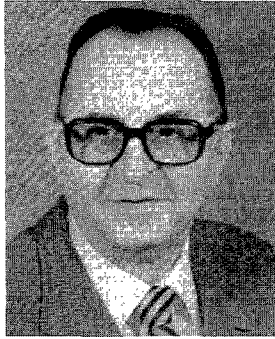


Ministry

International Journal for Clergy

September 1990



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"Cleanse the camp"?

In his May 1990 letter Noble B. Vining's definition of "with one accord" echoes other definitions that have been used in the past to "cleanse the camp" of unbelievers. Unfortunately, the witch-hunt Brother Vining proposes is occurring today in some corners of our church's vital ministry.

Who can disagree with Joshua's statement about cleansing the camp? Certainly the Jews interpreted this literally as they approached the adulteress with their stones. But in His treatment of the adulterous woman and in the parable of the prodigal son and throughout His ministry the same Christ who inspired Joshua gave us an example of His approach.

God's willingness to restore me is not based on my actions, save one—accepting Christ. The day we rid our church of administrators, preachers, teachers, editors, institutional leaders, or laity who produce doubt or have placed themselves in questionable circumstances, we will have no members. Christ's ministry and Ellen White's writings speak strongly against fanaticism. I want to love God enough that I can quit looking at other people's faults. —Terry Burns, Loomis, California.

Through the eyes of a visitor

Gary Bondurant's article "Through the Eyes of a Visitor" (May 1990) was good—as far as it went. But he failed to mention a situation that is often mishandled in our churches: How should we make a "less desirable" visitor feel welcome? I know of two instances in widely separated congregations where someone just released from prison was told he was not welcome and was asked not to return. Years ago, when I began attending a small Seventh-day Adventist church, I was made to feel wanted by some members. But—I learned later—other members nicknamed me Huckleberry Finn because of my ragged clothes and unkempt appearance. Had I known this at the time, I probably

never would have become a member.

Since we cannot judge a person's character or potential by his appearance, perhaps we should take James 2:2-9 to heart in making visitors welcome to our congregations.—Eugene Lincoln, Fairview, Oklahoma.

■ Placing ourselves in the visitor's shoes by attending other churches occasionally might help us to see more clearly how we appear to others.—Joel L. Underwood, San Antonio, Texas.

Call for the Holy Spirit

Applause and appreciation for Neal Wilson and his treatment of the Holy Spirit and the work of revival (May 1990)! Believers today know too little about the Holy Spirit because too few of us in the ministry have really experienced Him in His power. Yet He is the only member of the Godhead actually upon the earth and present with the church. It is a shame we don't know Him.

My admiration for your movement and magazine has grown from nothing to an honest respect. I consider it courageous and commendable of you to delve into our need of the actual person of the Holy Spirit pouring Himself out with power to change men's hearts. What we do without Him is futile.—M. T. Finlay, Christ's New Covenant Church, Syracuse, Kansas.

A more unifying alternative?

I found your editorial "Is There Room for Mavericks in the Church?" (May 1990) delicious reading! However, as much as I delight in the logic and daring of the maverick as opposed to the rigidity of those steeped in life-commandments, I'm wishing for a third approach, a more unifying alternative.

The maverick continues to threaten those who are structured, while they, in turn, frustrate the maverick by their illogical limitations. Could it be that before the final harvest a hybrid will appear who blends the true and beauti-

ful of both approaches, one within which structure and freedom kiss each other? And might that not be found in relying on the opinion and direction of the Holy Spirit rather than being so confident that one's own view is how God wants things done?—Carol Roth-Morton, Calhoun, Georgia.

■ Jesus was at the same time history's greatest nonconformist and its greatest conformist. He did not conform to human institutions as did the Pharisees, who lived more by a rabbinical code than the actual commandments. Yet He conformed completely to the will and commands of God the Father.

When we speak of mavericks within the church, we must be very careful. When an independent thinker stirs up something like the relevance or authority of church manuals, OK; we need that. If he questions policies or codes, wonderful!

However, questioning or even attacking man-made institutions and rules such as these are not heretical; they are still under the confines of Scripture and God-given authority. We must not accommodate a heretical maverick today any more than the early church accommodated Gnosticism.—Bill Baker, student, Regent University, Suffolk, Virginia.

You made her day!

In a guest editorial in our March 1990 issue, Miriam Wood raised the issue of pastors who do not visit their members. She concluded her editorial by asking readers to make her day by writing and telling her if there were pastors who still visit their parishioners.

She—and we here at Ministry—received a deluge of responses. Some seconded her question and others offered reasons for the current practice. But the majority—more than a dozen laypersons from Canada, England, and the United States and many pastors as well—confirmed that visiting ministers still exist. We
(Continued on page 27)

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.

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Letters in this issue comment on two of the most controversial articles *Ministry* has published in a long time. Miriam Wood's guest editorial "Where Have All the Visiting Pastors Gone?" (March 1990) initiated an avalanche of mail. We received scores and scores of letters, most of them describing faithful visiting pastors. Pastors, take heart— you are appreciated.

A large number of chiropractors and others took us to task for the article "Chiropractic: Controversial Health Care," by William T. Jarvis (May 1990). While Jarvis never called chiropractors frauds, a box supplied with the article could easily be taken as suggesting that. We should have left that box out.

Our readers pointed out that the medical profession is itself not without fault. They accused it of relying too heavily on drugs rather than on natural remedies. We would not be averse to publishing an article that deals with this kind of drug abuse.

In all this controversy we must not lose sight of one goal—the health of individuals. However, with the complexity of health care today it is not easy for the layperson to decide what is proper treatment. The health field has always attracted frauds and quacks. It is easy to make money off hurting and often desperate people.

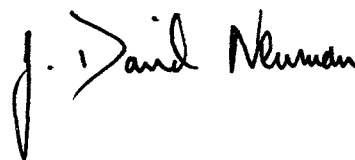
Jesus laid out what should be the goal of those in the health professions when He described the purpose of His ministry, His vocation: "I am come that they may have life, and that they might have it more abundantly" (John 10:10).

My editorial "Home Schools Have Their Place" in this issue will undoubtedly be controversial to some. Some sincere educators feel that any discussion about alternate schooling will detract from the regular parochial system. This view depends on one's perception of the purpose of education. If it is primarily for the benefit of the child, then the wise parent will consider all possibilities. If education is primarily to provide a job for teachers, then any alternative that does not employ those teachers is unthinkable.

Maybe, just maybe, if formal schooling were a little more flexible and not so lockstep, if schools let children proceed at their own rate rather than making them all move on at the same time, there would be less incentive for other forms of schooling.

We forget that structure must follow strategy. Too often we build a rigid system that forces everyone to follow the system rather than build an elastic structure that can stretch and adapt to meet the needs of the student and the teacher.

"Come now, and let us reason together."



How to feel another's pain

Joyce Rigbsby

Linking your heart with that of the bereaved brings pain. But it also brings healing.



Joyce Rigbsby has served as a missionary in Ethiopia, and is a free-lance writer, as well as a teacher at Atlantic Union College.

Shortly after Bob's death I met a young minister I know in the local Adventist Book Center. "I'm so sorry," he said as we paused in the aisle. I wondered as I watched his receding back, *Does he know Bob is dead, or is he sorry he has cancer?*

Later he told a mutual friend, "I was so embarrassed that I didn't know what to say to her." I believe that the knowledge of his discomfort was the seed for this article.

Our lives all touch those who need to be comforted. There is a broad spectrum of people who are hurting: the divorced, jobless, homeless, and many more. So although I am writing for ministers from the viewpoint of my own greatest loss, the principles apply to every person ministering to another in pain.

Before Bob died I did not know that most ministers have to learn how to be with the mourner and that many had not learned. I was naive enough to feel on a deep emotional level that the act of ordination conferred extraordinary comforting powers onto the ordained. I find I am not alone in this expectation. "That's not fair," you may say. It's also unfair to expect more of preachers' kids than others—and it's unfair that Bob died.

Notations from my journal

"He's gone. He's cold. His bed is empty . . . I am numb, sad, and lonely. . . . I've lost my best friend, and the void is bottomless. Will I ever feel whole again?"

"Sometimes grief hits like lightning

that burns through and strikes down. . . . His speaking in terms of *we* was like a stab wound; it's now I and not *we*. I feel so hampered. . . . I am not a whole person anymore. . . . I need to grapple with the pain and hurt of being left alone."

"I grope as a blind person who knows something is there but cannot find it. . . . I feel diminished, cut down, incomplete. I want to experience wholeness. . . .

"Right now my only peace seems to come when I'm denying that he's gone from my life forever . . . my subconscious tells me he's just out delivering a baby."

"The magnitude of my loss is overwhelming—oh, the cruelty of fate. . . . Yet my grief is not obvious to most—or if obvious they choose to ignore it. . . . After Christmas I will be completely alone for the first time in my life. . . . I long for the time I will truly be at peace, when I no longer carry this leaden heart within me."

"She returned my call but was all business. . . . To talk to a well-loved person the first time after Bob's death and receive no comfort was like salt in a wound. Is death too hard for her to get close to? I try vainly to focus on the support I am getting and not on what feels like indifference."

"I don't want to eat. I don't want to get dressed. I just want to curl up into a ball and cry and cry. . . . I have no one to go to with my small joys and sorrows on a daily basis. I'll have to store them until someone is present."

"I need to tell the recent events over and over. I cannot put them casually behind because the funeral is over and Bob is in the grave."

"I need to go back and cry with those who love us so much. . . . May my tears

soften my soul and make me more gentle and caring as Bob was.”

“Christ said, ‘Blessed are they that mourn: for they shall be comforted.’ Will the comfort come to me, or do I have to go and find it? . . . I know You’re there, God, but it doesn’t feel like Your arms are around me; rather, that You’re distant and cold, watching to see what I’ll do next . . . or maybe ignoring me.”

“Keeping a fire going is symbolic of the warmth I want to feel for life. But it is so hard to hold. There’s a part of me that wants to be buried under the snow, covered as completely as Bob in his coffin. . . . Some days I don’t want the gift of life.”

“I find myself using external targets to reduce internal pressure. . . . I feel ignored, left out. It’s so easy for the church to pray and practically ignore who they’re praying for. . . . A part of me so badly wanted someone to reach out and acknowledge my presence. Another part wanted to get to the car and not risk a torrent of tears in public. . . . Slowly I’m beginning to realize that people are afraid to approach me. . . . Including me reminds them of their own mortality.”

“Most people don’t want to hear the dark side. If I share it they start a recital of how much I have going for me. . . . Who is there to listen besides a paid therapist and children burdened with their own grief?”

“My children’s peers are easing my entry into widowhood. They don’t offer words of solace and comfort—they are just there with food, presence, and attentive ears.”

“I never dreamed it would be so hard to integrate into a new community. It doesn’t need me. . . . I tell myself, ‘None of them want to have their surfaces ruffled by my tears and sorrow. They need to believe I’m doing just fine, hanging onto God’s promises and all that that implies.’ I think back to times I could have been more sensitive to and supportive of the needs of others.”

“He encouraged me to look on the bright side. I wanted to cry out, ‘I do, but don’t you know I need to cry with somebody? I’m tired of holding a mask up when I’m with people.’ Of course he didn’t know, and I couldn’t tell him. . . . And society usually sees only the clues that indicate an unwillingness to share.”

“Old friends came to visit. A minister and his wife. I’d counted on reliving the last few weeks of Bob’s life with these friends. I started to talk about it, and they changed the subject. Their aim seemed to be to keep things light. To pull me out of my pain instead of being with me in it.

. . . They prayed for those in the mission field, and my need seemed like a post-script on the end. . . . Don’t they know death is the one event that is sure to be in their experience and mine?”

“Do I have the courage and support to make the tragedy of Bob’s death into a triumph?”

Why some ministers find it hard to comfort those in pain

Writing this article and working through my grief go hand in hand. Each of the many ministers I talked to facilitated new insights. I now understand better why it is difficult for many to be supportive of the mourner. The following are direct quotations of what pastors have told me.

“We have trouble facing our own mortality. It depresses us.”

“We have never worked through our own past losses.”

“I have never experienced a loss.”

“We are not comfortable with death and don’t know how to act.”

“We’re trained to be in control and are afraid of losing control.”

“We are not motivated enough to make it a priority.”

“We want to separate ourselves from pain.”

“Grief counseling takes a lot of time I don’t have.”

“Young ministers are scared of their first funeral. They need to be trained.”

I will elaborate on the first two statements and then propose my own overall hypothesis.

“We have trouble facing our own mortality.” In *Death: The Final Stage of Growth*, Mwalimu Imara explains that we must learn to die in order that we may learn to live—that although we receive our final opportunity for growth when we are standing at death’s doorstep, our growth should not wait for the crises in our life. The qualities that predict our being able to deal comfortably and productively with death are the same qualities that distinguish a growing human being at any stage of his or her life.¹

The young minister who said “At funerals I think that this could be my funeral” has worked through his own losses so that he is able to face death with the mourner.

There are those who have never worked through their own losses. One minister shared, “My parents died six months apart while I was in the mission field. There was never any question of my returning to the United States. They

were buried before I even knew they were dead.” Are ministers given the time to work through such losses? Or is loss after loss minimized and not worked through?

The expression of grief is too often silenced in our society. Elisabeth Kübler-Ross did a lot to legitimize talking about death and dying, but her stages of denial, anger, bargaining, depression, and acceptance should not be taken as prescriptive. They can be used as a framework from which to explore grief. John Bowlby’s four phases are similarly useful:

1. Numbness—from a few hours to days.

2. Yearning and searching—may last for years.

3. Disorganization and despair.

4. Greater or lesser degree of reorganization.

These phases are not necessarily successive, but may be simultaneous. While I am largely in the fourth phase, I still despair some days and yearn for Bob.

In *Grief Recovery*, Larry Yeagley lists the tasks of mourning as:

1. Come to the place where the loss is considered a reality.

2. Experience the pain and suffering caused by a major disruption.

3. Move back into the familiar environment once shared.

4. Say goodbye.

Having grieved effectively over a loss of one’s own can make a person particularly well qualified to help the bereaved. Defending against the feelings of their own losses is one reason why ministers are not effective with mourners. It is important to work through personal losses—past and present.

Yeagley makes four suggestions: think, write, talk, and weep.

1. Think through the events preceding and following your loss. Relive them in memory. Don’t be afraid of your thoughts. You may need to go back to a place that was meaningful to you and the lost one. Maybe a grave. Think how you were dressed, what you said to each other.

2. Write down your feelings. Tell your journal, God, or the lost person how life is without him or her. Express your guilt, anger, or loneliness.

3. Find a nonjudgmental person (preferably not recently bereaved) who is willing to listen without feeling the need to respond. Probe the depths of your loss as if it were recent.

4. Weep. Washing the eyes with tears can facilitate growth and understanding.

Many agree that though grief ministry is

badly needed, few are willing to work through their own losses, face their own mortality, and choose a setting where they can learn to be effective comforters. Some elect to work with a hospice program or a funeral home, or join a clinical pastoral education group. Learning can occur in these environments without the intense emotional involvement of a personal loss.

Integration of mind and feelings

After one interview I felt especially in touch with the grieving process. Why? I wondered. Then came sudden dawning. Larry had modeled almost total integration of mind and feelings during our conversation. He had moved easily and by choice from his intellect to his emotions. They were both at his service, and he was able to use each in the service of the other.

I could hear the tears in his voice when he said, "Every death was a great loss to me. . . . I didn't find it hard to mourn with the family." But then he spoke of techniques he used to allow him to carry on his pastoral function during funerals, like weeping in the pastor's study just before the funeral. He modeled what I had been trying to achieve in everyday life for years—the ability to move at will between mind and feelings, which is a mark of a well-integrated person.

After the interview I went home and read in *The Act of Will*, by Assagioli: "The polarity between 'mind' and 'heart,' between reason and feeling (Logos and Eros), is regulated, first, by the recognition of their respective functions and of the legitimate field of action belonging to each of the two functions, so that neither dominates the other. This can be followed by a mutual and increasing cooperation and interpenetration between the two, finally arriving at the synthesis so well expressed by Dante in the words 'intellectual light full of love.'" ²

Ellen White suggests that we analyze our feelings, and points out that struggle is often required to control feelings, but that they can be controlled by controlling the will, which when yielded to Christ is allied to His power. ³

Christ was "touched with the feeling of our infirmities" (Heb. 4:15), and Paul admonished, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Mind or emotions

You may be a "mind person" who does not cry easily. Maybe you were told that "boys don't cry." You think things through rationally and encourage the be-

reaved to look on the bright side, to start helping others. Sometimes too soon.

Mind people are likely to describe themselves with intellectual constructs, even when asked how they feel. I listened as one minister described the hardest funeral he ever conducted. "How did you feel?" I asked. He sighed—then told me how well the young couple did afterward. Does he consider feelings and sensations as peripheral? Or is he largely unaware of them because he has needed to distance himself from them so often?

Because they do not let grief affect them emotionally, mind people may have little trouble conducting funeral services. Funerals become rituals, a professional service to members of the congregation. Being in control is no problem because mind people don't know how to get out of control. Maybe they don't even recognize tears when they are imminent, but switch them off before they're conscious of the fact that they are near the surface.

Mind people need to remind themselves, "I have a mind, but I am not my mind. My mind is a valuable tool of discovery and expression, but it is not the essence of my being." ⁴

Similarly, the person who operates predominantly on an emotional basis may need to say, "I have emotions, but I am not my emotions. My emotions are diversified, changing, sometimes contradictory. They may swing from love to hatred, from calm to anger, from joy to sorrow, and yet my essence—my true nature—does not change." ⁵

A funeral may be especially difficult for those who are easily touched and don't find mental control of their emotions easy. They may become overcontrolled, unable to be spontaneous or authentic. They may come across as cold, distant, and uncaring, when in reality they are deeply moved.

So these tenderhearted ones either avoid the mourner or devote their energies to pulling the mourner out of his grief—often prematurely. "Every painful emotion and feeling arouses the desire and urge to eliminate its cause." ⁶

How few there are like Larry who are able to feel with the mourner and then, at the appropriate time, gently point the mourner to the pathway out of grief.

Many I spoke to expressed a need to distance or disassociate from the mourner in order to stay in control. It is when this distancing occurs automatically—outside of free choice—and is then maintained that comforters are in-

effective with mourners.

We need to learn first to become aware of our identifications, and then to choose, consciously, which identification we believe to be most in line with our purpose.

Choosing our identification is an act of will. If you say "I'm a mind person—that's the way I am," you may be disassociating yourself from emotions and not be incorporating both mind and heart in your response to the sufferer.

Suggestions for comforters

There are many things that any comforter can do for the bereaved. I've made a list of things that have helped, based on my own experience and that of others. No matter how hard you try, you won't give just the right response every time, but keep trying—what is offensive at one point may be comforting at another.

1. Those who really comforted me treated me as a unique individual and did not presume to know how I felt. They understood that a grieving person is affected by a number of factors:

- a. The quality and type of relationship with the deceased.
- b. The type of death.
- c. The support, availability, and response of friends and others.
- d. Previous unresolved losses.
- e. Other concurrent severe stresses or traumas.
- f. Sociodemographic factors.
- g. Personality characteristics. ⁷

2. They avoided the use of clichés. "Speak from the heart or not at all," advises Colin Parkes in *Bereavement*. "This is not a situation where there is a proper thing to say: trite formulae serve only to widen the gap between bereaved and nonbereaved." ⁸

3. They came knowing that it was important for me to talk about my feelings if I felt like it. It didn't matter whether those feelings were unrealistic or unhelpful. They realized that if I could explore them in sympathetic company, my own sense of reality would be sufficient. They also knew that sharing memories of Bob with friends was important for me.

4. They took their cues from me during the conversation. They listened if I wanted to talk. They didn't probe when I was silent. They didn't urge me to get out and do something for someone else before I was ready. They were able to get a feel for what my behavior meant. One

Priest, Levite, or Samaritan

Priest

One Friday afternoon shortly after Bob's death I was in the supermarket. Buying groceries for one, planning and cooking meals for one, and eating alone were all practically insurmountable hurdles. I had to eat to live, but didn't care whether I lived, so why eat?

The cereal boxes were much too large when I thought of finishing them alone, and there was no need to add Bob's favorite foods to my shopping cart. I mechanically pushed the grocery cart through the aisles. I stopped to wipe my eyes and discovered I had no Kleenex, so used the cuff of my blouse.

And then I saw him, a leader and ordained minister of the church. He looked at me and turned down the aisle. Ketchup and pickle bottles soon hid my face from him.

My aloneness was intensified as I realized how hard it is for most to approach one grieving.

Levite

Time passed. I could smile—sometimes. Dressed in Sabbath clothes, I went to a public gathering of the saints. "You're looking great!" a minister friend said. He didn't speak of Bob, though it was the first time he had seen me since Bob's death. Was he afraid to face mortality? Was there no one willing to share my grief?

Samaritan

His name was Jim. He came to the hospital waiting room to be with us during the last anxious moments of Bob's surgery. He didn't come to talk. He came to share the pain and anxiety of those moments.

He drove many miles to be with us while Bob was at home following surgery. Jim literally walked with us through the valley of the shadow of death. I don't remember a thing he said. He was just there. We felt his love and caring.

minister said, "I watch their eyes to get at their feelings."

5. They intuitively knew, or had learned along the way, that talk doesn't have to fill the air all the time. Light, irrelevant talk may be painful for the newly bereaved. They didn't tell in length and detail about their own losses. Their empathy on an unspoken level let me know that they had gone through suffering. They realized that the bereaved need silence to pull it all together. Their presence at a time when I was miserable company was the important thing.

6. They were able to use touch appropriately. They knew the balance between a bear hug that left me gasping for breath and a distant posture that accentuated my new isolation. They sat close enough to be able to reach out and reassure me by touch. It is significant that most of Christ's miracles involved touching the person He healed. The laying on of hands has real therapeutic value.

7. They realized that when I questioned Why? after Bob's death, I was not asking for a Bible study. It was a cry of anguish and did not require an intellectual response. It is possible, for ministers especially, to get so bogged down talking about God that they almost forget the mourner. God does not need us to defend Him.

8. They cried with me. "It is often seen as reassuring by the bereaved person when those who are nearest show that

they are not afraid to allow feelings of sadness to emerge. Such communal expressions of sorrow make the bereaved person feel understood and reduce the sense of isolation he or she is likely to experience."⁹ Helpers should show, by their willingness to reveal their own feelings, that they are neither ashamed of nor rendered useless by them. This reassures the newly bereaved that it is safe to grieve. "There must be a willingness to engage in spite of emotional cost."

9. They asked me what I would like to do—accepting my need of a fallow time during the transition in my life. They knew that resolving grief takes energy and that being too busy would delay the process. There was a time when I needed to be helped in order that I might later help others.

10. "Caring must be from the inside out to be authentic." They shared insights from the depth of their experience. They didn't have to look up texts. It didn't matter where the quotation was from if it was a part of them they were sharing. The twenty-third Psalm was never so meaningful to me as at the time of Bob's death. But it was shared with me by somebody who was walking in the shadow of death with me, not from somebody advising from the sidelines. It is in the face of death that you can reveal whether you have been comforted with Christ's comfort.

Nicholas Wolterstorff in *Lament for a Son* asks: "What do you say to someone who is suffering? Some people are gifted with words of wisdom. For such, one is profoundly grateful. There were many such for us. But not all are gifted in that way. Some blurted out strange, inept things. That's OK too. Your words don't have to be wise. The heart that speaks is heard more than the words spoken. And if you can't think of anything at all to say, just say, 'I can't think of anything to say. But I want you to know that we are with you in your grief.'

"Or even, just embrace. Not even the best of words can take away the pain. What words can do is testify that there is more than pain in our journey on earth to a new day. Of those things that are more, the greatest is love. Express your love. . . .

"But please: Don't say it's not really so bad. Because it is. Death is awful, demonic. If you think your task as comforter

(Continued on page 28)

Commandments for comforters

1. Thou shalt treat each mourner as a unique individual.

2. Thou shalt not speak in clichés to the bereaved.

3. Thou shalt not tell the recently bereaved how good he looks to avoid talking about how bad he feels.

4. Remember to take your cues from the mourner.

5. Honor the mourner with your presence even if you are uncomfortable and don't know what to say. Silence is acceptable.

6. Thou shalt not avoid the appropriate use of touch. Christ touched and healed.

7. Thou shalt not use the proof text method when the bereaved, torn by grief, questions in pain, "Why?"

8. Thou shalt not be afraid to shed tears with the sorrowful.

9. Thou shalt not advise the newly bereaved to go out and help others before the time is right.

10. Thou shalt not promise a new widow that Christ is coming soon when she has heard that all her life. That He is coming, and we long for that day in a new way, is enough.

The minister as a preacher

C. Raymond Holmes

“How can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” (Rom. 10:14, NIV).



C. Raymond Holmes is professor of worship and preaching and director of student life and of the D.Min. program at the Seventh-day Adventist Theological Seminary at Andrews University, Berrien Springs, Michigan.

Twenty-eight years ago a seminary professor said to me, “As preaching goes, so goes the church.” His statement began what has become for me a love affair with the homiletic task. With great excitement and determination I began to explore the preaching tradition and discovered that I was part of a long line of preachers that extended back through Moody and Jonathan Edwards, Wesley, Calvin, and Luther, to the apostle Paul, the Lord Jesus Christ Himself, and the prophets of the Old Testament, and ultimately to God, whose voice at Creation set the world on its course and at Sinai gave mankind its inner direction. I discovered that revival and reformation, spiritual life in the church, was contingent upon the proclamation of the biblical word.

At that point I made two important decisions: first, that in my ministry I would give preaching top priority, and second, that I would devote maximum time and energy to the study and practice of homiletics. I have not been sorry for my decisions and would gladly, and without hesitation, repeat them. In fact, there have been stages in my ministerial life when I have reaffirmed those decisions.

You see, I believe in preaching.

I am convinced of the power of preaching because of what it has done for me both as a listener and as a preacher. Without preaching, the people would hear no thunder from Sinai, no grace from the cross, no care from the heavenly sanctuary, no hope for the future.

In order to have power in the pulpit, we must believe. We must first of all believe in Christ and in the biblical message—Paul calls it “the mystery.” And then we must believe in our call to the ministry and in preaching itself, which belongs to “the ministry of reconciliation” (2 Cor. 5:18).

Believe in the gospel

To the Corinthians Paul testified: “It is written: ‘I believed; therefore I have spoken.’ With that same spirit of faith we also believe and therefore speak” (2 Cor. 4:13, NIV). This verse is set in the context of a stirring passage in which Paul speaks of ministry in a very personal way in relation to the gospel, the call to ministry, and the preaching of the gospel. Both the structure of his preaching and his conception of his role as preacher are derived from his encounter with Christ, his knowledge of Christ, and his faith in Christ. His preaching, therefore, was historical, redemptive, and personal. On such preaching the faith and work of the church stands or falls.

This article is the eighth in a 10-article series that considers the most vital relationships and responsibilities for which Seventh-day Adventist ministers are accountable. Most of the articles in the series were first delivered as chapel addresses at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. If you receive Ministry on an every-other-month basis and want to have the full series, send us four stamped, self-addressed envelopes, and we will send you copies of the intervening articles as they become available.

I think the best biblical example of the relationship between message, preacher, preaching, and results is the story of Ezekiel in the valley of dry bones. When he preached the message God gave him to those dead bones, they received the gift of life! Not because he preached—but because he preached the given message.

We can't make something out of nothing—in the pulpit or anywhere else. God can make something out of nothing. But we cannot. We must begin with a given. It's not that we must get hold of the truth, it's that the truth must get hold of us. It must shake us loose from our proud intellectualism, our opinions.

If you and I are certain of the biblical message, we will not be popular with the modern mind that seems to relish questions more than answers. Strong faith is suspect today. It is called fanatical, ignorant, unsophisticated, uninformed, by those who think they possess some esoteric knowledge no one else has. We will be more acceptable to the modern if we believe less and doubt more. But that won't save a single soul!

Recently an Adventist intellectual asked me, "Are you really so positive about our message and the future of our church?" I was so startled by the question that I couldn't answer right away. But, yes! Yes, I am! Does that make me out of step? If so, I will march alone—but I don't think I'll have to. Not to believe in the biblical message or in preaching is like being in a pillow fight armed with only an empty pillowcase—except that this business we are in is no pillow fight.

Too often we allow our doubts to go unchallenged. How about meeting them head-on? How about wrestling with them like Jacob wrestled with God at the Jabbok. How about believing our beliefs and doubting our doubts?

If we don't believe, we have no business preaching. If we are not moved by the message, few of our hearers will be. But if we believe, we must preach! If the biblical message has grabbed us and gripped us and shaken us, there's a strong likelihood that through us it will also capture our hearers. If we believe, we will preach with passion; that's when we ourselves are surprised by the thoughts that the Holy Spirit gives us. We must come to know in the heart what we have known with the mind. Until the truth has warmed the preacher's heart, it can heat no other cold heart.

To preach well and with power, we must prepare our sermons both carefully

and prayerfully. And we, the preachers, must be prepared to preach. We prepare the sermons. The Holy Spirit prepares us. As Sangster put it, the greatest preaching happens not when we speak well, but when we have been "spoken through."

Study of the Word is important; it deepens us. But woe is you and woe is me—and woe is the church, to say nothing of the world—if our study serves only to sharpen our shrewdness, without deepening our spirituality. As important as study of the Word is, it is prayer over the Word that heats us up. Do you know what prayer does for preaching? It gets us down to specifics. Down to honesty. Down to our people. To brevity. It rids us of pride and pomposity. It puts us in touch with the mind of God. It empties us so the Spirit can fill us. It drives from us our own power so that God can give us His.

It is conviction that converts. It's dangerous to sit under preachers who are convicted. They don't take the noncommittal approach: "Under certain circumstances this may possibly be true." Rather, they insist, "This is what God says." If we cannot know what is the truth and speak it as the truth, no one will pay any attention to what we have to say.

Believe in preaching

It doesn't take much reading in the letters of Paul to realize that he believed not only in the gospel but also in what he was called to be and to do. He believed in preaching. For him the call to preach was part of the call to be a Christian, to be an apostle. It was bound up with his faith in Christ. He always spoke of Christ, of the gospel, and of preaching in relation to each other. For him they were inseparable realities.

But we are the ones in the spotlight now. It's our turn. Paul fulfilled his ministry. Now we must fulfill ours. What does the call to be preachers mean to us?

Paul faced resistance to Christ and the gospel. He faced skepticism and irreligion. He faced forms of secularism and materialism. Separated by almost two millennia from Paul's experience, we face a challenge that has its similarities and yet is very different. In addition to the difficulties Paul faced, we must deal with a scientific mentality that finds it exceedingly hard to acquire faith.

Because of these challenges, some preachers have lost faith in preaching. They believe that preaching is an old-

fashioned, outmoded means of communication relegated to the trash heap of history. But is it really so? Does Jesus no longer speak through preaching?

Paul told the Romans that they couldn't believe, they couldn't call on the Lord or hear Christ speak, without a preacher (see Rom. 10:1-15). The fact that some people refuse to listen or listen with indifference does not mean that Jesus has ceased to speak through preaching. There is evidence that lives are still changed by the proclamation of the Word of God. Nations have been changed by preachers like Luther, Calvin, and Edwards. The preaching of the Reformation, of the Wesleyan revivals, altered history. The preaching of Whitefield, Spurgeon, Moody, Sunday, and Graham profoundly stirred great cities like London and New York. A hundred years ago all of northern Finland and parts of Sweden were transformed by the preaching of an itinerant farmer.

Let's not forget that God made His Son a preacher. One of the first things Mark tells us about Him is that He "came into Galilee, preaching" (Mark 1:14). The Christian church has had preachers ever since. What God has put together—preacher, message, method—let us not put asunder. We will have no power to preach if we don't believe in preaching. And if we believe in it, we will work hard at it. We will work hard at it in relation to our theological, pastoral, and evangelistic tasks. If we believe in preaching, we will not assume we can learn nothing more about it.

Furthermore, we will suffer for the sake of our preaching, as did Paul and others. Surrender to ministry is proved by a willingness to suffer whatever is required to carry it out.

Our church supports our belief in preaching, ranking the preaching of the Word as of first priority among the four basic areas of ministry for which we are held accountable—preaching, shepherding, training, and evangelizing. In 1894 Ellen White wrote, "The preaching of the gospel is God's appointed way for converting the souls of men."¹ In 1898 she wrote, "The preaching of the Word is not to be undervalued."² And in 1901, "The preaching of the gospel is the Lord's great method of saving souls."³

Obviously her views on preaching were developmental, resulting from experience and reflection. She observed and analyzed practically and theologi-

(Continued on page 28)

A case for the case study approach

James J. Londis

Seminary students who have tackled true-to-life problems in the classroom may find it easier to handle pastoral life.



James J. Londis' most recent pastorate lasted for 10 years at the Sligo Church of Seventh-day Adventists, Takoma Park, Maryland. Currently he is with New England Memorial Hospital, Stoneham, Massachusetts.

My son is in a graduate business program, a friend of his is in law school, and a friend of mine is studying ethics. What do these students have

in common?

Along with grasping theory and information, each is mastering his discipline largely by studying cases. Cases reflect the complexity, nuances, and richness of life. They require not memorization, but thoughtfulness, analysis, and sometimes following hunches. And if they are drawn from real life, the consequences of whatever decision was actually made can be evaluated as well.

Take business, for example. If a class is tackling a management or manufacturing problem that confronted the Chrysler Corporation, after the students have done their own analyses and made their recommendations, the professor can reveal what the corporation did and how it turned out. The cases studied become paradigms, or models, of how to handle a similar challenge. The students learn to rely on the cases, not as hard-and-fast rules for future decision-making, but as guides providing insight and wisdom that allow them to face whatever challenge arises.

Case study does not mean there are no sound business principles that need to be learned. It does mean that the business principles by themselves cannot sufficiently sensitize and educate the student. Case study is one way for the student to gain experience without making decisions that could affect people and dollars.

Or take legal studies. Our judicial sys-

tem lives and dies by decisions that attempt to apply the law to actual cases. Law students analyze cases in relation to the established case law in order to know how to advise their clients. The students study principles, but they spend a lot of their time practicing how those principles apply to real life.

Education for the ministry is also a professional education that seeks to prepare students not just to do research, but to actually pastor churches and practice ministry in a variety of settings. For that reason, it seems to me, ministerial education ought to make larger use of the case-study approach.

When Fritz Guy was professor of theology at the Seventh-day Adventist Theological Seminary at Andrews University, he told me that such a recommendation had been seriously considered at one time. For some reason it never became a reality. As we brainstormed about what such an approach would look like, we came up with a number of suggestions.

If we want seminary students to experience ministry as much as possible while in the classroom, there is no better way to do it than through actual or fictitious cases. For example, while there may be times when a pastor is asked to exegete, or interpret, a specific Bible passage, more often than not his work will require him to preach a sermon on a passage. What would happen if, in classes studying biblical books, students not only exegeted a passage like Jeremiah 31 on an exam, but also were required to address a congregational situation that paralleled the situation described in the passage by writing a sermon based on the passage?

Cases for case study

Cases based on actual events could be solicited from pastors, administrators, and laypeople all over the world. These cases would be useful for study in college, seminary, or even in conference/mission ministers' meetings.

Administrative cases

- How do you fire an incompetent but loving and faithful church secretary?
- How do you deal with an elder who is derelict in his or her duties, or who beats his wife?
- How do you analyze the space needs of the church and initiate a building program?
- How do you organize the elders for visitation?
- How do you deal with a board that is deeply divided over an issue in the church?
- What procedure should you follow if you obtain proof that a fellow pastor has been unfaithful to his or her marriage vows?

Attention could be given in these cases to the unique needs and challenges of administrators in non-Western cultures, thus sensitizing stu-

dents to the complexity of administering a worldwide church family.

Counseling cases

- How do you deal with the couple thinking about divorce because one of them has admitted to an affair?
- How do you counsel with the father who wants to maintain far too much control over his daughter?
- Or with the wife who refuses to recognize the sexual abuse going on in her own family?

Again, I would include cases from parts of the world where a traditional Western approach might backfire.

Theological cases

- How would you respond to a skeptic who asks you why you believe in a personal God?
- What would you say to someone who had serious doubts about the historicity of Genesis 1-3?
- If someone were to ask you why Adventists believe that there is no consciousness without a bodily resurrection, what would you tell him?
- How would you cope with a Sabbath school class that reportedly discussed heretical ideas?

Students would have to do sound exegesis, but this would be only part of the assignment. In addition, they would have to reflect theologically on the text and integrate that reflection with insights from management, psychology, and public relations. Or the professor might give students a specific case problem and challenge them to make the chapter relevant to that congregation.

Another possibility would be for the professor to ask students to write an essay detailing how they would handle the following situation: A young woman looking for pastoral help has picked your name at random out of the yellow pages of the phone book. She is about to commit suicide, but tells you that she is giving you one last chance to persuade her that life is worth keeping. She is not a Christian, she has a poor marriage in which both she and her husband cheat on each other, and they have two daughters who are drug-dependent and failing in school. Using all you have learned in your seminar training in pastoral counseling, theology, biblical

studies, etc., what would you say to this woman?

The case study approach should not be limited to examinations, however. Classes should be broken into small discussion groups more often, and each group given a case to tackle. Or clusters of three students might work on a semester-long project that involved analyzing the operation of a local church that seemed to be in trouble, and making recommendations for its revival and growth. Or those students interested in church administration might tackle the cases/problems of a conference or union and make recommendations. The possibilities are literally endless.

Competent ministry requires the integration of theory with practice, not the mastery of theory alone or the repetition of practice alone. Seminaries sometimes are staffed by teachers with academic credentials but little pastoral experience, and consequently these seminaries can turn into graduate schools in which each department tries to prepare its students for further graduate work in that disci-

pline rather than for pastoral ministry. While fieldwork and practicums are important and helpful, the plan I envision calls for more than that. What we need is a reconceptualizing of the ways in which seminary curricula and courses themselves are structured. A new approach to teaching is required, not simply additional courses or a shuffling of course hours from "theory" to "practics." The new approach will put a premium on replicating at school the very situations the graduates will face when they begin their work. I predict that with this approach teachers, students, and the church at large will become more excited about seminary education. And that our seminaries will begin to produce better-trained pastors. ■

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Learn to love the difficult

James R. Newby

We don't naturally love what is difficult for us. But learning to do so, particularly when it comes to managing our time, will improve our lives and our ministry.



James R. Newby is executive director of the D. Elton Trueblood Academy for Applied Christianity of the Earlham School of Religion, and executive director of the Yokefellow Institute, Earlham College, Richmond, Indiana.

For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb. 12:11, RSV).

One of the most meaningful messages I have ever heard Elton Trueblood share—he delivered it before an audience of 500 students—was entitled "Learn to Love the Difficult." It was an interesting choice of topic to present to those who were students during the 1980s, people who were reared in a society in which comfort, pleasure, and freedom from pain and difficulty were the operating norm.

In his clear and prophetic way, Dr. Trueblood challenged the contemporary desire to get by with doing as little as possible, the national preoccupation with searching for a personal comfort zone. He asked these students to consider the possibility of finding spiritual fulfillment in the difficult. His suggestions ranged far: from the study of intellectual and spiritual giants to the challenge of learning a second or third language to the practice of a personal discipline of regular Scripture reading and prayer. The point he emphasized was that one must exercise discipline if any growth—spiritual, mental, or physical—is to take place.

The love of the difficult is an idea that clearly is tied to one of the most striking paradoxes of the human condition: *True self-fulfillment comes only through self-denial.* I am convinced that when we have mastered a love of the difficult and the denial of self, we will have embarked

upon a path of growth that will markedly change our work and our personal lives for the better.

I have often equated the mental aspects of my fitness program with my discipline of running. Like other runners, I am frequently asked, "Do you enjoy it?" To this question my response is "No, I don't enjoy the actual running. It is painful to get out and started, and the first half mile can be a grueling experience. However, I do enjoy how I feel *after* I run!"

We should not love the difficult because we enjoy inflicting pain on ourselves—a kind of spiritual masochism. Instead, we should learn to love the difficult because of the good that results from what may be a painful process.

Turn your life around

Perhaps one of the areas in which pastors can apply this love of the difficult most profitably is that of time management. Recently the pastor of a large metropolitan church told me that his life had been turned around during a conference that Dr. Trueblood led at the Yokefellow Institute. The pastor said that it was not what happened in the sessions of the seminar that made such a radical impact on his life, but what happened in an informal conversation that took place during one of the coffee breaks.

This pastor asked Dr. Trueblood how he found time to write so many books, especially since he carried such a heavy teaching and speaking schedule. Dr. Trueblood reached into his coat pocket and took out his date book. Opening it, he showed the pastor a typical week, pointing out the blocks of time he had

reserved in that week. "This is the idea of the fuller date book," Dr. Trueblood told the pastor. "Nature abhors a vacuum, and if I don't mark out times for writing, for study, and for my family, others will demand it. To prevent this, I beat them to the punch."

The pastor began this practice, reserving blocks of time six months in advance and using those periods to think, study, pray, and write. He also found that he was able to work in more time with his family. When someone asked for an appointment during a period that was blocked out, he would politely decline and schedule the appointment for another time. Telling someone that you have another appointment, even when that appointment is with yourself, is not an untruth. This pastor was surprised at how easy it was to find a time convenient for all. As a result of this practice, the pastor's sermons deepened, his spiritual

life grew, and he spent more time with his family.

By and large, pastors control their own schedules. They do not have to punch a time card at the beginning and end of the day. Some events—such as emergency counseling and deaths in the congregation—break into their schedules, but perhaps more than any other professionals, they have the freedom to prioritize what God leads them to do.

Even so, it is difficult to maintain a discipline of time for oneself or one's family. Many pastors are prone to busyness and the desire to be active in ministry. For the typical pastor, learning to love the difficult is learning to say no to people when they want to infringe upon the time that is set aside for personal growth.

Because time is a sacred gift and using it well requires discipline, I suggest the following covenant:

A Covenant of discipline

Physical disciplines

1. I will be careful as to what I eat, recognizing that what I consume directly affects how I feel. I will not overeat!
2. I will exercise regularly, at least 20 minutes per day.
3. I will consult with a physician regularly, getting a physical checkup at least once a year.

Mental disciplines

1. I will read at least 200 pages per week in the field of religious study and 100 pages per week in other disciplines.
2. I will join a study group in which I can share my ideas and test my conclusions regarding what I have read.
3. I will attend at least two continuing education events per year to keep me abreast of new developments in the field of pastoral work.

Spiritual disciplines

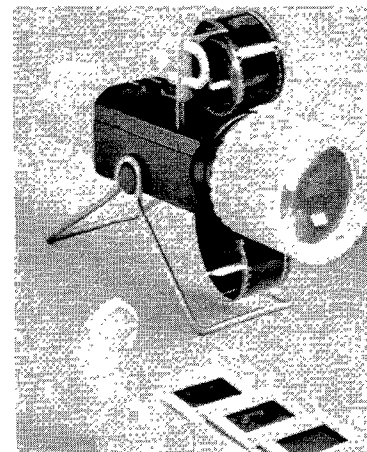
1. I will read a portion of Scripture and pray daily, preferably at the beginning of each day.
2. I will study the great spiritual

models of Christian history by reading the classics of Christian devotion.

3. I will consciously work at "fasting" from those things, both inward and outward, that inhibit my relationship with God; for example, television, idle conversation, and negative criticism.

4. I will invite two friends to meet with me weekly in a spiritual support group in which I can openly share my personal cares and concerns without fear of ridicule or breach of trust.

We cannot learn to love the difficult until we embrace discipline as the functional center from which we operate. It is easy to follow the path of least resistance, but in doing so we become scattered, blurred, and lackadaisical in our pastoral work. Discipline, however, generates power. By learning to love the difficult, by applying discipline to every dimension of our lives, we will learn one of the great truths of the ages: *Nothing of any importance is easy.* ■



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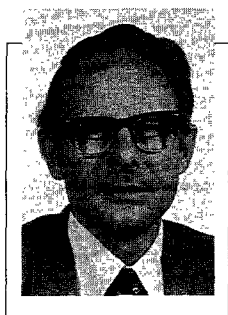
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Nonvisiting pastors: a reply

Philip Ward

Granted, pastors don't visit as much as they used to. But that doesn't necessarily mean they are lazy or shirking duties.



Philip Ward is rector of St. Marie's Anglican Church in St. George, New Brunswick, Canada.

Complaints about pastors who don't visit are unending. But Miriam Wood's guest editorial on the subject (March 1990) is not a complaint:

she begins by expressing her surprise, goes on to give some alarming examples, and concludes with some serious requests.

Her article is the product of a lot of thought, and deserves a serious response. But I suggest that the situation is more complicated than it appears on the surface.

There are, of course, straightforward explanations for some pastors' failure to visit: some (such as those Mrs. Wood refers to) are lazy, or looking for an easy ride, or just don't know anything about accountability or how to manage their time.

But most pastors have quite different reasons for not visiting. Some have a problem with shyness. Maybe someone should have prevented such individuals from becoming pastors. But if a congregation recognizes that their pastor is shy, perhaps the members need to try to help the pastor overcome shyness rather than just complaining.

Some pastors may not be shy, but may lack the skills needed to build good relationships. Others, new pastors in particular, have been told the maximum number of hours they should work each week, and that if they work any more they will lose their marriage or their family or their health.

As a result, some have gone to the extremes described by Miriam Wood:

hardly working at all, or spending hours and hours taking care of their health.

But part of the reason for lack of visitation is that pastors face far more complex demands today than they did a few years ago. In the past few decades society has changed drastically. As a result, today's younger pastors bring lifestyles to their work that are different from those of previous generations. And they face demands and expectations that never crossed the minds of pastors a few years ago.

The pastors of yesteryear were mainly married men with wives who shared the work load. But today many pastors' spouses have a full-time job, often because of economic pressures. (For example, in Canada many pastors begin their ministry with a large student loan to pay off.)

The pastors of yesteryear would find it fairly easy to get Mr. Jones or Mrs. Smith to look after the church's finances, or to visit some of the congregation's elderly members. But ask the leaders of any volunteer organization today what their biggest headache is, and the answer more often than not will be not being able to find enough volunteers.

The women of the church have jobs, and the children are at school or in day care; and the evenings are spent catching up on domestic chores and family relationships—especially in those homes where the men have walked out or just don't fulfill their responsibilities. (I'm generalizing, but there is plenty of evidence to support me.)

In these days when government forms multiply and get more complicated, it is increasingly difficult for a

pastor to find someone to do all the duties of the treasurer—someone who is either willing or competent, that is (let alone both). The pastor usually has final responsibility in this area, and often must get involved in the financial paperwork as well. My denomination has partially addressed this problem by offering to look after the payroll checks and supporting paperwork of the local churches. But no doubt the question we will soon have to deal with is “Why are we sending all that money to the central office each month?”

City congregations in days gone by had a full- or at least part-time janitor. But today the pastor is often left to cope with many janitorial duties, which take not only time to do but thought to remember.

Then there are the secretarial jobs that have to be done: letters and phone calls to be answered, information on members and their families to be kept up-to-date, bulletins to be typed, and so on. One well-known American pastor said he would rather have one secretary than five assistant pastors because so much more would get done. But how many pastors have either? The majority of churches in North America are small, and many of them must struggle to pay their pastor, let alone a secretary. Which means the pastor has to do secretarial work as well.

Many pastors are also facing more demands and pressures from their denominational structures. These demands often seem fruitless, and even when they do benefit the church at large, members of the local congregation often do not recognize it.

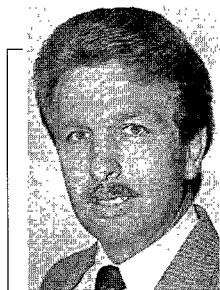
For more than 20 years I have listened to pastors complaining about their congregations, and to members of congregations complaining about their pastors. Complaints are sometimes little more than resentment that the other party won't “do what I want.” Other complaints reveal ignorance or even thoughtlessness. It is obvious that the complainer has not invested any time or effort to find out *why* the pastor behaves the way he or she does. My guess is that most of those who complain about a pastor who does not visit (except in the extreme situations that Mrs. Wood described) are from an older generation: people who used to work for and with their pastor, and who assume that today's pastor has the same number of

(Continued on page 26)

Off to a good start

Dan W. Goddard

Conferences can ease the stress that moving exerts upon both pastors and their families.



Dan W. Goddard directs the Ministerial Association of the Potomac Conference of Seventh-day Adventists.

One of the more crucial responsibilities of the local conference is that of ensuring that a good “marriage” takes place between pastors and the churches in which they are placed. Like most conferences, the Potomac Conference has long felt this responsibility and has worked hard to match pastor and church. This effort does increase the probability of a long pastoral tenure, yet recently Potomac has realized that the process is not complete. Getting this marriage off to a good start involves other factors that must also be dealt with: (1) the mixed emotions the pastor and family experience upon being uprooted from their home and torn away from their friends, and (2) the feelings produced in the congregation by the severing of their relationship with the former pastor.

Roy Oswald of the Alban Institute writes: “We suspect that many ministries have been seriously hindered by the fact that the pastor and the parish did not get off to a good start. The Alban Institute began its research with the very simple hypothesis that the first 18 months of a new ministry will by and large determine the entire ministry of a pastor in a given parish. Our research to date has given us no indication that we should abandon this hypothesis.”¹

Oswald goes on to say that the church leadership in every denomination has been remiss in its ministry to clergy by assuming that making transitions from one church and community to another is no big deal. Administrators are saying, “Pastors and their families have been

making these transitions for years; why do they need any assistance?"

Yet there are numerous pastoral families in which spouses are bitter because they have been forced to move *again*. Many preachers' children cry themselves to sleep every night for weeks and sometimes months because they've been torn away from friends and familiar surroundings. Many pastors are too busy to notice the emotions of their families. But many others agonize over these emotions, not knowing how to deal with them. And most pastors also experience personal termination emotions that they often repress or ignore.

As to the churches in which these newly moved pastoral families are beginning their ministry, most are grieving over the loss of a pastor and family they have come to love. Other congregations are struggling with feelings of guilt over a disliked pastor who left under pressure. These experiences may have built strong feelings of antagonism toward the conference. If the pastor was loved, the move will have upset the church leaders. If, on the other hand, the minister was disliked, the church may be angry with the conference because he or she wasn't moved sooner.

Seminar for the newly moved pastor

To deal with these concerns, the Potomac Conference instituted a seminar for the newly moved pastor. This New Beginnings Seminar is particularly designed to help the pastor, the pastoral family, and the church experience as smooth and successful a transition as possible. The two-day seminar follows a lecture/small group format. Its curriculum is based on research done by Alban Institute and covers the following:

Exposing the myth of the honeymoon. What really exists in the early months of

a pastorate is a period of suspended judgment, a time when the members have formed opinions but keep them to themselves.

Dealing with the emotions that termination produces. Seminar leaders encourage the ministerial couple to share with the group where they are on the termination emotions continuum (see figure).

Handling stress in transition. Both pastor and spouse fill out a stress inventory. This determines each person's stress level. When they have identified symptoms of too much stress, the seminar leaders share strategies for coping with stress.

Establishing one's leadership style with the new congregation. Each congregation is unique and has different expectations of how a pastor should lead. This portion of the seminar teaches pastors how to analyze their leadership style and adapt it to the new congregation.

Negotiating expectations with the congregation. Seminar leaders share a tool that aids the pastor in negotiating a church program with which both clergy and congregation are happy.

Developing a four-point entrance plan. This plan covers the first 12 months in the new church. The four points are:

1. **Historicizing.** Every pastor must respect where people are in their experience and what they value. Churches live with an eye on the rearview mirror. The seminar teaches how pastors can gather a history of the new congregation. They should become aware of its glory days and identify the heroes and villains of the past. They are encouraged to plan a heritage night during which the congregation can corporately relate its history. On this occasion the pastor can draw from the people special historic events and the circumstances and people responsible for them.

2. **Analyzing.** Every church has a

power structure. Where there are people, there is politics. Seminar discussions cover four categories of power: reputational, coalitional, communicational, and structural. The pastor is taught how to recognize who has what kind of power, and how to work with them.

3. **Changing.** A commandment for pastors, which they violate at their own peril, warns "Thou shalt initiate no changes in the first 12 months." Many ministers seem to feel a strong urge to change things in order to declare that they are different. Unfortunately, in the early months members interpret pastor-initiated changes as rejection. They read such changes as the pastor's way of saying "You're doing things all wrong. Let me show you the right way to do them."

4. **Finding support.** In his book *Bonding*, Donald Joy writes of the importance of support. He says, "Humans sicken and tend to die if they are out of significant contact with other people."² Then he picks up the idea of the Eskimos' hand-held trampoline, the blanket toss. The people holding on to each of the four sides of the blanket support and actually throw the individual in the middle up into the air.

Joy suggests that for the pastor, the five to eight people on each side of the blanket represent four groups: immediate family, other relatives, friends, and associates. When a pastoral family moves, they pull the blanket out of the hands of those who have been supporting them on at least two of its sides—they uproot the relationships with friends and associates that they have developed over the years. While they can still communicate by letters, phone calls, and visits with those in the old environment, they need to find new friends and associates to help hold their blanket.

The Potomac Conference now holds two seminars per year. Conference leadership encourages every pastoral couple entering a new church to attend. The feedback has been extremely positive, reinforcing the leadership's perception of the need for this program.

Potomac believes that these seminars will result in longer pastoral tenures, more contented churches, and, most important, happier pastoral families. ■

Termination emotions: a continuum

1	2	3	4	5
Upset and distraught	Feeling the pain of termination but managing	Coping with a variety of loose ends but feeling OK	Basically in good shape, with twinges of loss and pain for the old situation	Being excited and exuberant about the new situation, with no feelings of loss

—Roy Oswald, *New Beginnings: Pastorate Start-up Workbook*, p. 6.

¹ Roy Oswald, *New Beginnings: Pastorate Start-up Workbook* (Washington, D.C.: Alban Institute, Inc., 1986), p. 1.

² Donald M. Joy, *Bonding* (Waco, Tex.: Word Books, 1985), pp. 3, 4.

They've tried it and like it

Several who have experienced Potomac Conference's New Beginnings Seminar give their reaction to it.

What a blessing it is, upon coming into a new conference, to have an administration that realizes the value of communication. Normally a relocated minister has to ask or to depend on trial and error to find out how the hiring conference works. But Potomac's New Beginnings Seminar affords those new to Potomac and those who are changing assignments the opportunity to share concerns, fears, and questions regarding all kinds of topics, ranging from conference policies to housing needs and from hopes and dreams to family concerns in the moving process.

I have found that moving generates the same problems and feelings no matter how long you have been in ministry, so the New Beginnings Seminar is just as valuable for the experienced worker as it is for the intern. The whole experience just made our family's recent move so much easier. My comment? Keep it up and pass the word. Whenever we move, I hope to find the same program in place.

—Marvin Wray, Vienna, Virginia.

It was a real joy to attend a conference-sponsored seminar that put so much emphasis upon the feelings of the pastoral family. We pastors are experts at going along through life pretending to be in a feelingless fantasyland despite the crises that arise in our lives. Moving to a new district is one such cri-

sis, and it's about time we faced this crisis realistically. The seminar forced us to do just that.

The seminar was also valuable because it brought together people who are all recovering from a move. Our mutual concerns enabled us to share with each other in an understanding way. Hearing how others were dealing with different aspects of moving helped me greatly.

Seminars like this one offer the necessary tools to avoid pastoral burnout.

—Ben Dale, Radford, Virginia.

Sometimes the expectations we place on ourselves as we move to a new parish are as unrealistic as those of our parishioners. The New Beginnings Seminar helped bring the realistic into focus for me as I began trenching in for my first few months with a new congregation.

Beyond the agenda, the seminar offers something especially beneficial to the pastor who is crossing conference lines as well as changing churches. It is the opportunity to establish bonds with new colleagues in ministry, sharing together the aspects of transition. At the conclusion of the seminar, my wife and I had that special sense of belonging. I think the other new kids on the block shared that same blessing.

—Tony Finch, Staunton, Virginia.

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Home schools have their place

When we were first married, my wife and I used to discuss what the best age was to start our children in school. Ellen White, one of the founders of the Seventh-day Adventist Church, counseled against sending children to school too early: "Parents should be the only teachers of their children until they have reached 8 or 10 years of age. . . ."

"The only schoolroom for children until 8 or 10 years of age should be in the open air, amid the opening flowers and nature's beautiful scenery."¹

Now research into early child education is proving the truth of these statements. Soon after we began pastoring in Scotland we read a series of articles on education that the *Adventist Review* carried. Raymond Moore, the author of the articles, wrote about research that showed children mature at different rates. The eye-hand-brain coordination does not become fully integrated in most children until they are around 8 years of age. Upon reading the articles we ordered and read carefully Moore's book *Better Late Than Early*, which strengthened our conviction that children should not start school too early.

Since Scotland enforces a strict early schooling law, we had to apply for permission to teach our children at home. The local superintendent of schools denied our request, so we appealed his decision to Scotland's secretary of state. He ruled that we could indeed operate a home school but that the local superintendent had to grant the permission. When we approached this official with a letter from the secretary of state, he soon granted our request.

Later we moved to pastor in the Ohio

Conference in the United States, where we continued to operate our home school. When the conference executive committee called me to work as a departmental director, our home school moved with us.

Each of our children began their formal schooling at 8 years of age. One of them later spent another of their elementary years in a home school. They both graduated with their age group from eighth grade and went on to high school. They enjoyed home school so much that they spent only two of their secondary school years in the regular school system. They took the rest of their courses via home school, completed their work in three years, and are now prospering in college.

Although no one knows how many children are being taught at home, some estimates put the number as high as 100,000 in the United States. Concept of the home school has fallen on hard times in many countries because so many mothers work. Even when mothers stayed home, however, it was never a popular practice. It takes a certain amount of discipline to continue working with one's children as they grow older.

Where parents cannot adequately care for their children it is better that they begin school at the usual age—6 in many countries. But this does not change the fact that children mature at different rates. In some ways our society treats children as robots making them all start at the same age and progress at the same rate.

Academic failure

Recent reports indicate that more children are failing high school than ever before. But the solution educators came up with—to start children even earlier, placing them in kindergartens that in many ways simply ape first grade

—moves in the wrong direction.

Now a report in the *Washington Post* suggests that too much stress on early academic achievement can be damaging to the child. "The D.C. school system has begun revising how it teaches pre-kindergarten and kindergarten children, in part because a growing number of them are repeating the first grade because of academic failure."² What solutions are they recommending? Reduce the stress on academics, put more emphasis on social skills, and make school a more relaxing place. Paradoxically, the same school system is recommending the enrollment of 3-year-olds.

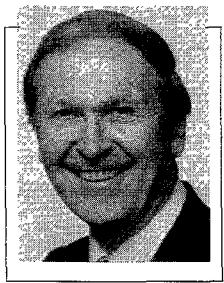
Those who are contemplating beginning a home school could well benefit by studying *The Home School Manual*. This volume of 432 pages contains a gold mine of information. The topics covered include: reasons for home teaching, who shouldn't try, keeping it legal, being an effective teacher, when to begin, teaching specific subjects, finding materials and help, and the legal situation of home schooling in each state.

As well as pointing out the advantages of home school, the book takes a frank look at the disadvantages. The general author and editor, Theodore E. Wade, Jr., a conservative Christian, has a Ph.D. in secondary education from the University of Nebraska.

The Home School Manual is available through many local bookstores. Or you may order it direct from Gazelle Publications, 5580 Stanley Dr., Auburn, CA, 95603 for US\$17.00, including shipping. —J. David Newman.

¹ *Counsels to Teachers*, pp. 79, 80.

² Rene Sanchez, "D.C. Aims for Schools Kinder to Beginners," *Washington Post*, Feb. 11, 1990, p. D1.



Use of notes in preaching

Floyd Bresee

What should the preacher preach from? Manuscript? Notes? Nothing? We usually think of four options in sermon preparation and presentation: (1) *impromptu*—no specific preparation; (2) *extemporaneous*—thoughts prepared; (3) *manuscript*—thoughts and words prepared; (4) *memoriter*—thoughts and words prepared and memorized. Since numbers 1 and 4 are the extremes and seldom used, we'll concentrate on the other two methods. Let's compare the advantages and disadvantages of extemporaneous versus manuscript preaching in three areas:

1. *Preparation.* In most cases manuscript preaching forces preachers to a more complete and precise preparation. Those who have written their sermons out can more exactly analyze the sermons before delivering them.

Since ministers who preach extemporaneous sermons do not prepare their words beforehand—preparing only their thoughts—they save considerable time in sermon preparation. The two or three hours they save by not writing out a manuscript they can spend in additional research for the sermon or in carrying out other pastoral duties.

2. *Presentation.* In a sermon preached from a manuscript, I heard a preacher describe the witch of En-dor as looking "like a wet gunnysack drooped over a fence post. One front tooth stood out like a lonely sentinel guarding the entrance to hell." Only wording prepared ahead of time can be that precise and descriptive.

Extemporaneous preaching, however, is usually more relational than is manuscript preaching. Henry Ward Beecher

said that a written sermon reaches out a gloved hand to people; an unwritten sermon reaches out a glowing palm. A glove can be more perfect than the scarred and calloused hand, but it's not as warm, nor as sensitive.

Reading sermons limits the preacher's eye contact with the audience. As Phillips Brooks insisted, preaching is truth through personality. Now, the eye definitely conveys personality. So anything that interferes with the preacher's eye contact keeps the personality from coming through and interferes with the preaching.

Manuscript preachers can offset some of their method of delivery's inherent weaknesses by knowing the material so well that they do not have to read it word for word. Keeping the voice and gestures conversational also helps.

3. *Preservation.* In the category of preservation, manuscript preaching has the advantage. Preparing manuscripts for preaching teaches one to write. And it makes one's sermons readily available for publication. Too much of our Christian literature comes from scholars who write to prove theories from books. Too little comes from practicing pastors. We need more writing by pastors who aim to apply theory to people's lives.

Trial or error

Most homileticians agree that the ideal way to deliver a sermon is first to write a manuscript and then to preach from an outline—whether the preacher uses the outline in the pulpit or memorizes it. Realities of the pastor's busy schedule, however, prevent most from devoting that much time to sermon preparation.

Many preachers take a manuscript

into the pulpit but read only parts of it, preaching the rest of it extemporaneously. For example, illustrations and appeals don't lend themselves well to manuscript delivery and should probably be preached extemporaneously.

I was especially impressed by the method of delivery of a Sacramento preacher. He faithfully followed his manuscript until he came to the appeal. Then putting the manuscript aside, he folded his hands, leaned forward in the pulpit, and talked to his congregation. The manuscript had simply laid the groundwork for what happened in the appeal. Actually, his reading the bulk of his sermon emphasized the intimacy of his appeal.

No single method fits everybody. And obviously both manuscript and extemporaneous preaching have significant advantages and disadvantages. The problem is that preachers tend to choose the method that's wrong for them. It takes a vivacious and personable preacher to read a sermon well. But it's the precise, scholarly minister who is most likely to choose this method. Extemporaneous delivery, on the other hand, requires a good memory and careful organization that keeps the sermon moving and on a straight course. But it's the preacher of action, with less of a scholarly bent, who usually chooses this delivery.

Too many of us preach the way we do because we have drifted into that technique and feel comfortable with it rather than because it's what communicates most effectively with our listeners.

If you haven't experimented, if you've rested satisfied with what's comfortable or familiar, you may be using the wrong method. It's a matter of trial or error. ■



AIDS challenges the church

Iris Hayden Stober

Charlene wasn't sure when she first became aware that Rob was not feeling up to par. But his failing health came into focus the day a severe coughing spasm sent him reeling to the hospital. Pneumonia. Despite medication, Rob was unable to shake his sickness. Test followed test. Finally a diagnosis: AIDS (acquired immune deficiency syndrome).

Charlene dropped into the overstuffed recliner in the living room, totally exhausted as her mind churned through the events of the past days, weeks, and years. Life could change so fast. River City, U.S.A., had been good to her and Rob. Rob had satisfying work that paid well. They lived in a comfortable home with three children, ages 4, 3, and 1. They had good neighbors. But that was before, when life had been good. Before AIDS.

After AIDS life changed. First came the problem of AIDS phobia. The babysitter was frightened and refused to continue caring for the children. Rob's employer was afraid of AIDS, so Rob lost his job. Rob had always taken care of the family finances and paid the bills—now he was often too sick to do anything about them. As the money dwindled away, Charlene had to plead with the collectors for grace, but eventually even that grace was inadequate. She was forced to apply for welfare, and then government housing.

Iris Hayden Stober is an associate director of the Health and Temperance Department of the General Conference of Seventh-day Adventists and serves as chairperson of the General Conference AIDS Committee.

Charlene spent as much time as she could at the hospital when Rob was there, and even more time with him when he was sick at home. When she wasn't with Rob, she had to care for the children, purchase and prepare food, and keep the house in some semblance of order under the difficult circumstances of an unpleasant move. At times it seemed she faced an impossible task.

In their sorrow and confusion, Charlene and Rob turned to God and to a caring minister who led them to surrender their lives to God. They were baptized and accepted as part of the church group. Not wanting to face the awful pain of rejection again, they debated whether they should tell the members Rob had AIDS. Painfully they decided to take the risk.

Fortunately, instead of rejecting them, the church members opened their hearts and loved them. When Rob was hospitalized, church members cared for the children so Charlene could visit him. The members went grocery shopping. They prepared food. They cleaned the house. Most of all, they reassured Rob that God would forgive him for doing drugs.

In less than a year Rob died, at peace with family, friends, and God. And Charlene? Charlene is HIV (human immunodeficiency virus)-positive. The children? No one knows how long Charlene has been HIV-positive. Did she pass the virus to the baby during the birth process? Will the baby become HIV-positive? Will Charlene develop the symptoms of AIDS? If she does, what will happen to her children?

As Charlene (a pseudonym) told me her story, she concluded, "This was a difficult year. There were times when I

didn't think I could live through another day. But the church members cared for us, and because they cared, I knew that God did also. Their love and acceptance helped me to forgive Rob for bringing the virus home to me. And I know that if I develop the symptoms of AIDS, they will continue to care for me."

I wish I could say that the church where Charlene and Rob found this supportive group of friends was a Seventh-day Adventist church, but I cannot. Since hearing her story, I have often wondered what response Charlene and Rob would have found at an Adventist church. Because of its entwined moral issues, AIDS can present a dilemma not only to the church as an institution, but to individual members and pastors as well. Someday in the near future you will have to deal with someone who has AIDS. How will you respond?

It is easy for many of us to read about AIDS in New York or San Francisco and say "But this problem will never touch me." However, statistics predict that each of us will have a closer brush with AIDS than just reading a news story. It is predicted that by the year 2000, AIDS will have killed more people in the U.S. than all our wars combined. Because AIDS often kills both parents, it is also projected that thousands of children will be left parentless. Already AIDS cases have been reported throughout the United States and in most countries of the world.

Media attention often focuses on high-risk groups, but it is high-risk behaviors, not groups, that spread AIDS. Because the high-risk groups in North America have been homosexual men and intravenous drug users—people seen by many as members of a marginal soci-

ety—the issue of the expendability of certain people has been raised.

Does God equally value each person? How does God relate to events on Planet Earth and to events within the life of each person? Does God forgive a person with a terminal illness? As a representative of God, how do I deal with death and dying, risk-taking, judgmental attitudes, and sexuality?

The church's role—considerations

These are complex issues that must be confronted to determine the church's appropriate role in dealing with the AIDS epidemic. AIDS challenges Christians' response to overwhelming suffering and sorrow. Often our reactions fall short of truly Christlike attitudes. We find ourselves wrestling with a potpourri of personal questions, feelings, and attitudes:

1. *Is disease punishment from God?* A primitive response is based on the age-old belief that disease is punishment from God. Job's friends believed this, and one of them told Job so: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed" (Job 4:7-9).

Jesus encountered this belief during His ministry on this earth. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents" (John 9:1-3).

The text "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5) is often used to indicate that illness is punishment from God. Some radio and TV evangelists state that AIDS is a punishment from God.

But this belief is an escape from the responsibility of caring. An escape from involvement. An escape from following the example of Christ's ministry.

More and more, science is showing that life's habits are the major cause of cancer, coronary heart disease, and other illnesses, as well as AIDS. There is a cause-and-effect relationship, but is it punishment from God? Does God punish one unhealthy lifestyle more than another? Look at God's reaction to Job's friends and their attitudes: "The Lord

said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7).

This issue is difficult to resolve because each person's response depends on his or her view of God and his relationship to Him. Beliefs affect attitudes, so it is crucial to know what we believe concerning God and illness.

2. *Attitude on death and dying.* Solomon counsels that there is a season for everything. The appropriate season for dying is old age. One of the tasks of life is preparing for death—when a person is old. Young people die, but it is not normal. AIDS upsets the order of things. It primarily attacks those in the 20- to 40-year-old bracket. It is predicted that in some countries AIDS could, in effect, annihilate a parent generation. Ministering to dying and grieving people forces a pastor to confront his own vulnerability. Young pastors, especially, may find it difficult to deal with the number of people in their own age group who are dying. How does a caring person cope with the frequent deaths of young people? Each death hurts. It hurts the families and friends, and the pastor who must deal with the spiritual needs of the dying person.

There are many different ways people handle the hurt of AIDS. Avoiding the situation, building a shell around oneself, and in other ways distancing oneself from the hurt are not helpful to the person with AIDS (PWA). Positive responses involve empathy, listening, and crying with the person. PWAs need the freedom to express their pain, sorrow, and anger. An open, empathetic response can drain a pastor emotionally. The pastor and other care-givers can productively cope with this drain only by having a close relationship with God and by having a human support system.

3. *AIDS phobia.* AIDS phobia is rampant in the United States. Care-givers are susceptible to this fear: fear of contracting AIDS, fear of exposing one's family to AIDS. Are these fears realistic? Yes and no.

It is realistic to fear contracting a disease that is debilitating and for which there is no cure. When AIDS first was described in the United States during 1981, its cause and mode of transmission were unknown. Rumors abounded. It took time and extensive research to discover AIDS' causative agent and how

There is a cause-and-effect relationship, but is it punishment from God? Does God punish one unhealthy lifestyle more than another?

AIDS is spread. Not all of the questions about AIDS have been answered, but how it spreads has been well documented. No new information on AIDS transmission has been uncovered since 1984.

HIV, the precursor to AIDS, is found in a variety of body fluids. In most fluids, like tears, it is not present in sufficient quantity to be transmitted. Semen and blood, however, are good carriers. Infected men or women can pass HIV on to sexual partners of either sex. In addition, HIV can be transmitted by transfusions of infected blood or blood products, and by use of improperly sterilized hypodermic needles. Instruments used for tattooing, ear-piercing, or penetrating the skin for any purpose can carry the organism. Mothers can pass HIV to babies during pregnancy or at childbirth and, rarely, through breast-feeding.

Outside the body, HIV is not hardy. A solution of bleach kills it. The virus is also rendered impotent if the body fluids containing HIV dry out. There is no evidence that family members of a PWA have become HIV-positive except through sexual contact. The Centers for Disease Control says shaking hands with or hugging a PWA is just as safe as shaking hands with or hugging a person without AIDS. If the PWA has an additional infectious disease, such as tuberculosis, all the precautions normally taken for that disease must be used.

4. *Personal risks.* Will involvement with PWAs put me in embarrassing situations? Will I be accused of being a homosexual? Will I be accused of immorality? Will I be accused of being "soft on

How will AIDS affect premarital counseling? Will you suggest HIV testing?

drugs” or even of taking drugs? Will the demands on my time and emotions keep me from accomplishing other important work? Will my superiors condone what I am doing? Will my fellow church members sympathize? How will they view my involvement with homosexuals, drug users, and prostitutes?

These are good questions to consider. One pastor reported that two thirds of his congregation left to go to other churches when they learned that he was giving spiritual care to a church member with AIDS. AIDS phobia and its accompanying condemnation have been common. In America the life and death of Ryan White, who had to go through repeated court battles to win the right to attend public school after he acquired HIV from a blood transfusion, dramatized AIDS phobia. Because many important people attended the funeral, one could assume that the phobia had been conquered. But during the same week that Ryan died, the news media reported that a child with AIDS had been denied permission to attend Sunday school on the basis of his diagnosis.

Will there be embarrassing situations? Probably. It helps to read about lifestyles different from our own so that we're at least intellectually prepared to meet these people. A wide variety of reading materials is available. Some promote. Some condemn. Some attempt to understand. Check your local library or bookstore for materials. Reading a variety of viewpoints gives the best overall picture. For an even better understanding, listen to some PWAs tell their stories.

Is there a risk of labeling? Anytime a person speaks out for others or associates with them, that possibility exists. There are always people who do not understand and who love to criticize. Jesus was con-

demned in that way. “For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners” (Matt. 11:18, 19).

“Avoid the appearance of evil” is always good counsel. Planning ways to avoid this appearance will help minimize the problem. A church plan to meet the AIDS problem, developed by church members and the church board, will diffuse much of the criticism.

Did Jesus take the risk of being criticized? Yes! Should we? I believe so. Only by becoming involved with the concerns of other people do we learn to understand their joys and sorrows. With understanding will come opportunities for sharing the love of God. PWAs, especially, have tremendous spiritual needs that are made even more pressing because they have a short period of time to accept salvation and prepare for death.

5. *Judgmental attitude.* Closely related to AIDS phobia is a judgmental attitude that views PWAs differently from people with other life-threatening diseases, such as cancer. Even children who acquired HIV from blood products have been ostracized.

Is this an attitude condoned by Jesus? There are many examples of Jesus' interactions with the sick and dying. The paralytic let down through the roof is a good example. The Pharisees coldly pronounced him incurable. His affliction, they believed, was the result of his own sins and was evidence of divine displeasure—so they offered no compassion. In contrast, Jesus' attitude was one of compassion and forgiveness.

The attitude of the Pharisees and scribes is more common among us than most of us would like to admit. This pharisaical attitude publicly condemns PWAs as having received the punishment of God.

How accepting am I of people whose lifestyle challenges my culture and my belief system? How do I respond to people who use illegal drugs? How do I respond to a promiscuous husband or wife who brings AIDS home and infects his or her spouse? Am I able to love the person without condoning the behavior? Does my attitude reveal the love of God to these people?

Directors of the Immune Suppression Unit and the Renaissance Chemical Dependency Program at West Covina Hos-

pital in California tell how stereotyping happens with drug abusers. Many people think of the abusers as down-and-out junkies sleeping on the sidewalks of our large cities. The directors protest that their patients are not like that. “Our patients tend to be upper-middle class. They're working people from good backgrounds, with good jobs. People have closed minds about who gets AIDS. It's not just the down-and-out who live off the streets. It's anybody.”¹

Here are some steps I find useful in developing a Christlike attitude: 1. I analyze my interactions with people who have a different lifestyle. What do the interactions reveal about my attitude toward these people? 2. I have a trusted observer give me an honest evaluation of my reactions. 3. If I am unaccepting, I turn to the Bible and restudy the basis for my beliefs. Reaffirmation from the Bible makes me more confident of my beliefs and less threatened by the beliefs of other people. I want Bible standards, not cultural norms, to direct my actions. 4. I study the attitude of Jesus toward a variety of people: Pharisees, publicans, lepers, thieves, the blind, the rich, the poor, the sick. 5. I ask God to give me love for those I find difficult to love, and to fill me with His love so that I can minister to hurting people. 6. I admit that I cannot be all things to all people. Until my understanding grows and my attitude changes, I search for someone who can relate effectively to the person in need when I cannot.

6. *Sexuality.* Since sexual intercourse is one of the major modes of AIDS transmission, sexuality becomes an issue. The risk of contracting AIDS greatly increases for people with multiple sexual partners. The church strongly condemns multiple partners, so we often find it difficult to relate to people who break the seventh commandment. We may find it even harder if those involved are bisexuals or homosexuals, or if they sexually molest children. In the area of sexual transmission, AIDS is a problem of sexual promiscuity. This raises a question. Can I redemptively relate to the sexually promiscuous—both heterosexual and homosexual? The condemned Mary stood before Jesus. She found no mercy in the eyes of her accusers. Jesus' response was one of condemnation of sin, but love for the sinner. Only with an infusion of God's love can I give Jesus' answer to people I meet: “Neither do I condemn thee: go, and sin no more” (John 8:11).

7. *Pastoral counseling concerns.* How will AIDS affect premarital counseling? Will you suggest HIV screening? How will you counsel a married person whose spouse is unfaithful? What will be your response when a church member comes to you and says he is HIV-positive? How will you counsel the PWA and the family? How will you deal with the issues of confidentiality or the rights of the individual versus the protection of the spouse? These are complex questions. Answers can be found through study, seminars, and discussions with other pastors.

8. *Church administration.* What policy should you have on baptizing a person with AIDS? What about foot washing? Can an elder with AIDS break bread for Communion? Is there any special preparation for a funeral? How should a pastor with AIDS be treated by peers? By administration? Some of these questions are easily answered through knowledge of how AIDS is transmitted. How an infected pastor is treated depends on our understanding of God. Antidiscrimination laws also affect decisions.

Unique challenges

Some might ask, "Why is AIDS different? Haven't we always had the sick with us?" Yes, we have. But society has reacted differently to AIDS than to other illnesses. Society has frequently rejected PWAs, even to the point of driving them out of the community. Some pastors have told PWAs God cannot forgive them.

And then there is the problem of despair. People with cancer and heart disease have some hope of a cure. At present there is no cure for AIDS. AIDS is a debilitating disease with recurring bouts of illness that leave the sufferer weaker and weaker. PWAs are facing death. They need physical and spiritual attention. Like Charlene, family members are thrown into unaccustomed roles and need assistance. Perhaps both parents in a family are ill, leaving children who need care. The whole family needs spiritual care. Many of these people have suffered rejection by the church even before contracting AIDS. They may have tremendous guilt and no hope of either a cure or eternal life.

Kevin Gordon, speaking to an ecumenical consultation, challenges the church: "AIDS, then, is on the ecumenical agenda because of the alarming rate at which the disease is increasing, and

also because much of the discrimination against people with AIDS, shockingly, claims religious foundation. . . . We must be part of the answer—good news—and not part of the problem. Some may think that this disease provides a natural occasion for the church to judge AIDS; ironically, and in the long run, it will be AIDS that judges the church."²

The church faces the challenge of being relevant to the needs of both the individual and the world in facing the AIDS crisis. Does the church truly care? Does the church truly value each person as one of inestimable value for whom Christ died? Is salvation truly offered to every individual? The world is watching the church as it faces this test. Will it pass the scrutiny? Will the Seventh-day Adventist Church pass the test? How should we meet the challenge?

As in all aspects of life, Jesus is our example. Jesus came to this world to reveal God's love to humanity. The Gospels portray snippets of happenings in His ministry of love. The leper cried for mercy; Jesus touched and healed him. A man descended through the roof; He forgave and healed him. The blind and dumb came; He touched and healed them. Yes, He had compassion in His ministry. He touched. He forgave. He healed. He mingled with the multitudes. And today He asks His church to follow in His footsteps.

What you can do

How can you lead your congregation?

Begin by personally dealing with AIDS issues. Discuss the issues with other pastors. If you plan a meeting dealing with AIDS, the General Conference AIDS Committee will be happy to share their speakers' bureau list with you.

Form an AIDS planning committee in your church to coordinate the activities relating to AIDS.

Educate the church members. You will likely find AIDS phobia and misinformation within the church. Educate with sensitivity toward people's fears. The educational plan should include both discussion of attitudes toward AIDS and information about the disease. Look for resources in your area that you can draw on for attitudinal education. Address the attitudinal issues mentioned in this article. Church members may have difficulty relating to anyone who is sick. Depending on the congregation, extensive time may need to be dedicated to sexuality—especially to begin to understand or

“Some may think that this disease provides a natural occasion for the church to judge AIDS; ironically, and in the long run, it will be AIDS that judges the church.”

even tolerate homosexual PWAs.

Educate with accurate information. A variety of educational resources are available. The Health and Temperance Department of the General Conference of Seventh-day Adventists has an interview with Surgeon General Koop, *Aids: Resource Kit*, available for loan on video. Narcotics Education, Inc., 12501 Old Columbia Pike, Silver Spring, Maryland 20904, handles a variety of educational materials. Request a catalog. The General Conference AIDS Committee has prepared a brochure on the Seventh-day Adventist response to AIDS as well as a brief statement on the disease. Request these by writing: AIDS Committee, Health and Temperance Department, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, Maryland 20904. Search for resources in your community. Preview all videos and other programs before presenting them to your church, since not all of them use a Christian approach.

Assess the AIDS education needs in the community, especially in the schools. Prevention is the only "cure," so education should be given high priority. Are other groups giving AIDS education? Is there a need your church can meet?

The Lord has given Christians a special blessing in the wall of protection found in the Ten Commandments. Seventh-day Adventists have historically given emphasis to the Ten Commandments. Obedience to "Thou shall not commit adultery" minimizes a major risk factor. This is an opportune time to

share the good news. Share the good news of God's love that is seen in the Ten Commandments.

Since there are other modes of transmitting AIDS besides sexual promiscuity, give factual, balanced information on prevention.

Next, assess the needs of PWAs, their families, and the community. Does the PWA need food prepared each day? Does the PWA need physical care and assistance? Does the family need child care? Does a garden or business need attention? Does the house need cleaning so family members will have time to care for the ill person? Does someone need to stay with the ill person to allow the family to run errands? How many people in the community need assistance? What resources are already available in the community?

Assess your own and your church's resources in relationship to the needs you have identified. Are the resources sufficient to care for the needs you find? If your resources are limited, look beyond your church. A group of churches will have a broader spectrum of resources.

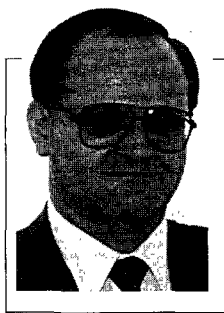
Make a plan of action that appropriately and realistically matches the needs identified with available resources.

To help you in thinking about some appropriate responses, here are some ideas from what other churches are doing. Some have formed AIDS education teams and give education programs in churches and schools. Others focus on caring for PWAs and their families. In the case of Charlene and Rob, the focus of the church was on one family, caring for their specific needs. Some churches are providing an evening meal support group once a week for PWAs and their families, while other churches operate hospices, build homes for PWAs, or have crisis centers where children may stay for a time.

God will lead, showing you and your congregation the appropriate way to fulfill the instruction of Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." ■

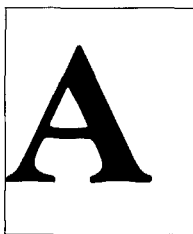
¹ Mia Oberlink, "HIV and Chemical Dependency," *AIDS Patient Care*, February 1989, pp. 30-33.

² Quoted in David G. Hallman, ed., *AIDS Issues: Confronting the Challenge* (New York: Pilgrim Press, 1989), p. 171.



Big bang— dying with a whimper?

Daniel Lazich



As November 18, 1989, dawned over the west coast of the United States, the launch sequence clock for a Delta rocket with a cargo designed to help answer theological as well as scientific questions ticked toward zero. "All systems are go," announced the launch control. The powerful engines roared to life, and the rocket, trailing smoke and fire, accelerated toward the South Pole. Elated scientists breathed a sigh of relief as the precious cargo moved into position to begin the first phase of the most extensive study of the origin of the Universe ever undertaken. (Throughout this article *Universe* [capitalized] refers to the collection of galaxies, while *universe* refers to the space between the galaxies. By studying the universe, cosmologists infer the properties of the Universe.)

The cargo that the rocket put into space is called the cosmic background explorer (COBE). COBE carries three extremely sensitive instruments: the differential microwave radiometer, the far-infrared absolute spectrometer, and the diffuse infrared background experiment. The sensitivity and precision of these instruments is 100 times greater than that achieved by ground-based instruments.

In addition to COBE, NASA has now launched the Hubble Space Telescope, and will soon launch a gamma ray telescope and X-ray and ultraviolet tele-

scopes. In addition to the cosmological mission to space, the construction of a superconducting supercollider (a proton accelerator) is in progress. The chief purpose of all these projects is to tackle questions concerning the origin of the Universe we live in. In the next 10 years the government of the United States will spend more than \$10 billion supporting science in an attempt to find the answer to the riddle of Creation.

Why is the U.S. government spending such a large sum of money on an inquiry that seems to have as much to do with theology as science? Recent advances in quantum cosmology and high-energy physics have cast serious doubt on the validity of scientific theories of the origin of the universe that assume no need for a Creator. Summarizing the goals of basic research in physics, Dr. Robert K. Adair, associate director of the Brookhaven National Laboratory, states: "We will say that we must study the discrete and continuous, and we must consider variance and invariance, or change and conservation. The consideration of these sets of antonyms leads us to the study of the character of elementary particles and fundamental fields of forces, and to the analysis of space and time, the structure of our universe, and the evolution and origin of that universe; indeed, to an understanding of the Grand Plan of the Master Architect."¹

Is our Universe the product of intelligent design or an accident? Did the Universe originate from preexisting matter, or did it come into being out of absolutely nothing? How could the observed Universe originate out of nothing and be the way we see it today? These questions have taken the highest priority in scientific research and will be the main subject

Daniel Lazich, an aerospace engineer, has studied the relation of physics to theology for many years. He is the principal engineer of the kinetic energy weapons project of the United States Strategic Defense Command.

of study and debate for the remainder of this century and even longer. Scientists are now convinced that further advances in our knowledge about the Universe we live in cannot be realized without a serious consideration of questions that up until now have been left to the province of theology.

Wrong assumptions

What troubles scientists the most is the fact that recent advances in quantum cosmology show that the assumptions on which the most cherished theory about the origin of the Universe—the big bang—is based are wrong. The big bang theory assumes that the universe was smooth and homogenous matter at its beginning and predicts that it should be homogenous on the largest scales today. But the results of the most recent studies directly contradict these assumptions. Our Universe is not homogenous on the large scale, and hence could not have originated from a big bang that yielded a smooth and homogenous Universe. Confounded and dismayed scientists are in total disbelief in the wake of mounting evidence in favor of an intelligent process behind the origin and existence of our Universe.

Theorists hoped that COBE would provide the information necessary for the rescue of the big bang theory. The far-infrared absolute spectrometer on board COBE is designed to determine the spectrum of background radiation—the hypothetical relic of the big bang explosion. This background radiation is the universal bath of radio radiation that theorists consider the faint glimmer of the big bang, observable at about three degrees above absolute zero. In order to save the big bang theory, COBE would have to discover that this leftover radiation is lumpy, not smooth. The lumpiness would explain why certain areas of the universe ended up comparatively heavily populated with matter, while other areas are vacant.

But for those who wanted to rescue the big bang theory, COBE has created headaches, not a cure. The initial COBE data shows that the early universe was very smooth—the background radiation is the same in all directions and gives no sign of turbulence in the early universe. Turbulence would be required for the formation of large structures in the big bang universe. There is now no way to reconcile the predictions of any version of the big bang theory with the reality of the

observed universe. There is no way to get from a perfectly smooth big bang to the lumpy universe we observe today. Current data makes it more logical to believe in a universe created by the fiat of an Intelligent Designer than in a self-creating and self-organizing universe.

To make things more troublesome, the most recent studies of the large structures in the universe reveal that matter is even less evenly distributed throughout the universe than was originally postulated. Galaxies are found in large clusters with enormous voids between them. The universe appears lumpier than previously expected. Scientists are in shock realizing that the most widely accepted theory about the origin of the Universe will require a major revision, or may need to be abandoned entirely. The COBE data is proving that the big bang is a big whimper of a theory.

When the American Astronomical Society (AAS) announced that their annual meeting, to be held in January 1990 in Arlington, Virginia, would be dedicated to presentation of the initial results of COBE observation, they had no idea that this would be a historic meeting. So intense was the worldwide interest in COBE results that the meeting was the largest gathering of scientists in the history of the AAS. The world's most prominent cosmologists and theorists came, hoping that COBE would yield at least some data that could help them to find a solution to the problems plaguing the big bang theory. But as they listened to report after report, the aura of high expectancy turned into a somber realization that this historic gathering of scientists might be remembered as a funeral service for the beloved big bang.

Big bang's problems

What is the problem with the big bang? A little background may prove helpful here. Edwin P. Hubble's discovery that the universe is expanding stimulated development of the first comprehensive theory about the origin of the Universe. Scientists reasoned that if the universe is expanding, then at some point in the past it had to be very small, so the big bang theory was born. By applying the constant of expansion in a sort of reverse engineering procedure, scientists concluded that the Universe originated from a ball of extremely dense and hot matter. According to this theory, the explosion of extremely dense matter filled space with a homogeneous soup of

Some scientists are reluctantly suggesting that a force external to our Universe is responsible for selection of the initial conditions.

evenly distributed particles from which eventually, under the influence of gravity, galaxies, stars, and planets were formed.

A scientific theory, if it is to be accepted, must make a verifiable prediction. The big bang made two predictions that can be verified or refuted by observation. One prediction is that the explosion of primordial matter would leave behind an echo in the form of microwave and infrared radiation at the temperature of about three degrees above absolute zero, and that this radiation should have the same intensity in all directions. The other prediction is that the galaxies that resulted from the hot soup of particles would be uniformly distributed throughout the universe.

The predicted background radiation was discovered in 1965 by two scientists working at Bell Laboratories. This discovery was hailed worldwide as an undeniable confirmation of the big bang theory. Cosmologists were convinced that they had found the ultimate answer to the riddle of Creation. But the excited and proud scientists had no idea that the very evidence they took as confirmation of the big bang theory would later prove that it is highly improbable that the big bang theory is correct.

The big bang's problems began with the advent of supercomputers that gave scientists a means by which to model the theory mathematically. The mathematical model of the big bang was supposed to

have shown, by simulation, how large-scale structures evolved from a superdense primordial fireball. But to the scientists' amazement, the model showed that if our universe began as the big bang theory claims, the large structures we observe could not have developed.

Furthermore, the mathematical model showed that the big bang's universe should be approximately 7.6 billion years old, and that this is not a sufficient time for gravity alone to construct the Universe we observe today. The model also showed that if the early universe were smooth with evenly distributed matter, gravity could not have formed the large-scale structures in the universe. Apparently some other force, unknown to scientists, must have been responsible for setting the initial conditions for the creation of the Universe.

To make things worse for the big bang theory, in 1981 astronomers from Harvard University discovered a surprising bubble 100 million light-years wide dubbed a "hole in space." This discovery, contrary to the prediction of the big bang theory, showed that on the large scale, matter is not evenly distributed in the universe.

In desperation, cosmologists postulated that there should have been significant lumpiness present in the early universe. The lumpiness in the early universe would have caused the localized concentration of particles, thus enabling the force of gravity to construct galaxies. This lumpiness, if it existed, should have left an imprint in the form of peaks in the background radiation. To resolve the dilemma, scientists commissioned an extensive study of the large-scale structures in the universe. In addition, the COBE satellite was launched to search for the peaks in the background radiation.

The first convincing indication that something is seriously wrong with the assumptions on which the big bang theory is based came in 1989 when several teams of astronomers reported the discovery of unexpectedly large structures with enormous voids between them. The one that stands in contrast to the "hole in space" is the "great wall" discovered by astronomers at the Howard-Smithsonian Center for Astrophysics. The wall is estimated to be 500 million light-years across and 15 million light-years thick. These structures—the clusters of galaxies—are too large to be formed by gravitational clumping out of

particles that the big bang would have distributed evenly throughout the universe.

COBE—last hope for the big bang

The last glimmer of hope for the severely wounded big bang theory rested with the data obtained by COBE. But scientists working with COBE instruments at several wavelengths of microwave and infrared radiation reported that there is no sign of lumpiness in the early universe that could have initiated formation of large structures. So puzzled and stumped were scientists present at the January 1990 meeting that George F. Smoot, who leads the team at the University of California at Berkeley that is mapping the smoothness of the radiation, reportedly remarked that scientists might have to go to the tooth fairies to help them explain what they have observed.²

John C. Mather of the NASA Goddard Space Flight Center in Greenbelt, Maryland, expressed the mystery this way: "I am completely mystified how the present-day structure [of the universe] has come to exist without having left some trace at the level of sensitivity that we know we have with our apparatus. There should have been some kind of energy release [after the big bang]. But there isn't anything there."³

Reporting on the January 1990 meeting, Jay Malin concludes: "The difference between the smooth echoes and present-day structures is what stumped the astronomers. The lifetime of the universe is not long enough for gravity alone to be responsible for matter having clumped together out of an evenly mixed universe—some other major event or process has to be responsible."⁴

Just what that other process is eludes scientific inquiry. Some scientists are reluctantly suggesting that a force external to our Universe is responsible for selection of the initial conditions. Some have even been willing to attach the name God to that force.

Results of the latest scientific research have discredited the standard theories about the universe that assume no need for a Creator. Many cosmologists are now convinced that we live in a Universe that is so arranged that it came into existence in an instant—at the moment of Creation. Because of this fact, cosmologists are beginning to realize, and even to admit (albeit reluctantly),

that cosmological research has advanced to the point where it is essential to consider creation from absolutely nothing. This has become the ultimate problem for the new cosmology, a real possibility to be pondered by scientists for years to come.

Scientists may not be ready quite yet to admit and teach creation *ex nihilo* openly, but the evidence is mounting in favor of intelligent design. If we could view our Universe from the outside, we would certainly find imprinted on its surface: "Made by God"! ■

¹ Robert K. Adair, *The Great Design* (New York: Oxford University Press, 1987), p. 13.

² Jay Mallin, "Satellite's Smooth Discoveries Baffle Big Bang Scientists," *Washington Times*, Jan. 19, 1990, p. B1.

³ *Science News*, vol. 137, p. 36. (Bracketed material in original.)

⁴ Mallin.

Nonvisiting pastors: a reply

From page 15

willing volunteers to help with the work.

Every responsible pastor who has insufficient help from the congregation must therefore ask—and answer—a very difficult question: Should he or she spend a disproportionate amount of time with the elderly, the faithful workers of previous years? Even if this means not having enough time for the younger generations who will bear the brunt of witnessing in the next 40 years? Or should he or she ration visiting time and face more complaints?

I do not visit as much as my congregation would like. (Will any pastor, ever?) But when I do, I nearly always come back thoroughly exhilarated.

But then I see my desk, with its messages and mail, and all the other items waiting for my attention. What am I to do?

I thank God for those in the congregations I've served who have thought through my situation and do what they can to help me. Especially by frequent words of encouragement. ■

Letters

From page 2

couldn't include all their letters, so we're offering a sample from each category and a response from Mrs. Wood.—Editors.

■ Yes, "Dear Miriam," here is part of the "avalanche of defensive mail from pastors"—or at least a pastor's wife. The administration of this church is totally out of touch with the demands on today's pastorate. My husband has pastored for seven years and baptized (or rebaptized) 60-70 persons (mostly adults). He works 50-70 hours per week with very little support or praise from administration.

Shame on you, and *Ministry* magazine, for this cheap attempt at motivating the so-called nonvisiting pastors. A pat on the back, a word of praise, a pay raise—these are positive motivating factors.—Rhonda S. Tomlinson, Wake Village, Texas.

■ I have just now received my *Ministry* for March and feel constrained to respond to "Where Have All the Visiting Pastors Gone?" with great and deep distress. A pastor myself, my experience over many years (I am now retired) and a wide area brings me to acknowledge that it is true that our dear people suffer because of this serious problem.

In my retirement I seek to look up folk whom I have heard are distressed or falling away, and again and again I find I am the first to have visited in 15 years or ever! This is common. On the whole, our ministers do not visit.

What is the reason for this lack? I believe one very major reason—here, at least—is that ministers are not responsible to the membership for their positions. They are appointed by the conferences, paid by the conferences, shifted by the conferences, and are responsible only to them. Automatically, the people come second in many instances.

Some machinery must be devised where the congregation has some say as to who will minister to them so that ministers will feel some obligation to their flocks.—N. W. Palmer, Lord Howe Island, New South Wales, Australia.

■ I am an elder who has worked with several pastors over the years. Following are some thoughts that the laity need to

consider when they complain about their pastor:

1. Consider inviting your pastor and family home to Sabbath lunch or to dinner on any day of the week. Take the initiative. This is an excellent way to become acquainted with them.

2. Any visit is a pastoral visit, even if the pastor is on church business.

3. All elders, and especially the head elder, need to take an active part in the organizational portions of the church business. They can oversee the publishing of the bulletin and church calendar and can represent the pastor at committee meetings, etc.

4. Give your pastor more support and less criticism; make sure that any criticism is constructive—not destructive.

5. The 80/20 rule applies here as well as elsewhere; that is, 80 percent of the pastor's time is required to work with the problems of 20 percent of the members.

6. Remember that each pastor has different talents and is better at different types of visiting, such as visiting the sick, counseling, visiting in the home, etc.

Pastors need to analyze their monthly schedules for activities that are taking time from pastoral duties and delegate them to their staff of elders and deacons and to the other people with talents who are willing to take responsibility for various duties in the church. Church officers and members must pitch in and help!—Norman Peterson, Harrisburg, Pennsylvania.

■ My husband and I are Seventh-day Adventist laypeople who receive and read *Ministry*. Our pastor, Patrick Boyle, St. Albans Church, England, visits regularly—members and new contacts. His wife works full-time in a busy London office and still finds time to accompany him and to write letters and to phone members.

My elderly parents live in Bourne-mouth, and Pastor Arthur Cooper visits them every two to three weeks. I know he also visits his other members, as I know many of them. When my mother had to go into Southampton Hospital (30 miles from home), the minister there, Pastor Vivian Llewellyn, visited her two or three times a week, and his wife helped with the washing. Pastor Llewellyn also organized his members to visit the hospital.

That's three pastors for a start. I could go on—I know of more.—Brenda Youngman, Brookmans Park, Hatfield,

Hertfordshire, England.

■ There is a serious problem concerning pastors visiting. In developing countries like Ghana, where the missions and conferences are divided into districts, a district of 30 churches often has only one pastor. And that pastor may have no means of transportation, not even a bicycle.

If in countries like America, where many churches have at least one pastor, the members are disturbed about the pastors' lack of visitation, may I ask you what then would 30 churches with one pastor say?—J. A. Acheampong, publishing director, Sunyani, Ghana.

■ To all the readers who wrote me defending their wonderful pastors after reading my guest editorial "Where Have All the Visiting Pastors Gone?"—your response was exactly what I had hoped for, because I just could not believe that we didn't have any of these vitally important people around anymore. Believe me, you have made so many of my days that I am enormously cheered. Thank you.—Miriam Wood, Washington, D.C.

You offended us

As a human being proud to be a Seventh-day Adventist and a chiropractor, I was offended by Dr. Jarvis's recent article ("Chiropractic: Controversial Health Care," May 1990).

Chiropractic is not a cottage industry. I have a bachelor's degree in general science and attended four years of chiropractic college. Palmer College—my alma mater—holds both North Central and Council on Chiropractic Education accreditation (the latter body was formed by the federal government specifically to certify chiropractic colleges). I am certified by the National Board of Chiropractic Examiners and licensed by the Virginia Board of Medicine to practice chiropractic.

Jarvis played down the significance of the *Wilk v. AMA* decision that shows the AMA's calculated actions to keep medical doctors from referring patients to chiropractors and to prohibit chiropractors from obtaining hospital privileges. He later impugns the chiropractic profession for the lack of peer review and scientific research that the above relationships would have fostered.

I emphatically agree with the need for chiropractic research and clear definition as to scope of practice. Much has been published by some of the fine jour-

nals Dr. Jarvis mentioned; much more work needs to be done. I am not a researcher. I implore those with research degrees, such as Dr. Jarvis, to lend their hands in investigating chiropractic rather than decrying the lack of scientific basis. I believe the results would be of interest to Loma Linda University's classes on preventive medicine.

Chiropractors are not pantheists. They simply believe that the breath and spirit of God is within all humankind (Job 34:12-15) and that this is what heals the body after spinal manipulative therapy, just as God heals all surgical wounds. Chiropractic care is in harmony with the simple and preventive philosophy Seventh-day Adventists have toward health, and I am one practitioner dedicated to the responsible practice of its science, art, and philosophy.—*Mark E. Bame, D.C., Tappahannock, Virginia.*

■ I would ask Dr. Jarvis how controversial can a profession be when, as even he indicates, the great majority of chiropractic patients (85 percent) have neuromusculoskeletal problems (back pain, neck pain, headache, etc.) and generally obtain relief and express satisfaction, much more than with medical management.

As your readers should know, Jarvis is someone who has devoted much of his life to an outspoken campaign against chiropractic. It is not fair to judge a profession from anecdotal criticisms—or support—from Jarvis or anyone else. One must go to authoritative, independent inquiries.

As Jarvis knows, for he was a witness against chiropractic there, the most thorough government study (New Zealand, 1979) strongly supported the educational and clinical standards of the chiropractic profession in the United States and internationally. So did government studies in Australia (1986) and Sweden (1987).

A prominent neurologist assessing chiropractic education in the U.S. in 1982 found this education to be the equivalent of medical school. There is great respect between many M.D.s and chiropractors in the U.S. today—reflected, for example, in the membership and activities of an organization such as the American Back Society, which operates out of Jarvis's state of California. Why does he mention none of these things? They represent far more powerful evidence than his personal views.

I am critical of the fairness and objectivity of all crusaders—this includes some chiropractors, some members of every other health-care profession, and Jarvis. I make an exception, of course, in matters of religious faith.—*David Chapman-Smith, secretary-general, World Federation of Chiropractic, Toronto, Ontario, Canada.*

■ I read with interest the article on chiropractic. I feel that for the most part it was informative and I agree with many of Dr. Jarvis's points regarding the profession. The majority of chiropractic physicians in this country do fall into the category of less-able diagnosticians. However, this is not owing entirely to the profession, but to the desire by medicine to contain and eliminate chiropractic by limiting their access to research, hospital, and medical learning centers. Chiropractic has not had the scientific research needed to validate all its therapies, because it has had to fight to survive in a hostile environment.

Today, more schools have medical doctors teaching chiropractic diagnosis and the clinical sciences. Also, many of the advanced schools are cooperating with forward-thinking hospitals and medical doctors to provide "internships" within a hospital setting, increasing the chiropractors' knowledge and skills.

As is stated, the great majority of chiropractic theory is based on the concept of subluxation as the cause of disease. However, in my experience of practice, which covers nearly 10 years, I have not found many practitioners who feel that this is the only cause. We follow the "germ theory" of disease, but we also know that the improper functioning of one major system, the nervous system, can lead to disease at another point in the body.

The most recent advances in immunology and oncology research involve finding ways to stimulate the immune systems of the terminally ill. This was considered quackery by Drs. Jarvis and Barrett several years ago. Recent research being conducted by Dr. Ron Pero of the Sloan-Kettering Cancer Institute indicates that perhaps manual manipulation of the thoracic spine stimulates the autonomic nervous system, thus stimulating the immune system through an unknown chemical release.—*Jeffrey K. Bergin, D.C., North Point Medical-Dental Center, Zion, Illinois.*

A more complete response will come in the November issue.—Editors.

How to feel another's pain

From page 7

is to tell me that really, all things considered, it's not so bad, you do not sit with me in my grief but place yourself off in the distance away from me. Over there, you are of no help. What I need to hear from you is that you recognize how painful it is. I need to hear from you that you are with me in my desperation. To comfort me, you have to come close. Come sit beside me on my mourning bench." ¹⁰ ■

¹ Elisabeth Kübler-Ross, ed., *Death: The Final Stage of Growth* (Englewood Cliffs, N.J.: Spectrum/Prentice-Hall, 1975), p. 147.

² Roberto Assagioli, *The Act of Will* (New York: Viking Press, 1973), p. 124.

³ See Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 564, and vol. 5, pp. 606, 514.

⁴ Assagioli, p. 215.

⁵ *Ibid.*, p. 214.

⁶ *Ibid.*, p. 193.

⁷ Carol Staudacher, *Beyond Grief* (Oakland: New Harbinger Pubns., 1987), p. 238.

⁸ Madison, Conn.: International Universities Press, 1987.

⁹ *Ibid.*, p. 180.

¹⁰ Nicholas Wolterstorff, *Lament for a Son* (Grand Rapids: Eerdmans Pub. Co., 1987), p. 34.

The minister as a preacher

From page 9

cally what she was doing in public proclamation. In this she serves as an inspiring example for all Seventh-day Adventist preachers. She believed in preaching and modeled that belief for us all. The power of her influence as a preacher on this church is without question.

Today our need is not for a new theology. We need renewed preachers! Preachers who know Jesus Christ and who have dedicated their lives to preaching the biblical message!

You and I are the recipients of a great homiletic tradition. Let's thank God for it, accept it, and preach with all the soul and passion and faith that is in us. ■

¹ Manuscript 38, 1894.

² Manuscript 107, 1898.

³ Letter 11, 1901.

A TALE OF TWO BOOKS

The following two volumes critically examine Seventh-day Adventist beliefs from outside the denomination. But they do it in two differing modes.

Another Gospel: Alternative Religions and the New Age Movement

Ruth A. Tucker, Zondervan Publishing House, Grand Rapids, 1989, 462 pages, \$19.95, hardcover. Reviewed by George R. Knight, professor of church history, Theological Seminary, Andrews University, Berrien Springs, Michigan.

Another Gospel is a useful encyclopedic handbook that covers a wide spectrum of modern religious movements that the author feels are cultic. Included for treatment are the old standbys—Mormons, Jehovah's Witnesses, Christian Scientists, and yes, Seventh-day Adventists. Beyond these time-honored "cults," the book has major presentations on such disparate newcomers as New Thought and Unity, the Worldwide Church of God, The Way International, The Children of God, the Unification Church, Hare Krishnas, Bahá'ís, Scientology, and the New Age movement.

The exposition of these movements is prefaced by a chapter defining the difference between cults, sects, denominations, and religions, and a historical sketch of heretical movements. The volume concludes with three appendixes. The first is a description of lesser-known movements, the second presents major doctrinal beliefs of the groups treated in the body of the book, and the third presents an outline of the central tenets of "orthodox" Christianity.

The purpose of the book is to tell "the story of the development of alternative religions, focusing on key individuals, important events, and doctrines and practices that deviated from historic orthodoxy." The book also seeks to bring the movements covered up-to-date by treating current issues and controversies. In addition, it tells how many of these movements have expanded worldwide and attempted to enter the mainstream. A key to understanding the book is the author's definition of a cult as "a religious group that has a 'prophet'—a founder

called of God to give a special message not found in the Bible itself." On the basis of that fundamentalist presupposition, the author selects the groups to be treated. Tucker does not give biblical proof for this single-criterion definition that undergirds the entire book. One then wonders whether the definition is based on the Bible or on the historically conditioned presuppositions of the author, which may have taken on the aura of being biblical through oft-repeated re-affirmation by her reference group.

It is on that basis that the author is forced, almost apologetically, to include Adventists in the book. She freely admits "that Seventh-day Adventist believers are for the most part warm Christians and their churches far more orthodox in their theology than churches in some mainline Protestant denominations." The only problems she finds in Adventism are its prophet and the doctrine of the investigative judgment, which she attributes to the prophet.

It is hard to evaluate such a book, given the fact that authors dealing with movements that have prophetic founders tend toward either hagiography or wholesale condemnation. But Tucker appears to have navigated between those two poles with a fair degree of success, even though she does treat as fact many unsubstantiated pieces of information provided by avowed enemies or dissidents of the movements covered. That weakness, however, can probably not be totally overcome in such a broad-based work that must rely on secondary sources.

Based on those movements I know most about, I feel that Tucker has succeeded to a remarkable degree in maintaining objectivity. She has most of her facts straight, even though she tends to skew them as she processes them through the filter of her own presuppositions.

In spite of its weaknesses, this may be the best survey book available today on the smorgasbord of contemporary movements. In both its treatments and bibliographies it will provide a helpful starting point in understanding these movements.

Avoiding the Snare of Seventh-day Adventism

David Cloud, Challenge Press, Little Rock, Arkansas, 1984, 147 pages, \$5.95, paper. Reviewed by William H. Shea, Biblical Research Institute, Silver Spring, Maryland.

An unfortunate aspect of this type of apologetic work is that it operates with an antiquated and hackneyed caricature of a group of people and their beliefs. In this case it is Seventh-day Adventism. Part of the problem stems from the outdated bibliography that this work employs. Though the book was published in 1984, the most recent resources used are two individual periodical articles from 1976, one from 1975, and a Sabbath school quarterly from 1974 (from which only one portion of one out of 13 lessons was selected for comment). The rest of the sources come from the 1960s and earlier. Using this approach, the author concludes that "the Seventh-day Adventist Church was guided and established both in its doctrine and practice by this female voice [of Ellen White]." Anyone with even a passing knowledge of Adventist history knows that the teachings of the church were hammered out by its patriarchs from their Bible study at camp meetings and conferences and in publications extending from the early 1840s to the 1850s. As Ellen White stated, her role was not that of primary initiator, but was a complementary and confirmatory one.

Now to illustrate some of the problems in the volume. First, it may be noted that the views of the Seventh-day Adventist Church on prophecy stand in the line of historicism, which was the standard Protestant interpretation from the Reformation to the mid-nineteenth century. This work, on the other hand, appears to embrace either preterism (used by the Counter-Reformers) or dispensationalism (first propounded in England in the 1830s). Seventh-day Adventists got the Sabbath from the biblical teachings of Seventh Day Baptists. The apostle of the Sabbath to early Adventists was Joseph Bates, not Ellen White. The author wrongly claims Adventists are legalists who believe in

righteousness by works. I have met Presbyterians, Baptists, and Episcopalians who were legalists, but I do not charge their denominations with teaching legalism, or righteousness by works. This is the subjective vein in which this caricature, not characterization, of Adventism is presented.

Readers who accept the author's presuppositions of certain doctrines to which Adventists differ—natural immortality of the soul, an ever-burning hell, and the Ten Commandments being no longer binding—may find some comfort in this book. Those, on the other hand, who are willing to examine the biblical evidence for alternative interpretations will not find an evenhanded examination of those issues in this book. One can understand that there will not be consensus in all areas, but we could hope for more accuracy and charity. For an updated, accurate presentation of Seventh-day Adventist beliefs, we refer our readers to the doctrinal book *Seventh-day Adventists Believe . . .*

She Never Said Good-bye: One Man's Journey Through Loss

Robert Dykstra, *Harold Shaw Publishers, Wheaton, Illinois, 1989, 119 pages, \$7.95. Reviewed by Ella Rydzewski, editorial assistant, Ministry.*

Dykstra is the kind of writer who casually invites the reader into his own personal story. Perhaps it is not a story you want to hear—how a pastor loses his wife of 30 years, not just in death, but in death by suicide. But once you have begun to read, you are surrounded by his descriptive imagery, and drawn by his intense emotions to feel the pain he feels and ask the question Why? again and again. You will probably read this book through in one sitting.

Anger is part of the journey, and, along with other faceless institutions, Dykstra is angry at his church. "The church is cheap, and it treats its servants as though they were cheap seconds pulled off the back shelf of humanity. We are discount models with deceiving labels: humble, pious, good, dedicated, and devalued." He feels that a pastor has few resources to which to turn. "Few minister to me in my grief. The ecclesiastical bureaucrats cover their collective sins with a hollow offer: 'We'll go out to lunch one of these days.' I don't want lunch from the church. I want justice."

We are reminded that behind the

smiles and handshakes, many pastors quietly face loss, doubt, family problems—all sorts of crises. And they do it alone. We lay this book down wondering how many pastors and their families are suffering in this immense vacuum.

Those who have lost a loved one will relate in differing degrees to Dykstra's pain and stages of grief. It is a book for such people, especially pastors, but it is also a book for those who counsel them.

Recently noted

The People's Religion, George Gallup, Jr., and Jim Castelli, Macmillan Publishing Company, New York, 1989, 278 pages, \$19.95, hardcover.

What do today's religious trends in America tell us? Based on Gallup opinion surveys spanning 50 years, *The People's Religion* claims that the United States is now less Protestant and more pluralistic. Yet despite changes, interest in religion remains high, along with belief in life after death, religious experiences, and a judgment day. This volume holds a wealth of information for those interested in meeting the spiritual needs of modern society.

Harper's Bible Pronunciation Guide, William O. Walker, Jr., ed., Harper and Row, San Francisco, 1989, 170 pages, \$15.95, hardcover.

If you talk about or read the Bible, you need this book. It is a definitive pronunciation guide that features more than 7,000 words used in the Bible or in discussions of the Bible. Handsomely designed, this book sets the standard for the preferred American pronunciation.

Bedside Manners: A Practical Guide to Visiting the Ill, Katie Maxwell, Baker Book House, Grand Rapids, 1990, 104 pages, \$5.95, paper.

Written by a trained hospital counselor, this volume will help pastors and laypersons to know how to be confident, supportive visitors to the ill. It discusses visiting shut-ins, children, and the terminally ill, whether at home, in the hospital, or in a nursing home. There is also a chapter on helping the primary caregiver, and another on the church's role in the visiting ministry. Since there are so few practical books on this subject, every church should have this valuable resource volume.

The Quotable Lewis: An Encyclopedic Selection of Quotes From the Complete

Published Works of C. S. Lewis, Wayne Martindale and Jerry Root, eds., Tyndale House Publishers, Inc., Wheaton, Illinois, 1989, 625 pages, \$19.95, hardcover.

Hailed as one of the greatest Christian thinkers of the twentieth century, Lewis expressed his views on a wide spectrum of subjects. Martindale and Root have researched the works of this talented writer and brought together 1,565 quotes on hundreds of topics that are arranged alphabetically. Within the topics, the material is ordered chronologically, showing the progression of Lewis's thought. The book includes a comprehensive index and never-before-published photos.

Amos: A New Translation With Introduction and Commentary (The Anchor Bible), by Francis I. Andersen and David Noel Freedman, Doubleday, New York, 1989, 926 pages, \$30, hard cover.

Twenty-five years ago *The Anchor Bible* began as a project of Protestant, Jewish, and Catholic scholars. *Amos* is the forty-seventh in a set planned to reach 70 volumes. This volume translates the ancient text and provides biblical commentary on the life and mission of the shepherd-prophet Amos.

The Comforter: A Journey Through Grief, Doris Sanford, Multnomah Press, Portland, Oregon, 1989, 32 pages, \$6.95, paper.

Sanford begins this short volume with the words "If your wound is fresh, you are probably scarcely able to read just now." For this reason the brevity yet depth of the book will be appreciated by one suffering the stages of grief. The author tells of her grief after losing her husband in a hiking accident, tracing the experience through the first week, months, and years. This is an excellent gift book that can be given to friends and counselees in need.

Forget Me Not: Loving God's Aging Children, Elisabeth Elliott, Multnomah Press, Portland, Oregon, 1989, 32 pages, \$6.95, paper.

From personal experience the author gives suggestions on what we can do for the aging members of the church body. A small booklet that is filled with compassion and faith, it makes a helpful gift for a pastor/counselor to give those struggling with the care of elderly family members.

Ministry professional growth seminars

Texas, Louisiana, and Arkansas will host several one-day *Ministry* professional growth seminars this fall. The seminars in Texas will feature Dr. Winton H. Beaven ("Chemical Dependency Ministry"), and Dr. Ben C. Maxson ("Enriching a Pastor's Spirituality"). These seminars will convene November 5 in Houston, November 6 in San Antonio, and November 7 in Dallas.

The Louisiana and Arkansas seminars present Dr. Elden M. Chalmers, a renowned psychologist and counselor, in a full four-hour presentation, "Harnessing Heaven's Motives for Your Life." These seminars will convene November 12 in Baton Rouge, November 13 in Shreveport, and November 14 in Little Rock.

All seminars run from 9:00 a.m. to 3:15 p.m. They cost \$10 per pastor; spouses may attend free of charge. The seminar fee covers materials and noon luncheon. For more details, contact *Ministry's* field representative John H. McFarlane at (817) 295-0476.

We want your ideas on funerals

A little more than a year ago we asked you to send us the creative ideas you use to make weddings special. You responded with lots of suggestions, a selection of which we published in our March issue. Now we'd like to

try the same thing regarding funerals. Do you add any special touches to the funerals you conduct to make them more personal, more meaningful, or just to make them easier on the family of the person who has died? Send us your suggestion, and if we use it, we'll pay you \$25. Write us at Shop Talk—Funerals, *Ministry*, 12501 Old Columbia Pike, Silver Spring, MD 20904. We pay upon publication.

Article acceptance policy changes

We've had a hard time keeping up with all the articles submitted to us here at *Ministry*—reading, evaluating, and accepting or rejecting them. Because of the crush of articles to consider, we haven't treated our authors well. We haven't been able to respond as quickly as we should. So we're instituting a new policy: we will no longer accept unsolicited articles.

We don't want to discourage your writing for *Ministry*, particularly if you are a pastor or pastor's spouse. But if you have a good idea for an article that you'd like to write for us, please write us about it and submit an outline of your proposed article before sending us the article itself. (If you have a sample of your writing, include that also.) Then if your idea fits into our plans, we'll tell you to go ahead and produce the entire article. Write us at *Ministry*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

(If you submitted a manuscript to us before July 1, 1990, please be patient. We

are working our way through such submissions and will let you know whether we have accepted or rejected your manuscript.)

Institute addresses substance abuse

How do you know when someone is having a drug or alcohol problem? "What causes these problems?" "What can a pastor do to help?" "Can personal faith aid in treatment?"

These and other important substance abuse questions will be the topic of discussion at the thirty-fifth annual Mental Health Institute for Clergy, October 7-10, 1990, at Harding Hospital in Worthington, Ohio.

The institute, titled "Alcohol and Drugs in the Church: Use, Abuse, and Addiction," is sponsored by Harding Hospital, a private psychiatric center.

"Pastors, chaplains, pastoral counselors, religious educators, and other clergy can get practical help in dealing with the problem of substance abuse and addiction in their congregations," says George Gibbs, M.Div., a Harding Hospital pastoral counselor and coordinator of the institute.

The three-day institute will feature presentations by experienced mental health professionals, group discussions, and actual case histories. Clergy attending the institute will receive practical insights on how to know when a parishioner needs treatment for an addiction/abuse problem, what should be done to help the family of an addicted per-

son, how personal faith can aid in treatment of the disease, what role the clergy should take in dealing with an addiction or abuse problem, and what community resources are available.

Presentation titles include:

- "Raising the Issues—The Dilemma of Denial"
- "Substance Abuse—Disease or Moral Problem?"
- "Identifying People With Substance Abuse: Assessment and Diagnosis"
- "Is There an Addictive Personality?"
- "The Family Dynamics of Addiction"
- "Understanding and Responding to Adult Children of Alcoholics: Growing Up in a Dysfunctional Family"
- "Treating the Addicted Person: The Essential Ingredients"
- "The Twelve Steps—Spiritual Tonic or Watered-down Religion?"
- "Caring Enough to Confront: Church Discipline and Substance Abuse"

The fee for the institute is \$80 if paid by September 28 and \$85 if paid later. Discounts are available for organizations sending more than one participant.

For registration information, contact Patty Grierson at Harding Hospital, 445 E. Granville Road, Worthington, OH 43085; (614) 785-7406.

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OPEN YOUR GIFT



To every Christian God says,
"Open your gift."

The New Testament teaches that every member of the Body of Christ has been given spiritual gifts. These gifts are specific abilities to minister to others. But many members of our congregations seem unaware of their giftedness and are timid about their ministry. *It's time for all of us to open our gifts!*

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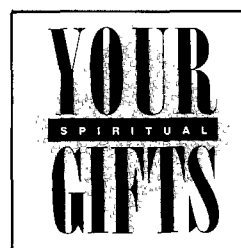
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The Ministries of the Holy Spirit introduces Christians to the four major ministries of the Holy Spirit and includes stimulating group-discussion questions. The six full-length video presentations are on three one-hour tapes (also available in PAL format for overseas use).

A Manual describes how you can conduct a successful spiritual gifts emphasis in your church.



Now ready for your denomination's use at a *special introductory package price* of \$55.95 (a 15% saving), plus freight. (Book, Inventory, and Manual, without videos, \$14.30 (a 15% saving), plus freight. Quantity prices are available to your church.

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