

Ministry

International Journal for Clergy

July 1989



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Deciphering the mystery of AIDS

The article "Challenges of the AIDS Epidemic" published in *Ministry* of March 1989 should be amended by recent medical estimates that set the incubation period of the AIDS virus at nine years or more.

In addition, according to reports from the U.S.S.R.—discussed at length in the Soviet press—27 infants in the municipal hospital in the city of Elista were infected with AIDS because the nurses used unsterilized hypodermic needles. In turn, several of these babies transmitted the AIDS virus to their mothers who were nursing them. The mothers had not received these shots, and so the AIDS infection was the outcome of what is considered "casual contact." Moreover, it was almost certainly transmitted through the children's saliva.

It is therefore premature to dismiss various means of contagion. Much more has to be learned—in all probability, the hard way—before the mystery of AIDS can be deciphered. Under such circumstances it is axiomatic that caution is in order. —Olga S. Hruby, Editor, RCDA—Religion in Communist Dominated Areas, New York, New York.

■ In an otherwise enlightening and informative article on AIDS, the authors made a statement that, to my personal understanding of the Scriptures, is contrary to sound doctrine. It is this: "We must realize that gays, prostitutes, and intravenous drug users are *Christ's children also*" (italics mine).

Doesn't Paul clearly declare that "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God" (1 Cor. 6:9, 10)? If the authors had written that such people are candidates for salvation just like any other sinner, I could have appreciated that; but not the manner in which this statement appears in the context of the article. —R. M. Baerg, Saskatoon, Saskatchewan, Canada.

Speaking to the unconverted Greeks in Athens, Paul said God "hath made of one blood all nations" and that, as one of their poets had said, they were also His offspring (Acts 17:26, 28, 29). As Jesus' parable of the prodigal son shows, being offspring of God is no guarantee of salvation. But whether rejoicing in our relationship to Him or ignoring it, we are still His—and brothers and sisters to each other person in this world. —Editors.

Thanks—I needed that

I really needed a laugh today: four extra children before 7:00 a.m. plus my own three—what we'll do to stay home with preschoolers! Wading through toys that are knee-deep; wiping runny noses; cleaning poopie pants; listening to squalls and screams.

Then I read "Of Making Books There Is No End" (March 1989).

Thank you, Marcia—you're terrific!

Thank you, editors—I'm laughing!

And I know the rest of the day will be just fine! —Jan Davis, Highland, California.

Ye are gods

Thank you for a very interesting article on the so-called New Age movement. While not specifically a part of that body, we have many sympathies.

The major error in the article as I see it is that we are not doing any of this without God, but as God. Made in God's image and likeness, what God is we must be. Jesus said, "Is it not written in your law, I said, Ye are gods?"

Aside from all the channeling and astrology, all progress is made by the grace of God. And stirring up the gifts of God that are within us constitutes all progress. —Roy Graves, minister, Winter Park Church of Religious Science, Winter Park, Florida.

■ In your review of Texe Marrs' books on the New Age movement [March 1989], you stated that he quoted those on the fringe of the movement. Among

those he quoted most frequently were David Spangler, Alice Bailey, Edgar Mitchell, Jane Roberts, Marilyn Ferguson, Ruth Montgomery, and J. Z. Knight. I was quite unaware that these people were considered on the fringe of the movement. If they are, just who are the leaders?

I find it quite strange that these are the very people that Kenneth Wade, one of your editors, quoted in his article in the same issue. Either Marrs was not quoting those on the fringe, or Wade, by some coincidence, picked the very same fringe people to quote.

Your review also said that when Marrs did quote prominent New Agers, he took their quotes out of context. I have read several articles and books by many of those mentioned and I can assure you that Marrs *did* not take these quotes out of context. He simply gave a quote and then explained what the context surrounding the quote meant.

—Cathy Burns, Mount Carmel, Pennsylvania.

Perhaps our reviewer was a bit harsh; Marrs' books do contain much useful information. It is the overall tone—which seems to tend toward alienating Christians from New Agers rather than leading them to seek their salvation—that bothered our reviewer. The misused quotations appear chiefly in the portions of the books in which Marrs attempts to show that the New Age movement as a whole is bent on the destruction of Christians. —Editors.

Taking the jump out of hopscotch

Now you've done it—forced me to write! About competition, that is. (See "Is Competition a Moral Issue?" [March 1989].)

We probably all agree that sports becomes the tail that wags the dog, yet how can a committee decide for the whole world at what point competition becomes a sin? This is an impossible task. Competition is everywhere and in everything! Would you take the jump

(Continued on page 28)

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.

Appointments with God—how important are they? In “How Are You Keeping Your Appointments With God?” (p. 4) Ted W. Engstrom of World Vision International challenges us to make them at least as important as a Rotary Club meeting. But we need more than a challenge. We need to know how to follow through and keep our appointments, so Dr. Engstrom suggests some very practical ways to bring God to the top of our appointment list.

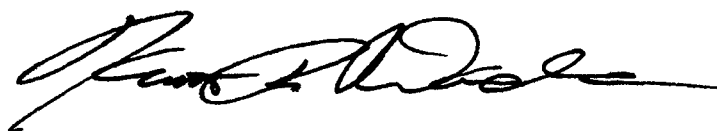
And of course it is not only pastors who need to pray. Pastors’ wives who feel that they are not as talented as they would like to be will gain encouragement from “You Can Always Pray!” on p. 16.

Is there a woman in your congregation who is being abused by her husband? According to statistics mentioned in “Back From Oblivion” (p. 10), yours is a rare congregation if it is free of such problems. The author, herself a victim of abuse, has good advice to help pastors help victims.

Many scientists will admit that belief in evolution as the source of human life requires just as long of a leap of faith as belief in creation. Yet American public schools teach evolution as scientific fact and ignore creation-science as though it were just a figment based on a leap of faith. What should our schools be teaching about the origin of life? How should they teach it? And most important, who should teach it? That’s the dilemma Clifford Goldstein addresses starting on page 14.

There’s lots more good reading in this issue—including a report from a pew-trash archeologist whose findings may carry hidden meanings we all could profit from.

Happy reading!



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VOLUME 62 NUMBER 7

How are you keeping your appointments with God?

Ted W. Engstrom

Is God as important as the Rotary Club? Do we dare treat our appointments with Him with less respect?



Ted W. Engstrom is president emeritus of World Vision International. As a management consultant, he has conducted Managing Your Time seminars for more than 12 years.

In your ministry, what kinds of pressures do you face, and what types of people need your help? Perhaps you can identify with and find encouragement from the ministry of Jesus Christ.

In His ministry there were all kinds of people who needed His help. There were lepers to be healed, demons to be cast out, food and practical care to be provided for the needy, and good news of the kingdom of God to be preached. There were lessons to be taught, people to be disciplined. There was the growing stress, eventually incessant, from those who were literally trying to kill Him. The demands of the crowds who surrounded Him endangered any normal sense of health and well-being, and His ministry risked a continuous cycle of "burnout" for Him and His disciples. Perhaps it was sheer exhaustion, known to so many in leadership responsibility, that caused Him to be asleep in a boat while a violent storm raged around Him.

Jesus and His first love

If we are to not only survive but have a sense of power and God-given blessing in our ministries, we must discover how Jesus prioritized His time. When it came to allocating His time, Jesus' first thought appears to have been to spend time with His Father. We read of Jesus: "In the morning, a great while before day, he rose and went out to a lonely place, and there he prayed" (Mark 1:35, RSV). The biblical records indicate that this was the regular habit of His life,

characterized by a sense of captivation with and enjoyment of the presence of the Father, with no sense whatsoever of a perfunctory obligation. The Father was drawing Him into intimacy and fellowship, and the Son enjoyed these times of close trust and communion so much that often He missed His nightly rest for these times of refreshing.

Appointments with God

What period of the day or night do you set aside for consciously communing with God through worship, prayer, meditation, or reading His Word? "Oh," you may say, "I don't have to write down those appointments. Those are just things I do. They are habits that I have." That may be true, but if you don't write down such time commitments on your calendar, how will you keep track of the ones that you have missed? Shouldn't your calendar reflect the most important commitments that you have, the very special ones?

When we break an appointment with another person, either intentionally or unintentionally, we usually immediately think about when we can make it up, reschedule it. But too often we never think to make up time with the Lord!

If you are a member of one of the civic clubs, such as the Rotary, you are aware that if you miss a meeting, you must make it up at some other time. If you miss too many meetings, you are automatically dropped from membership. It is assumed that you are not interested! Why should we consider our appointments with God any less important than club meetings?

Could it be that right now you need to schedule an entire morning or an entire

day that would be given to goals He would have you set to be more conformed to His will?

Marriage and our relationship to God

There are certain similarities between a marriage relationship and our relationship with God. There are, of course, differences as well because of the special Person we are getting to know and serve in the Lord Jesus Christ. But let's focus a minute on the similarities.

Jesus speaks of our becoming *one* with Him and the Father, and the marriage relationship is referred to as two becoming *one*. New depths of honesty and continual vigilance in communication are required if our communion with both God and our spouse is to grow. As with His first disciples, Jesus longs to call each one of us His friend, and certainly deep friendship should be present in a marriage. Further, *goals* are needed for both of these relationships to flourish and blossom.

My wife, Dorothy, and I have been married for more than 40 years, and we often remind each other of goal commitments we made even before our marriage, and often renewed in the early months: that we would never end a day without the assurance that the lines of communication were open between us, and that, as best we knew how, we would never let the sun go down upon our wrath. Obviously, there have been tensions, healthy arguments, disagreements. I am a scrapper; she's a conciliator. I am feisty, much of the time in a hurry, a perfectionist; she is cool, collected, even-tempered. We're a good match. Our goal has always been to be not only lovers but best friends, and we have achieved it.

As the children came along and grew into adulthood, we agreed to seek to model this relationship to them. We haven't said, "Here's our goal," but we have been aware of it and trusted osmosis—and the Lord—to reveal it and hopefully transmit it.

Many of these skills and goals of marriage relationships can and should be transferred to our relationship with God. One way to help assure this is through being held accountable for the growth of this all-important relationship.

Accountability

Many years ago I heard a friend of mine, Pastor Ray Stedman, talk about a special group of men he had gathered

around him to meet with him on a weekly basis. These men were not members of his congregation, but were close friends who held each other accountable in their spiritual walk. He said his experience with those men was one of the most meaningful experiences in his life.

After thinking about it and realizing the need for such accountability in my own life, I talked to my pastor about it. Dr. Ray Ortland was interested. He expressed similar deep needs and feelings, so we met a couple of times to discuss the concept. Then we invited several men to meet with us. Some of the original group dropped out, but ultimately there were six of us who met together for more than 10 years in a local restaurant. We called it the 2/4/6 Club, indicating that there were six of us who met on the second and fourth Friday mornings of each month for breakfast. We met at 7:00 a.m. for approximately an hour and a half.

It was not a prayer group, although we did pray together. It was not a Bible study group, although we did look in the Word together. It was a time of meeting and growing together, appreciating one another and sharing our individual spiritual pilgrimages. There was no appointed leader and no agenda for the meetings. We met to share experiences, to laugh, to weep. We rejoiced together in our successes. We also shared and wept together over our failures.

Those meetings proved to be a tremendously significant experience in my life, and I highly recommend such meetings of Christian leaders. Presently I meet with another group on a monthly basis. One of the most important activities we have done in this newer group is to each develop and share with the group a strategy for personal spiritual development. I carry in my wallet what has become a tattered yellow card listing my personal strategy for maximizing spiritual effectiveness.

Three of the six strategies I listed are particularly relevant to the matter of maintaining a warm, intimate relationship with the Lord. Here they are:

1. I deliberately place myself daily before God to allow Him to use me as He wills (Rom. 12:1, 2).

2. I isolate a known point of spiritual weakness and work with the help of the Holy Spirit to correct and strengthen this area of my life.

3. I ask God at a specific time daily to reveal His strategy and will for me that day.

In addition to utilizing certain skills and goals learned in marriage in my relationship with God, I have found that accountability to one or more trusted friends, for developing intimacy with and obedience to the Lord, is one of the most practical ways to maintain a healthy devotional life in a busy schedule. ■

Pray for strength

Ellen G. White

"Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

" 'Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.' 'It is good that a man should both hope and quietly wait for the salvation of the Lord.' Psalm 27:14; Lamentations 3:26. There are those who work all day and far into the night to do what seems to them must be done. The Lord looks pityingly upon these weary, heavy-laden burden bearers and says to them: 'Come unto me, . . . and I will give you rest.' Matthew 11:28."—*Testimonies for the Church*, vol. 7, pp. 243, 244.

The single Christian and artificial insemination

**D. Robert and
Seslie Kennedy**

Should a single woman who wants a family consider artificial insemination? What counsel would you give her?



D. Robert Kennedy is the director of the Church Ministries Department of the Greater New York Conference of Seventh-day Adventists, and Seslie Kennedy is a graduate student in special education.

Until recently, single parenting carried such a stigma that often those who fell into it were embarrassed and withdrew from society. However, society has become more accepting of this form of family. This acceptance, combined with the availability of artificial insemination, has begun to pose problems for the church—and for pastors who must counsel and deal with single female members who want children.

According to Carole Klein, an activist in women's rights, the acceptance of single parenthood has been brought about by the unflinching efforts of those singles who felt that children and marriage should not have to be synonymous terms, that people who believe that they have the capacity to give love should not be locked by a cultural stereotype into the limitations imposed by marriage. In her book, *The Single Parent Experience*, Klein mentions three routes through which people enter single parenthood:

1. Through adoption. By this means, both single males and single females can become parents.

2. By accident. Here we are talking about singles who participate in sexual activity, conceive unintentionally, and then decide to go through with the pregnancy—often because of strong religious convictions regarding abortion.

3. By deliberate action. This category includes singles who engage in sexual activity for the purpose of becoming pregnant. Often the woman who takes this route severs connections with the father, even refusing to tell him of the

pregnancy.¹ We would also include in this third category those single women who become pregnant through artificial insemination.

When artificial insemination first became available, there was much debate about its appropriateness even for married couples. Theologians (particularly Catholic theologians) and medical experts spent a lot of time with questions such as What are the implications of pregnancy without coitus and procreation by donor? What about the transfer of disease?

During this time the women's liberation movement—which was growing in influence—began to suggest alternative lifestyles, such as choosing to live singly (unmarried). But some of those who chose this lifestyle did not want to forgo having children. Consequently, many women began to talk of and experiment with having children without sexual contact.² Then they spoke of their success and satisfaction.

Before long, some Seventh-day Adventist women began to toy with this new lifestyle. Peer pressure and a lack of decisive action by pastors and churches have allowed increasing acceptance of this lifestyle; we know of one congregation in which there are two singles who claim to have used this procedure.

The cost of artificial insemination prevents many who otherwise would attempt it from doing so. But medical experts foresee the day when young women will be able to administer this procedure themselves.³

When it is a matter of single parenting by adoption, divorce, or death, the questions are relatively simple, and answers

seem to come easily. But when the matter of single parenting by accident or deliberate action is raised, the questions become complex and the answers involve shades of gray.

For her part, the woman engaging in the practice may cite as the reason her need for companionship, her desire for a family and for security in old age, and the fact that she is getting old and has not met Mr. Right.

On its part, the church faces a real quandary. On the one hand, it is concerned for its reputation, fearing that it will be misunderstood, that some will conclude that it condones pregnancies outside of marriage. But on the other hand, how can it charge the woman with committing adultery or fornication when she has not engaged in sexual contact?

Further complicating the picture for the church is the question of whether the pregnant single woman has actually undergone artificial insemination. Could her claim that her pregnancy is the result of this procedure merely be an attempt to cover sexual indiscretions? How can the church know, particularly when the procedure may have been self-administered? And what boundaries demarcate the church's right to know from the woman's right to privacy?

What counsel can you give?

So what can a pastor say to a woman who is contemplating artificial insemination? The pastor must begin with the biblical ideal, marriage—an ideal that has withstood the test of time. God's command to humanity to "be fruitful, and multiply, and replenish the earth" came in the context of His creation of two beings who together made up His image, a context that indicates that the tie binding the parents together must be stronger than that which binds them to their children (Gen. 1:27, 28; 2:23, 24).

Even though some single people do a better job of parenting than do some couples, one needs to remember that single parenting is not ideal. In fact, such a lifestyle has concomitant problems that do not affect an ideal couple's family. For example, most single parents must work hard to support themselves and their children. That generally means leaving the children in the hands of a baby-sitter. Having to depend on baby-sitters for the rearing of children does not necessarily augur problems in character development, but all the major studies of child development have found that the best

baby-sitter cannot substitute for a caring and loving parent.

While some single-parent families are successful, we cannot deny the link between the increase of human delinquency and the rise in single-parent families here in America. And it is not so much the families that enter the single-parent category by accident that present the problem, but those that do so by deliberate action.

The title of an article in *Human Rights* on the rights of women to freedom in making reproductive decisions is quite revealing: "My Body, My Life, My Baby, My Rights."⁴ Singles who want the church to approve of their becoming pregnant by artificial insemination also proclaim their rights to privacy and to reproductive freedom. However, one must wonder if all the arguments do not boil down to one thing—self-centeredness. What of the consequences to their progeny?

In a survey, Carole Klein found that children whose parents have chosen to be single must face many problems. Often such a child wonders about his or her father and the social and economic context to which the father belongs. And what of the paternal relatives? Though loved by the single parent and the maternal relatives, the child who is without answers to these and related questions often faces a crisis of identity that can spearhead many other problems.⁵

The extended family has much to do with a child's psychological and social stability and with the child's character formation. Does a parent have the right to impose conflict upon a child by deciding upon single parenting through artificial insemination when other members of the family oppose this procedure? Will pursuing such a course deprive the child of an important support network?

No doubt we all have the right to a measure of reproductive freedom. But the questions we have raised point to a larger issue: Does deliberately bringing a child into existence in a single-parent family by artificial insemination violate the child's basic rights and needs?

By means of artificial insemination a young lady may satisfy her desire to bear a child—but more than her own happiness is at stake. Like God, Who always wants that which is best for us, Christians will seek to provide the best for their children.

Problems that develop in the world often take root in the church as well. We

How can the church charge the woman with fornication when she has not engaged in sexual contact?

cannot afford to dismiss them naively; we must discover and confront them. We can no longer pretend that there is no problem of artificial insemination among single women in the church. And we cannot say it will solve itself. Because even sincere Christians are contemplating it, we must begin at once to deal with it. ■

¹ Carole Klein, *The Single Parent Experience* (New York: Walker and Company, 1973).

² In England, for example, until 1969 artificial insemination was reserved for married couples—and even among them for only a few who were willing to be "guinea pigs." But after 1969 any woman over the age of 16 could validly receive artificial insemination. The Family Law Reform Act (1969) reads: "The consent of a minor who has attained the age of 16 years to any surgical, medical, or dental treatment which, in the absence of consent, would constitute a trespass to his person shall be as effective as it would be if he were of full age; and where a minor has by virtue of this section given an effective consent to any treatment it shall not be necessary to obtain any consent for it from his parent or guardian" (cited by Olive M. Stone under "English Law in Relation to AID and Embryo Transfer" in a *Symposium on Legal and Other Aspects of AID by Donor* [New York: Eisenvier, 1973]).

³ When only one member has followed a deviant path, one may hide the problem and make private decisions regarding it. But when the problem becomes an epidemic, then the congregation or the pastor has to step out and confront it openly. A 1978 poll showed that 60 percent of Americans regarded the practice of artificial insemination as acceptable, 27 percent opposed it, and 13 percent were undecided (see Peter Singer, "Public Opinion Polls," in the Ethics Advisory Board report *HEW Support of Research Involving Human In Vitro Fertilization and Embryo Transfer* [Washington, D.C.: 1979], appendix).

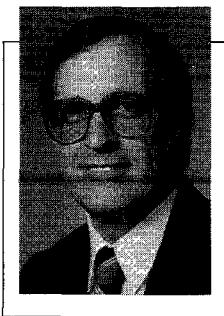
⁴ Rebecca Levine, "My Body, My Life, My Baby, My Rights," *Human Rights* 12, No. 1 (Spring 1984): 27-29, 48-50. (Italics in title in text supplied.)

⁵ While some artificial inseminations involve the sperm of marriage partners or surrogates who are known, the majority of semen donors are anonymous (Klein, pp. 168-172).

Porn's pitfalls

B. W. Hambrick

You can join the fight without being tainted yourself.



B. W. Hambrick pastors the Church of the Nazarene in Logan, West Virginia.

Several years ago in a moment of inspiration that came during a sermon, I said to my congregation, "There are some unbelievable things happening around us. It is time you took a look at the books and magazines appearing on the racks in your grocery and drug stores."

Believing that I should practice what I had preached, I began to investigate for myself. I was not prepared for what I saw or for what I experienced as a result of my research. The events of the next few months changed my life.

I was horrified by what I found. On almost every rack, magazines like *Playboy*, *Penthouse*, *Oui*, and *Forum* were displayed in plain view, without protective coverings, and in easy eyeshot and reach of children as well as adults. These magazines showed not only nudity—which the old "girlie" magazines offered—but were suggestive of sexual intercourse, bestiality, sadomasochism, and homosexuality.

My research took me further. With the materials being sold in the groceries and drugstores this shocking, I determined to find out what was being sold in hardcore pornography outlets. I found in these places an unbelievable assortment of sexually explicit materials. Not only were there magazines pandering to every imaginable sexual perversion, but books that described everything from *Sex 100 Different Ways* to manuals on the seduction of children. There were also displays of sexual aids, from artificial vaginas and penises to ropes, chains, and ointments

—the collection seemed endless.

The shock was certainly one important aspect of my experience. However, more important was what the porn was doing to me. First, although I was morally opposed to the materials, I still found them sexually stimulating. Second, I was never satisfied with what I had found. Although I wasn't sure why, I wanted to see what else was available. Third, throughout the process of researching the problem, I felt guilt, more guilt than I had ever experienced before. Finally, though I had seen the magnitude of the problem, I had no platform for telling what I had seen, nor would I have dared to tell its effects on me. I felt that telling what I had done and what I had seen would endanger my credibility as a minister and my credentials to preach.

So for more than seven years, as hatred for porn burned within me for what it had done to me as a minister and as a Christian, I wrestled with the question of what I could do about it.

Then one summer I received an invitation to the National Consultation on Obscenity, Pornography, and Decency to be held in Cincinnati, Ohio. There I learned that what I had experienced while examining pornography is common to almost all men who become involved in it—even those who fight against it! When you deal with porn, it is easy to be destroyed by the moral disease you are fighting. At that consultation I also discovered that there were others—pastors, politicians, prosecutors, feminists, psychologists, and physicians—who were angered by pornography and what it was doing to individuals and to society. There I learned what others were

doing and how I could fight pornography in my own community.

Since then I have spent many hours praying, writing letters, and preparing speeches and sermons against one of the worst blights our society has known. After I preached a series of sermons on pornography and similar social issues, my own congregation became involved. They were instrumental in seeing a retail chain pull pornography from six of their stores and several other individual merchants stop selling porn.

God used me to help establish a local chapter of the National Federation for Decency (NFD) that now has more than 50 active members. Our local newspaper published a five-article series I wrote on their editorial pages—with an unbelievably positive response from the entire community. Two merchants in the city pulled their porn as a direct result of the articles and the public outcry. I am privileged to be working with our mayor and city council to see an anti-porn law passed for the city. The local NFD chapter is working with the county government to see additional laws passed for the county, and with the law enforcement officials to see that the current laws are being enforced.

These efforts have not been without incident. Within the first 24 hours of each of the newspaper articles, I was contacted by two of the pornographers in our area—one by phone, the other personally. There were unkind words and threats. Some people I have great confidence in were very vocal in their opposition to what I have been doing. But it has been worth it. We are winning the battle in our area as it is being won in communities all over the country.

I'm glad that God would not allow me to remain silent on this cancer of society any longer and that He helped me gain the expertise to fight effectively for morality and decency. Here is how you too can join in combating the moral decay brought on by pornography:

1. *Contact the national organizations* involved in this battle for information about the pornography issue. Four of the leading organizations are: National Federation for Decency, P.O. Drawer 2440, Tupelo, Mississippi 38803; Morality in Media, 475 Riverside Drive, New York, New York 10115; Citizens for Decency Through Law, 2331 West Royal Palm Road, Suite 105, Phoenix, Arizona 85021; and National Christian Associa-

tion, P.O. Box 40945, Washington, D.C. 20016.

2. *Attend a seminar* such as the National Coalition Against Pornography, held in Cincinnati, Ohio (write P.O. Box 24K, Cincinnati, Ohio 45224), or one sponsored by one of the other national organizations. Doing so will allow you to see and hear what is happening in the porn industry in a clinical setting

rather than having to go to the pornography outlets personally.

3. *Preach sermons* about our apathy toward this social evil and the destruction that has come as a result.

4. *Use your influence* to get other ministers involved with you to fight the battle locally.

Even if you have to go it alone, you can make a difference. ■



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Back from oblivion

Karen Miller

What does an abused woman need from you, her pastor?

Karen Miller is a pseudonym.

Father, what do I have to look forward to in this marriage 20 or 30 years down the road? Please, I need to know—"

Suddenly her prayer was interrupted by the slamming of the door as her husband stomped angrily into the kitchen screaming at her for playing the radio too loudly. What was wrong with her? He was working on the roof—didn't she care about his safety? How could she have heard him if he had needed help?

"Oh," he screamed, "you think you're so perfect, don't you!"

She stared at him, too stunned to say anything. What she saw terrified her even more than the disjointed insults he had just hurled at her. His face was contorted—evil; the veins in his neck protruded and pulsed violently.

She felt her danger. He stood between her and the door, and she wasn't even near a window where she could cry out for help. But knowing better than to move, she stood silently rooted to the spot.

Like so many times before, an hour passed before he calmed down. But during that hour she reached a decision that had been more than six years in the making. While he was screaming at her—after the initial terror had worn off—she was declaring in her heart, "You cannot touch me anymore; it is over."

Other than a slap on one occasion, he had never used physical force against her. But like 25 percent of the women within the Christian church at large, she was a victim of domestic violence.

Not only physical abuse

Domestic violence usually takes one of the following forms:

1. *Physical abuse*—the husband actually assaults his wife by punching, slapping, or beating her, throwing things at her, stabbing her, or in some other way inflicting physical injury on her.

2. *Destruction of pets and/or property*—the husband beats or kills his wife's animals, damages her car, or interferes with her attempts to better herself through education by destroying her learning tools such as her books and research work.

3. *Sexual assault*—this form includes the husband forcing his wife into sexual situations against her will.

4. *Psychological abuse*—by constant subtle insults and insinuations, by cutting remarks and rude behavior, or by violent threats and gestures, the husband demoralizes and degrades his wife.

Why do I care about spouse abuse? The answer is simple—I was the woman trapped in that kitchen.

One night a few weeks after we were married, my husband went into a rage and committed a violent act that all but destroyed my self-respect and my respect for him. I cried myself to sleep that night because I knew I could not walk away. I had nowhere to go; he hadn't actually hit me, and my parents had said I was welcome back home only if he beat me. Besides, I did not want to admit failure so soon after the wedding. But during the oppressive darkness of that night I realized I was locked in a prison, and the horror of what had happened threw me headlong into the deep, slimy well of

oblivion that so many other women silently occupy.

Like most abused women, I had no job and no access to money. Since my husband took care of all our financial matters, he did not find it necessary to allow me even to sign checks. This kind of control played its role in keeping me demoralized and utterly dependent.

It was not until I stumbled into a job that eventually led me into the field of my training and choice that the slow process of my recovery began. However, even with a job I was not comfortable about building friendships. I was afraid my husband would view them as a threat and things would become worse, rather than better, at home.

Yet through all of this, I did not see myself as an abused woman. I simply felt that I was doing something wrong, that somehow I was not good enough. I felt that this was God's way of punishing me for going ahead with a marriage of which I felt He disapproved. If He had given me this burden to carry, who was I to complain? I would go on in silence.

Over a period of several years God was able to reach down through my confusion and open my eyes to the greatness of His love. With this insight came the realization that fear is foreign to His nature. At this point my chains nearly broke and I nearly walked away. But my husband threatened to kill himself, and the assurance from our counselor that he was serious blocked my move.

Two years later, on a night just before he was to return from a business trip, I considered ending my own life. How could I possibly go on with such oppressive darkness crushing me? But instead we went for more counseling and had a few months of relative peace. Then came the screaming tirade that fell like an ax on the remains of our marriage. Two days later I moved out of the bedroom. In order to keep up a front to the community and because I was still on a very limited income, we simply occupied different parts of the house. But to me the marriage was over six hellish years after it had begun.

It has been well established that abuse follows a cycle. The first stage is the honeymoon period. This is a time when everything is wonderful. He may treat her like a queen, bring her flowers, take her out to eat—do all the things they did while they were dating. It is this side of her husband that keeps her from leaving.

Tension marks the second stage. He

starts getting irritable. She soon learns to watch her step very carefully. She makes sure that the kids are outside or in their rooms when he comes home. She fixes all his favorite foods. Still, she knows that the explosion is coming, and her only hope is that this time it will be a minor one.

The third and final stage is the actual explosion. He blows up for some minor infraction and a lot of imaginary ones. At this point violence becomes apparent.

Then immediately after the explosion he switches back to the honeymoon period. Promises flow like wine, and if he has physically abused her, he applies bandages while they create stories to cover the more obvious cuts and bruises.

Clergy can help

As a member of the clergy, what can you do when confronted with the broken remains of a marriage caught in the stranglehold of abuse? The answer is not a simple one; it will never be cut and dried. But the first step that you must take is the simplest: admit that abuse exists within your church.

Domestic violence knows no bounds. It has infected every walk of life. Every religion has members who abuse and are abused. Every culture, every economic level, every vocation—including the clergy—participates in this evil.

For very obvious reasons, women who are victims of abuse soon learn to distrust others. People have hurt them, men in particular. Imagine how dark your future would appear if one minute someone loved you tenderly and the next that same person threw you violently to the floor and kicked you. Among women, about 25 percent of suicide attempts result from domestic violence.

Often, however, an abused woman will allow herself to trust the person who stands before her each week telling her of God's gracious love. If a woman comes to you claiming to be abused, listen to her. She needs someone who will understand her and pray with her. Remember that you may be her last hope.

Do not second-guess her. Do not condemn her to her marriage by threatening to remove her name from the church books if she leaves her husband. And don't challenge her to "love him back." She is probably so drained of love that there is simply nothing left to love with. Instead, over a period of time, encourage her to forgive him.

Remember, we are in a sinful world. Satan will do anything to destroy, and

Don't challenge her to love him back. She is probably so drained of love there is simply nothing to love with.

even if he does not manage to destroy her body, through her husband he may be able to do the one thing that we must all fear—he may be able to destroy her mind and soul.

At this point, as a member of the clergy, you should not be so concerned about saving the marriage as about salvaging the soul. Yet it is not your job to condemn the marriage, either. You must allow her to make that painful decision on her own, but she must know that you support her.

The typical abused woman is not the type who easily gives up hope on another person. Though deep in her heart she is probably aware that he is not likely to change, she is forever believing that if she stays just a little longer, he will. Yet if he does decide to change, it is not she who will change him. It will usually require his firm decision, outside counseling—and God's help.

Often, the mere fact that she does not leave encourages her husband to continue his progressively more violent cycle of abuse. Since he knows she will not leave, why should he change? Abuse has become such a part of him that it takes a major shock before he will admit his problem. Often only the shock of her walking out the door is sufficient to awaken him.

Abused women are amazingly tough. To survive, they have to be. But they are also extremely dependent women—everything they have comes from their husbands. I often thought *What would I do if I left?* Of course, that question reveals that I had forgotten God's promise to take care of me. When I did leave, God provided.

Don't be a hero

Remember, as the term *domestic violence* implies, *violence* is what you are dealing with. Don't try to be a hero. Approximately 25 percent of the law enforcement officers who have lost their lives in the line of duty were killed while dealing with domestic violence. So be mindful that abuse can be deadly.*

You should become familiar with the social services available in your area. Find out what help is available to women who are abused and learn what the criminal penalties are for the abuser. Seek out groups that meet to help abusive men and find out if they have a training program in which you can learn how to handle domestic violence within your church.

Let these social services know that you are interested in helping where you can. I often hear the social service agencies asking, "Where are the clergy? We have their wounded, and we feel that if they knew about abuse they could handle these Christian women much better than we can."

Some victims of domestic violence cannot escape the memory of what has happened to them. But others totally deny that the assaults have taken place. Such denial will never allow them to make the changes they must to end the abuse. Abused women must come to face the reality of what is happening to them and of the damage they are suffering.

If an abused woman who comes to you feels the need of repeating again and again the stories of the assaults against her, let her do so. This telling will help her get what has happened out in the open and will help her face reality. It will also help her ventilate the anger of being hurt so deeply by the one she loves.

Encourage her to attend a support group for battered women. These meetings will help her to recognize that she is not alone, that there are others who un-

derstand the pain she has experienced.

One major point you must understand is that the battered woman must lead a double life just to survive. She must stand straight and smile in public, while in private she is forced to bow down and cry. She will find it very difficult to reverse this so that she can stand straight before her husband without fear while allowing herself to admit to those around her what has happened. However, if she can talk to other women who have been battered and have broken the cycle, she may be able to summon the courage to stand up and take whatever action must be taken. At this point you can best help her by supporting her and encouraging her to move forward carefully.

Phone number for help

For women who live in rural areas, reaching out for help has been even more difficult simply because any phone calls they made searching for help usually were toll calls. This in turn meant that when the phone bill came, the woman making such a call would have to explain to her spouse why she had made a long-distance call and to whom she had talked.

However, on October 1, 1987, Johnson and Johnson Company funded and cosponsored with the National Coalition Against Domestic Violence the first nationwide 24-hour toll-free hotline. Trained personnel who offer counsel, understanding, and referrals to shelters in the victim's area staff this hotline. Calls made there will remain confidential and will not appear on the phone bill at the end of the month.

This number, 1-800-333-SAFE, will no doubt prove to be a lifesaver for millions of women.

It takes courage for a battered woman to come into your office and ask for help. It took me six years to call my pastor. Then, even though he is probably one of

the kindest people I know, I was still frightened when I walked into his office and sat down. I was terrified that he would tell me that somehow I had to make my marriage work.

But instead of condemning me, he listened. He asked questions when he did not understand something. Then when I looked up and saw tears in his eyes, I knew my fears of condemnation were groundless. The comfort that the feeling of being valued as a person gave me is beyond words.

Just before I left his office, he asked to pray with me. We knelt together, and while he prayed I soaked the carpet with my tears. He was the first counselor who had prayed with me since the nightmare had begun. Down deep inside I sensed that this horrible chapter in my life would soon end.

When a battered woman comes into your office, listen to her. Let her cry. Support her and pray with her. Never ask her what she did to upset her husband—doing so will only confirm her in her belief that his actions are her fault.

Over the long term, dealing with her fear and anger will give her more trouble than anything else she will have to face during her recovery. Encourage her to send up little emergency prayers when she feels herself being engulfed by either of these.

Encourage her to become involved in the church, and encourage other women in the church to include her in their activities. She will probably be a little shy at first, but once she knows she is welcome, wanted, and valued, she will be able to gain new strength and confidence from her friends.

An abused woman grows and heals slowly. The wounds that she has received are deep, and the scars will remain for years. You must not let her become totally dependent upon you. But if you let her know that you care and that you believe in her, you will probably see her slowly and painfully extract herself from the abusive situation and become a new person.

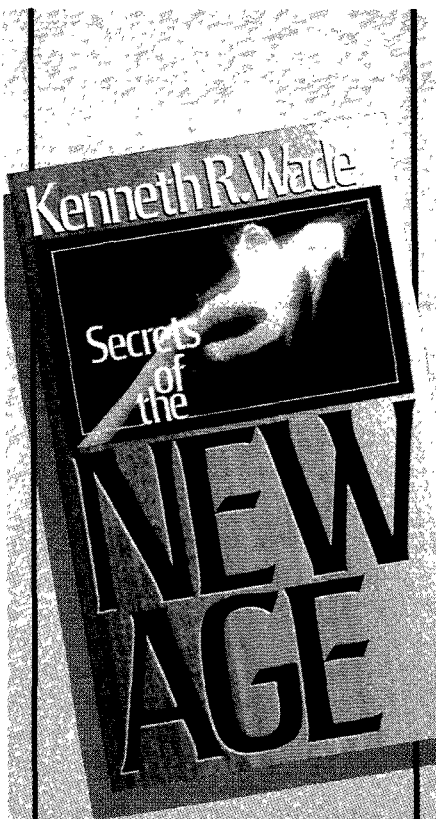
Above all, do not condemn her. Allow her to come back from oblivion. ■

Recommended reading

Holly Wagner Green. *Turning Fear to Hope*. Nashville: Thomas Nelson, 1984. Presents a Christian perspective on how to deal with abusive marriages.
Theresa Saldana. *Beyond Survival*. New York: Bantam Books, 1986. Addresses the emotional trauma and the process of healing that vic-

tims of violent crimes go through on their way to recovery.
Daniel Jay Sonkin and Michael Durphy. *Learning to Live Without Violence*. San Francisco: Volcano Press, 1982. Presents steps people can take to break the cycle of violence.

**Some people wonder why a woman would turn on someone who has come to her rescue. Bizarre as it may seem, it is simply one of her defenses. She fears that later, when her husband gets her away from the scene of the crime, he will beat or belittle her even worse because she did not come to his rescue and save him from embarrassment.*



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

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Secrets, Ministry Services,
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Messages in the pew trash

Fletcher L. Tink

A

rcheology has given us occasion and tools to examine the residue of past cultures in order to learn something about the lives of earlier man.

Now that we are running out of primary sites for digging, modern anthropologists are delicately dissecting city trash for clues about the lifestyles and worldviews of urbanites.

Hoping to be an up-to-date examiner of the times, I instructed our resident archaeologist (otherwise known as cleanup man) Leo Kolodziejczyk to keep a record of the items left in our church pews after the Sunday morning worship service.

Some weeks later he came back to me with a well-cataloged list. I thought you might be interested in what he found:

Hairpins
Fingernail clippings
Dirt cleaned from combs
A poster tack
The rubber heel from a lady's shoe
A piece of a comb
Cigarette butts
Burnt matches
Candy wrappers
One unused prophylactic
White thread and a needle
Torn bulletins
Tithe envelopes (on the floor)
A pornographic book
Used facial tissues
Soft drinks
One wet diaper
A small battery-operated fan
Paper airplanes
Corn chips
Rice
A paperback love story

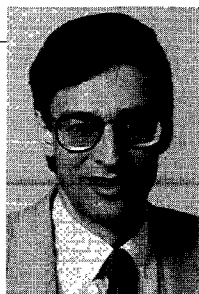
Wooden bracelets
Chewed toothpicks
Raisins
Wet piece of a used cigar
Chewed gum, on sides and under pews
Shopping bag stuffed with newspapers
Wire bag twister
Torn sock with dirty heel and hole in toe
Part of a car manual
Lots of torn bits of paper
Paper clips
Plaster footprints
Crumpled paper note: "Will you have lunch with me?"
Uneaten candy drops
Empty, worn-out, plastic wallet
Lots of pencils and pens
Half-eaten Milky Way chocolate bar
Sandwich baggies
Potato chips
Numerous coins, mostly pennies
Crayons
And a Bible with a used lottery ticket (a loser!) for a bookmark
I'm not sure whether our worshipers are voraciously hungry for the Word or for lunch. Or perhaps they have brought their sins and vices to the church to leave them there, or maybe they are just bored—draw your own conclusions. Sometimes I wonder if I am preaching to their real world. Are you? ■

Fletcher L. Tink is senior pastor of the Alhambra First Church of the Nazarene; co-founder of the Bresee Institute for Urban Training; adjunct faculty member at Fuller Theological Seminary and Azusa Pacific University's Graduate School of Theology; and a former missionary to Bolivia.

My creationist-separationist dilemma

Clifford Goldstein

**How do you
reconcile a public
school system, a
separationist view of
church and state,
and creationism?**



Clifford Goldstein, editor of Shabbat Shalom, has written many articles on religious liberty issues.

I believe in a literal creation accomplished in six 24-hour days, about 6,000 years ago. I believe in the Garden of Eden, Adam and Eve, Noah's ark, the talking snake—the whole story just as Moses wrote it, literally.

I also believe in the First Amendment, literally. When it says "Congress shall make no law respecting an establishment of religion," I believe it means just that—the government has no business establishing, advancing, or subsidizing religious belief.

Now for the dilemma: How can I reconcile my belief in creationism with the court decisions that have declared the teaching of creation science in public schools unconstitutional? While I rejoice that the courts are keeping Jefferson's wall of separation high by forbidding religious indoctrination in public school, I cringe at the specter of evolution—with all its speculations, leaps of faith, and unproven premises—being pawned off as the truth.

I haven't always been a creationist—I used to be an evolutionist. My earliest recollection of evolutionary tendencies goes back to the fifth grade, in which, under the tutelage of Mrs. Catleet, I learned math, English, social studies, history, geography, and evolution. I still remember the different ages of the earth—Archeozoic, Proterozoic, Paleozoic, Mesozoic, Cenozoic—right off the top of my head.

In the eighth grade Mrs. Rubin taught me about Charles Darwin, the H.M.S.

Beagle, and the Galapagos Islands. Her charts delineated how one species changed into another and then into another over billions of years. First she would show a single-celled creature, followed by a protoplasmic blob, then a jellyfish, then a frog, followed by a dog, a monkey, a primate (either *Pithecanthropus erectus*, *Ramapithecus*, or good old Neanderthal man—usually hairy, needing a shave, and holding a spear), and then *Homo sapiens*.

It all seemed so clear, so plain, so simple. No intelligent, educated, sensible person believed otherwise. And just as the class would laugh at the ancient myth that life spawned from inorganic matter—that a pile of dirty rags, for instance, could "spontaneously generate" mice and maggots—we laughed at those who didn't believe in evolution.

Mrs. Catleet and Mrs. Rubin didn't tell me, though, that the probability of even the least complex forms of life originating on the earth by natural processes is considered extremely remote, virtually a statistical impossibility.

They neglected to mention that Nobel laureate Francis Crick—of Watson and Crick fame and certainly not a creationist—said that the probabilities of life originating on the earth by chance are as remote as those of "a billion monkeys, on a billion typewriters, ever typing correctly even one sonnet of Shakespeare's during the present lifetime of the universe."

Neither Mrs. Rubin nor Mrs. Catleet told us that the fossil records are so sparse that reconstructing the evolution of man through them is, as one anthropologist put it, like "reconstructing the plot of

War and Peace with 13 randomly selected pages.”

They did not read to us these words: “To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection seems, I freely confess, absurd in the highest degree.” Nor did they tell us that it was Charles Darwin who wrote them.

They never said that the key to the evolutionary theory—the life forms that link the species—has never been found. This problem is so important that evolutionist Stephen Jay Gould devised his “punctuated equilibrium” hypothesis—the belief that instead of occurring in a slow, gradual process, evolutionary change came in relatively quick jumps and spurts—to help explain why no transitional forms exist.

They never told us about the problems in dating systems—that, for instance, freshly killed seals were dated as 1,300 years old; nor did they tell us that genetic mutations (one of the supposed methods of evolutionary change) are almost always detrimental to the species; nor that . . .

The point is that I reject evolution for a number of reasons. Primarily, I reject it because I am a creationist. But I must admit that I am a creationist *because of my religious views*—not because of creation science.

Rather than being a slow, gradual, Darwinian process, my transformation from evolutionist to creationist was more like Gould’s “punctuated equilibrium.” It happened quickly. I had an experience with the Lord and accepted the Bible as the Word of God. Unlike some, I found Genesis as compatible with *Origin of the Species* as Meir Kahane is with Muammar Khaddafi. Because I believed Genesis as it reads, I became a creationist. Later, as I read creation-science literature, I saw the scientific evidence for creation. But my belief in creation is based on faith, not science—though science has strengthened that faith.

So what do I do now that the Supreme Court, in a 7 to 1 decision, has thrown out the “Balanced Treatment for Creation-Science and Evolution-Science in Public School Instruction” that the Louisiana state legislature passed overwhelmingly?

Unlike our esteemed Supreme Court chief justice, who fantasizes that the fram-

ers of our Constitution wanted only to prevent the “designation of any church as a ‘national one,’” I read the First Amendment as a bulwark against government attempts to promote and advance any specific religious belief. The framers knew that when government promotes religion, oppression follows. They wanted to keep the church out of the state and the state out of the church, because they knew that when the state promotes a religious belief, no matter how benign, that belief has behind it the coercive power of the government—and the framers didn’t want our nation coercing anyone regarding religion. “What has been the effect of coercion?” asked Thomas Jefferson. “To make one half of the world fools, and the other half hypocrites.”

Teaching creation science

But what about creation science in public schools? Does teaching that involve coercion? Can it be taught as science and not as creation?

Opponents claim that the term *creation science* is a misnomer—that it is not really science to begin with. Carl Sagan describes it as “a small bunch of people putting out thinly disguised biblical literalism . . . in a package disguised as science.”

I know that pigeonholing creation science in this way is not really fair or accurate. I know that good scientific evidence exists for the abrupt appearance of life forms, a universal flood, and so forth. And yet creation science itself, no matter how scientific, necessitates the concept of a Creator, just as Christianity inherently implies a belief in Jesus, salvation, and the cross. Postulating a Creator inevitably implies a religious belief, and no public school should be promoting a religious belief.

But though creation science implies a Creator, teaching it does not necessarily entail promoting faith in Him any more than claiming to be a Christian entails proselytizing. Could creation science be taught like a class in American religious history, which, though it involves the study of Christianity and many of its elements, such as Jesus, salvation, and the cross, does not advance these beliefs as religious dogma?

For me, a literal creationist and a strict separationist, the real question is not Is creation science a science? Nor is it Can creation science be taught without promoting a religion? The real question is Would creation science be taught cor-

Does teaching creation science in public schools involve coercion?

rectly, or would it be used to promote religious beliefs at government expense?

The creation science controversy has arisen at an inopportune time for creationists. The nation has been invaded by swarms of anti-First Amendment marines who want the government to subsidize religion, or even to promote it in public school, and they have been conjuring up various ways and means to storm the wall that has been checking their advance.

The Supreme Court saw the Louisiana bill as such an assault. Wendell Bird, the attorney for the state, argued that the law was secular in intent and was to ensure academic freedom. But Justice William J. Brennan, Jr., speaking for the majority, said that they found no evidence to support that claim. Calling the bill a sham, he said that it violated any pretense of fairness by tilting toward creationism.

It was, he said, a religiously motivated attempt to suppress evolution and replace it with the “viewpoint that a supernatural being created humankind.” Asserting that as such, it was a thinly veiled effort to require religious instruction in public schools, Brennan said that the law “violates the establishment clause of the First Amendment because it seeks to employ the symbolic and financial support of government to achieve a religious purpose.”

The Court’s decision didn’t prohibit anyone from teaching creation, provided the aim was to give comprehensive instruction about scientific theories and not to promote a sectarian position.

Considering the current militancy of many fundamentalists regarding the use of public schools to promote their beliefs, the Court was most likely correct in declaring the bill unconstitutional. The Louisiana law probably was used to promulgate a fundamentalist religious belief, even if that wasn’t its original intent.

The problem, then, is balance. The chances of a pro-creationist teacher giving a fair presentation of evolution (or

vice versa) are not good. Can you imagine Jerry Falwell standing before a class of fifth graders, pointing to a picture of a protoplasmic critter and saying "Man was created in the image of a jellyfish"?

When it comes to teaching origins in our public schools, the problem is not creation science versus evolution. Rather it is the extremists on both sides. My teachers did not present evolution as a theory, but as a fact as well established as a law of thermodynamics. They didn't tell us of all the problems, the conflicting theories within evolutionary circles, or of the infighting among evolutionists themselves. Mrs. Catleet's and Mrs. Rubin's presentations were as dogmatic as a Jimmy Swaggart sermon on Sunday morning.

"It is reasonable to suppose," wrote Irving Kristol in the *New York Times* (Sept. 30, 1986), "that if evolution were taught more cautiously, as a conglomerate idea consisting of conflicting hypotheses rather than as an unchallengeable certainty, it would be far less controversial. As things stand now, the religious fundamentalists are not far off the mark when they assert that evolution, as generally taught, has an unwarranted anti-religious edge to it."

And no doubt a creationist could be just as dogmatic in his presentation.

Currently, evolution is taught as an established fact when in reality it is only a theory. The alternative is teaching creation science in public schools, but doing so could violate the First Amendment. What we need is a balanced presentation of both, but who can provide that for us? A Norman Lear would be as unbalanced as a Pat Robertson. Of course, we could always try a theistic evolutionist, one who says he believes in both Genesis and Darwin, but the kids who take that class will need a class in logic when they're through.

We could avoid teaching them anything about origins, or maybe we could have special classes after school hours in which they could study either science they wanted—though if the creation science class were on school property, the ACLU would sue, unless they were in Alabama, where the evolutionists would be convicted of violating the establishment clause by promoting the religion of secular humanism, at least until it was overturned by the Supreme Court, but now with Scalia and Kennedy on the court . . .

As I said, I am in a dilemma! ■

You can always pray!

Frankie Roland

Do the competency and involvement of other ministers' wives in their husbands' churches make you feel inadequate?



*Frankie Roland, who says she has been the "parsonage queen" for a United Methodist minister for more than 30 years, teaches third grade. Her book, *These Are My People*, was published in 1988.*

I had suspected it all along. But my sweetheart was so nice, polite, and seemingly completely happy with me that I just wasn't sure. However, as I continued to collect the evidence, I soon came to realize that it was true. I wasn't like the other girls the ministerial students at my college were marrying.

Marjorie could sing beautifully. She was quiet, pretty, and took theology courses. Bythella could lead congregational singing and also direct a choir. She was a beautiful, poised Southern belle. Martha Jean was so outgoing, she could make anyone around her feel welcome and at home in a matter of minutes. Maxine could preach as well as or better than Wesley, her intended, and Miriam could make the accordion talk as she played it. Sue had the knack of getting others involved and could organize a youth party before you knew what was happening.

As I compared myself with these dear friends of mine, I realized I just didn't measure up. I didn't have the qualifications for being a minister's wife that they did.

So I felt a great deal of trepidation as my husband and I drove from Nashville to western Illinois to take our first charge. He was so intense, so dedicated, and so in love with the Lord. But as I stole a sideways glance at him, I vowed I would make it up to him.

When I had gotten settled into my new parsonage, I decided that I would make my contribution by making visits for the church. My husband and I were the only resident pastoral couple in our

little town of 250 people, and I thoroughly enjoyed visiting with the sick and shut-ins in the town. They, in turn, took us in and loved us like children. At Christmastime they gave us so much food that we had to freeze some of it to keep it. We were caroled by every church in town and received cards from some townspeople we hadn't met yet.

"Yes," I told myself, "this is my calling." I was content and happy. Keeping house for two did not take much of my time, and my doctor said walking was good for me—I was expecting a baby in late January. I continued visiting the townspeople until the sidewalks became unsafe and my husband was afraid I would fall.

The birth of our son brought a new situation. He was the love of my life, and I didn't want to leave him with anyone—even to return to making my visits. When spring came I put him in a stroller and we did some visiting, but gone were the days when I could spend an entire afternoon "going from house to house." With this lessening of my involvement in our church, I began to feel terribly guilty.

My wise husband assured me, "Calling on the people is my responsibility, honey. Anyway, I'd rather have a clean house, a happy, relaxed wife, a contented baby, and a hot meal waiting at the end of the day."

I got the message, but I still had the nagging feeling that I was doing nothing to be a good pastor's wife, helping my husband along.

I later tried to teach a Sunday school class and I also directed a Christmas program. I failed at both. I was able to help in Vacation Bible School and other special programs—as long as someone else was in charge.

Later, as a young mother of two children, I found myself spending more and more time at home with them. My mornings were taken up with housework, laundry, and preparing meals, and my husband used our only car for calling in the afternoons.

I find my place

It was at this time that I learned to do something very valuable—something valuable not only for a minister's wife, but also for a Christian. I learned how to pray.

Of course, I had always had my private and family devotions, but I usually just "remembered" people in prayer. Then we had an evangelist conduct a revival in our church. As he preached from night to night, he could have been preaching to

me alone as far as I was concerned. At that revival, I learned to intercede, to be a prayer warrior.

At times now, when my husband comes home he has to rescue the beans from burning or answer the telephone. I lose track of time as I wrestle with God over a problem someone has entrusted to me or for a soul He has burdened me with. I have adopted as my motto "Pray about everything, worry about nothing" (see Phil. 4:6).

Some time after I learned how to pray in earnest, when my two older children were young teenagers and my two younger ones were toddling, I went to a camp meeting where the altar was a row of chairs placed along the front of the room. The camp evangelist preached his best and gave the invitation, and a young girl shyly came forward to pray. But no one went up to pray with her!

As I looked around, I saw the evangelist's wife, Mrs. Edward Lawlor, her white head held high, go to the girl, put her arms around her, and begin to weep with her. Instantly others gathered around, and soon the young girl found the assurance of salvation for which she was seeking.

I have never forgotten that moment. Although the auditorium was filled with professing Christians, everyone held back until the evangelist's wife led the way in prayer. This godly woman had found her place, not in leading the singing, playing the piano, or directing the choir, but in leading out in the praying. And could she ever pray! She prayed as though she was on speaking terms with God. She bombarded heaven, and soon

others began to pray until heaven and earth came together and a new name was written down in glory. That incident, along with a certain retreat for ministers' wives, has helped to give me a feeling of self-worth as a minister's wife.

Mrs. B. Edgar Johnson has said, "No one will ever challenge your place at the altar. Some may fear you'll take their place on the piano bench, and others may feel threatened if you have a beautiful voice and are asked often to sing solos. But no one will ever question your place of prayer around the altar."

One word of caution: Whatever you do, do it to the glory of God. When you pray, enter into your closet. Pray in secret, and our heavenly Father will reward you openly. Don't boast that you are a prayer warrior. And don't pray aloud in the presence of others about the Smiths' impending divorce or about the Jones girl who is pregnant.

Pray without ceasing, too. This just means that you should keep yourself in the attitude of prayer. In one of her books, Ruth Vaughn tells of pulling up to the curb to drop her daughter off for school and seeing a lonely-looking boy standing by a tree. She immediately began to pray for that boy. Another person says that whenever she puts her offering in the plate, she begins to pray that God will stretch and multiply it as it's used for His glory. And still another says that when Communion is being served, she picks out someone taking the sacrament and begins to pray specifically for that person.

Pastor's wife, if you can commune with God, you are a talented person. Please know your self-worth—you can pray! ■

Loving the unlovely

Wallace Alcorn

Loving people isn't especially difficult.
At least, loving some people isn't.
We can but love people who love us.
It's easy to love loving, lovely people.

We must love the hating,
learn to love the unlovely.
Only then can we be sure our affection
is genuine love and not worthless selfishness.

To return love for hatred . . .
to love the unlovely,
that is love.

Frightfully difficult, but gloriously possible.

Difficult because there is nothing there

to love
and nothing within us with which to love.
Possible because the God Who is Love
loved the world so much to send His Son
to love us while we were yet hating.

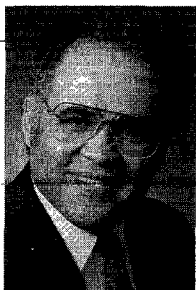
When the Saviour lives and loves within us
and lovingly lords our lives,
we love the unlovely
with the very Love God is.

We love not just that others need our love,
but mostly because we need to love.
We just can't help it; love comes naturally:
the God of Love has made us lovely, loving persons
whose joy it is to love the unlovely.

The stewardship of power

Caleb Rosado

Are you using the power God has given you in His way, or in the human way?



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Power! What is it? And what is there about it that drives people to do almost anything to possess it?

The nineteenth-century sociologist Max Weber defined power as “the chance of a man or a number of men to realize their own will in a social action even against the resistance of others who are participating in the action.”¹ In other words, power is “the ability of an individual or group to carry out its wishes or policies, and to control, manipulate, or influence the behavior of others, whether they wish to cooperate or not.”²

Based on this understanding of power, Lord Acton declared that “power tends to corrupt and absolute power corrupts absolutely.”

Are these things true only in the world? Or do they affect churches as well? Harvey Cox declares: “Entirely too much has been said in most churches about the stewardship of money and too little about the stewardship of power.”³ And I believe he is right.

I have yet to hear a single sermon on power and its right use, or read an article by a Christian author on the stewardship of power. I have heard many a sermon on money and how it should be used; I have read many an article on the power of the gospel, the power of the Holy Spirit, the power of the church; but nothing on the stewardship of power itself.

All of us have power—social power, “the capacity to control the behavior of others, directly or indirectly.”⁴ Even a tiny baby exercises some control over others.

Two types of power

There are two kinds of power in the world today: power that operates out of selfish interest, and power that operates out of selfless interest. Each has held sway at times in the world. When selfish power has been on the throne, the world has been thrown into chaos. Think of the Spanish Inquisition and Adolf Hitler. When selfless power has been wielded, the course of history has been altered. Think of William Wilberforce, Mahatma Gandhi, and Moses.

The prevalent form of power displayed in the world today—between governments, in national and local politics, in racial conflict, sometimes even in the church, and in some homes—is the manipulative, coercive, selfish type of power that seeks to get its own way, as Weber says, “even against the resistance of others.” Such manifestation of power derives from Satan. This type of power is so prevalent in society that most people have come to accept it as the normal way of getting business done.

Christians—those who supposedly have “died to self,” who are “crucified with Christ,” who are to put others first, who, like their Lord and Master, are to serve and not be served—often find themselves resorting to ugly, selfish uses of power in their attempts to get their own way.

The world and fellow Christians stand in amazement and cry, “These, then, are the ‘redeemed’? Pray tell, from what are they redeemed? Have they been redeemed from the love of money? Have they been redeemed from class and ethnic pride? Have they been redeemed from racial intolerance? Have they been

redeemed from obsessive craving for control? Have they been redeemed from a desire to have their own way and impose their will on others? If not, why do they call themselves redeemed?"

From the parable of the wheat and the tares comes an even more penetrating question: "Good Father of humankind, didn't You sow good seed in Your field? Then where did the weeds come from?"

It is in the church, where the good seed of the gospel is most thickly strewn, that we can expect the devil to work his hardest. Many sad chapters of church history testify to his successes. Many a business session of the local church becomes a playground for Satan yet today as brothers and sisters in Christ struggle to impose their will on others.

God's use of power

God does not operate in this way. He does not use force. He does not impose His will against our resistance. He does not violate our free moral choice. Here is the difference, and here we have the true definition of power. From the divine perspective, *power is the ability to influence the behavior of others without violating free moral choice*. How does God do it? Through love. He operates out of love. Therefore, from the divine perspective, *love is power*. Ellen G. White writes: "Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns." ⁵

Love, or better stated, compassion, is a rare commodity in the world today, for it can only be generated by God. Compassion is a divine character quality that comes only from God and not from human hearts. It is a divine plant of heavenly origin, and its source is heaven, not earth. Whenever it is manifested by human beings, it is because God has moved upon the hearts, whether or not they declare themselves to be children of God. They can be

atheists, agnostics, spiritually indifferent, or Communists, but if they display compassion toward others, it is because God is working within. God is thus present in such action and in that person, even if the individual does not acknowledge Him as God. This is the message of John: "Beloved, do not imitate evil but imitate good. He who does good is of God; he who does evil has not seen God" (3 John 11, RSV). This text does not judge people on the basis of their beliefs, but on the basis of their behavior—their actions. Nothing is said of their beliefs. It is people's *behavior* that determines whether they are of God, not what they believe. In other words, how they use the power entrusted them. And in the last judgment, when God separates the sheep from the goats, it is behavior that determines destiny. This is precisely what Ellen White says: "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering." ⁶

What the powerful do on behalf of the powerless determines destiny. The greatest power in the world is the power of an unselfish life. "No other influence that can surround the human soul has such power as the influence of an unselfish life." ⁷ That's power, the kind Jesus displayed, and the kind that shapes the very character of God.

What we see on the cross in the person of the God-Man Jesus Christ of Nazareth, hanging between heaven and earth, is the raw power of divine love. From the human perspective it is powerlessness. "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him" (Matt. 27:42). But from the divine perspective it is the most powerful act God has ever done, and the world has not been the same since. In 1 Corinthians 1:21-25, the apostle Paul contrasts these two perspectives: "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles" (verses 21-23, RSV).

Why was the crucifixion of Christ a stumbling block to the Jews and foolishness to the Gentiles? Because the Jews, a powerless and a subject people, wanted a Messiah who could confront Roman

steel with steel, and not with statements about loving one's enemies. And the Gentiles, who wielded power over the Jews, saw in such methods of salvation only the foolish gesture of powerless peasants.

"But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (verses 24, 25, RSV).

God takes love, which the world regards as weakness, and makes it the most powerful force in the world. That's power! In Ephesians 4:31-5:1, Paul again writes: "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (RSV).

Here we have the two types of power available in the world today—power that operates out of force and power that operates out of love. The one originates with Satan, the other with Christ. Which one do we as pastors manifest?

Two behaviors, one servant

"Who, then, is a faithful and wise servant? He is the one that his master has placed in charge of the other servants to give them their food at the proper time. How happy that servant is if his master finds him doing this when he comes home! Indeed, I tell you, the master will put that servant in charge of all his property. But if he is a bad servant, he will tell himself that his master will not come back for a long time, and he will begin to beat his fellow servants and to eat and drink with drunkards. Then that servant's master will come back one day when the servant does not expect him and at a time he does not know. The master will cut him in pieces and make him share the fate of the hypocrites. There he will cry and gnash his teeth" (Matt. 24:45-51, TEV).

The servant in this parable is entrusted with an assignment, the stewardship of power. There are not two servants in the parable, but two behaviors. Jesus is describing two types of behavior, two possible ways that His followers can use power while they await His coming. They can use it selflessly, motivated by love, focus-

ing on the needs of others. This is the way God uses power. In this way they can influence the behavior of others without violating free moral choice.

Or they can use power selfishly and, as Weber put it, "realize their own will . . . even against the resistance of others." The focus of this behavior is not on others, but self, not on love, but greed.

When we teach the doctrine of Christian stewardship, we need to focus on more than money. We need to teach principles for the proper management of power within the church. This includes the management of power in the home as well as the management of power in our institutions. The parable says nothing about money. But everything in it speaks of the stewardship of power! This stewardship of power must first be exemplified in our own attitudes and actions as pastors, for we are the servant in the parable, and we must decide how we will use the power given to us.

Notice also that the different behaviors are related to different attitudes toward the Master's coming. When the servant is manifesting a Christ-like behavior of selfless service, he does not perceive his master's coming as delayed. But when he perceives his master as delayed, his behavior changes to correspond with his belief. Here is a case where belief and behavior impact on each other.

The return to servanthood

Jesus calls His followers to serve others rather than self. "Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant" (Matt. 23: 10, 11, RSV). This concept of the greatest being the servant, the first being last, that we are to serve and not be served, is repeated seven times in the Gospels, which shows that Jesus "radically questioned social and religious hierarchical and patriarchal relationships."⁸

In the world, rulers may lord it over their followers and over each other, "but it shall not be so among you," Jesus declared (Matt. 20:26). "You are here not to put yourself first, but others." Like the disciples, we don't have the foggiest idea what all of this means. We take this sevenfold message of the first being last and superimpose it on our hierarchical structures based on a patriarchal concept of God, and the result is that the church sets up leaders as lords and princes, and then baptizes this lordship by calling it "service."⁹

What is true for the individual disciple

is also true for the collective body of disciples called the church. Just as the individual Christian is not to place himself or herself first, but to serve others, so the church is not to place itself first, but is to serve others.

We must face the question Is the church's mission to defend the church or to defend humanity? If it is the first, then the church becomes an end in itself and is no longer the means of making hope visible. Because of this me-first attitude, too often the church finds itself thinking that God is on its side. There is something about self-serving that is so self-deceiving. We must never forget the words of Abraham Lincoln in reply to some who hoped that God was on their side: "It is more important to know that we are on God's side."

James and John felt that by having the best positions they would best be serving God. That is how deceptive self-serving power can be. The basis of Christianity is self-sacrificing service to others. It is this basic principle that should motivate all human actions within the body of Christ. And the authority that God gives the church is not authority to lord it over, but authority to be of service to others. It is not authority of lordship, but authority of servanthood.

Servanthood or servitude

How does this relate to people whose social position has already relegated them to servanthood? There is a fundamental difference between servanthood and servitude. Servitude is a forced social status, imposed on a person by others, depriving that person of the freedom to choose his or her own course of action and life options. Servanthood, on the other hand, is a voluntary action where a person, of his or her own free will, chooses to be of service to others. Human dignity is at risk in servitude; it is enhanced in servanthood. Jesus condemned servitude; He encouraged servanthood.

We need to evaluate our present church and institutional structures in order to make a correction in this area. There needs to be a mutual sharing of power between pastor and laity for the well-being of the whole body. But some, because of their desire to grasp power for self-serving purposes, or because they may not understand fully the nature of God's kingdom, are not able to visualize what needs to take place.

It is time for us to understand that we can no longer continue self-serving and

self-seeking, motivated by what Martin Luther King, Jr., called "the drum major instinct"—the desire to be first, out in front, leading the parade of self-glorification—and still call ourselves Christians! We must place the needs of others first, and consider how we can best meet those needs.

Repentance and power

Harvey Cox goes so far as to declare that "the modern equivalent of repentance is the responsible use of power."¹⁰ I believe there is some truth in this. The church must repent for its misuse of power. Individuals, including pastors, must repent for lusting after power, not in service to others, but in service to self.

And through repentance we will gain access to genuine power, love power, the only power that must be manifested within Adventism—power that influences the behavior of others without violating free moral choice.

Such power can only be made manifest as we heed Jesus' call to servanthood—the first shall be last, the greatest must be the least, he or she with the greatest credentials (whether Ph.D., Ed.D., M.D., or any other fragments of the alphabet behind a name) must be the servant of all.

This is the message of Jesus for the mission of His church in these last days, a return to servanthood.

"Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them" (John 13:16, 17, RSV). ■

¹ Max Weber, *Economy and Society* (Berkeley: University of California Press, 1978), vol. 2, p. 926.

² George Theodorson and Achilles Theodorson, *A Modern Dictionary of Sociology* (New York: Barnes & Noble, 1979).

³ Harvey Cox, *Religion in the Secular City* (New York: MacMillan Co., 1965), p. 118.

⁴ Gene Sharp, *The Politics of Nonviolent Action. Part One: Power and Struggle* (Boston: Porter Sargent Publishers, 1973), p. 7.

⁵ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 135.

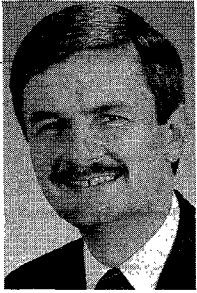
⁶ _____, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 637.

⁷ _____, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1942), p. 470.

⁸ Elisabeth Schussler Fiorenza, "You Are Not to Be Called Father, Early Christian History in a Feminist Perspective," *Cross Currents* 10 (No. 3): 317.

⁹ Rosemary Radford Ruether, *Mary—The Feminine Face of the Church* (Philadelphia: Westminster Press, 1977), p. 84.

¹⁰ Cox, p. 119.



Gone fishin'

Seventy-two percent of American Protestants believe you can meet God just as well on a fishing trip as in church. For Roman Catholics the percentage is even higher—83 percent. And 81 percent of people of other religious persuasions feel the same way.

Surprisingly, two thirds of even those who are church members responded affirmatively to the question "Do you think a person can be a good Christian or Jew if he or she doesn't attend church or synagogue?" These statistics come from research published by the Princeton Religion Research Center in the February 1989 edition of *Emerging Trends*.

This individualistic approach to religion is nothing new. In fact, the percentage of affirmative answers in 1988 was slightly lower than in similar surveys conducted in 1957 and 1978.

There's a story at the end of John's Gospel that seems, at first glance, to lend credence to the idea that Christianity can be an individualistic religion. But there is more to the story than meets the eye.

The fishing trip

It happened during the tumultuous weeks immediately after the Resurrection. It happened after all 11 of the faithful disciples had actually seen Jesus in the flesh. It happened to men who *knew* that the Crucified had become the risen Saviour. It happened to Peter, who had seen the empty tomb. It happened to Thomas, who had placed his hand in his Master's riven side.

In other words, it happened to the men who had been closest to Jesus,

whose lives had been most intimately interwoven with His, whose lives you would expect to be most changed by the events of Calvary and the tomb whose stone was rolled away. It happened to men at the very core of Christianity.

After they had seen and talked with the risen Jesus, they didn't know quite what to make of it. They seemed not to know what to do about it. They were ready to go back to business as usual.

"I'm going fishing," Peter announced one day. And with that he headed back to the shore of Galilee to reclaim the boat he had abandoned when he had met Jesus. Half of the original disciple corps went with him.

It was on that fishing trip that Peter met Jesus in a deeper, more personal way than he had in all the preceding years of discipleship. Now his pride had been quashed—extinguished in a moment of self-preserving equivocation. Now his ambitions for earthly honor had evaporated. Now he was ready to enter into an earnest heart-to-heart relationship with Jesus, based not on how great Peter was, but on how great God's grace is.

It was beside Galilee that Peter had his most significant private interview with Jesus and received his great lifework: feeding the flock that would be attracted to the Good Shepherd.

But it was not there, alone with the Saviour, that he received the empowerment to carry forward the mission he accepted.

Peter needed to go back to church to receive that.

Once again Peter, James, John, Thomas, and Nathanael left their boat and nets and climbed the steep road to Jerusalem. There they witnessed the ascension of their Lord. And there they met

together, prayed, confessed sins, and sought the empowerment Jesus had promised. And there, with 120 of them together, the Spirit came and provided the power for proclamation.

Alone with the Lord

Jesus was known for His habit of going out *alone* to seek His Father in prayer. And He instructs us to go into our room and shut the door when we want to pray. We need our times alone with God.

But notice that Jesus' promise to be in the midst of His disciples was given with the stipulation that two or three would be gathered together in His name (Matt. 18:20). Even His promise to be "with you always" (Matt. 28:20, RSV) was spoken to a group (the *you* is plural), not to an individual.

I don't mean to imply that Jesus does not walk with each individual. I simply want to emphasize that as Christians we need each other. Because there is strength in numbers. Because it is easy for one individual, seeking God all alone, to begin to hear the voice of God in his or her own musings. And because God wants us to be individual members of a united body.

Read the book of Acts carefully. How many conversion stories involve an individual coming to a saving relationship with Jesus all alone? How many involve groups receiving the Holy Spirit together?

America's individualistic attitude toward religion is a by-product of our culture, but it is also a by-product of our preaching. The strong emphasis on individual conversion and accepting Christ as a "personal Saviour" has led people to treat religion like a "personal pan pizza"—as a carryout item packaged in dis-

posable paperboard—something to be partaken of just to fulfill an inner emptiness, but which has no impact on anyone around us.

Christianity is intended to be something far greater—a full-course feast to be relished, savored, and shared with friends. —Kenneth R. Wade.

Better than power over Satan

Some people speak of “foxhole Christians,” those who turn to God when facing disaster—life-threatening situations, illness, financial problems, and such like. But I’ve noticed my feelings about my relationship with God rise or fall on different grounds.

When I’m feeling great physically, and the sun is shining, and my work is going well, and my bills are paid, and I’m not feeling guilty about having fallen to some besetting temptation, it seems that God is smiling down on me. Then it’s easy to be thankful and to praise and love Him.

But when I’m overly tired, behind in my work, wondering where I’m going to get the money I need, and I’ve been impatient or unfeeling with my wife or children—then I’m tempted to wonder if God is really there; I’m likely to feel alone and uncared-for.

Near the end of His ministry Jesus gave some counsel to His disciples that is apropos to all Christians, but particularly to ministers, counsel that offers stability in the ups and downs of our feelings. His counsel centers on two points: first, that Satan is a defeated foe; and second, that our names are written in heaven.

Luke 10 gives the setting for Jesus’ counsel. He had sent 70 of His disciples on a mission, and they had returned rejoicing that “even the demons are subject to us in your name!” (verse 17).^{*} Jesus responded to their joyful report with the words, “I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon ser-

pents and scorpions, and over all the power of the enemy; and nothing shall hurt you” (verses 18, 19).

Jesus’ words point out to us that Satan is a defeated foe. He has fallen, or rather been cast, from heaven. Here Jesus speaks of three aspects of Satan’s fall: the first, when he was cast out of heaven upon his original sin and consequent deception of some of the heavenly host (Rev. 12), the second, at the cross—when Jesus “disarmed the principalities and powers and made a public example of them, triumphing over them in it” (Col. 2:15, margin); and the third, at the end when Satan will be destroyed finally and forever (Rev. 20).

As a corollary to His defeat of Satan, Jesus conferred upon His disciples a measure of authority over Satan and the forces of evil. The context indicates that when Jesus spoke of “serpents and scorpions,” He probably meant it more of “that old serpent, the devil” than of the literal earthly creatures.

In a book on the life of Christ, Ellen G. White offered an encouraging commentary on the words of Jesus recorded in this passage of Luke. She wrote that Jesus indicated here that Christians are to look upon Satan as a defeated foe; we are to regard Christ’s victory upon the cross as our own. Every contrite soul has as its defense the Holy Spirit’s omnipotence. With Jesus by our side, there can be no such thing as failure, loss, impossibility, or defeat.

She went on to say that some Christians think and speak too much of Satan’s power. “They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. . . . Why not talk of Jesus? Why not magnify His power and His love?”¹

Stability in trouble

But while Christ has made certain Satan’s end, his defeat has not yet been made



David C. Jarnes

fully effective. Christians still face trouble in this world: accidents happen to them, they become ill and die, and they still succumb to temptation. The last sentence of Jesus’ counsel offers spiritual and emotional stability in the light of this reality. Jesus said: “Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven” (Luke 10:20).

Jesus was not saying that we shouldn’t be happy that Satan is a defeated foe whom Christians can successfully resist. Rather, by hyperbole, Jesus was saying that we should not focus upon this fact. Instead, what really matters is that our names are written in heaven, that our relationship with Christ is what it ought to be. In fact, the power over Satan of which Jesus spoke, the victory in the spiritual battles we face, depends on our being right with God. As Ellen White noted: “Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ.”²

As disciples of Christ, as ministers of His Word, our success and our very spiritual safety hangs on our recognizing this fact: that we are totally dependent upon a continual connection with God. That Paul recognized this is indicated by his saying: “When I am weak, then I am strong” (2 Cor. 12:10). The more clearly we realize this, the greater the power that God can manifest in us.

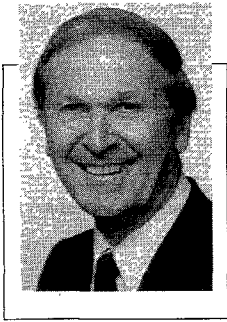
Jesus’ words in Luke 10:18-20 offer those who have accepted Him as Saviour and Lord double encouragement. Satan is a defeated foe—and we can begin to enjoy the fruits of Christ’s victory over him now. But even more important in the ups and downs of our Christian experience, our names are written in heaven. We have the assurance of eternal life. —David C. Jarnes

“Do not rejoice in this, that the spirits are subject to you.”

¹ *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), pp. 490, 493.

² *Ibid.*, p. 493.

^{*}All Scripture quotations are from the Revised Standard Version.



The persuasive preacher, conclusion

Johnny comes skidding into Bible class—eyes bright, hair askew, wet with sweat from his most recent confrontation with life.

Teacher has carefully prepared a story about Jesus. Wisely, she has provided the latest visual aids to help her tell the story well.

Eventually, the story told and class concluded, she watches wistfully as Johnny dashes out. Did she really make any impact toward helping him love Jesus?

Well, what does research say was the most effective thing in changing Johnny's attitude toward Jesus? Was it the story? No. Was it the aids? No, not even the visual aids. Then what was the most effective factor in changing his attitude? It was Johnny's attitude toward the teacher while she told the story!

Every time we stand up to preach we, like that teacher, hope to persuade our listeners to love and follow Jesus. We can do it by logical argument or by emotional appeal. But, like it or not, we do it mostly by the attitude of our listeners toward us as we speak. If your listeners don't like you, it is almost impossible for you to lead them to love Christ.

Here are some ways we can help our audiences like us so we can help them love Jesus:

Be caring. The attitude of the listener toward a generally respected speaker is largely dependent upon what that hearer believes the attitude of the speaker to be toward him—"Love me, and I'll love you." This is doubly so if the listener perceives himself to be of a lower status than the speaker.

Let your congregation know you care about them by saying very little about other churches you've served. Mentioning other churches is like talking about your first wife to your second.

Be helpful. Every animal loves the one who feeds it. Give your people a wholesome diet of spiritual food and they'll love you.

Be genuine. Nothing is more devastating than to look down at your wife, your child, or a friend as you preach and suddenly realize that they know you have not been living in private what you are preaching in public.

Be trustworthy. If you got the idea for your sermon from a book, be honest. If you quote a fact, be accurate. If you tell a story, don't exaggerate. Be sure your sermon illustrations don't betray confidences.

Be busy. Most people work at least five or six days out of the week. If they see the preacher only one day a week, they tend to think that that's the only day he works. They may react like the lady who said her pastor had *in* trouble. He was *invisible* during the week and *incomprehensible* on the weekend. The fact is that invisible preachers who seldom get out among their people are more likely to become incomprehensible.

Be hopeful. Be hopeful of what your listeners can become through Christ. If you lose faith in people, you'll fail in the ministry.

Be hopeful about the future. Christ died. Christ lives. Christ is coming back. How can the Christian preacher be negative when there is so much hope in Christ?

Be hopeful for your preaching. Young preachers expect too much of their preaching. We enter the ministry expect-

ing miracles. And rightly so. But the miracle of the slow-growing oak is just as great as the miracle of the overnight dandelion. Be patient with people who grow slowly. Oaks grow stronger than dandelions.

Preaching to a congregation is like throwing buckets of water over a room full of bottles. Some are wide-mouthed jars and some tiny-mouthed pop bottles. Don't be discouraged if most of the water ends up on the floor. Be encouraged that large amounts go into a few. Be hopeful that at least a little goes into each.

Be Christ's. Say, like Paul, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Staying close to Christ keeps you close to your congregation:

The parish priest
Of Austerity
Climbed up in a high church steeple
To be nearer God,
So that he might hand
His Word down to His people . . .

And in sermon script
He daily wrote
What he thought was sent from
heaven,

And he dropped this down
On his people's heads
Two times one day in seven.

In his age God said,
"Come down and die!"
And he cried out from the steeple,
"Where art Thou, Lord?"
And the Lord replied,
"Down here among My people."*

* Brewer Mattocks, "The Preacher's Mistake."



How to handle headache

Richard Neil

It was the middle of summer. The blazing sun had ripened the grain and dried the stalks of wheat. With harvesting at its peak, the fields hummed with sounds of swinging scythes. Grunting laborers piled heavy sheaves onto oxcarts.

A certain boy had been helping his father in the fields all day. This kind of work was new to him, but he did his best to keep up with the other workers. Maybe he overexerted himself. Maybe he did not drink enough water or eat properly that day. Perhaps he tried to work in the heat without first becoming accustomed to it. Whatever the reason, he suddenly clutched his head and complained to his father, "My head, my head" (2 Kings 4:19).

The pain did not go away. Not only did it continue; it worsened. The man sent his son home—but the damage was already done. While sitting on his mother's lap, he died. Most likely that child suffered what is now known as heatstroke with its accompanying headache.

Headache has been known throughout the history of mankind. Its treatment has engaged the interest of all cultures. There are even archaeological records of trephining (opening the human skull with drill-like instruments) in ancient Africa. Presumably this was because of

problems in the head—perhaps headache.

When we describe all the functions of the head, superlatives come easily. Each of the five senses has its focus in the brain. Keeping us aware and alert is the special task of this crown of God's crowning creation.

The rods and cones from the back of the eyeball illumine the brain with visual images in sharpest color and finest detail. The ears capture and transmit sounds to the brain to be assessed for possible action. The sense of touch is so delicate that even one tiny hair lightly dropped into the inside of the lower eyelid sets off spasms of discomfort and pain. The sense of smell lets us anticipate and appreciate that most delightful of all experiences—eating good food—even before our mouths taste it.

Indeed, the brain is one of God's most significant gifts to mankind. The head is home for the brain—that prototypical microcomputer containing more than 50 billion interconnecting nerve cells. When the head is pained or confused, we are anxious to get it back to normal.

Simple headache

Understanding headache and its possible consequences requires examination of those structures in and around the head that may cause pain in the head. As one would imagine, the head is a very complex structure. It is made up of several kinds of tissue, each with differing functions.

The skull, or calvarium, gives contour and solidity to the head. It does not usually cause pain. Nerve cells make up the tissue through which the five senses—hearing, sight, taste, smell, and touch—register on the brain. The organs

that mediate these senses—the eyes, ears, nose, and mouth—may themselves be the focus of pain.

Many muscles attach to the head. Muscle spasms can produce pain in any part of the body, including the head. Blood vessels, another component of the head, carry about one fifth of the blood from each heartbeat to this most important part of the body. The blood vessels are covered with fibrous tissue that, when stretched, may cause some types of headache. Other structures in the head, such as sinuses, teeth, and various joints, can also cause pain.

With so many potential culprits, how can you decide which one is causing your headache? And how can you tell if the pain signifies some problem or is just a nuisance that can be controlled with a little aspirin and/or time?

Perhaps most important is the realization that the vast majority of headaches do not indicate a serious problem. These include the garden variety of tension headaches. There are, however, other causes of headache such as sinus infection, toothache, allergic reactions, migraine, and more serious problems such as brain tumors.

Tension headache

In assessing a tension headache, the important factors are its nature, location, and the length of time the pain lasts, along with factors that start, increase, decrease, or relieve the pain.

As the name implies, tension headache results from tension in the muscles around the shoulders, neck, or head. It does not necessarily refer to tension in one's environment.

The muscles along the back are all connected to one another. That means

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that a muscle in the buttocks can eventually spread its discomfort all the way to the top of the head. Therefore, anything that causes a stretching or pulling of any of the muscles along the back, the shoulders, or the neck can eventually produce muscle spasm and pain that will be felt as headache.

Years of standing over a sink can make a person's head jut well over the front of the chest. In this situation, called "forward head," the muscles at the back of the neck are pulled forward and eventually cry out against this stretching by producing painful spasms.

Long hours spent poring over books or sitting in meetings can produce the same consequences. In this case, it is not merely the position of the head, but its limited range of motion that causes the pain.

Stress in the course of meeting life's constant challenges also causes tension in the muscles, whether the stress comes from mediating church board meetings, battling traffic, or just planning the family vacation. In any situation that calls for concentration and mental effort, the muscles about the jaw, neck, and shoulder frequently tense unconsciously. Inner conflicts and irritations also increase the tension in the muscles.

The focusing of sight can also cause tension headache. The lens is the clear, crystalline part of the eyeball that focuses the incoming light rays that strike the back of the eyeball and thereby allow you to see. This lens gets thicker or thinner as the circumstances demand so that your vision is sharp. If your eyesight needs correction because the eyeball is not the right shape or because what you are reading is too close, the small muscles controlling the lens are not as efficient as they should be, and this causes squinting. These muscles in and around the eyeballs and scalp then spasm, producing the pain. Eyeglasses can easily correct the problem.

How to handle tension headache

Tension headache can be described in one of several ways. Sometimes it feels like a constricting band around the head. In other cases it feels like a weight on the top of the head, or it may even mimic a light-headed sensation, leaving the sufferer feeling as though he or she is about to fall to one side or the other.

Almost always there is a trigger point somewhere in the muscles of the body. A trigger point is a tender spot in at least

one of the muscle groups around the chest or neck where fingerpoint pressure will make the headache worse. Finding that point, or those muscles, is the key to solving the headache pain.

Gentle massage of the sore muscles, especially around the trigger area, will reduce the pain. It is that simple. The massage focuses attention on the muscle and allows it to tighten and relax alternately. If the massage is preceded by moist heat (as from water-heated towels) the effect will be even better.

But the best way to handle a tension headache is to treat it early and, if possible, prevent it. Prevention is actually quite simple, and there are very few rules:

1. **Maintain good posture.** This means standing straight, sitting upright, and avoiding spending long periods in abnormal positions. If you find yourself slouching in your chair while sitting, or standing with your chin well over your chest, or gazing for a sustained period of time at any object, immediately change position or focus—even if it means getting up and moving about the room.

2. **Make sure your vision is properly corrected.** Making sure your vision is checked by a qualified optical specialist can be worthwhile in any case. That is especially true if there is a vision problem of which you are unaware and which is causing nagging headaches.

3. **Watch your diet.** Such things as food colorings, sugar, or preservatives have been linked by some people to headaches. While the mechanism behind this is obscure, it may be that these substances make the muscles more sensitive to prolonged periods of stretching.

4. **Be careful of that pillow.** Headaches that come on in the morning may be associated with sleeping on your back with a pillow under your head. In that situation the neck is stretched forward and produces the same effect as standing with the head forward. Sleeping on your stomach or doing without the pillow will correct the problem.

5. **Exercise your neck.** Neck motion is necessary to keep the muscles supple and relaxed. You should never move your head in a circular motion on your neck. Instead, slowly move the head in a "yes" fashion to its full extent. This can be accompanied by trying to put each ear on the near shoulder—again slowly, deliberately, and as far as it will go comfortably. Then rotate your head so that your chin first tries to touch the right shoulder, then the left. All these motions

should be repeated at least three times each. This series of exercises can be performed at any time and in any place. They are especially helpful if the neck begins to tighten after hours of study or desk-type work.

Paying attention to these simple rules should keep you free from the tension headache.

Other types of headache

Unfortunately there are other, more serious causes of headaches. Frequently the symptoms of these headaches cannot be clearly distinguished from the simple tension headaches except by a physician. In general, if any headache lasts for more than a few hours, or has associated signs or symptoms as described below, it should be checked by your doctor as soon as possible.

Migraine headaches tend to be recurrent, throbbing, and episodic. They are usually found on one side of the head and seem to be related to disturbance in the blood flow to the head. Nausea and vomiting are frequently associated with the headaches, which may be preceded by visual symptoms including flashing lights, sparks, or geometric patterns. These headaches are quite severe in their onset and are usually not mistaken for tension. Closely related are cluster headaches, which may come at any time of the year, affect predominantly middle-aged males, and as their name implies, occur in clusters or groups. Medical care is usually needed for these headaches.

Allergic headaches can occur as a result of eating foods you are sensitive to. These headaches are not caused by true allergies, but are actually bodily reactions to certain chemicals in foods or other substances. By watching the pattern of headaches after exposure to foods or other substances, you can make your own diagnosis, usually without having to seek medical assistance.

Mouth problems ranging from abscessed teeth to temporal-mandibular joint problems can cause headaches. These can be identified if your headache pattern is associated with eating or chewing. In the absence of obvious tooth pain, tapping each tooth lightly with a firm object can often locate an abscessed tooth. In any event, checking with your dentist may reveal an abnormal bite or other dental abnormality that may be causing headaches.

Sinus problems may express them-
(Continued on page 28)

What's Good About the Good News?

Neal Punt, Northland Books, P.O. Box 42756, Chicago, Illinois, 60642, 1988, 160 pages, subject and textual indexes, paper, \$7.95. Reviewed by Robert J. Wieland, Seventh-day Adventist pastor, author, and former missionary to Africa.

Can we declare to all men that Christ's sacrifice effectively redeems them? The Calvinist must say no; Christ has actually saved only *the elect*. The Arminian must also say no; Christ has only made a provision whereby all men *could* be effectively saved if they do something right, that is, believe or accept Him.

The bad news that inevitably spoils this "good news" is that the sinner can never be really sure he is one of Calvinism's effectively saved "elect." Neither can the sinner be sure that he has believed or accepted the gospel properly enough so that Arminianism's *provisional* salvation is effective for him. If he doesn't respond properly, Christ's sacrifice remains a mere *provision* that accomplishes nothing.

According to Punt, ever since the third century the Christian church has imbibed a simple but false assumption. Punt labels it Premise A—"All persons are lost, on the road to hell, except those whom the Bible says will be saved." Calvinism refines this assumption by identifying the exceptions as the elect; Arminianism refines it by identifying them as those who *do* something—believe. Punt suggests that this basic assumption is nonbiblical.

Punt says the good news is that all persons are saved by the sacrifice of Christ and will go to heaven, the only exception being those whom the Bible specifically says will be finally lost. In other words, Christ actually accomplished salvation for all men, except those who personally, finally (persistently), willfully, choose not to have God in their knowledge. Punt claims that both Calvinists and Arminians have missed this focal point of the true New Testament good news.

This good news premise blows through Punt's pages like a fresh wind that almost takes one's breath away. The biblical evidence he marshals is impressive, and

strongly suggests that the apostles turned their world upside down with a gospel that contained considerably better good news than our versions of it convey today.

Consider, for example, that troublesome passage in Romans 5:18 that has kept theologians at sword's point for centuries: "As one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men" (RSV).

Simply stated, this text can be understood in four ways:

1. Calvinism says that this means that Christ's "act of righteousness" is effective only for "all the elect."

2. Arminianism says this text reveals that salvation is only "provided for all persons"; its effectiveness is contingent entirely on the response of the sinner.

3. Universalism says that Paul's words mean that "all persons" will be saved at last.

4. Punt believes that Paul's words mean that there is indeed an effective and accomplished "acquittal and life for all men" (see 1 John 2:2; 2 Cor. 5:19), with the exception only of those whom the Bible (in its broader context) declares will not be saved. Scripture excludes from salvation only those, who, in addition to their sin "in Adam," willfully and finally reject or remain indifferent toward whatever revelation of Himself God has given to them.

The Bible reveals no final or contributing cause of salvation other than God's initiative of grace. Likewise, there is no final or contributing cause of condemnation other than man's rejection of God's grace. We will never comprehend this placing side by side of God's sovereignty and man's responsibility. We accept both simply because both are revealed in the Scriptures.

A wholehearted acceptance of Punt's premise would revolutionize evangelism and make the message so palatable that multitudes who now shrug their shoulders at Christianity would begin to see in it what the ancients saw when the apostles enlightened the world. Perhaps this salient recovery of a long-neglected New Testament truth will be effective. If we

are willing to believe this good news, our missionary outreach to the world will feel its impact.

Here is a book that will challenge keen theologians; but it is so clearly and simply written that it will also warm the hearts of lay readers. That too is very good news.

A Just Defense: The Use of Force, Nuclear Weapons, and Our Conscience

Keith B. Payne and Karl I. Payne, Multnomah Press, Portland, Oregon, 1987, 331 pages, hardcover, \$14.95. Reviewed by Mitchell A. Tyner, associate director and legal counsel, Department of Public Affairs and Religious Liberty, General Conference of Seventh-day Adventists.

If you espouse pacifism or noncombatancy, you won't be happy with the conclusions of this book. But if you are a proponent of the Strategic Defense Initiative, you'll be quite pleased with it.

The authors begin with some relevant questions: How can a nuclear age Christian fulfill the biblical call to be a peacemaker? How do we properly reconcile the requirements of national security with religious values? They then survey six major positions taken by Christians over the centuries on our proper relationship to government. From the Left to the Right, they are (1) nonresistance, (2) historic pacifism, (3) radical pacifism, (4) nuclear pacifism, (5) traditional just war, and (6) preventive war. The remainder of the book tells you why the authors believe numbers 1 through 4 won't work, and then merge 5 and 6 into the authors' proposed solution.

The authors proceed from two basic presuppositions: "It is clear from Scripture that government has been given the responsibility to exercise force when necessary in protecting the innocent and punishing evil or unjust behavior. It is equally clear that Christians have been commanded to support their government in carrying out its God-ordained responsibilities." They conclude that the biblical support for pacifism is exceedingly weak and that the current need for a nuclear deterrence is clear and compelling.

From this they synthesize the position

that they say Christians should support: "A just defense—a transition to defenses that would move the U.S. away from reliance on offensive forces while building up defensive forces." This is, on a more advanced level, like a father advising his son to learn to fight, not because he intends to start a fight, but because he should be able to finish successfully whatever someone else starts. Not offensive—just retaliatory; not aggressive—but definitely not turning the other cheek.

The authors admit that "it is not clear that effective defense against nuclear threat is possible. However, the Strategic Defense Initiative has, since 1983, been attempting to address these technical questions."

If you like Star Wars, you'll love this book.

Reversed Thunder: The Revelation of John and the Praying Imagination

Eugene H. Peterson, Harper and Row Publishers, San Francisco, California, 1988, 203 pages, hardcover, \$15.95. Reviewed by Richard Fredericks, Ph.D., assistant professor of religion, Columbia Union College, Takoma Park, Maryland.

Peterson has frequently been called evangelical Christianity's most important thinker and perhaps its most gifted pastor and writer. This is his eleventh book, and it is a pastoral/theological masterpiece. As literature it is a delight to read. As Bible study it has profound depth. For the biblically conservative Christian it offers a consistently Christocentric interpretation of the Apocalypse rooted in the authority and inspiration of that book itself.

Peterson's exegesis is fresh and innovative. He argues that John's visions were not given because the rest of the New Testament had left us uninformed concerning key truths related to God's saving work in Christ, but to keep us from becoming indifferent and dulled to the splendor of those truths. In Revelation, John, as a prophet, a pastor, and a poet, retells the apostolic gospel through symbols and word pictures. His goal is to combine the awesome reality of God's saving work in history and the gritty, seductive, sometimes dangerous reality of daily Christian existence in such a way that the former is seen as the greater reality.

John is a pastor interpreting life from God's perspective, reminding us that our perceptions and experiences are an inad-

equated basis for defining the "real world." The key to reality is worship: living in constant reference to and rehearsal of the adequacy, intimacy, and immediacy of God's redeeming activity in Christ. The goal of John's call to worship in Revelation is not to provide more new abstract information about God, but to involve us in God and with God. The visions remind us to center ourselves in the sufficiency of God.

Peterson affirms the authority of Revelation as God's last biblical word and then divides his book into topics that follow the flow of Revelation's narrative: The Last Word on Scripture (Rev. 1:1-11); The Last Word on Christ (Rev. 1:12-20); The Last Word on the Church (Rev. 2 and 3); etc. Other themes covered in subsequent chapters include worship, the problem of evil, prayer, witness, politics, salvation, judgment, and heaven. This approach makes the book a gold mine for a series of expository sermons on Revelation (which was probably Peterson's genesis for the book).

Peterson says that the two visions of Revelation 19 teach us that to experience God's salvation we must simultaneously embrace love (a wedding, Rev. 19:1-10) and assault evil (a war, Rev. 19:11-21). Both give our experience an urgency, born not out of fear or hurry ("Better get ready quick!"), but out of assurance and intimacy ("How much the world needs to experience what we are experiencing!"). Since true Christian soteriology allows the return of Jesus to be our hope and not a threat, true Christian urgency is not a panic, but a focused intensity. Our people need this vision of Revelation.

Christology in Context: The Earliest Christian Response to Jesus

Marinus de Jonge, Westminster Press, Philadelphia, Pennsylvania, 1988, 276 pages, \$15.95, paper. Reviewed by Sakae Kubo, vice president for academic affairs, Atlantic Union College, South Lancaster, Massachusetts.

How did the earliest Christians view Jesus? The author writes from a viewpoint shared by most scholars that the New Testament writings, as we now have them, were put together at least 20 years after the time of Christ. He feels that these writings incorporate material from an earlier period. For example, as did the Gospel writers, Paul included in his Epistles material already available. By examining this precanonical material

and the earliest writings of the New Testament, we can discover what early Christians thought about Jesus.

The author finds that from the earliest period Christians used a variety of expressions and ideas that were not mutually exclusive but complementary. Continuation and development were also consistent features.

In the very earliest material Jesus is designated as the herald of a new age. In this role He is called prophet, teacher, Messiah, Son of man, and Son of God with its various connotations, including a unique relationship with God. His followers believed God vindicated Jesus by exalting Him after the Crucifixion. The author puts Jesus' death in the context of the deaths of prophets and other righteous men mentioned in the Old Testament and Apocrypha. Some texts, such as Galatians 4:4-6 and Romans 9:3-5, point to His pre-existence, and the Jewish personification of wisdom fits with this idea.

What De Jonge shows throughout his work is that Christians used the concepts within Judaism and its environment to express their understanding of Christ. So these ideas were already familiar to the early Christians. They were further shaped by the needs these believers felt.

De Jonge's conclusions are conservative in comparison with those of a recent generation, and are worth reading.

The life of prayer

In recent years the Catholic Church has seen the growth of a movement that arose from the reforms of Vatican II. Despite obstacles, there is an openness that will not be closed. It is a movement that we can learn from—one that puts prayer before programs and emphasizes the revival that comes only from this source. Catholic clergy who belong to that movement have written some of the most splendid devotional books on prayer. In what follows, Ella M. Rydzewski, Ministry editorial assistant, reviews two of these books.

A Tree Full of Angels: Seeing the Holy in the Ordinary

Marcina Wiederkehr, Harper and Row, San Francisco, California, 1988, 155 pages, hardcover, \$13.95.

Marcina Wiederkehr is a member of a Benedictine community and a retreat leader. Drawing on her extensive experience as a spiritual counselor, she calls on us to see the divine revelation that fills our daily lives and to encounter the Holy

Spirit on a continual basis in our ordinary routines. We find the holy by immersing ourselves in the Word of God and discovering that He is not just in the Word but walks with us. Marcina suggests daily practices that include scriptural reading, meditating on the Scriptures, prayer, contemplation, and journaling ("saving the graced moments for future reference").

There is nothing remotely New Age about Marcina's approach. But in this day of so much uneasiness about the movement, it is unfortunate that in her attempt to reach the secular mind, she has used the term *mantra*. What she actually means by this term is the repetition of and reflection upon a different Bible verse each day—quite a different practice than that referred to by *mantra* in Eastern meditation.

Prayer That Heals Our Emotions

Eddie Ensley, Harper and Row, San Francisco, California, 1988, 175 pages, \$8.95, paper.

The greatest need in the church today is for people who pray not just brief routine prayers, but deep, completely honest prayers. Eddie Ensley, director of a group called the Contemplative Brothers, offers concrete suggestions on how to embark on an active devotional life. The writer's emphasis speaks to the question What is God like? When we understand this, worship begins.

Ensley's book reflects the love of God for us on every page. He uses a two-pronged approach: (1) self-examination followed by acknowledgment of our needs and dependence on God to fill those needs, and (2) scriptural visualization. These steps are a part of each meditative exercise.

The 32 suggested prayer experiences cover human needs ranging from asking for and accepting forgiveness to healing relationships. The book manages to convey acceptance without being permissive.

Ensley states, "We are afraid to look at our sinfulness, for we don't understand how intensely God is ready to forgive us." And to acknowledge sin is to admit that we don't have everything under control. As we are forgiven, a deeper love and compassion for others grows in our hearts.

These healing messages are an invitation to try in-depth prayer and to experience how such prayer will change our human condition. ■

How to handle headache

From page 25

selves as headaches. The sinuses are hollow areas in the bones of the skull that drain into the nasal cavity. If the drainage openings are clogged by infection, painful pressure builds in the cavity as fluid accumulates. These headaches are usually accompanied by a full sensation in the nose, a fever, and a history of nasal infections or colds. Definitive treatment by a physician may be necessary.

Almost everyone who has a severe headache wonders whether a brain abnormality or tumor might be the cause. While these problems are rare, they should be looked for in any case in which the headache is sudden, severe, or prolonged in an otherwise well person. They may be associated with seizures or drowsiness and are not relieved by usual measures. Other associated findings with this variety of headache may include double vision and weakness or paralysis of certain parts of the body. If any of these symptoms occur, attention should be given to the headache immediately.¹

Miscellaneous causes of headache include high blood pressure, infections of the brain such as meningitis or encephalitis, depression, medications, and injuries. Obviously, these types of headache require medical diagnosis and treatment.²

Medicines and headaches

Treating headaches is a multimillion-dollar business. Most people who experience a headache immediately reach for aspirin or one of the newer aspirinlike substances. Aspirin does nothing to reduce the muscle spasm of the tension headache. All it does is alter the perception of pain and reduce any inflammation that may be present.

Obviously, the first order of business is to find the source of the pain and correct that. Medication should be used only as a temporary measure while seeking medical care and eliminating the cause of the pain.

"By study of the human organism, we are to learn to correct what may be wrong in our habits and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments."³

In the absence of serious causes, most headaches result from tension in the muscles. Delegation of authority, adequate physical exercise, worthwhile diversionary reading, and a proper sleep pattern can help to reduce their frequency.

Following these principles, along with a deep, abiding trust in divine providence to guide and sustain your life, can be the answer to living with your head functioning at maximum efficiency and with minimum discomfort. ■

¹ S. A. Schroeder, M. A. Krupp, and L. M. Tierney, *Current Medical Diagnosis and Treatment*, 1988 (Norwalk, Conn.: Appleton and Lange, 1987).

² T. M. Harrison et al., *Principles of Internal Medicine* (New York: McGraw-Hill, 1980).

³ Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), p. 504.

Letters

From page 2

out of hopscotch? Wouldn't it be better to give room for the Holy Spirit to speak to the individual conscience? Only He can keep a balance.

I'm wondering if we don't have a basketful of real problems to deal with. Let's move on to bigger things and not waste manpower and committee hours trying to cover all the bases.

Thanks for listening—I appreciate *Ministry*. —Elwood Boyd, Libby, Montana.

■ Thank you for your editorial on competition. As I read, I wondered if the author would make a compromise before he reached the end. But no—he didn't! I hope he will be able to make a telling speech the next time the sports issue comes before the brethren. Recently published dialogue on this indicates serious misunderstanding of our calling in this world. Compromise has become the norm.

There is an aspect of this issue that I have not seen discussed. That is the part *deception* plays in sports. Is there any competitive sport that is not built upon trying to deceive the other team or player? In baseball, the pitcher and catcher try to deceive the batter and the runner tries to "steal" a base. The basketball player fakes his next move, and the football team builds everything on creating false impressions. Hockey, tennis, etc., are all built upon making the opponent believe that certain things

will happen while doing something else. I have tried to think of a competitive sport without the element of deception —and I can't find one.

Is competition a moral issue? Yes! The sooner the church comes to grips with this, the sooner we will see the inherent peril and all our plaques, trophies, certificates, and vaunted ceremonies will come to an end. —Donald K. Short, Hendersonville, North Carolina.

Don't knock professional fund-raisers

About a year ago our church completed a fund-raising campaign in which we used the services of a professional church fund-raising group. It was with interest, therefore, that I turned to the article by Mel Rees, "Should We Use Professional Fund-raisers?" (March 1989).

Rees's comments may be appropriate to some organizations. They do not describe what happened at our church.

1. The people we worked with were as Christian as any Adventist I ever hope to meet.

2. Rees says that our giving should be voluntary, as with the Israelite building project in the wilderness. I couldn't agree more. Our Christian friends showed us how to make our campaign like that. I was in charge of the teams that visited in the homes, and I can assure you that there was absolutely no pressure on anyone to give. Our visitors were taught how *not* to do that.

3. Rees cited a particular fund-raising organization's fee of \$28,000 for a \$700,000 campaign, and said that instead of a \$700,000 project the church had one costing \$728,000.

Our church set out to raise \$1 million, and our fund raiser's fee was \$34,000. Our members had given \$100,000 a year during each of the three years prior to our fund-raising campaign. At that rate, had we borrowed the money to build our church, it would have taken us 16 years and \$1.6 million to repay the loan. With the assistance of our fund-raisers, we are completing the project almost entirely on a "pay as we go" basis, and we will be through in four years. Which is better stewardship — a \$34,000 fund-raiser's fee to complete the job in four years, or a \$600,000 banker's fee (interest on the loan) to get it done in 16?

Some may say that we should have had the spiritual vitality to complete

the job without the professional fundraiser's help. The point is that we had done all we knew how. We needed someone to show us a better way.

4. Rees said that at the conclusion of the campaign, "The church will end up with a fistful of slips of paper, not all of which will be honored." But during 1988, the first full year of our project, giving to the building program increased from \$100,000 to \$300,000!

5. Rees objected to "whipping up enthusiasm" with a banquet. But Adventists "whip up enthusiasm" all the time for Ingathering, Signs campaigns, and evangelistic meetings. I doubt the Israelites would have raised the funds for their tabernacle without some holy enthusiasm.

7. I can assure the readers of *Ministry* that the Christian friends who led us through our fund-raising campaign based every method on Scripture, and everything they said was also in harmony with the advice in *Counsels on Stewardship*.

I cannot say that every professional church fund-raiser in America follows the biblical principles that ours did. I can say without hesitation that I would recommend the organization my church used to any Adventist church anywhere. —Marvin Moore, associate book editor, Pacific Press Publishing Association, Boise, Idaho.

■ Although Mel Rees's March article regarding professional fund-raisers had a lot of merit, I must point out that organizations generally need someone who is not a part of the institutional or church family to be a catalytic agent to bring funding together. Such a party would ideally be on the conference payroll.

Groups of people — alumni, church members, medical staffs, or whatever — rarely develop a successful plan on their own. Somebody has to give the "call to arms." Christ called on the rich young ruler to give. Most people are like that young man — they need to be asked.

An increasing number of professionals are pointing out that donor, fundraiser, and recipient, when properly motivated by the challenge at hand, are working together to meet a need. They are not given to improper strategies. —Milton Murray, director, Philanthropic Service for Institutions, General Conference of Seventh-day Adventists, Washington, D.C.

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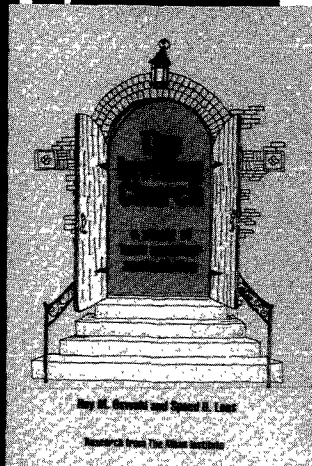
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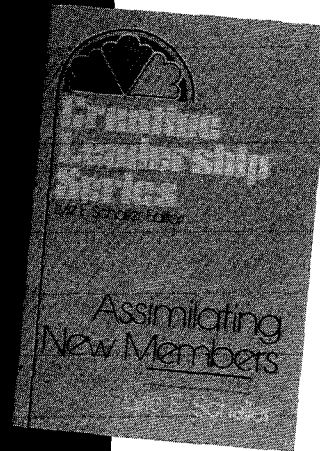
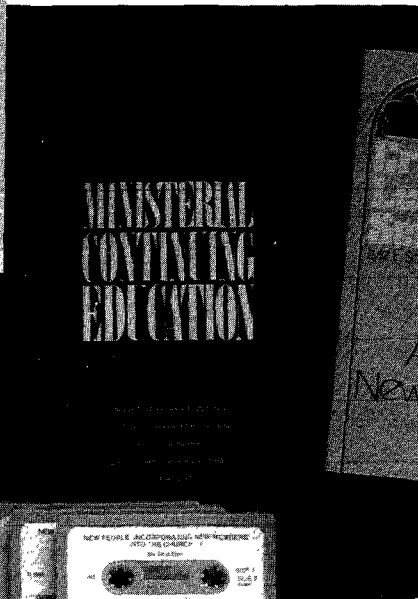
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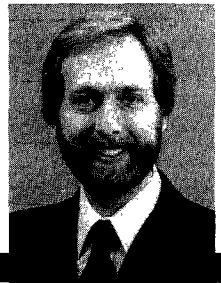
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For copies of the articles on stress

Dr. Michael McBride's series on clergy stress (January-March 1989) proved to be very popular. If somehow you missed out on that series, we will mail you copies of all three articles for US\$1. And for those of you who receive only the issues of *Ministry* published in odd-numbered months, our offer of a free copy of the second article of that series still stands. Our only condition is that you send us a stamped, self-addressed envelope. Write us at our new address: Ministry, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Quest discount lodging update

Please note that Quest International—the organization that offers members 50 percent discounts on hotel and motel lodging in the United States, Canada, Puerto Rico, and the Virgin Islands—does not use application forms. To obtain an annual membership card or to renew your membership, you merely send a check for US\$19.95 to: Ministry Special Offer, Quest International, Chinook Towers Box 4041, Yakima, WA 98901. Quest does not take orders by phone.

We want your ideas on weddings

Have you discovered creative ways of handling such services as child dedications, funerals, and weddings? We think your fellow ministers would appreciate your letting them in on the extra touches you've added to make these services special. We'd like to devote an occasional Shop Talk page to specific themes like these.

As with our regular Shop Talk items, we will pay you \$10 for each item you contribute that we publish. We will devote our first special Shop Talk to weddings. Send in your ideas, and keep watching this page!

Learn the Word through song

Most people find it much easier to memorize material

that has been set to music than to memorize the same material as mere prose. You can take advantage of this in your memorization of Scripture. David Goymer has written and recorded 20 songs that set King James Version texts to music. To order the cassette tape recording he offers (for US\$7—including postage) or to obtain more informa-

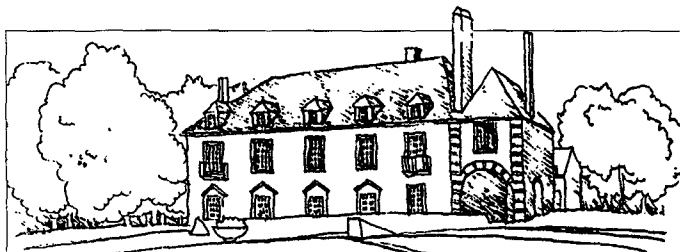
tion, write: David Goymer, 825 Redbud Drive, Redding, CA 96001; phone (714) 241-1137. Make checks or postal money orders payable to David Goymer.

Computers available at a discount

Volume buying allows Adventist World Purchasing Services (AWPS) to obtain a discount on computers and peripheral equipment—and you can purchase this equipment through them at their price plus 5 percent.

For example, you can purchase through AWPS an IBM-PC/XT compatible Hyundai (8088 chip) with two floppy disk drives for \$849.88 or with one floppy disk drive and a 30 MB hard disk drive for \$1,025.02. Or you can get an IBM-PC/AT compatible Hyundai with one floppy disk drive and the 30 MB hard disk drive for \$1,266.52. (Prices include a 12-inch amber monitor; shipping extra. Local service available nationwide; user aid telephone number included.) They also offer the NEC P2200 24-pin dot matrix printer, with connecting cable and shipping, for \$350.

AWPS can obtain many other brands of computers, printers, and other related equipment. To order or to obtain more information, call 301-680-6000 and ask for John Pack. ■



A healthy reason to vacation in Paris

You can enjoy a health conditioning vacation in Europe September 5-17, 1989, near Fontainebleau, 45 minutes south of Paris. The 12-day Health Renaissance is patterned after the successful NEWSTART program at Weimar Institute in California. Author-physician Vernon Foster, M.D., chief of staff at Weimar, will assist the skilled French physicians and staff.

Guests will stay in a gracious seventeenth-century chateau located at Aux Portes de l'Eden (At the Gates of Eden), a peaceful country estate surrounded by the 15,000-acre Forest of Fontainebleau. The health conditioning program will include hydrotherapy, massage, physiotherapy, and exercise, blended with educational lectures on a healthier lifestyle. Guests will receive practical vegetarian cooking instruction that will include some of the popular gourmet recipes from the Country Life Restaurant in Paris.

This unique holiday comes complete with a seven-day tour of historic Reformation sites in the south of France, including the museum of the Church in the Desert and the Tower of Constance, and ending with a relaxing weekend at Torre Pelice in the Waldensian valley of Italy. En route, the group will visit medieval mountain villages, colorful Riviera beaches near Cannes, fascinating Monaco, and the French/Italian Alps. Comfortable accommodations and an exquisite vegetarian menu will be provided daily.

The full price of US\$3,475 single or US\$6,450 for a couple includes travel by Air France from New York. Guests wishing to tour Paris may come August 29-September 5, preceding the start of the program.

Health Renaissance has room for only 25 persons. Anyone interested should contact immediately Aux Portes de l'Eden, 77820 Les Ecrennes, France, for an information packet and reservations. Telephone (011-33) 1-60-69-47-48 from 5:00 a.m. to 4:00 p.m. Eastern Daylight Time.

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