

# Ministry

International Journal for Clergy May 1987



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## Ministry ripped

What better way to spend a snowy afternoon off than reading my first issue of MINISTRY (January 1987)! As an intern fresh out of college, I've realized my need for practical, biblically based resource material such as that found in your journal. I hope you're not offended that I ripped up the magazine when I was done. Only a few pages were left intact after I ripped out those to be filed!—Myron Iseminger, Youth Pastor, Central SDA Church, Spokane, Washington.

## Itch stimulates

Thank you for printing David Roper's stimulating analysis of the ministerial 40-year itch ("Satisfaction," January 1987).

It brought to mind a viable alternative to dropping out of ministry when pastors experience severe burnout.

Having specialized in career guidance for Christian ministries, I wish to suggest that when God guides His servants to make a career change, He may call them to a different ministry.

Formerly a pastor and a professor, I have recently enjoyed a new satisfaction and even excitement in serving as the chief administrator of an agency that serves seminarians in ministries.

A friend recently echoed a common stereotype about the pastorate, commenting on my having "left the ministry."

The New Testament long ago described what many Christians still have not recognized: the wide variety of ministry opportunities in the body of Christ (1 Cor. 12:5, et al.).—George A. Till, Executive Director, Student Ministries, Inc., Milwaukie, Oregon.

## Believer's baptism

In response to the November 1986 article on Anabaptists and believer's baptism, I would like to point out that infant baptism is a sign of God's free grace and love offered irrespective of one's worthiness or response. Whilst I do

not deny the validity of adult believer's baptism, to insist on it solely is really salvation by works, because one has to repent and believe first to earn the outward sign of God's free covenant favor; hence it is a denial of the true meaning of God's grace.—Rev. Peter Carman, Anglican Chaplain, St. Vincent's Hospital, Sydney, N.S.W., Australia.

## Double blessing

Blessings on two counts! Your current issue (January 1987) of MINISTRY has some really super and helpful articles, probably the best collection overall under one cover I've seen in a long time.

And I'm really disappointed that I cannot attend the Ministry Growth Seminar in Orlando this month. Unfortunately, the date coincides with the opening of our diocesan convention (Episcopal Diocese of Florida) in Jacksonville.—Dave Kidd, St. Alban's Episcopal Church, Chiefland, Florida.

## Sabbath and Anabaptists

First, I'd like to thank you for the complimentary copy of MINISTRY, which I receive and read with interest.

Second, I'd like to comment on the articles about the Sabbath, which appear frequently. We of course disagree on this subject, but I hope we can do it with love as fellow believers in Jesus Christ.

I was disturbed by some references about the Lutheran numbering of the commandments, and your writers who have done this have not bothered to admit that the numbering of the commandments is a matter of human choice and not to be championed as long as we acknowledge that there are 10 (Ex. 34:28) and retain the essence of "the ten."

Regarding the Sabbath, it's good to quote Exodus 20:9-11 to illustrate that the Sabbath is the seventh day of the week and is to be sanctified by refraining from work; but it would seem to me to be

important that the Sabbath existed before the Ten Commandments were given, and that no cooking or baking was to be done (Ex. 16:23) or a fire lit (Ex. 35:3), and that violators were to be executed (Ex. 35:2) by stoning at the hands of the congregation (Num. 15:32-36). If we are to insist upon the biblical Sabbath, we must stone violators!

Finally, Dr. Muller implies in his article in the January issue of MINISTRY that Paul endorsed the Sabbath law, ignoring completely such specific declarations as Colossians 2:16, 17 and Galatians 4:10, 11.—Dr. Oscar A. Gerken, Faith Lutheran Church, Eustis, Florida.

*Under the theocracy the death penalty was standard for willful rebellion against God's law. Those who were to be stoned included those who worshiped other gods, such as the sun and moon; those caught in adultery, and even gluttonous and drunkard sons (see Deut. 17:2-5; 21:18-21; 22:23-24). Colossians refers to the ceremonial sabbaths of Leviticus 23, not to the weekly Sabbath of Exodus 20. The argument using Galatians could be used against Sunday as well. Eds.*

## Stillborns and the father

I appreciated the article "Stillborn: How the Pastor Can Help" (January 1987). It has many good points and is helpful. I am a father who has lost a child by miscarriage, and I think the article should have addressed ministry to the father as well as to the mother. My wife was the focus of care and love from many. Few ever minister to the father. My grief was painful, and I found that few realized this and fewer yet have any idea how to help.

What would I suggest? Recognize that a father also hurts, may feel guilt, anger, etc. Ask, "How are you doing?" Say, "I care." Talk about the baby.—Pastor Harold J. Westea, Calvin Christian Reformed Church, McBain, Michigan.

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

This month we feature three articles that deal with what life in the parish means for the pastor's spouse. We recognize that many pastors' spouses are male. While many of their needs are similar, many are not. This issue focuses on the more traditional situation: a male minister and female spouse. We would consider for publication an article detailing what it is like to be the male spouse of a female pastor.

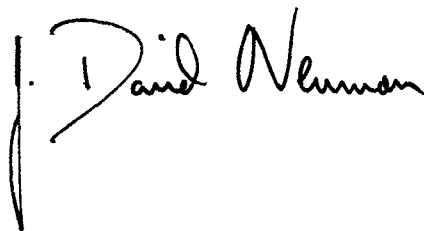
The authors of our three feature articles are all ministers' wives. Noelene Johnsson deals with the problems that come when a call to the husband means that the wife suddenly has to uproot herself—and her career. What takes precedence—the husband's ministry, the wife's career, or somehow both? In "Loneliness in the Parsonage," Jean Thomas discusses the isolation that pastors' wives often experience. After defining the problems, she suggests solutions. And Linda Gallimore brings us a delightful Bible study on how to find true fulfillment.

"Creative Congregational Singing" suggests just that. Here are a variety of ideas to perk up your worship service. If you have trouble making sure that what members give is what you receive, then you will want to read Mack Tennyson's article on "Internal Control."

Some pastors love to counsel; others hate it. Yet it still needs to be done. Dean Whitney tells how you can train your members to share the counseling load. Dick Tibbits adds some cautions so that you know when to refer for professional help.

Seventh-day Adventist Church world president Neal Wilson has just returned from the Soviet Union, where he gave a major address on peace and human rights. *MINISTRY* interviews him as to why he went and publishes his address.

We hear much concerning chemically dependent individuals but little about chemically dependent families. This fascinating article shows the part family members play in keeping the problem person dependent and, in the process, making all the family members dependent as well.



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**VOLUME 60 NUMBER 5**

# The call—her side of the story

**Noelene Johnsson**

**When she's got a good job and then her husband receives a call that would require moving, what's a minister's wife to do?**



Noelene Johnsson, editor of *Mission for the General Conference of Seventh-day Adventists*, Church Ministries Department, writes from Washington, D.C.

*The scope of this article has been limited to the questions raised when a male minister whose wife also has a career receives a call to relocate. Except in the case of the author's husband, we have substituted pseudonyms for the actual names of the people quoted.—Editors.*

**T**he call to pastor a church in another city comes while he is at a pastors' council. It would have upset him a year ago. Then he was in the midst of a successful evangelistic campaign. Several people were deeply impressed by the lectures. Had he left then he would have jeopardized their interest.

But now the timing is right. The church will accept the transition calmly. He knows that his answer will be yes. He hurries home to break the news to his wife.

His enthusiasm bewilders her. Has he forgotten that she hasn't completed one year at her job? How will such a short stay look on her résumé? Besides, what work possibilities could a tiny town in the sticks offer a lawyer? She digs in her heels. Forcing the issue is out of the question, so he resigns himself to staying—much to the concern of the conference president, who privately laments the way some women handicap their husbands' ministries.

What is the pastoral call? How can one know whether it is from God? How binding is it on the pastor's family? What factors influence a family's decision regarding a call? And how can conflicts over a call be minimized? Understanding some of the implications of these ques-

tions can help today's minister and his family adjust to life in the "Advent movement."

## **The nature of a call**

"When I was in college I felt deeply impressed to become a Seventh-day Adventist minister," says Dennis, a pastor of 12 years' experience. "This was my call to the ministry." For most pastors a similar experience marked their initial call. That call is reinforced from time to time by subsequent calls to relocate.

"My call to teaching is not quite the same as my husband's call to the ministry," Dennis's wife, Julie, says, meaning that while God has given her a gift for teaching, the exercise of that gift is not determinative for everything that she does.

But for my husband, Bill, the call to the ministry is. Just out of college, we were called to Vincent Hill School in India, where he became Bible teacher and boys' dean. During a get-acquainted visit with the principal I proudly pointed out that Bill's first college degree had been in chemistry. "I'm sure that he could teach a science class if you need it," I volunteered. But my husband quickly interjected that although he loved chemistry, God had called him to leave that for the ministry. Deaning and teaching Bible were an exercise of his calling, but teaching science was not. And he wanted nothing to distract him from wholeheartedly following his calling.

Is every call from God? Perhaps because of the high value they place on the initial call, most ministers agree that it determines how they live and what type of work they do. But they may differ in the degree to which they see God's hand in



the call to relocate.

Derek, an over-60 church employee, holds what he suspects may be an old-fashioned attitude to calls. "Young ministers would do well to accept the call of the conference committee as the will of God," he says. "The ministry is a calling, not a career." Derek's wife, a tower of spiritual strength in her own quiet way, readily agrees.

Roberto, an over-50 pastor serving at the church's world headquarters, believes that a call means that God wants him to serve in a particular place. "He's speaking to me through the church," he says. Roberto's wife, like Derek's, accepts the call as God's will for them both.

These two couples began working for the church at a time when pastoral calls were channeled through the union conference committee—a procedure still followed in most of the church's overseas divisions. When a call came to a pastor, he knew that church leaders thought that for the good of the church's mission he should move. That's what Derek meant about being old-fashioned. He believes that this is the way to safeguard long-term planning for the church.

But, as Dennis and Julie discovered, it isn't done quite like that in North America these days. According to one conference president, if the Kansas-Nebraska Conference needs a good pastor in Omaha, the president may ask Pastor Smith, newly transferred from Philadelphia, "Whom do you know in Pennsylvania who's a progressive pastor?" Smith suggests Pastor Jones. The president may suggest that Smith call Jones and ask him how he would feel about a call. If subsequent study reveals that Jones would indeed be an asset in Omaha, the president will telephone the Pennsylvania president and ask permission to contact Jones. Then the Pennsylvania president telephones Jones, telling him to expect a call and leaning on him to remember how much he is needed where he is. But the president knows that the ball is already in Jones's court.

### Multiple calls

In fact, several balls may be in Jones's court. "That's when you take a long look at the call and its meaning for you," says Julie. "We were pretty naive when we came out of college. We took the first call that came. But when Dennis received several calls simultaneously, each claiming to be from God, we knew

that we needed to rethink the meaning of the call."

"I now regard the call as an invitation to fill a particular post that is open," Dennis states. He believes that he has a choice as to where to exercise the fulfillment of his calling.

*So does that mean that some calls are not from God? Not necessarily.* All five of Dennis's calls may have been right for him. After taking up his work at any one of those locations, he might have sensed the Lord's blessing and reconfirming his call.

Under the present method of processing calls in North America, detecting God's initials on the call would seem to be the pastor's responsibility. In searching for them he would do well to look into the wider needs of the church's mission as well as personal and family considerations. And hopefully the couple will spend hours in earnest prayer and in counsel with experienced leaders before making their decision.

*And what if a call seems right for the pastor but not for his family?* Whatever ministers believe about how a call relates to God's will, most would probably agree that under certain circumstances the pastor and his wife are justified in refusing a call.

"Usually the church sends a call to the pastor," Dennis says. "But Julie and I are a team. Even though she may teach in public school, she is an important part of my ministry." Sometimes he suspects that the calling entity figures on getting two workers for the price of one, even though the negotiations center almost exclusively on the pastor. This happens in spite of the fact that a move nearly always means finding a new job for her, since few ministers' families can live on one salary anymore. This factor alone builds incredible stress into calls, Steven, a conference administrator, suggests.

As with most of the 40-and-older generation, Julie doesn't ask equal consideration for her career. But increasingly, especially among those only five or six years out of seminary, ministerial couples see themselves as dual career families. When each of them wants to reach the top of his or her profession, the question looms large: *Must we accept the call?*

When he began working for the church in Australia, Derek promised his wife, Meg, that he would never ask her to go to New Guinea. His loyalty to his

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## "When Dennis received several calls, each claiming to be from God, we needed to rethink the meaning of the call."

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calling was tested early—by a call to New Guinea. Although fearful for the health and safety of her family, Meg uncomplainingly resigned herself to mission life when Derek characteristically obeyed the call.

When they had moved, the first time the little mission plane carried him up through a rift in the clouds, Meg burst into tears. She expected never to see him again. But the mission president's wife rallied her. "Haven't you got any faith?" she asked. "God can take care of him." He did, and Meg's faith in God's call was established. For her, not to consider it binding would contradict faith.

Sharlinda, on the other hand, after 20 years in the ministry, expects to put down her roots for a while. "I came out of college when women's lib hit the fan. I wanted to be a professional," she says. Sharlinda admits to enjoying much of their pastoral experience, but she feels frustrated over the too-frequent moves that have hindered her advanced studies. "I had accumulated 21 hours toward my M.B.A.," she explains. But the universities near their present pastorate will allow her to transfer only six. "A move would have to make sense before I would agree to it at this stage," she says.

Conference president Steven sums it up this way. "God guides us through a rational, logical process. We must weigh the demands of the job, the opportunity for growth, and the challenge against the gifts, skills, and needs we have. If they don't match, God is probably not calling."

### Factors that influence the decision

One conference president estimates that on a scale of one to ten, the influence a pastor's wife carries in the decision to accept or reject a call is an eight. "The call won't work if she isn't

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## **“A pastor can’t accept a call to a tiny country town if his wife is a lawyer and needs to find work in a city.”**

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willing to go,” he says. “A pastor can’t accept a call to a tiny country town if his wife is a lawyer and needs to find work in a city.”

Ideally the pastor’s family as well as the pastor is highly committed to answering the call. But most agree that calls are too complex for quick decisions. After a pastor is assured that the call fits his particular ministry, he and his wife need to weigh many family-related matters. They must make sure that, even though the final decision will not be made on the basis of feelings, each family member’s feelings have been considered. Factors to discuss include:

**1. Timing.** On the assumption that the pastor believes that he has been in a pastorate for a reasonable length of time, family members should have the opportunity to express their feelings about the timing. What, if anything, will be lost by moving this year?

**2. Family needs.** “Right now God wouldn’t call us to a place with no church school,” Julie says. And when his parents were just becoming acquainted with Adventism, Dennis refused a call overseas because they would have misunderstood it. “They would have blamed God,” Julie says. But now that they have joined the church, this objection has been removed.

**3. Challenge of the work.** When we were younger, my husband expected new assignments to utilize his gifts and provide opportunity to develop. Now we can appreciate the possibility of a pastor’s being called back into a position where he has served before, because of his experience in that work. The challenge

may then lie not in the type of work but in the special problems associated with that particular time and place.

**4. Sacrifice required.** As the wife of an under-30 youth pastor, Becky has learned that some pastorates place more time constraints on her husband than do others. She isn’t anxious to accept a call that keeps him away from home every weekend. Neither would one choose to go somewhere if it would be unnecessarily detrimental to a family member—like taking a child with a weak heart to high-altitude Lake Titicaca!

**5. The spouse’s work.** As mentioned already, this factor usually comes at the top of the list. Ideally the couple will value the pastor’s calling above material and most personal concerns. But a pastor ought to understand his wife’s feelings about her career and respect them. He must not pull rank, as if his standing with God demands her to put his career first or allows him to be callous to her feelings. After all, ministry begins at home. If her career is so important to her that she demands equal consideration, he must respect that.

### **Minimizing conflict**

The pastor, his wife, and the conference president may each help to reduce the tension and conflict brought by an unexpected or unwanted call. They must establish mutual friendship, respect, and trust and keep the lines of communication open between them.

*What can the pastor-husband do?* He should remember that he and his wife are a unit, whatever her employment or career. He needs to show the level of interest and caring in her work that he expects her to show toward his.

In the early years of our marriage my husband worked extremely hard at making it a success. He continually put himself out to make sure that we had time together—alone. Somewhere along the way we discovered how much easier conversation is during a walk. So no matter how late we came home, we usually walked some before sleeping. But the walking was not as important as the talking we did. He shared his triumphs and trials. And knowing that he respected my opinion, I found it easy to listen.

The sharing so involved me in his

ministry that I didn’t mind sacrificing—as in moving—to see him succeed. A close relationship, built around ministry, definitely helps minimize conflict over the call.

*What can the spouse do?* She can help by feeling good about herself. This may be easier said than done; time and positive reinforcement help. Concentrating on one’s self—turning inward—seldom does. I have discovered that the old-fashioned advice about putting the needs of others first still holds.

By discovering her spiritual gifts a wife may find her own ministry. A good rule of thumb is that ministry is doing well the work at hand—raising contented, unselfish children, getting to know the neighbors, encouraging an awkward teenager, listening when someone needs to talk, and, yes, even pursuing a career. Whenever I see something that I think someone else should have done, I am looking at potential ministry—for me.

The pastor’s wife can also help minimize the trauma that calls bring to the family. By developing family pride in father’s ministry she helps children realize that their stay in the present location is not permanent. And reminding children of good experiences from previous pastorates helps them anticipate good times ahead.

While I don’t believe that anyone can tell a pastor’s wife how she must view her career, experience has led me to believe that the highest satisfaction in life comes from giving. Guarding my own rights, demanding respect, usually is counterproductive. But exercising my freedom by choosing to put the Lord’s work first, not worrying unduly about whose career benefits, brings deep satisfaction.

*How may the conference president help minimize conflict?* “Don’t wait until conflict arises,” Steven suggests. “Get to know how a pastor’s wife feels about ministry. And help her feel a part of the team,” he advises.

“Presidents need not feel threatened by the dual-career family,” he adds. After all, another highly trained professional could be an asset to the conference team. The president should let her know that he respects her career; he should ask for her advice and keep her needs in mind when he discusses advancement in ministry with her husband. “Don’t uproot the family or disturb her career unnecessarily. Doing so could be counterproductive,” Steven cautions.

The president should help her to

understand that being part of a team doesn't mean she has to play the piano or greet people at the door, though she may if she wants to. Her most important contribution involves empathizing with, understanding, and encouraging her husband.

And presidents, please don't refer to her as a shepherdess, or assume that the other ministers' wives will orient her to

the ministry. Your role as friend and counselor is crucial.

Pastor, spouse, conference president: all working together for the good of the cause of God may help reaffirm "the high calling." When it comes time to move and the Lord calls, "Whom shall I send, and who will go for us?" may the pastor and his wife confidently respond, "Here we are, Lord; send us."

## From other perspectives

*For further insight into this problem we asked several women whose husbands are ministers to read this article and respond to it. Their contributions follow.—Editors.*

### Recognize the nature of the divine call

The key to how a pastor's wife should react when her husband receives a "call" is found in the nature of his call to the ministry. However it comes, God's call often brings unshakable conviction. With such conviction one cannot be anything but a minister without risking both his integrity and his personal relationship with God. Furthermore, a sense of his special calling dominates a minister's entire life.

At some point a pastor's wife must come to grips with the divine summons that impels her husband. Ideally this should be before marriage so that she does not feel coerced by reason of her wedding vows to participate with her husband in a ministry to which she herself does not feel called.

Similarly, a pastor's response to his wife's career will be affected by the point in their relationship at which he chose the pastorate. A man who made this choice after marriage should give his wife's career goals the most careful consideration; in doing this, however, he may find himself in the middle of a giant tug-of-war between God's call and his wife's needs/wishes/demands. If a minister then chooses to satisfy his wife, she may have to face the negative fallout of her husband's sense of guilt and failure with respect to his calling and his relationship with his Lord.

For the ministerial couple, then, it is not just a matter of balancing the demands of his profession with those of her career. To accept God's call means to yield the personal ambitions of both to

the will and guidance of their Lord.

This does not necessarily mean that a minister should immediately yield to the wishes of the conference president or conference committee; neither does it automatically give him license to follow his personal inclinations or the preferences of his family. Given the procedure for extending calls, the pastor must prayerfully evaluate the evidence to determine whether or not a call represents the voice of God.

If the final choice rests with her husband, what is the role of the pastor's wife in the decision-making process? Inevitably there will be the initial reaction. Perhaps this call is just what she has been hoping for—or dreading. But then the time comes for serious discussion. At this point maybe the most important thing she can do is to listen attentively and ask questions—without focusing on her own feelings. Then she must choose. She knows her husband's strengths; she also knows just where he is vulnerable. She can use this knowledge to her own advantage to swing the decision her way, or she can choose to help her husband carefully weigh all the factors as together they try to discern the will of God.

This is the time when it becomes crucial for the pastor's wife to recognize the nature of the divine call to the ministry. It can make all the difference in her perspective. God may not be calling either the minister or his wife to make it to the top of their respective professions, but rather to be faithful to their higher calling—and to their sovereign Lord.—Karin L. McLarty, Newton, New Jersey.

### Pay for being a minister's wife

Actually, her problem is not unique. Women who choose to marry career

military men, men in diplomatic service, or men who serve in worldwide business corporations all face the same basic reality. It is virtually impossible for them to have a separate profession. We would seriously question the maturity of judgment of a woman who deliberately chooses to marry an officer or a diplomat and yet maintains that she has a right to a separate career that requires her to remain in one place.

The minister's wife faces one difference, however. The income of a diplomat, a military officer, or a businessman normally covers the family's needs.

At one time the minister's salary was considered adequate for his family's financial needs. The time when that was true—if it ever was—is now gone. Few people in North America would suggest that it is possible to maintain a representative standard of living as to the home, automobile, clothing, entertaining, exemplary giving, and especially education on a single denominational salary.

The solution was given to us years ago, but our faith has not accepted the counsel. Ellen White wrote that ministers' wives should be paid, not for functioning as Bible workers or as secretaries, but for being ministers' wives in a team ministry—in other words, working "in connection with their husbands"—and for performing those duties inherent in that calling. (See *Gospel Workers*, pp. 452, 453, and *Evangelism*, pp. 491-493.)

Until increasing faith brings this ideal solution about, we must make do as best we can. Ministers' wives have tried to cope by choosing careers that they could move into and out of as necessary, such as music, teaching, nursing, and secretarial work. Others with special talents have done art work, interior decorating, writing, and so forth. With these, moving is not always easy, but it is not impossible.

The minister's wife who pursues a separate career that can be successful only if she remains in one location gives her husband a bitter choice: Either he has to subject the marriage to the strain of insisting she move with him in harmony with denominational policy, or he must subordinate his work to hers, which means that the conference must deal with him as a special worker, different from all others. Neither choice is beneficial to a career or a marriage.—Jeanne Larson, Cherry Valley, California.

## Leadership must act

I believe that the underlying cause for problems in the parsonage—including conflicts over calls—lies deeper than what is expressed in this article. The minister's wife has found from experience that her husband, the conference leadership, and the church expect her to fill the role they have in mind for her. Yet they don't invite her to workers' meetings to find out what this role is or to hear the program outlined that her husband is to accomplish with her help.

In day-to-day life she sees little of her husband. He is always busy with parish visits, work at the church office, or varied church activities. She is left at home with little ones. On account of busyness and lack of energy, communication breaks down. Husband, conference leadership, and church forget to say thank you for the help she gives. In fact, the members are quick to criticize her method of rearing the children or her apparent lack of interest in church activities.

At work she finds fulfillment and appreciation. The strokes she gets there enable her to cope with the slights and hurts of church, conference, and husband. So when a call comes, she naturally asks, "Why should I leave this good job?" Her question becomes particularly pointed when she doubts whether the call is really from God. She knows the human factors (including the politics and expediency) that often lie behind the calls the conferences send, and she is aware that her husband may be evaluating the call more in terms of his career and satisfaction than his dedication to God's cause.

The solutions to this problem must come at several levels. A woman interested in marrying a minister should be taught what will be expected of her. She should be exposed to life in the parsonage before she marries and discovers that it's not for her. This education should begin in academy and be available throughout college.

In addition, solving this problem requires restoring confidence in leadership. And on all levels of church administration, leadership needs to become aware of what is happening to women in the church in general and particularly to ministers' wives. They must do this if they are to save team ministry and preserve the pastor for the ministry and for his home.—Marie C. Spangler, Burtonsville, Maryland.

# Finding fulfillment

Linda M. Gallimore

**Must you have your own career to be fulfilled? This study will help you know and accept yourself.**



Linda M. Gallimore is an elementary school teacher and certified public accountant who has chosen to stay home with her two pre-school children.

**D**o you feel that everyone else has all the talent and abilities? Do you desire, deep inside, to be something more, something greater, perhaps more important than you are now?

In this Bible study you will discover who you really are, what you really have and the unique contribution only you can make.

In order to receive the most benefit you will need a Bible, a pencil, and quiet spot. Jot down your thoughts as you meditate on God's plan for your life.

1. In what ways does God know you better than you know yourself? Hebrews 4:13; Jeremiah 17:9, 10; and Matthew 10:30.

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2. How do you feel about this?

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3. Understanding yourself is difficult, but God will help you. Write a brief description of yourself, considering the following areas: talents, limitations, appearance, energy level, moods, intellect, creativity, personality, relationships with friends, relationships with strangers.

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Dorcas (Acts 9:36-42) \_\_\_\_\_

Esther (Esther 4:10, 11, 16; 5:1, 2) \_\_\_\_\_

4. Read 2 Corinthians 10:12.

a. Do you sometimes compare yourself with others? yes/no

b. If yes, why? \_\_\_\_\_

c. Do comparisons with others make you feel better or worse? \_\_\_\_\_

Is the feeling lasting? \_\_\_\_\_ Do you try to compare yourself with those you feel are inferior or superior to yourself? \_\_\_\_\_ Why? \_\_\_\_\_

d. Do you believe you can stop comparing yourself with others? \_\_\_\_\_

What are specific ways to achieve this? \_\_\_\_\_

5. What do you have to thank God for? List 10 or more items.

6. When God created you, it was to His honor and glory. God can use your abilities and limitations to fulfill this purpose. Limitations can cause you to depend on God, to be humble, and can help you to understand others better. In the light of your limitations, summarize the following texts:  
Philippians 4:13 \_\_\_\_\_

2 Corinthians 12:9 \_\_\_\_\_

7. How did these women use their abilities?  
Miriam (Exodus 15:19-21) \_\_\_\_\_

Deborah (Judges 4:4, 5) \_\_\_\_\_

8. We all have abilities, even though sometimes it seems that everyone else has all the talent. In which of the following areas do you have interests or skills?

— managing time	— giving Bible studies
— being a friend	— typing
— conducting cooking schools	— sharing hospitality
— sewing	— listening
— cooking, baking	— drawing, painting
— visiting	— counseling
— making crafts	— playing an instrument
— gardening	— writing
— wallpapering, painting	— budgeting
— singing	— storytelling
— teaching classes	— organizing
— playing piano	
— baby-sitting	

9. List your abilities and analyze how you use each one by placing a check mark under the appropriate heading(s).

Ability	Myself Only	My Family	Others

10. Are you satisfied with the placement of your check marks? If no, write an X next to any ability you listed in which you want more balance.

11. Are there some abilities you would like to use more than you do now? Which ones? \_\_\_\_\_

How would you like to use them? \_\_\_\_\_

12. Are you satisfied with how you are using your abilities for the Lord? \_\_\_\_\_ If not, what changes should you make? \_\_\_\_\_

Some of you are staying home raising your children. This is a special talent that often goes unnoticed. You are employing many of your abilities in the formation of future workers for God. Study some of the men and women of the Bible (Moses and Joseph, to mention two) and realize that it was godly mothers who reared them to become workers for the Lord. You may have listed things you would like to do with your abilities that you are unable to do at the present time, but God understands and will help you maintain and improve these abilities at the right time. Meanwhile read Ecclesiastes 9:10, first part. Write down what it says.

"The wise woman builds her house, but with her own hands the foolish one tears hers down" (Prov. 14:1, NIV).

Let the minister's wife "manifest the spirit of the Master, . . . possess His beauty of character, His loveliness of disposition, His sympathetic heart" (Testimonies to Ministers, p. 181).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the [daughters] of God" (1 John 3:1).

"Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, 'I live; yet not I, but Christ liveth in me'" (Steps to Christ, p. 72).

God has made you special; you are the only one of your kind. Be happy that God loves you so much that He gave His Son, Jesus, for you. Be content to know that God loves you with your abilities and your limitations and that He will gladly assist you to grow in His will and good pleasure. Ask God to help you say, "I have learned to be content whatever the circumstances" (Phil. 4:11, NIV).

This study was adapted from "Homemaking: A Bible Study for Women at Home," published by Navpress, P.O. Box 6000, Colorado Springs, Colorado 80934.

# Loneliness in the parsonage

Jean Thomas

**Are you lonely? What makes you so? What can you do about it?**



*Jean Thomas is administrative secretary for the Church Ministries Department of the North American Division, General Conference of Seventh-day Adventists.*

**I**t was dark when Tom arrived home late that evening. "Strange," he said to himself. "Where can Carol be? She doesn't go out alone at night—unless she went to the grocery store or to help Mrs. Smith."

Once inside, he looked around, called, then looked and called again. Silence was the only answer. Going upstairs, he did the same; still silence. Everything was in place. Then he spied it on the dresser—a note.

Quickly he opened it. As he read, his heart began pounding. He flushed. His mind raced back and forth, here, there, and everywhere. Why? Where? What?

"Tom," the note said, "don't try to find me; I've left for good. I'm not coming back. I can't stand living like this any longer. I'm through! Carol."

How sudden. What drastic action. How final!

And yet this is not an isolated incident; it happens all too frequently, even to good Christian couples!

What happens to cause such an abrupt ending to a relationship, to make a person willing to abandon everything that stands for love and security? What force drives a person to such drastic action?

Different reasons may be given, but when they are analyzed, they all seem to point to one basic factor—personal isolation, loneliness.

When clergy wives were asked to define loneliness, they came up with these descriptions:

"Emptiness."

"When I am inside myself."

"When no one cares if I live or die."

"When I feel unacceptable in a group."

"When there is no one to relate to or socialize with."

"A feeling of being rejected, of being closed in, shut off from the rest of the world."

Deep inside each of us is a hunger for contact with others, for intimate exchange and acceptance. We all need to know that we belong, that we are needed, that we are good for something. When these needs are not met, we feel the pain of isolation, of loneliness.

Why is it so lonely in the parsonage? Do all ministers' wives feel cut off from the world? *Partnership* magazine has found that some wives experience loneliness even before active ministry begins and rank it as one of the three most pressing issues among seminary and new clergy wives.<sup>1</sup>

We may feel lonely for several reasons—because of external forces over which we have little control or because of forces within ourselves.

## **External pressures leading to loneliness**

One external pressure that clergy couples must often face is a lack of a sense of belonging. Clergy families who move every few years struggle with this problem. It probably affects the spouse and children more than the pastor, whose work program continues regardless of where he is. After several moves it becomes difficult to develop any form of permanence. By keeping relationships shallow and friendships superficial, people attempt to avoid the pain of continually being separated from what has become meaningful. They develop the "stewardess syndrome"—smiling warmly

at strangers as if they had shared the intimacy of a lifetime. Ralph Keys writes, "The worst part of mobiocentricity is being doomed to travel about seeking one's identity in the eyes of near strangers."<sup>2</sup>

Some pastors' wives find the parsonage a very lonely place because of the constant moves. If the marriage is stable, if the husband and wife are able to resolve some of the tensions through good communication, then the moves will not be that damaging. If, on the other hand, the husband is so preoccupied with his new responsibilities that his wife's struggles go undetected, his home may be headed for disaster.

At the time of a move, the pastor's wife and family need assurance that they are still important—particularly the wife. She needs her husband's assurance that she is still the most precious part of his life.

The better known the husband becomes, the more appreciated he is, the greater will be his commendation from others. His wife, on the other hand, will receive little recognition, except maybe the passing comment "Oh, you must be the wife of ———. Very fine work he's doing." The faithful wife, standing so bravely, and often alone, receives no recognition for her faithful support of her husband. This can be devastating. Most times she will hide her feelings of resentment, lack of self-worth, and anger, not wanting her husband to know how bad she feels. However, this loneliness may drive her to desperation.

The complex mixture of competition and status-seeking thrust upon us through the media or even the organization to which we belong makes up another of the external forces pressuring us. Conformity is the word. Be like everyone else.

In his book *Loneliness*, Clark Moustakas makes this observation: "The lone dissenter must withdraw from the world; his deviation is threatening. . . . His thoughts require others to examine their own inner conscience. . . . Such a challenge . . . arouses fear and insecurity in others."

"The individual who stands alone is often reviled when he acts contrary to public opinion. . . . The poet, statesman, the president, the person in public life . . . all are individuals who have suffered from a sense of being alienated from society."<sup>3</sup>

Clergy families belong in this group

that suffers from alienation. Pastors, their wives, and children, who of necessity must uphold the standards of the church and set an example in the community, are often held at arm's length by those who wish compromise.

Withdrawing is the natural and most painless way to handle this alienation, but such a response not only brings on a feeling of being cut off but can lead one to believe, as did Elijah, "I'm the only one left who has not bowed down to Baal!"

In the ministry, loneliness and alienation are also related to the pressure from superiors to conform to certain standards. David and Vera Mace write: "The evidence we have found has convinced us that the ministry in the U.S.A. is a highly competitive system, squarely based on the American success syndrome. From the moment he places his foot on the lowest rung of the ladder, the young pastor is constantly encouraged to climb upward to higher and higher levels of the hierarchy."

"As long as a pastor projects the appearance of being a reasonably normal husband and father, all is well. Having a talented or beautiful wife, or highly successful children, will gain him some extra credit. But the crunch comes on the deficit side. A pastor who develops problems in his family life is significantly downgraded. . . . For a large number of clergy couples, therefore, . . . the name of the game is 'Let's Pretend.' Whatever the reality, a surface appearance of harmony must be maintained. Otherwise, ecclesiastical superiors are going to be on edge, and colleagues are going to present the cold shoulder."<sup>4</sup>

### Internal forces making us lonely

Comments made by minister's wives such as "When I walk into church I feel that everyone is looking at me with pity" or "My husband never shares anything with me—I know little about his work, his plans, or feelings" speak of the forces within us that bear on this problem of loneliness. In these cases, such internal factors as the way we accept life and how we relate to other people—even our spouse—may be at work.

The first comment in the preceding paragraph reveals low self-esteem—a painful enough experience at best, but intensified when coupled with the stress of being in the public eye. Maurice E. Wagner, in his book *The Sensation of Being Somebody*, says: "The need to

## Those who must uphold the standards of the church are often held at arm's length by those who wish to compromise.

determine a sense of being somebody is universal. No one can function efficiently when he feels like a nobody. . . .

"We are all creatures of relationship. We desire first of all in our relationships to feel accepted. Second, we are concerned about feeling a sense of goodness, of having quality. Third, we are intent on feeling adequate when we face life situations and fulfill our particular sex role. It is exceedingly difficult to bear the feelings of being unwanted, no good, or inferior."<sup>5</sup>

And Norman Wright says: "Some people have chosen to be lonely because they have a fear of other people. The risk of reaching out to others is overwhelming. We have learned to draw tightly into our shells even though we are packed together at work, in the store, or in the apartment complex."<sup>6</sup>

Ministers or members of their families suffer great loneliness and even panic when they feel unworthy and inadequate for their responsibilities. Although these feelings may have surfaced during their ministry, those who experience them usually had them long before entering the parsonage. Upon being asked when it was that they first felt lonely, a number of ministers' wives pointed to loneliness in girlhood.

Life commandments—patterns of thought and ways of doing things taught us by our parents and teachers—can also contribute to loneliness. Pronouncements such as "You'll never amount to anything," or "You never do anything right anyway" or "You sure don't take after the rest of the family!" are powerful forces that govern our every thought and action.

Unfortunately, many of these "commandments" are negative, and we allow



them to inhibit us so that we don't achieve all that we have the potential to. These life commandments have to be broken, changed, replaced with better, more positive ones if we are to cope with the present.

The comment "My husband never shares anything with me" highlights another problem in the parsonage—that of poor communication between spouses. Vera and David Mace say of this problem: "If the couples in our study are representative . . . half of all ministers and [ministerial spouses] are dissatisfied with their attempts to communicate effectively, to manage their negative feelings, and to resolve their conflicts successfully."<sup>7</sup>

An understanding of ourselves is basic to resolving problems of poor communication and negative feelings, including feelings of low esteem. It is much easier to know what to do about our behavior problems when we understand why we react as we do. Courses are available, and many books have been written to help people resolve their feelings of inferiority. If these do not help, professional counseling is usually available through the employing organization.

On a survey, a minister's wife expressed another form of loneliness: "I'm supposed to listen, smile, listen, bring lots of food to potlucks, listen, go to all showers, listen, help in VBS, listen, entertain, listen, go visiting with my husband, and listen. But no one wants to listen to the pastor's wife!"

At a recent meeting of pastors' wives, several told how they had resolved this problem. Some said they had formed a close relationship with someone in the church in a way that did not engender jealousy; they were able to share concerns with her. Others shared with friends not connected with their church—mothers, sisters, school friends. A few, however, were unable to talk with anyone about their innermost concerns.

When feelings are too difficult to share with a friend, it is important that one find professional help. No one can live productively while being boxed in by fear and negative thinking. This loneliness is overwhelming.

Another factor governing the behavior of many clergy couples is the idea that they must present to the parishioners a picture of perfection in the parsonage. This sets up a barrier between the "holy" and the "not so holy" that leads those

who do not consider themselves to be holy to avoid or insulate themselves from the ministerial family.

Trying to maintain this unrealistic image can lead to another problem. When clergy families hold this high expectation for themselves, or when it

## Combating loneliness

To meet the problem of loneliness, try these suggestions gleaned from ministers' wives:

1. Find those around you (singles, divorcees, elderly, academy kids, housewives) who need to have someone interested in their well-being, and begin to communicate. Quash the notion that you cannot make new friends, and don't let the fear of being rejected inhibit your efforts—almost everyone responds to an opportunity to make friends.

2. Start a new hobby; find someone who has a skill she can teach you.

3. Start or join a caring prayer group. Sharing and praying together offers tremendous support.

4. Work toward establishing a meaningful relationship with your husband. God placed in the heart of woman a desire for her husband; it is built in, and nothing can really take his place!

5. Develop coping mechanisms that get you through the painful times. You may not be able to choose the situation, but you can control your reaction.

6. Be honest with yourself and your family. "Yes, I am having a hard time. I'm crying because it hurts inside to be in this situation."

7. Smile a lot even though it hurts. Eventually the smile will come from the heart. Feelings follow actions. Ultimately, you choose whether or not you will be happy; your happiness is not dependent on anyone else.

8. Include the Lord in whatever you do, whether it's reading, talking to someone, being involved in a project, or doing something else.

9. Organize a meeting with other ministerial families once a month—a ministerium or picnic or other outing where you can be together and share.

has been placed on them, they may feel inadequate; they may withdraw from their members for fear of being found wanting. "Clergy couples find that these idealistic expectations generate in them feelings of guilt and rebellion, which are depressing and at times paralyzing. This is without question a major issue."<sup>8</sup>

Fortunately, there is an answer to the "picture of perfection." The dynamic engendered when a clergy couple allows their members to see their vulnerability—that they too make mistakes—brings about a new and deeper relationship. "Some clergy couples have already had the courage to break through in this way," the Maces write, "and we have never known such a couple to lose the respect of their church members. On the contrary, the response has been 'Thank God our pastor and his wife are being honest with us. Now we can be equally honest with them and with one another . . .'"

Being honest about our humanness is not an acknowledgement of failure . . . ; it is, in fact, the very opposite."<sup>9</sup>

A feeling of alienation from one's Maker, God, forms a final factor adding to feelings of personal isolation and loneliness within the parsonage. "The human creature," says Dwight Small, "wherever he is found, suffers deeply and profoundly as a result of this loss of personal intimacy with God. In his longing for a relatedness that satisfies his need, he continuously seeks intimacy with other humankind, only to be frustrated on every hand. No other person can fully enter into the inner secret of one's personal life."<sup>10</sup>

## Finding the answers

From a limited survey we did (80 or so questionnaires were returned), it was apparent that for many ministers' wives the solution to the problems of feelings of not belonging, low self-worth, and loneliness lay in commitment to their husband's work and involvement in the church program. Comments along these lines were revealing: "I am too busy with my family and helping my husband in his work to ever think of being lonely." "I have felt less lonely since my husband and I started working together. I see a change in my attitude. I'm less concerned about myself and more concerned about my church members because I am aware of their needs, which, in many cases, exceed my own. Then I feel

(Continued on page 28)



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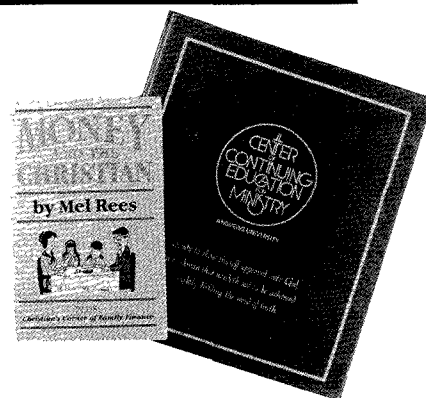
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# Creative congregational singing

Derrell L. Billingsley

**Hymn singing can be exciting! The vibrant sound of joyful songs of praise does something great for the spirit of the church.**



*Derrell L. Billingsley was minister of music at the First Baptist Church, Columbia, Tennessee, when he wrote this article.*

**H**ow can an unsegregated, ungraded, unorganized body of people do anything together? How can a congregation made up of some eager

singers, some reluctant singers, and some nonsingers be persuaded or otherwise motivated to become involved in a singing experience?

"The congregation is not a choir. To approach the singing of the hymns as a choral experience, using similar techniques regarding flexibility, tempo, dynamics, and interpretation as you would with a 40-voice choral group, is to discourage many whose reflexive responses have been reduced by age or impairment. The singing of a hymn by a fine choral group and the singing of an average congregation are two different kinds of experiences. One is like the execution of a well-coached high school football team; the other, like a touch football game played on the vacant corner lot by the neighborhood folks. In congregational singing, like the neighborhood touch football game, anybody can play, regardless of age, sex, height, or weight. We just choose up sides and use all available material."

The search for new and fresh ways to interest, motivate, and inspire our people to sing continues. The congregation has the right to sing what they know and like.

There is security in the familiar. By the same token, we tend to fear the unknown. A congregation faced with

too many unknown hymns will soon become a nonparticipating group. John Wesley, the great Methodist revivalist and song leader, advised us to sing the familiar. If the people are to sing enthusiastically, they must know the tune.

The key word in the selection of hymns is *balance*. For most churches, a balance between familiar and unfamiliar hymns would come closer to 80-20 than 50-50. Familiarity will chase the reluctance from your congregational singing. The congregation has the right to sing at a tempo that they can handle.

The congregation has the right to say all the words of every hymn. The congregation also has the right to breathe as they sing. In the name of spirited singing, many of us have been guilty of running away with the tempo. We must not confuse speed with spirit. At an increased tempo, clear articulation of the text is most difficult, which in turn causes a loss of meaning of the text.

Going to the other extreme can and will affect the spirit of the singing. When the tempo is too slow, the singing loses vitality. Slow singing is taxing and tiring, as one is unable to sing a complete phrase in one breath. Again the text loses meaning, and the frustrated worshiper tends to quit in desperation. There is a place between the two extremes that is right for you and your congregation. Find it! The result will be worth the effort.

John Wesley had a bit of advice for the singer on staying with the tempo: "Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too

\*From an address, "The Practice of Congregational Singing," by William J. Reynolds, for the Convocation on Congregational Singing, April 1974. See also *The Church Musician*, February 1975, p. 4.

slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes as quick as we did at first."

The congregation also has the right to be heard over the instruments. The Southern Baptist Convocation on Congregational Singing, 1974, issued a statement concerning the role of the instruments in congregational singing: "We believe that the organist should clearly articulate the rhythm of the hymn, indicate textual and vocal phrasing of each stanza, support but not overwhelm the singing, and should not use tremolo."

The same statement was issued regarding the role of the pianist.

A good solid accompaniment will bring out the best in a singing congregation. A congregation needs and responds to this type of help. Too much volume, however, will prove detrimental. The singer will soon give up the battle to be heard over the instruments.

*Accompany*, as we use the word, means to "go along with."

### Give the congregation their rights—with variations

Evaluate your congregational singing activities as objectively as possible. Tape-record the worship services for a few weeks. A recording will reveal the truth.

Innovation and creativity can and will bring a refreshing breath of life to what otherwise may be destined to sound more like death.

**Drama.** Dramatize a hymn with tableaux. A proven idea gleaned from a conference led by Sarah Walton Miller, of Houston, Texas, is to dramatize "Am I a Soldier of the Cross?" The baptism and the areas just to the left and right of the pulpit are excellent places for the tableaux.

Stanza 1 calls for two men or boys in biblical dress. One of them is on the floor portraying Stephen; the other is standing over him with a large stone over his head.

Stanza 2 calls for a man to be tied to the stake. His clothes are torn and his head is bandaged. This person can simply hold a post behind his back.

Stanza 3 calls for John Bunyan in jail. A refrigerator box, a pocket knife, and some paint will put you in business!

Stanza 4 refers to two slain missionaries, portraying Paul and Nancy Porter. After such an experience, "Am I a

Soldier of the Cross?" will have new meaning.

### Varying the accompaniment

**Handbells.** The introduction of the selected hymn is played by the bell choir in the foyer, then they enter ringing and singing the first stanza of the hymn. The bell choir then surrounds the congregation or stands in front, depending on the size of the handbell choir and the congregation. The congregation joins in singing the remaining stanzas.

Antiphonal ringing and singing is fun with handbells. "All Creatures of Our God and King" is an especially well-suited hymn for such treatment.

**Brass and woodwinds.** Select a hymn and use one of the following outlines:

Stanza 1—Congregation and instruments

Stanza 2—Congregation a cappella

Stanza 3—Instruments accompany as congregation reads silently

Stanza 4—Instruments play descant as the congregation sings in unison with organ accompaniment  
or

Stanza 1—Instruments and organ accompany congregational singing

Stanza 2—Congregation sings in unison with free organ accompaniment with modulation

Stanza 3—Instruments and organ accompany congregational singing

**Taped accompaniment.** In this electronic age many congregations are using prepared tapes and enjoying the thrill of singing with the sound of a large orchestra. Several of the more popular church music publishers are making such tapes available.

**No accompaniment.** Singing also can be thrilling and heartwarming without any type of accompaniment. Simply get the pitch from the organ or piano and sing. Another way is to prepare a member of the choir or congregation to start a hymn from where he is seated. Still another way, so old that it may be new to your people, is to "line out" a hymn. In lining out, the director sings the first phrase and the congregation sings it back to him. He then sings the second phrase and the congregation responds, and so on through the hymn.

Upon completing the stanza, everyone sings it through again without stopping. Lining out was the practice before music

notation became part of the hymnal.

**Autoharp.** People of all ages love the sound of the Autoharp. It lends itself to use with the singing of early American tunes. It is also especially good to use when featuring children's songs and hymns in worship.

**Keyboard lead.** Ask the pianist or organist to lead with a medley of favorites. Modulations and interludes are helpful and enjoyable. Other than setting the proper tone and attitude of the upcoming song, it also affords the worshipers a chance to catch their breath and prepare their minds for the next song. This type of singing is especially effective for evening services.

The possibilities for varying a hymn are limited only by one's imagination. Perhaps one or two of the following suggestions will work for you:

- Sing a stanza of a hymn unaccompanied, usually a middle stanza.

- Sing the last stanza of a praise hymn slower, with strength, and with fuller accompaniment.

- Modulate to a higher key for the last stanza.

- Sing a stanza or refrain of another hymn after the last stanza (tap a song).

- Sing from memory a medley of songs in one key. The first stanza of each will not present a problem if the hymns are familiar. *Example:* "There Is a Name I Love to Hear" into "Higher Ground" into "I Need Thee Every Hour."

- All voices sing in unison.

- Ask the congregation to read a stanza of the hymn. Men may read one stanza and the ladies another.

- Ask the congregation for Scripture quotes at various intervals during the singing of a hymn. *Examples:* During the singing of "Standing on the Promises," ask for scriptures that are promises of God. Pause at the end of stanzas for quotes. Sing "I Know the Bible Is True," asking for Scripture verses at the end of each stanza. Sing "Since Jesus Came Into My Heart" and ask for a brief testimony at the end of each stanza.

- Alternate the singing of stanzas of a hymn between choir and congregation.

- Write a descant for the choir to sing as the congregation sings the final stanza in unison.

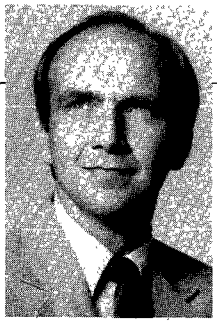
Give the congregation their rights—with variations!

We've reprinted a portion of an article from *The Church Musician*, April 1975. © Copyright 1975 The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

# Internal control

**Mack Tennyson**

## How to save your church from a financial scandal.



Mack Tennyson, CPA, Ph.D., is assistant professor at the College of Charleston, Charleston, South Carolina.

**F**red's main problem is money. His creditors are always at his heels. Fred's lifelong ambition was to become a pastor. After graduation from seminary he was hired as the minister of a small country church.

As he moved into the parsonage, Fred exclaimed, "God is really blessing me. I don't have to worry about my creditors now. I'll pay them off and never be bothered by those Philistines again."

Less than a year later Fred was fired because he was caught stealing money from the church.

What went wrong? Did Fred's halo slip? Did the church make a mistake when they hired him? Sin is sin, and there is never an excuse for it. But if the church had behaved more responsibly, Fred would never have been put into the situation that led to his downfall.

After Fred moved out of the parsonage, I talked to him about what had happened. He explained, "I was making more money than I ever had; I also spent more. Pretty soon I was in the worst mess of my whole life. Every week I was given the money from the offering to give to the treasurer. I began to borrow a little—I really intended to pay it back. I was finally caught when one of the members walked into the office and saw me putting the money into my pocket."

Fred accepts full responsibility for his actions. But the whole situation could have been avoided if the church had had good internal control in its financial system. "Internal control" is fancy accounting jargon for a system of checks and balances to prevent stealing. A good internal control system accomplishes several things. First, it reduces the risk of the church's assets being stolen without the loss being detected.

Some Christians respond to the suggestion that we need to protect the church's assets with such statements as "Why do we need to worry about God's money? He can protect it." While I would not deny God's ability, I would respond that God gives us brains and expects us to use common sense. We don't leave the church doors unlocked. We don't allow just anyone to be church treasurer.

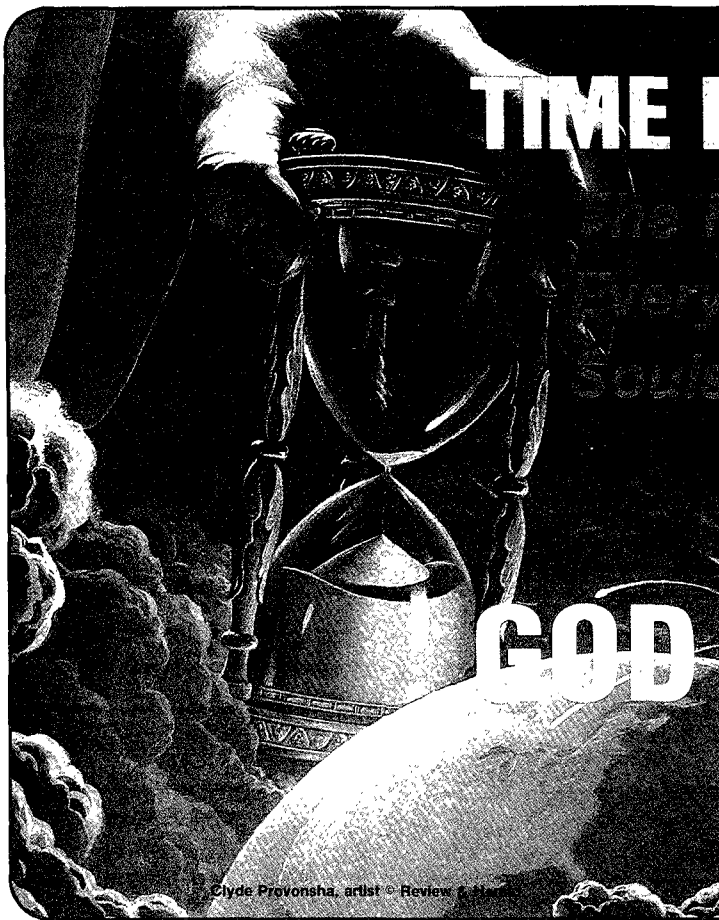
The second thing accomplished by an internal control system is the removal of unnecessary temptation. It makes stealing a difficult process. It prevents unauthorized "borrowing." The church is a sanctuary, and should not be allowed to become a source of temptation for those who handle the offerings.

Third, a good internal control system improves the accuracy of the financial records. As the treasurer reviews the books, he or she will discover mistakes and make corrections where the records are wrong. A good internal control system gives the treasurer the satisfaction of knowing that everything has been handled properly.

Finally, a good internal control system protects the treasurer from false accusations and brings with it a good deal of peace of mind.

A good internal control system does not need to be complex. You see a simple example of internal control every time you go to a grocery store. The cash register that rings up your groceries produces a tape for you and one for the manager. If the system is run properly, the cashier does not have access to the manager's copy of the tape. At the end of the day the manager compares the tape to the cash in the drawer.

This simple little process of keeping a record of transactions in a way that the one controlling the assets cannot tamper with achieves the four goals of internal



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Clyde Provonsha, artist © Review & Herald

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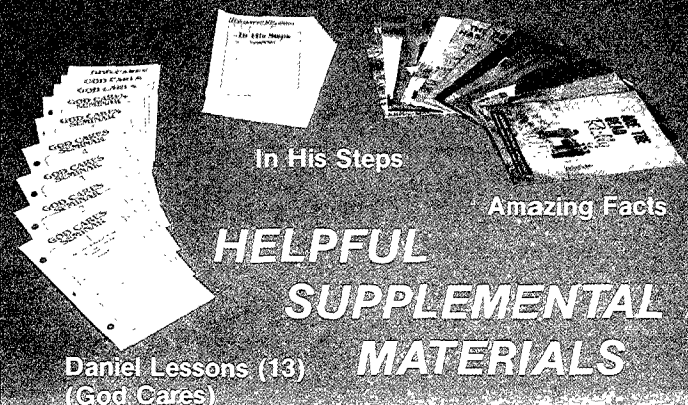


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THESE PRICES EFFECTIVE APRIL 1, 1987

All other prices or order blanks invalid

## The "Full Message" Original Bill May Lessons ORDER BLANK

CHECKS MUST ACCOMPANY ORDER

Orders will not be processed unless money is in hand

VISA and MasterCard honored (\$50.00 min.)

Card No. \_\_\_\_\_ Exp. Date \_\_\_\_\_

In Name of: \_\_\_\_\_ Auth. No. \_\_\_\_\_

Account # (if known) \_\_\_\_\_ Date \_\_\_\_\_ Order Authorized by \_\_\_\_\_

If there is a question about this order call: Name \_\_\_\_\_ Phone No. \_\_\_\_\_

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Send Invoice to: \_\_\_\_\_ Ship to: \_\_\_\_\_  
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Address \_\_\_\_\_ Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_ City, State, Zip \_\_\_\_\_

Country \_\_\_\_\_ Telephone \_\_\_\_\_

Telephone \_\_\_\_\_ Seminar Dates \_\_\_\_\_

ITEM TITLE	How Many	Price Each	Item No.	Item Total
<b>ADVERTISING MATERIALS</b>				
R/S Handbills - See Special Handbill Order Form				
Newspaper Ad Negative (Full Page)		\$25.00	200	
Newspaper Ad Negative (One-fourth Page)		15.00	250	
Vinyl Sign "Welcome Rev. Seminar" Promotional 28"x50"		25.00	300	
Vinyl Sign "Welcome Rev. Seminar" Promotional 18"x96"		50.00	310	
Vinyl Sign "Welcome Rev. Seminar" Promotional 27"x120"		75.00	320	
Window Posters - 17"x22" (min. order 4) each		.80	400	
Window Poster (Welcome) - 17"x22" (Front Lawn, Hall, etc.)		1.00	410	
Window Poster - Dynamic 6 Color Laminated, for Advertising		2.00	460	
Window Poster - 6 color - French		2.00	90460	
R/S Bumper Sticker - "Know the Future"		.75	470	
Business Cards for Instructors (Set of 25) Gold Foil Stamped - Very Impressive		4.00	480	
<b>STUDY MATERIALS</b>				
Leather Bible - Beautiful, Brown, Giant Print Many Have Sold for \$50.00 and More		\$12.75	490	
R/S Bible - Giant Print with Concordance		6.50	500	
R/S Bible - Large Print - only 7% Smaller		5.95	520	
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Exhibits - Single Copies		.05	611	
Supplemental Lessons (5) Tithing, Standards, Health, Spirit of Prophecy & Spiritual Israel (Brand New)		.50	615	
Supplemental Lesson Teacher's Pack w/ Lessons, Helps, Answers and Binder		2.75	617	
Daniel Seminar - 13 Lessons		1.25	700	
R/S Baptismal Class Lessons (In His Steps Series)		.75	800	
Imprinted R/S Notebook Binder (Ivory Color)		1.75	900	
Imprinted R/S Ball Point Pen		.12	1000	
Imprinted R/S Plastic Ruler (For Underlining)		.10	1100	
Amazing Facts Folders (12) (for seminar use only)		1.30	1200	
Amazing Facts Folders (Single Copies) Itemize on separate sheet		.12	1300	
These Times Special - "Change of Sabbath"		.25	1400	
These Times Special - "Daniel and Revelation"		1.00	1500	
<b>CLASS SUPPLIES</b>				
Quiz Offering Envelopes - per box of 500		\$7.50	1600	
Survey Sheet - Class		.03	1700	
Community Church Survey Sheet		.03	1750	
Registration Card		.03	1800	
Diploma		.10	1900	
Diploma (New - Gold Foil Stamped - Really Elegant)		.25	1910	
Invitation Reminders (To Avoid Last Minute Dropouts)		.05	1950	
Attendance Success Pack (To Register Personal Invitees)		.25	1975	
Ruled Note Paper (Pack of 100 Sheets Punched for Binder)		1.25	2000	
<b>This Side of Page Subtotal</b>				

ITEM TITLE	How Many	Price Each	Item No.	Item Total
<b>CLASS SUPPLIES, Continued</b>				
Plastic Name Badge w/ insert		\$ .15	2100	
Money Receipts (Pad of 50)		1.00	2200	
Baptismal Bag Label (Purchase Your Own 8-11 Gallon Bags at Grocery)		.07	2300	
Baptismal Bag (Navy Blue Poly w/ Attractive Logo and Bible Verse)		.25	2310	
Set of 24 17" x 22" Dramatic Visual Aid Laminated Posters		45.00	2350	
<b>TEACHER'S MATERIALS</b>				
R/S Information Pack - Includes Teacher's Handbook, Sampling of Promotional and Class Materials and Lessons		\$12.00	2400	
Teacher's Handbook (How to Conduct a Seminar)		5.00	2450	
Teacher's Manual for Bill May Lessons (Answer Keys & Helps - Includes Binder)		15.00	2500	
Teacher's Binder only (included w/ #2500)		2.50	2510	
Overhead Transparencies w/ Supplemental Lessons		55.00	2700	
Teacher's Commentary - Cassette Tapes (Set of 24)		40.00	2800	
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Closing Night - Banquet Cassette by Bob Boney		2.00	2950	
Cassette Tapes - Background Music - Money Back if You Don't Like These "Brand New" (No Birds) 4 Beautiful Tapes		15.00	3000	
Cassette Labels for 24 Lessons		1.75	3250	
Video Tape (Set of 8) Covers Opening Night Plus 24 Lessons		99.00	3500	
Video Tape - Training - How to Do a Video Seminar		15.00	3600	
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Orders must be sent 45 days prior to opening date or may be assessed special handling charges. • To avoid mistakes the information required for these orders **will not be** taken over the phone. All information must be complete, accurate, and either printed or typed. Our policy is to provide the best service obtainable and we need your cooperation in making this goal possible. Accuracy of copy is your responsibility. Our staff has no way of knowing the particulars about your meeting. • **Checks must accompany this order** made payable to Seminars Unlimited. • Orders will not be processed without payment. VISA/MasterCard orders honored (\$50.00 min.) • Lee Distributors will bill for mailing service. • Prices subject to change at any time. Any order blanks dated prior to December 1, 1986 invalid and prices do not apply.

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- D. Send cost of printing handbills with your order to Revelation Seminars, Keene, TX. Lee Distributors will bill for the cost of mailing. Current cost of the service is \$71.00 per 1000 of which all but \$16.00 is postage cost. This price is subject to change per postal increases.
- E. **SHIPPING — Please trust us to ship the best way.** We take great pride in seeing that your supplies arrive in the same condition they leave our shops. Any shipping charges over and above the amount included with the order will be billed. Payment is due when invoiced. 1% interest charge after 30 days.
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## HOME SERIES

## ORDER BLANK

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VISA and MasterCard honored (\$50.00 min.)

Card No. \_\_\_\_\_ Exp. Date \_\_\_\_\_

In Name of: \_\_\_\_\_ Auth. No. \_\_\_\_\_

Account # (if known) \_\_\_\_\_ Date \_\_\_\_\_ Order Authorized by \_\_\_\_\_

If there is a question about this order call: Name \_\_\_\_\_ Phone No. \_\_\_\_\_

P. O. Number \_\_\_\_\_ Have you purchased from us before? Yes ☐ No ☐

Send Invoice to: \_\_\_\_\_ Ship to: \_\_\_\_\_  
(Mr., Mrs., Pastor, etc.) (Mr., Mrs., Pastor, etc.)

Address \_\_\_\_\_ Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_ City, State, Zip \_\_\_\_\_

Country \_\_\_\_\_ Telephone \_\_\_\_\_

Telephone \_\_\_\_\_ Seminar Dates \_\_\_\_\_

ITEM TITLE	How Many	Price Each	Item No.	Item Total
<b>ADVERTISING MATERIALS</b>				
R/S Handbills - See Special Handbill Order Form				
Newspaper Ad Negative (Full Page)		\$25.00	200	
Newspaper Ad Negative (One-fourth Page)		15.00	250	
Vinyl Sign "Welcome Rev. Seminar" Promotional 28"x50"		25.00	300	
Vinyl Sign "Welcome Rev. Seminar" Promotional 18"x96"		50.00	310	
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Window Poster (Welcome) - 17"x22" (Front Lawn, Hall, etc.)		1.00	410	
Window Poster - Dynamic 6 Color Laminated, for Advertising		2.00	460	
Window Poster - 6 color - French		2.00	90460	
R/S Bumper Sticker - "Know the Future"		.75	470	
Business Cards for Instructors (Set of 25) Gold Foil Stamped - Very Impressive		4.00	480	
<b>STUDY MATERIALS</b>				
Paperback Bible (Student)		\$4.25	560	
Hardback Laminated Cover Bible (Teacher's)		5.75	570	
Supplemental Lessons (5) Tithing, Standards, Health, Spirit of Prophecy, & Spiritual Israel (Brand New)		.50	615	
Supplemental Lesson Teacher's Pack w/ Lessons, Helps, Answers and Binder		2.75	617	
New 5-Color Home Series Lessons (Set of 24)		1.25	660	
Home Series Lessons (Single Copies) Itemize on Separate Sheet		.10	662	
Daniel Seminar - 13 Lessons		1.25	700	
Student Pkg. w/ Bible, Binder, Lessons, Pen and Ruler		6.50	760	
R/S Baptismal Class Lessons (In His Steps Series)		.75	800	
Student Navy Vinyl Binder		.75	960	
Teacher's Deluxe Velvin Padded and Lined Binder		2.50	970	
Imprinted R/S Ball Point Pen		.12	1000	
Imprinted R/S Plastic Ruler (For Underlining)		.10	1100	
Amazing Facts Folders (12) (for seminar use only)		1.30	1200	
Amazing Facts Folders (Single Copies) Itemize on separate sheet		.12	1300	
These Times Special - "Change of Sabbath"		.25	1400	
These Times Special - "Daniel and Revelation"		1.00	1500	
<b>CLASS SUPPLIES</b>				
Quiz Offering Envelopes - per box of 500		\$7.50	1600	
Survey Sheet (Class)		.03	1700	
Survey Sheet (Community)		.03	1750	
Registration Card		.03	1800	
Diploma		.10	1900	
Diploma (New - Gold Foil Stamped - Really Elegant)		.25	1910	
Invitation Reminders (To Avoid Last Minute Dropouts)		.05	1950	
Attendance Success Pack (To Register Personal Invitees)		.25	1975	
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ITEM TITLE	How Many	Price Each	Item No.	Item Total
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Baptismal Bag Label (Purchase Your Own 8-11 Gallon Bags at Grocery)		.07	2300	
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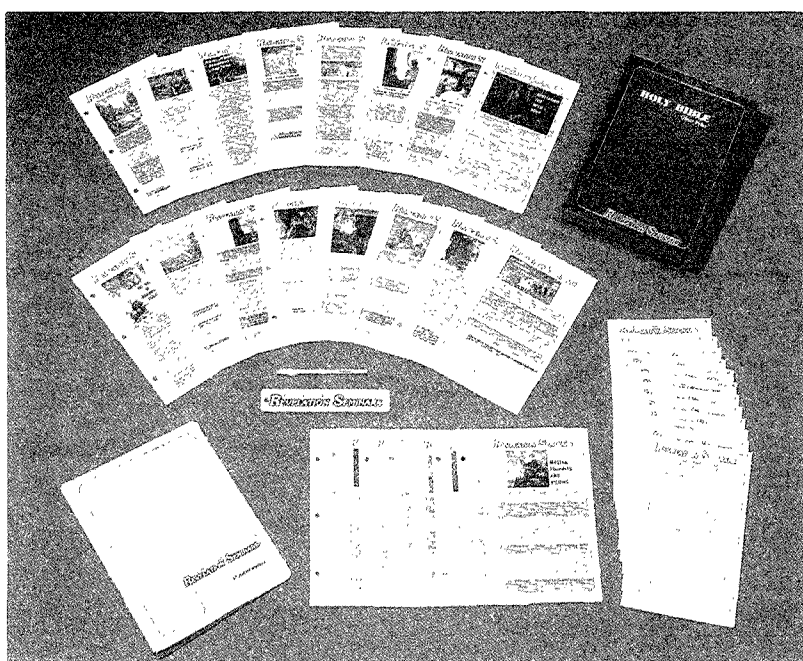
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**J. Alfred Johnson, II**, Pastor, North Philadelphia Church, Pennsylvania — Pastor Johnson and his church members passed out 3,000 of our handbills (2800 before the meetings and 200 during). The seminar started with 72 in attendance. After the Sabbath presentation the class dropped to 50. Twenty-six continued and were baptized. Pastor Johnson said, "I loved every minute of this seminar and Texas Revelation Seminars will remain my method of evangelism." He also endorses as very effective the "In His Steps" baptismal class lessons.



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**H. Haskell Williams**, Pastor, Lakeland Church, Florida — I am delighted with the way our laymen are so enthused with the program. They are already talking about their next seminar. I appreciate the support system (Boney, Miller and team) and the complete step-by-step simplicity of the program — the training, the handbook and the explanation in the teacher's manual.



**Carlos Martin**, Pastor, Texas Conference — Carlos is a "centurion" (100 or more baptisms per year). His two churches in Dallas, Texas, are conducting 34 seminars simultaneously. Sixteen of his teachers are under 25 years of age. Thus far 31 have been baptized with 30 more expected shortly.



**Doug Batchelor**, Pastor, Covelo S.D.A. Church, California — A Revelation Seminar held by the Ukiah Church with Jerry Sorenson coordinating and Doug Batchelor, pastor of the Covelo Church, conducting the meetings, had an opening night attendance of 265 after mailing out 14,000 of the Texas handbills. The meetings escalated to an attendance of 365 at one point. Forty-two have united with the remnant church so far.

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control we discussed above: 1. It tells the manager whether the cashier is stealing from the store. 2. It prevents the cashier from working under undue temptation. 3. It helps the recordkeeping by giving the manager an accurate record of the sales. 4. It gives the cashier peace of mind to know that the manager cannot make false accusations.

How does this work in the church treasury setting? The process is divided into two sections—internal control over cash receipts and internal control over cash payments.

### **Internal control over cash receipts**

Establishing internal control over cash received is very important. Many people give their offerings to the church in cash, either in an envelope or as loose offerings. The church needs a system to ensure that all cash is handled properly.

To establish internal control over cash the church board should appoint a treasurer and a helper. This helper is the controller of the cash. The helper is not the assistant treasurer. That is, if the treasurer is going on vacation, he needs to find someone other than the helper to take over the treasurer's duties. Likewise, if the helper is going on vacation, he needs to find someone other than the treasurer to take over the helper's duties.

A good helper has the following qualifications: 1. Dependability—he or she is frequently in church and responsible enough to find a substitute when necessary. 2. The helper is able to add and subtract. The person who keeps a fairly neat personal checkbook makes an ideal helper. In general, the helper keeps the church's checkbook, while the treasurer does the bookkeeping.

Suppose Trish is appointed the church treasurer and Harold is appointed the helper. They should handle offerings as follows: As soon as the worship service is over, Harold and one of the deacons take the offering into a back room and count the loose offerings. They may also want to check all envelopes for cash and reconcile the amount inside with the figure written on the envelope. This can obviate nasty his-word-against-mine disputes over whether or not money was actually in an envelope. Opening envelopes may not be regarded as necessary in some situations, but it is an extra precaution.

The deacon makes a note of the amount of cash offerings and later gives it to Trish, the treasurer. Harold takes the

loose offering and puts it into an offering envelope. At home he makes a list naming each of the people who gave a contribution and the amount they gave. One of the names on the list is "loose offerings." He then totals the list and prepares a deposit slip. The total on the list, the amount on the deposit slip, and the total of the cash and checks on hand must all agree.

Harold's next duty is to deposit the money in the bank and give Trish a copy of the donor list and the bank deposit receipt. Trish checks to make sure that the total of the list and the bank deposit receipt are the same. Harold keeps copies of the list and receipt for himself and gives Trish the offering envelopes, since they tell which fund to put the money in. Trish now records the money received into the journal just as if she had received the money directly. She also prepares the receipts to the contributors, using the list that Harold gave her, and compares the amount listed as loose offerings to the amount on the slip the deacon gave her.

With this system no individual can secretly steal. The deacon is watched by Harold. Trish never touches any money. The only one with access to the money is Harold. Harold, of course, could take the money and run off. But he would have a very difficult time sneaking out any money. If he steals some and lies about the loose offerings, the number would not match the amount reported to Trish by the deacon. If he steals and lies about a contribution from a member, the receipts Trish prepares and gives to the members would show the lower amount. The member then would raise a question about the difference. If he told the truth on the list but just didn't deposit the full amount, the bank receipt would not match his list, and Trish would question the discrepancy.

If Trish had to do everything herself, she could steal the money and falsify records without ever being caught. With a good internal control system, the money handler can't steal without the records revealing it. And the record-keeper can't steal, because he or she never touches the money.

### **Internal control over cash payments**

The internal control over cash payments is even simpler than control over cash receipts. The first rule for establishing control is that all claims for payment must be given to the treasurer

in written form. Most of the written claims are bills, such as the electric bill or the water bill. But some are requests for money from the pastor or a member.

If the youth leader wants to be reimbursed for the money he spent on a teen campout, he scribbles out a note asking for the money and describing what fund it is to come from. The treasurer then decides if reimbursement is proper. All payments of money are initiated by a written request describing the reason for the request, which fund is to be charged, and to whom it is to be paid. This written request is very useful later if someone questions the propriety of a certain payment, or even if the treasurer simply forgets why a payment was made.

On a routine basis, say twice a month, Trish develops a list of all the people who deserve checks. She gives a copy of the list along with any bills that need to be paid to Harold.

Harold reviews the list to ensure that each of the payments is reasonable. He does not concern himself with whether the board approved the payment; that is Trish's responsibility. He simply looks for improper payments by Trish—such things as payment of her electric bill or checks written to her mother.

After his quick review, Harold writes the checks to the people who deserve them, jots down the check number on the list that Trish gave him, and then gives the list back to Trish.

Trish keeps track of the balance in the bank; Harold's responsibility is to follow her directions as far as they are proper. But Trish remains responsible for keeping the bank account in balance. She does not deal directly with the bank. Harold makes all of the deposits and writes all of the checks. In fact, Trish, the treasurer, does not even need check signing privileges. Likewise, Harold is not permitted to touch the accounting records.

Without a two-person system, Trish could write checks to herself and never be caught. But with the two-person system, Trish would have a difficult time stealing the money since she doesn't touch it. And since Harold doesn't touch the records, any unauthorized checks written by Harold would show up when Trish prepared the bank reconciliation.

Establishing internal controls may seem to create extra work at first. But putting forth the effort now may prevent a scandal in the future.

# A dream that started as a nightmare

**Dean H. Whitney**

**Overwhelmed by people's needs for counseling or personal support? Relief may be as close as your own church.**



*Dean H. Whitney is associate pastor at the International Christian Center, Staten Island, New York.*

**T**here it was again—the church office telephone, with another person looking for help! This one was a single parent who had come to the end of her rope. Separated from her alcoholic husband, she was working at a secretarial job to try to support her three children, but found herself with more unpaid bills each month. Her hyperactive 12-year-old son had just been expelled from another school. Feeling angry, frustrated, and hopeless, she called on her church, looking for help.

But she was just one of the increasing stream of people who came or called, wanting someone to take time with them.

In our worship services, God touches many people with His love and healing power. Pastors and elders are available to pray with the sick and troubled. Of the approximately 2,000 who attend each week, most go away refreshed and uplifted. But some people's problems are so tangled and the roots go so far back in their lives that they cry out for someone to sit down and take more time with them so that the healing love of Jesus can become real and reachable. They're looking for someone with a listening ear, a caring heart, and the wisdom of God.

In New York City, where I work now, the needs are often staggering. But even in the small Midwest towns where I pastored previously, I found crippling worries and resentments among my parishioners.

The clear command is "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Wherever Jesus went, troubled people flocked to Him. Both His teaching and His ministry were aimed at human need. We have no option. We are His body. We simply can't ignore the hurts and fears within the church and outside it.

Yet how can one pastor, or even a small staff of ministers, have the time and strength to meet every need that comes along? No wonder pastoral burn-out is so common!

## **The nightmare**

The question of how to handle the demands for personal counseling became a nightmare to me as our congregation continued to grow.

Our church stresses evangelism. New people come each week. Yet mingled with my joy in seeing so many come to know Jesus was an uneasiness about the fact that we seemed to attract troubled people like a magnet! They brought their deep-seated problems with them—hurts, feelings of failure and inadequacy, fear, and a variety of marital and family troubles. As evangelism thrived, the number of requests for personal help soared too.

Besides the added load that resulted from evangelism, I could see that city life was becoming more and more pressurized. Loneliness, competition, alcohol, drugs, divorce, fear—all just increased the cries for help.

Then, to make matters worse, one of our small staff resigned to take a church



of his own in another city. Finances didn't permit a replacement, so the remaining staff members' load became heavier. As director of pastoral care, I began to feel overwhelmed.

### The dream

About that time an idea began to emerge. Why not train *laypeople*? After all, the Bible says, "Bear ye one another's burdens," not "Take all your needs to the pastor."

A year earlier I had taught two courses to help our church leaders minister informally to personal needs in Sunday school classes, home cell groups, and youth fellowships. I had given some basic training to almost 150 leaders and workers.

As we faced the growing onslaught of counseling requests, I felt the Lord was saying, "Call on some of those people to help." Most of them were already pretty busy, so I just sent out a letter asking whether any of them felt God might want them involved in a new lay counseling program.

Eighteen offered their time, their love, and whatever gifts God had given them.

### A 1 Corinthians 12 clinic

When we gathered the 18 together, I discovered a wonderful variety among them. No two were alike. Some were gifted in working with children, teens, or young adults. Some volunteers had been enriched by going through serious problems of their own—emotional, marital, drug, or alcohol. Some were couples, others single, one widowed. The Holy Spirit's gifts were also distributed in variety. Together we could be a healing "clinic."

We spent about three months in further prayer and preparation before setting up the new program. Since no one person had all the gifts and abilities,

we decided to work in *teams* and to refer a troubled person from one team to another as we found special needs, sort of like a medical clinic with various specialties, so that God's varied gifts could be best utilized. We set one evening a week as a time for my secretary and me to pray over each request, to seek to put the right ministering team together with the particular requests for help.

In the almost two years since we launched this ministry, well over a hundred people have received life-changing help. Suicides, divorces, and doubt have been prevented from destroying individuals for whom Christ died. We have seen God's love and power.

We still have much to learn. God is still teaching us and increasing our faith, but we are grateful for all the good that has come from this ministry already.

### The basic course

Since the beginning we have kept training additional workers, because the requests for help keep coming in. We have offered our basic training course several more times, and every six weeks we take time for further training and refreshment among our present lay counselors.

The basic course takes students through nine fundamental biblical aspects of this ministry: (1) caring and listening, to discover the roots of the problem, (2) receiving God's forgiveness and then extending unilateral forgiveness to all who have caused hurt, (3) accepting the inner healing of memories through prayer, (4) using God's covering grace and help in correcting harmful patterns or habits, (5) learning about the empowering and life-transforming work of the Holy Spirit, (6) delivering from demonic bondage, (7) healing and strengthening family relationships, and (8) aiming to

turn troubled people into helpers of others who are troubled.

After taking the course, new trainees usually work alongside more experienced workers for a while.

After each ministry night, the workers turn in written reports so that I can evaluate, guide, and encourage their work. I am continually thrilled by the results of their labor of love.

### It can work anywhere

We don't pose as psychiatrists or advice-givers. We're simply the body of Christ caring for one another, bearing one another's burdens in the love of Jesus and power of the Holy Spirit.

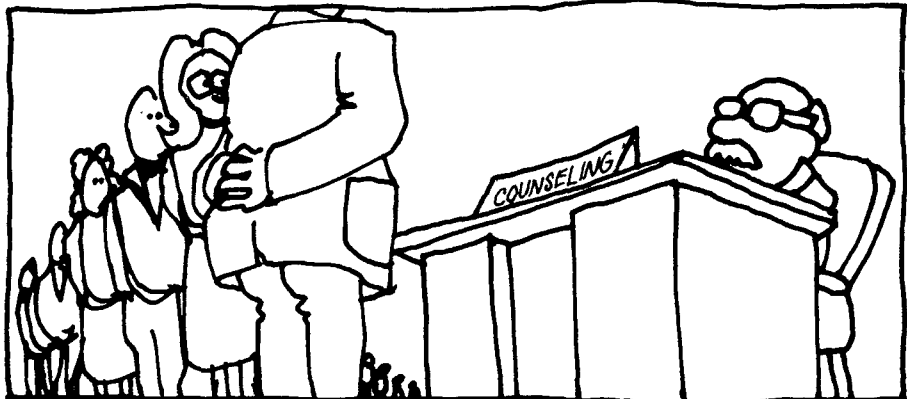
According to Dr. Gary Collins in *How to Be a People Helper*, "when lay counselors, with or without training, were compared with professionals it was discovered that 'the patients of lay counselors do as well or better than the patients of professional counselors.'"

Most pastors take time to train their Sunday school teachers, youth leaders, and ushers. Why not train counselors? What we have done in an urban setting could work equally well in a small town or in the country.

Jesus calls us to reach out to an aching, hurting world. Even within the church, the need is enormous. Jesus came to heal the brokenhearted and to set the captives free. He fulfills that mission through believers who make themselves available.

If you are a pastor who sometimes feels overwhelmed by the cries for help, or if your church is failing to meet the deepest needs of the troubled people within and around it, trade your nightmare for a dream that really works. Let the Lord lead you to equip and mobilize your people to do a mighty work to His glory and the blessing of others.

\*Gary Collins, *How to Be a People Helper*, (Santa Ana, Calif.: Vision House, 1976, p. 58.



### Helpful Resources:

- Adams, Jay. *Competent to Counsel*. Grand Rapids: Zondervan Pub. House, 1986.
- Backus, William. *Telling the Truth to Troubled People*. Minneapolis: Bethany House Pubs., 1985.
- Basham, Don. *Deliver Us From Evil*. Grand Rapids: Zondervan Pub. House, 1972.
- Bennett, Rita. *Emotionally Free*. Old Tappan, N.J.: Fleming H. Revell, 1982.
- , *How to Pray for Inner Healing for Yourself and Others*. Old Tappan, N.J.: Fleming H. Revell, 1983.
- Seamands, David. *Healing for Damaged Emotions*. Wheaton, Ill.: Victor Books, 1981.

# When should you refer?

Dick Tibbits

While sensitive and trained laypersons and pastors can do a high percentage of the counseling that needs to be done within a church, they can't do it all. Some people have problems that require professional help.

Counselors can use the following criteria to determine whether or not they need to make a referral. These criteria help one assess the needs of the counselee and the limitations of the counselor in making this decision. They are not entirely objective questions; they require some individual judgment in applying them.

When assessing the needs of the counselee, consider these factors:

**1. Intensity of feeling.** How strongly is the counselee experiencing grief, anger, jealousy, guilt, loneliness, resentment, or bewilderment? Is it overwhelming him and thus prohibiting him from functioning in a normal way; or is it a concern he is struggling with while still able to continue functioning?

**2. Depth of disturbance.** Is the person's behavior within the realm of normal, or is it becoming clearly abnormal? Has the problem arisen recently, or is it a long-term pattern?

Is the abnormality potentially destructive to the counselee or others, or is it just disruptive but not debilitating?

**3. Sense of reality.** A psychosis is a clear break with reality in which communication and/or normal ways of relating are not possible. Does this person have the ability to communicate accurately and to hear accurately?

**4. Behavior.** Is the counselee's behavior producing pain or stress for himself or others to the point where it cannot be tolerated?

If the counselee has serious prob-

lems with any of these four factors, he should be referred to professional counseling or therapy. If he doesn't, a minister or layperson with some training would probably be able to help that person.

In determining whether to refer, you, the counselor, must also consider your own limitations in relation to the needs of the counselee. Consider:

**1. Limitations of time.** Some people's needs are so great that they will absorb an inappropriate amount of your time. If you find you are not able to put boundaries around your counselee's demands, then helping him will probably overtax your time and energy. This will not be good for either you or him, as ultimately you will have to reject him, thus reinforcing his problem.

**2. Limitations of skill or experience.** As a general rule, if, after seeing the person five times, you feel that the sessions are not helpful or that you can't understand the person, you should refer him.

This is a key question to keep in mind: Do you *understand* the person? Do you feel that you know what he is going through and why he is going through it? *This must be clear to you if you are to be helpful to him.* If you have some confusion about the matter, talk it over with someone else. If you both are agreed that this is indeed a complicated, complex person, this is an indication that you should refer.

You need to ask yourself:

a. Do I feel comfortable with this person?

b. Do I understand what he is saying?

c. Do I understand what these things mean to him (the hidden motivations underlying his actions)?

d. Do I feel capable of responding to him in ways that will help him resolve the stresses that are disturbing him?

e. Is my *experience* such that I can be confident I will not misread or misinterpret the situation or overlook some significant factor that could make the difference between help and hindrance?

**3. Limitation of influence.** If this person is *too close* to you (a fellow church member, family member, etc.), it may limit the amount of help you can give to him. He will hold back important information that he feels you may use against him at some future date.

On the other hand, if the counselee is influential in your life, *you will refrain from confronting* him in order to maintain a workable relationship.

**4. Limitations of emotional security.** Can or does this person threaten you? Do you feel anxious about or dread his approach? Is the issue he is struggling with *unresolved in your own life*—do you know what *you* would do, given his situation?

Do you *need to be successful* in working with this person? (Not all people will accept help. Some may use you as a band-aid to continue to dysfunction.) If your efforts seem unsuccessful, don't take this as a personal failure. Rather, view it as an indicator that referral is needed. Remember, the medical community refers frequently. Just because a doctor cannot see you does not mean that doctor is not a good physician. It just means that your disease is not in the area of his or her expertise. The same is true in counseling. *No counselor can deal with every person or every problem.* Be honest with yourself and recognize your strengths and limitations.

**5. Help for the helper.** Do not counsel as a sole practitioner. If the person you are helping has needs that appear deep, then talk to someone else and get a wider range of input. Counselors who work in isolation will lower their effectiveness—no matter how good their skills.

Dick Tibbits is coordinator of pastoral counseling at the Kettering Medical Center, Kettering, Ohio.





# Soviet sponsored peace forum

Roland R. Hegstad

**P**ace words flew like doves through the crisp air of mid-February Moscow. In Russian, English, French, Bulgarian, German, Japanese,

Arabic, Pashto, and a dozen languages even the official translators couldn't handle. One engaging delegate to the Soviet-sponsored International Forum for a Nonnuclear World and the Survival of Humanity persisted in switching from Urdu to Parsi and back again, to the consternation of a volunteer translator. It didn't matter. We met under an emblem depicting the globe as seen from outer space. If for only three days, and even though from some 60 nations, we were one world.

On February 16, from the Grand Kremlin Palace, General Secretary Mikhail Sergeyevich Gorbachev sent his own covey of peace words winging around the world via newspaper, radio, and television. They included "democratization," "new thinking," "verification," "revolutionary changes," and "glasnost" ("openness"). I heard the peace words as one of four delegates from the Seventh-day Adventist Church.

The general secretary assured the 850 delegates in the Grand Kremlin Palace and a worldwide audience that the "new thinking" on the "humanitarian problem" was already reality. And in a sense,

its reality sat only five or six seats from me, in the person of physicist Andrei Sakharov, released from a seven-year Gorki exile only two months before. During the week before the peace forum, 142 dissidents were released from prison camps and, in a few cases, psychiatric hospitals.

## Our peace words

Our delegation was headed by Dr. Neal C. Wilson, president of the General Conference of Seventh-day Adventists. It included also Dr. Jan Paulsen, president of the Trans-European Division, and Dr. Ray Hefferlin, a molecular physicist, and head of the Physics Department of Southern College of Seventh-day Adventists, in Collegedale, Tennessee.

We accepted an invitation to the peace forum for several reasons. Among them, first, because we believe further proliferation of nuclear weapons is insanity and nuclear war unthinkable. Second, because we had something other than the window dressing of tired propaganda to communicate. And third, because General Secretary Gorbachev's call for democratization and glasnost emboldened us to speak to a subject addressed by virtually every speaker in the religious section of the forum: How can a climate of trust be created in which the two superpowers can disarm?

Our peace words, however, differed somewhat from many we heard. They included "prisoners of conscience," "amnesty," and "religious liberty." They were set forth in "Proposals for Peace and

Understanding," a paper addressed to General Secretary Mikhail Gorbachev and to the chairman of the Council on Church Affairs, Konstantin Kharchev. Wilson gave an abridged version orally to the religious section of the forum. (Full text follows.)

Whether Soviet intolerance was reality or only perception, Wilson said in presenting the proposals, the consequence was the same: "Perception is enough, in and of itself, to frustrate mankind's hope for peace." Western concerns about human rights and religious liberty must be addressed, he insisted, if nuclear disarmament is to become more than a hope phrase.

A paper presented by Dr. Alexander Haraszi on behalf of Dr. Billy Graham also reflected glasnost: "We must urge all nations—regardless of size, regardless of ideology—to adhere strictly to the terms concerning the religious rights of believers as outlined in the United Nations Universal Declaration of Human Rights. We must urge all nations (as stated in the Final Act of Helsinki, to which both the United States and the Soviet Union are signators) to recognize and respect the freedom of the individual to profess and practice, alone or in community with others, religion or belief acting in accordance with the dictates of his own conscience (Final Act of Helsinki, section VII)."

The Adventist proposals argued that much U.S. mistrust of the Soviet Union originates with believers who find the atheism of the Soviet system repugnant and the persecution and imprisonment

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of fellow believers intolerable. Defuse this antipathy and provide a basis of trust, the paper urged, by granting amnesty to all prisoners of conscience—Christian, Jewish, Muslim—on or before the 1,000th anniversary (1988) of Christianity in Russia. Wilson asked for revision or reinterpretation of the laws governing religions to permit not only freedom of belief and worship within the church but the right to witness freely. (In the Soviet Union believers do not have equal rights with unbelievers to promote their faith.)

In conversations with Chairman Kharchev, Dr. Wilson included in the definition of prisoners of conscience those whose political “crimes” originated in conscientious conviction, but did not include those who had resorted to violence or threats of violence in support of their viewpoints.

Our proposals suggested several areas of cooperation, and Dr. Wilson elaborated on these with government officials, including Chairman Kharchev and Peter Demichev, first deputy of the Presidium of the Supreme Soviet. Wilson likely will return to the Soviet Union this summer with more detailed programs.

### Point of no return

Mr. Gorbachev’s speech in the Grand Kremlin Palace emphasized the horrors of a nuclear conflict. He spoke feelingly of the “point of no return” that man faces. He reminded us that one nuclear submarine carries several times the destructive potential of all the damage caused by World War II. Chernobyl, though of relatively local proportions, Gorbachev said, warned of the tragedy threatened by nuclear warfare. He addressed several problems and then observed somberly: “Nuclear war would leave no problems.”

“There will be,” he said, “no second Noah’s ark to offer refuge from a nuclear deluge.” If the contest spreads into space, he added, “the possibility of conflict and destruction increases enormously.”

He was not, however, without humor, observing wryly that President Reagan, in their 1985 meeting in Geneva, had said that “if the earth faced an invasion by extraterrestrials, the United States and the Soviet Union would join forces to repel such an invasion. I shall not dispute the hypothesis,” he said, “although I think it too early to worry

about such an intrusion.”

Mr. Gorbachev cited Kremlin arms control initiatives—such as those at Reykjavik—and the new approaches to humanitarianism as examples of the Soviet Union’s “new way of thinking.” He said that Reykjavik had resulted in an arms control “breakthrough” and that Moscow’s 18-month war on nuclear testing “showed the world that a nuclear test ban is realistic.”

### Of peace and evil empires

Our proposals did not address the technical problems intrinsic in nuclear disarmament, nor, as Wilson observed, did we reflect that “peculiar psychology” of which Mr. Gorbachev has spoken—“how to improve things without changing anything.” Instead, we stuck to “constructive proposals and programs within the purview of our Christian commitment and theology.” And these proved central to the issue with which all delegates wrestled in one forum or another: How can the superpowers be led to trust each other?

Perhaps they cannot. If so, the future is grim—with men crying, “Peace, peace; when there is no peace” (Jer. 6:14). To memory come also the haunting words of the apostle Paul: “For when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thess. 5:3). But this is not the destruction of mankind by nuclear warfare; rather, this is the consequences of the revolutionary establishment of Christ’s kingdom: “And in the days of these kings [the prophecy points to our day] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall . . . break in pieces and consume all these kingdoms [of man], and it shall stand for ever” (Dan. 2:44). In this transition to a new world order, the Lord of the atom will unleash his own forces. Peter writes of the elements melting with “fervent heat” (2 Peter 3:10). The Greek words picture atoms being torn apart, as every mark of man’s rebellion is wiped from the planet.

This future is grim only to those who have not accepted citizenship in the new world. To God’s children, the verses just quoted are not threats, but promises of eternal happiness. And this is the perspective shared by our Soviet believers. Above and behind me in the Moscow church where I taught the Sabbath school lesson on February 14 is a

round stained-glass window. The Russian words on it read “God is love.” We who worshiped there love each other. We also trust each other. And we prayed together that our nations might learn the basis of love and trust. As I observed during the lesson: “Hopes for peace might well be enhanced if our nation’s leaders would serve each other in that old biblical ordinance of foot washing.”

(The previous two paragraphs have an irony not evident in their content, but rather in their composition. I write them as I wait with a group of my LIBERTY staffers to enter the NORAD complex in a mountain outside Colorado Springs.)

Two closing observations, all of which in some respect I intend should, in the spirit of Christ, further peace, understanding, and trust.

First, I am not one who echoes the “evil empire” theme promoted by the Christian Right in the United States and adopted by President Reagan. The Communist Party is, indeed, atheist, and it has for nearly 70 years promoted its nonbelief with evangelistic fervor. But neither persecution under Stalin nor antireligious propaganda under all the Soviet leaders has destroyed belief. Believers in the U.S.S.R. may number 60 million or more. And observation over 20 years leads me to believe that what survives is not the veneer of religiosity that characterizes much religion in the West, but the essence of vital witness—and the willingness to hold it even unto death.

One must ask whether God esteems more a nation that professes Him but whose heart is far from Him, or a nation that masks its sins beneath no pretext of discipleship. Which, indeed, does He regard as more evil? With Jacques Ellul I agree: “There is no truly Christian state.”

Until the kingdom of justice and righteousness comes along, and God’s judgment reveals the secrets of all men and all nations, it would befit us, who “see through a glass, darkly” (1 Cor. 13:12), to leave it to God to parse His own degrees of evil.

Second, I do not believe that the Soviet people or their government want nuclear war. We Americans who so easily assume that we virtually won World War II on our own, suffered more than 400,000 dead and more than 650,000 wounded on all battlefields of the conflict. A major contribution, indeed, and one written in valor and

blood. But in the 900-day siege of Leningrad, one city, more Soviets lost their lives (more than 600,000) than we lost in all of World War II! And in the war as a whole, more Soviets lost their lives (7.5 million) than our nation has lost in all the wars of its history (1.2 million).

It should be no surprise that most Soviets hate war—just as most Americans do. But to war or not to war is a question seldom left to the people. Which may mean that governments do well to mistrust each other. I would wish any disarmament treaty to contain titanium-clad on-site verification of disarmed missiles. And I would make a

suggestion on behalf of the people: Let all nuclear weapons be disarmed on satellite television, with all the world watching the procedures. One for you. One for me. One for all the world. Let us watch. And when we get down to the final 100 on each side, let's tackle the problem of conventional forces. One missile disarmed and one division disbanded for you; one missile disarmed and one division disbanded for me . . .

These are not suggestions made by our delegation. They're dreams of a grandfather who wants his grandchildren to live long and breathe free. I believe that many babushkas and gedushkas share them.

# Proposal for peace and understanding

Neal C. Wilson, president of the General Conference of Seventh-day Adventists, presented the following paper to General Secretary Mikhail Gorbachev and to Konstantin Kharchev, chairman of the Council on Church Affairs, at the February Soviet-sponsored International Forum for a Non-nuclear World and the Survival of Humanity. An abridged version was given orally to the religious section of the forum.—Editors.

**"Relations between our two countries are continuing to deteriorate, the arms race is intensifying, and the war threat is not subsiding. . . . Surely, God on high has not refused to give us enough wisdom to find ways to bring us an improvement in our relations."—General Secretary Mikhail Gorbachev, *Time*, Vol. 126, No. 10, Sept. 9, 1985, pp. 22-29.**



Neal C. Wilson

As the delegation of the Seventh-day Adventist Church, we are honored to be guests at a peace conference in a nation that suffered so sorely in the Great Patriotic War. Suffered, moreover, not only for itself, but for all peoples threatened by the armies of Nazi Germany. Scribed deeply into our memories are great battles and tragic losses—of our fathers, sons, relatives, and friends who died on foreign shores.

But not forgotten are those who died unknown to us on the Eastern Front: During the desperate attempts of the Soviet Fifty-fifth and Eighth armies to break the German ring at Kolpino and Dubrovka in defense of Leningrad; on Defense Commissar Zhdanov's "Road of Life" across the ice of Lake Ladoga. Not forgotten are the heroic defense of Stalingrad and the sacrifice of Rodimtsev's guards that saved the city in September 1942. Not forgotten are the names that Zhukov's resistance bequeathed to history: the "Red Barricade" ordinance factory, the "Red October" metallurgical works, the "Dzerzhinsky" tractor works, the "Lazur" chemical works—the "forts" of Stalingrad.

In scores of Soviet cities great monuments speak eloquently, and yet so inadequately, of the patriots who died by the millions resisting Fascism. Nonbeliever, believer—they died side by side so that our world might live in peace. And so we come, this time not to lay wreaths at memorials to the fallen, but to give voice to our hope for peace and its requisites: justice, moral integrity, the dignity and freedom of the individual—for all those humanitarian and spiritual values for which

mankind hungers.

We come to add our voices not to the "window dressing" of tired propaganda, nor to that "peculiar psychology" of which General Secretary Mikhail Gorbachev has spoken—"how to improve things without changing anything"—but rather to constructive proposals and programs within the purview of our Christian commitment and theology.

We represent the Seventh-day Adventist Church, a worldwide body of believers who witness in 190 nations and more than 600 languages and dialects. Some live among you—believers who uphold the right of their neighbors not to believe and who love their country, treasure its history, its culture, and its humanitarian aspirations. Believers who pray for their officials, work productively for their nation, and seek to fulfill the commission given them by Jesus Christ—to "preach the gospel."

The gospel is "good news." And preaching it means above all else to reflect the character and teachings of Jesus Christ. Today, we call to memory messages of peace—He inspired not alone peace among nations, but peace between neighbors, peace of mind, and serenity of spirit.

"On earth peace, good will toward men" (Luke 2:14).

"So then, we must always aim at those things that bring peace" (Rom. 14:19, TEV).

"So Christ came and preached the Good News of peace to all" (Eph. 2:17, TEV).

"Blessed are the peacemakers" (Matt. 5:9).

But the Bible speaks not only of peace but judgment, and that too we shall remember at this peace conference, for the Apocalypse, the "Revelation of Jesus Christ," says that in a time when man has at last gained the capacity to destroy his world, God will judge mankind and "destroy them which destroy the earth" (Apocalypse 11:18).

Has mankind now this potential? As General Secretary Mikhail S. Gorbachev reported on behalf of the CPSU Central Committee to the 27th Congress of the Communist Party of the Soviet Union:

"There is . . . a qualitative leap in means of destruction, in the military sphere, 'endowing' man for the first time in history with the physical capacity for destroying all life on earth" (CPSU Report, p. 11).

Thus, said the general secretary, "the changes in current world developments are so deep-going and significant that they require a reassessment and a comprehensive analysis of all factors. The situation created by the nuclear confrontation calls for new approaches, methods, and forms of relations between the different social systems, states, and regions" (*ibid.*, p. 5).

Our Christian commitment compels us to reappraise the contribution we may make to peace and the social justice intrinsic to peace. In the person of the God-man who walked

among us as one of us, we see divinity and humanity combined. Thus we cannot serve God without also serving our fellowman. Not only in His incarnation but in His ministry to us we see an example of how we should relate to a choice between conflict and peace. On one occasion in a Samaritan village, Jesus and His disciples were not well received. Two disciples, James and John, said, "Lord, do you want us to call fire down from heaven to destroy them?" And Jesus answered: "You don't know what kind of a Spirit you belong to; for the Son of man did not come to destroy men's lives, but to save them" (Luke 9:51-55, TEV).

I have visited the Kazan Museum in Leningrad and the Museum of Religion in Lvov. I have seen the tableaux of Christians torturing fellow Christians to bring them into God's "tender" embrace. I have seen the evidence of rich and corrupt churches allying themselves with rich and corrupt governments to oppress the poor. I have seen the unscrupulous preying on the credulous—all this in the name of Christ! And history witnesses to the truth of the exhibits.

But such exhibits show the perversion of Christianity, not its seminal purity and idealism; but other systems, too, have suffered at the hands of those who reduced lofty idealism to selfish ends. I ask only that you recall the crimes that have been done in the name of Lenin—and testified to by Soviet leaders from Khrushchev on. I note the anguished admissions of "contradictions" in General Secretary Gorbachev's report to the 27th Party Congress. But as Lenin said: "Our strength lies in stating the truth."

In fact, it is General Secretary Gorbachev's frank call for "radical reform" and "democratization" of Soviet society, as well as his program for peace, that encourages me to speak of a perception that must be faced if the Soviet Union is to achieve these objectives.

I refer to the widespread belief that religious freedom in the Soviet Union means something different from its meaning in many other countries, particularly those in the West.

Will our gracious hosts misunderstand me if I speak frankly of this perception? And of why, in the interests of peace, it must be addressed?

As a Christian, I find it painful to admit that the emerging Communist state had reason to remember with distaste the church-state alliance that had oppressed the Russian people. And even, sad to say, set an example of persecution, in the way it treated its religious minorities.

As a Christian, I find it painful to admit, further, that the great pogroms of history have come most often not from bad people trying to make other people bad, but from good people trying to make other people good. Well our prayer might be "Lord, save us from the saints."

Philosopher Jacques Ellul has astutely observed:

"Whatever the position adopted by the church, every time she becomes involved in politics, on every occasion the result has been unfaithfulness to herself and the abandonment of the truths of the gospel. Every time . . . she has been misled to act treasonably, either toward revealed truth or incarnate love. . . . It would seem that politics . . . is the occasion of her greatest falls, her constant temptation, the pitfall the prince of this world incessantly prepares for her" (Jacques Ellul, *Fausse Presence Au Monde Modern*, pp. 105-111).

I say, then, that while the Christian world cannot condone the persecutions of the Stalinist era and, to a lessening degree, afterward, it should understand them. In addition, I am compelled to admit that, unlike their status under the czar, all religions have equal standing before the law.

And certainly, as leader of a world church, I would not wish to leave the erroneous impression that restrictions on religion are a monopoly of the Soviet state or of Eastern Europe. The most severe restrictions today, as historically, are imposed by countries dominated by fundamentalist religions.

Why, then, must I speak of Soviet policy toward believers, particularly at a conference that seeks unity on issues of peace?

Simply stated, because Christians of the Western World, and especially the United States, who are disturbed by the circumstances of their colleagues in the Soviet Union, translate their concerns into influence and support for defense alliances and strategic defense initiatives.

It is really not necessary that our gracious hosts and we agree on whether the Christians I refer to reflect reality or perception. For perception is enough, in and of itself, to frustrate mankind's hope for peace and, as General Secretary Gorbachev more specifically defines it, the building of "an all-embracing system of international security" (CPSU Report, p. 92).

As Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, which sponsored Chairman Konstantin Kharchev's U.S. visit, observed: "It is important for him [Kharchev] to understand the impact that . . . American believers have on our domestic and foreign policy" and "to know about their concern for fellow believers in the Soviet Union."

That concern embraces not only the right to worship within a church or synagogue or mosque, but the right freely to witness to one's faith in society—a right that, many believers hold, is given to His children by God Himself, and that therefore is not rightly man's to withhold.

Will I be misunderstood if I make a constructive proposal? Perhaps one that no churchman, given the history of ecclesiastical intolerance, has the right to ask? I ask it, I

believe, on behalf of many who respect not only this great nation's sacrifice for peace in the Great Patriotic War, but also the idealism that motivated the Leninist experiment in equality. And I dare to ask it because I believe that coupled with General Secretary Gorbachev's initiatives for democratization and for a nuclear-free world must be a meaningful change in Soviet policy toward its religious minorities.

I believe that delegates to this conference should do General Secretary Mikhail Gorbachev and Chairman Konstantin Kharchev the honor of believing that the democratization they promote is something more than "window dressing." That the paper on religious tolerance and peace that Chairman Kharchev presented in Minneapolis, Minnesota, U.S.A., October 1986, foreshadowed further advance toward religious freedom; that the report presented by General Secretary Gorbachev to the 27th Party Congress does reflect a new idealism as well as a new reality in confronting "contradictions" in Soviet society. (If I understand that word "contradiction," it's what we Christians refer to as "sin," which comes from a Greek word meaning to fall short of the mark.)

The changes in policy toward religious minorities in the Soviet Union that I have personally observed may be made progressively, little noticed by the world; or they may be made dramatically, with maximum impact on the world, and consequently, with maximum impact on detente and nuclear disarmament and world peace.

I suggest, then, that on or before May 1, 1988—the 1000th year of Christianity in Russia—the Soviet government witness to its greatness and generosity of spirit by declaring an amnesty for all "prisoners of conscience," a gesture that would arrest and grip the attention of the world.

I have faith to believe that this dramatic gesture of goodwill shall be followed by further democratization of relationships between the Soviet state and Soviet believers.

I suggest further, and do so with problems in my own country on my conscience, that this democratization include new commitment to the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

I would think it particularly helpful should this commitment include the following:

1. Respect for religious holy days. This means, in part, that Orthodox and other believers observing such a holy day as Easter may do so without discrimination. This means also that believers observing the seventh-day Sabbath may do so without penalty at their place of employment. Respect for religious holy days means also that the children of Sabbathkeepers will not be required to be in school on Sabbath, an accommodation made in most nations.

2. Not only freedom of worship (within the confines of a church building) but freedom to practice one's religion, to "witness."

I ask consideration for these proposals not contentiously, but respectfully, in the spirit of peace. In these proposals our delegation shares with you what General Secretary Mikhail Gorbachev has called a "Leninist answer"—that is, that "Communists want the truth always and under all circumstances." And the truth is that believer concerns must be addressed if democratization and nuclear disarmament are to receive credibility. Our proposals, then, are milestones on the way to peace; milestones that must be traversed on the way to what Secretary Gorbachev has called "an all-embracing system of international security."

This system includes, as he said in his speech to the 27th Party Congress, not only the military sphere, but the political, economic, and humanitarian as well. In the latter, he called for "cooperation in the dissemination of the idea of peace, disarmament, and international security; greater flow of general objective information and broader contact between peoples for the purpose of learning about one another, reinforcement of the spirit of mutual understanding and concord in relations between them" (CPSU Report).

Our proposals serve these objectives and thus, we believe, the national interests of the Soviet state, as well as the interests of all humanity.

Though not sharing the Communist vision of present reality and the future hope of mankind, we do not participate in that "unreality" that dismisses mankind's woes and needs as objectives to be met only in some future paradise. Rather, as a world church, we seek to fulfill, as best we can, Christ's selfless service to the poor and the oppressed.

Therefore, we would like to explore the following areas of cooperation that fit within Mr. Gorbachev's humanitarian sphere—science, education, and medicine.

1. We are very actively involved in anti-drug and anti-alcoholism programs. Through the International Commission for the Prevention of Alcoholism and Drug Dependency, we work with many governments. We would be happy to help train people who could reduce absenteeism, accidents, and other alcohol-related problems in industry and elsewhere.

2. In our hospital system—including some 500 hospitals and clinics worldwide—we have pioneered certain methods that are being used successfully in major medical centers. Among them: heart catheterization, angiography, transurethral prostatectomies,

and proton-beam acceleration. We are also giving special postgraduate training at our Loma Linda University Medical Center, near Los Angeles, California, U.S.A.

3. We seek further participation in cultural exchange programs.

4. We would welcome opportunity to sit down and discuss any of the above technologies, procedures, specialties, and programs—as well as others—that might be of mutual benefit.

Whatever the field, and however small our contribution, we welcome opportunities to enhance understanding and aid humanity in its social, moral, physical, and spiritual needs.

God Himself has commissioned mankind to hold back the night of nuclear annihilation. With General Secretary Mikhail Gorbachev, we are convinced that indeed "God on high has not refused to give us enough wisdom to find ways to bring an improvement in our relations."



Neal C. Wilson, President  
General Conference of Seventh-day  
Adventists  
February 10, 1987



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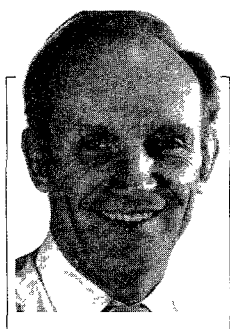
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# Chemically dependent families

Gunter Reiss

**C**hemical dependency has been widely documented in literature as a disease process resulting in death unless successful intervention occurs. It has been called a family disease<sup>1</sup> because when chemical dependency is present in a family, no family member escapes its deadly results.

Since adolescent chemical dependency is increasing, family treatment may be our best hope for preventing chemical dependency in the next generation. Yet the family's importance in the initiation and maintenance of chemical dependency has generally gone unrecognized or is poorly understood. Although a fully integrated, universally accepted theory of chemically dependent family functioning does not yet exist, the core concepts deserve attention.

The members of a family operate as a system. The family system has been likened to a mobile, a piece of art made up of rods and strings suspending five or six differently sized figures. The beauty of the mobile is found in its balance and movement. When stress is imposed upon the mobile, such as by the push of a hand, the entire system moves interdependently to maintain equilibrium.

*Gunter Reiss is an associate professor of health promotion and education at the School of Health, Loma Linda University, where he is director of the School for Alcohol Problems and teaches alcohol- and drug dependency-related courses. This article has been provided by the Health and Temperance Department of the General Conference.*

The family, likewise, has a strong sense of balance and stability, sometimes called homeostasis. When the family experiences severe stress, as in the case of chemical dependency, all family members move interdependently, initiating and maintaining new roles within the family so that it can survive. These survival roles lead to a predictable pattern of psychopathology in each family member, resulting in codependency.<sup>2</sup> Individuals who live or work closely with a chemically dependent person eventually become set in their roles. They regard their roles as absolutely essential for survival. They play them subconsciously with the same denial, delusion, and compulsiveness as the chemically dependent victim plays his role of chemical abuser, regarding the chemical as absolutely essential for his survival. Thus, dependency in the chemically dependent victim and codependency in family members result in similar if not the same dynamics. Changing this situation requires intervention with the whole family.

Those who work with chemically dependent families observe the following survival roles in virtually every family: the victim; the protector, or enabler; the hero, or high achiever; the scapegoat, or problem child; the lost, or forgotten, child; and the mascot, or family pet.<sup>3</sup> Unless someone intervenes, these survival roles enable the process of chemical dependency and codependency to continue its fatal course. (In describing these roles, I will use the pronoun *he*, although any of these roles may be filled by either a male or a female.)

## The victim

This is the chemically dependent person who has developed a primary love relationship with the chemical, making all other relationships secondary. The victim is processing two main feelings: anger and fear. He is angry because he believes that significant others in his life do not understand him. The chemicals he uses are not his problem—they are his solution. Why, he wonders, can't people understand that his problems are his spouse, children, or boss?

At the same time, the victim is under constant fear of losing some things he values: his job (which provides the money for his supply of chemicals), his family members (whom he labels as one of his main problems), and his sanity. It is difficult if not impossible to hold on to something that is both a major problem and a highly valued behavior. Strong delusion, no matter how sincere, results in creating chronic, painful emotions of shame, loneliness, and guilt. The victim cannot deal with this overwhelming personal pain, but continues to apply his solution: the chemicals. Without professional help he will thereby continue to travel the maze of addiction unto death.

## The protector (enabler)

The protector is usually the person closest to the victim, perhaps a spouse, boyfriend, girlfriend, parent, sibling, employee, or boss. The protector develops the same dynamics as the victim. Just as the victim denies that he has a problem with the chemical, the protector (as well as all other family members) will fiercely deny that chemical dependency is the problem facing the

family. This denial is practiced with sincere delusion until it can be practiced no longer.

Also, as the chemically dependent victim becomes more and more addicted to the chemical, the protector becomes increasingly addicted to the unpredictable behavior and mood swings of the chemically dependent victim, which in time dominate the life of the protector entirely. Eventually the protector cannot live with or without the chemically dependent victim any more than the victim can live with or without his chemical. These are the true markings of addiction.

By desperately attempting to protect the family from the tidal waves of the chemical dependency, the protector will be the main one responsible for enabling the illness to run its full course, and even hastening it along. By making excuses to the boss—for example, telling him that the victim has the flu (i.e., hang-over)—the protector shields the chemically dependent victim from being fired; by taking over the finances, looking after the yard, car, house repairs, and children, the protector shields the victim from the sharing of responsibilities and from feelings of guilt. These protecting acts make up the protector's survival role, which, completely unknown to him, becomes an addiction in itself, making it possible for the chemically dependent victim to go on using his chemicals. Although the protector is motivated by love, his predominant feeling is anger at self and others for not being able to control the ongoing crises caused by the chemical dependency.

### **The hero (high achiever)**

The hero is usually the firstborn child. Often the hero and the protector work in close alliance to maintain family equilibrium in the face of crisis. Quite soon the hero assesses what the rules of the family are and adheres to them. This rewards him with positive strokes, and he is entrusted by the family system with the task of finding solutions to the ongoing crises. Early on he is greatly praised and told how proud his family is of his achievement at home, school, and work. He determines to become a successful achiever, giving pride and relief to the family system and effectively distracting them from the real problem: chemical dependency. This enables chemical dependency to continue its downward spiral.

In spite of appearing well adjusted on the outside, the hero experiences chronic feelings of guilt, inadequacy, and loneliness. Coming up with answers to the ongoing problems created by the family illness is a lonely and impossible job.

### **The scapegoat (problem child)**

The scapegoat is usually the second-born child. Like the hero, the scapegoat attempts to follow the rules of the family system. He learns very quickly, however, that he is unable to compete with the hero, who has a strong alliance with the protector and is regarded by the family as an all-around good guy, highly successful in what he does. Thus, the first thing the scapegoat learns is to resent the hero for "getting there first." This produces feelings of guilt, for he is taught that he should love his siblings.

Because of his inability to compete for needed positive strokes and attention from family members, the scapegoat eventually learns to get attention by breaking family rules. He hides under the bed or in the attic, runs away, or gets into drugs and/or early sexual activity. He becomes the problem child.

This survival role gives a kind of relief to the family. A scapegoat has been identified. He can be blamed instead of the true source of the problem—the chemical dependency that no one in the family is able to solve.

Emotionally, like the rest of the family members, the scapegoat experiences a lot of anger and hurt. He is hurt and angry because his efforts to gain attention do not result in acceptance within his own family, and he ultimately withdraws. The family members feel angry and hurt because they interpret the scapegoat's behavior as disloyalty. They blame the scapegoat for much if not most of the family problems.

### **The lost child (forgotten child)**

As did the scapegoat, the lost child (usually the thirdborn) learns quickly that he is not as important as the chemically dependent victim and the hero, who use up most of the available attention. While the scapegoat becomes the focus of the family through destructive behavior, and the hero manages to find his place in the family through compliant behavior, the lost child finds it easier to become a loner. He withdraws from the family through excessive reading, watching TV, listening to music,

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**He is angry because he believes that significant others in his life do not understand him. The chemicals he uses are not his problem—they are his solution.**

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and living in a fantasy world.

Increasingly, the lost child opts to live in a world of his own creation. The family finds this behavior not only acceptable but a relief. This survival role frees the family from having to worry about him. As a matter of fact, the family system seems to operate more efficiently without interacting much with the lost child, and the feelings of unimportance and low self-worth hit hard. Although outwardly the lost child appears self-reliant, feelings of loneliness and confusion are deeply rooted. Confusion exists because of the lost child's inability to distinguish clearly between the reality of chemical dependency and codependency and his private world of fantasy.

### **The mascot (family pet)**

By the time the mascot (usually the youngest child) arrives on the family scene, the psychopathology displayed covertly and overtly within the family system requires fast and drastic actions, and the mascot will do almost anything to secure attention. He becomes a family clown. He learns to perform well. Using humor, telling jokes, playing the con artist, he learns to survive by gaining attention and producing much laughter in the family, once again distracting the rest from the real family problem, and producing welcome temporary relief. Thus, like other survival roles, the role of the mascot enables chemical dependency to continue its work of destruction. Viewed superficially, the mascot is a witty, lighthearted entertainer. His predominant emotion, however, is the chronic fear of not having a meaningful place in the family unless he continues to



be the center of attention.

In this brief sketch of the dynamics of chemical dependency, it becomes clear that these survival roles, psychopathological as they may be, are unconsciously learned and maintained so well that they will be played throughout the lives of the family members. There is no healthful way to adapt to chemical dependency, regardless of the quality or quantity of roles played within the chemically dependent family system. Total family intervention on the spiritual, emotional, social, and physical level is the only realistic hope for dealing with chemical dependency. Pastors may play the important role of helping these families see chemical dependency for what it really is so that they will seek professional help.

<sup>1</sup> P. Steinglass, "Assessing Families in Their Own Homes," *American Journal of Psychiatry* 137, No. 12 (1980): 1523-1529; P. Steinglass, "A Life History Model of the Alcoholic Family," *Family Process* 19, No. 3 (1980): 211-226; N. J. Estes, "Counseling the Wife of an Alcoholic Spouse," in N. J. Estes and M. E. Heinemann, eds., *Alcoholism: Development, Consequences, and Interventions* (St. Louis: C. V. Mosby Co., 1977).

<sup>2</sup> S. Wegscheider, *Another Chance: Hope and Health for Alcoholic Families* (Palo Alto, Calif.: Science and Behavior Books, 1980).

<sup>3</sup> *Ibid.*; and V. Satir, *Peoplemaking* (Palo Alto, Calif.: Science and Behavior Books, 1972).

## Loneliness in the parsonage

(From page 12)

blessed that I have it so good and am able to minister to others in need. Ministering to others is a great blessing."

One of our survey questions asked whether the wife would prefer to be married to someone other than a minister. Some wives said in effect, "Who would ever want to be married to anyone other than a minister? This is the most rewarding and fulfilling work one can do."

<sup>1</sup> *Partnership*, May-June 1985, p. 51.

<sup>2</sup> Ralph Keys, *We, the Lonely People* (New York: Harper and Row Pubs., 1973), p. 23.

<sup>3</sup> Clark E. Moustakas, *Loneliness* (Englewood Cliffs, N.J.: Prentice-Hall, 1961), p. 58.

<sup>4</sup> David and Vera Mace, *What's Happening to Clergy Marriages?* (Nashville: Abingdon Press, 1981), p. 55.

<sup>5</sup> Maurice E. Wagner, *The Sensation of Being Somebody* (Grand Rapids: Zondervan Pub. House, 1975), p. 131.

<sup>6</sup> Norman Wright, *An Answer to Loneliness* (Irvine, Calif.: Harvest Hse. Pubs., 1977), p. 7.

<sup>7</sup> Mace, p. 39.

<sup>8</sup> *Ibid.*, p. 41.

<sup>9</sup> *Ibid.*, pp. 58, 59.

<sup>10</sup> Dwight Hervey Small, *Design for Christian Marriage* (Old Tappan, New Jersey: Fleming H. Revell Co., n.d.), p. 40.

## Computer Corner

# Modems and ministry

Joan Marie Belling

**C**an you imagine an ongoing discussion of creationism and evolution among people of all faiths, or no faith, teenagers to senior citizens?

Have you had the opportunity to listen to several people discuss their deepest feelings about suicide, and the satisfaction of knowing that the discussion helped some of the participants find new meaning in life? Have you discussed the meaning of truth in the Scriptures with those whose beliefs are not the same as your own? How many close friendships have you formed without any of the usual social prejudices influencing your relationship—race, creed, sex, age, appearance, social position, level of education?

For the past two years I have used my modem to take part in a locally operated computer bulletin board. The opportunities for personal growth—and for ministry—are unlimited. This is a forum in which you are known by what you say, and only by what you say. Some people agree with your views; others do not. The discussions can be lively, informative, and helpful. (The human condition being what it is, discussions can also wander off the topic, become repetitive, or occasionally descend to the level of name-calling.)

Separate note files exist so that a person can pursue his or her special interests: religion and philosophy, politics, sports, book reviews, movies, TV, games, computer news (IBM, Apple, CP/M, etc.), user-written fiction and poetry, and many others. There are even note files specifically for teenagers and those trying to lose weight. In addition, a system of personal "mail" exists that allows two people (or more if you want a

small-group discussion) to carry on a private conversation.

Many opportunities for ministry exist in this medium. However, a person should bring to the bulletin board honesty and a willingness to consider the opinions of others. This "congregation" is neither captive nor silent, and no one's opinion is valued simply because it is the pastor or the wealthy businessman or the college professor speaking. But for a clear view of a diverse population, the bulletin board is unparalleled.

Not all local boards have the quality of The Connection in South Bend. However, they have the potential. If you become a member, you can influence the direction your local board will take. You can suggest note files, write discussion-starting notes, and interact with many different people without even leaving your easy chair. (The potential for ministry to the handicapped is another whole area I won't go into here, but the possibilities should be obvious to those who are interested.)

Perhaps best of all, local boards are free of charge or have a very low fee (The Connection is \$5 a month for unlimited access). For those who do not have the budget or the inclination to become involved in the national boards such as CompuServe, local boards provide a wealth of opportunities and experiences in the community—perhaps a more important consideration for the person interested in ministry.

A practical note: I strongly suggest a 1200-baud modem, especially if you plan to place long-distance calls to bulletin boards. If you use a local board, a 300-baud modem is sufficient. However, if you become active (I log on the bulletin board at least once a day), you will soon want 1200 baud.



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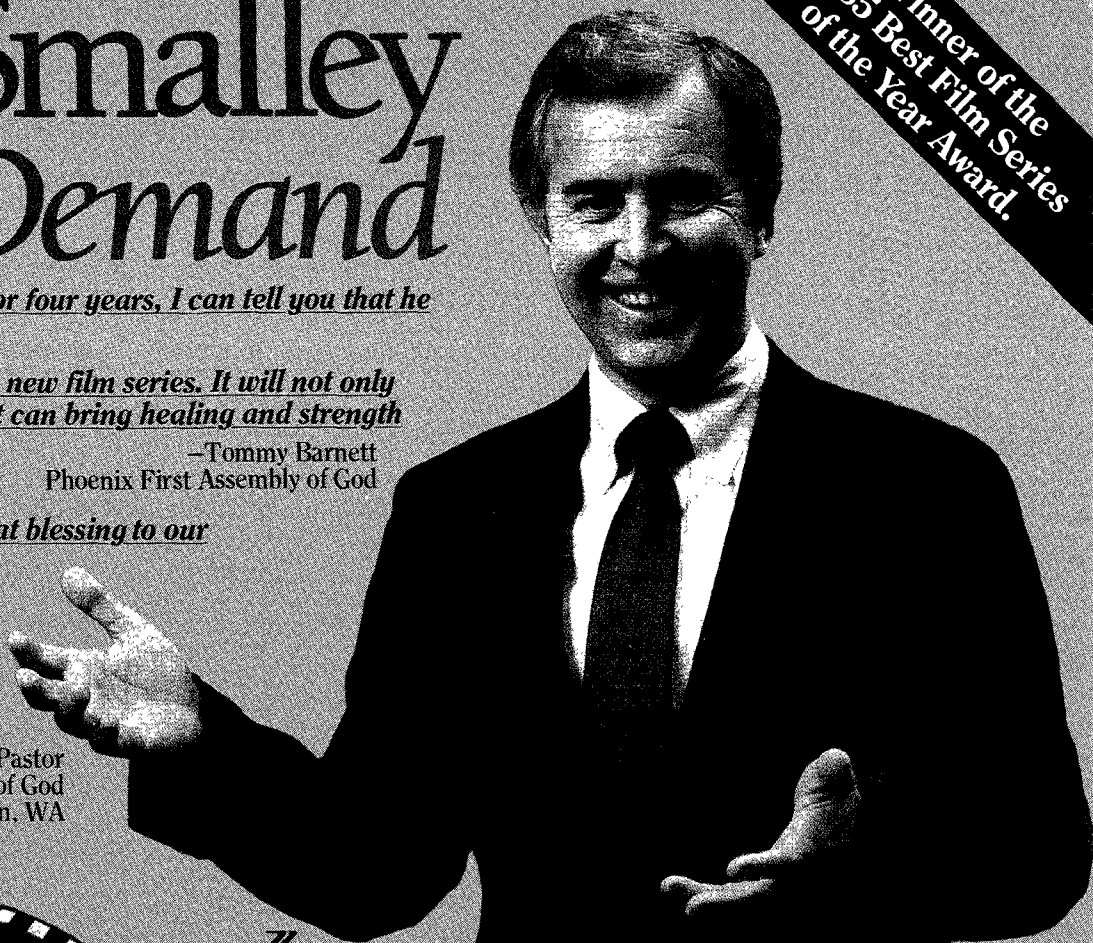
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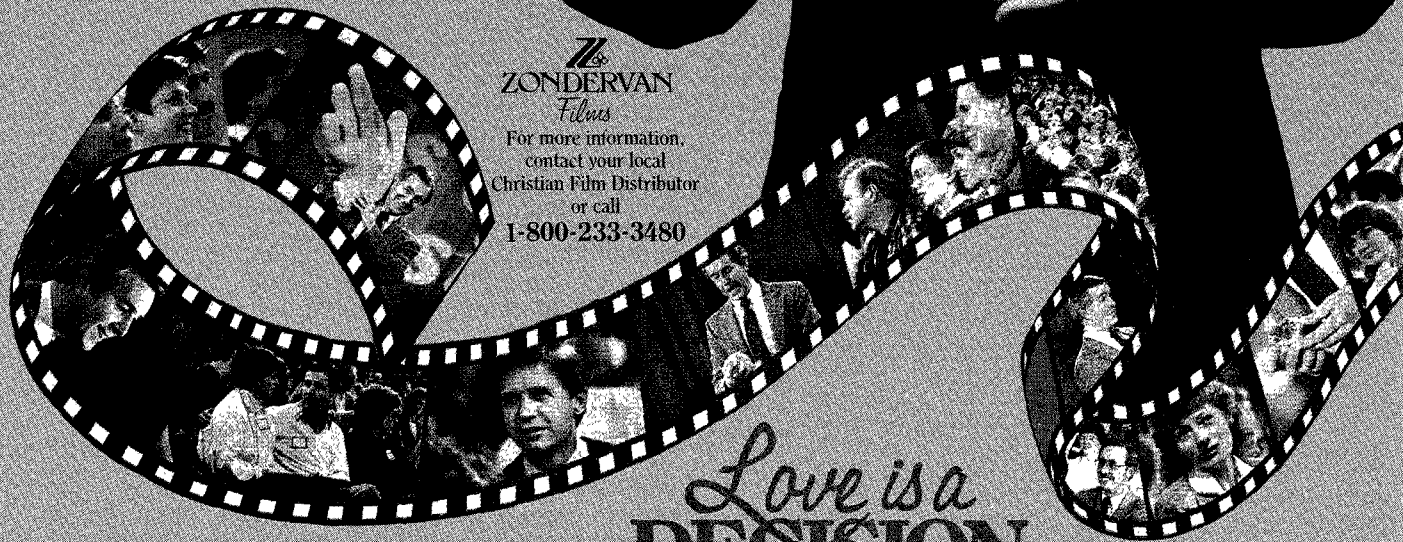
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## Here We Stand: Justification by Faith Today

J. I. Packer, editor, Hodder and Stoughton, London, 1986, 189 pages, £5.95. Reviewed by Patrick Boyle, Sabbath school and stewardship director, South England Conference of Seventh-day Adventists.

This is a series of essays to celebrate the golden jubilee of the Anglican Oak Hill Theological College. The writers are academics and theologians who are either past members of the college or lecturers on the faculty.

The book is well worth reading because it not only informs the mind but refreshes the heart and stirs the soul.

Some of the essays are "Justification in the Old Testament"; "Righteousness by Faith in the New Testament"; "Justification a Truth for Our Times"; "Justification in Protestant Theology"; "Justification and the Eastern Orthodox Churches"; "Justification and Roman Catholicism"; "The Justified Minister at Work"; and "Liturgy for the Justified."

All of the essays are of a very high quality. Those by Dr. James Atkinson ("Justification: A Faith for Our Times") and Dr. G. L. Carey ("Justification and Roman Catholicism") are especially worthwhile.

The book will clarify and deepen the understanding of justification, show its relevance for today, and if carefully read, produce some worthwhile sermons to refresh and bless congregations with the "good news" that Jesus Christ "has become for us wisdom from God—that is, our righteousness, holiness and redemption" (1 Cor. 1:30, NIV).

## Spiritual Direction and Midlife Development

Raymond Studzinski, Loyola University Press, Chicago, 1985, 156 pages, \$12.95, hardcover. Reviewed by Ella M. Rydzewski, editorial secretary, MINISTRY.

At some point between the age of 35 and 55, men and women usually begin to reevaluate their lives, and it is during these years that they may especially sense their need of spiritual direction. A large portion of those who visit a pastor for counseling will be in this age category. During this time, which is called midlife,

many experience disenchantment with where they have been, question where they are going, and express boredom with the present. Such persons long to strike out in a new direction on life's journey. Too often they find that their new course leads them into uncharted, stormy seas.

A wide range of literature has been published on this subject in recent years. And some not so recent—John Bunyan's *Pilgrim's Progress* is a classic expression of the pain and insecurity of the midlife journey in its search for fulfillment and meaning. Dr. Studzinski, who teaches at Catholic University of America, brings together a wealth of material from literature that gives emphasis to the spiritual aspects of midlife without ignoring the psychological.

It is during midlife that some tire of their responsibilities, question their beliefs, and even break their ties with the church. It can also be a time when struggles are shared with another in the counseling situation, the inner heart searched and examined, and new goals set for the future. The term *spiritual direction* does not entail giving advice, but is defined as a process in which "the fabric of the individual's life is being brought into sharper focus through the facilitating efforts of the director. The directee discovers that God is in his or her life, guiding, sustaining, and leading to a fuller integration of self."

Dr. Studzinski's work can be commended for its subtle but constant reminder of dependence on the work of the Holy Spirit in Christian counseling. "A director works to the best of his or her ability in the humble awareness that the Spirit is present and operative." The person in midlife, uneasy with his or her world and finiteness, has opportunity for conversion of the deepest kind.

The volume, though extremely informative, seems to lack specific suggestions for the spiritual direction in the counseling situation until the last chapter, where it lists and discusses seven valuable guidelines. These guidelines successfully bring together the biblical principles presented throughout the book.

The author's presentation of his material is in itself a spiritual reading experience, and is a must for all who counsel individuals in midlife or who themselves have reached that part of life's journey.

## Growing Deep in the Christian Life

Charles R. Swindoll, Multnomah Press, Portland, Oregon, 1986, 431 pages, \$14.95, hardcover. Reviewed by Jerry Lastine, director of communication and trust services, Indiana Conference of Seventh-day Adventists.

"What roots are to a tree, doctrines are to the Christian," says Swindoll as he explores the basic beliefs of the Christian. This invigorating book of 22 chapters connects the roots of biblical belief with daily application. Reading a chapter a day takes boredom away.

The chapter "Encouragement Served Family Style" is worth the price of the book. Other chapters concern Christian worship, understanding God, how to use our time while awaiting Jesus' return, handling the Scriptures accurately, and more.

"Excellent! Inspiring! Challenging!" are the three words I penned in the flyleaf as I finished this book. Real Christian growth comes when one seeks the roots of personal belief, and Swindoll has done this well. Exercises at the end of each chapter are designed to help the reader achieve growth and react at the feeling level. A glossary helps in understanding theological terms.

There is no such thing as a good hand-me-down religion, for truth comes through questioning and study, and this book intensifies the search.

*Growing Deep in the Christian Life* will give new insights and plant new seeds of faith. It is a fitting complement to Swindoll's other two recent books, *Come Before Winter* (1985) and *Growing Strong in the Seasons of Life* (1983).

## Toward a Perfect Love: The Spiritual Counsel of Walter Hilton

Translated and introduced by David L. Jeffrey, Multnomah Press, Portland, Oregon, 1986, 182 pages, \$10.95, hardcover. Reviewed by Donna Clark Goodrich, free-

lance writer, teacher, and coordinator of writers' seminars, Mesa, Arizona.

This is one in a series of the Christian Classics of Devotion edited for the home library. This particular book by Walter Hilton, an Augustinian canon in Nottingham, England, was originally written in fourteenth century north-country English. As the translator points out, many of the words used by Hilton no longer have the same meanings and much is lost in translation (e.g., "high-ing of thyselfe" is translated "self-promotion").

The first section of the book, entitled "Letters to a Layman," is divided into two parts: "To One New in Faith" and "On the Mixed Life." The unknown layman to whom this work is addressed is thought to have been a man of considerable importance in his community. He felt that his new faith should lead him to abandon his family, business, and friends to enter a monastery. Hilton's letters make him aware of the present possibilities of service where he is and they go on to explain that he does not have to leave the world to experience spiritual growth.

The next section, "Coming to Perfection," is divided into book one, "The Spiritual Life," which discusses true spirituality, prayer, meditation, examination of conscience, reformation and contemplation, and the measure of love; and book two, "The Progress of the Soul," which talks about the image of God, the spiritual pilgrim; true and false light, looking at the self, the gift of love, and beholding Jesus.

This is a book rich in spiritual nuggets that speak to the soul. I would recommend it both for the clergy and the layperson.

### God's Word in a Child's World

Eldon Weisheit, Augsburg Publishing House, Minneapolis, 1986, 128 pages, \$6.95, paper. Reviewed by R. Bruce Brigden, pastor of the First United Presbyterian Church, Beloit, Kansas.

This volume contains the most powerful collection of sermons I have ever read. Though called "messages for children," as sermons they provide an emotional impact that could last a lifetime and result in immediate serious changes in readers or listeners of any age.

The author, a Lutheran pastor in Arizona, admits that his children's messages are remembered far longer by adults than are his formal sermons. The sermons are actually sacraments—physical

enactments of heavenly realities—presented in the secret language of the human heart.

What is so impressive about the messages is that they present the deepest possible subjects, undiluted, in a form that changes the heart of the hearer. For example, in talking about baptism, the pastor shows an appointment calendar, and says (in effect), "Jesus set a date to die for you. He made an appointment to meet you in your baptism. He also has set a date to raise you from the dead!" This makes Christ very personal to everyone present.

The audience is consecrated to minister the love of God to others, with hugs and smiles; they are absolved by a symbolic "putting on Christ." Or the pastor might say, "When you leave today, you will leave your sins on the cross. You take the love of Jesus with you instead!" The lessons on stewardship, tithing, clean thoughts, evangelism, faith, foreign relief, repentance, complaining, and love are powerful and memorable. Concerning forgiveness: "When you think you cannot forgive someone else, it means you have not received the forgiveness you need from Jesus. Go back to Jesus and ask Him to forgive all your sins. He will fill you with forgiveness. Then you will have forgiveness to give to others."

Christian truths can be enacted in a compelling way: "Each of you pretend Jesus is with you and has His hand on your shoulder like this. Now think about the worst things you have said and done. Think about the things you did that no one else knows. When Jesus knows about the bad things you have done, do you think He pulls His hand away? [Pull your hand away.] Or do you think that He hugs you even more? [Put your arm around the child.]"

The only negative criticism of the book is that the messages are so pointed that sensitive adults might be overwhelmed. Almost any of the 40 "acted truths" could be used not only with very young children, but equally well at a church camp or youth rally for senior highs. Essentially they are ageless.

### The Penguin Principles

David S. Belasic and Paul M. Schmidt, CSS of Ohio, Lima, Ohio, 1986, 83 pages, \$5.95, paper. Reviewed by Lester Merklin, Jr., pastor, Blue Mountain Academy church, Hamburg, Pennsylvania.

Only the newest of seminary graduates

would not see themselves described in nearly every page of this book. What parish pastor hasn't discovered that no one is listening to his or her inspired advice; that members say one thing and do another; that more energy is spent in the church fighting the pastor's ideas (and each other) than in producing fruit; that everyone is willing to "let the pastor do it"?

The authors break down the reader's hesitancy to relive these frustrating ecclesiastical moments by writing about them in a tongue-in-cheek manner, using humor and exaggeration to illustrate the pastor's work. For example, one cannot help being amused at the anonymous preacher who expects his congregation to follow him in doing what is obviously "God's will." While laughing, however, the reader is forced to ponder his or her own situation. To such unrealistic expectations, the authors would respond, "Despite the pious things we say, 95 percent of the church is asking, 'What's in it for me?'" Now that is something to think about!

And thinking is what Belasic and Schmidt want the pastor to do. There are six principles that are cleverly treated, and at the end of each chapter is a section entitled "Reflection/Study/Action." Then humor is set aside, and, in a sense, the reader is given the chance to discuss the principle illustrated in that chapter with the authors. Together they can find ways of surviving problems rather than fighting them.

Although the book is called a "survival manual," the real intent is to help the pastor have an effective ministry. A theme that runs through the book stresses the importance of thanking God for the good, the successes and the opportunities rather than letting the bad, the critical, and the impossible weigh one down. Every pastor will profit by being reminded that "the ultimate principle for pastors is a 'tough love' that looks beyond the irritation of the moment and in the strength of Christ loves people as they are."

Why do the authors use penguins to represent pastors in the book's title? One reason they give is that "penguins have a way of looking dignified and ridiculous simultaneously," and "no matter what happens to penguins, they keep their heads high." Yes, that sounds like us! And most of us penguins will find this book enlightening and helpful as well as fun to read.

## Sermon resources

Preparing sermons that are Christ centered is one of the most important goals of the Christian minister. And it can be one of the most challenging. Presenting the familiar stories in a fresh way is not always easy.

MINISTRY Services has for sale a paperback edition of a book that may be of real help in meeting this need. Built on a harmonization of the four Gospels, Ellen G. White's *Desire of Ages* is both an interpretative biography and a devotional study. Its insights will refresh your own spiritual life and enrich your sermons.

Order from: *The Desire of Ages*, MINISTRY Services, Box 217, Burtonsville, MD 20866. Enclose US\$2 (price includes postage).

## Alban Institute opens West Coast office

The Alban Institute, Inc., has opened a West Coast office in Eugene, Oregon.

The Alban Institute is an ecumenical organization dedicated to issues concerning congregational life. It conducts research, publishes, sponsors educational programs, and does direct consultation. The institute's main office is located at 4125 Nebraska Avenue NW., Washington, D.C. 20016. Additional offices are in Atlanta, Georgia, and Detroit, Michigan, and the institute expects to open two more regional offices by midsummer.

Sixty percent of all Alban consulting jobs are in conflict management. Another 30 percent fall within the

area of planning, and the remainder cover vacancy situations, staff working relations, and evaluation.

George Parsons, who heads the new West Coast office, received his Master of Divinity at San Francisco Theological Seminary and his M.S. in counseling psychology at the University of Oregon. His areas of expertise in consulting are conflict management, problem-solving strategies, group-meeting skills, leadership-skill development, working with volunteers, role clarification, and board-planning and decision-making strategies.

He may be reached at 1475 Ferry Street, Eugene, Oregon 97401; telephone (503) 485-3743.

For further information call Leslie Buhler at the institute's Washington, D.C., office (202) 244-7320.

## Creation: The Evidence From Science

Harold G. Coffin, who holds a Ph.D. in marine biology from the University of Southern California, has written a pamphlet showing that science presents substantial evidence that Creation best explains the origin of life.

He says—and demonstrates from the natural world—that the following points indicate that Creation is a better explanation of the development of life than evolution: (1) life is unique; (2) complex animals appear suddenly; (3) change in the past has been limited; and (4) change in the present is limited.

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ation, MINISTRY Services, Box 217, Burtonsville, MD 20866. Enclose US\$1 (price includes postage). With the pamphlet we'll send you a 14-page bibliography on creationism.

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# Ministry

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#### Washington

May 6, Seattle  
For more information  
call Dennis Smith  
(206) 481-7171

#### Dakotas

May 18, Bismarck, N.D.  
May 19, Fargo, N.D.  
May 20, Sioux Falls, S.D.  
May 21, Rapid City, S.D.  
For more information  
call Don Shelton  
(605) 224-8868

#### Ohio

May 28, Kettering  
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#### Topics include:\*

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##### Preaching:

- From Text to Sermon

##### Pastoral Leadership:

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\*The announcement you receive in the mail indicates which of these topics will be discussed at the seminar nearest you.

Each all-day seminar is designed for pastors and church workers. MINISTRY's commitment to biblical authority, professional competence, and spiritual enrichment will prepare you for more effective ministry in today's world. Clergy of all faiths testify that MINISTRY seminars are an exciting opportunity for personal growth.

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