

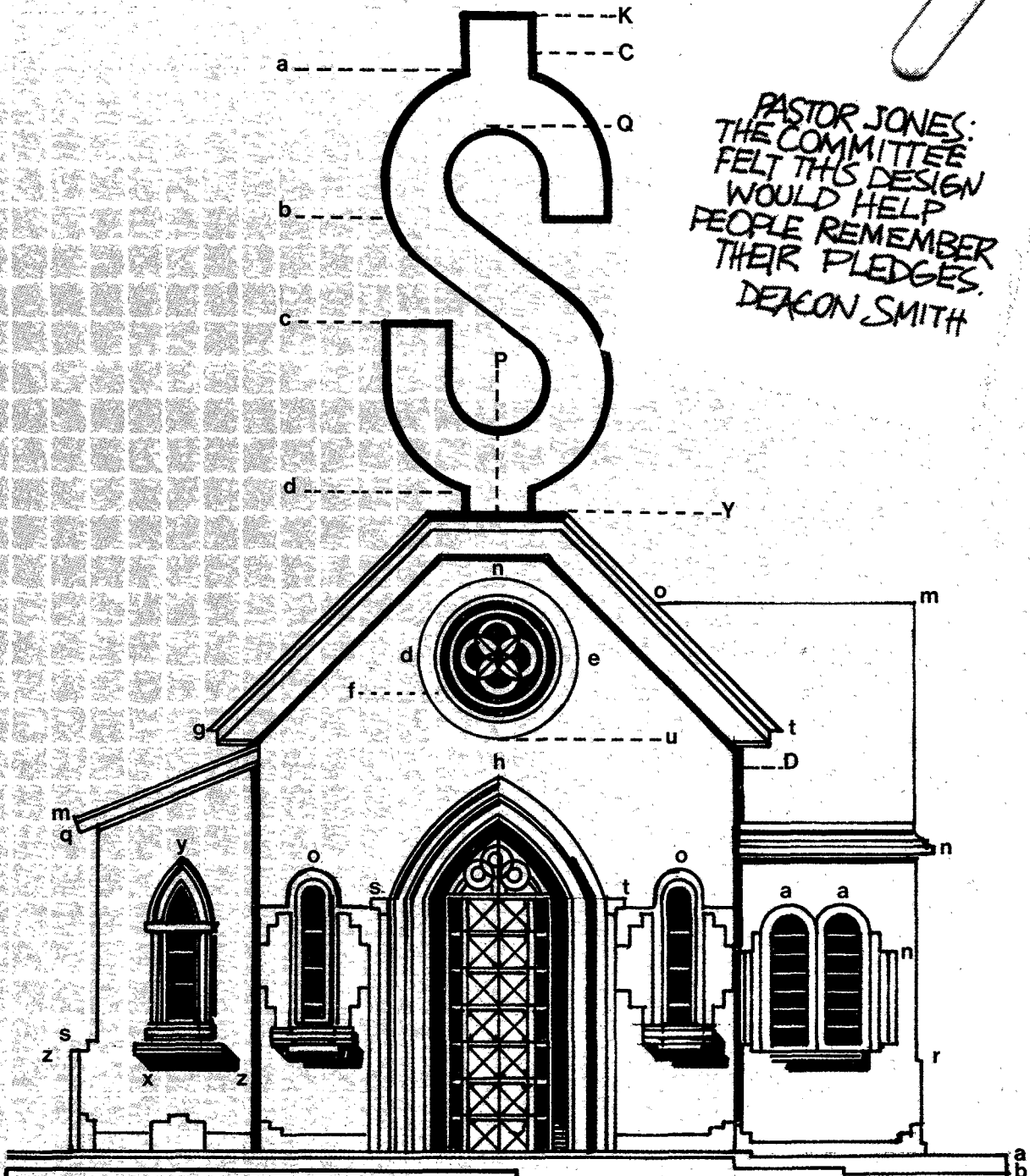
Ministry

International Journal for Clergy

January 1985



PASTOR JONES:
THE COMMITTEE
FELT THIS DESIGN
WOULD HELP
PEOPLE REMEMBER
THEIR PLEDGES.
DEACON SMITH



2 ELEVATION
Scale 1:12
Dave Jarnes/architect

Is Money the Problem?

Letters

Relations with Rome

Like the correspondents in the July issue, I found "Undiplomatic Relations" (March, 1984) illogical and ill-informed. But in one respect I find the responses of the correspondents to be equally illogical and ill-informed—that is, in their misunderstanding of the British sovereign's relationship to the Anglican Church.

Each of the twenty-seven national churches around the world that comprise the international Anglican Communion has its own (earthly) head—a bishop who is usually styled primate or presiding bishop. The head of the Church of England is not the queen, but the archbishop of Canterbury. The only sovereign ever to exercise the obnoxious title Supreme Head of the Church of England was Henry VIII. The title enjoyed by subsequent sovereigns is Supreme Governor (i.e., Protector) of the Church of England. This has nothing to do with the church outside England. It is the ancient see of Canterbury, not the relatively modern throne of England, with which we are in communion—all 80 million of us.—University of Newcastle, New South Wales, Australia.

The Letters page in your July issue is mostly derogatory of the article "Undiplomatic Relations." I present an answer.

There is a difference between a state that has a church and a church that has a state. A state that has a church is a potential hazard to its own nationals. Its dominion is limited to its own citizens. We may or may not like some of its conduct, but its religious nature is not a threat to other nations. Peaceful persuasion, not military power, is the only means sanctioned by God to influence in these matters.

A church that has a state is primarily a church, not a state, and its emphasis must be on religious matters. The diplomatic relationship then is not between state and state, but between a state and a religious body. The very fact that the religion has a state makes the

potential dangerous because the purpose of the state is to wield the sword in its own defense.

It has been the claim of Rome that kings should be subject to the pope. Historically Rome has used the power of the state to further religious goals, and the sword is unsheathed in nations under her control. Any nation that establishes diplomatic ties with Rome will eventually recognize the rights of Rome to be superior to its own interests.

Certainly we are not to be condemned in looking to the past as a guide to our decisions today. Keep church and state separated. The only sword we should wield in spiritual warfare is the Sword of the Spirit.—Leslie, Arkansas.

Re the article "Undiplomatic Relations" and the letter from a pastor in Montreal, Canada, who contrives a parallel between the new U.S. official diplomatic relations with the Vatican and our ambassador to the Court of St. James's in London. Has said pastor not realized there is a difference in size and kind between a nation of 56 million and the Vatican, an area of thirteen and one-half acres peopled only by clerics and their servants? His outcry would be better placed against his own Canadian Government having to pay \$24 million for the visit of the head of a religious denomination whose credentials as the leader of a secular State are spurious and a political absurdity.—Princeton, New Jersey.

Matthew's use of Scripture

I read the article "Did Matthew Twist Scripture?" (July, 1984) with interest. I'm not sure that it starts at the right point, but I like the way it ends.

Matthew was Jewish, and his approach to the Old Testament is well understood by the Jewish scholar. It is what one calls a *midrash*. The Hebrew Bible is interpreted according to the surface meaning with historical and grammatical considerations brought to bear. There may also be thorough digging, *darash*: other meanings discovered with given applications far removed

from the original intent of the writer.

Another thought needs to be developed too. The word *plēroō*, "to fulfill," is not used by Matthew to mean "God said it, and it happened," but in the sense of "I am reminded of an Old Testament passage that illustrates a similar situation."—Paterson, New Jersey.

I am aware that the Jewish background of the New Testament writers influenced them to use at times a midrashic approach in citing the Old Testament. However, the consistency with which these writers used certain types of Old Testament passages (particularly Messianic passages and those that speak of the return from the exile) suggests that something more than a relatively random "word in common" influenced their selection. A new Christian theology and hermeneutic was at work here. The use of brief quotations from these passages merely reveals that these New Testament writers felt free to depend on their readers' thorough acquaintance with the larger passages. Unless we recognize this we will not fully understand the New Testament.—David C. James.

If you're receiving MINISTRY bi-monthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too.

We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

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Ministry

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Is Money the Problem?/4. There's a purposeful double entendre in the title of Mel Rees's article. We hope that after you've taken our Keeping Church Finance Christian course, you'll have found answers to one of the questions, if not the other. This is the first in a series of twelve articles that will form the basis of this year's MINISTRY Continuing Education Course.

Pastoral Counseling: Who, Whom, How?/7. What role should the pastor play in the counseling community? How can you know that it is time for a referral? Marilyn Thomsen's interview with Dr. Archibald D. Hart, of Fuller Theological Seminary, provides many thought-provoking answers.

How to Handle Criticism/11. Criticism always stings a bit, but Philip R. Li Calzi shares some effective ways for handling both the criticism and the criticizer.

The Tax Man Cometh/14. If it seems to you that April 15 comes twice each year and always catches you unprepared, Alice Willsey's suggestions will help you meet the tax man's demands with less trouble.

Viewpoint/17. Lawrence G. Downing.

Abortion: A Moral Issue?/18. You may not agree with all of Richard Müller's conclusions, but you will find his thorough article worthy of careful consideration.

What a Minister Should Believe/21. It is hard to persuade someone of something you don't believe yourself. Why not begin this year by reviewing what you believe. Carlyle B. Haynes provides a good starting point.

Is Bigger Better?/24. J. David Newman.

Short-circuit Current Leaders?/26.

Books Worth the While/28. Marie Spangler and friends have read and reviewed a stack of books you'll find worthwhile. They found so many good ones that we've given all the space normally devoted to both Shepherdess and Recommended Reading to their list.

From the Editor/24
Parson to Parson/26

Shepherdess/28
Shop Talk/32

Is money the problem?

Obtaining adequate financial support for the church's program is probably the major problem pastors face, rivaled only by that of finding sufficient volunteer personnel. MINISTRY offers help with the first difficulty through its 1985 continuing education course on church finance. In this month's article, Mel Reese says that church financial headaches most frequently are symptoms rather than the primary problems. Dealing with the four reasons members do not adequately support their churches offers the only real hope of a stable financial base.

Keeping Church Finance Christian □ 1 Mel Reese



he phone disturbed what might have been a beautiful dream. The caller was a friend of mine who evidently had forgotten he was in another time zone. I'll confess I appreciate telephone calls in inverse proportion to the lateness of the hour, but he sounded so cheerful I made an exception.

"We're going bankrupt," he laughed. I wondered if I was missing some of the pieces.

"Personally?"

"No, my church."

"Your church is going bankrupt?" I came wide awake with this one. I knew him to be a very successful pastor, and began to wonder if this was some sort of late-night joke—until he listed all the things he had tried in an unsuccessful effort to keep the church's program afloat. There was a long pause, then an audible sigh. "I've been a pastor for a long time, but this is the first time I have

ever faced this situation. I called to see if you have an answer. I hope so, because we are going bankrupt."

It may seem inconceivable that a church would have to go out of business because of a lack of financial support. But it is possible. The question is Why would this happen?

One might understand such a crisis if the church had experienced a sudden loss of membership because of some unusual situation such as a lack of employment, but my friend was describing a church with an adequate membership in an area where economic conditions were normal, or nearly so. He was concerned by the downward trend in the giving habits of members who had been staunch supporters of the program.

Before considering this dilemma, which today is not at all unusual, let's take a warning from the problem-solver's

notebook: Most solutions are aimed at symptoms rather than problems. A problem, they say, is like an onion; one has to remove many layers before getting down to the crying part. Very possibly a lack of support for the church is only a symptom. And likely the situation recurs because the methods used to correct it treat the symptom rather than the problem. Possibly we should use some "onion techniques" and determine the real cause—even if it is a crying situation.

The evidence that we have been treating symptoms lies in the endless array of fund-raising schemes that have become standard in most churches. The financial problems faced by these churches confirm that such methods have produced temporary solutions. Is lack of money the church's real problem, or is it only a symptom?

Mel Reese, a "retired" stewardship educator, continues to hold workshops on stewardship for pastors and laymen both in North America and beyond. He writes from Woodland, Washington.

One man expressed it this way: "I don't mind putting gas in the car if it is going somewhere, but I don't want to waste my money just to keep the motor idling in the driveway." A church must not "idle."

A disturbing observation suggests that *a person will support anything he believes in, regardless of the cost.* If this is true, and if members are not supporting the church satisfactorily, they must not *really* believe in it or its mission. They may give lip service, and pride themselves in being members, but they have not made a genuine heart (or pocketbook) commitment. Four reasons bear consideration.

First, the members may perceive the church as poorly managed. Lack of confidence often affects support. Second, they may find other things more appealing. Third, the church may have no aggressive program. And fourth, the priorities of church administration may have become clouded by the constant need for money. Let us consider these possibilities and their consequences.

Irresponsible management. Some church leaders have been guilty of managing church finances in a loose, irresponsible manner; either they do not have a budget or they do not operate within its limits. This open-ended type of management (one man referred to it as pouring sand down a well) spells financial disaster in capital letters, because no amount of income could satisfy it.

A budget does not produce income, but it certainly controls expenditures and makes wise use of available funds. Any successful business is conducted in a responsible way. The church is big business and should be managed as such.

Some church leaders have a habit of spending money for nonessential or nonproductive programs. This, of course, would have no effect on the nongiver and very little on the token giver. But it may seriously affect the hard core of church support. Traditionally these people are industrious, thrifty, careful managers of their personal finances and do not like to see money wasted or used in unproductive ways.

Often these people, who are really interested in the activity and outreach of the church, will voice their opposition to these wasteful or ineffective programs. If their concerns are ignored, they may withhold support as a means of protest.

(Some people consider this the only way to get leadership's attention.) These people may be dismissed as negative or dissident, but the fact remains that their voice will be heard—audibly or through a lack of support.

Church leaders, of all people, should recognize that all money belongs to God and should be managed in a way He would approve. Those who are in charge of the funds placed specifically in His treasury hold an even greater responsibility. This area must be thoroughly investigated whenever a downward trend in support appears. Mismanagement is not just a financial problem. It is a problem of Christian stewardship. A lack of support could be a blessing in disguise if it calls attention to irregularities in the use of the church's resources.

External appeal. Possibly the world outside the church, with its alluring prospects for fun, satisfaction, and security, appears more attractive than the rewards the church offers. This should cause concern, for material things rather than spiritual interests may claim the members' attention and support. The church certainly cannot compete with

the world in entertainment or self-indulgence; attempts to do so only compound its problems.

Material interests have always drawn men and women into their net. This is not a modern trend—the prophet Ezekiel spoke of it in his day: "Man, your fellow-countrymen gather in groups and talk of you under walls and in doorways and say to one another, 'Let us go and see what message there is from the Lord.' So my people will come crowding in, as a people do, and sit down in front of you. They will hear what you have to say, but they will not do it. 'Fine words!' they will say, but *their hearts are set on selfish gain.* You are no more to them than a singer of fine songs with a lovely voice, or a clever harpist; they will listen to what you say but will certainly not do it" (Eze. 33:30-32, N.E.B.).

Could it be possible that as ministers we have been guilty of entertaining people rather than convincing them of their need for a sin-pardoning Saviour? Have we been fearful of stepping on the toes of the selfish, the self-indulgent? Have we been guilty of resembling a "singer of fine songs," or "a clever

Questions to aid your diagnosis

If your church has a financial problem, consider these questions:

- Does your church have a working budget based on an accurate estimate of the church's potential?
- Are you following this budget?
- To whom are those in charge of church funds accountable?
- Do the members have access to regular, accurate financial reports?

- Is there a democratic voice in the planning and execution of the church program?

- Is there a pattern of spending money for things that are nonproductive, wasteful, or unnecessary?

- Is faithful stewardship regularly emphasized? How?

- Are you placing special emphasis on eternal versus material values? How?

- Does your church have an aggressive outreach program to its community? To the world?

- When considering some objective, do you emphasize only the program, or do you include the members' need to give?

- Is the spiritual welfare of the members your church's first priority—or are they considered solely as a base of support?

I still wonder about that church. Is that all they were interested in—financial support? Is that why they wanted him for a member? Wasn't a soul involved somewhere?

harpist," rather than a voice of conscience calling for repentance?

Have we, in fact, neglected to hold before our members' eyes the advantages of a Christ-centered life and the glories of eternity? Have they, as a result, become blinded by the glitter of earthly things—things that are temporary and unsatisfying? We should recall the words of the Master, "For where your treasure is, there will your heart be also" (Matt. 6:21). The reverse is also true. Where your heart is, there will your treasure be also.

No aggressive program. This demands careful examination. One man expressed it this way: "I don't mind putting gas and oil in the car if it is going somewhere, but I don't want to waste my money idling in the driveway." A church cannot, must not, "idle." It will either move forward or backward. It either advances or retreats.

One of ancient Israel's greatest enemies was love of the status quo. After entering Canaan, they squatted in contentment. Joshua chided them, "How long are ye slack to go to possess the land,

which the Lord God of your fathers hath given you?" (Joshua 18:3). Centuries passed; still they squatted. The prophet Amos cried out, "Woe to them that are at ease in Zion" (Amos 6:1).

Some modern churches are afflicted with this same malady—referred to by some as "circular progress." This is a virulent form of collective selfishness in which a group spends all its energies and resources on itself. It thinks only of its own existence, comfort, and pleasure. It is a self-perpetuating mentality in which a church insulates itself from the world, becoming self-centered and exclusive. Its movement lies within its own circle. Its objectives are mainly cosmetic. G. MacDonald once said, "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

The corporate body must take its nourishment through unselfish service for others or it will eventually wither and die. Only by a constant, consistent exercise of disinterested benevolence can any church hope to grow—or even survive.

One of the most progressive church programs I have ever seen involved a small congregation with limited financial potential. The church stayed small because it spawned two other churches and "lost" its key leaders to these new offsprings. The members were so involved with community outreach and local and foreign mission projects that they had no time for internal problems.

Here was a classic example of corporate responsibility and personal and group dedication. This church was what every church should be: a viable, going concern—demanding and receiving wholehearted support. The congregation had no problems with finance because members were putting their money "where the action was"—and there was plenty to claim their attention. There wasn't a talking, listening religion, but an active outreach spurred by the command "Go ye into all the world."

Priorities. And finally, the church must recognize that people are more
(Continued on page 13)

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Pastoral counseling: who, whom, how?



Are pastors really qualified to counsel? What are the most important ingredients in good counseling? Who shouldn't you counsel? And what should you do about transference and countertransference? In this wide-ranging interview with Dr. Archibald D. Hart, Marilyn Thomsen touches on some of the most significant questions pastoral counselors can ask.

□ by Marilyn Thomsen and Archibald D. Hart

Thomsen: *What is the pastor's role in the mental health profession?*

Hart: The pastor is the general practitioner of the counseling field. Study has shown that 42 percent of persons in emotional difficulty will first see a minister. Only 18 percent will go directly to a clinical psychologist, psychiatrist, or other mental health professional. The pastor is able and adequate to deal with 80 percent of the counseling needs of an average group of people.

Thomsen: *Are pastors, on the whole, good counselors?*

Dr. Archibald D. Hart, dean of the Graduate School of Psychology, Fuller Theological Seminary, is interviewed by Marilyn Thomsen, director of public relations and media, Southern California Conference of SDAs.

Hart: Generally speaking, pastors don't make good counselors unless they are trained. The pastor/preacher role is one of declaration, of proclamation, declar-



ing the truths of God, and confronting the human condition in a rather raw manner. That style, which is somewhat authoritarian, is not compatible with the role of counselor. When people sit in the pew, they want to know the truth. When they sit in the counseling room, they want to be understood. There is a very important difference. If you were to ask me what it takes to be a good counselor, I would say the ability to communicate to people that you *understand* them. Nothing is more important for a good counselor.

Thomsen: *How would you define good counseling?*

Hart: First of all, good counseling is *not* preaching. By preaching, I mean talking too much and holding forth a position dogmatically. That is not necessarily helpful to the client. Second, good

If they don't work a miracle—if the blind don't see and the lame don't walk—they feel they've failed. That's a tragedy, because much burnout results from this type of attitude.

counseling is not advice-giving. I make it a rule never to give advice until I feel I understand the client and the client understands that I understand him.

Good counseling requires that you be absolutely authentic. Good counseling is not simply confession, although much of what I see, especially with Christian counseling and ministry, is in a sense confession. People want to display who they are and receive affirmation that they are OK.

Good counseling is an invitation for people to explore themselves, to explore new ways of thinking and being and understanding the self. The most important way we have for understanding the self is through the exploration of feelings.

Thomsen: Are there particular obstacles that pastors who counsel need to overcome?

Hart: Yes, there are many hazards. Something in the shaping of pastors gives them the idea that they are God's representatives. If they don't work a miracle—if they don't effect a cure—they feel they've failed. That's a tragedy, because much burnout results from this.

Another hazard is that the pastor has typically not resolved his or her own sexual-adjustment issues. Because counseling often involves individuals of the opposite sex, it can be very hazardous.

Thomsen: What about guilt? Do pastors convey more guilt to people than other counselors, simply because of their role as moral leaders?

Hart: Every time you as a pastor visit people, you leave them feeling guilty. You remind them of their failures. Your role as pastor always calls them to the highest and always leaves them feeling a little less than the highest. When you counsel with someone, the same guilt induction takes place. It is difficult for people to be honest with you. There are limits to what someone is going to share with you.

Pastors consciously or unconsciously encourage a whole complex assortment of transferences that can get in the way in counseling situations. They represent God for the counselee. Many people's consciousness of God is confused by an image of their father. And people often project onto their pastor unresolved guilt feelings, unresolved fears, unfulfilled expectations, demands, feelings about their own parents, and fears about God. Pastors are unique scapegoats. They can attract many transferences from neurotic people. When they counsel, a lot of irrational stuff may intervene between them and their counselees.

Thomsen: What do you consider to be the most essential skill for pastors who counsel?

Hart: The most basic skill of all is the ability to listen and to reflect what you hear in a way that helps the counselee come to understand what it is he or she is feeling.

Thomsen: What about the so-called therapeutic triad?

Hart: Carl Rogers has identified and articulated, perhaps better than any other theoretician, the essential qualities of a good human interaction. These are the ability to give unconditional acceptance; the ability to be congruent—that is, genuine; and the ability to respond with empathy. Pastors must understand the crucial difference between empathy and sympathy. Most laypeople think sympathy is what helps people, when in fact sympathy only destroys the helper and doesn't really help the helpee.

Thomsen: How do you develop those skills as a pastoral counselor?

Hart: It requires supervision—another person who can monitor and listen and then reflect back to you what you are doing.

Thomsen: Do you recommend that a pastor occasionally tape a session, with the permission of a counselee, for such feedback?

Hart: I think we have a serious problem with pastors and supervision. More experienced pastors could make themselves available to younger pastors. I also think that churches should engage professional consultants. Personally, I'd love it if I had a group of four or five pastors for group supervision on a regular basis.

Thomsen: What do you consider to be adequate training for a pastor who counsels?

Hart: I'm not suggesting a Ph.D. in clinical psychology, but I think there should be some understanding of the nature of psychopathology. The pastor who counsels should recognize psychoses, personality disorders, organic problems, and so on. Otherwise he or she is like a surgeon who doesn't know anatomy.

Thomsen: Should pastoral counseling be limited to spiritual problems?

Hart: No. I think a pastor who is appropriately trained can counsel people with all sorts of problems. Christian counselors, psychologists, and pastors constantly have to focus on the whole person. I think the real work of developing people and encouraging spiritual growth and maturity comes as naturally out of the counseling room as out of the pulpit.

Thomsen: Should pastoral counseling be limited to short-term counseling and crisis intervention?

Hart: Generally, I believe pastors should stay with short-term counseling—four or five weeks at the longest.

We have a set of idealized images from our past, and suddenly there is another person who matches them. He or she is the lock that the key opens, and the counselor is in trouble.

My reason for saying this is that the average pastor has too many people to care for. I think it's far better to be available to a lot of people for short-term problems than to restrict yourself to the limited number of people you can see on a long-term basis.

Thomsen: *Some pastors do choose to see people on a long-term basis. Is that OK?*

Hart: I think a couple of long-term cases are in order. Long-term counseling is completely different from short-term counseling. In longer-term counseling we have to overcome defense mechanisms and develop enough trust that the person will feel safe enough to drop his defenses. That takes a long time.

Thomsen: *How can a pastor decide whom he is competent to counsel?*

Hart: I think the most important thing a counselor can know is when to make a referral. There is a hierarchy of questions that every pastor, therapist, and counselor needs to ask. The first question is always "Is the problem organic?" If it is, obviously you've got to have the organic problem fixed before you can do counseling. Many biological disorders mask or present superficially as disturbed emotions and troubled feelings.

Next ask, "Is this a psychotic disorder?" I've known many pastors who got caught up in weeks and months of counseling with somebody who was obviously psychotic. If you're into demon possession it's easy to interpret psychotic behavior as demonic and then see it as a spiritual problem, whereas in fact there should be some treatment. What we refer to as psychic phenomena—hearing voices that are interpreted in some spiritual way—could be symptoms of some severe organic or psychotic disorder.

Then ask, "Is this a personality disorder?" Problems of this sort are not amenable to counseling or therapy either. I'm referring to angry personality,

people with no conscience, and that sort of thing.

The next-lower level of the hierarchy includes the general run-of-the-mill neurotic disorders. The more classical neurotic disorders are a professional's job.

Last, there is the level of adjustment disorders. Here we find basically normal people who are having trouble living—they're experiencing conflicts with neighbors, friends, or family, employment difficulties, and so forth. The whole range of adjustment disorders is an appropriate area for pastor counseling. There are clear limits and boundaries, and the pastoral counselor must understand them.

Thomsen: *At what point should pastors say, "This problem is beyond my ability to help"?*

Hart: A lot sooner than most of them do. Clearly, in the case of psychotic or organic disorders, pastors are out of their depth. In personality disorders it depends on severity. With the neurotic disorders, it depends on the intensity of the neurosis. The best guideline is: If in doubt, call for a consultation.

Thomsen: *Are there any kinds of danger signals that a pastor can watch for in the course of counseling? Signs that would help him or her realize that a problem may be too deep?*

Hart: Some psychotic disorders may not reveal themselves in the first session or two. Paranoid disorders, for example, can be highly specific and focused. Once I saw a client for six weeks before the obvious paranoia finally came out. This person kept complaining about discomfort in his stomach. Finally he got up enough courage to tell me that he was pregnant and that he'd been pregnant for two years. Every other aspect of his life was normal. You've got to be on guard for that. You are receiving another danger signal if the counselee is not getting

better. You should also regard any poor rapport that you may feel with somebody as a signal.

Thomsen: *You mentioned transference as another barrier to effective counseling. How can a pastor recognize that transference or countertransference—an attraction of the counselor to the counselee—is going on?*

Hart: In my opinion, at the root of transference and countertransference is the phenomenon of idealization—an exaggerated attachment to or interpretation or valuing of the other.

Thomsen: *Where does that come from?*

Hart: Pastors are particularly vulnerable because people stereotype them. Parishioners easily idealize them. Transference evidences itself in a number of ways—undue affection, undue attachment, undue clinging. It can also take the form of a negative reaction—unreasonable hostility, inappropriate or exaggerated anger.

Thomsen: *Is it dangerous for a pastor to keep counseling with someone who has a transference problem toward him?*

Hart: It can be dangerous. That person could be a high suicide risk at a later date. The longer you let it go, the more invested the counselee will be in that relationship. You get into deep water. Unless you're willing to go through it and come out the other side, don't go into deep water. You also run the risk of lots of personal rejection. You have to ask, "Is this in the best interest of the client?" It isn't always.

Thomsen: *If the pastor says Yes, he has to be prepared to deal with the needs that are causing the transference in the first place?*

Hart: Yes. It's a long-term thing; and, frustratingly, understanding it doesn't reduce the transference.

The spouse needs to be protected, so as to be able to continue to relate freely and openly to people without having to carry the burden of knowing things only the counselor should know.

Thomsen: What does?

Hart: The eventual working through and resolving of those needs.

Thomsen: How can a pastor refer a person with a transference problem so that the counselee does not feel abandoned?

Hart: You must do it very early in the counseling process. You need to do your homework ahead of time so you have another therapist's agreement to take the counselee. Then you present the person a package that is hard to refuse.

Thomsen: Is countertransference common?

Hart: Very common. We have a set of idealized images from our past, and suddenly, there is another person who matches them. He or she is the lock that the key opens, and the counselor is in trouble.

Thomsen: So the pastor has to be attuned to his own issues.

Hart: And that means that the pastor needs to have resolved a lot of his own sexual needs. Certain denominations are much more repressive and create a much more obsessional sexuality than others. People with an obsessional sexuality are more prone to sexual transference than others.

Thomsen: How can a spouse help a pastor deal with countertransference?

Hart: A minister and his or her spouse should set up a system of accountability as early as possible in their marriage. The couple needs to understand that countertransference is a very common problem. First, they should both become comfortable in talking in generalities about how easy it is to be attracted to someone else. Then they can begin to

talk about experiences from the past, and finally current experiences. The level of transparency has to be a graded one. You reach a point of balance, a level of transparency beyond which you can't move without devastating the other. In the ideal marriage people should be able to be totally transparent. Those who work at it consistently over the years can accomplish a high degree of transparency.

Thomsen: What are the pastor's legal responsibilities when a person presents a problem of incest or other child abuse?

Hart: In many States everyone must report child abuse, even if it's divulged during pastor-parishioner counseling. This puts the pastor in an awful role conflict. How do you continue to be a pastor to someone you've just reported? It's far better for a pastor, if there appears to be some problem in this respect, to refer the case to someone else and have that person do the reporting so that the pastor can maintain a degree of neutrality and provide a degree of support.

Thomsen: You're saying the pastor should refer the person to another counselor before he knows for sure about child abuse?

Hart: Before the pastor knows for sure, yes. If the counselee says, "I have something very serious I need to tell you," the pastor should say, "Now, stop. Let's wait a minute. You understand that my privilege of holding our communication confidential ends if I learn that you're going to harm someone else or that you have committed a crime. Are you sure you want to continue to share this with me?"

Thomsen: Where must child abuse be reported?

Hart: The pastor can report it to the police department or to the Department of Social Services. Pastors have to understand that if it can be demonstrated

that they knew of child abuse, or knew that a counselee was a danger to himself or to others, and they did not report it, they would be in serious trouble. They could be sued. It could even be a criminal offense.

Thomsen: Are there other legal liabilities for pastors who counsel?

Hart: They must maintain confidentiality or they could be sued. Only the counselee can determine to whom information can be divulged. Even the fact that a person is coming for counseling is privileged information.

Thomsen: That puts a burden of responsibility also on pastors' wives and church secretaries who may know the names of those seeking counseling.

Hart: Yes. They need to be instructed on how to handle this information. And it's not only the protection of confidentiality that is at stake, but also the altering of attitudes toward parishioners. The spouse needs to be protected, so as to be able to continue to relate freely and openly to people without having to carry the burden of knowing things only the counselor should know.

Thomsen: Do pastors who counsel need to experience therapy themselves?

Hart: All counselors who do counseling seriously should have had a period of therapy, primarily to develop some understanding of their own functioning and what their defense mechanisms are. I'm not suggesting that every pastor has to be in therapy before he or she can counsel, but it certainly helps. The more difficulties you have in counseling, the more likely you are to have a need for therapy. As a general rule, whenever possible, get some therapy yourself—not necessarily because you have problems, but to develop a greater self-understanding.

How to handle criticism

If you are in a leadership role, you are fair game for criticism. You can't escape it, but you can cope with it. The author's Bible-based prescription for learning to handle the heat is designed to help you help yourself and your critics. □ by Philip R. Li Calzi



have never yet learned to react favorably to criticism!" a prominent minister confided recently. Another pastor told me that as soon as he realizes a person is going to criticize, he says to himself, Heaven forbid! Here it comes again. "I actually feel a physical change sweep over my body in waves at that point," he

said. Leaders are always fair game for critics, and ministers are no exception. In fact, many critics consider ministers prime targets. And the more effective and widespread his ministry, the more vulnerable the minister becomes.

How do you react to criticism? How you react has a great effect on both your emotional well-being and your success. To be properly equipped for ministry, you must learn how to handle criticism effectively.

Yet after years of observation, I'm convinced that most ministers have no idea how to cope with criticism. The majority seem to experience symptoms far worse than slight irritation or mild indigestion. Lingering depression, inability to function normally, bitterness, even breakdown, come all too often. Many cope by transferring to new churches or changing to new types of ministry every few years.

Is there a way to learn to cope with criticism? Is there a "basic training" that can equip the pastor for the shell shocks he'll receive once he's out in the field?

Yes, I believe there is. But it's no "piece of cake." Nothing the Marines or Army do at boot camp is more difficult than what I propose as a means for preparing to face the conflict and criticism every minister must face.

But if you'll follow the three-stage plan suggested below, you'll be ready to take criticism and turn it into an occasion for bringing glory to God.

Looking Inside

Recently I lay on a hospital bed gazing at a machine that showed me the very inner workings of my heart. It was a sobering experience. But hardly more sobering than the experience we all need daily if we would cope effectively with criticism.

What is it that makes criticism hurt so much? Ask yourself that question next time you're hurt by a remark. Chances are you won't even be able to put a finger on just what hurt you. That's because the part of you that got hurt is deep inside—in a part of your being that most people seldom probe.

If you're going to learn to cope with the hurt, the first stage of your basic training program is to *examine closely the part of you that is hurt.*

We all have a self-image we cling to.

But psychologists suggest that not one person in a hundred has an accurate self-image. "The heart is deceitful above all things," the Bible warns (Jer. 17:9). And while it is easy to accept that fact about my next-door neighbor, it is hard for me to believe it about myself. Which, in itself, proves just how wily and evasive the heart can be!

The main reason we are hurt by criticism is pride. The more we want to make a good impression, the harder the blow when we fail. The higher we regard our own intelligence, the worse our wound when it is called into question.

Jesus' prescription for dealing with easily wounded pride is found in Luke 14:7ff. Put simply, His message is: Take the low position, and let others elevate you, because if you take the high position there's sure to be a critic around ready to knock you down a notch or two. That same critic might be willing to elevate you if you don't do it for yourself.

Challenge yourself during stage one of basic training. "Do I really take the 'lowest place' in all my relationships? Do I follow Paul's admonition in Romans 12:10 and prefer others above myself?

How will you react when the critic who prides himself on being brutally frank approaches you one day and

How will you react when the critic approaches and announces, "Say, the fellows down at work tell me you're about the poorest excuse for a preacher they've had in years!"

announces, "Say, Pastor So-and-so, the fellows down at work tell me you're about the poorest excuse for a preacher they've had in years! And not only that, they say your voice is as raucous as a chain saw!"

Could you view that man as a prospect for the kingdom? Or would you more likely find yourself wishing he'd drop dead and leave you alone?

If you've learned to take the "lowest place" in your thinking, you'll be able to take even the rudest criticism and turn it into a launching pad to help you soar above it and make it work out for good.

"When pride cometh, then cometh shame," Proverbs 11:2 tells us. We must either get the best of our pride, or it will get the best of us. To graduate successfully from the first stage of basic training, we must learn that it is more important to get the best of self than to get the best of our critics. Then we can go on, freed from the tyranny of pride, to represent Jesus, not ourselves.

Opportunity knocks

The second stage of basic training involves learning to *view criticism as a unique opportunity for witnessing to the power of the gospel*. Here, your first step is to qualify your critic quickly. If he comes as a foe, rejoice, for you have a special privilege. Of the four Gospels in the Bible he may know little or nothing. Yours is the rare chance to have him read the "fifth gospel," the gospel according to you.

Next, try to ascertain why he has come to you. Remember, the presenting reason may not be the real one. He may not even understand his real motivation himself. It could be jealousy. Or a desire for attention. Or overcompensation for feelings of inferiority. Whatever his reason, it is likely rooted in a need that you can help fulfill. You may be the only person in the world that he can tell off without serious consequences.

Some critics are motivated purely by animosity. This type is easy to spot. The look on the face, the tone of voice, the demeanor, soon betray the real motivation. His message will most likely be built on an element of truth, but the

tools of his trade are exaggeration, false accusation, disdain, and confrontation. Because he doesn't like you, he wants to cause you pain.

Your critic has probably anticipated this confrontation with sadistic delight. He has assumed that his brutal attack will burst your bubble of pride. And he plans to brag about how he put you in your place.

But is he in for a surprise! He doesn't realize that you are combat-ready. You have passed the first phase of basic training and learned humility from Jesus. You have no bubble of pride for him to burst. Your reaction now is not "Oh, no, here it comes again," but rather "Thank You, Lord!" for you know that the mission field has come right to your door.

Here's your strategy: Even though your critic has come to hurt you, treat him as a friend. Offer him your most comfortable chair. When you're seated, take the initiative. Ask him to tell you what is on his heart (and be sure to say *heart*, not *mind*).

Then give him your undivided attention, keeping good eye contact. Let him do the talking. Don't interrupt even for clarification. Above all, don't contradict him no matter what he says.

When he is finished (or perhaps "run-down"), ask him to please repeat what he has just said, because you want to be sure to get all the details exactly as he gave them. Do this even if the details were clear and simple. As you make your request, reach for a pad and pencil and begin to take notes.

Why all this? For several reasons. Your actions show that you have no cause to resent what he is saying. And that you regard him as a reasonable person and are interested in his views. And one more thing: You have quietly demonstrated that you are in control of the situation.

Even if the criticism is trivial, treat it like it was most serious. Providing it doesn't appear as overkill, it is best to say you will take your critic's remarks into consideration and that you will get back to him in the near future. If possible, set a time and place right then and there. Withhold your comments until that

meeting. This will allow opportunity for the Holy Spirit to give you a real concern for your critic.

At this point, based upon numerous experiences, I find it easy to imagine some of the thoughts that will be going through your critic's mind as he leaves:

The preacher didn't act at all the way I thought he would. He didn't argue with me. He was considerate. He treated me with respect. And he didn't respond to my criticism the way other people do. I had no idea he is the kind of person I found him to be. He displayed a solidness and a stability I cannot help admiring. What I said seemed not to rile him or hurt him in the least. I had regarded him as an enemy, but I'm not so sure I wouldn't like to have him for a friend.

Once your critic has left, don't neglect to follow through on your part of the bargain. Give his views careful consideration. The next time you meet, open the conversation by expressing your appreciation for the time and thought he had given to the matters discussed on his first visit. Then in a businesslike way share your conclusions with him. First, cover the details with which you agree. If you really feel it necessary, deal also with his untruths and false accusations. Even in this, maintain and reinforce your first witness as a humble, sincere servant of the King of kings.

Often criticism may be offered by a genuinely concerned friend. This type of critic is easy to recognize too. The words will be sweet in spirit and chosen with the intent to support and elevate. There will be no false accusation, exaggeration, or contentiousness. What your critic says will be true as he sees it, and many of the same tactics that you used on the antagonistic critic will apply equally here. Be hospitable, listen without interrupting, be open-minded, and let him do all the talking. Above all, stand ready to admit a fault or mistake. Even though you have every reason to justify yourself, don't. Never pass the buck or make excuses. When counseled by a friend, you have the opportunity to learn more that's important to you and helpful to your ministry in a few minutes than you could learn in a week of reading books!

Criticism affords us the opportunity to preach, by way of dramatic illustration, one of our most convincing sermons on the way one acts when Christ lives in his heart.

Every opening to represent Christ is valued by the minister who is motivated by the Holy Spirit. Whatever the nature of the criticism, whoever the critic, it must be regarded as a door to service in our Saviour's name. Criticism affords us the opportunity to preach, by way of dramatic illustration, one of our most convincing sermons on the way one acts when Christ lives in his heart.

If your critic does not come to your door, but approaches via an anonymous letter or phone call, you cannot view this as an opportunity for witness. Simply let it be known that you do not read letters unless they have a bona fide signature and return address. With phone calls, break in at the outset and say, "Excuse me, sir [or madam], but I have identified myself, and you know where I live. Please show like courtesy by giving me your name and address before we continue our conversation." Insist on a full name and address *before* your caller shares his message. If your caller refuses to identify himself, don't slam the phone

down, but politely hang up and refuse to answer the phone for at least fifteen minutes to give him time to cool off.

Criticism facilitates growth

Thus far we have noted two stages of preparation for coping with criticism. The third stage is learning to *recognize the need of criticism*. No one is perfect. And many of our problems may be invisible to us until someone calls them to our attention. So if we're going to grow, we need criticism.

Almost everyone we meet will be superior to us in some way. The most highly educated among us can often learn from someone unschooled. As always, the key is to be grateful for criticism, no matter how or from where it comes.

For a minister to be endlessly surrounded by admirers feeding him a steady diet of praise would be one of the worst possible fates. Criticism, if nothing else, encourages us to lean more heavily upon God. If I had to choose between a

congregation wholly comprised of flatterers and one with the usual sprinkling of critics, for my sake I'd have to choose the latter.

If we have ears inclined to hear, over the long run we will learn more from foes than from friends. Often, because friends are fond of us and fear their criticisms may hurt us, they say nothing. As someone ventured: "A man with bad breath can live a lifetime among friends and never be told. The person who dislikes us is not hampered by that kind of reticence."

How do you cope with criticism? 1. Examine your soul, pin down the reason it hurts, and win the battle over pride the way Jesus told us to. 2. Regard criticism as a unique opportunity to witness for Christ. 3. Gladly accept it because you know you can learn from it.

These three stages comprise the minister's basic training. Successfully passing less than all three is insufficient. Adequate preparation takes time and persistence. But it is worth it!

Is money

From page 6

important than money or programs, that the benefit to the giver must always outweigh the benefit to the church. Religion centers on people—not churches, schools, or missions.

I was traveling with a friend of mine, the editor of a small city newspaper, to Crater Lake, Oregon, when he said, "Yesterday I joined a church."

"Which one?" I asked. He named one of the more popular ones.

"What did you have to do?"

"Do?"

"Yes. Didn't you have to do something, give up something, change something?"

"No. Why should I? Do you have to do something to join a church?"

"Well, I always thought so, or why join? If there is no change in the lifestyle, it seems a person could spend his time in more interesting pursuits—and besides,

joining could cost a lot of money."

He laughed, "Oh, they contacted me about church support and I said I'd help out."

I still wonder about that church. Is that all they were interested in—financial support? Is that why they wanted him for a member? Wasn't a soul involved somewhere? Weren't they interested in him as an individual? I'm sure the church didn't benefit from his support very long; he quit attending soon after he joined. We need to remember often: *A person will support anything he believes in, regardless of the cost.*

Possibly we need to review our priorities. Jesus told Peter to "feed my sheep," not start some enterprise or initiate some promotion or program. Every activity of the church will merit importance only as it is designed and implemented to build Christians. Otherwise, the most impressive endeavors will be empty, unsatisfying memorials to the misdirection of Christian priorities. Churches must not become mausoleums, a final resting place

for the living dead. They must be houses of God filled with men and women, teeming with life, bursting with activity. They must not be merry-go-rounds but aerial tramways, always reaching upward to higher objectives and achievements.

When we recognize that a lack of support is not a financial but a heart problem, then we shall have a basis for solving it. And if, by God's help, we can convince our members of the glories of salvation and the privilege of spending an eternity in a country free from sorrow, sickness, and death, then we shall be able to lead them past the obsolescence of this world, past the glitter and glamour of today, to the fantastic promise of tomorrow.

Their hearts will be filled with love and gratitude to God; their wellsprings of benevolence will fill His treasury to overflowing. Thus, we will be, first, developing Christians and, second, ensuring support for the church of God. Lack of finances will no longer be a problem. "For where your treasure is . . ."

The tax man cometh

According to this article, you may already be a year late in preparing for 1984 taxes, but now is the time to start preparing for 1985. Alice Willsey has prepared many ministers' tax returns and offers valuable suggestions for lessening both the burden and trauma of tax time. □ by Alice Willsey



ot even a massive dose of aspirin could help Pastor Williams' violent headache that dreadful evening. It was April 15. In fact, it was April 15 and three quarters, and he was apparently no nearer to having his Form 1040 completed and ready to mail than when he'd started work on it early that morning.

When his many hours of struggle and calculation resulted in the horrifying realization that he owed more than \$3,000 to the IRS, the headache was the least of his symptoms. We will quietly close the door on the events that conclude this episode.

In another city, a month earlier, Pastor Smith sat down at his desk during a rare free evening. He carefully assembled his IRS Federal income tax booklet, the family's W-2 forms, and the folder in which he kept all receipts that applied to tax records.

Making slow but steady use of his pocket calculator, Pastor Smith worked through the calculations necessary to complete his 1040 and accompanying forms within a few hours. After checking his calculations, he cheerfully informed his wife that they owed only an additional \$24 to the IRS, and that the family could afford shakes at McDonald's to celebrate!

What was it that made Pastor Smith's evening so much less devastating? The men had very similar income and expenses, but the key ingredients of preparation, organization, and anticipation saved the day for Pastor Smith.

The minister's tax return is one of the more complicated individual returns in the tax business. Several factors contribute to this, including the sometimes odd method of payment and the unique deductions allowed to the minister (the parsonage allowance in particular). Add to this the fact that although ministers are responsible to pay their own self-employment (Social Security) tax, no tax is withheld from their salaries, and the problem grows even more complex.

Many ministers dread income tax time more than annual fund-raising projects, and all too often what we dread we handle by procrastination.

Several things could contribute toward making April 15 a less-traumatic date on the ecclesiastical calendar. Books on the nitty-gritty of preparing a personal return can help a lot. Probably the best of these are the IRS booklet that is mailed to every prior-year taxpayer, and the small tax manual* for ministers

that many employing organizations provide for their ministers. But preparing a good tax return starts long before April 15.

As a matter of fact, preparation for the tax year should begin on the first of January fifteen months before the April when the tax is due. Using a simple filing device such as an accordion file, begin saving receipts and checks that might have a significant bearing on the tax return. (A home computer can also keep these records well. Be sure to save the receipts as backup records, though.)

Tax returns are divided into two parts: one section concerned with income, and the other with expenses. So a filing method for tax data should include records for these two categories.

Income will include check stubs from the employing organization, from any spousal income, interest recorded on bank statements, and dividends from stock or utility companies. A note should be included to record income from funerals, weddings, or speaking honorariums. Any regular year-end bonus is also taxable income. But a gift from the congregation, such as for a birthday or Christmas, need not be

Alice Willsey, a tax consultant, includes among her best customers her own husband who is pastor of a church in Washington, D. C.

Underpayment or nonpayment of estimated taxes is costly because it automatically means a penalty that is figured by variable interest rates determined by prevailing bank interest rates.

reported as income.

Another item of income to which serious thought should be given is that from the sale of any item that has been depreciated. This income must be included in the tax return as either a gain or loss, and in many situations it may be a gain. This is because the original "basis" (or cost) of the item must be reduced by any depreciation allowed throughout the years of use.

For example, suppose you purchased a desk in mid-1978 for \$500 and gave it a useful life (for tax purposes) of ten years. If you deducted \$50 per year as depreciation through mid-1984, you depreciated the desk's value by \$300. So now, instead of taking the cost of the desk as \$500, the cost can only be considered \$200 (\$500 minus the \$300 depreciation). If you sell the desk for \$275, you will have a long-term capital gain of \$75 (\$275 sale price less \$200 basis). The \$75 is reportable on Schedule D and will require an accompanying Form 4797, Part III, to report correctly.

If an item used in the business of ministry has been totally depreciated before being sold, it retains no basis. Any payment you receive for it is a capital gain.

Trading items in on like items constitutes a nontaxable exchange and (in most cases) does not have to be reported.

Expenses can include both business and personal expenditures. Business expenses include mileage and travel (a log book is almost mandatory); office supplies; subscriptions and books; professional organization dues; moving; and costs of purchasing equipment used in business. Personal expenses include medical (to a limited extent); taxes; interest on loans, credit cards, and mortgages; contributions; extreme casualty (theft, fire, or accident) loss; and a few miscellaneous items such as safe deposit boxes and union dues.

After setting up and consistently maintaining a careful recordkeeping system, the most important thing affecting a pleasant tax filing is keeping up with estimated tax payments! When filing the prior year's tax return, an estimate

should immediately be made as to the amount of next year's income. If your salary for the coming year will not change significantly, you can estimate payments based on the past year's return. But don't forget to make allowance for increased Social Security tax and any outside income.

On-time estimated tax payments make good sense for more than one reason. First of all, it's the law. Also, it's much easier to find \$300 at widely distributed times of the year than to come up with \$1,200 or \$1,500 on April 15 (these being very optimistic figures indeed!).

Underpayment or nonpayment of estimated taxes is also costly, because it automatically means a penalty that is figured by variable interest rates determined by prevailing bank interest rates throughout the year.

Many ministerial wives are working just to help with taxes, and one of the biggest helps is to have an extra-large amount of tax withheld from their salaries. This can be easily accomplished if the spouse files with no exemptions. This will also be helpful on any State tax due. Since much of the Federal tax due is self-employment tax, which is not a tax item in State returns, most ministers do not have a serious problem with their State taxes. A spouse with average income can usually provide enough State tax withholding.

Ministerial tax planning may also include careful investments, although not many ministerial incomes have much left over to invest.

One investment that could have a significant tax effect is an IRA account. You can open an IRA whether you are covered by a retirement plan with your employer or not. Don't let the \$2,000-a-year upper limit frighten you. An IRA can be started for as little money as you can afford to invest in it. An investment of \$500 per year with 10 percent interest will yield a retirement fund at the end of twenty years of \$32,000. Withdrawn at the rate of \$200 a month after retirement, this would provide a nice supplement to other retirement income for

about fifteen years. The present advantage is that current income is reduced by the amount contributed to an IRA and none of the interest it generates is taxable. (The distributions taken out after retirement are taxable, but presumably income by that time will be lower, and the tax on the IRA distributions will be at a lower rate.)

One problem with an IRA is that the funds are relatively untouchable. There is a 10 percent penalty plus tax on any amount withdrawn before age 59½, but calculations indicate that the tax savings may more than make up for the penalty imposed for withdrawing the money prematurely.

So your tax year has come to a conclusion, you have received all your necessary W-2's and 1099's, and are ready to prepare your return.

The best way to do a tax return is to handle one problem or entry or form at a time. Begin with income, the first source being wages.

It is important to note that the IRS now wishes ministerial income to be considered wages, and prefers the employing organization to issue a W-2 even though no taxes have been withheld. Even if an organization has not so formalized the minister's income as to issue a W-2, the IRS still wants the income listed as wages on the 1040, rather than on Schedule C (Profit or Loss from Business or Profession).

List other income next. Calculate and attach each needed schedule in alphabetical order with the exception of Schedule A. All others down to W are source-of-income schedules.

Expenses fall into three categories: adjustments to income, deductions, and tax credits. Each reduces taxes in a different way.

Adjustments to income include business-related expenses such as moving, auto mileage, and out-of-town-over-night travel expense. It also includes contributions to an IRA and the deduction for married couples when both work.

Whether or not you will have adjustments, particularly with moving

Should you find yourself owing considerably more money than you have available, do you have the option of filing for an extension of the due date for your return? No, you do not.

expenses and auto mileage, depends on how the employing organization handles its reimbursement or nonreimbursement of your expenses. Most organizations will pay for an employee's moving expenses, then issue a W-2 listing the moving expenses as income. They will provide a worksheet, and often a copy of Form 3903 (Moving Expense Adjustment), showing exactly what they have reimbursed. You can use this copy with your return, or make your own. You may have some minor additional expenses, such as the driving of a second car to a new location and temporary living expenses for the first month. (If you rent for a month or longer while looking for a permanent place to live, you may deduct your first thirty days' rent and food expenses.)

It may be, though, that your employing organization covers all moving expenses but does not include any of the expense as taxable income to you. In this case, unless you have small additional expenses you will not have a moving expense adjustment.

The same conditions apply to a mileage allowance. If the mileage allowance is included as taxable income, all legitimate applicable expenses should be deducted as employee business expenses on Form 2106. Also included on this form are expenses for out-of-town travel, airline and other public transportation fares, meals, lodging, phone expenses while away from home, and laundry while away from home. Not included here would be local entertainment, business gifts, and other local business expenses.

Taxable income is next reduced on Schedule A, Itemized Deductions. This form covers all personal and family deductions in the categories of medical expenses, taxes, interest, contributions, casualty loss, and miscellaneous deductions. Miscellaneous deductions can include business costs such as telephone expenses, the purchase of equipment, subscriptions and books, organizational dues, and the purchase and cleaning of professional uniforms.

Deductions for professional clothing

cannot be construed to include a business suit and dress shirts and ties. The only possible deduction related to these regular street clothes would be for laundry and dry-cleaning while on out-of-town business travel. Ministerial apparel that can be deducted as miscellaneous expense would be limited to the cost and cleaning of clerical robes or clerical-collared shirts.

A taxpayer's itemized deductions may reduce his taxable income only by the amount exceeding the "zero bracket amount." If the combined amount of all items is under the zero bracket amount, a minister will lose his deduction for miscellaneous local business expenses. This is not very likely to happen because most ministers can deduct a large sum for contributions.

Tax credits do not affect taxable income, but are applied to reduce the actual income tax itself. The ministerial family may be able to claim tax credits for child care when both parents are working or are full-time students. And they may be able to claim investment credit, which is a credit given for the purchase of equipment used in a business and depreciated. This includes the purchase of a new (or used) car, even if the "optional" method for calculating mileage is used. The equipment must be kept for three or more years—otherwise the investment credit will have to be recaptured (in other words, paid back!).

After reducing income tax by available tax credits, any additional taxes are added. This will generally include self-employment tax.

Calculate the self-employment tax in this way: From total wages deduct moving expenses and business expenses, including those listed in Schedule A, and add the parsonage allowance. This will yield your total self-employment income. The parsonage allowance may be a certain portion of wages that has been set aside at the first of the tax year by the employing organization as non-taxable. If the parsonage is owned by the church, the parsonage allowance will be the local fair-market value (what a similar house and furnishings would rent

for in the same area plus utilities, certain maintenance expenses, and insurance). There is no place on Schedule SE for this calculation. If it can be fitted between lines, it can be included on the form. Otherwise, attach a sheet of paper with the information to the Schedule SE, since this figure will not match any other figure on your return and the IRS may wonder how you reached it.

Multiply your total self-employment income by the year's self-employment tax rate to find your self-employment tax. Then add it to the other taxes on Form 1040.

If you planned well in January, the total tax will closely match the amounts withheld and paid by estimated payments through the year, and April 15 will not be a problem.

Should you find yourself owing considerably more money than you have available, do you have the option of filing for an extension of the due date for your return? No, you do not. You may use the extension of time to file only when there is a possibility that records are not complete. You must submit the total tax that you estimated to be due with the form.

Someone who finds himself unable to pay his taxes on time should send in the tax return by the date due anyway, with as much money as he can include, and an explanatory note. By doing this he will avoid the penalty for not filing a timely return. The IRS will be happy to send a schedule of payments including interest. And the interest is even deductible on Schedule A!

April 15 creeps inexorably upon us every year. A small amount of preparation, organization, and anticipation can make it pass with very little trauma.

* *Minister's Guide for Income Tax.* Published yearly and available from Prerau and Teitell, 375 Park Ave., Suite 3500, New York, New York 10022.

“The Wall of Adventism” and Baby Fae

Cutting edges. Controversies. Challenges. Creative energies. They suggest exciting possibilities! Jesus handled them all well. The author of this Viewpoint suggests that in recent times our church has quite literally experienced mixed success in dealing with them. What do you think?

Viewpoint □ Lawrence G. Downing



Adventists had significant exposure recently from two rather disparate sources. The first was a major article in the October 19 issue of *Christianity Today*—“The Wall of Adventism” (pp. 20-25). The author, Joan Craven, described as “formerly active in the Adventist Church,” recounted her Adventist

Viewpoint is designed to allow readers an opportunity to express opinions regarding matters of interest to their colleagues. The ideas expressed in this feature are those of the author and do not necessarily reflect the position of the Seventh-day Adventist Church or the opinions of the MINISTRY staff.

You are invited to submit your ideas to Viewpoint on any topic; however, the editors reserve the right to make a final decision regarding the appropriateness or suitability for publication.—Editors.

heritage and presented her understanding of Adventism today.

Rather gently she led the reader in an exploration of our relationship to evangelical Christians and our tendency to surround ourselves with walls of safety. Her account of Adventist views of the Sabbath and of our concepts of diet and education were, on the whole, quite in keeping with what any observer might find among us.

No doubt there are those who have taken umbrage with what the author said. Some would prefer that any statements about us originate from the

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General Conference PR Department or reflect the type of writing we find in *The Seventh Day* or the recent (March, 1984) *Saturday Evening Post* article on Adventists. But in general, Ms. Craven was kind.

The criticisms she expressed are reflective of what others, both within and without our church, have said before. We would do well to listen and heed what other authors say, even if their statements may not be such that we would distribute them door-to-door.

Our second brush with fame came from, of all sources, a babe, a baboon, and a zealous, adventurous group of scientists, technicians, and researchers. Baby Fae brought Loma Linda University onto the national stage in a way that

(Continued on page 31)

Abortion: a moral issue?

Should the church take a stand on the abortion question? Could it be that there is a moral issue involved not only in what we say about abortion but in how we treat those who have to decide whether or not to have an abortion?

□ by Richard Müller



Recently I read an article about abortion in an Adventist magazine. It left me wondering whether we as a church have become so accustomed to the secularized thinking of the world that we are losing sight of the Biblical and theological roots of our thinking. "In the beginning God created the heaven and the

earth" (Gen. 1:1), and on the sixth day "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (verses 27, 28).

Man is made in the image of God. This distinguishes him from the rest of creation. Man, in the image of God, is to rule the earth. The ruling over the earth as an expression of the image of God presupposes, among other things, the ability to think, to remember, to will, to evaluate, to love, to take care.

In the New Testament, Colossians 3:10 and Ephesians 4:24 demonstrate that the image of God includes, furthermore, the knowledge of God, righteousness, and holiness. This image of God, although marred, debased, often hardly recognizable through the Fall, should always be restored but never willfully destroyed, except by God Himself, who created it in the first place.

Dr. Richard Müller is dean of students and Bible teacher at Vejlebjerg Højere Skole, Dagaard, Denmark.

After creating man and woman, God told them to procreate and people the earth. Each time the sperm of a man and the ovum of a woman unite, the process of re-creating a unique creature, a living soul, a person called man, begins. Genesis 4:1 beautifully describes the first act of procreation: "And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man from the Lord."

Note that the next event mentioned after conception was the birth of the child. Numerous texts could be quoted from Scripture that show the close relationship between conception and the birth of a child, indicating that the beginning of the particular human life started with conception.

In the New Testament we find the same idea, perhaps expressed even more forcefully. The angel told Mary, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:31). Even more telling, the angel continued, "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren" (verse 36).

The last text quoted emphasizes that she "conceived a son," that is, a human being, a person. Conception and the

birth of a person cannot be separated in Hebrew-Christian thinking. The beginning of personhood starts with conception.

A study of the word *womb* in the Bible illustrates this point clearly. The Biblical writers understood that that which was developing in the wombs of women was not some unimportant tissue, but persons, individuals, who could be consecrated to God, whom God watched over, and who were designed, while still in the womb, to become progenitors of whole nations.

"And the Lord said unto her [Rebekah], two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). The two fetuses were here prophetically seen as people and nations. What has been conceived and is under development is very important. Also of interest are the two preceding verses, where we find the conception in one verse and the struggle of the children within the womb in the next.

In the book of Judges, chapter 13, we read about the birth of Samson. The Angel of the Lord appeared to Manoah's wife and told her that she should conceive a son and that this son should

The Biblical writers understood that that which was developing in the wombs of women was not some unimportant tissue, but persons, individuals, who could be consecrated to God.

be dedicated to the Lord, not from birth, but while still in the process of development, while still in the womb (verse 7; cf. chap. 16:17). And if you read Judges 13:7 carefully, you can even get the impression that in this special case the dedication started with conception. The mother was to observe the vow of the Nazarite from conception on. Samson would be consecrated from the womb to the grave.

Job also recognized that God creates man within the womb. The Bible does not view the making of man as a purely biological development, but as a creative act of God. Man receives his worth—and this is exactly the context of Job 31—from the Creator. Chapter 31 is Job's plea of innocence. He hasn't even despised his servants, he declares. And why should he? They were made, like himself, by God, while still in the womb. "Did not he that made me in the womb make him? and did not one fashion us in the womb?" (verse 15). Should man freely, willfully, and purposefully destroy the life that God makes and fashions through the procreative powers? Even the lowest, the servant, is the product of God's creative work in the womb and should be dealt with respectfully.

The psalmist also testifies that it is God who upholds the life in the womb. "By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee" (Ps. 71:6).

Isaiah agrees that God forms mankind in the womb. He compares the gods of the neighboring people with Yahweh and declares, "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretches forth the heavens alone; that spreadeth abroad the earth by myself" (Isa. 44:24).

A significant group of texts tell of individuals who were called by God while still in the womb. In Psalm 139:16 David testifies, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

According to this, God had David recorded in a book even before he was born! Jeremiah also testifies to God's foreknowledge: "Before I [God] formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). The apostle Paul testifies to similar foreknowledge in Galatians 1:15.

But perhaps the most impressive example to demonstrate the importance God attaches to fetuses is found in the stories recorded in Luke 1. Although the passage deals with two extraordinary pregnancies, verses 41 and 44 furnish food for thought.

Mary, filled with the Holy Spirit, went to visit Elisabeth when Elisabeth was six months pregnant. When Mary arrived, "the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost" (verse 41). John, who was filled with the Holy Spirit from the womb (verse 15), responded here to the Holy Spirit while still a fetus. His response was not just the normal movements of an unborn child, but Elisabeth testified that "the babe leaped in my womb for joy" (verse 44). The implication is that this unborn prophet was already an individual capable of responding to the Spirit of God.

The thought of abortion is so foreign to Judeo-Christian thought that it is not even mentioned in Scripture. Exodus 21:22, 23 deals with an exceptional case in connection with accidental injury to a pregnant woman. But it does give insight into how an unborn fetus is viewed by God. "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life." The word translated "mischief" here is *ason*, which Gesenius defines as referring especially to a fatal accident. In the light of the Old Testament's respect for unborn life, I believe that the passage should be interpreted in the following way: If the

woman concerned is in an advanced stage of pregnancy (from the seventh month onward), when the possibility of losing a child is much greater than in the earlier part of pregnancy under these circumstances, and is hurt and goes into labor and the child survives—that is, it is not a fatal accident—then only a fine should be paid, recognizing the absolute protection of pregnant women and that women with child under no circumstances should suffer hurt. But if the child is born too early and does not survive, or is hurt so much by the accident that it dies, then the old law of life for life is to be enforced. Thus even the very young life is protected by the old statute.

Besides this somewhat difficult text, we find some other texts that show that the surrounding nations and a wicked king of Israel did not have this high regard for unborn life. They even dared to slit up the pregnant women to get hold of the unborn babies in order to destroy them. These acts are presented in Scripture as acts of sinful cruelty because they reveal a total disrespect for unborn life. (See Isa. 13:18; Hosea 13:16; 2 Kings 8:12; 15:16-18.)

The prophet Amos makes the case against destroying unborn life even clearer. In chapters 1 and 2 of his book, Amos pronounces judgments upon six of Israel and Judah's neighbors. The reason for judgment on Ammon is portrayed graphically: "Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border" (chap. 1:13). Was this terrible deed only a punishable transgression there and then? Why did God single this one out? Was it not to point out that the Ammonites' total disrespect for the pregnant and the unborn was a sin?

All of the texts mentioned thus far shed light directly or indirectly on the subject of abortion, but in seeking God's will in the matter, we mustn't overlook the basic underlying principle of respect

Some might argue that the commandment speaks about murdering, not killing, but is this not exactly what we find in cases where these most innocent and defenseless ones are killed?

for life as expressed in the sixth commandment: "Thou shalt not kill" (Ex. 20:13). Is this commandment not straightforward, clear in itself? Does it include the protection of the unborn? Is it not clear from the texts covered so far that the Bible writers would include the unborn in this protection? In the fruit of the womb they saw individual persons, leaders for God's cause, progenitors of whole nations.

Some might argue that the commandment in its original setting speaks about murdering, not about accidental killing, but is not murdering exactly what we find in cases of abortion, where young children under development while still in the mother's womb, these most innocent and defenseless ones, are intentionally killed? Is this not one of the most brutal forms of murder? One knows of the taking of life in the Old Testament, but this was only because people willfully opposed the clear instructions of the sovereign God. But the unborn infant has not as yet purposefully done anything wrong. It hasn't even asked to come into existence, and yet its developing life is not respected. In many countries it has no rights whatsoever in the first trimester of its development.

The Ten Commandments, of course, say much more than the casual reader would expect. The sixth commandment does not include just the right to live, but commissions us to spare human life, to protect human life, to guard human life. John Calvin comments in his famous *Institutes of the Christian Religion*: "The purport of this commandment is, that since the Lord has bound the whole human race by a kind of unity, the safety of all ought to be considered as entrusted to each. In general, therefore, all violence and injustice, and every kind of harm from which our neighbor's body suffers, is prohibited. Accordingly, we are required faithfully to do what in us lies to defend the life of our neighbor, to promote whatever tends to his tranquility, to be vigilant in warding off harm, and, when danger comes, to assist in removing it." ¹ Calvin here expresses

a fact few Christians would dispute: The whole human family has one origin, and we are all in some way related to one another. All men, according to Jesus, are our neighbors. And isn't the unborn child the mother's closest neighbor?

Commenting on the sixth commandment, Ellen White wrote: "All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for 'whosoever hateth his brother is a murderer'); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment." ²

And of course, Jesus Himself amplified the meaning of the commandment. In the Sermon on the Mount, Jesus sharpens the senses and leads us into an even deeper understanding of the law. He does not lessen the requirements of the law. No, He amplifies the requirements of the Ten Commandments to include the words and the thoughts, the starting point of all law breaking. And with this expansion He "hits" us all. No one can stand before God and say, "I am innocent." No, we all have come short and have sinned, but this only widens the respect for the law and deepens the appreciation of unfathomable grace. Read Matthew 5 in the light of the question of abortion and you will see how Jesus wants to get hold of the spirit of the law and not just the letter. As John Calvin puts it: "This commandment, therefore, prohibits the murder of the heart, and requires a sincere desire to preserve our brother's life." ³

According to the spirit of the law, one has to preserve life, also the life—and it is indeed real life—that has not yet been fully developed and has not seen daylight. Jesus does not reduce the law, but widens it, and this must also mean a widening of the understanding of life, widening it to the point of conception, the starting point of a unique creature—made in the image of God—whose life

no man should take.

Finally, in presenting a Bible-based case against abortion, we come to the heart of the gospel. The good news of the Bible is that God loves and cares and saves. God demonstrated this through His act of incarnation, that is, God becoming man in the person of Jesus Christ. We read about such things as the conception of Christ, His development in the womb of Mary, a little bit about His childhood experience, and then the years of ministry among His people. God identified Himself with humanity so that mankind might feel and taste and understand the justice, mercy, love, long-suffering, and goodness of God. God is interested not only in humanity as a whole but in you and me and each individual of the human race. This total identification of the Son of Man with every man and woman gives everyone the final assurance of worth. God sets His "rubber stamp" on each one of us, telling us, You are of much worth in My sight, so much so that I died for you so that you can live here and hereafter.

Jesus Christ is the God who stepped down to the humblest of human creatures. The Gospels paint a most complete picture of this identifying God. God identified and cared for the runaway lost son who caused his father much trouble and heartache. Wouldn't it have been better if he never had been born? No, not after God entered his life. God gave a totally new meaning to his life.

God identified with the harlot who met Jesus at Jacob's well. Who conceived her? Who let her see the light of day? What went wrong with her upbringing? Questions that the Bible neither asks nor answers. But the Gospel record clearly describes the change in the life of this woman when she discovered that God loves and cares. God identified with the crippled man at the Pool of Bethesda. We find no philosophical discussion about whether it might not have been better had this man never been born. No, Jesus cared for him and healed him, giving him a new life. Jesus even identified with a slave, bowing so low

(Continued on page 31)

What a minister should believe

The work of the pastor may have changed somewhat during the fifty-eight years that MINISTRY has been published as a magazine for clergy. But has what we should believe changed? We hope you won't think so after reading this article, which first appeared in January, 1928—our premier issue. □ by Carlyle B. Haynes



he minister of Christ for today is a believing man. He is "stablished in the faith" (Col. 2:7). He believes God. He believes God as He speaks through "holy men of old." He receives the inspired witness that in this way was given of the coming of the Messiah. He believes Christ as He speaks

personally in the Gospels, and by inspiration through His apostles. He receives the Bible, the whole Bible, not undertaking to prescribe what God ought to have said, but endeavoring to understand what He has said, and then to believe it.

The great central truth of revelation—Christ crucified—he believes with full heart. Upon this he looks and rejoices, while he wonders and triumphs. All else follows this as a matter of course; for this great truth, like the sun of the universe, illuminates all else that God has spoken. In the splendor of its rays it is easy to see and believe the doctrine of the eternal Godhead; of the fall and inherent depravity of man; of the atonement; of the incarnation, virgin birth, and deity of our Lord; of His expiatory death, His glorious resurrection, His ascension into heaven, and His mediatory priesthood; of repentance, pardon

by faith, regeneration, the new birth, and the baptism of the Spirit; of a coming judgment; of the certainty of the Second Advent, followed by eternal life and glory for the believer, and the final and irretrievable ruin and death of those who neglect so great salvation.

Such is the sublime system of truth believed firmly by the minister of Christ for today. And it is not merely pictured in vivid colors upon his mind; it is written as with the point of a diamond upon his heart, for it is with the heart that "man believeth unto righteousness." His faith makes the things believed to be great and divine realities. It is the "substance of things hoped for, the evidence of things not seen." It strongly influences his whole character, spirit, and conduct. He believes, and therefore speaks and acts.

It is his thorough persuasion that Christ "loved me, and gave himself for me"; and so believing, he rejoices with joy unspeakable and full of glory. Also he is persuaded that He "gave himself a ransom for all," and he hastens to bring sinners to the feet of Jesus for remission, and sanctification, and salvation.

He not only reads, hears of, and

believes in a judgment to come, but he sees it. The trump of God, the mighty angels, the great white throne, the Son of man in His glory, the far-reaching multitudes, the strange separation, the destiny, fixing sentences of welcome and rejection—these are not merely figures of speech; they rise on his vision, not as poetry or dreams, but as gravest realities.

The sinner's doom is to him no fiction. The devil and his angels, the fires of the last day, the utter despair, the bottomless pit—these he contemplates, and knowing the terrors of the Lord, he persuades men, warning them to flee from the wrath to come.

And the new earth, with its mansions of rest and peace, its river of life, its tree of immortality, its robes of white, its forms of beauty, its crowns of honor, its songs of glory, its angelic society, and its sinless, tearless, endless happiness—these, all these, though now unseen, are yet "substance" to this minister of Christ for today. He lives as in eternity, looking, "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

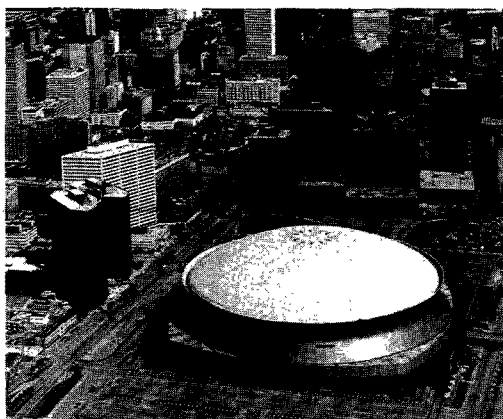
Carlyle B. Haynes, author of forty-five religious books, served the Adventist Church as pastor, evangelist, and administrator for more than fifty years.

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1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism
GCM7037 The Art of Gaining More Decisions
GCM7040 Health Evangelism
GCM7041 Evangelismo Latinoamericano (Spanish)
GCM7043 Evangelism: The Urban Dilemma
GCM7045 Issues in Conference Administration
GCM7049 Understanding Children

GCM7051 Church Planting: You Can Activate Your Church
GCM7053 Counseling Techniques
*GCM7054 Holding and Reclaiming Members (contd. on Tues.)
GCM7056 Loss, Grief, and the Church
GCM7058 Improve Your Preaching
GCM7059 Discovering and Developing Spiritual Gifts
GGS7060 Clergy Marriage
GCM7061 Team Ministry for Pastoral Couples
GTH7063 The Shape of the Church to Come
GTH7064 The Minister and Medical-Ethical Issues
GOT7065 The Sanctuary in Daniel: Recent Developments

GTH7066 Current Issues and Revelation-Inspiration
GGS7069 Ellen G. White: Authority and Inspiration

Tuesday, June 25

1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism
GCM7037 The Art of Gaining More Decisions
GCM7038 Electronic Evangelism Resources
GCM7040 Health Evangelism
GCM7044 Organizing Home Bible Fellowship Groups
GCM7046 Problem Solving and Conflict Management
GCM7049 Understanding Children
GCM7051 Church Planting: You Can Activate Your Church
GCM7053 Counseling Techniques
*GCM7054 Holding and Reclaiming Members (contd. from Mon.)
GCM7056 Loss, Grief, and the Church
GCM7057 Motivating Volunteers
GCM7058 Improve Your Preaching
GCM7059 Discovering and Developing Spiritual Gifts
GCM7061 Team Ministry for Pastoral Couples

GGS7062 Roles of the Minister's Wife
GTH7064 The Minister and Medical-Ethical Issues
GOT7065 The Sanctuary in Daniel: Recent Developments
GWM7067 Reaching the Secular Mind
GGS7070 Elena G. de White: Autoridad e Inspiración (Spanish)

Wednesday, June 26

1:30 P.M.-6:00 P.M.

GCM7038 Electronic Evangelism Resources
GWM7039 Reaching Non-Christian Religions
GCM7040 Health Evangelism
GCM7041 Evangelismo Latinoamericano (Spanish)
GCM7042 Seminar Evangelism
GCM7044 Organizing Home Bible Fellowship Groups
GCM7047 New Frontiers in Church Finance
*GCM7048 Caring Church Seminar (contd. on Thurs.)
GCM7050 Understanding Youth
GCM7052 Computers in the Church
GCM7055 Managing for Mission
GCM7057 Motivating Volunteers
GCM7058 Improve Your Preaching
GGS7060 Clergy Marriage

GCM7061 Team Ministry for Pastoral Couples
GGS7062 Roles of the Minister's Wife
GTH7063 The Shape of the Church to Come
GTH7066 Current Issues and Revelation-Inspiration
GTH7068 Current Issues in Science and the Bible
GTH7071 Current Issues in Prophetic Interpretation

Thursday, June 27

7:45 A.M.-12:15 P.M.

GCM7037 The Art of Gaining More Decisions
GCM7042 Seminar Evangelism
GCM7046 Problem Solving and Conflict Management
*GCM7048 Caring Church Seminar (contd. from Wed.)
GCM7050 Understanding Youth
GCM7052 Computers in the Church
GCM7053 Counseling Techniques
GCM7055 Managing for Mission
GCM7056 Loss, Grief, and the Church
GGS7060 Clergy Marriage
GGS7069 Ellen G. White: Authority and Inspiration
GTH7071 Current Issues in Prophetic Interpretation

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Is bigger better?

Success, numbers, faithfulness. Are they necessarily related? Rethink these concepts with us—and then take another look at your own and your church's plans for the new year.

God calls us to faithfulness, not success—at least as we usually think of success. As we end one year and begin another, how do we evaluate the past and forecast the future? Many will be counting up the number added to the church, praising God for reaching their goals, and feeling most thankful for attaining their financial objectives. As the new year dawns, plans will, no doubt, already have been laid for greater things to come.

How do we relate to numbers? The Bible says much about numbers, to the extent of calling a book by that name. Is success reaching a church's numerical objectives? Is bigger better? If a church does not increase in size each year, is it a failure? What does God call success?

Success and faithfulness can coincide, but frequently they are opposites. Success is usually equated with statistics, with what can be easily measured. It tends to deal more with quantity than with quality. This kind of success can accompany either faithfulness or unfaithfulness. Faithfulness, on the other hand, has more to do with the quality of our relationships; it is being true to principle, putting God first in everything, seeking to do His will.

Often when the church becomes successful it ceases to be faithful. Ancient Israel faced its greatest danger not when it was poor and despised, but when under Solomon it became rich and famous—"successful." We too are tempted to empire-building. Ostensibly we set up our empires to glorify God, but more often they serve to show how successful the human instruments have been. God calls His church to be faithful, not to establish empires.

When God handed out report cards to the seven churches of Revelation, He graded very differently from how we would have rated them based on church growth. Two of the churches, Smyrna and Philadelphia, received unqualified A's; two churches, Sardis and Laodicea,

received unqualified F's; and the rest ranged in between. The two that received F's were seemingly the successful ones: " 'You have a reputation of being alive.' " " 'You say, 'I am rich; I have acquired wealth and do not need a thing' " ' (Rev. 3:1, 17, N.I.V.). In contrast, the "A" churches were characterized as afflicted and poor and having little strength (chaps. 2:9; 3:8, N.I.V.).

God called Gideon into His service with a "congregation" of thirty-two thousand. By the time he was ready to begin his work, that number had been reduced to three hundred—church growth in reverse! God was more interested in faithfulness than in numbers. E. G. White commented thus about this incident: "Success does not depend upon numbers. . . . He [God] is honored not so much by the great numbers as by the character of those who serve Him."—*Patriarchs and Prophets*, p. 550.

Numbers can be as much a snare to us today as they were to David of old. The Bible records how David sought to number Israel so he could see how successful he had been. When he became king, Israel was poor and weak, at war with the Philistines and other powerful enemies. During his reign Israel became rich and dominated the region. As a result of David's wanting to see how great he was, some seventy thousand of his subjects died (1 Chron. 21:1-14).

God called Noah to faithfulness, not success. With the success the Bible describes him as having, he would not have lasted long as an evangelist today. God called Jonah to faithfulness, and what a difference in the results of his ministry compared with Noah's—a whole city was converted by his evangelistic efforts. If a congregation were looking for someone to conduct a successful evangelistic campaign, Jonah would easily get the nod over Noah. According to our normal definitions, one was a failure, the other a success. Yet

in God's sight both were successful, because both were faithful.

Jesus, in His story of the farmer who planned ahead and filled his barns to overflowing, showed that what seemed to be success was actually failure. Today that farmer is known as the rich fool (Luke 12:16-20).

In the parable of the talents, the master commended the servants for their faithfulness, not for their success (Matt. 25:21, 23). In His preaching, Jesus emphasized faithfulness: "He that is faithful in that which is least is faithful also in much" (Luke 16:10). The word *success* does not appear in the King James Version of the New Testament. The synonym *prosper* appears only three times, while *faithful* appears some fifty times. Moses, one of the most successful leaders of all time, is remembered not for his great accomplishments, but because he "was faithful in all his house" (Heb. 3:5).

We began by saying, "God calls us to faithfulness, not success," which in a way is misleading. God does want us to be successful, but according to His definition, not ours. We must plant, we must water, but only God gives the increase (1 Cor. 3:6). And the size of that increase is completely in God's hands. In the case of Gideon, it was even a decrease! God judges by what is in the heart; man judges by what is in the hand.

The key question every church, every minister, needs to ask at the beginning of this new year is "How can we be faithful to God this year?" Make this the burden of your church retreats. Make this the substance of every committee and board meeting. May this be the burning refrain at every gathering: "We want to be faithful; show us, Lord, how we can be faithful to You."

If we make faithfulness our priority God will bless, the "Midianites" will be vanquished, His church will grow, His people will be vibrant, His coming will be hastened. Soon we will hear the

Master saying, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23).—J.D.N.

Good Saturday and Easter Monday! What next?

An incredible advertisement has appeared in recent issues of *Christianity Today*. The bold heading declares, "Sunday Is God's Seventh Day." The purported proof for this proclamation is a calendar "specially designed for Christian life. Its most unique quality is the Seventh day of the week is Sunday, NOT Saturday." The promoters of this day-changing calendar bravely put in italics, "'For on the Seventh day He rested'"—as if this settled the matter.

It is a well-known fact that the publishers of the Official Airline Guide (OAG) have for years labeled Monday "day one" and Sunday "day seven," but to my knowledge never have they claimed Sunday as the seventh-day Sabbath. Several European countries have also rearranged the numbers of the weekly days, beginning with Monday as "day one" of the week. But no serious student of Scripture would claim that this makes Sunday the seventh-day Sabbath. Calling a peach tree an apple tree doesn't make it so.

It is comforting to know that the weekly cycle of seven days is of divine institution. Our day of twenty-four hours is based on the earth's revolution on its axis. Our year is tied to the earth's circling the sun every 365¼ days. But the week stands uniquely and exclusively alone. It has no connection with any element of nature. Someone designed it in Eden's garden, and man still has it. It is one of the very few things that changeable man, Christian or non-Christian, with his fads and furies, has been unable to alter or eradicate. Calen-

dar changes have been made, but they have not affected the days of the weekly cycle.

W. O. Carver, author of *Sabbath Observance* (Nashville: Broadman Press, 1940), referring to the weekly cycle, pointedly states: "The explanation given in Genesis 2:2, 3 must be the starting point for any effort to explain the origin, the continuance and the growing extension of this unique time division. . . .

"So far as our knowledge goes the week was used only by the progenitors of the Hebrews, by them and related Semitic peoples, and where their influence extended. . . .

"From the anthropological approach we would say that this rational time construction, having no relation to any natural phenomenon from which it could have been derived, was an invention of man's ingenuity. But anthropology finds no data in its own field bearing on this subject. The week, with its Sabbath, is an artificial device. The reason for it is found only in the Old Testament Scriptures. . . .

New man Newman—executive editor



"In connection only with the week is religion obviously the explanation of its origin, and the week only is uniformly attributed to command of God. The week exists because of the Sabbath. It is historically and scientifically true that the Sabbath was made by God."—Quoted in the *SDA Bible Students' Source Book*, p. 1077.

Our Lord was crucified on Friday, the sixth day of the week. Dr. Luke stated, "It was Preparation Day, and the Sabbath was about to begin" (Luke 23:54, N.I.V.). The women went to the tomb "on the first day of the week, very early in the morning. . . . But when they entered, they did not find the body of the Lord Jesus" (chap. 24:1-3, N.I.V.).

With the exception of a very few, all Christendom stands by a Friday crucifixion and a Sunday resurrection. And a few million of us stand by the Creator's original seventh-day Sabbath, as commanded by God in the fourth commandment and chronologically lodged between the Friday crucifixion and a Sunday resurrection.—J.R.S.

The search for a new executive editor has finally ended in success! Our quest for the nearly nonexistent was widespread, intense, and at best difficult. How and where do you find a person who has been a successful pastor and evangelist, is known for his good judgment, has vision but is not a visionary, excels in organizing and planning, is skilled at writing and editing, possesses administrative ability, is fiercely loyal to the church but does not hide from the facts like the proverbial ostrich, is theologically sound, and above all is a Christian. Such a person doesn't exist, but we discovered one who comes mighty close.

We called J. David Newman from the Ohio Conference, where he had just been appointed conference secretary. Recently we discovered that David was born just three days after my wife and I began our ministry in that same conference.

David's appealing accent stems from his British parents, who labored for twenty-two years as missionaries in West Africa. After being educated in various schools from Edinburgh to London and from California to Michigan, he graduated from La Sierra College with a B.A. in theology and from Andrews University with an M.A. in archeology (Continued on page 31)

Short-circuit current leaders?

In the church I pastor, several families hold the leadership roles—and have for quite some time. These families are good, stable members, and the leadership they provide is adequate. But a number of the younger members of the church are feeling a need for some change. They need more involvement and need training so they will be able to take over leadership roles someday when the current leaders are no longer with us. And I sense some stagnancy in the church and what it is doing. How do I bring about the change I feel the church needs without alienating the older members and current leaders? We still need them and their support.

Involve the church in solving the problem

Changing entrenched leaders is never easy. The first element in the change process is building relationships. When there is a climate of trust, people are more willing to listen and be convinced. The pastor needs to spend much time in visitation, learning the concerns of the members and in the process planting seeds of change. It is far more objective if the ideas come from someone other than yourself.

The church needs to have a clear understanding of spiritual gifts. And it needs to discover who among the members have the gifts of leadership and administration. Ministry ("job") descriptions should be written for each position and accepted by the church. Then the nominating committee should ask people to serve based on the responsibilities and qualifications outlined in these ministry descriptions. This process requires consensus building and cannot be hurried. If a particularly intractable problem arises, a person could be given a position "emeritus." (Society does this, so why not the church?) The key is to involve the church in the solution to the problem.—J. David Newman, Beltsville, Maryland.

Work with the church board

My first approach would be to discuss with the church board the need to

develop a new generation of leaders to carry on the life of the church in the future. I would invite them to brainstorm the question "How can we or how are we to develop future leaders?" If they are resistant to that, I would focus on "What happens when the people in some of our key positions die, move away, or become incapacitated? Would we want unprepared people to be thrust into those key roles?"

Usually direct, open discussion of an issue will achieve more understanding than dealing in a defensive way with an issue that has become inflamed with personality clashes or hurt feelings. Once the need to prepare younger members for future leadership roles has been recognized, then discussion should turn to the question of goals for leadership development: "What do we want the future leaders of our church to know? What abilities should they develop?" When some goals have been developed, then methods for achieving these goals can be discussed: "How can we train future leaders? What methods would best prepare them for the leadership roles they will one day take over?"

Perhaps intermediate leaders can be installed—individuals who are respected by both the "old guard" and the "new guard" and can serve as bridges. These intermediate leaders can take younger church members with them to visit older members and facilitate communication on the goals and traditions of the congregation. They can explain the unwritten rules of procedure and they

can interpret the needs of each group to the other. These key folk will need to be instructed carefully in their role by the pastor and must serve without showing their hand.

If this approach failed to achieve results after about six months, I would change strategy and use an approach that is sometimes called the pyramid method of church growth. This means that instead of attempting to integrate the younger generation of leaders into the established structure and program, they are used to develop new programs and groups and to minister to new kinds of people.

As an example, a grandmother in the church has the respect of younger parents and invites them to meet at her home for a Friday evening parents' study and support group. The church develops newer leaders by allowing them to take key roles in planning, curriculum selection, teaching, publicity, et cetera. As the group grows and new leaders develop skills, they are challenged to take on larger tasks. For example, the parents' group might organize an occasional social event, or so many new people may join the original parents' group that it can spawn a second group that meets on Wednesday nights.

Eventually the church grows as new units are added, and their leaders can be added to the church board alongside the established leaders. This is a growth-oriented way to develop new leaders.—Monte Sahlin, Mount Vernon, Ohio.

Create new positions

I would recommend three steps in dealing with this problem. The first would be that of educating the church and especially the group in power as to the principles of body theology—the importance of giving every member in the church an opportunity to be involved, to have a ministry. Every member needs to participate for a church to be healthy and active. I would take advantage of every opportunity I had to share these principles with the church.

Besides educating the leadership of the church as to these principles, I think it would help to go through a planning process that would involve the whole church. I'd use surveys or meetings in which we discussed the church program and needs. I would allow opportunity for everyone in the church to have an input. Hopefully, in that kind of a setting, things would come out that would help the leaders in power to sense how the whole church feels about the church program and the changes that need to be made.

Finally, I would move toward creating new positions for members who have not been involved. These would not necessarily threaten the current leadership, but would give the new members an opportunity to grow, and would also expand the church's ministry.—Rob Randall, Silver Spring, Maryland.

Make them assistants

This problem is difficult to solve without hurting someone's feelings. I can remember sitting and listening to an organist slaughter every hymn in a worship service simply because the more capable organists in the congregation did not want to offend the one who had been organist since the founding of the church.

The best solution I have found is to work a new person into an assistant role with the stipulation that the leader of the particular department is to train him for future leadership. If the job involves ministry in front of the congregation, it may soon become obvious to the church as a whole that the new person really loves the work and is very capable.

I have also found that people who cling tenaciously to a position often have a sort of martyr complex that may help you to move them out of it. By this I

mean they often will complain in private conversation about how they have to do their job every year and they wish someone else would take it over. I have quoted these complaints to church nominating committees with good results.

In all of this it is extremely important to recognize the needs of those who have led out for years. Often as they grow older they begin to feel that they are losing control of their lives—that others are taking their rights, privileges, and status away from them. Make sure that these faithful servants still have an active, important role to play in the church. Sometimes all these individuals need to put new life into their ministry is a different position that will challenge different talents.—Kenneth R. Wade, Takoma Park, Maryland.

Guide in the selection of officers

When dealing with people in a voluntary organization like the local church, change is at best a slow process. Any immediate and dictatorial changes suggested by the pastor would probably result only in alienating the current leadership. The best time to bring about change in leadership is when the annual

nominating committee does its work.

I would suggest the following guidelines:

1. People who served on the previous year's nominating committee are not eligible to serve on the present one.

2. No more than one representative from any family may serve.

3. Representatives on the nominating committee should be chosen to reflect fairly the age, sex, and minority composition of the church's membership.

Next, the pastor must work carefully with the nominating committee. He can honestly and openly share his observations and concerns with them. He should explain that the future of the church is a valid consideration in the selection of new officers, that the responsibility of the committee is both to nominate a balanced and stable leadership and to provide opportunity and training for the leaders of tomorrow.

With wise and thoughtful leadership on the part of the pastor, with careful adherence to the procedure and policies of the church manual, and by using the established channels within the local church, the pastor can bring about the change he feels the church needs without alienating the older members and current leaders.—Graham Bingham, Adelphi, Maryland.

Shall I help them break the rules?

Some denominations have stricter rules about their pastors officiating at weddings than do others. Ours leaves it pretty much to the discretion of the pastor. How should I respond when a couple, denied a wedding in their own church, asks me to officiate because they "want God involved and represented"?

If you have some ideas as to how a pastor might successfully handle this situation, please sit right down, put your suggestions on paper, and send them to us. *MINISTRY* will now pay you \$15 if you write a letter that we use. The lead time required for the publication of *MINISTRY* means that we need your response right away. Upon your request we will withhold your name and

address.

We need questions, as well. We will pay \$15 for any questions you submit on the practice of ministry that we use in *Parson to Parson*. Specific and detailed questions meet our needs best.

Our address is: *Parson to Parson*, *MINISTRY*, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Books worth the while

Traditionally MINISTRY has dedicated its January Recommended Reading section to books of interest to ministers' wives. This year we've combined it with Shepherdess to offer you an even wider choice.

Most of us enjoy reading. But finding a book worth our time may be difficult. I asked several friends to contribute a reading list we could recommend for you. I think they've discovered many intriguing books.

If you are wondering how to cope with the changes that are taking place in your life, how to raise your self-esteem, or if you're looking for some different recipes, you will find interesting reading among the books listed below.

Maybe you are attempting to cope with the problems of integrating work, family, and church. Or perhaps you are struggling with the feeling that your life is an open book to your church family. Whatever your current needs may be, one of the following books should bring encouragement and "how-to" for your everyday life. I hope you will find time during the long winter evenings to enjoy reading some of the books we have reviewed for you. —Marie Spangler.

Free to Stay at Home— A Woman's Alternative.

Marilee Horton, Word, 1982, 173 pages, \$8.95. Reviewed by Bobbie Jane Van Dolson, supervisor of junior high courses, Home Study International.

A Sunday evening church service based on Titus 2:3-5 brought Marilee to a difficult decision. She would resign her choice job as an executive secretary and become a full-time keeper-at-home. Her devotion to her new calling increased rapidly. This book, one of the results, is a persuasive document that can make the working wife, and certainly the working mother, uncomfortable.

Mrs. Horton is not the wife of a minister, which makes her presentation even more effective. She is convinced (and convincing) that the home, even if childless, runs more smoothly if the lady of the house is there a good part of the time. Quotes from other Christian women writers are used judiciously. A chapter by Marvin Horton is a gracious tribute to his wife.

This is a book to be read thoughtfully and considered carefully, whether or not the reader accepts the proposed alternative.

Home Sweet Fishbowl: Confessions of a Minister's Wife.

Denise Turner, Word, 1982, 160 pages, \$8.95. Reviewed by Bobbie Jane Van Dolson.

To say that Mrs. Turner is not the stereotypical pastor's wife would be an understatement. She seems to view her position as though looking down on it from the choir loft, and her theme throughout is this: The pastor's wife is God's person first of all. After that, she is herself, willing to be used as God has blessed her with talents and abilities. And these just might not include playing the piano and offering the opening prayer at all the ladies' meetings.

Although the author interviewed more than seventy-five ministers' wives, the book is uniquely hers. It is her genuinely humorous and sparkling style that keeps the reader engrossed. The approach to such old subjects as family finances, rearing PKs, and maintaining quality "family time" is refreshing. This is a book to agree with, for the most part, and to enjoy completely.

Let's Make a Memory.

Gloria Gaither and Shirley Dobson, Word Books, 1983, 223 pages, \$9.95. Reviewed by Jeanne Jarnes, editorial secretary for the Adventist Review.

Every family will want to own a copy of *Let's Make a Memory*. It is chock-full of wonderful ideas for building family traditions and togetherness—ideas for holidays and special days; for making memories through the seasons; for making memories on vacation (beach, desert, mountains, backyard); for making memories with special people (grandparents and grandchildren, immediate family, spouses, neighbors, those who

are ill); for building relationships, communication, and spiritual growth; and ideas for keeping all these memories alive as the family matures.

Delightfully illustrated and set up in an easy-to-use format, the book also includes an extensive list of resources for family reading and activities.

Protecting Your Children From Sexual Assault: Little Ones Parents Teaching Guide, and Little Ones Activity Workbook.

William Katz, illustrated by Mary Albury-Noyes, Little Ones Books, 1984. *Parents Teaching Guide*: 70 pages, \$4.95, paper. *Children's Workbook*: 52 pages, \$5.95, paper. Reviewed by Carmen Seibold, nurse and pastor's wife.

No parent can avoid facing the possibility of his or her child being a victim of sexual abuse. Assuming safety because of one's location or circle of acquaintances is false security. Sexual offenders are usually known—and trusted—by child and parents alike. Prevention is possible through the supervision and, even more crucial, the education of children. However, many parents are unsure as to what and how to teach without confusing or frightening their children.

This instruction set is impressive. Working together, parent and child progress through lessons designed to make a child secure though aware, respectful though assertive. The lessons emphasize a child's special place in God's creation and plans. They explore emotional responses and self-determination to increase the child's insight and choice-making ability. A basic, matter-of-fact section teaches the child about the human body and about which parts of it are "public" and which are "private." Only after this groundwork and the explanation of loving, or "YES TOUCH," does the book introduce "NO TOUCH."

The last section consists of "risk

situations" that not only depict the possible sexual abuse scenarios but also ask the child to react intelligently. For example, if the child were running away from someone who had invited him into a car, should he worry about leaving his wagon on the sidewalk?

The Parents Guide includes important information on the signals a child sends out if being sexually victimized, and on the parents' responsibility in meeting the child's emotional and medical needs.

The illustrations are clear yet inoffensive, and are a real asset to this set.

He Began With Eve.

Joyce Landorf, Grason, 1983, 165 pages, \$9.95. Reviewed by Ellen Bresee, coordinator of Shepherdess International.

Joyce Landorf's warm and witty insights once again help us learn—this time as she writes, in fictional style, about five Old Testament women. These characters come dramatically alive as the reader sees them through the eyes of the author. The women of whom she writes had accepted God's evaluation of their personal worth. They were made of real flesh and blood and had great individuality, yet they held themselves accountable to God for their actions.

Joyce has also produced, under the same title and covering basically the same material, a cassette program complete with printed transcripts and a leader's/listener's guide. This program is enhanced by her descriptive, spontaneous style. It includes more women than the book does. One might not interpret some of these Biblical characters the same way Joyce does, but her ideas entice one back to the Scriptures and the Bible commentaries. The cassette program would make a great study curriculum for groups of women. (Available from Word, Waco, Texas, for \$90.)

Let Me Tell You About My God.

Rosalie Haffner Lee, Review and Herald Publishing Association, 1983, 159 pages, \$4.95. Reviewed by Leo R. Van Dolson, editor of the adult quarterlies, Sabbath School Department, General Conference of Seventh-day Adventists.

Of course, a 159-page book cannot do justice to the Psalms. But it can whet our appetite for these songs of experience that speak so personally to our needs today. Most of all, the Psalms do

tell us about God and His willingness to listen to the cry of His earthly children. Rosalie Haffner Lee is not only the wife of a pastor in Michigan but also a careful Bible student in her own right. She suggests that whereas most of the Scriptures speak to us, the Psalms speak for us. "Like blank checks, we may read our own names and circumstances into them." She presents selected psalms in such a way that their varied moods, a wide range of subject matter, and diversity of style "form a mosaic of revealed truth about God." She demonstrates that it is a mosaic that has special appeal and relevance to the people of God who have the task of sharing the truth about Him with a skeptical world in the last days before Christ returns.

Living Cameos.

Helen Kooiman Hosier, Fleming H. Revell Company, 1984, 192 pages, \$5.95. Reviewed by Jeanne James.

Living Cameos is a collection of brief life sketches of Christian women from all sorts of backgrounds and with many varying lifestyles. The author writes about Shirley Dobson, Dee Jepsen, Beverly LaHaye, Kathy Salerno, Edith Shaeffer, and others. When you read about how God has worked in their lives—how they have faced illness, tragedy, loneliness, poverty, and heartache and have emerged with an even stronger faith in God, you will find your own experience strengthened. A good source of hope and encouragement, this book provides excellent material you can share with others in devotional talks, study groups, Sabbath School, et cetera.

Walking in Wisdom: A Woman's Workshop on Ecclesiastes.

Barbara Bush, Zondervan Publishing House, 1982, 128 pages, \$2.95. Reviewed by Jeanne James.

Barbara Bush sees Ecclesiastes as a fascinating account of King Solomon's reflections on life and reality. By studying passages in Ecclesiastes, we see that temptations well known to all of us, such as pleasure, possessions, and status, when put in the right perspective, become meaningless. And even wisdom, good intentions, and growing old must be part of our walk with God, or they too will be meaningless.

Discussion questions at the close of each of the twelve lessons make this an excellent Bible study guide for groups or

an effective tool for those who want to study on their own. This book is part of the Woman's Workshop series.

The Woman's Complete Home Organizer.

Rena Stronach, Tyndale House Publishers, 1984, 128 pages, \$2.50. Reviewed by Carmen Seibold.

Most of us have thought, I simply have to get organized, and yet we view the process as another burden added to an already full schedule. This concise book (less than 100 pages minus the charts) provides virtually every tool a woman needs for personal organization. With a wealth of information, simple charts, and calendars, the author eliminates the intimidating aspect of working out a planning system.

For example, there is an excellent section on the values and how-to's of appropriately delegating responsibility to children. The checklists include one for moving, which seems particularly useful for the ministerial lifestyle.

Just as important are the motives Stronach suggests for a more orderly lifestyle. She debunks the myth of the "ideal woman," with its accompanying societal pressures. A woman needs to be organized so that in juggling home, motherhood, and employment, she does not neglect developing into the kind of person God intends for her to be.

The Woman's Complete Home Organizer seeks to help the reader work "smarter," not harder, and promotes planning rather than living by accident.

Spaghetti From the Chandelier . . . and Other Humorous Adventures of a Minister's Family.

Ruth Truman, Abingdon Press, 1984, 158 pages, \$7.95, paper. Reviewed by Carmen Seibold.

At first glance this book suggests a cutesy comedy about life in ministry. The title and cover are misleading; this book might do much to increase the understanding and forgiveness of laity for the pastor, and provide encouragement for the latter.

This account of the Trumans' first fifteen years of ministry often is high comedy. Clergy couples will identify with many of their experiences. Most are typical of the traditional ministerial lifestyle, and include the tragic as well as the merely annoying. Yet after the

sympathetic laugh or tear, one should question why some of these situations are expected to be tolerated by ministers' families. For example, the house that the church considered too much of a fire trap for children's classes but acceptable as a parsonage for the Truman family of six.

The writing is never heavy-handed, even when dealing with Pastor Truman's last-minute doubts about his calling before ordination, or Mrs. Truman's suspected malignancy and resulting goal clarification (which led her to a Ph.D. in education from UCLA).

This story of a couple's dedicated service to God should make us more merciful to clergy couples of any denomination. A strong pill with sugar coating.

Love Me With Tough Love.

Anne Ortlund, Word, 1979, 183 pages, \$7.95. Reviewed by Bobbie Jane Van Dolson.

Only a most blasé reader could get through this book without becoming genuinely excited. The author's enthusiasm for the church is expressed so cleverly, so persuasively, that it is bound to be contagious.

The church is a family, and must perform the family functions of strengthening, comforting, and fully caring for its members if it is to thrive. We all are aware of that, but the way Mrs. Ortlund says it, the apt analogies she uses to illustrate it make the fact come alive.

Take this, for instance: "In these days immorality, like a pack of wolves, is enclosing us on all sides. Unless the sheep bind together tighter than ever, more and more sheep on the fringes of the flock will get snatched. Oh, how close we must move in, or we'll get ripped away, and ripped apart."

The author and her pastor-husband foster small groups of from four to eight people, thus enabling the members to truly communicate with and "disciple" one another.

All Christians can profit from this book. For the pastor's wife it should be a high-priority item.

You Can Fly!

Janice Barfield, Zondervan Publishing House, 1981, 134 pages, \$7.95. Reviewed by Jeanne James.

Janice Barfield is more than just a flight attendant for Delta Airlines. She

is also a born-again Christian with a definite mission. *You Can Fly!* is the story of her conversion as a young girl, of how she was impressed to choose a career as an airline stewardess, and of all the wonderful and not-so-wonderful experiences she's had during the past seventeen years with Delta. For instance, she claims there is a way to fish someone's dentures out of a full airsickness bag!

But this book relates much more than the personal experiences of a flight attendant. It tells the story of a courageous woman who wants to integrate her faith and her daily life. This is an inspiring book that brings laughter and tears, and leads us to a new commitment to make Christ part of our everyday lives and to share His love with others actively.

Christian Women at Work.

Patricia Ward and Martha Stout, Zondervan, 1981, 240 pages, \$9.95. Reviewed by Carmen Seibold.

The majority of adult women are working outside the home, and nine out of ten women will work outside the home at some time of their lives. For many, work is a necessity for economic survival. Yet for Christian women, this struggle is often complicated by guilt for failing to achieve a traditional ideal and by the church's silence about this contemporary reality.

This book addresses the needs of working women who are striving to function within the context of their faith. In a readable anecdotal style Ward and Stout discuss vocation and calling, creativity, the problems of integrating work and family, and adapting to male-dominated organizational structures—all within a Biblical framework.

The book emphasizes that motivation should differentiate between the Christian and the non-Christian woman's attitude toward employment. The Holy Spirit energizes the Christian woman, and enlarges the context within which she views the issues facing contemporary women.

How to Raise Your Self-esteem.

Dair Deckert Rochau, Pacific Press Publishing Association, 1983, 76 pages. Reviewed by Debby Wade, editorial assistant for the Home and Family Service of the General Conference of Seventh-day Adventists.

"God loves you . . . and it is all right

to love yourself" is only one of the concepts packed into these seventy-five pages. The book contains illustrations involving individuals such as ourselves and chapters such as "Does Anyone Love Me for Me?" "Overcoming Guilt," "Prescriptions for Healthier Relationships," and "Coping With Failure." Exercises concluding each chapter provide food for introspection.

The author points out that each person is unique. Reading this book will do a great deal toward helping you raise your self-esteem.

Tofu Cookery.

Louise Hagler, The Book Publishing Company, 1982, 222 pages, \$8.00. Reviewed by Debby Wade.

Have you grown weary of your usual recipes? Are you looking for some original, out-of-the-ordinary, mouth-watering ideas? *Tofu Cookery* will provide some for you.

Louise Hagler has created a gourmet's delight in this color-picture-illustrated cookbook. It features simple recipes using tofu, a food growing in popularity and available in the produce section of most grocery stores. The recipes use commonly obtainable ingredients—you don't have to go to a specialty-food store to cook one of these crowd-pleasing dishes. The author points out that not only is tofu inexpensive, but it is also a good source of protein and very low in calories. You won't mind being tempted by parsley onion dip (a blend of tofu, parsley, onion, and herbs—14 calories per tablespoon) or cream-of-celery soup. Try a fresh fruit salad with a sweet-spicy dressing, followed by walnut broccoli stir-fry. Then top it off with one of the four cheesecakes. Yum!

Changepoints.

Joyce Landorf, Fleming H. Revell Company, 1981, 192 pages, \$5.95. Reviewed by Becky Owens, homemaker.

Women commonly experience certain change points in their lives: When the babies come, when the children are off and running, the teen years, the empty-nest years, and the solo years, just to name a few. Joyce Landorf describes these times of change in a woman's life in a witty, powerful way. She emphasizes that God is interested in helping us during these sometimes difficult changes and how He can use us in a unique way. You will find reading this book very worthwhile.

Baby Fae

From page 17

only media blitz and hype can do. We heard animal rights people, hospital PR people, ethicists, and surgeons present point-counterpoint. The debate has only just begun. (Relating to the use of animal organs, I did like Jack Provonsha's response on the Today Show interview that he would not expect any criticisms from critics who are not vegetarians. Love it!)

I find it interesting to compare the point of the *Christianity Today* article and the Baby Fae event. Here we are, the

very group that builds these powerful institutions on, and maybe even beyond, the cutting edge in exploring scientific possibilities. But when it comes to the aspect of our church which gives foundation and purpose to our health work, we are perceived as being isolationists or, as our own missiologists describe us, cherishing a fortress mentality. On the surface the two points are incompatible, contrary, and mutually destructive. How is it we can live in two worlds and continue as though each were normal?

It is time for us to stretch the frontiers of theology, governance, and churchmanship in the same ways we have encouraged or at least allowed advances in science. It is time for us to take similar risks in church polity to those we have

seen demonstrated at Loma Linda University Medical Center.

We have not put the degree of creative energy and resources into our church work that we see at Loma Linda. Nor have we cherished and aided creative people. In fact, the opposite has been the practice.

I believe that our church desperately needs to welcome and nurture those people who will expand our understandings of faith and will lead us to new frontiers that await spiritual exploration. We have not done well in this, nor are we doing well now. My hope is that we would be as adventurous and challenged by the opportunities in the spiritual life as we have been in the medical sphere. May that day come soon!

Abortion

From page 20

that He was willing to wash the feet of His own disciples, and by so doing illustrating among other things what caring, loving, and serving mean. No one was too low to receive His attention. Jesus can identify with every person in every situation. He, as the risen Lord, Saviour, and High Priest, offers His help to suffering humanity. And He most often wants to administer His help through His outstretched arm: His followers, the church.

The church has often desperately failed to help people in need. If the church says No to abortion, then I hope that every member of this church may live up to the caring, loving, and serving spirit of the Lord. Then we will be willing to help in the various situations that bring suffering, inconvenience, and hardship to individuals and families. And even if Christ's followers do not fully measure up to their responsibility, each agonizing, suffering, downtrodden, neglected, or misunderstood person should know that Christ laid down His life for him. Christ did not come to save the perfect, the righteous, the self-sufficient, but those who are in great need. We should try to avoid suffering, especially in the lives of others, but not if it

requires transgressing purposefully, willfully, and with full reflection one of God's commandments. If lawbreaking and suffering stand in opposition to each other, we always have to choose suffering, choose it together with Christ, who suffers with us.

This, then, is the immediate Biblical foundation that the Christian should take into consideration when contemplating abortion. For me the Bible is not neutral, but says quite a lot about abortion. The Bible can never be neutral on such vital questions of life and death.

¹ John Calvin, *Institutes of the Christian Religion*, Book II, chap. 8, sec. 39.

² *Patriarchs and Prophets*, p. 308.

³ Calvin, *loc. cit.*

New man

From page 25

and history of antiquity. He is presently working on his D.Min. at McCormick Theological Seminary in Chicago. His wide range of activities on several continents has given him a world view of people and places, cultures and customs.

His talented wife, whom he met at La Sierra College, is a teacher by profession

and has an M.A. in child development from Michigan State University. Their two lovely daughters, Michelle and Heather, attend our Spencerville, Maryland, junior academy. Among other things, David enjoys reading, bird-watching, jogging, listening to classical music, and challenging his Commodore 64 computer. In addition to all this, he is an expert in using that unique British system, involving both knife and fork, to convey food from plate to palate. But what can we say, since he still carries a British passport!

David's management skills, enhanced by personal study and workshop attendance, have led to the development of several leadership seminars, which he conducts upon request. His organizational and long-range planning skills will soon have an effect that our readers will notice.

His great objective—to make MINISTRY the most influential Christian journal in the world—is shared by our entire staff. Our experience of his leadership thus far makes us confident of reaching that objective.—J.R.S.

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