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Rabbi Akiba
I found Siegfried Horn’s article “The Old Testament Text in Antiquity” (November 1987) informative and interesting. The piece about Rabbi Akiba was done well. Your readers may be interested in what the Talmud tells about Akiba. His wife, Rachel, who recognized his intellectual and spiritual powers when he was an ignorant shepherd, sold her hair to support the family while he was at school. Later Akiba told his many students that his, and their, learning was made possible by his wife.

Akiba taught that “Love your neighbor as yourself” is a fundamental principle of Judaism. He also taught that every human being is beloved because all were created in the godly image.—Rabbi Nathan A. Barack, Newtonville, Massachusetts.

Little tin gods
The article “Little Tin Gods?” (January 1988), by Clayton R. Jepson, is excellent. It is exciting to know that many who shepherd the flocks of God are totally committed to the Master Shepherd and the flock He has placed under their care.—Perry A. Parks, President, Maritime Conference of Seventh-day Adventists, Moncton, New Brunswick, Canada.

Deceptive theology
In your November 1987 issue of MINISTRY, Dr. Caleb Rosado’s “The Deceptive Theology of Institutionalism” is as surprising as it is pertinent; surprising from an Adventist writer, and pertinent to the problems plaguing a world church. But what is even more surprising is that you publish it. Nothing that you have published in 1987 is more pertinent. —M. V. H. Percy, Scott’s Runn, Jamaica, West Indies.

Thanks
MINISTRY has often created a good sermon for me and has often fleshed out spiritual ideas. You continue to have my prayers for your good work.—Scotti Dole, Church of Religious Science, Barstow, California.

- I much appreciated your articles on ministering in the second half of a lifetime and concerning abortion in the January 1988 issue. Jepson and Swank both hit me where I live with their statements about the later years of a person’s ministry. Also, the abortion problem was somewhat clarified in my thinking as I read your opinions and biblical expressions of the situation. I do thank you for both of these.—Phillip J. Woodworth, Mackinaw Christian Church, Mackinaw, Illinois.

- Your articles are stimulating and thought-provoking. The amount of inspiring Christian material is quite limited here, and I do look forward to MINISTRY.—Dr. Somdee Poosawtsee, Thailand Bible Society, Bangkok, Thailand.

Science and religion
I am writing to let you know how much I appreciate your magazine. I am not a member of your denomination, but I don’t believe that there are any lines drawn in the body of Christ.

I just finished reading an article by Leonard Brand on the differences between science and religion (November 1987, January 1988). I don’t believe that there are any differences. There cannot be, because God is the author of both. The only differences lie in our limited knowledge of science. If we knew science fully, we would never see a discrepancy between the two.

As far as I can see, the earth may be a million years old, and still the Scriptures would not be contradicted. I believe that the main purpose of the Word is to tell the story of the redemption of man and not the history of the world, although it does a pretty good job at that too.—Mark Alesch, Meadowlows, Minnesota.

Eating the word
Chester Schurf (“Eating the Word,” January 1988) is to be commended for calling Scripture memorization out of the junior department and back into the sanctuary, where it belongs.

Here are some sources of Scripture memory materials that can be readily adapted to a variety of formats: Moody Correspondence Schools, 820 N. LaSalle Street, Chicago, Illinois 60610, (312) 508-6840; The Navigators, P.O. Box 20, Colorado Springs, Colorado 80901, (303) 598-1212; Bible Memory Association, P.O. Box 12000, St. Louis, Missouri 63112.—Phil Shultz, College Place, Washington.

Abortion guidelines
I commend MINISTRY for again raising this vital and volatile issue (January 1988) and for listing the abortion guidelines voted by General Conference officers in 1971 for Adventist medical institutions. However well-intentioned, the guidelines unfortunately are flawed with euphemisms, vagueness, and lack of logic.

The simple “impairment of health” qualification could be used to justify abortion for a woman who is experiencing depression because she is pregnant again or who is so under less-than-ideal-circumstances.

It will take the wisdom of Solomon to decide cases such as [those involving rape, incest, or the very young]. The guilt of infanticide is hardly easier to bear for the young than the sordid crimes that cause their pregnancies. Still the age of the victims and causes of their pregnancies may portend such mental, if not physical, stress that lives of more girls and women are at risk than in cases where pregnancy resulted from 

(Continued on page 27)
How many times have you gone home from a church meeting wishing that somehow you could help the people in the pew really understand their pastor? In “Whose Shoes? On Trading Places,” William Schwein points out that most people see only the tip of the iceberg of your ministry. He suggests ways to help them see below the surface, get to know you as a person, and, more important, care for and minister to their minister.

Looking at the other side of the caring coin, our pastor’s pastor, Floyd Bresee, takes up the “how to” of being a dialogical preacher. His pointers include getting to really know and understand your congregation.

Robert K. Massie, Jr., an Episcopal priest, had watched and criticized the business community for many years. Finally he decided that he ought to try to understand business people instead of just condemning them. His efforts at understanding led him to enroll in the Harvard Business School. The insights he gained into the relationship between business and Christianity are interesting. The story of how he arrived at these insights is fascinating.

Gerald Winslow continues our series of articles on abortion. His examination of the principles we should apply when making a decision about a stand on abortion leads to conclusions that some may regard as noncommittal. But please read carefully and consider his suggestions. If followed, they call for more, not less, commitment to living the principles of love that Jesus exemplified.

Practical and devotional articles fill the rest of the magazine. I trust you will find a blessing and something to meet your personal needs as you read.
Prophets to profits

A priest at business school fears that his classmates are blinded by their drive for wealth.

Robert K. Massie, Jr.

The first time I walked around the Harvard Graduate School of Business Administration and looked at its massive and elegant buildings, its manicured lawns and pampered flora, I thought of Moses. According to the third chapter of the book of Exodus, as Moses stood on Mount Sinai before the burning bush he heard a voice that said, "Come no nearer; take off your sandals; the place where you are standing is holy ground" (verse 5).

On the fourth day of classes our marketing professor, Mark Albion, inquired of the members of Section F whether or not we would like to introduce ourselves to one another. After all, he said, we were going to be spending an entire school year together in the same room and we might like to know who our sectionmates were.

As we went around the room, I counted two lawyers, eight consultants, nine accountants, 17 engineers, and 23 bankers. Twenty-five of my classmates had gone to Ivy League schools, and 35 had majored in economics or business administration. Of those who had worked for large corporations before business school, four had worked for oil companies, three had worked for Procter & Gamble, three had worked for IBM, and two were currently on leave from General Motors. One fellow had been a captain in the Cold Stream Guards and had led a platoon in Northern Ireland; another, a Marine Corps lieutenant, had served in Beirut at the time of the airport bombing. Also among our ranks were an architect, a Canadian ski instructor, an Australian veterinarian, a former assistant to the prime minister of Japan, and me—an Episcopal priest who had left a position at Grace Church on Tenth Street in Manhattan to pursue graduate studies in the relationship between economics and Christianity.

My wife, Dana, and I moved to Boston because she, toting a newly minted Ph.D. from Yale, had been hired as an assistant professor at Boston University's School of Theology. I had the choice of searching for a parish in the area or entering a doctoral program in business policy and business ethics. Figuring I could always return to the parish, I leapt into an experimental year at the West Point of corporate capitalism, the esteemed Harvard Business School.

A stranger in a strange land

During my first few days at Harvard, I could not stop thinking about a woman I had known my last summer weeks in New York. She used to sit curled up in a ball in an alcove just to the left of the front steps of Grace Church. The smell of urine and the clouds of flies were overpowering. Even when the temperature reached 90 degrees, she huddled in a filthy winter overcoat, and she never touched the small cups of water and juice I would bring to her. At night or in a rainstorm she would disappear, but she would always return in the morning.

I tried to speak to her, but she never responded to anyone. That is, until a New York City medical team arrived. She cursed them violently and insisted she was fine and just wanted to be left alone. And so she sat on the steps. Every
day I would talk to her and bring her water that she did not drink, until finally the summer ended and I moved away.

The truth is that I barely remember what happened those first weeks of school. Suddenly I’d been yanked from the cool Gothic halls of Grace Church, where I’d spent my days preaching, teaching, counseling, and working with the destitute street people of New York, and dropped into the world of business school, with its perplexing courses in marketing, accounting, managerial economics, and organizational behavior. Instead of relying on the language of theology, a language filled with such words as salvation, redemption, forgiveness, and grace, I was abruptly required to speak with an entirely new vocabulary, which consisted of phrases like depreciation tax shield, cumulative probability, distribution curve, product cannibalization, net present value, and subordinated convertible debenture. Instead of pondering the apostle Paul’s logic in his letter to the Romans, I found myself designing a consumer and trade promotion campaign for Vaseline petroleum jelly.

It was also my fortune (or misfortune, depending on whom you talk to) to belong to the first MBA class to be required to purchase individual personal computers. In the summer we had all been mailed archly worded letters announcing that we would be expected to buy an IBM portable computer, through the university, for a mere $3,200. About the same time, an article appeared in the Wall Street Journal questioning the machine’s value, popularity, and future prospects. A spokeswoman for IBM responded with what she considered decisive evidence of the portable’s merits: the Harvard Business School was ordering 800 for its upcoming students. Even I, a computer illiterate, realized that this was not auspicious sign.

Since I had touched a computer only two or three times in my life, I brought mine home in early September and approached it with some of the awe one might expect from a Cro-Magnon man facing a TV set. Fortunately, I was able to assemble it, figure out that a floppy disk was something one put in a disk drive, and find the “on” switch. I was immensely reassured when the floppy disk, “Exploring Your IBM Personal Computer,” began its little tutorial with a squeaky rendition of the opening bars of Mozart’s Fortieth Symphony.

In the first weeks of class I also discovered that the business school relies exclusively on the case method to teach business skills. This means that you are confronted with a detailed account (including reams of numbers and charts) of some business problem an executive is facing. You must begin by figuring out what’s going on (often the most difficult task), then somehow derive a solution, and finally prepare a few remarks so that you will have something to say if you’re the hapless student chosen at random to make the opening presentation the next morning. This analytical process is repeated with little variation approximately 400 times during the school year, giving rise to a famous school adage: “First they scare you to death, then they work you to death, then they bore you to death.”

In class

The business school gives tremendous weight (often 50 percent of one’s grade) to classroom participation, and I realized early on that I would have to overcome my paralyzed silence. This was difficult because my classmates, who had the benefit of several years in business, were hurling words and concepts around the room with alarming and ferocious alacrity.

Even more difficult than mastering the language was the problem of what identity I should adopt in the classroom. I had made it very clear on my application that I was not leaving the ministry and that I intended to teach or return to the parish. Harvard, I was an anomaly wherever I went. At business school, I was peculiar because I was a minister; with church friends and other ministers, on the other hand, I was equally peculiar because I was in business school. This tension between the life of faith and the life of business was exactly what I had come to the business school to reflect on, but it was distracting to find the tension so soon and within myself. I found it very tricky to know how to act in class.

Once in a while I spoke up about what I thought were broader political or ethical issues raised by the cases. Was it really necessary to close this plant and throw hundreds of people out of work? Did any sane human being really want overpriced deodorant socks to be conveniently available in supermarkets? What effect might these massive shampoo-marketing efforts be planning have on the families we had targeted? Isn’t it possible that this highly profitable hospital chain might be earning money by excluding the poor? The class seemed to tolerate my outbursts but rarely supported them.

Once I tried to break out of the mold of class ethicist, just to see what it was like. We were discussing the problems of a men’s cologne that was declining in popularity. I raised my hand and said, “It’s all image and air anyway, so let’s capture that air with a campaign built on the most expensive sort of snob appeal.” The professor looked startled. “This from a man of your background?” The class laughed.

I still don’t know whether he meant it as a compliment or a reproof. In any case, I never again recommended something I didn’t believe in. I stuck to the role I had been granted as a liberal bellwether, a miner’s canary who, as long as he didn’t pipe up or keel over, certified that ethical boundaries were being respected.

With all the long hours of class, I had lots of time to look around the room and daydream. One thing that always struck me was the abnormal percentage of physically attractive people at the business school. The men are generally tall, square of jaw, and highly athletic; the women distinctively attractive and frequently preppy. Rare indeed were unshapely figures, stringy hair, nondescript faces, pastry complexions—to say nothing of disability or disease or other signs of human mortality. The people at the business school actually looked like the people in ads for Caribbean vacations or expensive liquors; they looked like winners.

Sometimes in my daydreams I would remember what it was like to stand in my vestments in the sanctuary of Grace Church, with the great Te Deum window behind me, the long nave aisle leading to the rose window of the narthex before me. On the table in front of me lay the polished silver paten and chalice given by generations now long gone, the white fair linen, the open prayer book, and the simple sacramental elements of bread and wine. I remember the powerful sound of 500 voices singing:

Holy, holy, holy Lord
God of power and might,
Heaven and earth are full of your glory.

Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

I would watch the people approach the
“First they scare you to death, then they work you to death, then they bore you to death.”

altar rail, all sorts of people—the young and the old, the mighty and the frail, the honored and the despised, the joyful and the tortured. All would kneel; all would stretch out their hands to receive something that a material world cannot give: hope, forgiveness, and deliverance. All would come, and I was privileged to glimpse their eyes and see their longing assuaged, not through anything I had done but through some mysterious yet evident love that was reaching out to them.

As time went on I got to know the students better, and the more friends I made, the more I suffered from a dilemma. On an individual basis, I found many of my sectionmates to be truly charming and thoughtful people. Despite the competitive pressures, mathematically minded students willingly helped those who were struggling with numbers. When a student’s mother and a professor’s father died during the school year, the outpouring of emotions and donations was immediate and genuine. Some people even found time to participate in volunteer activities, such as becoming a Big Brother or organizing a blood drive.

I benefited all through the year from many people’s friendship and assistance. Joel Poznansky, for example, picked me up and drove me to school for several days after I had hurt my knee. The night before the accounting final, Jeremy Freedman spent an hour with me on the phone and cleared up some of my questions, thereby allowing me to speak through. And I was delighted when a dozen classmates from almost as many denominations formed a little Bible-study and fellowship group. We met every Tuesday for lunch and talked about our backgrounds, our beliefs, and our doubts. Before each exam we would briefly meet to pray, asking God for perspective on the whole ordeal.

Ministering to classmates

Some of my classmates offered me the opportunity to minister to them in moments of personal distress. One woman described her painful separation from her husband and daughter; another man told me in moving detail about the death of his father. On different occasions three people burst into tears as we talked, pouring out fears about their futures and frustrations with relentless pressure of the first year. And at least a third of the class approached me at one time or another to tell me privately that they agreed with some objection I had raised in class, and to confess that they found it difficult to know how to sport such objections.

During one three-day case series, we studied a cold remedy that introduced new medical features into the marketplace and whose advertising budget would represent 60 percent of its retail price. I decided to keep quiet and see what people would say. After the second day, nine people came up to me separately to inquire why I had not yet objected to this “piece of crap.” I encouraged them to speak up, but they blushed. Even one professor remarked, again privately, that the product was terrible. But in three days of class, no one openly objected.

And thus the dilemma: Privately and personally the students were warm human beings, but publicly many adopted aggressive, cynical, and callous styles. In the fall we saw a movie on the coal miners’ strike in Harlan County, Kentucky, and the sight of the overweight miners’ wives brought wave after wave of cackling derision. When, in a discussion of textile workers in England, it was revealed that a woman who had sewn for 12 years for $100 a week might lose her job, the class almost unanimously felt she deserved to be laid off, since she was being paid too much.

Moreover, all day long the students talked about money. Discussions about money in such courses as managerial economics, control (the business school’s term for accounting), or finance always had a clinical quality, as though money were a force with its own properties and principles, like electricity. At meals, though, the conversation would turn to money as something to be pursued for the freedom and pleasure it gave. People would talk about how much a person used to make, or how much someone had inherited, or how much they would earn. At one lunch students were surprised and titillated to hear that a second-year student graduating in the class of 1985 had “broken the barrier of $100K” by landing a job with an investment bank for what turned out to be a starting salary of $140,000. One day I asked a fellow student what he most wanted to do in life.

“What I most want to do is make a great deal of money,” he said amiably.

Corporate commandments

To keep my sense of perspective, I tried, with uneven success, to maintain a regular discipline of daily prayer and Bible readings. The morning before my finance exam, the lectionary pointed me to a passage in the Gospel of Mark:

“As [Jesus] was starting out on a journey, a stranger ran up, and, kneeling before him, asked, ‘Good Master, what must I do to win eternal life?’ Jesus said to him . . . ‘You know the commandments: ‘Do not murder; do not commit adultery; do not steal; do not give false evidence; do not defraud; honour your father and mother.’ ‘But, Master,’ he replied, ‘I have kept all these since I was a boy.’ Jesus looked straight at him; his heart warmed to him, and he said, ‘One thing you lack; go, sell everything you have, and give to the poor, and you will have riches in heaven; and come, follow Me.’ At these words his face fell and he went away with a heavy heart; for he was a man of great wealth’” (Mark 10:17-22).

It might seem unfair to generalize about the attitudes of 1,600 MBA students. As a whole they were conservative, but there was a smattering of liberals dispersed throughout the sections. And though the general attitude toward ethics was that it wasted time, there were some students who thought and said otherwise. By the end of the year, however, I came to feel that these students were the exception that proved the rule and that there was a strongly shared perspective, a faith, as it were, common to almost every one of my classmates.

The first article of faith in HBS doctrine was an unquestioning conviction of the economic and moral superiority of large-scale corporate capitalism. The basic justice and integrity of current economic arrangements were never publicly
challenged. There were many corollary tenets to this central creed, notably the following:

1. Competition is always the most efficient means of distributing resources.
2. Government is always inefficient and something to be reduced, controlled, and even mocked.
3. Monopolies are bad if you are on the buying end, but good if you can achieve them in your own industries (this is called building market share).
4. American workers are fat, slow, and inefficient, and labor unions are a destructive force.
5. Poverty and unemployment are the result of inefficiency and are primarily the fault of the poor and the unemployed.
6. Almost any marketing or promotional campaign can be justified on the grounds that if a consumer actually buys the product, it must fulfill some "need."
7. Individual greed always aggregates to a larger good, therefore the rabid pursuit of materialism is without question a good thing.

Since the case method requires the professor to ask questions and play students' responses off one another, I often wondered how my professors really felt about these matters. Were they also so cynical? Did they endorse the primitive social Darwinism that prevailed among the MBA students?

**Curriculum versus culture**

By Christmas time I got up the nerve to visit different professors to inquire about the curriculum and about their feelings on ethics in business. Many of them, in contrast to the students, were eager to talk about the profound moral and philosophical problems of modern business. I even detected a certain frustration with the students' narrow focus.

The more I talked to the professors and listened to their comments in class, the more it seemed that they had a definite mission they were seeking to fulfill through the design of the curriculum. Not only did they intend to turn out well-rounded general managers, but many of them also hoped by doing so to arrest or reverse America's decline as a manufacturing nation and world competitor. The constant theme in the case material was that Japanese firms have outperformed American firms because they have designed marketing programs that are more responsive to consumers, organizations that are more sensitive to employees, and factories that take seriously the contributions to quality and production offered by workers. The message to us was direct and simple: American managers must become more attentive listeners, more humble, more interested in the long term than the short, and more devoted to the success of their companies than to their own careers.

Though this was what the curriculum stressed, the culture at the business school, harking back to an earlier, more arrogant time, emphasized the reverse. Students were graded on a forced bell curve, which rewarded people with prior training and work experience and automatically failed the bottom 10 to 15 percent in each class. The stereotype most admired by students was that of the "tough hands-on manager," someone who justifies his or her high pay by being the crisis solver, the problem fixer, and the head basher. When we studied People Express (which attributed its early success to its innovative and responsive personnel policies), the students reluctantly agreed that these policies were a good idea, but as soon as we were confronted with an open-ended problem, many again recommended top-down, management-directed solutions.

**The great job hunt**

At no time is the emphasis on individual success and achievement more evident than in the frenzied winter mating season when recruiters arrive on campus. Throughout the fall, students rewrite and edit their résumés, pore over annual reports and lists of alumni at the Career Research Center, and join such organizations as the Finance Club, the Marketing Club, the Investment Banking Club, and the Venture Capital Club (in part to get their names inscribed in special club books). Then the recruiters arrive and the students begin a swirling dance of first-, second-, and third-round interviews and callbacks that lasts for three weeks. Attention is paid to the most minute details of performance and appearance. "I was going out the door to an interview," recounted one friend, "when my roommate stopped me and said with alarm, 'You can't go to a bank interview wearing brown shoes!' He made me change them."

Occasionally I went to the business school in a suit because I had appointments in town immediately after class, and each time my sectionmates playfully inquired if I had "given in" and decided to interview with McKinsey or Goldman Sachs. "Come on, Bob," one good friend of mine said, "Those consulting jobs look pretty good, don't they? Wouldn't it be fun to tell other companies what to do? Wouldn't you like to make $1,300 a week for a summer job?"

But whenever I would start to fantasize or worry about "all the money I really deserved to be making," I would look through the Bible, and the fever would leave me. One passage that struck me combined words of warning with words of support: "We brought nothing into the world; for that matter we cannot take anything with us when we leave, but if we have food and covering we may rest content. Those who want to be rich fall into temptations and snare, and many foolish desires which plunge men into ruin and perdition. The love of money is the root of all evil things, and there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs.

"But you, man of God, must shun all this, and pursue justice, piety, fidelity, love, fortitude, and gentleness" (1 Tim. 6:7-11).

The spectacle of hundreds of students desperately searching for work was not without irony when one remembered the ease with which these same students proposed shutting plants and firing workers who had been employed for 25 years. The students, however, do not consider themselves to be in the same league (dare I say species?) as workers; they have become managers. Having put up as much as $30,000 for tuition and earned a degree from Harvard, they feel they deserve a job. They believe that they are now entitled to a high salary and to the unquestioned right to make decisions about other people's lives.

**Elitism**

That pervasive sense of entitlement bothered me more than anything. It made me realize that as much as I loved being a member of Section F, as proudly as I wore my F TROOP baseball cap, the sectional system is designed to create and reinforce a sense of managerial elitism. High pressure and close contact for nine months create bonds, the bonds create a sense of peer group, and the peer
Whose shoes?  
On trading places

William M. Schwein

Helping parishioners understand your work can help them help you.

Do laypersons understand what it is like to walk in our shoes? For more than two decades in the ministry I have sensed frustration in myself and my fellow ministers. Some express it this way: “People do not understand what I am going through. If they only knew what it was like. Just once I would like for some of them to have to put up with what I put up with every week.” We do not want sympathy. But we could benefit from empathy.

For the most part, our people see only the tip of the iceberg of our ministry and our life. On a couple of occasions I have attempted to help laypersons come to a deeper understanding of what it means to be in ministry. In small groups I have used a little exercise I call “You Be the Pastor.” Using some real and some made-up situations as the basis, I challenge the group: “Now, you are the pastor in this situation. What are you going to do?” After much discussion, most groups respond, “We didn’t really know what it was like. Now we know a bit better.”

Once, in a church filled with professionals and middle-management people, I made an offer to spend a day with anyone who wanted me to understand more fully what their job involved. Growing up in a parsonage, never working much in the secular world, I confessed I needed to know what it was like in the marketplace in order to preach to the needs of people more effectively. For a day I drove around town with a salesman. For a couple of evenings I rode with an FBI agent. But no one ever said to me, “Turnabout

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is fair play. We want to spend a day with you so that we might know what it is like to be a minister."

We all need to be understood, supported, and appreciated. In a word, pastors need pastors too.

One of the best stories I have ever heard has been attributed to Norman Cousins, longtime editor of the Saturday Review. A famous nuclear physicist was persuaded to deliver a series of speeches across the country after World War II. Being a rather modest man, he was uncomfortable standing before large audiences. In spite of his reluctance, his speech was excellent. He varied it little each time it was given, so before long he became bored with both the speech and the routine of giving it. A chauffeur drove him from place to place in a limousine, and he and the chauffeur became good friends. Eventually the boredom became so burdensome that the physicist suggested to the chauffeur that they trade places one night. He realized that few people knew what he looked like, so to break the monotony they would exchange clothes and the physicist would drive the car and the chauffeur give the speech. They anticipated no problems, since the driver had heard the speech so often.

Everything went well. The chauffeur delivered the speech exactly as he had heard it. Then something happened on which they had not counted—the hosts suggested that a discussion period follow the speech. An arrogant professor asked the first question, one so elaborate, technical, and pompous that it took nearly five minutes to ask. After a moment of silent thought, the chauffeur said, "I'm very surprised at that question. The answer is so very obvious and simple that I would expect about anybody to know it. Just to show you how easy it is, I'm going to ask my chauffeur over there to answer your question!"

Trading places. Knowing what it is like to fill another's shoes, to be in his place, to feel what he feels. Sometimes circumstances force that change of roles upon us.

Last fall my wife went to Canada for two weeks to visit her sister. That meant my 12-year-old son and I were left on our own. I discovered quite quickly how challenging it can be to work 60 hours a week, to be a homemaker, father, "mother," and tutor. I developed a new appreciation for those in our congregation who have to fulfill all the expectations laid upon them.

In the same way, I yearn for persons within my congregation to know what life is like for me. The church will never fully be the church of Jesus Christ until there is a willingness on the part of laypersons to understand and support the pastor. Nelvin Vos, in his book Seven Days a Week: Faith in Action, encourages that kind of support for the pastor when he writes: "Pastors are human beings and they have real needs. That should be self-evident, but from many pastors and their families one hears of feelings of loneliness and isolation. There is no more urgent ministry than a ministry to church leaders. To encourage and support them, to pray for them, to be in conversation with them if there are differences, to be a listener, to be a sounding board or a critic if the need arises—all these are ways in which laypersons can help their pastors.

People need care

Why have we ministers been so hesitant to solicit that support and care, and so reluctant to open ourselves to it? Mutual ministry and care for one another is biblical. Recall what Paul wrote to the Corinthian church: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (2 Cor. 1:3, 4).

That is another way of saying we should do unto others as God has graciously done for us. There are any number of opportunities for laypersons to minister to those who have ministered to them. It should not be optional for our people to respond to us in that way. Such ministry is at the very heart of what the church is all about.

In The Tender Shepherd, by John Killinger, there is a chapter titled "Turning Sheep Into Shepherds." Killinger believes we ought to "turn every new Christian into a pastor. . . . It is necessary therefore for the real pastor to be always working at the task of turning sheep into shepherds." That is something of what it means for us to reverse roles and trade places: Comforting and supporting others with the comfort and support with which we ourselves have been comforted, as Paul put it.

I am convinced that not only are many ministers in great need of empathetic support from the laity, but also that the laity are hungry to show it and give it. How can we see that it happens in our congregations?

First, let us be honest with our people. We may complain that the common attitude is that we are paid not to have problems, to constantly "put on a happy face," but we may be guilty of giving subtle consent to that false image and expectation. How often do we honestly and openly "let our hair down" with our people?

We should not play "poor me" when we are misunderstood and unappreciated for the good we do. But neither should we continue to keep all our frustrations and problems to ourselves. After all, how would we feel if our people were that dishonest with us? Would we want to be denied the opportunity to minister to the real needs of people simply because they chose not to share them with us?

In one congregation I served I used the personal laments of Jeremiah as a basis for what I called "A Conversation With God." I allowed my people to overhear my prayer/conversation with God—much as we are permitted to listen in on Jeremiah's laments. The people listened intently as I quoted and then paraphrased such passages as:

"Thy words were found, and I ate them,

and thy words became to me a joy

and the delight of my heart;

for I am called by thy name,

O Lord, God of hosts.

I did not sit in the company of merrymakers,

nor did I rejoice;

I sat alone, because thy hand was upon me,
How wonderful it would be to have key laypersons providing support and understanding for those called to be shepherds but who also are sheep.

Third, along with mutual care-giving, we need to cultivate partnership in ministry. We need to know that we can count on one another in a spirit of inter-dependence. Again Paul has the right word for us: “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now” (Phil. 1:3-5).

Is our ministry within the church a partnership? We speak frequently of the need for our laity to develop a sense of ownership of the church. We aim to break down the stereotypes of the laity as clients or consumers and the clergy as proprietors or owners.

Too often the church is as impersonal as a supermarket. We care little about what the girl at the checkout is going through in her personal life, only that she is quick and efficient in taking care of us.

It should be completely different in the church. Our laity are not shoppers. The church belongs to them, too. When a congregation realizes this and accepts ownership, they begin to understand what it means for us to be “members one of another” (Rom. 12:5).

Too many ministers fall into the trap of trying to carry all the responsibility in their congregations. They do not permit their laity to have the opportunity to share in ministry. At times I have chosen to speak the truth in love with my people and to list those tasks that can best be done by committed laymen and laywomen. I have found the people as ready, willing, and able to accept those tasks as I am open to turning them over to them.

A minister friend of mine once preached a sermon he advertised in advance as “I Am Leaving the Ministry.” Needless to say, the attendance that week was well beyond the average! People came to hear his announcement of a career change. But what they heard, instead, was his opening statement: “I have decided to leave the ministry... up to you!” He went on to explain that it was his intention for them to assume more responsibility for what was going to be accomplished in and through that congregation. In time a partnership in ministry developed.

Original caring

Fourth, sometimes care-giving and mutual ministry must be organized and programmed. It does not always come naturally. Many congregations have pastor-parish relations committees to provide support and feedback to the pastor. In many congregations their work needs to be expanded. One committee cannot do all the ministering to the minister. I remember when we were sent to a new appointment some years back. Within the first couple of weeks there, another minister in the district called me up and invited me to lunch. I was flattered by his interest. I labeled him as a very caring person because he took the time to help me adjust. I discovered later that even though he was the kind who would have probably done that on his own, he had invited me out at the request of the district superintendent. It was a regular practice in that district.

There is nothing wrong with programming gestures of support. We do it for new members in our congregation, calling the support persons faith partners and entrusting them with the responsibility of involving newcomers in personal and meaningful ways. Why shouldn’t we do the same for pastoral and professional staff? How wonderful it would be to have three or four key laypersons who have been given the specific task of providing support and understanding, a listening ear, or sometimes just a pat on the back for those called to be shepherds but who also are sheep.

Years ago my minister-father told me about a man who went to visit a doctor in Italy. He said, “Doc, I don’t know what’s wrong with me. I am so depressed. I feel all alone. I don’t feel like there is anyone to whom I can turn for help. What can I do?” The doctor replied, “Well, I think I have just the right remedy for you. The circus is in town, and Grimaldi, the world-famous clown, is performing. He is widely known for his ability to cheer anyone and to make all who watch him feel better, regardless of what ails them. Why don’t you go see Grimaldi? I know you’ll feel better.” The dejected man protested, “But doctor, I am Grimaldi!”

Where does the pastor find a pastor? Can we trade places with our laity from time to time so that we can turn to them for help? I think we can. And for their sakes and ours, we must.

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3 Bible texts in this article are from the Revised Standard Version.
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Abortion and Christian principles

Gerald Winslow

The absence of direct divine counsel regarding abortion makes necessary a principled approach.

Joan was about six weeks into her first quarter of college when she learned that she was pregnant. After her graduation from boarding academy, she had spent two years living on her own, during which time her relationship with her parents and with the church became strained. Considering her parents too “legalistic,” she rebelled, becoming involved with an older married man whose family included three children. Eventually Joan concluded that the relationship was leading nowhere and ended it.

About the same time, Joan returned to church and to a renewed religious experience. She decided to accept her parents’ offer to assist with school expenses, and entered college. Her plan was to take the preprofessional course for dentistry.

Though Joan began to worry about pregnancy even before she began her college work, when the first indications that she was pregnant appeared, she refused to believe that it could have happened to her. But there is a limit to how long pregnancy can remain unacknowledged. The test results from the local clinic verified her fear. By her own uncertain calculation, conception must have occurred nearly three months earlier.

From Joan’s perspective, her alternatives were very limited. She did not want to contact the man who shared responsibility for her pregnancy, and she had no hope that her parents would be sympathetic toward her plight. She had considered continuing the pregnancy and putting the baby up for adoption, but she saw no way of finding a place to live, supporting herself, and explaining her actions to her family and friends. She considered her options to be either committing suicide, getting an abortion, or dropping out of school and “disappearing.” Compounding her emotional distress were her mixed feelings about the morality of abortion.

As with most cases in which abortion is contemplated, Joan’s story elicits feelings of both compassion and perplexity. Experience has convinced me that even those with prefabricated answers are likely to feel the tension of conflicting values if they become involved personally. The complexities of such cases bring us to the edge of our moral reasoning and demonstrate how impossible perfect solutions may be in a world broken by sin.

Abortion cases often present us with genuine moral dilemmas because they introduce conflicts between values we hold. The only easy way to resolve these conflicts is to deny, or at least underplay, one or more of our values. But the way of moral maturity would rather allow the conflict of values to deepen our understanding of our own firmly held moral convictions. This way is generally more complex and sometimes more painful, but it leads to a clearer enunciation of those Christian principles that should inform our decisions.

Of course, our work on abortion ethics would probably seem a lot simpler if only God had chosen to inspire at least one of His messengers with an explicit teaching on the matter. But in no passage does the Bible directly and clearly either prescribe or proscribe abortion. Its lack of specificity offers at least one benefit: the impetus...
for principled moral thought. It means that we must draw from the inspired sources those broad moral principles that will give us the guidance we need. Rather than telling us exactly what to do in a few specific situations, such principles provide moral guidance in a wide variety of cases.

It would be inaccurate, of course, to say that we can arrive at Christian decisions simply by consulting a set of principles. Moral responsibility also requires such virtues as insight, sensitivity, courage, and humility. And throughout the decision-making process, we must acknowledge and accept the guidance of the Holy Spirit, who came to guide us into all truth, including moral truth (John 16:1-15).

It is entirely probable that developments in both law and medicine will provide pregnant women with even more control over the decision to abort than they now have. New drugs, for example, may eventually make abortion a matter about which only the pregnant woman need know. But the arrival of that day will not make all discussion of the morality of abortion obsolete. Indeed, the increased responsibility should be accompanied by increased attention to the relevant moral principles. I believe four principles should figure significantly in any Christian discussion of dilemmas such as Joan's.

1. The principle of forgiveness. God's grace composes the essential context for all Christian decision-making. God has “transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins” (Col. 1:13, 14). The assurance of God's forgiveness should precede all discussion of moral principles. Separated from grace, ethics tends to degenerate into some brand of legalism. But with the acceptance of God's grace, it becomes the response of gratitude to God's forgiving love.

The principle of forgiveness calls for us to respond to God's love by forgiving others as He has forgiven us (see Matthew 5:7). As much as any other moral problem in this world, abortion reveals the need for such forgiveness. That abortion is ever considered in itself witnesses to the brokenness of human life under the reign of sin. No woman ever becomes pregnant in order to have an abortion; somehow the meeting of human needs has gone awry. So a person like Joan needs first of all to have God's forgiveness made real through the forgiving attitudes and actions of those who take the name of Christ.

But it is not for Joan's sins alone that forgiveness is needed. Indeed, from God's perspective, it may be clear that Joan is more victim than victimizer. The father of the fetus is also in need of forgiveness. And so are Joan's parents, who must share some responsibility for her alienation.

Doubtless, the circle encompasses others as well. In the extended web of human relationships, the fact that anyone contemplates abortion indicates, to some extent, a failure of community. Social and economic deprivation and the lack of adequate helping institutions speak of social injustices in which we all participate. Those who mouth slogans on both extremes of this issue often overlook this fact.

Many who consider themselves pro-life have neglected to consider what it really means to be for life. What sort of educational and health provisions might be necessary? Similarly, many who align themselves with the pro-choice forces leave the impression that the one condition necessary for freedom is the removal of restrictions on the procurement of abortion. But to have real freedom means to have real alternatives, including whatever is necessary to make feasible the option of completing the pregnancy.

Christians must never tire of asking what a community that knows forgiveness should be doing in the service of freedom and life.

2. The principle of respect for human life. Most systems of morality rank the duty to preserve human life high on the list of moral obligations. But the reasons for this ranking differ among the systems. For example, the right to life may be viewed as the result of a social compact. Or it may be thought to derive from some special capacity that distinguishes human beings. Among these systems, rationality, variously described, is often made the justifying trait.

But from a biblical perspective, human life is not respected because of some human agreement or some human capacity. Rather, it is respected and preserved because it is the gift of the Creator, because in His love He has given it value. We love because He loved us first (see 1 John 4:17-20). The right to life and the duty to preserve it are secured first of all by His love. Human contracts can always be broken or ignored, but God's love is steadfast. Human traits wax and wane, but God's love is unconditional.

We must ask, however, whether or not this love extends to prenatal life. Does the life of a human embryo or fetus deserve respect?

While Scripture neither explicitly permits or forbids abortion, it is not devoid of a perspective on prenatal life. Through its symbols, stories, and poetry, it informs our sense of values in ways even deeper than mere commands can. The biblical imagery leads us to value prenatal life and to think of the fetus as one whom God has called by name. Scripture often portrays God's providence as being revealed in the conception of a child. Moreover, it poetically pictures God as a participant in prenatal development, when fetal life is knit together (see Ps. 139:13). In one instance, prenatal movements were interpreted as an earnest of later service (Luke 1:39-45). And more than once, divinely mandated naming, symbolic of God's power and care, took place prenatally (see verse 13). None of these biblical indicators of God's intentions leads straightforward to a specific position on abortion. But in view of them, it can hardly be denied that the God pictured in Scripture cares about fetal life.

There is one text, however, that is often cited as an exception: "When men strive together, and hurt a woman with child, so that there is miscarriage, and yet no harm follows, the one who hurt her shall be fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. If any harm follows, then you shall give life for life" (Ex. 21:22, 23).

One reading of this text would appear to give a relatively low value to the life of the fetus. On this view, the "harm" that follows refers only to injury sustained by the pregnant woman. If the life of the fetus is lost, the punishment is merely a fine. If the woman dies, the punishment is death.
We must be extremely cautious about letting our respect for human life vary according to our perception of the level of personhood achieved.

But this interpretation is debatable. A plausible case can be made for applying the provision about the "harm" to the fetus. On this alternative view, injury resulting in the death of the fetus is cause for capital punishment. The Septuagint offers yet a third interpretation, that the matter of capital punishment for causing a miscarriage depends on whether or not the fetus was fully formed.

We may not be able to determine which interpretation of this passage is correct, but certain facts are quite obvious. First, no interpretation of the passage leads to the conclusion that the fetus is entirely without value. And second, the text is not about intentional abortion at all; it is about an accidentally caused miscarriage. Jewish interpretation of the passage has been far from unanimous, but the argument has been over the appropriate penalties for accidentally causing a miscarriage. All schools of Jewish thought, regardless of their view of the disputed passage, "condemned deliberate abortion as disrespect for life and as bloodshed." 4

Ellen White's works show that she also held a high regard for prenatal life. Numerous passages tell of the importance of proper parental action during the prenatal period so as to protect the life and health of the "child." 5 Pregnant women who possess principle "will consider that another life is dependent upon them, and will be careful in all their habits, and especially in diet." 6 Irresponsible toward the developing life of the fetus is considered a sin against the Creator. 7 The fact that Ellen White never mentions abortion should not cause us to miss the clear thrust of her counsel. It is hard to imagine that teachings that enjoin the careful safeguarding of prenatal life to enhance later life would allow the conclusion that abortion is a matter of small consequence.

The principle of respect for human life calls into question the frequent attempts to determine when human life "really" begins. Ever since the Creator breathed life into Adam, human life has been the gift of earlier life. When conception occurs, human life is transmitted to a unique new form, a new genotype. To seek a time when this new individual life may be destroyed without regret is to miss the point of respect for the gift of human life.

Indeed, what takes place at each of the specific times that have been suggested as the real beginning of human life reminds us that something important is happening: the unique form of human life initiated at conception is becoming personal. Implantation of the embryo represents a significant shift in the probability that the life will go on to maturity. As the transition from embryo to fetus takes place during the first few weeks, the human body that is forming becomes apparent. The beginning of brain waves, by the seventh or eighth week of gestation, is the promise of future thought. "Quickening," the time when fetal movement is first detected, is an important social event that informs at least the mother that a little someone is really alive. Viability, the time when the fetus could live outside the womb, is also significant. The intentional destruction of a fetus after this time raises perplexing questions about whether there are morally relevant differences between the abortus and a premature baby. Finally, at birth, we are certain that we have a new member of the human community.

It is obvious, of course, that this new member does not yet function as a person, in the fullest sense of the word. Nor will he or she do so for some considerable time after birth. The infant is unable to make plans, to say no, or to deliberate rationally. There is no doubt that most of what we value about human life is dependent on such traits, which make a human being a person. But we must never forget that we are all in search of our full personhood, that in this life complete personhood is always a quest, never an achievement. We must be extremely cautious about letting our respect for human life vary according to our perception of the level of personhood achieved. True, tragic cases of conflict, prepersonal human life may have to yield to already established personal life. But such decisions should never be made without regret.

The principle of respect for human life establishes a strong moral presumption in favor of preserving life, including prenatal life. Exceptions such as abortion must always bear a heavy burden of proof. To people such as Joan who are faced with unplanned and unwanted pregnancies this means that the decision to abort cannot be made lightly. We cannot agree, for example, with the physician who once characterized abortion simply as the "removal of some unwanted cells." To trivialize human life in this manner is to belittle the costly endowment of the Lifegiver.

3. The principle of respect for personal autonomy. If human life were the only value at stake in our consideration of abortion, little more would need to be said. Abortion would be wrong in all but those very rare cases in which the life of the fetus threatens the physical life of the mother. But abortion is more complicated than this. Christians know that life itself is not the only human good. Nor does it always take priority over all other values, such as loyalty to God, justice, integrity, and freedom.

Christian faith has fostered a high regard for personal autonomy. God's people are liberated from all types of worldly bondage so that they may serve their Lord in a relationship of true freedom. 8 When we value personal autonomy, we imitate God. "In matters of conscience the soul must be left untrammeled. No one is to control another's mind, to judge one is to control another's mind, to judge another's mind. God gives to every soul freedom to think, and to follow his own convictions." 9 Indeed, God valued freedom so much that He chose to accept the consequences of his misuse rather than reduce human beings to robots. 10 Generally, when we say that we respect a person, we are implying that we are unwilling to restrict that person's freedom by imposing our own values on him or her.

It is fundamental to the concept of personal autonomy that a person be free to decide what happens to his or her own body. One side of the abortion debate has focused on this aspect of freedom: the right of the pregnant woman to determine what she does with her own body. Even if a fetus is accorded full human rights, we may still argue that the decision to continue or terminate the pregnancy properly belongs to the pregnant
woman. Ordinarily, we do not force a person to use his or her body for the good of another, even if that good is life. We have not drafted kidney donors, for example, even though the lives of many people could thus be saved. We do not even insist that people agree to the donation of their organs following death. Nor do we consider it permissible to force people to be subjects of experimentation without their consent. We do not even require anyone to give a pint of blood in order to save the life of another. While we may encourage such actions, because of our high regard for personal autonomy we do not make them mandatory. So important in our culture is this sense of the inviolability of a person's body that even unconsented touching is a legal offense.

On what grounds, then, should a woman be enjoined to provide her body to preserve the life of another? One possible answer is that she chose to initiate the incipient human life through the act of procreation. But this answer generally lacks force. Most women who consider having an abortion did not choose pregnancy in the meaningful sense of the word. In most instances, they were probably hoping to avoid pregnancy.

Of course, we may wish that all pregnant women would always value prenatal life and accept the obligation to protect that life unless there were sufficiently strong reasons not to do so. But hoping for such a conviction and insisting on it are two different matters.

The principle of respect for personal autonomy establishes a moral presumption in favor of the pregnant woman's rights to determine whether or not to continue pregnancy. The principle calls into question all paternalistic attempts to make continuation of the pregnancy mandatory. We should encourage people like Joan to consult with those whose convictions they respect—we are all members of communities and our autonomy is very largely the gift of personal interaction. But in the end, one of the chief purposes of community should be to empower individuals to make their own truly personal decisions.

4. The principle of justice. Everyone concerned with abortion needs to remember that at least two lives must be considered. When human lives and interests are in conflict, the moral decision-maker generally must make some appeal to the concept of justice.

According to Scripture, God gives the dignity with which He endows human life without gradation or qualification. God loves those who, from a human standpoint, appear unworthy as well as those who seem worthy (Matt. 5:43-48). His love is not influenced by what humans call excellence, nor can His favor be purchased. He is a God of fairness: "For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the terrible God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner" (Deut. 10:17, 18).

Biblical justice reflects God's impartial love. It establishes a presumption in favor of treating all of God's children impartially, on the basis of their needs. It requires that the weak and the vulnerable be given special attention not as a denial of impartiality but precisely because they are most in need and least likely to be treated fairly. Justice is thus the instrument of love in the social setting.

If we seek justice of this sort, we must be prepared to relate to human conflicts by relinquishing personal biases and adopting the perspective of impartiality. In the case of abortion, we must be willing to imagine ourselves in the position of all those, including the fetus, who are substantially affected by the decision. And we must ask what we would consider a just or fair decision.

Obviously, we will have the most difficult time adopting this impartial perspective when we are among those who will be substantially affected by the issue involved. This difficulty reveals the importance of the balancing guidance of a community of faith and virtue. Moreover, this difficulty should emphasize to us the importance of carefully thinking through moral dilemmas such as abortion before we have to face those dilemmas ourselves.

Some conclusions

Neither the principle of justice nor any of the others I have discussed will eliminate what James Lonnis has called the "agony of decision." The nature of the Christian values at stake in abortion—grace, life, freedom, and justice—and the depth of our convictions about them preclude easy solutions. We should be unwilling to relinquish or diminish our commitment to any of these values; but we should also realize that in the case of difficult moral problems such as abortion neither these values nor the principles that grow from them can fully erase our sense of conflict and loss. Cases like Joan's should make this obvious.

Still, the principles I have stated do lead to some reasonably clear conclusions:

1. The reasons of convenience and expediency that appear to characterize many abortion decisions could be deemed adequate only if a very low value were attached to prenatal life. Such abortions are morally unacceptable.

2. As much as we respect the developing human life of the fetus, the claims and interests of the established personal life of the pregnant woman, including the likelihood of responsibility to other persons, must be given priority in cases of conflict. The most obvious of such cases occurs when the physical life or health of the mother is seriously threatened. Another obvious example is a pregnancy resulting from rape. We must also realize that an unwanted pregnancy may jeopardize the personhood of the woman in many ways, some evident and some hidden.

3. We should forgo the paternalism of the past that insisted that others knew better than the pregnant woman how to assess the many factors affecting the abortion decision. We may encourage her to seek the counsel of her community and we may offer our own perspective, but attempting to coerce her to make what we consider an acceptable decision in a matter so deeply personal would be a wrongful restriction of her autonomy. The church should not support efforts aimed at restricting the personal autonomy of the pregnant woman.

4. The principle of autonomy should also be extended to medical care provid-
ers. No one should be required to participate in an abortion that is contrary to his or her convictions.

5. The community of faith that respects human life should support those social changes that would lessen the need for abortion. We should seek ways to assist those women who elect to continue their pregnancies, making that choice an achievable option. Doing so is one of the clearest instances in which work for social justice serves the cause of life.

There is no nice way to end an article on abortion. The conclusion to Joan’s story will not help—her story has no fairy tale ending. After much indecision, Joan finally elected to leave school and confront her parents with her problem. She also decided to continue the pregnancy and relinquish the infant for adoption. But when the baby was born, she changed her mind and chose to keep it. She felt so little understanding or acceptance by her parents and her church that she sought public assistance and now lives alone with her child. She has not returned to college and has no hope of doing so at this time. She, her child, and all whose lives touch theirs will continue to need a special measure of God’s forgiving and redeeming love.

1 This story has been altered in ways significant enough to protect the identity of those involved.

Ellen White encourages us to “make the broad principles of the Word of God the foundation of the character” (Testimonies for the Church [Mountain View, Calif.: Pacific Press Pub. Assn., 1948], vol. 4, p. 562).

2 For examples, see Gen. 15:1ff (Abraham and Sarah); Gen. 25:21ff (Isaac and Rebecca); I Sam. 1:10ff (Elkanah and Hannah).

3 Michael J. Gorman, Abortion and the Early Church (Downers Grove, Ill.: InterVarsity Press, 1982), p. 35.


6 “In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom” (Ellen White, The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1940], p. 466).

7 ______, The Ministry of Healing, p. 373.

8 “Bible texts in this article are from the Revised Standard Version.

I still hold to the vestigial belief that in order to train up my children in the way they should go, I must give them a very large quantity of quality time.

I still hold to the vestigial belief that in order to train up my children in the way they should go, I must give them a very large quantity of quality time. Present church district was between an outgoing pastor and an incoming one, they listed what assets they desired in a minister and his family. One item was team ministry (wife visible). What they wanted, later discussion revealed, was not a second pastor but a pastor's wife who would literally be visible—not too busy with other pursuits to be at church and social functions, able to contribute where needed.

Some pastors' wives I know, especially those whose children are older and no longer their primary responsibility, are finding great satisfaction from their choice to work alongside their husbands rather than to seek outside employment. Some wives choose to participate more fully in a team ministry. Some have a gift for giving Bible studies or for leading or helping out in seminars or other evangelism. Others counsel or do secretarial work. This is not to say that a minister's wife who works can't contribute to her husband's ministry; but, especially if she has children at home, in trying to function in all three worlds, she is demanding a great deal of herself. Obviously the extent of her involvement will be limited by the number of hours in a day.

My husband and I feel that there is even a place for our family in ministry. We have often made visits to interests and conducted Bible studies with our children along. Young children can serve as "icebreakers" when the minister is visiting a home for the first time. When we have given Bible studies to families with youngsters, our wives have occupied the other children in order to free the parents' attention. Because I'm not bound to a work schedule, we have always been able to attend camp meetings and junior camps and assist in the programs.

I still hold to the vestigial belief that in order to train up my children in the way they should go, I must give them a very large quantity of quality time.

Defying the experts

Despite the risk of being labeled an inept, smothering dilettante, I'm not ready to lay aside my understanding of the Bible nor my own experience and common sense and let the "experts" take over. Obviously I believe that it is best for my children that I remain home with them. But I must admit that an equally strong reason for doing so is not so altruistic. The truth is I enjoy it. Learning with my son and daughters, helping them to pursue their interests, reading to them, and just being with them give me great pleasure. Here again I'm out of step with the new order. Penelope Leach, the British Dr. Spock, says, "I's become unfashionable to admit that you like being home with children." 5

Even though I scored in the ninety-seventh percentile of achiever personalities on a college aptitude test, my lack of professional status as a homeworker hasn't disturbed me much. An article from a recent Parents' Magazine expresses my feelings well. Writing of her decision to leave her part-time nursing job, Elizabeth Berg says: "At first, staying home, I was scared to death. It was because I knew that now, for the first time, I was totally dependent on my husband's salary. It wasn't that we'd be poverty-stricken without my income. It was that I felt that I was losing a lot of power, even individuality. There were also all those other, darker fears: my brain would turn to mush; I'd have no 'status.' . . . So I decided upon an alternative answer to 'homemaking' when people now ask me what I do. . . . Brain surgery, that's what. Noninvasive brain surgery. Installation of important images. Creator of lifelong values. . . . I don't feel that my mind will turn to mush anymore; I feel instead that there'll be time to fill it with what I need to nurture myself as well as my children." 6

Children's needs aside, a pastor's wife remaining at home can be helpful to her husband's ministry. There has been much discussion and encouragement of team ministry in recent years. When our

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I believe that if you are convinced that you should be home, God will show you ways to ease your financial burdens.

Surviving on a single salary

You are probably wondering where I get the money to put where my mouth is. For my species to survive in an environment of limited economic resources requires some adaptation. Lest I provoke a flood of letters from irate nurses and secretaries, let me assure you that I’m not prescribing a lifestyle for all pastoral couples. Many will not share my convictions about a wife being home. While others may have similar ideals, they may have greater financial responsibilities (such as educational costs) than we presently have. Nevertheless, I’ll share how we get by on a single salary.

The most important factor has been our practice throughout our marriage of staying out of debt. We pay interest only on a house mortgage. We enjoy the convenience of credit cards because we do much of our purchasing from mail-order companies, but we keep our monthly balance paid up. Andrew maintains and repairs the older vehicles we drive.

We are not, however, ascetics, nor are we totally immune from the lures of our materialistic society. Although we never borrow to supplement our income, we are sometimes guilty of dipping into our savings to spend more than we should.

If you are already in debt and desiring to get out, you may be wise to consult a financial advisor. The accountant who prepares our tax return each year has saved us a great deal of money—I’ll concede that in this area some of us need the help of the experts.

Some years I do some of the typical money savers such as sewing, gardening, canning, and furniture finishing. Usually though, our do-it-yourself projects are items most of you could live without—such as the $1,800 drawing machine Andrew built for $500. Then there was the wooden swing set the kids and I wanted. The slick toy catalogs had them listed at $475, and Andrew built one for a mere $400! (In all fairness, that total did include purchasing a drill press.) These projects, by the way, were done on vacation time—no trips to Hawaii. Getting by on a single salary does take some adaptation.

Both my husband and I have a taste for better quality clothing. But we’re fairly content to wear a few good wool blazers for several years, preferring that to having a closet full of bargain items. Besides, we usually move before the congregation gets tired of looking at them.

We’ve discovered that some companies give ministers discounts. For example, this year we purchased both a computer and a lawn mower at well below retail prices. And our local department store owner gives all of the ministers in town the same discount that he gives his employees.

If you are searching for a way to stay home, a source of income worth considering is a home business. There’s been somewhat of a renaissance in home entrepreneurship in recent years. More than 2 million Americans are home-based in their work. Maybe those quilts that get you compliments at baby showers or those beautiful dry flower arrangements you do for church have a wider market. Granted, a little home enterprise may not generate the same income or be as dependable as a regular job, but you can usually set your own hours and decide how much of your time you want to invest in it.

Not only could your children be at home with you, but, like many people, you could include them, even small ones, as helpers in your venture. What great training! During his seventh year our son had his own little business. Spending only about one hour every two weeks making carob-peanut candy for two natural food stores netted him more than $100.

Another source of help not to be overlooked is the Lord. Few of us hesitate to urge new converts to step out in faith when they are convinced about tithing and Sabbath work. I believe that if you are convinced that you should be home, God will show you ways to ease your financial burdens.

I have heard that some denominational administrators are interested in preserving my species. They are investigating the possibility of remuneration for ministers’ wives involved in team ministry on a regular basis. This could prove to be the solution for wives who desire that situation but need extra income to meet academy, college, or other expenses. In the meantime, some pastors will continue giving their support to Save the Homeworkers, a worthy nonprofit group.

4 Lasch, p. 137.
7 In The Culture of Narcissism (New York: W. W. Norton and Co., Inc., 1979), Christopher Lasch gives an incisive description of the economic spirit of the age to which we all succumb: “In an age of diminishing expectations, the Protestant virtues no longer excite enthusiasm. Inflation erodes investments and savings. Advertising undermines the honor of indebtedness, exhorting the consumer to buy now and pay later. As the future becomes menacing and uncertain, only fools put off until tomorrow the fun they can have today” (p. 53).
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Does love cover sin?

The church members were aghast. Saying goodbye to the pastor with flowers was one thing, but $20,000 worth of flowers? This was Pastor Tom Phillips' last sermon in this church, and the farewell committee had planned to place several extra-large bouquets in front of the pulpit. But when the committee members arrived at the church, they found that someone had been there before them—flowers filled the entire sanctuary. They flooded the rostrum, hid the sides and back of the sanctuary, and even covered the ends of the pews. And these weren't just common, ordinary flowers. There were rare orchids from the Orient, exotic roses, unique dahlias imported from Mexico—the list was endless. Stepping into the church was like entering a perfumed Shangri-la.

As the members gathered for this farewell service, an incredulous murmuring could be heard. "You say she spent $20,000 on these flowers—a year's salary?" "Isn't she the one who seduced a high official in the government, blackmailed him, and then sold state secrets to enemy agents?" "Those flowers will be heard. "You say she spent her life’s savings on these flowers."

This analogy to Mary's anointing of Jesus is imperfect, but it does illustrate our innate proclivity to judging and condemning. We recite, "For God so loved the world, that he gave his only begotten Son," but neglect the next verse: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

Peter wrote a startling statement along these lines: "Above all, love each other deeply, because love covers over a multitude of sins" (1 Peter 4:8, NIV).

"Oh yes," we respond, "we must love the sinner and condemn the sin." This is one of the most tired of Christian cliches; it is used to justify all kinds of condemnation. Those on the receiving end seldom experience the fine distinction.

"Love covers over a multitude of sins." What does Peter mean? The previous verse supplies a context: "The end of all things is near" (NIV). At Christ's coming, the key characteristic of those who are ready and waiting for Him is not that they have won many people or entered many countries with the gospel or reached perfection of character; it is that they love much.

Jesus emphasized that the greatest commandment is love (see Matt. 22:37-40) and that it is by the love His disciples have for one another that the world will know who they are (John 13:35). In his great paean, Paul reminds us that without love, tongues, prophecy, faith, generosity, self-sacrifice, and indeed every other attribute is worthless (1 Cor. 13)! What, then, is love? It is more than an emotion—it is a principle of life. It is the unconditional acceptance of another individual. God accepted Jacob the polygamist, Rahab the prostitute, the self-indulging Samson, the slaveholding Israelites, the doubting Thomas, and the thieving Judas.

Jesus modeled this kind of love; that is why it was heaven to be in His presence. There, though people recognized their sinfulness, they felt hope rather than condemnation. They knew that Jesus understood them. Jesus did not censure human weakness. His mission was to nurture the emotional, physical, and spiritual growth of others. To bring about this growth, He showed that He cared.

We, on the other hand, see acceptance as condonation—and we certainly don't want to give the impression that we agree with the deviant behavior. After all, didn't Jesus confront sinful people such as the Pharisees? Yes, but only after He had demonstrated self-sacrifice and renounced pride and self-glorification. And when He confronted people about their sinfulness, it was with tears in His voice.

We convey to those we meet, however subtly, either outrage or acceptance. Love is the path that leads people to Jesus. When we focus on sins, people only despair the more. That is why Peter said "love covers over a multitude of sins." Love shifts the focus from the actions to the person. Only when we have demonstrated that we love the person will we have earned the right to speak concerning his or her behavior.

We help people solve their problems, not by dwelling on the problems, but by demonstrating the same caring, accepting love Jesus, our Friend and Saviour, possessed. Let us love people to Jesus. —J. David Newman.
What is the New Age movement? Probably no one knows for sure just how to define it. It is so broad, nebulous, and chameleon-like in nature that it is hard to pin down. In this way the movement is like Hinduism, from which it garners much of its underlying philosophy.

How much impact the movement is having, or will have in the future, is hard to gauge. But some of its ideas have already become deeply ingrained in popular thinking in America.

The New Age movement clearly and undeniably has its roots in Eastern religion—specifically Hinduism, along with Buddhism, Taoism, and Confucianism. There is also a close link to primitive shamanism and animism. The link to spiritualism is even stronger. The church used to struggle to liberate people from these “isms.” Now the tables have been turned and many Christians are being “liberated” by the “isms” under the guise of New Age thought.

It will require careful preaching and living of a positive Christian message to prevent this manifestly anti-Christian philosophy from gaining a permanent foothold in America. Unfortunately, it appears to me that many Christian preachers have been guilty of failing to prepare their flock to see the errors taught in New Age philosophy.

Reincarnation is one New Age concept that has become widely and quickly accepted. The idea has been popularized not only by Shirley MacLaine, a leading New Age proponent, but also by the respected researcher Elisabeth Kubler-Ross. William Johnson, editor of the Adventist Review, tells of interviewing people on the street of a large West Coast city recently. He asked them about their expectations concerning life after death. Almost no one mentioned heaven or hell, almost all believed in some sort of reincarnation.

Why have people in the most church-going nation on earth fallen so quickly to have many preachers failed to proclaim unequivocally the truths of the Bible (e.g., Hebrews 9.27: “As it is appointed unto men once to die, but after this the judgment”), but some have been guilty of preaching everyone right into heaven on the basis of a good life.

You’ve heard the sermons, maybe even preached them yourself—“Joe was a good guy, he always took good care of his family, and even fed the stray cats that came around his shop. So we know that he’s looking down from heaven at us right now because God loves good guys like Joe.”

Of course I’ve oversimplified. But despite the fact that the preacher may believe in salvation by faith alone, the message proclaimed from too many pulpits is that a good life will get you rewards after you die. Jesus Christ may be preached as Lord and Saviour, but the message that comes across more clearly is that a good life is rewarded by a better life after death.

It is a short step from belief in such a Christless reward system to belief in reincarnation. And it is a shorter step yet from belief in reincarnation to belief in other, even more dangerous, concepts that are popular among New Age thinkers.

For instance, transchanneling, or simply channeling. Channeling, or contact with spirits of the deceased, or spirits from other worlds, or spirits who have never had a body, was popularized by Alice Bailey, who claimed to have contact with an ancient Tibetan named Djwhal Khul. A multitude of Hollywood celebrities now encourage channeling by example and testimony. Christians used to refer to “channeling” sessions as séances. Now, left adrift by preachers who have failed to educate them in the realities of the war between God and evil spirits (see Eph. 6:11-17), people call séances consultations, and assume that their contacts with powers beyond their understanding are harmless.

The contacts are not harmless. My own research into the origins of the New Age movement has uncovered what I consider to be a conspiracy of spirits to deceive the human race. All over the world “familiar spirits” have made themselves known to the spiritually naive in recent years. And it comes as no surprise that these spirits all are proclaiming similar messages. Those who consult the spirits are setting themselves up to be deceived and led to conclusions tailor-made by Satan himself to suit what they want to believe.

This conspiracy of deception should come as no surprise. The apostle John saw and warned us of evil spirits that would go forth to deceive the whole world (Rev. 16:13, 14). Paul warned us that, for those who fail to love the truth, God Himself would send a great deception to replace the truth they hated (2 Thess. 2:11, 12).

But those who love God and His truth will not be deceived. The best weapon against error is truth. The best way to combat the enticing errors of New Age thought is to proclaim the gospel loudly and clearly.

Pastor, don’t set up your people to be led astray by New Age philosophy. Preach the Word of God. Proclaim the good news that salvation and life after death can be received only as a gift from God in Christ Jesus.—Kenneth R. Wade.
In drawing an analogy comparing a worship service to a theatrical performance, we would generally assume that the actor would represent the preacher; the prompter who leads the preacher through his or her “performance,” God; and the audience, the congregation.

Not so! In true worship the congregation is the actor, the preacher is the prompter, and God is the audience. The sermon is not something preachers do for their people, but something they do with their people for God. The sermon usually follows the monologic method, but it must always follow the dialogic principle—that of a conversation involving at least two people, each communicating his or her thoughts and listening to those of the other. To become a more dialogical preacher:

1. **Study people.** Dialogical preachers need to have their heads in the heavens and their feet on the ground. They need a heavenly message, a divine answer to the human dilemma. But they also need to know people so well that they can show them how that divine answer works where they walk. Willard Sperry said: “The successful preachers of any day—successful in the best sense of the word—are by no means its ablest scholars; they are men who succeed because they can match their understanding of religion in the abstract by a knowledge of human nature in the concrete.”

2. **Know your congregation.** Dialogical preachers must know people in general. Even more important, they must know their own people in particular.

Most preachers talk too much and listen too little. And too many preachers prepare sermons only with their eyes. That is, the entire contents of their sermons come from books. They know much about Bible characters, but little about the character of their own congregations. They know more about Jerusalem than about the city where their people work and worship. They listen too little.

To preach dialogically, do your studying at the beginning of the week. Find what God’s Word and the Holy Spirit want you to bring your people on the weekend. Then walk your sermon around your parish. If, after several days of visitation and pastoral duties, you haven’t found illustrations for and practical applications of your sermon, either you aren’t listening to your people or your sermon isn’t worth preaching.

Stand at the door as your people come in to worship. Shake their hands, look into their faces, sense their concerns. Note needs that your sermon can answer. And watch as you preach. Your congregation is dialoguing with you through the nod of the head, the smile, the frown, the restlessness of inattention.

3. **Invite input.** Announce your scriptural passage and invite members to read it and then to come to a meeting at which they will share ideas, illustrations, and real-life applications of that passage.

Use rhetorical questions in your sermons. Try a dialogue sermon in which you share the pulpit with another speaker. One may take the part of the listener and ask questions the congregation might want asked. Take a survey of the congregation occasionally, looking for common needs or preferred topics.

4. **Encourage feedback.** This is the most frightening part of dialogic preaching—most preachers won’t do it. When we’ve preached, we want to be congratulated, not critiqued.

Form a group to discuss what the sermon communicated. Ask them to record their discussion for you to listen to later. Or, at the close of the sermon, survey the congregation, asking such questions as “How will this sermon affect your life this week?” Designate a member to respond on behalf of the congregation as the sermon closes. Invite volunteers to respond—the testimony meeting may be thought of as outdated, but, properly conducted, it can be as modern as the contemporary emphasis on dialogue. Listen at the door as people leave.

People so often get from our sermons something completely different from what we thought we gave. This in itself should convince us that preaching is more like prompting than like performing. So what if the preacher didn’t intend that application—he or she helped the “actor” get through to the “audience.”

I challenge you to break the old mold. Experiment. Study early, visit much, listen attentively. Be a dialogical preacher.

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The pastor and the unknown clone

Kenneth R. Wade

Should the pastor of the Presbyterian parish in Punxsutawney, Pennsylvania, buy a mail-order PC clone for himself or his church? The prices advertised in computer magazines can look pretty inviting, but is the church that tries to save a few dollars at the outset setting itself up for trouble down the line when it comes time to repair, or just expand, their computer?

I lived in small towns during my years as a pastor, and soon learned to respect the advice of the people who said that the friendship of a local merchant was more important than the few dollars that might be saved by going out of town for a major purchase. When an item needs service, small town dealers typically give first priority to their regular customers.

The locals’ advice is still good when it comes to items like furnaces, central air conditioners, and major appliances. Since parts for various brands of these machines are not interchangeable, getting service can be a hassle if the dealer is far away.

Are computers any different? In several big ways, yes. In a few small ways, no.

One way they are not different is that people sell and service them. So you have to take into account the feelings of those you will go to for help with your computer. If you buy your machine from a mail-order house and then expect the local dealer to invest hours in helping you learn to run it, you’ll no doubt be disappointed—if not rudely told to get lost.

The big ways in which computers are different include the number of brands, interchangeability of parts, repair methods, and accessibility of knowledgeable help.

There are literally more brands of computer clones on the market than you can shake a stick at, and by the time you have finished trying to shake the stick, several more brands will have arrived. Many of these are put together from generic parts in small back room shops.

This contributes to the wide interchangeability of parts, and makes computer repair easier. The typical method of repair is to yank out a board full of ICs and replace it with a brand-new board (typically for under $100). And if your computer is a true clone, it won’t matter what the brand name of the replacement board is—it should function perfectly in your computer. This type of repair can be done in any computer repair shop that works on clones.

The last big factor is that even small churches probably have a member or two who work with IBM PC-style computers on the job. If one of these members is truly computer literate (in other words, isn’t limited to knowing how to run one or two programs, but knows something about how computers work), chances are that all the help you’ll need to get the computer up and running is available on a volunteer basis.

I hesitated for a long time before even addressing the question of whether the smalltown pastor should consider a clone. I think my answer would still be no if there is any competitiveness at all in the computer market in town. There are many advantages to having a local dealer you can look in the eye if your machine develops problems, or if you just need help getting everything hooked up right. But if there are only one or two dealers around, and they are neither helpful nor competitive, you owe it to yourself to become as knowledgeable about computers as possible, and to give consideration to a clone—either from a mail-order house or from a shop in a nearby large city.
Flesh of swine: scientific evidence supports the biblical prohibition

E. A. Widmer

The prohibition against eating pork is clearly stated in Scripture: "And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses; they are unclean for you" (Lev. 11:7, 8, NIV).

Those who avoid eating pork on biblical grounds do so because they believe that the Leviticus 11 prohibition against eating unclean meats was given for reasons relating to health, not merely as a ceremonial law belonging exclusively to the Jewish dispensation. They believe that our physical bodies are temples of the Holy Spirit (1 Cor. 6:19, 20) that should be kept healthy through following biblical directions regarding diet.

The results of research in recent years can help us understand why the Lord included the pig among the animals that were not to be eaten by His people. Pork consumption is now associated with coronary heart disease, cancer, and certain communicable diseases.1

Pigs are noteworthy as hosts for the intestinal trichina roundworm, Trichinella spiralis, which causes the disease trichinosis,2 a disease with symptoms that doctors often attribute to intestinal flu, pneumonia, or rheumatism.

Pork and pork products are not the only means of human infection with trichinosis. Outbreaks from eating horse, bear, or walrus or other marine mammals have also been reported,3 but pork is the most common source in most cultures. Since the eating of pork and other types of meat are the only routes of transmission, vegetarians and lacto-ovo-vegetarians are not exposed to this disease.4

During the past two or three decades the number of reported human cases of trichinosis in the United States has significantly decreased. Apparently state laws prohibiting the feeding of raw garbage to hogs, widespread commercial and home freezing of pork, and consumer awareness concerning proper cooking of pork are factors in the decline.

This decline in reported cases of human trichinosis in the United States parallels a similar decrease in the number of swine trichinosis cases in this country—yet this communicable disease is not under control. It is estimated that 1.5 million Americans carry live trichinae in their musculature. Annually 150,000 to 300,000 new cases develop. Outbreaks have become more numerous among Southeast Asian refugees and others who obtain their pork from farms and undercook their meat. Ready-to-eat products from processors that are not federally inspected are also a source of infection.5

Does this decline mean that the biblical prohibition can now safely be ignored? Such a position might be justified if trichinosis were also declining in other countries, or if trichinosis were the only disease transmitted to man by eating pork. But although North America and Europe have the highest rates, trichina infections are not confined to the United States, and trichinosis is not the only disease pork transmits (see table).

Both human and animal trichinosis infections have been reported from Central America, South America, Africa, Asia, and Europe (this parasite does not exist in Australia and certain islands of the South Pacific regions).7 The number of human cases varies from country to country, but accurate information of this type is difficult to obtain.

In the United States the reduction in the risk from trichinosis seems to be counterbalanced by an increase in the risk from toxoplasmosis. Toxoplasma gondii, a one-celled organism that uses certain wild animals, pets, and domestic animals including pigs as reservoir hosts, causes this disease.

Presently the number of toxoplasmosis-infected individuals varies with age. Five to 30 percent of individuals 10 to 19 years old have been infected, while as many as 67 percent of those more than 50 years of age are infected.8

People catch this disease by ingesting infective cystlike structures from food, water, or dust contaminated with cat feces, consuming saclike structures in unpasteurized goat milk, or eating cysts in raw or undercooked meat such as beef, mutton, or pork.

Even an unborn child may be at risk, as the passage of the disease organism through the placenta has been reported. Maternal infections in early pregnancy may lead to fetal death or severe abnormalities, including hydrocephalus, microcephaly, and enlargement of the liver and spleen. Maternal infections in late pregnancy result in less-severe clinical manifestations.9

Toxoplasmosis is a general body disease with initial or primary infection be-
ing frequently asymptomatic; however, acute disease can occur with fever, enlargement of lymph nodes, and abnormally high numbers of lymphocytes in the blood. Other clinical symptoms include headaches, inflammation of the heart muscle, muscle aches, and pneumonia. Dormant toxoplasmosis may be reactivated if the person becomes unable to resist or overcome infection, as in AIDS. Even without the complication of the virus responsible for AIDS, drug therapy is difficult, and death may be the result. The development of a suitable vaccine is still in the experimental phase. Prevalence of *T. gondii* antibodies varies with age, geographical location, and occupation.10

Scientists recently found *T. gondii* in commercial cuts of pork. According to a report, 1 in 3 pigs and 1 in 10 lambs may be infected with the parasite. It can be killed by cooking meat to an internal temperature of at least 158 °F. Since the risk of trichinosis is waning, consumers may be serving undercooked meat and thereby increasing the risk of toxoplasmosis infection.11

Salmonella infection is considered one of the most prevalent communicable diseases in the United States, affecting nearly 2 million people each year. People generally become infected with salmonellae by eating contaminated foods. Many domestic animals carry salmonellae, and contamination of meat during the slaughtering process is common. Salmonella-infected feeds are often given to domestic animals, thus spreading the problem. As much as 50 percent of the raw meat purchased in grocery stores and meat markets is contaminated by salmonellae.12

Studies have shown that a person who is taking or has recently taken antibiotics is more susceptible to this infection. It is felt the antibiotics destroy intestinal bacteria that normally inhibit salmonella growth.

Like toxoplasmosis, salmonellae can easily be passed from one source to another by contact. Preparing other foods on a counter that has been used for trimming infected meat can lead to transmission through foods other than meat. Not washing one's hands between the handling of infected and uninfected foods can also spread salmonellae.

**Pork tapeworms**

Tapeworms are yet another problem that eating pork poses. The adult pork tapeworm can reach a length of 10 feet, and it can live for several decades in the small intestine. This worm can have as many as 1,000 segments, each with a uterus and the ability to produce eggs that can infect humans and swine through fecal-oral contamination or by reverse transport of the eggs from the intestine to the stomach. In either case the embryos penetrate the stomach wall, enter the blood, and are transported throughout the body. The embryos form small cysts, and these develop into bladder worms (the immature stage) in muscle, internal organs, eyes, and/or brain. The bladder worms can survive for as long as five years. If infection is widespread, it can simulate a brain tumor, epilepsy, or other neurological or psychiatric disorders.13

People become infected with the adult tapeworm by eating undercooked pork infected with bladder worms. Once in the intestinal tract, the worm develops into its adult form.

The eating of pork also puts one at risk of catching undulant fever. This bacterial disease is usually transmitted by raw milk from infected cows or goats, but it may also be transferred to humans via direct contact with infected tissues.

<table>
<thead>
<tr>
<th>Disease</th>
<th>Causative Organism</th>
<th>Geographical Distribution</th>
<th>Method of Human Infection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taeniasis</td>
<td>Pork tapeworm (adult)</td>
<td>Central and South America, south and central Africa, India, Indonesia, Korea, eastern Europe</td>
<td>Eating of raw or improperly prepared pork containing bladder worms</td>
</tr>
<tr>
<td>Cysticercosis</td>
<td>Pork tapeworm (immature form)</td>
<td>Same as for taeniasis</td>
<td>Self-contamination with tapeworm eggs</td>
</tr>
<tr>
<td>Trichinosis</td>
<td>Trichina roundworm</td>
<td>Arctic regions; Europe, North America (temperate climate regions); Latin America, Asia, Africa (tropical regions)</td>
<td>Eating of raw or improperly prepared bear, horse, pig, or walrus meat</td>
</tr>
<tr>
<td>Toxoplasmosis</td>
<td>Protozoan animal (one-celled)</td>
<td>Worldwide</td>
<td>Eating of raw, improperly prepared pork or mutton, or direct contact with raw meat from infected pigs or sheep</td>
</tr>
<tr>
<td>Salmonellosis</td>
<td>Bacteria</td>
<td>Worldwide, extensively reported in North America</td>
<td>Eating of infected meat from a variety of domestic and wild animals, including pigs</td>
</tr>
</tbody>
</table>
Chronic diseases

Pork contributes not only to the spread of communicable diseases but also to the development of the chronic diseases such as coronary heart disease, strokes, and cancer.

The occurrence and severity of coronary heart disease increases with an increase in dietary cholesterol, total dietary fat, and especially saturated fats. Pork contains only a moderate amount of cholesterol, but is a major source of fat. Even the leanest cuts of pork derive more than 34 percent of their calories from fat, and most pork products derive 50 to 75 percent of their calories from fat. Because it is high in saturated fat, pork contributes to increased cholesterol production. This in turn increases the blood cholesterol levels so strongly connected to coronary heart disease and strokes. Compounding the problem, many pork products contain a very high level of sodium, a factor in high blood pressure, which is also a strong risk factor for both coronary heart disease and strokes.

Pork is also implicated in breast cancer, prostate cancer, and cancer of the colon. Mortality from breast cancer rises as a woman’s consumption of pork (specifically) and total fats increases. Prostate cancer is associated with the consumption of a high-fat diet, both saturated and animal fats. Studies on the incidence of colon cancer show that those having the disease consume more refined wheat bread, meat (especially pork), and beer, and have a low intake of dietary fiber.

These health issues draw us back to the biblical record. It is interesting to note that the scriptural prohibition in Leviticus 11:8 was a dual one. Not only were the Israelites to refrain from eating pork (specifically) and total fats increases. 15 Prostate cancer is associated with the consumption of a high-fat diet, both saturated and animal fats. Studies on the incidence of colon cancer show that those having the disease consume more refined wheat bread, meat (especially pork), and beer, and have a low intake of dietary fiber.

These health issues draw us back to the biblical record. It is interesting to note that the scriptural prohibition in Leviticus 11:8 was a dual one. Not only were the Israelites to refrain from eating pork but they were also to avoid direct contact with the carcasses. One of the preventive measures recommended to control infections is to wash hands thoroughly after handling raw meat. Direct contact such as Leviticus prohibits is a factor in disease transmission. 18

The scriptural texts in Leviticus may seem rather dictatorial and arbitrary, but when they are considered from the vantage point of the science of communicable diseases, we can see that the prohibitions are significant public health measures for prevention of several potentially serious diseases.

1 J. A. Scharffenberg, Diet and Heart Disease (Bakersfield, Calif.: San Joaquin Community Health Center, 1987), pp. 1-25. See also E. A. Widmer, “Pork, Man, and Disease,” Review and Herald, May 7, 1970.
8 Braunwald, p. 791, 792.
10 Ibid.
12 Braunwald, pp. 596-599.
13 Ibid., pp. 825, 826.
14 Composition of Food—Sausages and Luncheon Meats—Raw, Processed, and Cooked, Agriculture Handbook 8-7 (U.S. Department of Agriculture, 1980).
16 Ibid., pp. 74, 410.
17 Ibid., pp. 398, 399.
18 Benenson.
Letters
From page 2

Informed consensual intercourse. Abortion should not be regarded as automatic, however. Adequate medical, pastoral, and psychological counseling and evaluation should be provided in an effort to ensure the most healthy and moral outcome possible.

Even if all Adventist hospitals were to refuse to perform abortions except where the mother's life is clearly endangered or a spontaneous miscarriage is already well advanced, it would not preclude anyone, under the still intact Supreme Court ruling, from exercising her free choice to elect an abortion at another hospital. But isn't 20 million enough? Why can't our church add our voice to those lobbying Congress to redress this gross miscarriage of justice? It is my earnest hope and prayer that leaders of the church at the highest levels will endeavor to rectify the current position of our church and the practice of its institutions as soon as possible, even scheduling this issue for open discussion at the 1990 General Conference session if it has not been resolved before then. — Ken Blake, Durham, New Hampshire.

We find the guidelines for abortion outlined by the 1971 Loma Linda study group (January 1988) too liberal. However, we feel that the root of the problem is not found in arguing about this or that guideline. The main difficulty is found in the document's statement about the doctrine of man.

We cannot agree with the statement on page 19 that the soul is "a human capacity to function rationally and morally, achieved fully through growth and development and an increasing investment of human life." The difficulty is that this statement defines the soul as a function of man rather than something he inherently is. It is easy to see how this leads to liberal abortion policies. (It suggests that) the fetus is not a soul because it cannot yet function rationally and morally. One might ask, "How about little children? Or a grandmother in her later, and senile, years?" Surely these individuals are not capable of that rational and moral capacity, at least not to the extent of young and middle-aged adults.

We hold that the biblical teaching is clear on the matter. Man is a soul by means of the creative act of God. Our humanness, our being souls, resides totally in what the Creator did in giving us life. As such, this life is a precious gift, and the act of passing it on is rightly called procreation. We feel that the definition of soul as function depreciates the meaning of man and obscures the theological truths that form the basis of morality for making decisions about abortion.

We recognize that the issue of abortion is very complex. There are few, if any, easy solutions. However, we feel that a firm stand on what the Bible teaches about the nature of man is a first step toward laying down guidelines that will be in harmony with biblical ethics. We feel that Adventist leaders, physicians, theologians, and lay members have a moral responsibility to address this issue. — Tom Shepherd, D.H.Sc., and Sherry Shepherd, M.D., Berrien Springs, Michigan.

When I first heard and then confirmed that the hospitals of the Adventist Health System in North America were "performing hundreds of abortions" each year, my response was stunned disbelief. I was certain that the hospitals and physicians involved must be acting outside of General Conference policy guidelines. I was wrong. Criterion No. 5 of the 1971 guidelines states that abortion is acceptable "when for some reason the requirements of functional human life demand the sacrifice of the lesser potential human value." Criterion No. 5's "some reason" not only rendered superfluous the first four guidelines and the principles on which they are based, but it tragically opened the door to elective abortion (i.e., on demand) in Adventist hospitals two years before the United States Supreme Court's Roe v. Wade decision.

The statement that the Adventist Church has chosen not to take any official stand on abortion (p. 18) rings hollow in light of the current (17 years and counting) suggested guidelines. Church and Adventist Health System leadership made a deliberate decision to supersede the more restrictive original guidelines, and they opened the door to abortion for any reason in our hospitals. Where does one begin to count the spiritual and moral cost of this ad hoc committee decision? With the slide into farming fetal organs already upon us, it is clear that the time has come for the Adventist Church to proclaim unequivocally that to preserve and protect human life at every stage is a way of worshipping God, who is its Creator. The time has come to change the guidelines. The time has come for a change of heart. — George B. Gainer, Takoma Park, Maryland.

Thank you for presenting the article, editorial, and guidelines on the sin (dare I say?) of abortion. Far too often Seventh-day Adventist leaders fear to speak on controversial issues.

It is my understanding that Exodus 21:22 does not describe a miscarriage but a premature birth. Simply put, the noun yeled is to be translated "child," and the verb yatzâ, "to go out." Yatzâ is often used to describe a normal birth. Possibly the correct translation can be found in the King James Version's "her fruit depart from her" and in the New International Version's "she gives birth prematurely." If the child is born with no harm to the mother or child, then a fine is imposed for the trauma of it all. If the mother or child are harmed, then it's "eye for eye, tooth for tooth."

It seems this matter of "intentional interruption of pregnancy" well deserves the attention of the Biblical Research Institute at the General Conference. — Van Ottey, Hedgesville, West Virginia.

Your "Reflections on Adventists and Abortion" (January 1988) were most timely and forthright. At a time when over one and a half million unborn babies are aborted each year in the United States, some in Adventist hospitals, the Seventh-day Adventist Church can no longer afford to remain silent on this issue.

In formulating our position on abortion, it would seem to me that it is most important to consider the biblical view of the sanctity of life and of our responsibility to protect it. This important biblical teaching is largely missing in the abortion guidelines produced in 1970 and 1971. Like much contemporary thought on this subject, we seem to be concerned to define when in the prenatal or postnatal development embryonic life becomes human and thus entitled to the protection of law. This concern is foreign to biblical thought,
where the sanctity of life derives not from the size or the stage of development of the embryo but from the divine gift of life manifested from its conception.

Human procreation is seen in the Scripture as a creation in God's behalf, since God is seen as the ultimate Creator of all human forms of life: "Thus says the Lord who made you, who formed you from the womb" (Isa. 44:2, RSV; cf. verse 24; Isa. 49:5). From a biblical perspective the unborn child is from the very beginning a child whom God has formed, and not merely a part of the mother's body. — Samuele Bacchiocchi, Berrien Springs, Michigan.

I find it difficult to believe that my church should choose to deliberately sidestep issues such as abortion and noncomatancy. To say that Scripture and E. G. White are silent on the subject of abortion is more an excuse than anything else. Times have changed, and there are challenges and problems that we in the twentieth (almost the twenty-first) century must face.

Man is created in the imago Dei (Gen. 1:26, 27). Much of this image might well have been lost through sin, but it is our duty to lift man up so that "the whole being—the body, the mind, as well as the soul" is restored to the image of God (Ellen G. White, Education [Mountain View, Calif.: Pacific Press Pub. Assn., 1903], p. 16). Surely God expects us to view all life as sacred.

I believe that God called this church into existence not only to help vindicate His name against the slanderous charges of Satan, but also to elevate His holy character before the world, so that His beauty, holiness, righteousness, and justice will be revealed to all. — John W. Classen, Johannesburg, South Africa.

Prophets to profits

From page 8

complacent in a world where hundreds of millions live in subhuman poverty.

As the year progressed, I came to realize that the most profound question posed by a place like the Harvard Business School is one common to every human endeavor: What greater goal or God are we individually and collectively called to serve in life? The biblical logic that governs my faith says simply that human beings can never be happy as long as they build their lives around false gods, that is, things that seem to grant life or power but in fact cannot.

And so as a minister in a business school I found myself wondering all year what the school is really teaching. Some might argue that it communicates a useful and value-free body of knowledge the same way a school for auto mechanics communicates certain functional skills. But an alternative view occurred to me when once during the course of the year I returned to a gathering of the members of Grace Church, and someone welcomed me back as "one of our three seminarians who have gone off to study." Another speaker commented, "I know we live in Orwellian times and war is peace, but I never thought I would hear the Harvard Business School described as a seminary. But I don't know. Maybe it's true."
Outgrowing the Ingrown Church

Within the next two years you could see more people converted than in the previous 20 years of your witness and ministry. If you would like that experience, you may be interested in reading and applying what John Miller shares in Outgrowing the Ingrown Church.

In 1970 the author was on a seminary faculty and pastoring a church in Pennsylvania, but he found himself crippled by his "liking to be liked." Feeling himself a failure as an instrument of change, he took a summer to visit Spain and study the Ingrown Church. Miller discovered that Christ not only said "Go with the gospel" but also "I will give you the power to bring in an immeasurable harvest." He felt like John Wesley, who, convinced that Christ had died for him personally, had experienced a powerful compulsion to take the gospel to the world.

Miller decided to use a fourfold emphasis in transforming his church: (1) Christ-centered rather than moralistic preaching, (2) worship services emphasizing God's welcome and grace in song and testimony, (3) encouraging each organization to get involved with the forgotten people of their community, and (4) developing programs to meet the needs of others by utilizing the gifts and abilities of his members. Though he lost some members who did not want an outward-looking church, there were many more who came in and found their lives changed by Jesus Christ.

Your Gift of Administration: How to Discover and Use It

A well-known manager himself, Engstrom distinguishes between the gift of administration and the function of administration. The one gifted (as in Romans 12:6-8) has certain traits that are clearly recognized as belonging to an administrator. This gift is distributed by the Holy Spirit to those who are in a position to receive it. It is a personal gift that serves as an integrating factor in the individual's life.

There is also a gift of ministry to the body of believers (as in Ephesians 4:11 and 1 Corinthians 12:28) specifically distributed to edify the body of Christ. As in the selection of deacons for the first church, persons called to fill the administrative role must be spiritually mature. The church selects for leadership those who give evidence of such maturity, even though they may not necessarily have the personal gift of administration.

The latter part of the book contains information to assist in developing and strengthening official leaders and helping those gifted to become more effective. It is this section that pastors will find most beneficial, for all of us are called to lead whether or not we have the gift. The leadership techniques and characteristics discussed are especially meaningful because they come from a man who has not only been called by the Holy Spirit, but recognized by the entire Christian community as a successful leader. Engstrom writes near the end of a ministry that has produced much fruit.

This book should be devoured by the beginning pastor, and should serve as a resource for those more mature as they evaluate their present ministry.

A Closer Walk

A Closer Walk is just that, as the author shares her daily struggles and practical applications of biblical truth.

Catherine Marshall rose early each morning to study the Scriptures and record in her journal what God was teaching her. Though suffering poor health and insomnia, her greatest passion was her studytime. The book covers the period of her life following the death of her famous husband, Peter Marshall, when she remarried and took on the role of stepmother to three young children. It continues her life story until her death 23 years later.

As I read the author's quest for answers, I found many of my own problems addressed and could hear Christ speaking to my heart as clearly as He spoke to Catherine. I was inspired to spend more time with my Bible and write more encounters in my spiritual journal.

If you want to read a book that is both inspiring and hard to lay down, treat yourself to A Closer Walk.

Siegfried Horn: The Survivor

Dr. Siegfried Horn is well known to scholars and others through his writing, teaching, and lecturing on archeology and ancient history. But few have heard more than a mention of his wartime internment and other life experiences. In a fascinating biography, Dr. Joyce Rochat makes his early life and war experiences live for the reader. Dr. Horn's comment on the finished manuscript was that "she has acquitted herself in a marvelous way and produced a superb work of art," and that "the incidents as recorded are true."

Dr. Rochat had access to Horn's 24 volumes of diaries (kept since age 18), boxes of letters and photographs, and his many publications. Her main problem was having to select what to include, omitting "so much that was fascinating and inspiring." In the foreword, Dr. Horn has most beautifully summarized the contents of the book:

"It leads the reader first through my childhood and formative years to Germany, England, and Holland, where I lived in tumultuous times, then brings him to the exotic islands of Java and Sumatra, where I spent eight satisfying years as a happy missionary, and finally lets him share the hardships, sorrows, and hectic experiences of six years spent in five prison camps during World War II, when the reader is taken with me from Java to the tiny island of Onrust in the Java Sea, then from there to a jungle in..."
The pleasure.

For example: "The pleasure to be found in using the temple of truth as a pole for the pursuit of some greater good: not God's ultimate goal. These Heuper spirit and the heat of worship is the vital affections of reverence, contrition, trust, gratitude, and joy. But there is something missing from this picture. There is fuel, and heat, and worship. This is the Holy Spirit. . . . When Jesus says that true worshipers worship the Father 'in spirit,' He must mean that true worship comes only from spirits made alive and sensitive by the quickening of the Spirit of God."

The hedonistic elements in the book are not an essential thread that cannot be removed without destroying the whole fabric. One willing to pick out and set aside the hedonism as one would toss out onions or other disagreeable elements from a salad will find the remainder of it palatable and useful to promote spiritual life. But the onions may cause some gastric distress!

Speak up! Christian Assertiveness

This small but valuable volume in the area of personal development was written by two psychologist-theologian academicians, one from Austin State University and the other from Fuller Theological Seminary's Graduate School of Psychology. These two professionals team up to write, in simple language, a practical guide to help Christians find the balance between being a "doormat" and a "tiger."

What distinguishes this book from other self-help books is that it is most beneficial when read with someone else and includes exercises for this purpose. It discusses the characteristics of personality types that tend to be either too passive or too aggressive. For Christians there must be less-manipulative ways to interact, and we are led to discover them. We learn such wisdoms as: "You-messages are inherently antagonistic and irritating." And when used with absolute statements such as "you never" or "you always," they encourage defensiveness. Thus we learn to be more sensitive to the feelings of others.

The last chapter, entitled "How to Be Assertive at Church," includes helpful guidance to becoming comfortable in groups and gives rules for group assertiveness.

Recently noted
Promise Deferred, Dr. Siegfried Horn, Review and Herald Publishing Association, Hagerstown, Maryland, 1987, 96 pages, $6.95, paper.

This is an excellent companion volume to the biography by Joyce Rochat and tells Dr. Horn's own story of his years of hardship after being taken prisoner during World War II. Dr. Horn was serving as a missionary in Java when he was taken prisoner because of his German citizenship. For those especially interested in those tumultuous times, also available is a volume by one of Horn's fellow prisoners who escaped in the Himalayas, Seven Years in Tibet, Heinrich Harrer, translated by Richard Graves, J. P. Tarcher, Los Angeles, California, 1982, 318 pages, $8.95, paper.


The jail ministry is not an easy one, the author discovered. The first two chapters take a look at the need for pastors in jails. Other chapters discuss what a pastor can do, how to involve the local church, ways to expand the ministry to include families of inmates, and the importance of follow-up.

Love for All You're Worth, Joseph C. Aldrich, Multnomah Press, Portland, Oregon, 1985, 140 pages, $6.95, paper.

This book shows how things can change, but more importantly, how we can change. It should be read by anyone who wishes to be a more loving and lovable Christian.

How to Build a Magnetic Church, Herb Miller, Abingdon Press, Nashville, Tennessee, 1987, 127 pages, $7.95, paper.

Here's another book on how to be a success. This one focuses on success as a congregation, suggesting that a successful congregation will attract members as a business attracts customers. It is full of practical suggestions.

For weddings, baptisms, dedications

As a way of disseminating the Scriptures, at the weddings I conduct I place on the altar a Bible specially purchased for the bride and groom. During the ceremony I read 1 Corinthians 13 from it and then hand it to the best man to carry from the sanctuary. Before I photocopy the marriage license and then paste it on the inside cover to provide the couple with an extra certificate.

I follow a similar practice at baptisms, and this could be done at baby dedications as well. I read the Scripture lesson and the command to baptize from the Bible that I will be giving those for whom I am conducting the service. As in the case of weddings, I paste a copy of the certificate on the inside Bible cover beforehand.

—Charles V. Naugle, Macungie, Pennsylvania.

Children's drug-prevention magazine for VBS

Children face tremendous pressure to use drugs that can destroy them spiritually as well as physically. To counter this evil, many churches are joining the war against drugs. A special issue of *The Winner*, America's foremost drug-prevention magazine for children, provides the ideal tool to bring drug-prevention education into Vacation Bible Schools, Sunday schools, and parochial schools.

While children ages 8 through 12 read *The Winner* because it is interesting, each story and pencil activity discourages drug use and teaches principles for successful living. The feature article in this year's special summer edition explains how drugs confuse one's thinking and make it difficult to choose right over wrong.

*The Winner* curriculum meets the recommendations of the United States Department of Education, the National Institute on Drug Abuse, and the National Federation of Parents for Drug-Free Youth. *The Winner* is in its 34th year of publication by Narcotics Education, a widely acclaimed nonprofit publisher of drug-education materials.

A special price makes bulk purchases of large quantities affordable. Churches can obtain this colorful, 16-page publication for only 30 cents each, discounted from the usual single-copy price of $1.35. To get your free sample copy of the special Vacation Bible School issue of *The Winner* and a free promotion kit, phone toll-free 1-800-548-8700.

**Adventist retirees to meet**

The seventh annual convocation of retired Adventist workers will be held at Pacific Union College, Angwin, California, June 15-20, 1988. Those who are organizing this convocation are expecting that between 1500 and 2000 retired ministers and other former employees of the church will gather to meet friends, renew acquaintanceships, and enjoy fellowship.

Meals and lodging—including some suitable to the handicapped—are available at the college, as is parking for self-contained recreational vehicles. Rates are very reasonable.

In addition to the program on campus and the fellowship, the convocation planners are offering a bus tour of Adventist historical sites in northern California.

For more information, call the Office of Student Services at Pacific Union College, (707) 965-7362, or D. A. Delafield's office at the General Conference, (202) 722-6696.

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