revolutionized whole areas of Hebrew and Jewish studies. The collection consists of 140,000 documents and fragments, dating from Bible times to the nineteenth century, recovered in 1896-1897 from the Genizeh (a storehouse for worn-out copies of sacred Jewish writings) in a thousand-year-old synagogue in Cairo.

One of the many important documents published from the collection so far is "Fragments of a Zadokite Work," released in 1910 by its discoverer, Solomon Schechter. This document has been referred to as "the first Dead Sea scroll" because it came from a then-unknown Jewish sect of fervent piety and Messianic hopes, which has now been identified with the sect that also produced the Dead Sea scrolls. Other important texts have been published, but thousands of fragments still remain to be processed, restored, preserved, and catalogued for future reference. Funds are being sought for this purpose from institutions and individuals. Your donation in any amount will help. Write to The American Friends of Cambridge University, 1611 35th St., NW., Washington, D.C. 20007. Contributions are U.S.-income-tax deductible.

Ebla that bear no resemblance to later Israelite names. Some of these were compounded with the names of various gods of the Eblaite pantheon. In spite of this, some of the personal names from Ebla remain strikingly reminiscent of those borne by Biblical characters, such as the woman's name 'à-wa, which can be identified with Eve.

Another controversy that has arisen over these tablets concerns their mention of Sodom and Gomorrah. The king of Ebla maintained far-flung trade relations and kept records of his representatives' itineraries. When Pettinato first reported publicly (fall of 1976) on a text that was said to mention the same cities of the plain as those in Genesis 14, he stated that all five cities were mentioned in the Eblaite text. They were said to have been listed in reverse order from the Genesis account and were followed by a reference to Damascus, indicating that the king's representative was traveling from south to north on his way back to Ebla.

Since that time Pettinato has disavowed the reading of the names of the last three of these cities—Admah, Zebaiim, and Zoar, or Bela. He has not, however, disavowed the reading of the names of Sodom and Gomorrah. On the contrary, he now states that he has found the names of these two cities in more than one text! These texts have not been published yet, but as Pettinato gains more experience working with Eblaite, that interpretation becomes more likely.

In the recent course that Professor Dahood taught on this subject, he organized his material according to the Biblical text, commenting on those passages where Ebla now appears to provide some illumination or understanding of a word or phrase. In so doing he covered two dozen passages from Genesis, a dozen passages each from Job and Psalms, and a half-dozen passages each in Proverbs, Isaiah, and the minor prophets. Since we still are in a very early stage of the study of these important texts, this undoubtedly is but a faint harbinger of what may be expected of this corpus in enriching our understanding of the Bible and the history of the ancient Near East. The publication of the Pettinato-Dahood book will be a giant step toward that goal. ■

William H. Shea, Ph.D., is associate professor of Old Testament at Andrews University Theological Seminary, Berrien Springs, Michigan.

SHOP TALK

Concordance

MINISTRY readers can get a special price reduction on Westminster Press's new *Analytical Concordance to the Revised Standard Version of the New Testament*, by Clinton Morrison (for a review of this excellent Bible-study aid see page 32).

The publisher's suggested introductory retail price is \$39.95 (scheduled to rise later to \$45.00) but from November 1 to December 31, 1979, the Andrews University Bookstore price is only \$29.95 plus U.S. postage and insurance of \$2.30. Order directly from Andrews University Bookstore, Berrien Springs, Michigan 49104, and accompany orders with check or money order for \$32.25, or your VISA or Master Charge number. Michigan residents add 4 percent tax. All sales are final, and quantities are limited.

Family ministry

Interest in family ministry has grown so much that it may be becoming a fad for a church to offer at least one workshop, retreat, or seminar to help the family. Often, however, a church offers a practical program or workshop that completely misses the real needs of its families. Often this is because the pastor or a committee simply copies what others are doing, or develops a program around an available "expert."

The major concern should not be simply to offer family-life programs but to evaluate the specific needs of members and then meet these needs in the best way possible.

How can this be done? Wayne Rickerson, in his book *How to Help the Christian Home* (Glendale, Calif.: G/L Publications, 1978), suggests three basic

methods:

1. Observe what is going on around you; listen to your families at gatherings, and watch them respond to each other.

2. Gather specific information—interview people, use a questionnaire, or mail out a survey to your church members.

3. Gather general information from magazines, newspapers, national polls, and current books. In other words, be alert to what is going on in the area of family life.

The most productive way of ascertaining needs is probably the survey questionnaire, although you may have problems getting your members to return them.

You may want to adapt the survey found in Rickerson's book, or you may want to use the more scholarly survey developed by Louthan and Martin, found in *Family Ministries in Your Church* (Glendale, Calif.: G/L, 1977).

However you decide to gather information, be flexible in the program you develop. You may need to expand or modify it as you meet the changing needs of your members. Providing instruction and encouragement to your church's families is a responsibility and a privilege. But before you begin, be sure you know what is really needed.

"Living Sound"

If you are looking for a way to interest children—even adults—in Bible study, try "Bible in Living Sound." Music and sound effects make 450 Bible stories come alive for the entire family.

The complete 75-record set covers both the Old and New Testament in sequence by episodes. However, this

time of year would be a great time to begin the Life of Christ series for use in your children's education divisions or to give to new families in your church.

Christmas samplers are available in both record and cassette form. The record contains six stories covering the period from the angels' foretelling of Christ's birth to the coming of the Wise Men. The cassette has twelve stories dealing with the time from the angels' announcement to the years at Nazareth. Order the Christmas sampler record for only \$1 or the cassette for only \$2 from: Family Life Institute, Nordland, WA 98358.

Booklets

Have you ever wished you had just the right booklet to leave with the patient after a hospital visit? Something cheering to give a shut-in? Or something to strengthen

the bereaved, counsel the about-to-be-married? Or share the joy of a new mother?

Herald Press, Scottdale, Pennsylvania 95683, has an inexpensive series of nineteen booklets, each with sixteen pages, designed for all the situations listed above, as well as others. Each booklet contains devotional thoughts and spiritual resources for someone facing a specific need. Some are quite specific indeed. One booklet is for those who are in the hospital for the first time; another is for the one who is just in for tests; another is for parents who have lost a baby.

Amazingly enough, each booklet costs only 50 cents or less! Most greeting cards cost more! These attractive booklets have four-color covers, and inside is a message that will point the reader to God.

Seminars for November

MINISTRY magazine professional-growth seminars continue to meet, with much excitement among clergy of all faiths. If you have not yet found one close enough to make attendance possible try the following list! Clergy in the locale of the seminar should receive an invitation in the mail; but just in case you miss getting yours, we are listing upcoming seminars by city, together with a local telephone contact for early registration or additional information. Remember, each seminar is absolutely without cost to you.

November 1
Philadelphia
Elden Walter
(215) 374-8331

November 5
New York City
Don Kenyon
(516) 627-9350

November 6
Columbus, Ohio
Don Reynolds
(614) 397-4665

November 7
Pittsburgh
Elden Walter
(215) 374-8331

November 12
Albuquerque
Arthur Swinson
(806) 353-7251

November 19
Kettering, Ohio
Don Reynolds
(614) 397-4665

November 29
Roanoke, Virginia
John Loor
(703) 886-0771

RECOMMENDED READING

AN ANALYTICAL CONCORDANCE TO THE REVISED STANDARD VERSION OF THE NEW TESTAMENT, Clinton Morrison, Westminster Press, Philadelphia, Pennsylvania, 1979, 773 pp., \$39.95.

For the first time a concordance of the Revised Standard Version New Testament is available which analyzes both the English words used, and their Greek counterparts. And it requires no knowledge of Greek!

Organized according to English words, it indicates under each the Greek word (or words) so translated. Every R.S.V. New Testament passage is then listed in which the English word occurs. Thus, the approximately 400 passages in which "to give" appears in the R.S.V. New Testament are listed under 13 entries, according to the Greek word from which they come. Similarly, the more than 70 passages in which "to show" is used appear under 17 different subheadings.

An ordinary concordance to the R.S.V. would enable one to find every use of such a word as "church" in the R.S.V. New Testament. Unfortunately, it will not mention six other passages of interest to careful students where the identical Greek word appears. The word *church* translates the Greek *ekklēsia*, but not every instance of *ekklēsia* is translated "church." *Ekklēsia* is also translated "assembly" (four times) and "congregation" (twice). An index-lexicon near the end of this volume calls attention to this, and makes possible a more comprehensive study of the Biblical text.

This first-rate tool provides an additional help not available before. Following the normal concordance for an English word are two

headings—"idiomatic" and "contextual"—that list instances in which the R.S.V. translates a Greek word freely, such as the appearance of a word implied by the context though not present in the Greek. Two important appendices—the first treating of certain problems that translators face, the second, a list of earlier readings of the R.S.V.—round out this invaluable volume.

Raoul Dederen

PASTORAL ASSERTIVENESS: A NEW MODEL FOR PASTORAL CARE, Paul Michey, Gary Gamble, with Paula Gilbert, Abingdon Press, Nashville, 1978, 174 pages, \$7.95.

In a perceptive look at the traditional view of the passive pastor, the authors state a well-founded case for an assertive pastoral caring. They show that effective assertiveness is based on the ability of the pastor to compete with secular values for the life and time of the persons under his charge. "Indifference manifested as passive aggressiveness, overt hostility, and resistance to the gospel can be challenged only through pastoral assertiveness, otherwise the local congregation will turn inward and eventually experience spiritual and psychological stagnation."

Chapter 3 describes an assertiveness that is concerned with developing and molding values. The authors point out that assertiveness need not manipulate or control, but can free the individual to make his own choices. Chapter 4 looks at how pastoral assertiveness fits into the various physical settings in which ministry takes place.

Part 2 of the book (chapters 5, 6, 7) deals with visitation techniques, goals, methods, and guidance in

the pastoral setting. Specific outlines are suggested for how pastoral visitation can most effectively be carried out. Part 3 (chapters 8, 9, and 10) applies pastoral assertiveness to committee meetings, leadership techniques, fund raising. Part 4 (chapters 11 and 12) examines assertiveness as part of the pastor's need to listen, guide, and lead as well as to be led.

The book fills a definite need by taking pastoral ministry away from a detached, humanistic, unconditional acceptance that does not care enough to confront while retaining the person-oriented concern that makes ministry essential.

Darold Bigger

SIGNPOSTS FOR THE FUTURE, Hans Küng, Doubleday and Company, Inc., 245 Park Avenue, New York, New York, 1978, 204 pages, \$7.95.

Signposts for the Future is essentially a postscript to Küng's earlier and much criticized volume, *On Being a Christian*. The first part of *Signposts for the Future* ventures to produce a synthesis of what being a Christian means today, and does it in the form of twenty theses (pp. 2-44).

The second part of the volume (where the real interest lies) consists of thirteen essays on various important issues facing the Catholic Church today. One of the most important chapters is "Women and Society," in which Küng explains his conviction that "the admission of women to the presbyterate [i.e., the priesthood] should be delayed no longer" (p. 159). In his eyes it would be "a misunderstanding of ecumenism" if the Catholic Church, "referring to the reserve of more conservative 'brother churches,' were to delay long overdue reforms

such as the ordination of women" (*ibid.*).

Other significant chapters include a survey of the author's view on the participation of the Catholic laity in church leadership, intercommunion, worship today, the Jewish-Christian dialogue, and confirmation. Another chapter on "The Essence of Apostolic Succession," one of the major doctrinal differences between Catholics and Protestants, asserts that this essence lies in the succession of the church to the apostolic faith rather than in a "continuous chain of impositions of hands" (p. 95).

Whether signposts for the future or not, these chapters attest that some Catholic theologians refuse to adopt an attitude of resignation and continue to stand their ground patiently.

Raoul Dederen

MINISTRY

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