

Ministry

International Journal for Clergy

March 1988



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Pastor's pastor

I am already looking forward to future articles by the pastor's pastor—Floyd Bresee. God has spoken to me through his first article dealing with the talents (January 1988). I needed that. —R. Dean Ashley, Community First Church of God, Sparks, Nevada.

Adventists and abortion

What you are doing [offering ministers of other denominations free subscriptions to *MINISTRY* is an incredibly generous and helpful thing. Not only does it help us non-Adventists to understand you, but it's rare that I read an issue without bringing away something to prod my thinking into new channels.

I particularly appreciated the article on abortion in this issue ("Abortion: The Adventist Dilemma," January 1988). It seems to me that Christians are not going to be able to find common ground until we back off the rigid positions that we have taken on the basis of our limited understanding of the Scriptures and focus on the children. To guarantee a child the right to be born, even against the will of its mother, obligates us to provide that child with other guarantees that we seem unwilling to offer: the right to adequate food, clothing, shelter, and education. The problem cannot be solved by the hospitals; it belongs to the whole society. —Edward G. Fisher, Central Vermont Rural Parish, Randolph Center, Vermont.

■ I have enjoyed many articles in your magazine because of your high standards. However, I was very disappointed in the articles and explanations on abortion in the January 1988 issue. According to what I read, the Seventh-day Adventist Church considers it all right to kill an unborn baby if that baby's father was a certain kind of sinner—a rapist or a child molester. It is also considered right to kill an unborn

baby if its mother became sexually active when very young. Why should an unborn baby be put to death for its father's or mother's sins? —Thomas Hamilton, United Methodist Church of Great Valley, Great Valley, New York.

■ During a nine-month period in 1970 and 1971, your church produced two sets of recommended abortion guidelines; since then it has made no official statement. *That fact is horrible!* The greatest moral issue of the past 15 years is the cold-blooded murder of 20 million babies—and your church says nothing!

Could it be that you "strain at a gnat and swallow a camel"? What is more important—saving people from eating meat or saving the lives of innocent babies? —William L. Gutel, Flint, Michigan.

Defrocked

Since *MINISTRY* is a Seventh-day Adventist publication, one would assume that the Peggy Boyle who wrote "Disposing of the Defrocked" (November 1987) is a member of your church. If that is indeed the case, then *shame* upon your church, and *shame* upon her ordained husband for his faithless treatment of her—sick, old, unemployable, penniless, and deprived of all the social ties built into a marriage of 35 years.

I find it outrageous that this woman—and she is not alone—has been dumped, apparently without financial support of any kind. I find it inconceivable that her husband is being allowed to get away with dumping her without any provision for her welfare. I find it incredible that his church is allowing him to do so without consequences to his ministry. —Karen Armstrong, Albuquerque, New Mexico.

We are glad to be able to say that Peggy Boyle's story did not take place in the Ad-

ventist Church. However, to be honest, we must admit that much of it could have. Had this happened in the Adventist Church, her husband almost certainly would no longer be pastoring; however, Peggy herself might be in no better situation than she is now. Like most other churches, we haven't really addressed this problem. —Editors.

■ Peggy Boyle's perception of the invisibility of the ex-clergy wife is painfully accurate. In my own case, the divorce came after my husband became involved with a woman of the congregation. He was removed from his pastorate and after some small attempts to smooth things over I was ignored. I understood how difficult it was for the congregation to minister to me when they were suffering as well, but I still cannot accept the treatment I received from the church hierarchy. It was as if I no longer existed.

I have been more fortunate than Peggy, however. My health is good and with hard work I was able to earn my M.Ed. and resume the teaching career I left when my husband completed seminary. Yet my financial situation remains precarious. I find myself at age 54 continually struggling to provide the basic necessities. In effect, I have gone back financially to where I left off—before those 28 years of raising children and parish work. Now, as my contemporaries plan for retirement, I anticipate working until I drop. —Joanne Gunner-son, Edmonds, Washington.

■ I too was a disposed, defrocked wife of 30 years plus. I can easily say that I became well acquainted with hell. The church leaders that be, not wanting to create waves, let my husband go to the opposite coast (as a priest in good standing—I was told it was too costly to defrock!), where he lived with "the other" (Continued on page 26)

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.

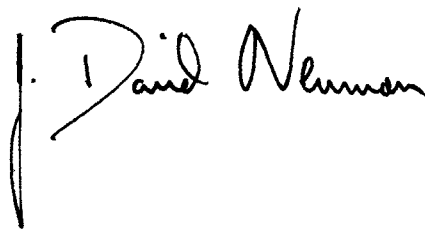
If you have opted out of Social Security, do not save this issue for later reading; later will be too late. As ministers we have high stakes in the integrity issue, and "Ministers, Social Security, and Honesty" may cause you to change your mind and enter the Social Security program, or it may confirm and strengthen you in your current position.

Our January articles regarding abortion are bringing in letters. We continue the discussion with Richard Frederick's perceptive analysis of the biblical and ethical issues involved. The right to live and the right to free choice are both principles. In the development of a hierarchy of values one must take precedence over the other. You cannot exercise the right to free choice unless you first have been allowed the right to live.

Does your spouse ever get depressed? If he or she does, then you will want to read "He's Really Depressed—What Do I Do?" Verjannia Carman lists seven ways you can help your spouse cope.

The pope's recent visit to the United States occasioned much editorial comment. Raoul Dederen, professor of theology at Andrews University, summarizes the first nine years of John Paul's reign.

In his editorial, Robert Spangler, editor of MINISTRY, reminds us of the centrality of justification by faith. The understanding of this doctrine still divides Protestants and Roman Catholics. Whatever our religious background, may we remember that salvation always comes from a dependent relationship with Jesus Christ—a reliance solely on His life, death, and resurrection.



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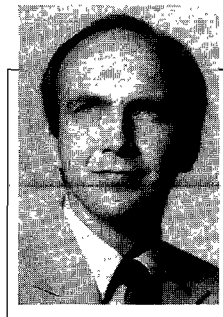
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Ministers, Social Security, and honesty

Mack Tennyson

Can you be honest and opt out of Social Security? If you've opted out, you have until April 15, 1988, to change your mind.



Mack Tennyson, C.P.A., Ph.D., teaches in the School of Business of the College of Charleston, Charleston, South Carolina, and serves on the conference committee of the Carolina Conference of Seventh-day Adventists.

Pastor John* sat in my office on the verge of tears. This was a real role reversal for him—usually he is the bulwark of strength to whom others come with their problems. But though he is an honest man, John was in trouble with the IRS. During the 15 years of his ministry, thinking that pastors were exempt, he had paid no Social Security tax. An IRS audit found that he owed \$30,000, more than he makes in a year.

John's case was my first brush with a unique part of the income tax laws. In general, ministers are treated as self-employed. Along with their regular income tax, they pay self-employment tax—currently 12.3 percent of their self-employment net income. (Self-employment net income is the minister's salary plus the parsonage exclusion minus employment-related expenses.)

The clergy and self-employment taxes

In 1951 the government decided to allow those who worked in not-for-profit organizations the option of entering the Social Security system, an option they had been denied up until that time. This decision engendered a debate over whether ministers were employees or self-employed.

The President argued for treating ministers as employees. But when several denominations actively lobbied the Con-

gress, it chose to treat ministers as self-employed.

A few denominations waived this special provision, for Social Security purposes treating their ministers as employees. These churches pay the employer's share of the Social Security taxes (50 percent), and their ministers pay the employee's share (the other 50 percent). From 1951 through 1954, only the ministers of these churches were allowed into the Social Security system.

In 1955 the government allowed those ministers classified as self-employed the option of entering the Social Security program. To do so, they had to pay the full self-employment tax themselves, the standard arrangement for self-employed workers.

Finally, in 1968, ministers were *required* to enter the Social Security program. Several denominations raised legitimate opposition to the forced inclusion of their ministers, offering arguments based on conscientious objections to insurance, public insurance, and public benefit programs. They argued that God and His church are to take care of the members in need—not the government or insurance companies.

To meet these concerns, Congress allowed ministers opposed to public insurance on religious grounds to opt out within the first two years of their ministry. This exemption is a peculiar example of how government can distort things while trying to allow for religious freedom. First, it provides only for ministers. Other members of the churches with these convictions—including the non-ministerial church employees—do not have this option, even though several

*The story is true, but the names have been changed.

have clearly proved to the courts that they have religious grounds for their opposition to insurance.¹

Second, ministers must make the decision during the first two years of their ministry. If, after that two-year period, a minister receives a revelation that insurance is immoral, it's too late. He or she will be in trouble with either God or the government.²

Of all the tax-related deadlines I have seen, none are as strictly enforced as this one. As far as the tax court is concerned, no excuse is sufficient—and ministers have tried them all, including "I didn't know about this until it was too late" and "I accidentally filed the wrong form."

Current law

Currently the law requires ministers to pay self-employment tax. However, there are two exceptions. Section 1.1402(h)-1 of the *Internal Revenue Code* releases "members of certain religious groups opposed to insurance." According to tax reference guides, this section is included to provide for the religious principles of such groups as the Amish.³ To qualify its ministers for this exemption, a denomination must prove (1) that it holds tenets that oppose insurance, (2) that it makes provision for its dependent members, and (3) that it has existed since 1950.

The ministers—and only the ministers—of denominations meeting these criteria may apply for exemption from self-employment tax under the section of the tax code identified above. They must state that they adhere to their church's beliefs concerning insurance. Those who do not belong to one of these groups may not apply for exemption under this section.

Perhaps *Internal Revenue Code* Section 1.1402(e) is more relevant to most ministers. It says any minister who is "conscientiously opposed to, or because of religious principles he is opposed to, the acceptance of any public insurance that makes payments in the event of death, disability, old age, or retirement" may apply for exemption from self-employment tax. This section of the code is hard to read and understand. The form ministers must submit to obtain exemption from self-employment tax, Form 4361, quotes this section and requires ministers, under penalty of perjury, to certify by their signature that they qualify for exemption on these grounds.

To qualify for exemption under this

section of the tax code, ministers must file before the due date of the tax return for the second year of their ministry. The 1986 tax law requires ministers to inform their ordaining bodies of their morally based objections to receiving public insurance benefits. They are not exempt until an IRS director approves and returns Form 4361.

In the past, once a person had obtained this exemption, he could not change his mind and enter the Social Security program. However, the so-called Tax Simplification Act of 1986 allows exempt ministers to come back in.⁴ Congress has voted to make this a one-time opportunity that it will not offer again. For the minister who is not currently in the program, this determination makes the choice between remaining out and opting to enter it particularly momentous.

Economic considerations

I hesitate to include a section on the economic aspects of opting out. This decision should be made solely on a religious, not on an economic, basis. But I am sure that the economic aspects of the decision are at least a matter of curiosity.

The self-employment tax is a person's way of buying into the Social Security system, a system that offers the following important benefits: monthly retirement checks, survivor benefits, disability checks, and Medicare.

The retirement checks currently amount to about \$700 per month for those who were making \$30,000 a year when they retired. To be eligible for these checks, one must have contributed to the system for 10 years.

This raises a troubling question for those with fewer than 10 years until retirement. Over the remaining few years of their careers they may not build adequate work credit to receive full benefits. That, however, does not mean that they should stay out of Social Security. The decision to opt out is a moral and not an economic decision. Ineligibility for full benefits simply means that the right decision will be harder to make.

Those joining the program become eligible for some benefits—such as disability and survivor's benefits—after a couple of years. Opting in now and paying for 1986 and 1987 will get a person two years of credit right away (see box accompanying article). Work credit built up in college or while moonlighting during one's ministry may contribute to meeting

The Tax Simplification Act of 1986 allows exempt ministers to come back in. Congress has voted to make this a one-time opportunity that it will not offer again.

the eligibility requirement. And those who continue working past age 65 may become fully insured even though they have not been in the program a full 10 years. Since this situation is so complex, those who are facing it should discuss their needs with the appropriate person at a Social Security office.

Social Security also provides survivor benefits and disability checks. Survivor benefits are paid to a worker's family in the event he or she dies. A family of three or more can receive as much as \$1,807 per month. Disability checks are paid to disabled workers. These checks run between \$1,000 and \$1,500 per month. The amount of the survivor or disability checks varies depending on how long the insured worked, his or her income, and the number of dependents.

The eligibility requirements for receiving these benefits depend on the age at which the worker dies or becomes disabled. For example, those who die or become disabled at age 30 must have contributed to the system for two years to be eligible for the checks. Forty-two-year-olds need five years of payments, 54-year-olds need eight years, and 62-year-olds need ten.

The other major program Social Security encompasses is Medicare. There are two aspects to Medicare: medical insurance and hospital insurance. The medical insurance helps pay for the worker's doctor and for other medical services. Those who want this insurance must pay an extra monthly premium—it is not covered by the self-employment tax. But, at least at this time, the medical insurance available through Medicare is

I am not sure whether I would choose to enter the Social Security system. But I don't have a choice. And neither do many of you.

a bargain compared with that available elsewhere. The church pays the Medicare medical insurance premiums for those retired Adventist ministers who participate in the Social Security program. Those who have opted out must fund the costs this insurance would cover themselves.

The self-employment tax does pay for hospital insurance, about 20 percent of it going into the insurance pool. This insurance helps with the worker's hospital expenses after he or she reaches age 65,

paying all but \$520 of the hospital bills for the first 60 days. In addition, for the next 30 days (days 61 to 90), while the worker must pay the first \$130 per day, this Medicare hospital insurance covers everything above that amount. So a person with Social Security can spend 90 days in the hospital and pay only \$4,500—a stark contrast to the \$40,840 average cost for a 90-day hospital stay.⁵

Many people worry about the financial stability of the Social Security system; they've heard that the system is nearly bankrupt. This is completely unfounded. Though all things pass away, the Social Security system is as strong as our government and its ability to raise taxes. It may not be eternal, but it is more secure than any bank or insurance company.

Tom's case

All of these benefits sound good—but are they worth twelve percent of one's salary? Let's look at Tom. Fresh out of seminary, he has 30 years until retirement. On a salary of \$30,000, his self-employment tax might average \$3,690 a year. (I know that ministers fresh out of seminary don't make \$30,000. This is a guess at an average for his entire career.)

For those who opted out: getting in

If you opted out of the Social Security system, you can now get into it by using Form 2031, in most cases filing it with your regular tax return. In general, you must file this form by April 15, 1988, though you can stretch this to August 15, 1988, by filing for an extension for your regular tax return (Form 4868). If you have already filed your taxes, simply submit Form 2031 with Form 1040X to amend your return.

Form 2031 is an easy form to fill out. It asks four simple questions. Complete them, make three copies of the form, and attach them to the front of your regular tax return. With your return, include a Form SE that finds the amount of self-employment tax that is due—and, of course, the payment of the tax due.

You may elect to enter the Social Security system as of the beginning of 1986 even though it is 1988. (Your Social Security benefits are based on the payments you make after you enter the system—see the article for more on this.) Do this by amending your 1986 return using the standard amended return (Form 1040X). Use a 1986 Form SE to find the amount of self-employment tax that is due for that year. Write on line 5 of Form 2031 that you want to enter the system as of 1986. Attach three copies of Form 2031 to the front of the amended return, include payment of the taxes, and mail it by April 15, 1988.

So, if he puts \$3,690 in the bank every year until he retires;

if he doesn't suffer a disability;

if he doesn't die prematurely;

if his money earns a 5 percent after-tax interest; and if he and his wife remain healthy until they die of sudden heart attacks, Tom would come out money ahead to seek the exemption from Social Security. Following this scenario, Tom would accumulate about \$250,000 by retirement. (The older a person is, the smaller the pool that he or she can develop before retiring. So the older one is, the more attractive Social Security is.) For about \$100,000 of that he could probably buy an annuity that would pay him an amount equivalent to what he would have received from Social Security. This would leave him about \$150,000 for medical care.

But there are five ifs in this story. Should any one of them fail, Tom and his family are in a financial mess. First, he may not be disciplined enough to make the annual deposit into the bank. Frankly, I have never met anyone who is. A lot of people can be faithful about it for a few years. But when money problems come—such as college bills or house buying—they end up rushing to the bank to withdraw their retirement savings to bail themselves out.

Another big if is the possibility of disability. Outside of the Social Security system, Tom would not receive disability checks. And, if he were disabled, he probably could not make the annual retirement payment to his savings account.

But the biggest if has to do with Medicare. The \$150,000 left over for medical expenses may seem like a great deal of money, but one of my clients spent at least that much on the medical bills he and his wife incurred during the last three years of their lives. As with all insurance, the Medicare that Social Security provides is a bad deal—if one doesn't need to use it.

From an economic point of view, I am not sure whether I would choose to enter the Social Security system. But I don't have a choice. And neither do many of you.

Moral aspects of the decision

Any minister who is "conscientiously opposed to, or because of religious principles he is opposed to, the acceptance of any public insurance that makes payments in the event of death, disability, old age, or retirement" may apply to be exempt from self-employment tax.

WARNING:

For most people, entering the Social Security system at the end of the tax year means coming up with a substantial sum of money. (And entering it as of 1986, of course, will about double that amount.) If you believe it's the right thing to do, you ought to do it whatever the cost. But you will need to think through how you will come up with the money.

Whether or not to do so is a moral decision. In reality, the economic aspects of this problem are irrelevant; I have only discussed them to make the decision you must make more palatable. It is the moral aspects of opting out that you should consider with greatest care.

Are you opposed to any type of life or disability insurance? The moral argument offered against such insurance goes something like this: "God will take care of my family when I die or if I'm hurt, so it is better to use my money now for advancing God's cause than for paying insurance premiums."

There may be some truth to this, but do you believe it enough to preach it from your pulpit? Is the church ready to provide everything for widows and orphans? Is it ready to take care of the needs of the disabled and their families?

If you opt out of Social Security using this argument, moral consistency requires you to avoid any life or disability insurance policies—including those provided by your employer.

Another moral argument against participating in Social Security runs: "I believe that the self-employment tax is government interfering with the free exercise of my religion." Religious freedom is important. We must fight any attempt by the government to infringe on our religious principles. However, government actions that affect churches indirectly are not always an infringement on the free practice of religion. For example, one could argue that in applying fire codes to churches the government is involving itself in religion. But its doing so usually doesn't interfere with the free exercise of religion. For participation in Social Security to be a religious freedom issue, you must believe that the self-employment tax is forcing you to vi-

olate your religious beliefs.

I don't believe the decision to opt out can be based on a simple opposition to taxes. Both Jesus and the apostle Paul exhort us to be good tax-paying citizens. They taught good citizenship even in the case of a totalitarian and unjust government—as that of the Roman Empire was.

Be consistent

All moral decisions call for consistency in our lives and in our ministry. If you believe that Social Security is wrong, then you must live a life consistent with your belief. If the basis for your opposition is government involvement in religion, then you should oppose other aspects of government involvement in religion, such as government-insured loans to ministerial students and the parsonage exclusion.

A few weeks ago I discussed this subject with a minister. I asked him what he was planning to do if he got sick when he was old, not having Medicare. He said, "My wife is working, and I'll be covered through her."

Taking this tack may or may not involve a moral inconsistency, depending on the reason the minister opted out of Social Security in the first place. Those who object to participating because they view the benefits they would receive from the government (i.e., Social Security) as excessive government entanglement in religion or government support of religion may have grounds for considering their position consistent if their spouses worked for secular rather than religious employers.

But those who claim, on religious grounds, to be opposed to insurance as such or to government participation in insurance can hardly be consistent and still accept the benefits of insurance through their spouse. Doing so would clearly be inconsistent with their signing of the statement that says they are "opposed to the acceptance of any public insurance that makes payments in the event of death, disability, old age, or retirement."

Suppose you had opted out of Social Security and then were enmeshed in another matter involving the government and religious freedom. Say, for instance, in a wartime situation you found yourself having to oppose a government regulation forcing citizens to work on the Sabbath. Your arguments would be weakened and might even harm your cause if it came out that you opted out of Social

Security taxes based on religious convictions regarding insurance and then got Medicare through your spouse. You would appear as a slacker who was using religious arguments to your own advantage.

Our lives, our sermons, and our teachings must be in harmony with every one of our moral positions. Religious freedom is cherished as an important right in our country. Those who use arguments based on religious freedom casually to avoid responsibilities other citizens face only weaken religious freedom.

We often call on our church members to take the moral high ground. We advance the need for sacrificial giving. We witness that God takes care of His own. We teach that self-denial for the cause of God is an integral part of the Christian walk, and we are quick to encourage people to avoid sin, even if doing so means risking their financial security. Do we believe what we present strongly enough to follow it ourselves?

Your religious beliefs may lead you to decide to stay out of the Social Security system. But to do so consistently, you must ask yourself, "Would I choose to make this stand even if this article had proved that it was a good deal to be in the system?" Make sure your decision comes as a result of God's leading and not on economic grounds. Make sure that the rest of your life is consistent with your decision. If you honestly believe that you should be out, stand by your moral principles.

You may decide that you ought to be in the system. Fortunately, God promises to care for those who decide to do what is right whatever the consequences. "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (2 Cor. 9:8, RSV). ■

¹ W. E. Palmer, 52 TC 310, DEC. 29, 594.

² Some may argue that this rule is needed to prevent the problem of people continually entering and leaving the system. But their doing so is not a problem. People regularly enter and leave the system as they find and lose jobs. The two-year rule is just an arbitrary deadline selected by Congress.

³ Commerce Clearinghouse Standard Federal Tax Reports, pp. 58, 105, par. 4870.09.

⁴ The IRS estimates that tax revenue will increase by about \$5 million a year because of ministers reentering the system. (U.S. Cong. Joint Committee on Taxation, *General Explanation of the Tax Reform Act of 1986* (Chicago: Commerce Clearing House), p. 1340.)

⁵ *Statistical Abstract of the United States, 1985*, 105th ed.

John Paul II: the first nine years

Raoul Dederen

Is the pope reaffirming the monarchical concept of his authority?



Dr. Raoul Dederen is the associate dean of the Andrews University Theological Seminary.

On October 16, 1987, John Paul II began his tenth year as pope. Since his election to the papacy some nine years ago, he has maintained a breathtaking schedule. Even though he has set for himself a pace he might find difficult to maintain, so far there is not the slightest sign that it will slacken, even for a man in his late 60s.

He is, at the same time, one of the most magnetic personalities on the international stage—a charismatic man with a rare gift for word and drama, reaching people of all creeds.

John Paul II's unusual energy and aura complement his forceful and assured style of leadership. Indeed, he shows few of the doubts that some associate with his predecessor, Pope Paul VI. John Paul II unambiguously states that he knows what the Roman Catholic Church is and what she has to offer the world. The certainties that he proclaims are not limited to the certainties of faith. They are also certainties about human values and the human person, derived from a particular understanding of the gospel of Jesus Christ and of the mission of the Roman Catholic Church. He has immense personal appeal and a rare impact on Christian thinking, often beyond the limits of the Roman Catholic confession.

Yet he knows that his impact would be seriously diminished if he headed a divided and pluralistic Roman Catholic Church. Hence, from the very beginning of his pontificate, John Paul has brought about an unmistakable tightening of discipline, along with a strength-

ening of the Roman Catholic identity.

What is Catholic identity?

There is indeed fuzziness in some circles about what the Roman Catholic Church teaches. Restoring Catholic identity, therefore, means in part identifying Catholic doctrine and what it means to be a truly committed Roman Catholic. But the real problem has not been not knowing what Roman Catholic doctrine is, but getting modern Catholics to accept it.

Catholic identity can also be defined in terms of the way the tension that exists among Roman Catholics in general and that which exists between Rome and the Catholic family in some parts of the world is addressed.

John Paul II deals with these tensions by calling priests, theologians, and laypeople to obey the bishops. In his typical populist fashion, he stresses the dangers that could arise from disagreements, calling on the "silent Catholic majority" for support.

In return loyal Catholic laypeople, priests, and theologians have continually spoken to the pope about their love for the church, their desire to serve, their loyalty to Rome, their struggles, and their frustrations. They cite the problems American Catholics have with certain teachings, such as contraception, divorce, and priestly celibacy, which have led to massive dissent. The pope listened but did not change his mind.

In encounters with those who disagree with him John Paul II does not appear to seek the truth contained in an opposite view. He seems to be stimulated by opposition and to regard it as a validation of

his own calling. The pope strikes one as an either/or thinker. When his interlocutors suggest "pluralism," he answers "truth." In his view, pluralism is another word for indifferentism, and in contradiction with the Catholic identity he champions.

From this perspective, one can understand why dissent from the magisterium is "a grave error." In a closed meeting on September 16, 1987, with the U.S. bishops, John Paul told them: "It is sometimes claimed that dissent from the *Magisterium* is totally compatible with being a 'good Catholic' and poses no obstacle to the reception of the sacraments. This is a grave error that challenges the teaching office of the United States and elsewhere." During the course of this four-hour-long "dialogue," which took place at a Los Angeles seminary, the pope directed the bishops to stamp out dissent. "Dissent from Church doctrine remains what it is, dissent; as such it may not be proposed or received on equal footing with the Church's authentic teaching."

Statements of this type—and there are many more—make clear the pope's unequivocal understanding of the task laid on the papacy and his personal approach to that task: resolute, total, and bold. He is obviously giving a new lease of life to the monarchical conception of the papacy set forth by the First Vatican Council. But, some ask, hasn't he heard of collegiality, the doctrine advanced by Vatican Council II, which says that the Roman Catholic Church is governed by pope and bishops acting together as a team?

Tensions in Catholicism

The First and Second Vatican Councils have left an unresolved tension at the heart of Roman Catholicism. The first emphasized more sharply than ever before the significance of papal primacy and infallibility in the life of the Roman Catholic Church. The Second Vatican Council developed the theology of episcopacy and collegiality. In theory the two directions are not necessarily contradictory. But it is not yet clear how they do harmonize.

Roman Catholic bishops around the world would like to see a deliberate and gradual evolution of the theology of the papacy toward a conciliar mode rather than a monarchical mode. Unfortunately, however, much of John Paul's understanding of the papacy in recent years appears to contradict such a develop-

ment. While he is ebulliently engaged in reaffirming the monarchical conception of the Roman pontiff's authority, it is far from clear that the bishops feel confident that their authority has been upheld. On the contrary, the actions he has taken in some countries like Austria and The Netherlands point the other way.

John Paul II strikes me as committed to the reforms Vatican II instituted, including masses said in vernacular languages and the need for ecumenical advance. But he does not seem inclined to move one inch beyond them. It is well known that he wants nuns in distinctive garb and priests in collars. This puts him in direct conflict with large numbers of priests and nuns, mostly in Western Europe and the United States, who object to priestly celibacy, want the Roman Catholic Church to open up to women priests, and insist on the broadest possible freedom of opinion for theologians. And there are millions of rank and file Catholics who continue to express their anguish over the hard line the pope has taken on divorce and birth control. John Paul II seems to fear that in opening her arms to the world in Vatican II the Roman Catholic Church went too far and let the world in. His is a papacy of restoration.

A paradoxical pope

Those who might be inclined to describe him as a paradoxical pope, if not an inconsistent leader, find it inexplicable that while in Poland he was a tenacious adversary of an overbearing state, in Rome he is an indefatigable enforcer of orthodoxy. John Paul's advocates reply that the bishop of Rome is merely fulfilling his task. He stirs up so much uneasiness, they explain, because he makes vivid a timeless and unpleasant truth—that any community, be it religious or secular, must have a core of settled convictions, and if that community is determined to endure and fulfill its mission, it must charge some authority with the task of nurturing, defending, and proclaiming these convictions.

The decades immediately following World War II were characterized by relentless materialism, consumerism, and the pursuit of gratifications long deferred. Today there is a quickening sense that humankind is made for something finer, something more meaningful, and needs stability in fundamental beliefs. Moral confidence and steadfastness will be increasingly needed and decreasingly

found. As millions lift up their voices and cry out for leadership, John Paul II becomes more fascinating. He is showing the Roman Catholic Church to the world as no pope has ever done before. He has put before the world, without concessions, an absolute moral and spiritual demand based on an absolute faith, and people are answering. Millions give ear; young people listen. There is today no other moral teacher like him. They may not follow what he presents, but they realize he offers it to them because he believes in the individual worth of every one of them. Unlike today's preachers of permissiveness, for whom few standards matter, this pope is calling Roman Catholics to repentance and to a heroic Christian life.

No wonder that from this vantage point, with his attention focused on what he describes as a cosmic battle between good and evil, he finds it necessary to dismiss as of bordering importance some of the reforms expressed by his faithful. In the most uncompromising terms he continues to preach a message that stresses the need for something that the secular world, Communist or capitalist, cannot give. To the surprise of some, we hear the pope speak in terms of the true followers of Jesus Christ having to pay the price of rejection and ridicule. He explains that, though costly discipleship tends to be unpopular, a faithful church is a suffering church. The phrase "fully Catholic" keeps cropping up as a new catchword increasingly associated with the concept of a church whose purpose is not to set a record in gaining members but to teach the teachings of Christ.

Where did he master such skills? Probably in Poland, where the concept was tested in the crucible of suffering and the struggle against an atheistic ideology. From there it traveled with him on his many journeys. Wherever he goes, he brings the same message. He speaks and acts as a parish priest whose parish is the world and as an evangelist like Billy Graham. Yet, unlike Billy Graham, the message that he preaches is rooted not just in the Bible but also in the Roman Catholic tradition. In this pope we see Roman Catholic teaching in action and infallibility at work.

John Paul II's appeal to Bible-centered Christians outside of Roman Catholicism cannot be denied. Despite his Mariology, his adamant convictions on priestly celibacy, and the role of women,

his clear commitment to the family and to biblical sexual ethics have ingratiated him with numbers of evangelical Protestants, including Seventh-day Adventists.

Traditional Catholic

Yet, when all is said and done, John Paul II remains a traditional Roman Catholic. He continues to stand for all those things that have, through the centuries, divided a biblically rooted Christianity from a Roman Catholicism based on the Scriptures and human traditions.

When he affirms that Mary is the source of our faith and our hope, Bible-centered Christians respond that their faith and hope are in Jesus Christ alone. When he proclaims that we are saved by faith plus works of love, they reply that we are not justified by our good works. When the pope teaches that the magisterium of the Roman Catholic Church is where we are to look for answers to questions on life and doctrine, evangelicals answer: "Search the Scriptures, for they are profitable for teaching, for reproof, for correction, and for training in righteousness." When he exhorts people to rest and worship God on Sunday in honor of our Lord's resurrection, Seventh-day Adventists respond: "Remember the seventh-day Sabbath to keep it holy and thus honor thy Lord." When he tells us that the pope infallibly interprets both Scripture and the apostolic tradition, and that they teach that the virgin Mary was bodily translated to heaven, we marvel and reply that we are unable to find any evidence of such teaching either in the Scriptures or in the genuine tradition of the apostles.

In matters that affect people's destiny and their relationship to God, Rome is still Rome. What the future under John Paul II holds is hard to tell, but it seems highly unlikely that the remaining years of his pontificate will differ notably from the first nine. The pope will probably continue to hold the limelight as he continues to challenge societies on both sides of the iron curtain as well as his church, which he is consciously striving to prepare for the third millennium.

Meanwhile we wait to see if he will be able to bring greater homogeneity among today's 900 million Roman Catholics and if he will find it possible to stem the changes that are fashioning segments of the Roman Catholic Church into a hybrid of Rome and the Protestant Reformation. ■

Adventist World Radio

An interview with Tulio R. Haylock

The twin towers of station KSDA on Guam help Adventist World Radio blanket three fourths of the world with the gospel.



Tulio R. Haylock is an associate director of the General Conference Communication Department.

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MINISTRY: *What is Adventist World Radio, and what does it do?*

Haylock: Adventist World Radio (AWR)

was created for the purpose of broadcasting the gospel to areas where it was difficult, if not impossible, to penetrate through formal evangelistic endeavors. Even though that is still the basic objective, the mission has been expanded to include beaming the last-day message to all the world because radio waves directed to any particular area reach into many other countries as well.

MINISTRY: *How did AWR get its start?*

Haylock: In 1969 the General Conference appointed a committee to look into the feasibility of worldwide shortwave broadcasting. The idea had been suggested by several people, including H.M.S. Richards, Sr., founder of the Voice of Prophecy radio broadcast.

MINISTRY: *Where did it begin?*

Haylock: For years we had been broadcasting into Europe from a commercial station in Tangier. This station was shut down when the government of Morocco changed, and the transmitter was transferred elsewhere. That station's owner began planning to build a bigger and better station in Portugal and invited the General Conference to use the new facilities when they were completed. By 1969 this new station was under construction, and we were informed that broadcasts

could begin in the fall of 1970. That was the spark that the General Conference Communication (formerly Radio/TV) Department needed to ignite the idea of Adventist World Radio.

MINISTRY: *How many stations are operating now, and how much of the world is covered?*

Haylock: Adventist World Radio owns stations in Italy, Costa Rica, Guatemala, and Guam. In addition, we lease time on Radio Trans-Europa (Portugal), Sri Lanka Broadcasting Corporation (Sri Lanka), and Radio Africa No. 1 (Gabon). Our broadcasts from these seven stations effectively cover about 75 percent of the world.

MINISTRY: *One of the most exciting projects right now is, of course, the new KSDA station on Guam. Where did the idea for such a huge station on a remote island come from?*

Haylock: During the planning stage in 1969 the world was divided into four operational areas by grouping together the various divisions. The initial charter envisioned Adventist World Radio as an interdivision organization of the General Conference capable of coordinating broadcast efforts between two or more divisions.

At the request of the General Conference, a well-qualified broadcast engineering company undertook a feasibility study in 1977 to outline a global strategy in broadcasting for the church. Subsequently, Asia and the Far East were given the highest priority because of the density of the population there.

When I arrived at the General Conference in 1980, I was assigned the task of looking for a suitable location for a station in the Far East. The details of that search are too extensive to relate here, but we concluded that Guam offered the best possibilities.

Once the site was chosen and the construction permit granted by the Federal Communications Commission of the United States Government, the 1984 Annual Council voted to make this new station the General Conference session offering project for 1985. An offering committee was named and goals totaling \$5 million were recommended. Allen Steele was appointed manager and began organizing a team in January 1985. Offices were opened on Guam, land se-

cured, building permits requested, blueprints approved, roads cut, and by March 1986 the construction of the AWR-Asia broadcast center began. A year later KSDA went on the air for the first time. We experienced the miraculous guidance of the Holy Spirit every step of the way through this project.

MINISTRY: *What is happening at KSDA now?*

Haylock: Since the end of October KSDA has been on the air an average of 32 transmitter-hours a day (16 hours per day on each of the two transmitters), broadcasting to the countries of Asia and the Far East in 14 languages. Programs are produced in the countries where the languages are spoken. Some countries such as India and the Philippines produce programs in more than one language. The programs for the largest language block, Mandarin, are produced in Hong Kong.

MINISTRY: *How is all this paid for?*

Haylock: Production expenses for programs are the responsibility of the field that produces them, but KSDA broadcasts them free of charge. The operation of the station is supported by free-will offerings and a General Conference appropriation. The Adventist World Radio 1988 budget is more than \$2 million.

MINISTRY: *What sort of response is our programming getting?*

Haylock: So far this year AWR has received more than 6,000 letters from 114 countries. Some correspondence comes from people who are curious about short-wave broadcasting, while others respond because of interest in the messages broadcast. Bible correspondence schools in the target areas process these responses and cultivate the interest. Of course the number of those who listen far exceeds that of those who write to us.

MINISTRY: *What are your hopes for AWR's future?*



Haylock: KSDA (Guam) is the largest AWR station. We hope to have similar stations in each of the four areas of operation so we can broadcast the gospel 24 hours a day and fulfill our global strategy. The stations in Italy and Costa Rica need to be upgraded in order to realize their full potential. We also need to add dozens of languages to our program schedule in order to reach millions in our potential audience that we are not yet reaching.

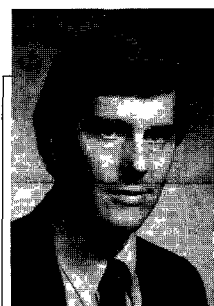
MINISTRY: *How can individual pastors and church members help?*

Haylock: If they are living within reach of a station signal, they can invite their friends to tune in to the broadcasts. Program schedules and frequencies are available from the Adventist World Radio, Washington office, or their local communication department director. Individuals can also pray for the success of this evangelistic adventure and help nurture any developing interest in their area. And they can contribute annually to the support of the broadcasts. March 12, 1988, is Adventist World Radio Offering day. All offerings should be clearly marked Adventist World Radio and given to the local church or sent to AWR at 6840 Eastern Avenue NW., Washington, D.C. 20012. ■

Less than human?

Richard Fredericks

Many support liberalized abortion policies because of a "quality of life" ethic. What lies behind this ethic, and where does it lead? Is it biblical?



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In the United States today, one out of every four pregnancies ends in abortion. In 14 metropolitan areas, including Washington, D.C., Atlanta, and Seattle, abortions outnumber live births.¹ Three abortions are done per minute, 4,200 per day, 1.5 million per year—a total of more than 20 million since the Supreme Court legalized abortion in 1973. Since 1974 the war on the unborn has produced twice as many casualties *each year* as have all the major wars in U.S. history, from the Revolutionary War through Vietnam.²

Less than 3 percent of all abortions are done because of serious defects, rape, incest, or danger to the mother. In almost every case the abortion is done because someone perceived the pregnancy as an inconvenience, a social or financial hindrance to personal happiness.

Is this a gross violation of the sixth commandment? One's answer depends on how one views the fetus. The term *fetus* is simply a Latin word meaning "unborn child." Is the fetus really a *child*, a member of the human family, and thus deserving of protection? Or is it only tissue, a part of a woman's body whose right to survival is based on whether or not the mother feels she wants it?³

In their 1973 decision the Supreme Court justices gave their answer to this question by ruling that while the unborn are human, they are not persons. The fetus is only a "potential life" and therefore does not have legal right of protection. This understanding of the human fetus is rooted in the "quality of life" ethic.

Basic to this ethic is the concept that human beings do not necessarily have intrinsic value or even equal value. Indeed, many *Homo sapiens* should not be seen as persons at all. Simply put, personhood is based on achievement. Unless a human achieves and maintains a certain level of intellectual or physical performance, he or she is not a person, does not have a life worth living, and therefore is disposable if seen as a threat to a full person.⁴

Several developments in this nation indicate that this ethic is reaching beyond the question of abortion. Euthanasia, the medically induced "good death" for those deemed no longer fit to live, has become more acceptable⁵—and has even been practiced many times by members of the medical profession. And there already have been several instances of infanticide, cases in which newborns with some type of genetic deficiency were placed in a hospital nursery crib marked "Do Not Feed" and allowed to die of dehydration—a process that took six days in the case of Bloomington, Indiana's "Baby Doe" in April 1982.⁶

All arguments that support this ethic recognize a hierarchical structuring of the value of individual humans based on relative worth. So, for example, the mother's happiness may be considered more important than the child's life, or society's financial well-being than extended care of the terminally ill. This is a dramatic shift away from the biblical view of human life as sacred.

An article that appeared in the journal *California Medicine* three years before *Roe v. Wade* legalized abortion illustrates the need to repudiate the old ethic based

upon the sanctity of life in order to be comfortable with abortion: "It has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The results have been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception, and is continuous, whether intra- or extra-uterine, until death. . . . This schizophrenic subterfuge is necessary because while the new ethic is being accepted, the old one has not been rejected." ⁷

If personhood is based on capabilities or achievements, then who has the authority to draw the line between mere entities and genuine persons? What will keep those who hold the power in society from categorizing as nonpersons those whom they consider a threat to their happiness? If one believes in the fallen condition of humanity, this is terrifying.

Classifying humans as nonpersons

The questions just raised are not idle questions. The 1973 abortion decision was not the first time that, based on economic considerations and the supposedly superior rights of others, the U.S. Supreme Court ruled a certain class of humans to be nonpersons.

In 1857, in the *Dred Scott* case, the Supreme Court ruled that members of the Black race were less than human and the property of their owners. As such, they had no rights that White men were bound to respect. Freeing slaves would violate the Fifth Amendment by causing an undue financial hardship to those who were truly human—White slaveowners.⁸

This was a pro-choice decision, in this case the choice of the slaveowner. The basis of this tragic decision was a narrow view of humanity that arbitrarily limited personhood to a particular skin color.

This century saw an even more direct analogy to America's increasing implementation of death laws to solve social and economic problems. Hitler's "final solution" declared the Jews nonpersons and an unacceptable burden and threat to society. The result was the Holocaust, the extermination of 6 million Jews.

In 1920 Felix Meiner published a small volume in Leipzig, Germany, that paved the way for Germany's doctors to become the directors of the Nazi killing program. In this book, *The Release of the Destruction of Life Devoid of Value*, the authors "declared the Hippocratic oath obsolete, denied that there is an absolute right to

life, and decried the 'wasted manpower, patience, and capital investment' needed to 'keep life not worth living alive.' [They] forcefully argued that the terminally ill, the unproductive, the feeble-minded, and all 'useless eaters' have the 'right to the complete relief of an unbearable life' and should be 'given a death with dignity.' ⁹

Killing the useless for financial reasons became morally acceptable. Before the first Jews entered the gas chambers, the "Charitable Transport Company for the Sick" carried 250,000 German citizens deemed unfit to live to places where they were given "good deaths." Among these were World War I veterans who were amputees, the incontinent elderly, and Gypsies.

At the Nuremberg war crimes trials, psychiatrist Dr. Leo Alexander demonstrated that the people who participated in and condoned the atrocities of those two decades were not demented monsters. They were very ordinary people who chose to remain silent rather than risk losing their own prosperity, popularity, or positions. The majority of Christians in Germany continued to attend church regularly but remained silent. Silent!

What is the Adventist role in this drama that involves life and death? Several things moved me from apathy to involvement. First, was my discovery regarding abortions in Adventist hospitals. Many Adventist hospitals do not perform elective abortions.¹⁰ But I discovered that in some of those that do, an overwhelming majority of the abortions are elective (i.e., done for some reason other than a defect in the child or danger to the life of the mother)—a practice allowed under No. 5 of the guidelines the church has recommended to its medical institutions.¹¹

I soon realized there would not be a pro-life or a pro-choice movement if the abortion question really centered on the tiny fraction of abortions involving rape, severe mental retardation, or danger to the mother. The real issue is two views of human value.

Next, I saw pictures of what happens in an abortion. What is being torn apart by a suction curette 10-13 weeks into a pregnancy is not a "blob" or "unwanted tissue" but a child with perfectly formed little arms, hands, fingers, and even fingernails; feet with toes and toenails; a face with eyes and expression; and a brain that has been emitting strong brain waves for a month before the "termination." *I was looking at a human being with*

potential and not at potential life.

Then a young Adventist pediatrician told me of a late saline abortion that failed. The baby was born alive and crying but was placed in a sealed bucket to suffocate. The pediatrician was horrified by this act of murder. I will never forget her tears as she looked at me and asked, "How can we do this?"

And I met Patti McKinney, the president of the fastest-growing organization in America: WEBA (Women Exploited by Abortion). Started five years ago with two members, it currently has 36,000 members and chapters in 30 states. Patti introduced me to another angle of the "women's issue" in abortion—the incredible sense of betrayal and the equally tremendous physical, mental, spiritual, and emotional scars left with many who choose to abort.

Meeting Patti had an impact on me for another reason. This courageous lady, who appears regularly on national television, was at one time a member of our church. She left us because she believed we were not serious about our call to keep all the commandments of God. Her question was "OK, Adventists, what about the sixth commandment?"

Finding God's will

Next to apathy ("I don't want to get involved" or "If the church is neutral, so am I"), the predominant response I have found among Adventists, especially clergy, is a denial that the Scriptures have anything to say concerning this issue. This, to me, is a view that discredits Scripture and God Himself. Would God be silent on a matter of such great moral import, leaving everyone to do what is right in his own eyes?

The Old Testament contains three principles that impinge on abortion:

1. *God is against murder.* The sixth commandment may allow for some forms of capital punishment or self-defense, but it specifically forbids the taking of an innocent life by violent means. No exceptions are offered, no conditions (economic, emotional, or otherwise) are given under which taking an innocent life is acceptable to God (see Deut. 24:16).

God especially condemned those who sacrificed their children for their own sins (see Jer. 7:30-34 and Micah 6:7) and those who "ripped open the pregnant women [double murder] . . . to enlarge their borders" (Amos 1:13).* *The Biblical Archaeology Review* reports that in Carthage child sacrifices similar to those

condemned by Jeremiah, were motivated by economics, though they were given religious trappings. Child sacrifice was more prevalent in wealthy homes than in poor ones. The wealthy were disposing of their "unwanted" children in order to protect their standard of living.¹²

2. *God affirms the personhood of the unborn.* He views the unborn not as potential life but as persons, individuals with identity and worth for whom He already has a destiny: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations" (Jer. 1:5).

"Thou didst weave me in my mother's womb. . . .

Thine eyes have seen my unformed substance;

and in Thy book they were all written, the days that were ordained for me, when as yet there was not one of them" (Ps. 139:13-16).

3. *God has a special concern for the weak, the orphan, the voiceless, and the oppressed.* Those who have no power are the objects of His special regard and are to be so treated by His people. "Vindicate the weak and fatherless; do justice to the afflicted and destitute. Rescue the weak and needy; deliver them out of the hand of the wicked" (Ps. 82:3, 4).

The unborn are persons to God. They are the most defenseless of persons. To be God's servant is to defend such as these in a selfish, brutal world.

We could find more in the Old Testament to expand upon these themes. But it is the New Testament's record of God's redemptive acts through Jesus Christ that most clearly rejects the assumptions undergirding the quality of life ethic.

The Gospels elicit an immediate sense that Jesus formed a kingdom in which the self-centered, materialistic values of the world are turned upside down. "If anyone wishes to come after me, let him deny himself, and take up his cross [sacrifice himself], and follow Me. For whoever wishes to save his life shall lose it" (Matt. 16:24, 25).

Jesus tells us that we find true fulfillment by valuing others more than we value autonomy or personal comfort. This participation in the fellowship of suffering (see Phil. 3:10) with One who died for sinners is the heart of Christianity. It declares all human life valuable. This *agape* lifestyle is illustrated in a number of New Testament themes:

1. *The gospel reveals a God who accepts*

and values each of us as persons, but not on the basis of what we have achieved or ever will achieve. In other words, God loves us not because we measure up; rather, His love embraces us in our morally and spiritually defective state and declares us acceptable by grace. This is the antithesis of measuring individual human worth by levels of achievement.

"For while we were still helpless, at the right time Christ died for the ungodly" (Rom. 5:6; see also Eph. 2:3-6; 1 Tim. 1:15).

"When the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy" (Titus 3:4, 5).

We must not miss this point. While the "quality of life" ethic is consistent with an atheistic, evolutionary, "survival of the fittest" worldview, it is antithetical to the gospel. Since Eden God has shown Himself to be redemptive through great personal sacrifice. He didn't respond to sin by ripping Adam and Eve to pieces, even though they were now morally deformed and would cause Him great suffering and inconvenience. Instead, He opened a way back to the tree of life by giving Himself.

Abortion is not redemptive. The "quality of life" ethic that lies behind abortion moves in the opposite direction to that of a life lived as a response to God's grace. It breeds a sociological perfectionism that denies that people who fail to measure up have human value, and then it denies them life. It conditions us to ask What can this person do for me? rather than to respond to God's acceptance of us with the question How can I offer such love to those who need it most?

Whether we communicate to our children "Grandma is no longer a functional person and it is expensive to care for her, so we're going to help her have a good death" or "Grandma can't communicate with us, but she is still Grandma, and we can love her and take care of her until she dies" makes a real difference. Children raised with the first orientation grow up eliminating people who are inconvenient. Those taught the second grow up understanding the power of grace.

When she accepted the Nobel Peace Prize in 1979, Mother Teresa said, "To me, the nations with legalized abortions are the poorest nations. The great destroyer of peace today is the crime against the innocent, unborn child. . . . In destroying the child, we are destroying love,

destroying the image of God in the world."

In the New Testament, love is never simply warm emotions or a fuzzy theological concept. It is a way of thinking and, especially, of living. The apostles' concept of love grew out of a concrete, historical reality—a bloody cross on a windswept hill called Golgotha. Jesus' death for sinners taught them that genuine love is always costly and, above all else, sacrificial and redemptive. To buy into the idea that love is satisfaction minus suffering, pleasure minus pain, or commitment only to relationships that promise no inconvenience is to deny the gospel (1 John 2:2).

"This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16, NIV). "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another" (1 John 4:10, 11, NIV).

The enemies of early Christians were compelled to say, "Behold how they love one another." In the book of Acts these first disciples were identified as the people of the way. They were a distinct community whose lifestyle was radically different from that of the society around them. Their values were different—above all, the value they put on human life. This became evident in their relationships, as the earliest nonbiblical Christian code, the *Didache*, illustrates: "Our oldest moral catechism prepared candidates for baptism by instructing them: 'You will not kill. You will not have sex with other people's spouses. You will not abuse young children. You will not have sex outside of marriage. You will not abort fetuses.'"¹³

For these early Christians the value of the unborn child was a logical extension of the gospel. This put them at odds with the prevailing practice in Roman society, where abortion was rampant.

2. *The Incarnation speaks strongly against abortion and the ethic supporting it.* Jesus Christ identified with all humanity—even the unborn. When the "Word became flesh," He came as an unborn child, a fetus. Part of the revelation of His "glory" (John 1:14) was entering into the womb of an unmarried teenager. Was He at that moment "potential life" with only relative value?¹⁴

Remember, Jesus was born into poverty and hardship, destined for suffering. Looking at the Nativity story in all its harsh reality, one wonders what advice

we would have offered Mary about her pregnancy. Birth in a filthy stable. Only rags available to dress the child. Jesus' identification with the poor and underprivileged rather than the successful, powerful, or prosperous was so real He literally had "nowhere to lay His head." Modern thinking would deem such a low quality of life a good reason for Mary to terminate her pregnancy. Yet here is the glory of God (John 17:1-5).

3. *In the New Testament the love of money is not the key to happiness, but the root of all evil.* It is a mind-set that causes "those who want to get rich" to "fall into temptation" and wander away "from the faith" (1 Tim. 6:5-11, NIV). Jesus emphatically declared that no one can "serve . . . God and Money" (Matt. 6:24, NIV); that life does not consist in the abundance of possessions, therefore His disciples must "guard against every form of greed" (Luke 12:15). When John described Babylon, the great harlot in whom is found the blood of "all who have been slain on the earth" (Rev. 18:24), he pictured her as that spirit in humanity that values gold and silver above human lives (verses 11-13).

This is crucial. Most arguments for killing the defective and unwanted warn that preserving such people will threaten financial prosperity. The biblical priority is shown, however, in the fact that Paul identified greed as a manifestation of the sin of idolatry—the sin the Old Testament was most concerned about (Col. 3:5; Eph. 5:5). Jesus spent more time on the topic of the danger of basing life on money than on any other. He flatly declared that "it is hard for a rich man to enter the kingdom of heaven."

Although in a context other than that of abortion, the Epistle of James concerns itself with human injustice and the link between greed and violence against the innocent: "You lust and do not have; so you commit murder" (James 4:2). "You have lived on the earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. . . . You have . . . murdered innocent men, who were not opposing you" (James 5:5, 6, NIV).

Jesus said, "So therefore, no one of you can be My disciple who does not give up all his own possessions" (see Luke 14:33). Clearly the Christian's goal in life is discipleship to Christ, not self-centered autonomy or financial independence. Christ calls us to simplicity (not to poverty) in order to free up resources for kingdom work, the work of

helping the needy. Happiness is found among those who purpose to mirror Christ's unearned, undeserved love by identifying with those who need it most: the weak, the frail, the poor, and the helpless: "For inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me" (see Matt. 25:40).

"The rest of the world goes about disposing of the very young and the very old, the very weak, the very vulnerable, and the very poor, calling that reality. But the church is called to adopt and embrace the little ones in the name of the Lord, who was once a little one."¹⁵

4. *Finally, the "quality of life" ethic is rooted in the greatest sin of all: man's desire to play God.* Trying to be autonomous, the creature living as if his finite reason were the highest authority and therefore taking the prerogatives of the Creator—this is the essence of sin (see, for example, Rom. 1:25).

The first lie the Bible records is Satan's assertion to Eve that she could "be like God" (Gen. 3:5). Isaiah identified Satan's one overpowering determination as "I will make myself like the Most High" (Isa. 14:14), and he described spiritual Babylon in these words: "You sensual one, who dwells securely, who says in your heart, 'I am, and there is no one besides me'" (Isa. 47:8).

In "quality of life" literature two themes reflect the human desire for autonomy and omniscience. The first defends the "absolute rights" of men and women to total sexual freedom and of each woman to do what she wants with "her own body" (meaning the unborn child). The second suggests that those who are born with physical, mental, or emotional handicaps—or even into poverty—would be better off dead.

Do we have absolute rights to our bodies? "Do you not know that . . . you are not your own? For you have been bought with a price: therefore glorify God in your body" (1 Cor. 6:19, 20). Making the will of God synonymous with being true to oneself, as in Eastern mysticism, is simply the idolatry the Bible warns against disguised in psychological terminology (see Rev. 9:20, 21).

As to the second theme, it is on the basis that some would be better off dead that physicians and others now play God. They act as if they were omniscient, speaking with certainty about the misery "unwanted" children will both cause and experience. Really? Who gave

these physicians their crystal ball? Will this new child's life be a continual burden or a joyful praise to God? How can we know? The greatest gospel singer of this century was born as the result of the rape of a 16-year-old poor Black girl.¹⁶

The lives of most successful men and women are lives of hardships endured and obstacles overcome. Beethoven's background included a deranged father, a syphilitic mother, a mentally retarded older brother, and a sibling born blind. Surely Planned Parenthood would have told Ludwig's mother: "Protect your freedom; terminate the poor thing." Their god is human speculation, and that god is too small, too impotent. Arguing that death is the best answer to life's problems lacks imagination and a sense of God's redemptive might. From an atheist such spiritual bankruptcy is understandable; from a Christian, inexcusable.

Should the Adventist Church take a stand on the issue of abortion? Prominent speakers within our church have said that those on the side of the sanctity of human life are the vanguard of the Religious Right that will bring in legislation limiting our religious freedoms. They conclude that we must avoid being identified with other Christians' struggle against abortion and infanticide.

Curious. Sad. These Adventist leaders' particular concepts of eschatology have negated their ethical accountability. Concern about a future death decree should not make us ignore or actively participate in a present one. Surely for the unborn of America this is already a "time of trouble such as has never been."

Others say it is a Catholic issue. Is protecting innocent life the private domain of the Catholic Church? Proverbs 24:11, 12 and a host of other warnings from God (in the minor prophets especially) call us to defend the weak, voiceless, and oppressed.

Some argue for abortion on the grounds of freedom of choice. But the question is not whether or not God has given this freedom to people. He has. Rather, for Adventists the question is whether our choices are just and moral.

Individuals are free to practice adultery or cruelty, but such choices are neither moral nor Christlike. Neither is the choice to kill an unborn child. Only when our choices are in line with God's will for our lives can we as a church proclaim with clarity what it means to embrace Christ's gospel.

Talk is cheap. The real question is not

what we should tell a woman in crisis to do but rather what we, as Christ's disciples, should do for such a woman when she reaches out for help. We need to love, not just with "word or with tongue, but in deed and truth" (1 John 3:18).

William Willimon, a professor of Christian ministry at Duke University, gives a practical and beautiful example of what it means to be Christ's agents to someone in crisis:

"One Monday morning I was attending a ministers' morning coffee hour. We got into a discussion about abortion. A bunch of older clergy were against it, a bunch of younger clergy for it. One of those who was against it was asked, 'Now wait a minute. You're not going to tell me that you think some 15- or 16-year-old is capable of bearing a child, are you?'"

"Well," the fellow replied, backing off a little bit, 'there are some circumstances when an abortion might be OK.'

"Sitting there stirring his coffee was a pastor of one of the largest Black United Methodist churches in Greenville. He said, 'What's wrong with a 16-year-old giving birth? She can get pregnant, can't she?'"

"Then we said, 'Joe, you can't believe a 16-year-old could care for a child.'

"He replied, 'No, I don't believe that. I don't believe a 26-year-old can care for a child. Or a 36-year-old. Pick any age. One person can't raise a child.'

"So I said, 'Look, Joe, the statistics show that by the year 1990, half of all American children will be raised in single-parent households.'

"So?" he replied. 'They can't do it.'

"We asked, 'What do you do when you have a 16-year-old get pregnant in your church?'"

"He explained, 'Well, it happened last week. We baptized the baby last Sunday, and I said how glad we were to have this new member in this church. Then I called down an elderly couple in the church, and I said, "Now we're going to baptize this baby, and bring it into the family. What I want you all to do is to raise this baby, and while you're doing that, raise the mama with it because the mama right now needs it." This couple is in their 60s and they've raised about 20 kids. They know what they're doing. And I said, "If you need any of us, let us know. We're here. It's our child too." That's what we do at my church.'"¹⁷

In the face of economic and emotional problems, Adventists too can offer better alternatives than death. Armed with commitment and the resources of the

Creator, we are called to demonstrate those alternatives within a decaying society. ■

*Unless otherwise noted, Bible texts are from the *New American Standard Bible*.

¹ Curt Young documents these statistics in *The Least of These* (Chicago: Moody Press, 1984), p. 30.

² Throughout one's entire life, the most dangerous place is one's mother's womb. The chance for a premeditated fatal assault is never again as high as when one was there.

Physicians, whose entire training was once geared toward preserving life, have now become the nation's foremost executioners. The Hippocratic oath, which for centuries appeared on physician's degrees, called on the doctor to never become an executioner upon the penalty of divine curse, specifically requiring the vow, "I will neither give a deadly drug to anybody if asked for it, nor will I make a suggestion to this effect. Similarly, I will not give a woman an abortive aid. In purity and holiness I will guard my life and art."

³ With 3 million couples longing for a child to adopt, the phrase "unwanted child" is, in the truest sense, a misnomer.

⁴ In his widely used college textbook on ethics, Vincent Barry demonstrates the problem well: "What conditions should be used as the criteria of personhood? Can an entity [a human] be considered a person merely because it possesses certain biological properties? Or should other factors be introduced, such as consciousness, self-consciousness, rationality, and the capacities for communication and moral judgment? . . . For example, if we believe it is the capacity to think and reason that makes one human, we will likely associate the loss of personhood with the loss of rationality. If we consider consciousness as the defining characteristic, we will be more inclined to consider a person to have lost that status when a number of characteristics such as the capacities to remember, enjoy, worry, and will are gone. . . . This doesn't mean that a death decision necessarily follows when an entity is determined to be a nonperson. But it does mean that whatever is inherently objectionable about allowing or causing a person to die dissolves, because the entity is no longer a person" (from *Applying Ethics: A Text With Readings*, 2nd ed. [Belmont, Calif.: Wadsworth Publishing Co., 1985], pp. 189, 190; italics supplied).

Among Barry's criteria are inadequate moral judgment (based on whose criteria of morality?); irrationality (based on what definition of rationality? Jesus was repeatedly declared insane by the most educated religious leaders of His day); or even the loss of the capacity to worry (ponder Matt. 6:24-31). The bottom line is one human deciding another is not worthy of life. It is finite man assuming the role reserved for an infinite God.

⁵ In March 1986 the American Medical Association's Council on Ethical and Judicial Affairs ruled that it is not unethical to selectively kill patients who are in comas judged irreversible by withholding all food and water, even when death is not imminent. The bottom line again was economic—the rising cost of caring for such individuals. Dr. Nancy Dickey, the chairperson of the AMA Council, said the determination of which patients were in irreversible comas would be left up to the individual doctors. "There will be no checklists."

⁶ During that time 10 couples offered to adopt the child, knowing that the majority of Down's syndrome children are not massively (and often not even moderately) retarded. A few days after the child's death, Joseph Sobran, in his syndicated Los Angeles Times column (Apr. 20, 1982), declared that "opposition to infanticide will soon be deplored as the dogma of a few religious sects who want to impose their views on everyone else."

At the time this article was written California was considering ratification of a bill that would

require each pregnant woman to have a test done to determine if her child had Down's syndrome or spina bifida. If either was present, she would be required to receive counseling emphasizing the trouble and cost of raising such children and would be offered state assistance if she opted for abortion. Spina bifida children are usually only crippled, not mentally retarded. But now their personhood is a matter of debate.

⁷ *California Medicine* 113, No. 3 (September 1970), pp. 67, 68.

⁸ Chief Justice Taney wrote, "They [Blacks] have for more than a century been regarded as beings of an inferior order, and altogether unfit to associate with the White race, either in social or political relations; and so far inferior, that they had no rights which the White man was bound to respect; and that the Negro might be justly and lawfully reduced to slavery for his own benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it" (*Dred Scott v. Sandford*, 60 U.S. 393, pp. 404-407).

For a detailed and documented treatment of the *Dred Scott* decision, see Young, pp. 1-20.

⁹ Gary Bergle, "The Never Again Is Happening Now," *People of Destiny*, September/October 1984, p. 12; quoting from Karl Binding and Alfred Hoche, *The Release of the Destruction of Life Devoid of Value*, English reprint (Santa Ana, Calif.: Robert L. Sassone, 1975), p. 76. For a far more complete treatment of the involvement of the medical profession in Hitler's extermination program, see Robert Jay Lifton, *The Nazi Doctors: Medical Killing and the Psychology of Genocide* (Basic Books, 1986).

¹⁰ See Michael Pearson, "Abortion: The Adventist Dilemma," *MINISTRY*, January 1988, p. 5.

¹¹ See "Abortion Guidelines for Adventist Medical Institutions," *MINISTRY*, January 1988, p. 20.

¹² Lawrence E. Stager and Samuel R. Wolff, "Child Sacrifice at Carthage: Religious Rite or Population Control?" *Biblical Archaeological Review*, January/February 1984, pp. 31-51.

¹³ Quoted in William Willimon, "A Crisis of Identity: The Struggle of Mainline Protestant Churches," *Sojourners*, May 1986, p. 28.

¹⁴ In this context it is valuable to notice how Luke, a physician, writes of the conception of John the Baptist. An angel tells Zachariah that his son will be "filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15; see also verses 41-44).

¹⁵ Willimon.

¹⁶ In reality, more than 90 percent of the teenagers who commit suicide come from rich families and have successful, educated parents, no material hardships, and no handicaps. Among adults it is the rich, the beautiful, and the successful (by material standards) who commit suicide. Suicide among the poor is almost nonexistent, and among the handicapped there is practically none!

George Tribou argues powerfully: "To have destroyed the defective infant, Helen Keller, would have been to destroy also the teacher-humanitarian who was Anne Sullivan. In countless cases throughout the world a defective child has not been an expensive, heart-rending burden but a priceless gift that has brought out the hidden strengths of a father, a mother, and sisters and brothers. . . . How foolish that we condemn the 'Me-Generation' and then are tempted to remove from them the defective children who offer them the opportunity to forget the me and to remember the others. . . . We will never know how many Helen Kellers and Beethovens are destroyed each year in America's abortion mills, or how many Anne Sullivans are left without the challenge that makes an Anne Sullivan" (quoted in John Powell, *Abortion: The Silent Holocaust* [Allen, Tex.: Argus Communications, 1981], p. 129).

¹⁷ Willimon, p. 27.

He's really depressed—what do I do?

Verjannia F. Carman

When your minister spouse suffers severe depression, how can you help?



Verjannia F. Carman writes from Alloway, New Jersey.

Christians—especially ministers—should never get depressed.” Even if we don’t accept this fallacy, ministers and their spouses may believe that being God’s servants and possessing His Holy Spirit should make them immune. If depression descends, they experience guilt, fear, and even panic.

In my family’s experience with depression I found that “in all things [even depression] God works for the good of those who love Him” (Rom. 8:28, NIV). It all began, for us, on Thanksgiving Day . . .

The seminary professor’s warm welcome and the aroma of turkey enveloped us as he opened the door of his home. Through the bustle of helping my four small children out of their coats and boots he said, “When you called earlier, I forgot to ask you why John couldn’t come. Did he have to work?”

“No, he’s in the hospital,” I replied. At his puzzled look, I explained further. “I thought you knew—John is undergoing an emergency appendectomy. The doctor will call me here after the surgery.”

Sympathy flowed freely, with reassurances that a healthy young man like John would recover quickly.

When classes resumed the next Tuesday my husband, moving cautiously, sat in his regular place in the classroom. He might have to stay home from his part-time job for a few days, but he couldn’t afford to miss school. He was struggling with some of his second-year courses. And after coming nearly 2,000 miles to go to seminary, he had to make good!

Depression strikes

By pushing too hard, he set himself up for depression, and it descended with frightening speed. Within three weeks he entered the hospital, putting an end to his seminary studies. Then followed a frustrating road back to mental health, involving two periods of hospitalization over the next year and a half.

As John recovered, he began to recognize that despite his emotional difficulties, “God’s gifts and His call are irrevocable” (Rom. 11:29, Amplified). A small church called him as their pastor, and our family of six moved into the parsonage. After nearly four years there, he accepted a call to another church.

After one year in this pastorate my husband needed major surgery twice in 10 days. He tried to resume his pastoral duties within a few days.

Physical weakness and postoperative blues are reasonable and to be expected, but he viewed them as failure. Once again he experienced that helpless slide into depression. Another hospitalization of several months followed, during which he resigned from the church. He was convinced that God could never again use him in the ministry.

Depression in God’s servants is nothing new. Moses, Job, Jonah, Elijah, David, and Saul all experienced it. The Psalms abound with references to depression.

When you read about the spiritual giants of the faith, you find that many of them, including Martin Luther and John Wesley, fought battles with depression. C. H. Spurgeon wrote that he knew “by most painful experience what deep depression of spirit means . . .” Dr. Archi-

Ministers are especially prone to depression. The profession attracts conscientious individuals with high ideals and a desire to help others.

bald Hart, in his excellent book *Coping With Depression in the Ministry and Other Helping Professions*, says, "Depression is no respecter of persons, and its presence does not deny the power of God or the earnestness of a pastor's commitment."

Ministers are especially prone to depression. The very nature of the profession attracts conscientious individuals with high ideals and a desire to help others. This sense of responsibility for others and the inevitable disappointments common to the ministry can be strong contributing factors to a minister's depression.

To a certain extent depression like pain is a normal part of life. We accept the fact that pain has a function: it alerts us to the presence or possibility of a situation dangerous to our health. But we fail to see that depression has a similar function. It alerts us to a problem that needs attention. Depression is no more evil than pain. In fact, it forces the stressed person to back off from the stressful situation and regain strength. It is a part of life, and no one entirely escapes it.

Causes of depression

A problem in body chemistry such as malfunctioning neurotransmitters or a hormonal imbalance brought on by menopause may trigger some depressions. Such depressions respond well to medication. Another physical cause can be the depressant side effects of certain drugs.

In addition to spiritual and physical causes, there are emotional or psychological causes. Loss, such as death, divorce, or estrangement, can bring on depression. Loss of a job or lack of self-esteem can also contribute.

Some people develop pathological thought patterns. These habits and patterns are difficult to change. One may need professional help to recognize them and break their hold.

In Psalm 77:1-9, the psalmist Asaph expresses many of the symptoms of depression: refuses to be comforted (verse 2); feels faint (verse 3); suffers from insomnia, becomes withdrawn (verse 4); dwells on the past (verse 5); develops many spiritual questions and doubts (verses 7-9).

Perhaps you have noticed these and other symptoms in your spouse. Alarmed by his uncharacteristic behavior, you are wondering what you can or should do. The following suggestions are based on our family's experience.

Coping with depression

1. *Get help from others.* This is especially important if you are concerned about his mental state and even his safety. Call your family physician for advice. He may want to see your spouse himself, or he may refer you to a specialist. Since decision-making is often difficult for a depressed person, you might have to make the appointment for him. Try to be matter-of-fact about it; he may be relieved at having the decision made for him.

After making the appointment, the next hurdle you face is getting him there. He may strenuously resist going to a doctor, out of fear ("Maybe I really am crazy") or embarrassment ("I'm a minister—I'm not supposed to have emotional problems"). This may require firmness and creative planning (such as inviting a friend to ride along with you).

2. *Consider church needs.* Your church board should be informed of the problem if the depression proves to be serious. If their minister is incapacitated some temporary arrangement for filling the pulpit will be needed. Be open with them.

The depressed minister may feel that his responsibility to the church is an intolerable burden, and may rationalize that he should resign. Try to keep him from making an important, irrevocable decision while he is depressed. I cannot stress this too strongly: *Never* make an irrevocable decision during depression.

Resigning may momentarily lift the cloud of responsibility, but in reality it is only a band-aid on a broken leg. If the time should come when resigning becomes necessary, be sure that it is a carefully considered decision, not one made by a depression-clouded mind.

3. *Beware of depression dangers.* Do not believe the adage, "anyone who talks about suicide will never attempt it." This is not true, as the families of many "successful" suicides can attest. But try not to fall apart if he does express suicidal thoughts. If he continues to consider it but keeps it to himself, that could be dangerous. Let him talk to you about it, and be sure to mention it to your doctor because your husband might not tell him.

4. *Control your emotions.* You cannot bring him back to "normal" behavior by venting your own seesawing emotions. Irritated as you might feel, don't tell him to snap out of it. If he could, he certainly would—the hopelessness of deep depression is too painful to ever be a voluntary state.

Never tell him, even tearfully, how difficult he is making it for you. This only makes him feel worse about something over which he has little control.

5. *Reassure him.* Intelligent though he may be, his reasoning processes are clouded now. Reassure him repeatedly that he will get better. He will, you know! And he needs this reassurance.

6. *Communicate with your congregation.* Be open but discreet with your congregation. Don't try to hide the problem. Both of you need their love, prayers, and emotional support. But you don't need to share details of his illness. Discretion is essential. You don't want to undermine his future usefulness to his congregation by broadcasting matters better kept private. If in the future you should contemplate moving to a new pastorate, be sure to be candid about this episode with them. They have a right to know.

7. *Accept the support of others.* Your church family will want to help you. Don't try to be superwoman. Accept offers to babysit, supply a meal, drive you to an appointment, or shovel the walk. People want to support you. Encourage their intercessory prayers.

Other sources of help fall into two categories: counselors and books. Every pastor needs a pastor, a mentor. Your pastor-mentor might be in the hierarchy of your denomination, or an older pastor who has gained your respect for his wisdom,

spirituality, and approachability. He and your doctor can be God-sent sources of guidance, strength, and comfort.

Read a book on depression; three are mentioned at the end of this article. Beware of authors who consider *all* depression to be a purely spiritual problem. Although we certainly can't rule out attacks by Satan, other factors can lead to depression as well.

Physical cause

In my husband's case, we eventually discovered that he had hypoglycemia and couldn't tolerate sugar. The shock of surgery depleted his physical reserves. Then all the "sympathy sweets" I baked for him while he was hospitalized complicated the problem. After a diet change to a low carbohydrate/high protein regime, with no sugar allowed, our whole family began to notice a great difference in how we felt!

To create John's "black night of the soul," the physical effects of surgery and hypoglycemia were compounded by his perfectionist temperament. His self-expectations, set unrealistically high, warred with a persistent tendency to underrate his accomplishments. His mind became the battleground.

Now, 15 years after that last bout of depression, we have just happily celebrated our fifth year in our present church. Another breakdown is not impossible. But now that we understand more about its causes, we no longer dread it as a lurking menace to our family and church.

We view these episodes of depression as a "school," teaching painful but valuable lessons. I am living proof of these Scriptures: God can and will supply all my needs—spiritual, physical, emotional, and financial; the Lord carries my burden when I give it to Him; and He gives peace in the midst of turmoil. (I must admit to hoping that He doesn't decide to give us a refresher course!)

My husband learned these lessons from the "school" of depression:

- to appraise his accomplishments more realistically;
- to recognize the danger in false humility;
- to better understand the stress his body and mind can handle;
- to watch what he eats—because nutrition influences emotional health.

"And," he says, "I learned that being depressed is not a sin!"

As a minister's spouse you play the ma-

nor role in helping him when he becomes depressed. It is not hopeless. I know; I have been there! ■

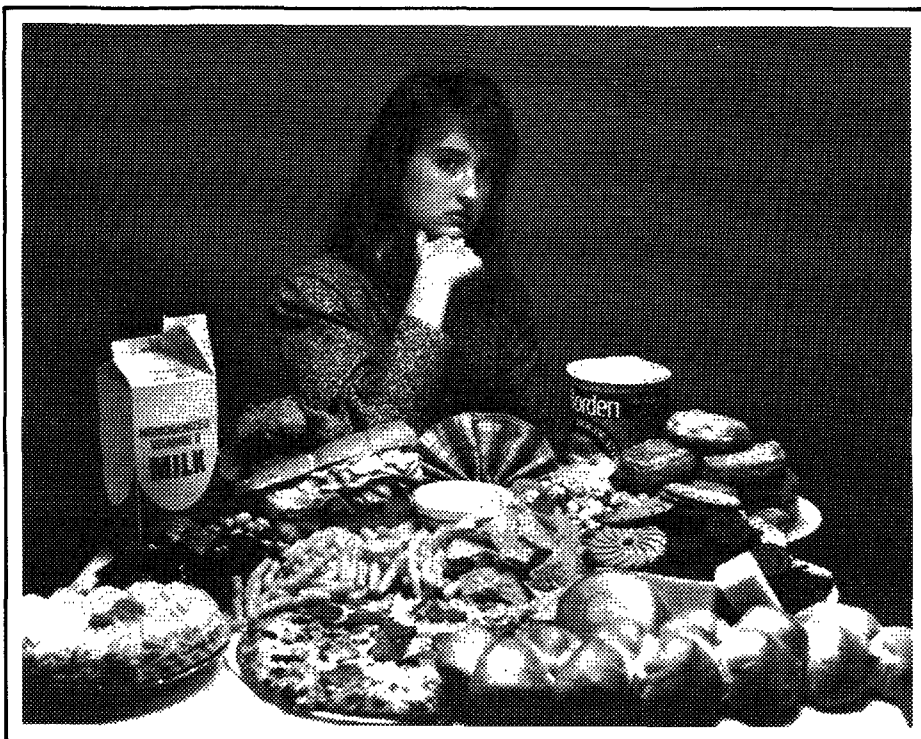
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The subtle deceptiveness of salvation by works

Perhaps the greatest difference between Roman Catholicism and Protestantism lies in their teachings on how people are saved. Do Catholics teach that meritorious works play an important part in salvation?

Recent conversations with former Catholics—including a former nun—who have become Protestants but maintain close contact with Catholic lay people, have helped me to understand that, at least here in the United States, many Catholics are “coming around” to a more Bible-based understanding of salvation.

But in my travels throughout the world, I see evidence that many if not most of the Catholic faithful still believe they must rely at least in part on their own works to earn salvation. Whether this belief is translated into penitential exercises in self-abasement, such as crawling the length of the Black Christ cathedral in Manila, or simply attending a mass in the Lvov cathedral in the Ukraine, the reasoning behind the activity is the same.

But rather than passing judgment on Catholics, other Christians need to examine the motivations behind their own activities. The heart, according to Jeremiah, “is deceitful above all things, and desperately wicked.” Furthermore, “who can know it?” (Jer. 17:9). It is not difficult for Christians of any denomination to slip into the slime of salvation by works.

The apostle Paul labels meritorious works in the Christian life “rubbish.” His desire was to “be found in him [Christ], not having a righteousness of my own that comes from the law, but that which

is through faith in Christ—the righteousness that comes from God and is by faith” (Phil. 3:8, 9, NIV).

Peter makes it clear that we are not redeemed “with perishable things such as silver or gold . . . but with the precious blood of Christ, a lamb without blemish or defect” (1 Peter 1:18, 19, NIV). These and other passages make it clear that neither sacraments, pilgrimages, baptism, commandment keeping, penance, confession, gifts to the church, candle burning, faithful church attendance, assisting the poor and needy, nor any other good work will ever help merit salvation!

Paul, in his letter to Titus, which deals in part with the problem of Jewish legalism, speaks of the “kindness of God our Savior . . . for mankind.” Then he declares that “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy” (Titus 3:4, 5, NASB). The pure principles of the gospel found in the Scriptures in both the Old and New Testament make it clear that our salvation and acceptance by God is based not on our obedience, but on Christ’s, for “by one Man’s obedience many will be made righteous” (Rom. 5:19, NKJV). This obedience is available to believers who are “justified freely by his grace” (Rom. 3:24).

How many, Catholic or Protestant, believe that their standing before God does not depend on their good and bad deeds? Addressing this point Paul emphasizes that we are justified through faith by God’s grace, not by works of the law. He pointed to Abraham who “believed, God and it was counted [“credited,” NIV] unto him for righteousness” (Rom. 4:3; see also Gen. 15:6). He was justified before he underwent circumci-

sion, not on account of it (Rom. 4:9, 10).

What kind of faith did Abraham have? The Scriptures reveal that “by faith Abraham obeyed” when God called him, leaving his homeland and traveling, “not knowing where he was going” (Heb. 11:8, NKJV; see also Gen. 12:4; 13:18). It is evident that Abraham had a genuine, living faith in God. And his faith was demonstrated by obedience. But his works of obedience never were meritorious, never recommended him to God, never paid for or helped pay for a single sin!

Tragically, the entire sacrificial system of the ancient Old Testament sanctuary was turned into a system of works. This perversion of the true gospel became so nauseating to God that He proclaimed through the prophet Isaiah, “The multitude of your sacrifices—what are they to me? . . . I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and rams and goats. . . . Stop bringing meaningless offerings! Your incense is detestable to me. New moons, Sabbaths and convocations—I cannot bear your evil assemblies” (Isa. 1:11-14, NIV). Finally the Lord made this mighty appeal: “Come now, let us reason together. . . . Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool” (Isa. 1:18, NIV).

How does a person become clean, justified, and saved? On what basis are we accepted by God? It is through the merits of Christ alone. Nothing we do or ever can do will recommend us to God. God’s justification of the sinner rests not on what the sinner does. Even if a person has a perfect character and renders absolute

obedience, his justification is based on Christ's act of righteousness (see Rom. 5:18, 19).

Some pervert this tremendous truth by going to the opposite extreme. They ignore works entirely. Works done to earn merit should be ignored, but we cannot ignore the response of a Christ-loving Christian who senses God's tremendous love. We understand that while we have been "without strength," "ungodly," "sinners," and "enemies," God "commendeth his love toward us" (Rom. 5:6-10). This irresistible, unfathomable, incomprehensible love is what changes a person—is what converts a person. When we concentrate on God's magnificent love, not sporadically, but consistently, the Holy Spirit creates in our hearts an unconquerable desire to obey and serve Him. Like Paul at his Damascus road conversion experience, we cry out, "Lord, what do You want me to do?" But this response and our activities are founded on love, not on a desire to earn merit.

It is time for Christians of all persuasions to examine their own hearts on this subject. Our modern scientific society with its egocentric emphasis creates a formidable barrier to a correct understanding of the true gospel. We live in an age of rewards—an age of human glorification. Our proud, world-loving hearts clamor for recognition. Our educational system is built on the foundation of rewards. Our work force is rewarded on the basis of performance. Our pay scales, even church pay scales, are reward-oriented. The entire spectrum of sports is overwhelmingly related to rewards. The Olympic gold and silver awards are coveted almost above life itself! Some of the athletes in a recent Olympic competition were asked which they would choose—a gold medal with a shortened life, or a longer life without the medal. Some said they would accept an early death if they could only receive the gold medal!

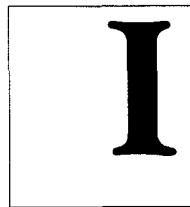
The reward system is certainly found in Scripture but it must never be confused with the gift of salvation by faith alone in Jesus Christ. Eternal life is a gift, not a reward. Salvation cannot be earned! It cannot be bought! It cannot be deserved even by the greatest Christian!

Finally, the enormous amount of energy and money spent on books and seminars designed to raise the level of self-esteem may give a sense of security to some. But nothing elevates a proper self-

(Continued on page 27)

Picking good software—2

Kenneth R. Wade



In January I began sharing some of my opinions and prejudices about qualities a good computer program should have. Here are a few more:

7. *User support:* There ought to be someone really knowledgeable to whom you can turn when the program does something odd that the manual doesn't refer to. Recently a friend asked for help figuring out what was going wrong with a program. I couldn't figure it out, and when we turned to the page listed in the table of contents for user support, it was blank! Nothing can make a program worthless much faster.

8. *Language:* I don't care what language a program was written in, it ought to communicate with you in the language you speak. On-screen messages should not require you to continually refer to a glossary.

9. *Definable keys:* Almost every computer application requires you to do repetitive multistroke activities. It is nice to be able to define one key to input all those strokes for you, saving time and eliminating errors. This is sometimes called macro definition. There are programs available that allow you to define individual keys to carry out these multistroke functions in whatever program is running. But my preference is for programs that allow me to define keys right within the program so that my definitions won't interfere with the operation of other programs.

10. *Copyable program disk:* Sooner or later (a) your program disk will crash, or (b) you'll want to copy it onto a hard disk. Software companies face a big prob-

lem with people copying and using their programs without paying for them. But copy-protected disks are not the solution. Like locks on doors they keep only honest people honest. And they can cause honest people some real problems.

11. *Variable output format:* You should be able to tell the program to generate a straight ASCII file so that you can use its data in other programs. In other words its data should not be readable only by the program itself. You should be able to output data to a file that your word processor can work with.

Those are my 11 priority considerations when selecting good software. Here are some other details that I like to see—the kind of little added things that make the program more of a joy to use.

It ought to be easy to back up in program functions. I often get myself to a place I don't want to be while experimenting, and I love to be able to just hit the Escape key and escape back to the previous level. One very expensive well-known program recently informed me that I had asked it to do something impossible and gave me only one possible response: "OK." Choosing OK sent it into an endless loop and I had to reboot the computer and lose some recent input.

Also, when a program is doing a task it knows will take a long time, it ought to tell me what it is doing instead of just letting me worry that I've sent it into an endless loop.

A program ought also to take full advantage of whatever RAM you have instead of spinning disks all the time.

I hope what I've shared will help you avoid some bad programs, and find some good ones! ■



Dialogic preaching

Floyd Bresee

My heart beat just a little faster as our bus pulled into the tiny town a few miles north of Detroit, Michigan. Traveling by the cheapest mode of transportation available, I was doing personal interviews with the 16 homilists chosen by their peers as the most outstanding teachers of preaching in America—research for my doctoral dissertation on the teaching of preaching. Reuel Howe, director of the Institute for Advanced Pastoral Studies, was next on my list.

Soon I was standing alone in the bus depot, holding my 10-page interview instrument in one hand and my tape recorder in the other, hoping Howe had not forgotten his promise to send someone to meet me.

A tall, unpretentious man, probably in his late 50s, approached and introduced himself. I was both shocked and flattered. Howe himself had come: The hour we spent chatting in his car and the two-hour interview in his study were to change my understanding of preaching.

I had been spending hundreds of hours in communication classes—some at Garrett Seminary, most at Northwestern University. The buzz words were *dialogue* and *group dynamics*. Howe helped me relate all this theory to the practical life of the local congregation. I began to grasp the absolute necessity of dialogue in the church generally and in preaching particularly.

We learn most and come closest through dialogue. Communication research persistently teaches that there must be two-way communication—feedback—if there is to be maximum comprehension,

acceptance, and internalization. But not only does dialogue improve our comprehension of content; we understand others and even ourselves better after we have shared our ideas and feelings.

Every pastor wants his church members to feel close to him and to each other. This closeness happens, this community spirit grows, when people dialogue openly and often. Howe insisted, "Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies."¹

The church must often use the dialogic method. Christianity has not been unaware of the importance of dialogue. Most of the sermons Jesus and the apostles preached were either preceded or followed by conversation. Not until the oratorical schools of the West took on the gospel message did oratory replace conversation. In recent decades, the Sabbath school class has played a unique role in bringing people together for Bible study and dialogue. And in their renewed emphasis on home fellowship and Bible study groups, many churches are reviving group discussion.

Especially in religion, where theory must always be combined with experience, is group discussion an excellent teaching device. One of the best ways for people to learn Christianity is through the experiences of their peers—through dialogue.

Should group discussion, then, replace preaching? This suggestion falters on a couple of counts: First, while ideal groups provide an ideal way to share Christianity, anyone who has ever sat through group discussions in the church knows there are very few ideal groups.

Second, though dialogue is an ideal way to learn, preaching is often a better

way to motivate. And important as learning is, most Christians need to be motivated even more than they need to be taught. Worshipers do not come to church so much to learn what they never knew as to be motivated to do what they already know they should. Preaching is still needed—especially the kind of preaching that's based on the dialogic principle.

Preaching must always use the dialogic principle. Dialogue occurs when each participant both talks and listens. Although preaching is basically a monologic method of communication, Howe's great contribution was to emphasize that it could and must follow a dialogic principle. Dialogic preaching occurs when preachers talk to their people only after they have listened to them. When they have heard their hurts, felt their frustrations, and attempted to walk in their shoes, then their sermons ask those questions and seek those answers that meet their listeners' needs.

Howe summarizes, "How tragic that they [preachers] do not realize that they need the meanings, thoughts, questions, understandings, interests, and encouragement of their congregation in order to prepare and preach their sermons; and that their sermons, far from being the great production of the occasion, are only a preliminary contribution to the sermons which are formed in each hearer as he responds out of his meanings to the meanings of the preacher."²

In another column we'll suggest some exciting answers to the question "How can I make my preaching more dialogic?"

¹ *Miracle of Dialogue* (New York: Seabury Press, 1963), p. 3.

² *Ibid.*, p. 145.

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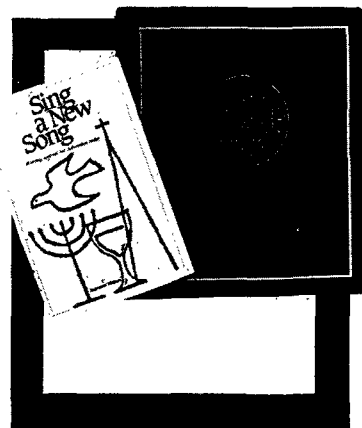
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Tobacco: the spreading menace

Richard H. Hart

In Brazil in 1981, 2.1 percent of the population was directly supported by tobacco-related activities. Cigarette sales taxes provided 11.6 percent of the country's total taxes. The World Health Organization estimates that 22,500 of Brazil's cardiovascular deaths and 18,000 cancer deaths are caused by smoking each year.¹

In a family with limited resources smoking can contribute to poor nutrition and inadequate child care. In one São Paulo suburb, expenditures for cigarettes average 9.8 percent of the family income, compared to 5.8 percent spent for transportation and 8.3 percent for milk.²

The growing popularity of smoking in Brazil and much of the Third World reflects the success of American and European tobacco companies' efforts to diversify their markets. In 1983 Joseph Cullman III, chairman of Phillip Morris, Inc., told the Tobacco Merchants Association, "We recognized early that ours is a global business, and built markets around the world. Our future is particularly bright in developing areas, where income and populations are growing."

The stimulus for this move to undeveloped areas comes in part from the waning popularity of smoking in the United States and some Western European countries. Forty-three percent of Ameri-

cans smoked in 1970, but recent surveys indicate that only 30 percent smoke now. While overall smoking is on the decrease, smoking is still on the increase among adolescent American girls.

The increase among girls should be a matter of deep concern because studies show that women have a harder time breaking tobacco addiction than men, and within the past few years lung cancer has surpassed breast cancer as the most common fatal cancer among women.

Surgeon General C. Everett Koop has thrown the influence of his office behind the antismoking movement. However, the government speaks with a forked tongue on the issue—tax dollars are still being spent to subsidize tobacco production and export.

Third World increase

In much of the Third World, little or nothing is being done to curb tobacco use. Instead, some governments actually encourage it. The cigarette companies make no apologies for their eagerness to infiltrate developing countries. In fact, they often work together with governments in co-ownership projects that are seen as mutually beneficial. It is difficult for governments of cash-poor countries to resist the temptation to cooperate with tobacco companies that promise a quick infusion of capital for industrial and agricultural development.

Tobacco industries are often government-controlled and generate significant taxes and local income as well. Health-care systems in many countries are still concentrating on infectious diseases and malnutrition, and have not yet felt the impact of smoking-related diseases.

On the local level, farmers typically

gain two to five times more profit from raising tobacco than they can gain from other cash crops. As a result they raise tobacco on their best land, which leads to decreased food production. Tobacco companies seek to avoid this criticism by encouraging continued food crop production, but diversion of resources to tobacco production is a serious problem. Deforestation has been accelerated in some areas by farmers seeking wood for curing tobacco.

Popularity of smoking

People in many developing societies still perceive smoking as a part of Western culture worthy of emulation. Following the Fourth World Conference on Smoking and Health in Stockholm, Sweden in 1979, an internal memo from a cigarette company executive zeroed in on the importance of social acceptability as a key issue in the Third World. Referring to the director general of the World Health Organization, who is known as a powerful voice against smoking, the executive noted that "he pointed out the central role of the social acceptability issue. In this field nothing came up which was new to us. It was just a confirmation of our own analysis that the social acceptability issue will be the central battleground on which our case in the long run will be lost or won."³

Western magazines such as *Time* and *Newsweek* carry large cigarette ads. Advertising efforts are aimed at the upwardly mobile groups in each country, and make smoking appear to be a necessary part of the climb up the social ladder. Advertising has a powerful impact in countries that have not yet been immunized by information overload. Many people still tend to believe anything that

Richard H. Hart, M.D., Dr. P.H., is professor and chairman, Department of Preventive Medicine, Loma Linda University. This article is provided by the Health and Temperance Department of the General Conference of Seventh-day Adventists.

is published or broadcast.

In Africa and the Asian subcontinent the marketing and distribution system for tobacco is truly awesome. Cigarettes are readily available in virtually every village shop in India. The tobacco distribution system is far better than most food distribution programs.

Because of the long lead time of smoking-related diseases, few people living where smoking is just now gaining popularity have ever seen or known of someone dying from lung cancer, emphysema, or heart disease. Despite their ignorance smoking is already taking a heavy toll on their society. Worldwide more than 2 million smokers die annually from heart disease, lung cancer, and emphysema caused by their addiction.⁴

"It is now feared that *involuntary* exposure to cigarette smoke causes more cancer deaths than any other pollutant.⁵ Nonsmoking wives of smoking husbands have two to three times the normal incidence of several smoking-related diseases including lung cancer. Children living in homes in which one or both parents smoke have more upper respiratory infections and miss more school days from sickness. And perhaps the most tragically affected involuntary smoker is the unborn fetus. With nicotine restricting blood flow, and carbon monoxide inactivating red blood cells, these victims are born smaller and have a higher probability of contracting disease.

Should churches be involved?

Should pastors and their congregations be concerned about tobacco consumption? Some would argue that the decision to smoke or not to smoke is a private, individual option in which the church should not interfere. But how can we take such a position in the light of the adverse effects smoking has on nonsmokers? How can pastors in the United States continue to support, through their own tobacco consumption, companies that are spreading tobacco's curse to unsuspecting multitudes around the world?

Isn't it time for Christians to take a stand against this insidious poison that robs so much from our society?

In Australia, some clergy have joined physicians, teachers, and others to form an organization called BUGA-UP (Billboard Utilizing Graffitiists Against Unhealthy Promotions). Members use spray paint cans to "reface" cigarette billboards with satire pointing out the great ironies of free societies allowing death-dealing

products to be promoted publicly. Although these activists are occasionally arrested, the fines have been small, and BUGA-UP lawyers have turned around the legal charge of "malicious damage" (the definition of which involves "indifference to human life and suffering") to suggest that the billboards haven't been damaged but improved. They say BUGA-UP activities are akin to breaking into a burning house to save children—the illegal act is committed to prevent a greater evil.

While civil disobedience may not be the answer to the problem, there are ways that churches can legally handicap the tobacco companies. The most obvious is, of course, for all members to simply quit using their products. The latest survey results indicate that 69 percent of Americans belong to a church.⁶ If all church members suddenly quit smoking, the income loss would hamper if not cripple tobacco production in this country.

If all churches sponsored antitobacco campaigns, it would help get the word about tobacco's harmful effects out. It is estimated that 25 to 50 percent of the U.S. population is unaware of the dangers inherent in smoking. Ignorance of tobacco's harmfulness is even more prevalent in other parts of the world. Churches could provide an effective counterbalance to the marketing influence of the tobacco companies.

For the past 25 years the Seventh-day Adventist Church has been sponsoring smoking cessation programs. Millions of people (chiefly from among other de-

Can pastors continue to support companies that are spreading tobacco's curse?

nominations and the unchurched) have kicked the habit in church-sponsored Five-Day Plans. The Five-Day Plan has recently been updated and upgraded. It is now called the Breathe-Free Plan to Stop Smoking. Adventist churches and hospitals typically sponsor one or more of these every year. Other churches should get involved in similar programs, or encourage their smoking members to attend a Breathe-Free program.

Tobacco consumption is not a problem that will solve itself. We can no longer ignore its harmful impact. And we should not sit back and idly watch as the world becomes the tobacco companies' golden goose. ■

¹ F. L. Lokschin and F. C. Barros, "Smoking or Health: the Brazilian Option," *New York Journal of Medicine* 83, No. 13 (December 1983): 1314.

² Silveira Lima et al., "Implicacoes medicos e socio-economicas do tabagismo en familias de baixa renda em São Paulo," *J. Pediat* 52:325-328.

³ "The Social Acceptability Issue Will Be the Battleground," *New York Journal of Medicine* 83, No. 13 (December 1983): 1323.

⁴ William U. Chandler, "Banishing Tobacco," *The Futurist*, May-June 1986, pp. 9-15.

⁵ *Ibid.*, p. 10.

⁶ *Emerging Trends*, June 1987.

Helping people kick the habit

Some smokers are able to kick the habit simply by the exercise of their will (or won't) power. Others find help through a structured program or support group. Those interested in participating in a stop-smoking program can contact a local Seventh-day Adventist church or hospital and ask when the next Five-Day Plan or Breathe-Free clinic will be held. Some local offices of the American Cancer Society also sponsor smoking cessation programs.

For those who would like to attempt stopping smoking on their own, "Clearing the Air: A Guide to Quitting Smoking" is available free from the Office of Cancer Communications, National Cancer Institute, Building 31, Room 10A24, Bethesda, MD 20892. It can also be ordered by telephone at 1-800-422-6237. The same office supplies a "Helping Smokers Quit Kit" free of charge to health professionals.

The American Lung Association, 8 Mountain View Ave., Albany, NY 12205, supplies two self-help manuals titled "Freedom From Smoking in 20 Days" and "A Lifetime of Freedom From Smoking."

Letters

From page 2

woman" for a year before marrying her.

So Peggy Boyle, do not look to the church for answers, but look deep inside yourself and find all that strength you have stored up. Rush up and grab the future and hold on to each straw that comes your way. The scars will remain always, the pain is deep and forever, but the future can be yours. Hold on to your faith and know that God is ever-present. —Martha Kephart, Gaithersburg, Maryland.

■ I believe "Disposing of the De-frocked" needs a response. I am not questioning the facts in the author's situation. My concern is that the article could give the impression that her situation is typical in clergy divorce.

Recently I heard a marriage counselor state that in 80 percent of the cases it is the wife who wants and/or secures the divorce. I don't believe it has been any different in clergy divorce. I know of about four situations where the pastor asked for the divorce; I also know of at least 12 where the clergy spouse secured the divorce.

I speak from firsthand experience, for my wife of 26 years filed for and obtained a divorce. As in most cases I am aware of, neither of us was abandoned by the congregation. I felt most of the congregation was a little uneasy in relationship to us and didn't know quite how to relate to us, but most of the people were very kind toward both of us. —Name Withheld.

■ I have found myself in the same position as Peggy Boyle—after 20 years of marriage and 15 years of service to my husband's various churches. I am also an educated woman in my early 40s and am finding that the denomination's response is "We hired your husband, not you."

My reason for writing this letter is that I would very much like to correspond with the author of this article. After much thought and prayer, I am intending to stay in my denomination to attempt to make some changes regarding this issue. I am trying to gather information and statistics regarding this problem to aid in my project. If I can save just one person from having to ex-

perience the "aloneness" of this situation, I will have accomplished my mission. —Sandra Grove, Chicago, Illinois.

■ It sounds as though Ms. Boyle is learning firsthand what less-sheltered women have known for a long time: *Do not* expect the patriarchy to take care of you, because it/he/they *won't*. The solution is for women to take care of themselves—i.e., get a good education, develop a solid career, and forget about meeting the expectations of the congregation.

I hope her words will serve as a warning to all women. Take responsibility for your own life, and give up the role of silent, subservient martyr. That old rule serves no one—not your husband, not the congregation, and certainly not you. —Joan Baker, Pomona Unity Church, Pomona, California.

Deceptive theology

Caleb Rosado certainly struck the right chord with his article "The Deceptive Theology of Institutionalism" (November 1987). As a church we are justifiably proud of our organization and the various institutions that comprise it. The church, however, is always about people—indeed, the church is people.

God began with a people (Israel) and when He returns it will be to redeem a people—not an institution. How sad then that we so often put the needs of the institution above the needs of people, sacrificing the principles of justice on the altar of expediency. —Bob Lewis, Crouch End Seventh-day Adventist Church, Watford, Hertfordshire, England.

■ Caleb Rosado's "The Deceptive Theology of Institutionalism" is refreshingly new, insightful, progressive, and Christian. Rosado has a good grasp of the macrosociological dynamics transpiring in world society. He makes valid points on the need for the church to address itself to contemporary social issues or risk becoming anachronistic. —Willie Oliver, Maranatha Seventh-day Adventist Church, Brooklyn, New York.

Prophets of profit

I agree with your statements ("The Prophets of Profit," November 1987), and appreciate insights for helping us as ministers avoid the pitfalls of money.

In my travels I share a seminar on "The Portrait of a Man of God," in which I deal with three perils to a ministry: money, pride, and immorality. Your article will help me in my sharing with others. —Don Gossett, Bold Bible Missions, Blaine, Washington.

■ The gospel of Jesus has indeed suffered, these past months, because of the greed of a few who preach the gospel of prosperity in the name of Jesus.

There are many who preach the gospel of Jesus for the sake of the kingdom of God rather than for the increase of personal luxury. It is so unfortunate that the vast majority of Christian ministers, morally upright and dedicated to the cause of Christ, do not find themselves in the public eye as often as those who promote the cause of division and strife in the body of Christ. Thank you for doing the good that it is in your power to do! —Jean Marie Egger, St. James Church, Kansas City, Missouri.

The pastor and success

I found Eric Doran's article "Search for Success" (September 1987) to be quite thought-provoking. We accept the biblical evidence that all do not receive the same gifts. Some of us are evangelists, some pastors, some administrators, and so forth. Yet in the area of evangelism all are expected to have the same measure of success in terms of numbers. Success is relative; many factors have to be taken into account. A pastor's "success" may depend on the territory, the willingness of his church to make sacrifices with him, and his own abilities.

Our leaders must be concerned not only with production from their workers, but also with preserving the worker's self-worth and self-image. Anything less than this reeks of the spirit of the enemy of souls. —A. Donovan Smith, Westmoreland, Jamaica.

Hellfire as motivation

Tim Crosby's "Is the Hell of the Bible Unending?" (July 1987) certainly stimulated a lively response in your letters to the editor section. I found it interesting that those wanting to hold to an unending hellfire are fearful of losing the motivation this doctrine provides. Yet this kind of motivation represents the most elementary stage of moral development. And theologically, it certainly pictures God as a vengeful tyrant. I am grateful

that God will accept us regardless of our motivations, but He does expect us to develop a more mature understanding of Him. —Steve Case, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

Now that's appreciation!

I have received your splendid magazine for more than a year, gradually reading more and more of it, without having paid anything for a subscription. Enclosed is a check for \$10 as a partial payment for just the July 1987 issue alone. Articles therein—"Recognizing and Handling Burnout" and "Discipline Yourself"—are worth many times that price!

So, while I am at it, and in my forty-fifth year in the ministry, and having read so many good "helps" through the years, let me say that I consider MINISTRY one of the best I have read. I think the spirit of its interdenominational circulation and its openness to other views are highly commendable. —Thomas T. May, Richmond Road Community Church, Lexington, Kentucky.

Corrections

Re my "Can Science and Religion Work Together?" (November 1987): page 22, middle of the second column, should read "we cannot objectively define the source of a scientific idea." The *cannot* was left out, which changes the meaning entirely, falsifying the statement. —Leonard Brand, Loma Linda University, Loma Linda, California.

■ Re "Social Security Opening for Those Who Opted Out" (April 1987): The article states that the form to be filled out to get back into Social Security is IRS Form 4361. Unfortunately, that is the form to be filled out to opt out. The correct form to be filled out to get back into Social Security is Form 2031, "Waiver certificate for use by ministers . . . electing coverage under the Social Security Act." —Robert Wiese, Michigan Conference of Seventh-day Adventists, Lansing, Michigan.

You are correct—and so was our author. Unfortunately, somewhere between his manuscript and the printed magazine, the numbers were changed. For more on this subject see "Ministers, Social Security, and honesty" in this issue.

—Editors.

The subtle deceptiveness of salvation by works

From page 21

respect and appreciation for the value of one's own soul as much as an understanding of salvation by faith alone in the Lord Jesus Christ. When we behold the glory of the God of heaven, and recognize to what depths our Saviour stooped to redeem us, we can then, and only then, begin to understand how valuable we re-

ally are. Such an understanding will eliminate any proud boasts of our achievements in the spiritual realm. One little ray of the glory of God, one gleam of the purity of Christ, one tiny vision of God's love exhibited on the cross makes it manifestly clear that attempts to work our way into heaven are based on a profound misunderstanding of the plan of salvation.

One wonders how many Christians of any persuasion have really grasped this tremendous truth. —J. Robert Spangler

Featured in this month's book review section

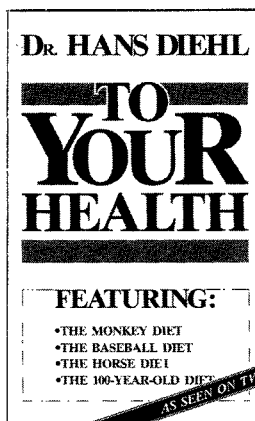
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The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism

Barbara and Kurt Aland, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1987, 338 pages, \$29.95, hardback. Reviewed by Sakae Kubo, vice president for academic affairs, Atlantic Union College, South Lancaster, Massachusetts.

Every minister needs some knowledge of the history of the New Testament text since the issue of manuscripts and translations is one that he will frequently face, for the Bible is basic to the spiritual life of our members. This book and one by Bruce Metzger (*The Text of the New Testament: Its Transmission, Corruption, and Restoration* [New York: Oxford University Press, 1964]) are intended to serve as an introduction to this topic. Both volumes are excellent and wellwritten.

The book under review has the advantage of being more up-to-date and discusses in more detail the modern Greek editions. Comparisons are made between various editions, and explanations are given so that one can make the best use of these tools. Another very helpful section, also found in Metzger's book, is a chapter on how to evaluate variant readings in a text to determine which is most likely to be the original reading.

The authors are very active at the Institute for New Testament Textual Research at Munster, and Kurt Aland has been a member of the committee that selected the text of the United Bible Societies as well as editor of the Nestle-Aland text and the *Synopsis Quattuor Evangeliorum*

Homemade Health

Raymond and Dorothy Moore, Word Books, Waco, Texas, 1986, 233 pages, \$11.95, hardcover. Reviewed by Dr. DeWitt S. Williams, Health and Temperance Department, General Conference of Seventh-day Adventists.

Many people believe they must invest a lot of money in fitness clubs, exercise equipment, or vitamins to be

healthy. Not so, according to authors Raymond and Dorothy Moore. All you need to live healthfully is knowledge of what is good for you and discipline in diet and exercise.

Homemade Health has been evaluated and approved by a professional advisory group of 18 doctors and dentists and covers important health topics from a Christian perspective. These include the four food groups, rest and relaxation, raising healthy children, and pregnancy nutrition. Raymond Moore is a well-known developmental psychologist and researcher whose work has appeared in numerous academic journals worldwide. His wife, Dorothy, is a gifted reading specialist and longtime homemaker.

In an easy-to-read format, the Moores answer important questions such as: How do you cook food to best maintain minerals, vitamins, and flavor? What's so terrible about sugar? Should cholesterol be totally avoided? What are the effects of eating too much or not enough protein? Can you get enough calcium without drinking milk? Is it healthier to be a vegetarian? Are vitamin supplements a good way to ensure you're getting what you need?

There are also inspiring personal stories, informational charts, and a topical index. The principles are easy to apply at home, require no health clubs, expensive dieting, or special equipment. They are built on common sense, biblical principles, proven nutritional research, and experience.

To Your Health

Hans Diehl, *The Quiet Hour*, 630 Brookside Avenue, Redlands, California, 92373-4699, 1987, 210 pages, \$7.95, paper. Reviewed by Robert H. Pierson, retired president of the General Conference of Seventh-day Adventists.

To Your Health could mean an extra \$50,000 for your investment portfolio! Of course, author Dr. Hans Diehl makes no such excessive claim. He does, however, tell us how we can avoid expensive cardiovascular surgery.

This excellent book provides scientific, commonsense answers to questions

people are asking about our most relentless killers: atherosclerosis, diabetes, obesity, and hypertension. It deals with the practical problems of why and how to, and where to start in relation to healthful living.

Dr. Diehl strongly supports prevention but goes beyond it. He offers well-documented dietary approaches designed to reverse the killer diseases and restore people to normal function. In simple language this gifted scientist, researcher, clinician, and lecturer reveals how one can "eat more and live longer and better" by following a simplified dietary and exercise program.

Joseph Califano, former secretary of Health, Education, and Welfare, said, "You can do more for your own health and well-being than any doctor, any hospital, any drugs, any exotic medical device." Dr. Diehl turns this sound philosophy into a prescription as he deals with such intriguing topics as "The Monkey Diet," "The Baseball Diet," "The 100-Year-Old Diet," and a host of other health-preserving suggestions. He succeeds in linking his health message with his Christian convictions in a most winsome way.

Dr. Dennis Burkitt of fiber fame considers *To Your Health* "without doubt, one of the best books on diet and health published in America."

The book is a must for any minister who sees the results of culturally-conditioned, faulty eating patterns in parishioners with high blood pressure, obesity, diabetes, and heart disease. It is not only a good book to recommend, but can be a blessing to the pastor as well.

Maranatha

Harry Bultema, Kregel Publications, Grand Rapids, Michigan, 1985, 364 pages, \$12.95, paper. Reviewed by Norman Gulley, professor of theology, Southern College.

Maranatha, a study of unfulfilled prophecy, was first published in the Dutch language in 1917. It caused such a stir that the author left the Christian Reformed Church that he "highly esteemed" because of differences he held in

prophetic interpretation. It is an in-depth logical study, with a clear focus that sustains interest. The book centers on a literal biblical interpretation and includes 1,700 scriptural texts.

The author's hermeneutic principles are up-front. He states that his "literal interpretation" opposes the "year/day theory of the Adventists" and maintains that if Protestant churches had done justice to prophecy, there would not be so many sects. Briefly, his eschatology is dispensational and premillennial, with antiChrist as a Jew, Armageddon as a Palestine war after Christ's return to earth, and the resurrections of the righteous and wicked bracketing the millennium.

Bultema is thorough in unfolding the aspects of eschatology, but he fails to do justice to a proper Christological hermeneutic that recognizes the distinction between Israel and the church; Christ's completed work brought the mission of Israel to an end. Bultema's basic incorrect presupposition stems from overlooking the conditional nature of prophecies made about Israel, numerous examples of which we find in the Old Testament. He interprets these prophecies as part of an irrevocable divine election so that all unfulfilled prophecies concerning Israel will literally be fulfilled in Palestine.

Chariots of Salvation

Hans K. LaRondelle, Review and Herald Publishing Association, Hagerstown, Maryland, 1987, 185 pages, \$12.95 hardback; \$8.95 paper. Reviewed by Clifford Goldstein, editor of Shabbat Shalom, Takoma Park, Maryland.

As the end of another millennium approaches, apocalyptic fever will spread like the plague throughout Christendom. The most prevalent symptom will be manifested in an outbreak of books about an impending doom associated with the day of the Lord. Most will center on the Jews in Palestine, who are expected to face massive war. One basic scenario is that Israel will be attacked and through the intervention of God, will win! Then the antiChrist power will make a pact with the Jews, who will rebuild the temple and resume animal sacrifices. Christians will be raptured from the earth and 144,000 converted Jews will preach Christ to the world just before the carnage of Armageddon, which will center in a valley in Israel. After that battle Jesus will come and establish 1,000 years of peace on earth.

Hans LaRondelle, however, takes a different approach to Armageddon. Following a hermeneutic used in his previous book, *The Israel of God in Prophecy*, he tackles this crucial aspect of the last days.

Applying the same basic principle used in understanding the prophecies of Christ, LaRondelle confronts the question of what, where, and who is involved in Armageddon. Is it limited to massive war in the Middle East, or is Armageddon something else?

LaRondelle believes it is something else—that it involves God's true Israel made up of His faithful followers scattered over the world, and that the battle is not merely a physical war between political nations, but that "the issue at stake in Armageddon is the true or false worship of the God of Israel." He shows that God's people are those obedient to His law.

In what is perhaps the best chapter, LaRondelle deals with the seal of God, warning that "there is a real danger of confusing the apocalyptic seal of God at the end of time with the gospel seal that all Christians receive when they come to faith in Christ and unite with Him in baptism." This subject has been one of contention, but LaRondelle handles it in a convincing manner that should alleviate some of the confusion.

Always a scholar, LaRondelle has done his homework well in this fine book. It may be a little complex for the average layperson, but a pastor or theologian can digest this book and translate the message in a manner so that members who do have their eyes fixed on the Middle East will turn them where they really belong—toward Jesus Christ.

Lead Us Not Into Temptation, Confronting Immorality in Ministry

Don Basham, Fleming H. Revell Company, Old Tappan, New Jersey, 1986, 191 pages, \$6.95. Reviewed by Lyndon McDowell, a pastor in Olney, Maryland.

This book is part rehash and part follow-up of the author's previous book *True and False Prophets*. The introduction of both volumes is identical as are many of the examples and theological arguments presented.

Basham is to be congratulated for his willingness to expose the rampant immorality within charismatic ministry. He describes it as reaching "crises proportions" and his examples are horrifying. There was the alcoholic preacher who

would be so drunk he couldn't stand, "yet when the time to preach arrived, he suddenly sobered up and ministered with powerful results." There was also the "much sought after charismatic leader" guilty of persistent adultery with several women. A woman confided that a charismatic evangelist, who helped many, had invited her to his motel at 2:00 a.m. because "God was showing him many wonderful revelations" about her.

Basham poses the question: "How can a minister whose personal life is a moral shambles, who is guilty of repeated dishonesty and immorality, continue to exercise an effective ministry attested to by conversions and signs and wonders?" He answers by using tortuous reasoning and a transparent misuse of Scripture. His argument is also marred by a basic inability to recognize that signs and wonders are not necessarily evidence of the presence of the Holy Spirit. It would seem his answer makes the Holy Spirit an accessory to sin and deception. "Enthralled by the ministry—which is God's—they [Christians] fail to discern the rebellion and immorality that reveal the true identity of the false prophet."

Even in ancient Egypt priests were casting out devils and healing the sick. Babylonian and Assyrian medical texts tell of exorcism. Scripture points out that it is not God who deceives but the devil who "deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

Basham is honest in his confusion and has undoubtedly been harassed by those who would like to continue a cover-up, but his book provides clear evidence that miracles and spiritual exuberance can come from sources other than God. Perhaps this book and the recent Bakker case highlight a need to reassess the whole charismatic movement.

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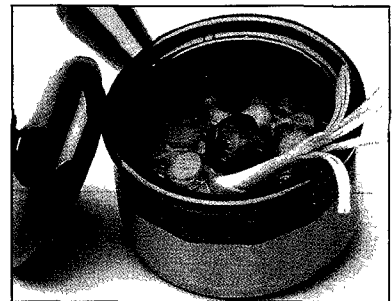
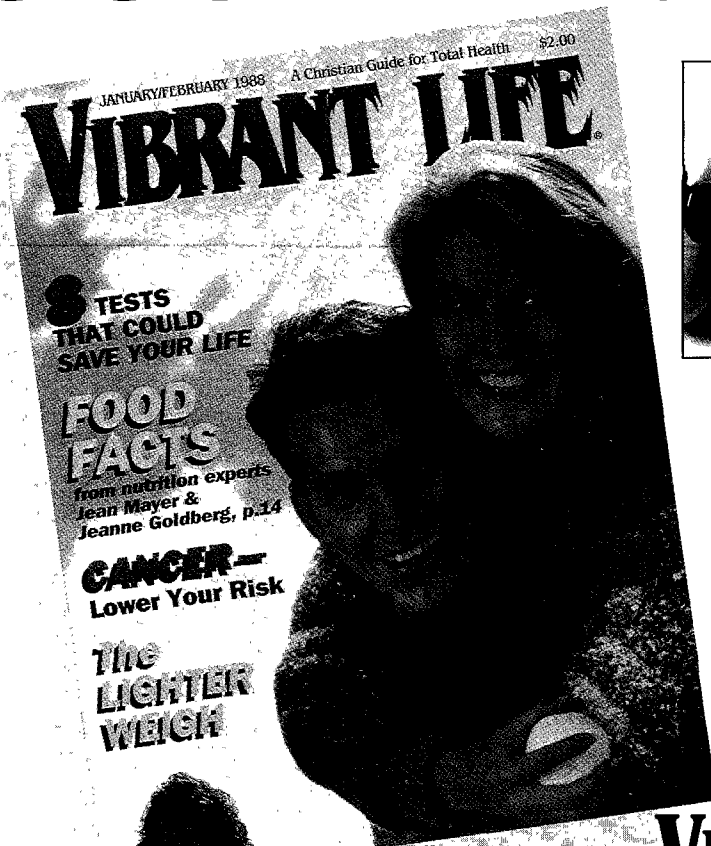
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A second, expanded edition of the book *Meeting the Secular Mind: Some Adventist Perspectives* has just been published. It contains 15 essays that analyze the meaning and impact of secularism and suggest Christian responses. It also includes the report and recommendations of the Seventh-day Adventist Committee on Secularism (1981-1985) and an annotated bibliography. MINISTRY readers can obtain a copy for US\$7.50 (price includes postage). Write to Secularism, MINISTRY Services, Box 3969, Hyattsville, MD 20787, enclosing a check or money order payable to "General Conference."

Toward a renewal of Bible reading

The spiritual condition of the church is closely related to the place of the Bible in the lives of the individual members. When there is a renewed interest in the Bible, revival will be the inevitable fruit. You can best promote revival by emphasizing the Bible.

Audiotapes can be a useful tool for bringing the Bible into the lives of your members. Hosanna (2421 Aztec Road NE., Albuquerque, NM 87107-4224; telephone 1-800-545-6552) offers an affordable way of introducing your parishioners to the benefits of the spoken Word. Hosanna sells sample cassettes containing the complete book of Mark (KJV, NKJV, NIV, or Spanish NIV) for \$1 each (in quantities of 25, or 75 cents each in quantities of 100). This company also offers assorted Bible stories for children for

as little as \$1 per story/tape in holiday packs or VBS packs. (All prices include shipping. Payment may be by personal check, money order, or credit card, and churches may order on 15-day credit. Each tape has a lifetime guarantee.)

The sample tapes make an excellent and affordable gift (one to a family) from the pastor or from the church. Many of my people have told of the great benefit they have received from listening to the tapes we gave them last year.

Several have purchased either the New Testament or full Bible on tape as a result (New Testament—KJV, NKJV, NIV, and Spanish NIV—\$18 [\$16 in quantities of six sets]; the whole Bible—KJV or NIV—\$59). A few have even ordered sets for neighbors or relatives who have heard the tapes and want a set for themselves.

There has been so much demand that I keep a few sets of the NIV New Testament on hand (the KJV has not been sufficiently popular to merit keeping it in stock). This enables me to place at least a portion of the Bible in members' hands so they can get started on a Bible-listening program while their interest is still high.

One unforeseen benefit is the special appeal these tapes have had for members on the fringes of the church. Already I have seen the commitment of some increase as a result of their listening to the read Word.—Submitted by Wayne Willey, Amesbury, Massachusetts.

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Some of our readers have

written us, indicating that they have not received the Quest cards they ordered through advertising that appeared in MINISTRY. Quest International, the company that offers these cards, which can be used to secure substantial discounts on motel lodging, has informed us that the trouble stems from some

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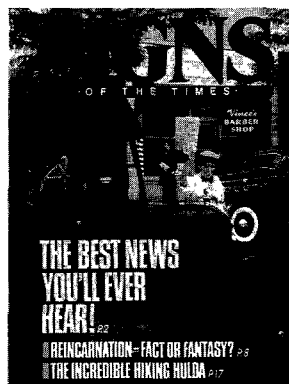
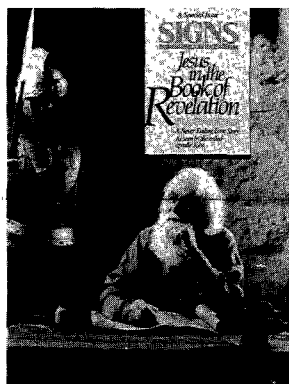
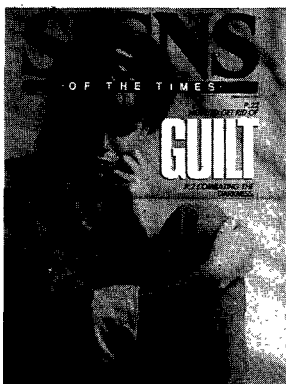
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