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Change the name
What Kristen Ingram lovingly shared on relationships with a cutting edge of love and direction ("Spiritual Directors: Companions on the Way," September 1988) is New Testament discipling, i.e., the model ministry of Jesus. He commanded us to "make disciples" (see Matt. 28:19, 20). Paul had this "director"-type relationship with Titus, Timothy, and a dozen others mentioned in Scripture.

It is unfortunate that the term director is used. The word itself is not used in a discipling relationship in Scripture, and it may keep some people from either receiving help or giving it. Encourager, prayer partner, and discipler are words used currently in a worldwide, cross-denominational ministry of one-with-one relationships.

The ministry of disciplership must penetrate any local church ministry for it ever to claim New Testament validity! In our church of nearly 3,000 I made time to disciple men, who, in turn, discipled others. It is perhaps the most lastingly effective ministry—way ahead of sermons—and the most costly I have found in 38 years of pastoring and teaching His Word. Regular Bible study together may distinguish what I'm describing here from what Kristen emphasizes.—Waylon B. Moore, Missions Unlimited, Tampa, Florida.

Adventists on salvation
I read your editorial "Adventists Deceivers?" (September 1988), about an evangelical clergyman who wrote to you saying, "It is commonly known that Seventh-day Adventists frustrate the grace of God in their teaching concerning salvation." As a Seventh-day Adventist pastor, I would like to respond to this writer and say that some evangelicals frustrate Seventh-day Adventists when they make incorrect allegations without investigating the facts to see what we really believe.

We believe this: 1. That salvation is based on the merits of Jesus Christ alone. 2. That the sinner is declared holy, just, righteous, and worthy of eternal life only because the Father, by an act of grace, looks at the record of His Son and accounts the believer perfect. 3. That we are legally righteous and have a right standing before the Father because of Jesus Christ. 4. That God forgives and justifies the repentant sinner, loves him as His own dear Son and bestows upon him that which only the Son deserves. 5. That righteousness by faith means that we exercise our faith to accept the Provision that God has made to redeem us—Jesus Christ. 6. That salvation is a free gift, freely bestowed on the believer by an act of grace on God's part. 7. That the unfathomable, incomprehensible love of God reaches down, takes the lowest sinner who by faith receives Jesus Christ as Lord, adopts him into the royal family, and makes him a joint heir with Jesus Christ and a partaker of the abundant wonders and riches of the Father. 8. That acceptability before the Father is based on something outside ourselves—Jesus Christ. 9. That when we walk through those pearly gates we will not be there because of one particle of good that we have done. Rather, we will inherit those mansions only because of the life and death of our Lord and Saviour Jesus Christ. 10. That every noble thought, every good deed, every act of kindness, every inclination to do right, and every endeavor to keep His teachings are done solely on the basis of love and appreciation for what God has done for us through Jesus Christ.—Noel H. Shanko, pastor, First Seventh-day Adventist Church, St. Petersburg, Florida.

Pros and cons re women's ordination
I would like to commend Dr. John C. Brunt for his excellent, to-the-point article on the ordination of women in the September 1988 issue of Ministry.

Too long women have been relegated to a sort of second-class position in Christian work—and yet to them goes the greater credit, humanly speaking, for the progress of the Christian church. Not only have they "received the Holy Spirit just as we have," but also they are made in the image of God as really and as greatly as we are—which should be "enough said."—Ray Y. Langley, retired Baptist pastor, Tulsa, Oklahoma.

The basis of authority Paul appeals to in 1 Corinthians 14:33-36 and 1 Timothy 2:11-15, as Paul similarly does on the subject of the veiling of women (1 Cor. 11:1-16), is the Creation narratives of Genesis 1:26 and Genesis 2:21ff. Paul insists, on biblical grounds, that woman is subordinate to man in the present scheme of things, God's scheme.

Because of this insistence, Paul's thought has been much misunderstood. He has not infrequently been falsely accused of being a woman-hater. Thus Dean Brunt is helpful in pointing up Galatians 3:28, where Paul asserts that a woman in Christ stands on equal dignity with a man in Christ.

Dean Brunt is also helpful when he cites 1 Corinthians 11 (where the subject of propriety in worship is addressed) to show that Paul's injunction for women to be silent in church was not absolute. Paul clearly recognized a "ministry" for women that included prayer and exercising the gift of prophecy in the regular meetings of the church where men were present. Truly the churches of Christendom have some way to go yet before they come abreast of Paul.

However, I cannot share Dean Brunt's willingness to extend to women an "ordained" pastoral charge. Not only was such not the practice of the New Testament.
Is the pastoral ministry more stressful than most other lines of work? If so, why is it, and how can we prove it? I've read articles supporting both sides of this question. Some not only say that pastors have little or no more stress than other people, but also point out that most pastors have better facility for coping with stress than the average person.

In an extensive research project Michael G. McBride, a personal friend with whom I pastored in Wisconsin, studied stress indicators in Seventh-day Adventist pastors in the northwestern corner of the United States. "The Vocational Stress of Ministry" (p. 4) is the first article in a three-part series dealing with his research, what he learned, and what can be done to help pastors lead less stressful lives.

How much trauma are incest and child abuse bringing about in your congregation? If you're like me, your natural reaction to such a question is "None!" After all, the people in my congregation are all good Christians. But in one of the three articles dealing with child abuse in this issue you'll discover just why such an answer is probably wrong. You'll discover that you probably have friends who are either victims or perpetrators of this trauma. And you'll discover how to help them. Should you report perpetrators to the authorities? There's a difference of opinion among our authors over whether you should be compelled by law to do so. But the fact is that the law in the United States makes reporting mandatory.

Moving on to topics on the brighter side of life, how about the sun? It's been getting bad press lately for causing skin cancer and eye problems. Mervyn G. Hardinge looks at both the pluses and minuses of walking on the sunny side of life.

Wherever your interests lie, I hope you'll find something in this issue to brighten your life. And please — if there was a wraparound cover on your magazine asking you to send us your name if you want to stay on our mailing list, don't forget to do it. We're cutting back our subscription list but don't want to miss anyone who wants to continue reading Ministry!
In recent years in North America an increasing number of individuals have been leaving the ministry. Why? The issue is extremely complex. Such decisions are never the result of just one influence. There are, however, priorities among the causes. A study of the United Church of Christ that G. Jud, E. Mills, and G. Burch conducted indicated that clergy left the pastoral ministry for the following reasons (in the order of their priority):
1. Sense of personal and professional inadequacy: 17.1 percent.
2. Unable to relocate when necessary: 14.7 percent.
4. Opportunity to put training and skills to fuller use: 9.3 percent.
5. Personal illness or breakdown: 8.5 percent.
6. Dissatisfaction with parish work: 7.8 percent.
7. Lack of church's spiritual growth and relevance: 7.8 percent.
8. Divorce or separation: 7.0 percent.
10. More attractive job opportunity: 5.4 percent.
11. Other reasons: 3.0 percent.
I conducted a similar survey of pastors in the North Pacific Union Conference of Seventh-day Adventists, asking their perceptions as to why individuals leave this profession. Their prioritized responses:
2. Dissatisfaction with pastoral ministry: 13 percent.
3. Divorce or separation: 10 percent.
5. A sense of professional and personal inadequacy: 9 percent.
7. Difficulties with conference administration: 8 percent.
8. Feelings of being caught between the local church and the conference with respect to goals and priorities: 6 percent.
10. Unable to put skills, interests, and training to fullest use: 5 percent.
11. More attractive job opportunity: 4 percent.
12. Feelings of loneliness: 3 percent.
13. Feeling forced to move from district: 2 percent.
Perhaps the most compelling aspect of these two lists is the multiplicity of reasons cited. There is no single overarching reason why individuals leave the ministry. Nevertheless, the dominant reasons indicate some underlying hazards inherent to the work of ministry.
The United Church of Christ study asked ex-pastors what difference being employed elsewhere than in the pastoral ministry had made in their lives. The results are alarming. The former ministers said:
1. The working conditions are better. They have more money, more security, more time for their families, better housing, etc.: 21 percent.
2. Personal factors are better. They are less tense and happier: 23 percent.
3. The new job is more satisfying,
more fulfilling. They use more skills: 23 percent.
4. There is a change in the role expected of them. Perfection is not expected. They feel more human. People relate to them on a more realistic basis: 11 percent.
5. No difference in life: 4 percent.
6. They feel a lack in their lives now: 6 percent.
7. Not enough data: 12 percent.
As Jud et al. said: "When person after person feels happier, freer, more rewarded, more human, more secure, and more satisfied after leaving an occupation, regardless of why he/she left, we begin to suspect some inherent strains within that occupational system." 2

The uniqueness of clergy stress
It is virtually impossible to design a work position that has no element of stress. The labor market and the domestic scene have become very technical and sophisticated. For example, Kahn et al. report that only one out of six men in the labor force is free from job tension. 3 These tensions range from mild to severe, imposing heavy costs on the organization and the person.
Pastors also experience much stress in connection with their work. Of 4,928 pastors in 21 denominations, 75 percent reported one or more periods of "major stress" that they characterized as "severe." Two out of three times they identified their work in the local church as the source of the stress. 4 In fact, several factors suggest that pastors may be more vulnerable to work-related stress than are other members of the work force and that the stress they experience may be more severe.
1. Ministers fill a multiplicity of roles that in turn require many diverse skills. The wide variety of the roles often gives rise to many conflicting expectations. A tongue-in-cheek description of the "model" pastor addresses the impossibility of possessing all the skills necessary to fulfill these expectations: The model pastor preaches exactly 20 minutes and then sits down. He condemns sin but never hurts anyone's feelings. He labors from eight in the morning until ten in the evening in every type of work. He is 26 years old and has been preaching for 30 years. He has a burning desire to work with teenagers and spends all his time with older folks. He smiles all the time because he has a sense of humor that keeps him seriously dedicated to his work. He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of his office!
This description also addresses the issue of role overload, i.e., the number of roles performed and the amount of time invested in performing them. A pastor's roles, for example, might include those of preacher, educator, evangelist, scholar and theologian, administrator, counselor, promoter, financier, etc. Pastors are so many things to so many people that they often get lost in the maze of their own roles.
The variety of skills required to perform the roles involved in ministry adds complexity to this problem. Pastors may be called upon to exercise homiletical skills, administrative skills, exegetical skills, teaching skills, counseling skills, public relations skills, relationship-building skills, etc. As Dr. Arch Hart has stated: "A pastor must possess all the skills of a corporate executive at one tenth the salary and with no chain of command."
Role strain appears to be at the very heart of clergy stress. Three aspects of role strain are worthy of attention: role conflict, which occurs when two or more expectations clash or contradict one another altogether; role ambiguity, which results when the worker is uncertain as to what position he is expected to fill; and role overload, which results when the level of stimulation or demand exceeds the worker's capacity to process or comply with those demands—for example, when one does not have sufficient time to complete one's work, when too many things are happening at once, when one's work infringes upon one's leisure hours, etc. These three role strains account for a significant amount of clergy stress.
2. Clergy are more vulnerable to stress than other workers because of their unique position in their organizations. Much of the role conflict that pastors face stems from the fact that they are caught at the interface between the larger organization and the local congregation.
Programs and directives filter down the formal lines of denominational administration through the pastor to the congregation. The church's world leaders say that the local church exists for the sake of being world- and mission-oriented. The local and union conferences emphasize institutional success and growth; they attempt to keep the pastor's priorities directed to increasing membership and finances. Specialized departmental directors continually remind the pastor of the importance of their particular emphases. (The goals of these entities emphasize are, of course, worthy.)
Meanwhile, the local congregation often holds values and initiates programs that conflict with the denomination's program. And the members of the pastor's church hold many individual expectations as to his or her role. Within the congregation are children, young people, young marrieds, middle-aged, and senior citizens. There are zealots and Laodiceans, far-outs and far-ins, rich and poor, active people who want to change everything and we've-never-done-it-this-way-before people. All expect something different from the pastor, and in times of crisis they often feel they have been betrayed. 5
The dynamics between the organization, the church, and the pastor has been termed the "hourglass effect," with the pastor at the interface where the pressures from both directions are experienced from the opposite directions. As D. P. Smith noted, "The pastoral work, more than any other, is carried on in the midst of conflicting expectations and mixed signals." 6
3. In addition to the wide range of roles and skills required of pastors, the fact that they must perform their work in positions of high visibility predisposes them to severe stress. Unlike most professionals, the minister is continually under the observation of his role senders. 7 Not only must pastors carry out many of their roles in public; they often live in situations in which their personal lives are subject to observation. Their home life may not be regarded with any degree of privacy, their days off are not respected unless they leave town, and often they must even do their socializing with church members and role senders. Role enactment that is observed by a variety of

The model pastor is 26 years old and has been preaching for 30 years.
It is no surprise that clergy often have difficulty adjusting to retirement.

persons is more vulnerable to sanctions than that which is restricted from observation.

4. There is another dimension to the way high visibility adds to the stress ministers endure. Under the conditions of high visibility the pastor's self-image and the role he or she fills merge. By definition, a role relates to the position the person occupies and not to the person who occupies the position. But for the pastor, separating person and position is a difficult task. It is no surprise that clergy often have difficulty adjusting to retirement. Those who view their work and their persons as synonymous have confused their ego patterns.9

The consequences of role strain and job stress

An examination of the literature reveals that those who are caught in the crossfire of role conflict and role ambiguity may suffer serious personal consequences. Furthermore, the literature suggests that the employing organization also experiences significant costs.

Pastoral stress hurts the pastor

On the individual level role conflict, role ambiguity, and role overload have serious emotional and psychological consequences. For example, R. Kahn et al. argue that tension and anxiety predictably accompany the role conflict and ambiguity that a person experiences.9 Others have cited various forms of emotional turmoil connected with role issues, and have related anxiety, tension, frustration, and feelings of futility with psychological conflict. Sometimes more intense and debilitating emotional reactions occur. The tensions engendered by role strains seem to be connected with hysteria, confusion, a loss of self-esteem, and a level of indecision that leaves a person immobilized for a while.10

A second consequence of the tension and anxiety experienced as the result of role strain is psychosomatic disease. Excessive emotional stress can cause physical illness. It can also function as a catalyst for some already present organic disease.11

Another consequence of these stresses is "learned helplessness." Martin Seligman developed the theory of depression known as learned helplessness in the 1960s. Seligman and his associates observed that after dogs had been given electric shocks over which they had no control, they seemed to transfer their expectations of helplessness to new situations in which the shock was, in fact, avoidable. These "helpless" dogs easily became passive, giving up with relatively little effort in new situations when they were again given shocks. In sharp contrast, dogs that had not faced uncontrollable electric shocks ran around until they found the response that allowed them to escape the controllable shocks.12

It has been observed that people at times exhibit a similar learned helplessness. Many pastors repeatedly experience psychologically painful role conflict. If the conflict continues over an extended period of time without help or hope of resolution, some pastors perceive the situation as out of their control, and they accept virtually everything the situation dictates. This can lead to depression and despair.

Other consequences of role conflict and role ambiguity relate to interpersonal relations, alienation, and communication. These stresses tend to erode social relations with work associates and attitudes toward those role senders who create the conflict. Not only does the person experiencing the conflict trust his role senders less; he likes them less personally and holds them in lower esteem. Furthermore, people experiencing strong conflicts tend to communicate less with others than they do when they are relatively free of conflict. These circumstances reduce pastoral effectiveness.

A final personal consequence of role strain is sexual attraction and involvement. Such a connection may not seem readily apparent; nevertheless, cognitive-labeling theory and studies on human emotion verify its existence.13 A study by Dutton and Aaron clearly demonstrates that misattribution of an internal state may lead to interpersonal attraction.14 Two bridges span the Capilano River in British Columbia, Canada. One is a narrow, wobbly suspension bridge that swings 230 feet above the rocky canyon; the other is a solid bridge only 10 feet above a calm brook. Dutton and Aaron had an attractive female approach male subjects as they walked across the bridges. She asked the subjects to complete a short questionnaire pertaining to some pictures of people. In addition, she gave each male subject her phone number in case he wanted to know the final results of the study.

Dutton and Aaron predicted that the subjects who were on the high bridge would be more physiologically aroused than those on the low bridge and that they would interpret this arousal as interpersonal and sexual attraction to the female experimenter. The responses confirmed these predictions in two ways. First, the subjects on the high bridge tended to see sexual themes in the pictures. More important, however, 50 percent of the subjects on the high bridge called the woman, whereas only 12 percent of those on the low bridge did so.

Pastors work frequently with female church members. The role strains the pastors experience lead to tension and anxiety, which, in turn, create a state of physiological arousal. Some pastors may fail to appropriately label the source of that arousal and, when working with certain women, may interpret it as sexual attraction. For those at risk, the results can be disastrous.

Pastoral stress hurts the organization

Not only do individuals suffer from the consequences of job stress and role strain; organizations also suffer. The struggles of their employees may disrupt the smooth operation of the organizations. To facilitate the successful accomplishment of its goals and mission, the church would do well to take more seriously the role problems its pastors face.

One major consequence to the organization is withdrawal behavior on the part of the working force. When the work environment is noxious, the individual tries to avoid it by being late, being absent, quitting, or withdrawing in some other way.15 The higher the stress, the more the individual tries to escape.

Most organizations keep records pertaining to employee tardiness, absenteeism, and turnover, but the self-regulating nature of pastoral ministry militates against such a recording process. Consequently, ministerial withdrawal behaviors are less obvious. However, I have observed many situations in which pas-
tors, unnoticed by either administration or congregation, have engaged in sideline, time-consuming hobbies, and other withdrawal behaviors. Furthermore, some pastors may use the relatively high degree of mobility the ministry makes possible to escape stress. Moving provides a temporary, acute sense of resolution of chronic problems. But like the other forms of withdrawal, it detracts from the overall effectiveness of the pastor, costing the church organization much.

A second consequence to the organization of its employees’ role strains is related to job involvement. C. Edward found, for example, that role conflict and role ambiguity correlated negatively with job participation and job satisfaction. In other words, as role strain increased, the employee’s participation in and satisfaction with his or her job decreased. Edward also found that role conflict and role ambiguity correlated positively with a sense of job threat, anxiety, and the propensity to leave the organization. It has also been determined that when levels of role conflict and ambiguity are high, employees’ confidence in the organization drops and their suspiciousness toward administration increases.

Studies of psychological stress indicate that, in terms of its effect on performance, there is an optimal amount of stress. The optimal level is defined as the maximal point at which stress increases are matched by increases in health and performance. Overload begins when health and performance begin to decrease as stress increases. Job-related stress in the form of role strain brings undesirable consequences upon organizations and employees alike. It tends to create a climate of suspicion toward administration and organization, leads to job dissatisfaction, and causes workers to want out. Church administrators should take note of the disastrous effects such a problem can have on the church and its ministry.

Not every pastor will experience job-related stress to the degree that has been described in this article. Nevertheless, for those who are suffering its consequences, help must come surely and quickly. It is my belief that men and women have left pastoral ministry because they have found role confusion too great a burden to bear.

In the next article in this series I will examine the specific types of role stress that affect the ministry of the Seventh-day Adventist Church and the primary sources that engender it. The concluding article will provide some practical suggestions for managing and minimizing job-related stress.

2 Ibid.
5 Ibid.
7 Ibid.
9 Kahn et al.
14 Cited by S. Schwartz in the 1982 class introduction to social psychology, at the University of Wisconsin.
A friendly outsider looks at Seventh-day Adventists

Arthur F. Glasser

More interaction between Adventists and other evangelicals would benefit both.

In the September 1956 issue of Eternity, Dr. Donald Grey Barnhouse did a dangerous thing. He went public on a very controversial matter! Although in three subsequent issues his associate, Walter R. Martin, sought to provide Eternity's readers with comprehensive, well-documented articles on the reasons behind Dr. Barnhouse's action, the “damage” was done, and many evangelicals howled.

At issue was the Seventh-day Adventist Church. Was it Christian, or was it, as many evangelicals had long regarded it, a troublesome and unorthodox sect? During those years Dr. Barnhouse's Evangelical Foundation was studying the cults. In his day evangelicals had the careless tendency of tacking damaging labels on many religious groups — the pejorative words liberal and cult were on the lips of too many who could and should have known better. But this superficial judgmentalism irritated Eternity's editor. Was it right to conclude so hastily that confessing Christians with whom one differed were hence to be castigated as non-Christian or even anti-Christian? For all he knew, some of those being relegated to outer darkness might actually be his brothers and sisters in Christ. He feared he wasn't “discerning the Lord's body” (1 Cor. 11:29)?

The Apostle Paul charged all who profess Jesus Christ as Lord and Saviour to “welcome one another” as Christ had welcomed them “for the glory of God” (Rom. 15:7). Paul contended that those who confess Christ dare not arbitrarily separate from one another even though they should find that they disagreed in their understanding of truth. The best of Christians lack 20/20 vision of truth and rarely if ever live up to all the truth they profess. Only as they receive one another and share their limited knowledge of truth will the unity of the people of God be displayed and deepened.

For nearly two years the Barnhouse/Martin team had been meeting with Seventh-day Adventist leaders face-to-face, asking every conceivable question arising from their study of Adventist literature — and listening to their answers. One report has it that their list of questions covered almost 100 pages. In the end, for truth's sake, Dr. Barnhouse went public. He stated that he was in hearty agreement with Seventh-day Adventists over the cardinal doctrines of the faith — matters pertaining to the unique authority of Scripture, the nature of the Godhead, the “finished” redemptive work of Christ, and the truth of salvation “by grace through faith plus nothing else.” True, he and Dr. Martin had uncovered alternate views on themes of vastly secondary importance and some concepts that only Adventists held. But they found no reason for excluding Adventists from fellowship within the body of Christ.

Meeting the Adventists

Dr. Barnhouse's repudiation of his previously held caricature of Seventh-day Adventists caused him to lose some friends and Eternity some subscriptions. But it impressed me! Here was a man concerned not only with truth but with its practice.
Actually, I had had few contacts with Seventh-day Adventists before this. I think it was an Adventist who, in a chance street encounter in Chicago in 1939, sought to help me understand what “666” meant. He didn’t succeed!

When my wife, Alice, and I arrived at Wuting, a remote walled city in China’s Yunnan province, to take up the assignment the China Inland Mission had given us, I learned that a few weeks earlier the missionary couple we were replacing had denied hospitality to some Adventist missionaries. For justification they told me that 2 John 7-10 gave them no alternative—“That’s the way we must deal with Seventh-day Adventists.” But I wondered where those missionaries spent that night. There was no Hilton in Wuting!

It was a happy day for me when a stalwart Dane of incredible intellectual hunger and boundless energy—as I later discovered—came into the office of Fuller Theological Seminary’s School of World Mission to inquire about graduate study in missiology. He had served fruitfully as a pastor and as a leader of Adventist mission work in the Middle East and in West Africa. Well, that day marked the beginning of years of ever-deepening friendship and plenty of shared hard work, for I was assigned the role of mentor for his doctoral dissertation. In the end, we at Fuller found no alternative but to award Borge Schantz not only a doctorate but also a significant contribution to the field of missiology (912 pages—and I resonated over every line!).

During the years Borge and Iris were in southern California—and Iris is as gifted and charming as Borge—they graciously introduced my wife and me to the Adventist movement. We worshiped together, attended occasional lectures together at Loma Linda University, and were enabled in many ways to see things from the inside. We also came to feel the struggles within a movement whose institutionalization processes of almost 150 years have eventuated in a troika of alternatives other evangelical bodies in our day also face. Shall it be a withdrawn, separatistic sect, just another accommodating church, or increasingly a prophesying remnant?

Could the Adventist movement lose its spiritual vitality? Of course. Every evangelical movement operates on the edge of the abyss. And Adventism must never underestimate the enemy’s unchanging determination to divert the people of God from obedience to Holy Scripture and their worldwide mission. Yet while we came to believe that no Adventist leader knows for certain the church’s ultimate direction, we cannot but affirm that the Lord is indeed in the midst of His people.

Sharing with Adventists

A while ago I went to Birmingham, England, to participate in a conference on conversion sponsored by the British Church Growth Association. This trip gave my wife and me the unusual opportunity to be with Borge and Iris for two full weeks as the official guests of the two European divisions of Seventh-day Adventists, namely, the Trans-European Division, headed by Dr. Jan Paulsen, a missiologist in his own right (Tubingen), and the Euro-Africa Division, headed by the Austrian pastor, Edwin Ludescher. We visited Newbold College, the Adventist training facility near London. I addressed the church leadership of the Trans-European Division at their headquarters in St. Albans, and then I gave a series of lectures to Adventist theology students at Friedensau Theological Seminary, near Magdeburg in the German Democratic Republic.

When one examines the Seventh-day Adventist movement statistically, some significant details soon surface. It has the largest Protestant educational system in the world—about 5,000 schools. Although only about 5 million strong, Adventists are uniquely missionary minded, having already planted churches in 190 of the 216 countries listed by the United Nations. In 1985 they completed a special worldwide evangelistic thrust called “1,000 Days of Reaping,” averaging more than 1,100 new members a day for each of its 1,000 days. This sign of God’s favor has prompted them to work and pray for 2 million new members by 1990. Non-Adventist evangelicals can learn a great deal from studying this movement.

And yet the tragedy is that whereas Adventists are willing to invite non-Adventist evangelicals to participate in their gatherings; Adventist leaders are almost never invited to address evangelical gatherings. I inquired about this while at their seminary in Friedensau. What we heard there was the same as in England: “Lutheran bishops and other church leaders are willing to come and address us—indeed, they are very friendly to us and seem impressed with our churches and schools—but the traffic never goes the other way. They don’t feel we have anything to share with their churches, theologians, or students.” Therein lies tragedy.

While in England I was given a special opportunity to speak on a subject they had chosen for me. My invitation read: “Come to us as an outsider and make some observations on the World Council of Churches, the evangelicals, and Seventh-day Adventists.” Quite an assignment! It gave me the opportunity, in the midst of a very friendly audience, to range widely.

With a certain measure of trepidation, I felt I had to begin with a mild rebuke: “Why did your church’s observers at the Sixth Assembly of the World Council of Churches (Vancouver, 1983) not stand with the sizable number of evangelicals who in the midst of that gathering sought to present a united testimony to the churches concerning the truths that needed to be affirmed and that seemed largely ignored? Your witness was needed! And the rest of us were impoverished to the degree that you did not stand with us.”

Of course, I knew that behind this was the Adventist policy of sending only observers to WCC gatherings. But if I as a press representative was encouraged to speak out, why shouldn’t they have joined us? They have so much to say!

Actually, my address at their headquarters in England focused more specifically on their obligation to reflect biblically on the new debate brewing within their ranks. All the reports I had read of their fifty-fourth General Conference...
session (1985) referred to extended discussions on leadership and church structure. Some inferred that this would be the last quinquennial gathering at which White and Western ideas would dominate. Already the rumblings of dissent were gathering momentum: Third World leaders, mostly Black Africans, were asking for more authority and freedom and representation at headquarters. This can only mean that their restless constituencies will soon begin to push for new agendas. Actually, Third World Adventists tend to be more conservative in doctrine and lifestyle than their counterparts in the northern tier of nations. But if one is to judge from what has happened in other “mission” churches, Adventist leaders are going to be confronted with new and unexpected agendas in the days ahead. Even so, Adventists believe that their financial policy (a common pool) and the distinctive components of their message and lifestyle will enable them to cope with the growing ferment in their ranks and remain a dynamic world unity.

Throughout the world a new Seventh-day Adventist leadership is arising. One has only to interact with their theology students to sense this inevitability. They are impressive. I have also heard of the lay discussion groups that are functioning in East Germany. One such group near Friedensau meets weekly. All of its members are young, ranging in age from 18 to 30 years. None are involved in institutional academics. All have been government-assigned to work in the trades. Why do they meet? They answer, “We are in the real world; we must know the Bible and believe when doubtful questions and Scripture’s answers. I challenge them to be a renewal movement as well as a remnant movement. Biblically, a remnant movement must always be concerned for renewal, not only within itself but within all the churches. In these days of widespread Christian nominality, all groups with “the testimony to Jesus Christ” (Rev. 1:2; c.f. rev. 12:17), all who have the “eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people” (Rev. 14:16), need one another. No group has all the answers. Each group impoverishes itself and others to the degree that it withdraws from the rest. And all are under the obligation to work for the renewal of the church.

**THE GRACE OF GOD. . .**

- to succeed without ability and create without talent;
- to be confident in doubt and secure in turmoil;
- to have joy in sorrow and peace in battle;
- to be loved without a lover and helped without a helper;
- to be healed without a physician and taught without a teacher;
- to be nourished without food and assuaged without water;
- to believe when doubtful and trust when suspicious;
- to love when hated and care when rejected;
- to see in the dark and hear in the din;
- to walk straight on a crooked path and firmly on shifting sand;
- to be sweet when bitterly assailed and peaceful when hostilely attacked;
- to make judgments sounder than my understanding and decisions wiser than my knowledge;

The grace of God is God acting in me despite me.

—Wallace Alcorn
Incest victims
need your help

Julia C. S. Vernon

Chances are you know someone who has been deeply wounded by incest. Learn how to be ready to help.

From the time I was 3 until the offender died when I was 11, I was the victim of incest. As I grew up, I suffered physically, psychologically, and morally. And when I became a Christian, my suffering did not automatically end.

Even after my baptism I struggled with the incest-caused problems in my relationship with God. I sought help from many different ministers, but none of them was knowledgeable enough in this area to help me. They could not understand the nature of my problems or relieve my fears.

But God has helped and supported me, gradually teaching me that which has made our relationship whole. He found me a godly and understanding husband; He counseled me through His Word and through prayer. But despite all this, I found myself considering suicide after the birth of our third child.

I remember sitting and crying and praying, “God, if You really do have an answer, please give it to me. Why aren’t You helping me? Please tell me what to do.”

Finally the answer came: “Your problem was caused by someone else’s sin. You know the cure for sin. Bring it to the cross.” The tears of grief turned into tears of praise as I took the Lord’s counsel and brought all the guilt, shame, fear, and frustration to the cross of Jesus.

Since that time I have talked with other ministers and victims, and have concluded that within our church there is a great need for understanding of incest.

How can a counselor best help?

In preparing to write this article, I encountered many other victims who had been unable to find competent help within the church. It was frightening to hear the same story from so many lips. Only occasionally was there a bright spot—a story of successful counseling by a church worker for an incest victim. The following two examples illustrate the potential for help or harm that exists when a woman seeks counseling from her pastor. Both of the counselors involved were kind and well-intentioned, but only one really helped the woman who came to him.

The first man was grasping at straws from the beginning. He was ill-informed on the facts about incest and the needs of its victims. Even though he could not grasp the exact nature of the woman’s fears, he could see that she was in deep distress and did his best to help her. He told her that the incident had happened long ago and was best put out of her mind—that she should stop dwelling on it. He urged her to exercise Christian forgiveness toward the offender. Then he read some scriptures about the love of God, forgiveness, and laying our burdens on Jesus. Finally he urged her to move out of the past and concentrate on building up a solid day-to-day walk with Jesus. They prayed, and the sister left. A few more sporadic meetings went exactly the same way. The minister became impatient with the lack of progress, and the sister became greatly frustrated over the
lack of relief for her suffering. Finally she gave up hope.

The other counselor had a better understanding of incest. He expended his time freely, putting personal matters aside to make time for counseling sessions. The stability of these regular sessions provided the security she needed.

The minister encouraged her to talk, even though she rambled, so that she could work out her grief and so he could learn more of her problems. He accepted her condition as she was rather than rejecting her reality by urging a hasty course of "forgive and forget, then change right away." The Holy Spirit enabled him to gradually build up her self-worth and understanding by laying a firm foundation of knowledge in the love and understanding of Christ.

In this way the pastor led the woman into a closer walk with Jesus so that the Lord could heal her warped image of God. He worked to resolve her guilt, anger, and other burdens rather than glossing them over with cosmetic forgiveness. He guided her to a good counselor from the county mental health unit to deal with problems not of a spiritual nature. Gradually she became a new person in Christ. This counselor's knowledge, understanding, and acceptance, all rooted in the Lord, made the difference between spiritual health and disaster, perhaps between eternal life and eternal death.

Incest affects your church

Even if it isn't happening among your members right now, chances are good that incest is still having an effect on someone in your congregation.

About one girl in 10—and about one boy in 70—is a victim of incest at some time.¹

Few victims speak up even as adults. Shame and guilt still keep them silent. It is estimated that for every person who seeks help, 10 do not.² Their silence does not mean that their problems are insig-
take this step, Christ will provide the ability for her to forgive completely.

One additional step is important when dealing with a married woman. Often the victim's problems lead to marital problems that perplex, anger, and frustrate her husband. Such marriages have a staggeringly high rate of failure. If the husband can be led to understand the root cause of the marital problems and give his support to his wife, the marriage may well be restored. If he meets her with kindness and understanding, he can help her learn to trust again. At this point they should be counseled together.

Be prepared to help

Here are 10 tips to help you prepare to meet the needs of incest victims:
1. Become informed. The references in the article "Victims of Trust" in this issue of Ministry provide a good starter list of books on incest.
2. Be prepared to give liberally of your time. In helping incest victims, short, rushed, or irregular sessions can be disastrous. Deep hurts cannot be helped in a few short talks; neither can griefs that have shaken and torn a life apart be helped by the further instability of irregular scheduling. Remember that it has taken untold courage for the victim to seek help. She has risked great shame and condemnation in coming to you. Superficial interviews, advice to come back at a more convenient time, or promises to work her in when you have extra moments may very well send her right back into silent suffering. If this happens, you will not likely get a second chance to help her. In view of the eternal consequences involved in an incest situation, you need to spend quality time with the victim promptly and regularly.
3. Be attentive. The victim may find it hard to talk. She may stammer, hesitate, lapse into silence, and cry. Do not prod her for details or interrupt her in order to hurry the proceedings. Gently lead her to continue. Once this gentle leading has given her some confidence, the session will begin to move more quickly. After the victim has gotten enough confidence to talk freely, she may find it very hard to get to the point. If you are inattentive to or impatient with this rambling, you will do damage in two ways. First, you will miss important details that could prove valuable in counseling. Second, she may notice the inattentive attitude. Many incest victims are convinced that they are so degraded that no one cares to deal with them. Inattentiveness or impatience by the minister serves to confirm the victim's low opinion of herself.
4. Accept the victim's feelings. To dismiss guilt by saying "Now, you know you have done nothing wrong, so just put that notion aside and stop dwelling on it" is to reject the very real feelings and problems of the incest victim. Such a course puts the very topics she most needs to discuss off-limits. It puts help out of her reach. Whatever problem she has is real to her. Treat it as real.
5. Same-sex counseling is best. Men should counsel with men, and women with women. It is easier for one to speak of such things to a counselor of the same sex, and also more in harmony with Bible principles. But a woman should never be denied badly needed help because a sister is unavailable to counsel with her. Delays and frustrations that increase the victim's suffering can well have eternal consequences.
6. Carefully govern your emotions. Strong emotions should not always be expressed. Expressing your horror and revulsion may frighten or shame the victim away. Expressing anger toward the offender or mourning for the victim can lead her to dwell on these emotions and make it difficult for her to leave them at the cross. The counselor needs to show kindness, understanding, acceptance, and sympathy.
7. "If a brother or sister be naked, and destitute, . . . and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful. . . . what doth it profit?" (James 2:15, 16). We tend to deal with human problems on the simplest possible level. A few scriptures and uplifting thoughts and a word of prayer will not work a cure. They will only tantalize a thirsty soul without giving a single drop of relief.
8. Recommend a trained therapist or counselor, preferably a Christian one. Unless you are a trained therapist it is unlikely that you can meet all the needs of the victim. Most county mental health units provide low-cost or free help. It is wise, however, for the pastor or another Christian worker to continue counseling the victim on her spiritual problems and her relationship with God. Spiritual and secular needs should be met simultaneously.
9. Do not be afraid to take measures to ensure the safety of a child victim. Voluntary separation of the parents and even legal intervention are not too strong measures to take when the safety of a child is at stake. Many workers feel that the breaking of the family unit, perhaps even the removal of the child from her home by the authorities, is too great an evil; but it is not so evil when the alternative is physical, mental, and spiritual damage to a child. Seek peaceable means. Determine whether or not the offender is still present, then find out what the attitude of the parents is and act accordingly. Use tact if at all possible, but always put the welfare of the child first.
10. Pray without ceasing. Incest counseling is a spiritual battle. Incest is a tool of the devil for keeping souls away from their heavenly Father, for denying them the hope of salvation. Evil angels fight to hold these victims. You cannot succeed in freeing them unless you let Jesus fight the battle for you.

The great need

There is a great need for better education, understanding, and counseling training among our workers. Not only pastors but medical workers, teachers, and college students need to become better informed about incest. Whether or not you know it, there are people near you who are suffering the results of incest. Please take the time to prepare to help them when they come to you.

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2. Ibid., p. 28.
3. Since the great majority of victims are girls and the majority of offenders are men, I have used the pronouns she and he respectively to avoid encumbering the article. Almost every point can be applied to the reverse situation.
Victims of trust

Tim Pierce

Would you recognize an abused child if you saw one? Would you know how to help that child?

It doesn’t matter whether we want to admit it or not. It is still very probable that child sexual abuse is happening in our congregations. “Clinical experience indicates that many of the offenders attend religious services regularly.” 1 Statistically it would be highly unusual to find a congregation that has managed to avoid such abuse toward children. The abuse is usually intrafamilial in nature. And it is no respecter of income or social status. 2 Thus, for the sake of the children, pastors need to be aware that such abuse does happen within the church. Pastors also need to know how to recognize the symptoms of such abuse and what to do by way of intervention.

It’s nothing new

In the Old Testament there is evidence of incestuous relationships. The story of Lot and his daughters in Genesis 19 is a good example. Also extrabiblical sources indicate that incest has appeared in virtually all cultures and has even been approved of in some. 3 Chapter 18 of Leviticus is clear in its intent to prohibit such practices. “None of you shall approach any one near of kin to him to uncover nakedness” (verse 6, RSV). This verse marks the beginning of a very specific list of intrafamilial sexual prohibitions.

In the New Testament 1 Corinthians 5:1 is a reference to incest: “It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father’s wife” (RSV).

So it is clear from both biblical and secular sources that incestuous relationships have existed since the earliest days of humanity.

In our day society is at last daring to address this most secret of sins. Perhaps we are being forced to do so by the rapid rise of child pornography and the growing awareness of the damage that is done to the victims. It is truly amazing that despite that harm, some even condone the abuse. “Sex before eight, or it’s too late” is one of the most disturbing of modern slogans. Yet the group that holds this statement as their motto claims more than 2,000 parents and psychiatrists as members. 4

Unfortunately the slogan describes the harsh reality that millions of children must face. “In a random survey by the Kinsey team, 25 percent [of women] were found to have experienced a sexual encounter with an adult before age 13.” 5 Other studies confirm the Kinsey report. One researcher puts the problem in concrete terms: “In any classroom of 20 children there will be at least three sexual abuse victims.” 6 The victims are usually girls. Boys are also victimized, but for a variety of reasons are less likely to report the incidents. 7 As far as the perpetrators of the abuse are concerned, the vast majority are male and the acting guardian of the child. 8 So the definition of incest has now been shifted to the broader sense of “sexual abuse of children” and includes the extended family of neighbors, adult friends, aunts and uncles, etc. The National Center on Child Abuse and Neglect now defines child sexual abuse as “contacts or interactions between a child and adult when the child is being used for
Symptoms of child abuse

"Three in Every Classroom, a booklet for teachers, lists several warning signs of sexual abuse. The foremost indicator is a child who demonstrates sexual knowledge or behavior inappropriate for his or her age. This might include explicit drawings, explicit language, playing with dolls in an explicit manner, or approaching other children sexually. Other major symptoms include recurring and unexplained infections of body openings, self-inflicted injury (head banging, etc.), and unexplained gagging. For older children, chemical dependency, running away, teenage prostitution, and suicide attempts may occur. In addition to these specific symptoms there may be some more generalized behaviors. Bedwetting, severe nightmares, fear of bed, depression, irritability, hyperactivity, and frequent physical complaints such as headaches may be manifested. Blair and Rita Justice add one more major indicator: fear of being alone with a specific individual.

Incest always damages the child. The degree of damage will vary with the situation. The age of the victim, the intensity of the encounter, and the duration of the relationship are but a few of the variables. And the hurt of incest runs far deeper than physical injury (which may or may not occur). With the passing of time, "the legacy of damage includes severe depression, inability to trust, low self-esteem, chemical dependency, sexual and relationship problems, suicidal tendencies, feeling 'crazy,' anger, perpetuation of the abuse with other children, disruption of development, and physical health problems." Consider the victim

Why don't children simply tell on the abuser? Why do an estimated 63 percent of girls and 73 percent of boys collaborate in a "conspiracy of silence"? There are several factors. First of all, the child has likely been warned by the perpetrator to keep quiet, "or else." The child may also have been educated to believe that the incestuous contact was somehow his or her fault, because any pleasure the child found in the relationship is quickly held up by the perpetrator as proof of blame. Another reason for secrecy is family loyalty. Older children may be unwilling to expose the family to public embarrass-

ment. Some victims try to tell but encounter disbelief or denial and finally stop talking about it. Perhaps two of the most tragic reasons for not reporting involves especially the younger victims. First of all, if the parent they love and trust more than any other person they know is doing this thing, then it must be all right. Second, some of these children are simply too young to have the necessary verbal skills to describe what is happening to them.

Consider the immense feelings of isolation, betrayal, and fear that a 9-year-old girl experiences as she hopes and prays that she will get through the day without being molested. Add to this the confusion the victim feels if the sexual encounter brings pleasure to him or her as well as to the perpetrator (which is not unusual). Finally, there is the constant threat of punishment for not complying and the natural pressure a child feels to obey guardians.

After the child grows into adulthood, the active victimization usually ceases. However, the crippling effects of the abuse can continue throughout a lifetime. A typical pattern can be illustrated by the story of Betty, an imaginary woman whose case is representative of many incest victims. Betty was molested by her older brother for the first time at age 6, and the abuse continued until she was 13. Although she felt something was wrong with what they were doing, she began to enjoy the contacts they had and even initiated them at times. However, as she grew older, she became increasingly uncomfortable in the relationship and protested that she wanted to end it. Her brother, on the other hand, did not. He cajoled and then used threats to compel her to continue the sexual contacts. When the contacts finally ended, Betty was a mass of guilt and rage. In high school she became promiscuous, partly to turn the tables and have "power" over males, and partly to punish herself for being so "totally worthless" as a person.

Eventually Betty settled down, found "Mr. Right," and married. That's when her troubles became apparent to her. No longer able to hide behind one-night stands, she found herself in a serious intimate relationship, a relationship that reminded her strangely of the past. In moments of closeness, she found herself seeing her brother and not her husband. Revulsion swept through her again and again, until the marriage became intolerable for her and ended in divorce.

Such circumstances are not unusual. As pastors we need to do everything in our power to prevent this kind of tragedy. Fortunately there are several things that we can do.

How to help

The first step for a minister who wants to help is to have an awareness of the scope and nature of the problem. This article provides only an overview. Books such as Sexual Abuse: Let's Talk About It serve as a good introduction to the subject. Daddy's Girl is the autobiography of a former sexual abuse victim that gives sensitive insights into the pain and damage incest brings. It is often used therapeutically to help victims realize they are not alone. Three in Every Classroom is an excellent choice as a concise, practical guide for recognition of and intervention in child sexual abuse.

As ministers we need to learn all we can about incest and how to deal with it. Then we can help in three specific ways: prevention, reporting, and referral.

First of all, we can work to prevent the problem. "Since sexual abuse does have moral as well as legal implications, it would be helpful if more religious leaders were involved in the identification of the problem as well as in preventive efforts. Clinical experience indicates that many of the offenders attend religious services regularly and experience little guilt or sense of responsibility for their actions. Perhaps discussion of this problem with the congregation would encourage more offenders and their families to seek help."

And we can encourage children to report any uncomfortable touching or talking incidents to parents, teachers, pastors, or others in positions of authority, regardless of who the perpetrator is or what he has said about secrecy. The child needs to know that "no one has a right to touch your body in any place that you do not want it touched. You are a separate person, and you have the right to say no to that kind of touching."

Many local law enforcement agencies and child welfare organizations have preventive education programs available for
elementary schools and other young people's groups. Churches that operate parochial schools ought to consider using those resources. The first choice for solving any problem is always prevention.

But this is the real world, and prevention is an ideal that isn't always achieved. Sooner or later pastors and other people working with children will find situations in which abuse is either obvious or highly suspected. In such cases there is no option. Most states demand prompt reporting of sexual abuse and suspected sexual abuse to the proper authorities (usually law enforcement or social welfare agencies). Failure to report can result in fines and/or imprisonment. In addition, the California Supreme Court ruled in 1976 that failure to report would incur civil liability. Thus failure to report may also leave one open to malpractice suits.

"Incest carries criminal penalties in every state. Yet there is something about incest that seems to elevate it above the common statutes of man: to most people incest seems to be a violation of God's laws." 21 I believe that even in the absence of legislation the pastor has a moral obligation to report. The child's happiness, perhaps his or her very life, is at stake. Moreover, most states force the perpetrator into getting help. This is important because very few abusers will seek help without some form of compulsion.

Naturally, reporting sexual abuse can be traumatic for pastors. It can involve prominent church families that we know and love. It can mean incurring the wrath of many individuals within the church and without. Reporting is not always easy. May God give us the courage to protect the children!

A final area in which pastors can be of service is in dealing with adult victims of child sexual abuse. Rule number one with such individuals is that no pastor or even general family counselor is equipped to deal with all of the issues involved. Referral is the word a pastor needs to know in helping adult victims with their past trauma and present pain. Failure to refer will in all likelihood do more harm than good to the victim and could even put the pastor in a compromising position, because seductive behavior toward the counselor is not uncommon in the early stages of treatment. 22 There are, of course, spiritual needs that the pastor can deal with, but I stress again, adult victims of child sexual abuse should be referred to agencies that specialize in helping incest victims.

Local counseling agencies usually have a list of the nearest centers for therapy. The book Sexual Abuse: Let's Talk About It also lists agencies by state and regional area. Most treatment centers involve group therapy with other victims as well as individual counseling. The group provides the openness the victim needs to address his or her experience.

There is a bright note. Knowledge in this particular field has advanced to the point where most victims can be helped. 23 Migraines disappear, depression ends, and marriages are saved. As pastors we can extend a great deal of hope to any who suffer in the aftermath of abuse.

To sum up, child sexual abuse is here and it is here to stay. As long as we live in an imperfect world, children will be victimized and will enter into adulthood crippled by the experience. Kids are such special people. "Of such is the kingdom of heaven." But, for the sexually abused child, life is anything but heaven. By God's grace churches should take a clear stand. A stand that does everything possible to prevent the abuse and help the abused.

4 Ibid., p. 16.
5 Rush, p. 5.
9 Hyde, p. 15.
10 Soukup, Wickner, and Corbett, p. 5.
12 Justice, pp. 167, 168.
13 Soukup, Wickner, and Corbett, p. 12.
14 Hyde, p. 30.
15 Soukup, Wickner, and Corbett, p. 5.
16 Forward and Buck, pp. 21, 22.
17 Muldoon, p. 99.
18 Hyde, p. 22.
19 Ibid., p. 11.
20 Forward and Buck, p. 146.
21 Ibid., p. 145.
22 Lecture by Fern Kepler-Roth, Brainerd State Hospital, Brainerd, Minn., Apr. 22, 1985.
23 Forward and Buck, pp. 163, 164.
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Why clergy shouldn’t tell

Jeffery Warren Scott

Child abuse is a serious problem in the United States. One million children are abused each year, and more than 2,000 die as the result. Every state has enacted mandatory reporting laws to help prevent the tragedy of abuse. Some 35 of these statutes require that clergy disclose confessions of child abuse or suffer criminal or civil penalties.

Should the state have the right to inject itself into the sacrament of confession or the ministry of spiritual counseling? When I finish work on my Ph.D. in religion, I may have to face what now is merely an academic question to me. Based on my Christian convictions and my research into the legal issues, however, I believe I know what my answer will be: I will refuse to disclose information revealed to me by a penitent.

Let me share the basis for this decision.

The constitutional argument

Mandatory reporting laws that force clergy to disclose confidential information violate the free exercise clause of the First Amendment. In Wisconsin v. Yoder (406 U.S. 205, 1972), the Supreme Court advanced a threefold test by which to evaluate whether the state infringes free exercise of religion.

First, is a practice motivated by a legitimate and sincerely held religious belief? The answer must be yes in respect to confession and spiritual counseling. As early as A.D. 554 severe punishment was administered to priests disclosing confessions. By the close of the ninth century, priests revealing the substance of a confession were deposed and even exiled for life. In the Catholic tradition confession is a sacrament that conveys grace to the participant. In other Christian traditions spiritual counseling is an integral part of their ministry. Clearly, the practice of the church meets the first test of Wisconsin v. Yoder.

Second, does the state’s action affect the church’s religious practice? The mandatory child abuse reporting statutes do so. If a clergyman may be forced to reveal a confession of child abuse, church members may well refrain from seeking counsel. Said the archbishop of Reims in the ninth century: “There is nobody who would not hesitate to utter his sins to his prelate if he feared that he would be shamed or exposed.” Surely, today as well, congregants will discontinue disclosing what must by law be reported to the state.

If, as in the Catholic tradition, confession is a sacrament that conveys grace, the state’s requirement may be construed as affecting the individual’s very salvation. State intrusion into the confessional therefore affects both whether a church member participates in confession or counseling and how freely he participates.

Third, does the state have a compelling interest in restricting the religious practice in question, or can the state’s interest be accommodated in a less traumatic manner? I concede that the state has a legitimate interest in the welfare of children. Is that interest so compelling that it overrides the free exercise rights of the church? I believe not. Mandatory reporting laws, which force the minister to violate his sacred and moral commitment to confidentiality, are not the least restrictive means to achieve the state’s ends.

Other sources of information on the abuse of children can be tapped without violating privileged communications. Teachers, day-care operators, and film developers are even better sources than the clergy. And no constitutional right to silence envelops them. Mandatory reporting laws, therefore, do not meet the third test of Wisconsin v. Yoder.

The slippery slope argument

To force clergy to reveal confidential information opens the doors of the church to even greater state abuse. If the state can violate the ministry of confession on behalf of abused children, can it not do so also on behalf of abused elderly parents and victims of rape and other crimes? Once the sanctity of the confessional is breached for one reason, it becomes easier to violate it repeatedly for many reasons. Abolition of professional secrecy was the first step taken by the Nazis in World War II, when they sought control of the church in Norway. The state must not be allowed to enter the most private area of human life by the confessional.

The value to society argument

The third reason for maintaining the clergy-penitent privilege is because of that relationship’s value to society, which has set aside a number of relationships in which confidential communications are privileged. Communications between attorney and client and between husband and wife are two examples of such protection.

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Introducing Insight Out, a new magazine for youth

The 1988 Associated Church Press convention had ended, and many of the delegates were surprised. Why? Because among such periodicals as U.S. Catholic, The American Baptist, Sojourners, and Presbyterian Survey, a little-known youth magazine had taken home three first-place awards—tops among all 170 entries.

What was this award-winning youth magazine? Insight, a weekly magazine produced for Seventh-day Adventist youth.

But that's not the real news here. The real news is that the publishers and editors of Insight have now produced a Christian nondenominational monthly magazine for all youth. It's called Insight Out.

Each Insight Out deals in depth with one topic important to today's youth. In discussing topics, the magazine brings together the best communicators available—writers such as Ruth Senter, Becky Pippert, Tony Campolo, and Philip Yancey, along with vibrant art and fresh, compelling stories. While avoiding a sermonistic approach, Insight Out looks at questions from a balanced, Christian perspective, and it provides practical help.

Here's a sampling of topics covered in Insight Out:
- Maturity—What does it mean to be grown up?
- Pictures of God—Is our picture ruining our relationship?
- This Isn't Lying, Is It?—How can we avoid our society's lying epidemic?
- Forgiveness—The first step in being truly free.
- That's Education!—As Christians we should never neglect one of God's great gifts: our brains.
- Money—How much is too much?
- Why Wait?—A comprehensive treatment of Josh McDowell's response to the teen sexuality crisis.
- I'm a Pretty Good Person—Isn't That Enough?—The most common and deceptive form of religious comparison.
- Jesus and His Surprises—A startling look at the Lord of surprise, and what He expects of us.

In simple, powerful style, avoiding clichés and denominational jargon, Insight Out is distinctive, and each issue brings award-winning quality to the tough issues facing youth today.

D.C.'88

Recently Insight Out was represented at the D.C.'88 Student Congress on Evangelism. Between talks by well-known speakers such as President and Mrs. Reagan, Joni Eareckson Tada, Pat Hurley, and Buster Soaries, many of the 8,000 youth in attendance stopped by the Insight Out display and sampled magazines. Each sample was placed under a question that youth might ask.

Responses to the magazines were varied. "Oh, I need this one," one teen girl said, laughing, as she picked up an issue on love and romance under the question "Is this love or is it hormones?"

"This looks interesting," another commented, taking the issue under the question "This isn't lying, is it?"

Other teens grabbed issues under "How can I be more creative?"; "Am I prejudiced?"; "Is God like I picture Him?"; and "Why aren't my prayers answered?"

Many returned the next day to get more magazines and to sign up for subscriptions for themselves and friends.

"This is great!" they said. "Where have you been?" Pastors and youth leaders also echoed the youth in asking, "Why haven't we heard of you?"

Gradually word is spreading. Editor Christopher Blake reflects on the mission of the magazine: "If I were to choose one word to characterize Insight Out, it would be hope. Hope that life has meaning, hope that unconditional love exists, hope that true freedom is possible through God. Our young people are desperately searching for hope."

Insight Out, a new magazine of Christian understanding and response for youth, is now giving thousands that hope.
How to minister to youth without saying a word.

A few people would like to see armed-forces discipline in the church. Then they could grab youth by the ear and yell, "NOW LISTEN UP, PRIVATE! HERE ARE THE FOUR SPIRITUAL LAWS."

But would it get through? For centuries mothers have used a similar approach to get teenagers to clean their rooms. Mothers are ready to try something else.

Why Talking—and Even Yelling—Doesn’t Faze Some Youth

Educators know that it takes more than lecturing to reach kids. So they use a technique that makes their work more effective. They vary the way they teach to match the way students learn.

Some youth learn best by hearing. (Your lectures and discussions do an excellent job of communicating to this group.) Other youth learn best through their sense of touch and movement. And another large group learns best by what they see.

An Idea for Reaching Visually Oriented People

Youth who depend on seeing to learn are the silent segment in your group. Most of the time they sit quietly and forget what's being said. How do you get through?

One solution lies in magazines. Professional teachers encourage their students to do a lot of research in the periodical shelves of the library because magazines are great packages for visual learning.

May We Humbly Suggest Our Magazine?

Let us show you a low-cost Christian magazine for youth, ages 15 to 22. It’s called INSIGHT OUT, and it delivers the gospel in award-winning words and pictures for visually oriented youth. And it’s something they can take away from church to that quiet place where eternal decisions are often made.

Pictures and a Thousand Words

INSIGHT OUT is not a flashy, slick magazine packed with wall-to-wall color pictures. That’s why it costs less. But you’ll still find judicious use of art and photography to carry spiritual truth to the heart and mind.

INSIGHT OUT also uses three pathways for communicating in words.

Pathway 1, Stories: We mention the stories first because they outshine much of the moral literature you have read before. The editors have found writers with an astonishing talent for portraying the drama and the emotion in our everyday choices for or against Christ. Time and again youth say, “Your stories make me think about spiritual things.”

Some youth don’t hear what you say, but you can reach them anyway.

Pathway 2, Straight Answers: The editors print the most trustworthy answers they can find in response to the questions asked by youth. Coming issues tell youth what they desperately want to know about family relations, money, and much more. All of these articles are rinsed clean of religious jargon and filled with God’s love.

Pathway 3, Youth Journalism: INSIGHT OUT has reports on current events that get youth excited. One issue described a life-changing conference put on by Youth to Youth. There kids gained pride from being drug-free. Another entire issue printed reports from youth who had been on gritty, short-term mission projects and convinced many readers that the toughest vacation can be the best.

Low Cost for Your Group

INSIGHT OUT gives you a strong package for communicating the gospel visually to youth, ages 15 to 22. It makes your ministry more effective without requiring you to say another word or spend an extra minute on preparation. And the price for each one-year subscription is only US$7.95.

It's unfortunate that some youth will leave your next program without a complete memory of what you said. Just make sure they leave with INSIGHT OUT.

Free, When you order 10 or more subscriptions to INSIGHT OUT, we'll send you a high-tech acrylic stand. It holds the magazines until your youth pick them up.

Mail to: ABC Mailing Service
P.O. Box 1119, Hagerstown, MD 21741

Yes, let me try INSIGHT OUT with my youth group. Please send me _______ subscriptions at $7.95 each. Send the magazines to the address below every month for one year.

□ Payment enclosed. □ Bill me.

Organization Name _____________________________
Name _____________________________________
Address ____________________________________
City, State, Zip ________________________________
You’ve come a long way, pastor’s wife!

Ellen Bresee

While being the wife of a pastor may bring its stresses and strains, it’s easier to fill this role now than it has ever been before.

You say it’s tough being a minister’s wife in today’s hectic society? There are the complications of members’ expectations, living in a fishbowl, small salary, loneliness and isolation, scant family time, etc. It’s true that the list is long and the concerns are real. But sometimes we pastors’ wives read and hear about so many problems in the ministry that we sink slowly into the mire of self-pity.

If you find yourself feeling that you are destined for the torture chamber because you are in the ministry, perhaps a quick look back and a turn of the coin to the positive side are just what the Master Physician is prescribing for you.

What if you had married a clergyman back in the 1500s? Well, at least you wouldn’t have had to be a clergy wife for very long. Your dear husband would probably have been burned at the stake, put in prison, or hung for breaking the vow of celibacy. Suddenly, no role expectations!

Do you think you’re on display all the time? The fishbowl syndrome? Mrs. Thomas Cranmer, wife of the first Anglican archbishop of Canterbury, was so forced to seclude herself from the public that she had to travel in a box with ventilating holes in the lid. Not until the 1600s were married clergy widely accepted in England.

I’d rather have been in the limelight—my claustrophobia, if nothing else, would have cried out for more exposure!

Many women of my (very young!) age can look back the few decades to when we entered the ministry and remember what now seem archaic practices. After the terrifying interview with conference administrators (that part hasn’t changed much), the call eventually came through, and the two-for-one (giant economy size) era began. Of course, I believed this was the way it should be. A wife who wasn’t willing to donate her full time to the church was a bit suspect.

Even when the children began arriving, I didn’t slacken my pace in church work. I merely accelerated to high gear to encompass child rearing, church work, and wisely duties. Evangelistic meetings knocked out five or six evenings a week. I had to be at every one to run the slide and movie projectors, keep the ushers lined up, run the book sale table, and give chalk talks up front. During the day there were sermon brochures to type, mimeograph, and deliver or mail. There were dozens of black light illustrations to draw and cut out. We were busy, we were happy, but we didn’t have much time to just be a family.

Here are some ways I think things have gotten better for the pastor’s wife:

1. Ministers are encouraged to spend more time with their families. I’m not complaining now and I didn’t complain then. I loved the excitement of the meetings. My heart was thrilled and my tears ran freely when my husband made a call for decisions and those we were working and praying for responded to the Holy Spirit. However, I sometimes feel my children were robbed of too much of our time. And we were not able to nurture our marriage as much as we should have.
I thank God our church now more frequently encourages its ministers to spend time with their families. The conference will pay for incognito counseling services if marital difficulties or other personal problems require professional help.

2. Administrators are more democratic. The conference in which we began our ministry was very arbitrary in how they informed us of new appointments. Since it was easier to move pastors during the summer, camp meeting time brought the yearly fruit basket upset. During one of the evening meetings in the main pavilion, the conference president would announce which pastors were being moved and where. We pastors and wives were not previously informed. You can understand why every pastor wanted to be present at that meeting! If you didn’t manage to get there, you would likely learn of your appointment through the grapevine.

Like most other interns and their wives, we were assigned duties in the primary and junior pavilions. Ours was a large conference, and we were all extremely busy trying to corral as many as 1,000 nuclear-powered dynamos in one building. But that special evening we wives would sneak out long enough to hear the moving announcement. We would then run back to our work station and get the word to hubby. Sometimes we were in tears over the proposed move, but we weren’t asked, notified, or given an opportunity to express our feelings.

I know moves still sometimes seem to be made rather arbitrarily, but many of us have lived through a time when there was less say than the church typically affords its pastors today. Most administrators now try to work with the pastor and his family, and their needs are usually considered.

I could go on, but I don’t want to sound like a maudlin, senile senior stuck on old memories. We’ve come a long way, pastor’s wife!

3. It’s more acceptable today for pastors’ wives to have their own careers. Some wives prefer their own career or profession. Their self-worth is enhanced by being successful in an area separate from that of their husbands. Identity is not as much of a problem for them as it often is for those pastors’ wives who walk only in their husbands’ shadows.

On the other hand, many pastors’ wives would rather work by their husbands’ sides and be involved in the work of the church. However, because of finances, they must work. Their congregations probably understand better than they would have a few decades ago. Now most of the wives in the congregation are working too.

4. Pastors’ wives now have more freedom to choose their own role in the local church. The pastor usually frowns on church members who say they’re too busy to accept a position in the church. It would seem the pastor’s wife has at least as much obligation to support the church as does any other member. She does, however, have the freedom to accept or reject responsibilities according to the gifts God has given her. If she is asked to lead in the junior department and she knows that is definitely not her expertise, she should feel free to say, “I’m sorry, this is not one of my gifts. However, I’d feel comfortable with one of the younger divisions.” This is a new freedom too few of the older wives have had the privilege of exercising.

5. Needs related to the problems of loneliness and isolation are more often met. With the backing of conference administrators, Shepherdess organizations are providing opportunities for wives of pastors to get together. Thus for many pastors’ wives a ready-made support group is available. These sharing and learning times provide a valuable assist to coping in the pastoral home.

6. Training is encouraged through continuing education courses and books written especially to meet the needs of the minister’s wife. Only in the past few years have pastors’ wives had access to these educational and support tools. Some conferences are even reimbursing the pastoral spouse on completion of a course. Being knowledgeable before situations arise with those “irregular people” in the congregation can smooth a mountain into a molehill.

Being part of a pastoral family is easier now than it has ever been. And filling this role definitely has its advantages. In what other role could you get so intimately involved in the lives of so many wonderful people? Have you ever been moved by the prayer of faith the little old saint offers at prayer meeting? Or has the widow lady who lives in the two-room apartment above the gift shop pledged a quarter of her small monthly pension toward the church building project in response to your pastor-husband’s call for funds—and she hadn’t even voted for the new church? Sacrifice? Love! Where else could you see it so vividly?

During one of the evening meetings in the main pavilion, the conference president would announce which pastors were being moved and where.

They say many baby animals bond to the parent through their first sight and smell experiences at birth. Church members are constantly bonding to the pastoral family through happy and sad events in their lives. When you share with a member or family in the joys of baptism or a birth or marriage, you will be bonded for life. When you stand with a parent, spouse, or child at the bedside of a dying loved one and enter into his or her grief, you are forever bonded to that person. You may meet that member 10,000 miles away, 10 years later, and his or her love for you will still be there because of the bond formed when you shared his or her experience of joy or grief.

Where but in the ministry would you have a church member drive clear across town to bring you a fresh-baked loaf of bread and tell you how much you are appreciated? Or a gardener who shares so many bountiful gifts from his garden? Or a lady who every year makes her special Christmas peanut brittle to “share with my dear pastor and family”?

We can choose to spend our time thinking how bad we have it, or we can choose to thank the Lord for all the blessings the ministry has brought to our lives: Not every day will be filled with flower-strewn pathways, fresh-baked bread, peanut brittle, or people requesting baptism, but as those things happen now and then, we can let them bring praise to our lips and warmth to our hearts.

Frankly, I think we’ve come a long way, pastor’s wife!
ow do you respond to the New Age movement? How should Christians react to this ever-growing phenomenon?

I must confess that my first reaction was one of apprehension, if not fear. The first time I attended a New Age-oriented meeting as part of a research project, I really wondered what I would find there. Would I encounter starry-eyed dreamers? Or long-haired ex-hippies? Or might I even encounter outright hostility if I let on that I was a Christian?

I did encounter a starry-eyed dreamer or two, and maybe even a few ex-hippies. And a lot of perfectly normal people who were interested in improving their world and who were open to new ideas. I didn't encounter any hostility. And subsequent contacts with New Age-type groups has so far yielded the same lack of hostility.

But I wonder what sort of response a New Age-oriented person might expect if he or she were to attend a Christian church. I am beginning to worry that there is more hostility directed from Christians toward the New Age movement than vice versa.

This is partly the product of several sensational books about the movement that have become popular in Christian circles. In our March issue we will publish reviews of most of the recent Christian books about the movement. Perhaps it is sufficient to say for now that after reading some of these books, a Christian might be surprised to find out that not everyone who believes in the New Age has a Nazi storm trooper uniform hidden in a back closet.

Sensational accounts of Nazilike activities among some people connected with the New Age movement certainly make interesting reading. But to the extent that they engender fear of the movement among Christians, they are counterproductive.

The same is true of books, sermons, and magazine articles that encourage Christians to be fearful of other groups or cults with unorthodox views.

I've spent quite a little time knocking on doors with religious surveys and other approaches. The one group of people I wish I could figure out is those who, as soon as they find out that my visit has anything to do with religion, simply shut or slam the door in my face.

I've observed that often these people have the trappings of religion about them — pictures of Jesus in the entryway and such — yet are apparently afraid to discuss anything religious. I wish I could get to know one of these people and find out what makes him or her so fearful of any encounter with a person of different religious views. But their fears cut them off from me.

Fear of people who believe differently keeps us from growing and keeps us from helping those around us. One of the most interesting things I do is carry on correspondence with people who write in with negative or questioning responses to articles we publish. It is intriguing to me to hear various viewpoints and to have to make a response as to why I agree or disagree.

In relation to the New Age movement, I appeal to Christians to keep open minds and open hearts. Certainly we cannot agree with the New Age concept that Jesus Christ will not return again in the flesh. Nor can we accept messages delivered via New Age channels that purport to be from Him yet contradict what He taught while on earth. We cannot agree that human beings without the power of God can establish a new civilization in which peace and justice will reign.

We also need to stand up against the commercialization of religion that is characteristic of so many individuals and groups who have associated themselves with the New Age movement in order to profit financially from people's spiritual quests. This facet of the movement serves only to discourage people who have genuine spiritual longings from pursuing answers.

And we need to be alert to the subtle infiltration of our schools, vocational training centers, and media by Eastern and New Age religion under the guise of self-improvement. We need to take a stand against such things when they appear in our communities.

But we must not allow fear of the New Age movement to close our hearts against people who are seeking spiritual things.

Jesus' example at Jacob's well (John 4), Paul's at the Areopagus (Acts 17), and Philip's chariot ride with the eunuch (Acts 8) demonstrate creative ways to reach out to seekers whose beliefs differ from ours.

We mustn't let fear or pride of opinion alienate us from the very people who most need the message of salvation we bear.

How do you respond to the New Age movement? Please respond to the people involved as spiritual seekers who need our Saviour. —Kenneth R. Wade.
Pastor’s Pastor

The persuasive preacher

Floyd Bresee

Preaching is persuasion. That may sound too secular, too manipulative. Not so. Every time you stand up to preach, you are hoping to persuade people of some Christian truth, to persuade them of its value, or to persuade them to act on that truth. Preaching is persuasion.

So how do you persuade people? The Greeks, who first developed public speaking as a fine art, insisted that there are only three proper means of persuasion available to the speaker. The first is logos—logic, argument. Most preachers like that one, but too many mistakenly assume that solid reasoning is all that’s needed to persuade people.

The second means of persuasion is pathos—emotion, feeling. We preachers may grudgingly admit that people are more likely to do something because of feeling than because of reasoning. We are very conscious, however, that emotion is dangerous. Logic without emotion produces few results. Emotion without logic can produce disastrous results. What we seek is a logic that engenders emotion.

But there is a third way a preacher persuades people. The Greeks called it ethos—the character of the speaker as perceived by the audience. Let’s focus on this third mode of persuasion, which preachers so often overlook—the character of the preacher as perceived by his congregation.

We see all three means of persuasion illustrated dramatically in every political election. Invariably, each candidate tells us about his program (logos), then he wraps himself in the flag or kisses a voter’s baby (pathos). But through it all, voters are listening for something else. “What kind of man is he?” “Do I dare believe what he says?” “Can I trust him?” Unless a candidate can get most voters to answer those ethos questions positively, he’s unlikely to get elected.

If a politician must convince his audience he is a good man before they will believe his message, how much more true is this of the preacher. Don’t misunderstand. It’s not that preachers are in a popularity contest. Their goal is to attract their listeners to Christ, not to themselves. It’s just that nobody is led to Christ by a person he doesn’t like. Thus good audience rapport is a must for the preacher—but it’s not easy. Here’s why.

The messages about ourselves that we think we are sending are not necessarily the messages our listeners are receiving. When video recording was just becoming practical for amateur use, I was in graduate school, and I experimented with it as a means of teaching preaching. Eventually, the school where I taught made a video camera available. Now student preachers could see themselves just as their audiences saw them! It was exciting and somewhat helpful, but eventually we turned away from it. Young preachers were overwhelmed by the unintended messages their voices, appearance, and mannerisms conveyed. The ethos messages they had thought they were sending were so different from the messages they saw in themselves that they could hardly hear their own sermons.

Imagine that you have on your pulpit a little black box. On the box are listed character traits, each with a button under it. Beside the hymn racks in front of each worshipper are other black boxes, identical to yours except that they have little lights instead of buttons.

As you preach, you want your congregation to view you as a congenial, caring person, so you reach down to your black box and push the button under Friendly. You do so, of course, assuming that Friendly will light up on your listeners’ boxes, but instead, Gushy lights up before most of them. Press Tender at your pulpit, and Weak or Effeminate may come on in the pew. Send Spiritual, and they may receive Impractical or Square. Enthusiasm may come through as Emotionalism, Brilliant as Cocky, Scholarly as Dull, and Dynamic as Angry. They aren’t receiving what you think you’re sending.

Now, you will always have some in your audience whose black boxes are so poorly wired that they get different messages from everyone else’s. We can only try to understand and love these people. But if too many are receiving wrong ethos messages, then you are sending the wrong messages.

In a later column we’ll look at some ways preachers can create a good ethos with their congregations. Remember, nobody is led to Christ by a person he doesn’t like.
The sun: bane and blessing
Mervyn G. Hardinge

When the Industrial Revolution began in England 200 years ago, rural populations migrated from the countryside to the industrial centers. Because of the rapid increase in urban population, acute housing shortages developed. The working class lived on narrow streets, crowded together in rooms with small and often shuttered windows. The air outside was heavy with the pollution pouring out of the factories.

Children growing up in the filth and squalor there developed what was commonly called the “English disease.” The long bones, especially those of the legs, became bent or bowed. People generally considered rickets, as the disease was later called, to result from malnutrition and unhealthful conditions.

In 1890 a Doctor Palm traveled around the world, carefully tabulating the incidence of rickets. He noted the prevalence of this disease in both the large cities and the countryside. Yet he found that while rickets was common among the malnourished children reared in filth and poverty in the West, among those raised in similar circumstances in Japan, China, and India, it was a rare disease.

Dr. Palm also noted that upper-class children in England who suffered no malnutrition or uncleanliness but who were confined indoors for various reasons occasionally developed rickets. He made the astute observation that rickets occurred in children who had not been exposed to sunlight. This and many other studies led eventually to the discovery of vitamin D, of its synthesis in the skin under the action of sunlight, of its role in the absorption of calcium, and in the deposit of calcium in the bones for strength and rigidity.

Although it has long been known that the sun is man’s ultimate source of food and energy, only recently have we begun to realize that sunlight influences chemicals within our bodies, drives our biological clocks, and even determines how soon we mature.

Beneficial radiation
Sunlight, or solar radiation, is electromagnetic energy emitted by the sun. It travels in waves of varying length measured in nanometers, or billions of a meter. The spectrum of radiation that falls on us is made up of three main types: ultraviolet (5 percent), visible light (40 percent), and infrared (54 percent). The balance consists of cosmic rays, gamma rays, X-rays, radio waves, and electric waves. Most of the spectrum is not visible to the human eye. The emissions that do reach the earth are filtered through the atmosphere and an outer layer of ozone.

Except at the equator, the number of daylight hours varies according to the season of the year — longer in the summer and shorter in the winter. Ultraviolet radiations also have a seasonal variation. In the northern United States and similar latitudes in Europe and Japan, only one fifteenth as much is present in December as in June — virtually none before nine in the morning or after three in the afternoon.

Solar energy penetrates the skin, affecting the various tissues either directly or indirectly. Light energizes specialized cells and certain light-receptive chemicals in the tissues. It triggers nerves, stimulating them to transmit messages, and forms hormones that are transported to distant parts of the body.

The ultraviolet band, between 290 and 315 nanometers, is responsible for the formation of vitamin D (or D3). The high-energy photons that make up light penetrate the superficial layers of the skin, or epidermis, and convert a chemical, provitamin D, to previtamin D. Then the warmth of the skin gradually changes previtamin D to vitamin D.

In large amounts, vitamin D is toxic. Prolonged exposure to the sun, however, causes provitamin D to change photochemically to harmless substances that do not act like vitamin D. When the bloodstream absorbs these harmless substances, sunlight changes them back to vitamin D. Otherwise, as the skin sloughs off they are lost to the body.

On a clear summer day in the Temperate Zone, the average fair-skinned person whose face and hands are exposed to the sun for 10 to 15 minutes will get all the vitamin D needed. Because their skin contains more pigmentation, Black and Asian people require six times the exposure to sunlight to develop the same amount of vitamin D as do fair-skinned people.

The elderly, especially if confined indoors, should exercise care to obtain sufficient amounts of vitamin D. The skin thins with age. As a result, not only can it burn more readily, but it may produce only half as much vitamin D as it did.
when it was younger. Since plant foods do not contain vitamin D, the elderly should eat foods fortified with the vitamin, or use milk, eggs, or a supplement. Otherwise osteomalacia (a defect in bone mineralization) or osteoporosis (a loss of bone minerals) may become a problem.

Sunlight provides us with other benefits. Ultraviolet rays kill most bacteria exposed to full sunlight within two hours. Even reflected winter sunlight passing through the glass of north windows will destroy germs in the dust on windowills and floors. These same germs could survive for months in the dark, neglected corners of a room.

The light cycles of day and night appear to influence human biologic rhythms. Cortisone levels reach their peak in the morning and gradually fall during the day, being lowest in the evening. Should you begin to work nights, it will take you 5 to 10 days to reverse the cycle.

Visible light entering the eye also affects the production of melatonin, a hormone that is produced by a tiny gland in the back and center of the brain. Melatonin encourages sleep. Light blocks the production of this hormone, so its concentration is lowest at the end of the day. When darkness comes, the amount of melatonin in the body rises.

Light also has its effects on the process of maturing. Children born blind mature sooner than do sighted children, and those who lose their sight in childhood begin adolescence earlier. In response to certain wavelengths of visible light, the retina of the eye signals the pituitary gland, which then transmits the signal to the ovaries or testicles. These glands respond by causing the maturing process to proceed at the appropriate pace.

As red blood cells wear out, they release hemoglobin, the protein pigment that carries oxygen and carbon dioxide. Hemoglobin in turn breaks down to form bilirubin, a substance that becomes toxic when it reaches too high a concentration. The mature livers of full-term infants can readily handle this substance, but the immature livers of premature infants cannot. In many cases jaundice occurs, and if the level of bilirubin rises too high in certain areas of the brain, it will damage the neurons. Exposing infants to sunlight or a sunlamp prevents brain damage by changing the bilirubin molecule into water-soluble compounds that are easily excreted by the kidneys.

We also know that a bright, sunny day buoys our feelings. The long ultraviolet waves release endorphins—the body's own mood elevator. Researchers are now using sunlight experimentally to treat depression.

Getting enough

As research advances, we are finding that sunlight plays a role in the growth and development of bodies and minds, in the functioning of kidneys, in the regulation of blood cells, and in many metabolic activities. But herein lies a problem. In industrial nations it is becoming difficult to get enough sunlight. Dust, smoke, and other pollutants in the atmosphere block out ultraviolet rays and reduce the quality of visible light.

The solar spectrum that reaches the earth includes ideal proportions of ultraviolet, visible, and infrared rays. Although incandescent light is similar to sunlight, the largest portion of its radiation is infrared, providing heat rather than light. Visible light from fluorescent bulbs differs from sunlight and from incandescent light, which are the result of heating a dark object to a very high temperature. Fluorescent light is not the product of heat, but of the activation of certain chemical phosphors.

To meet the demands of shop, office, and home, engineers have attempted to produce an adequate amount of light as economically as possible. Fluorescent light excels at this. However, the spectra of that light, the intensity of that spectra, and the hours of exposure to that light have been given little if any consideration.

Because light does much more than allow us to see, there is a growing concern that malillumination, like malnutrition, may prove to be a problem in developed countries.

What, then, can a person do? First, become light-conscious. For too long we have taken light and sunlight for granted. During lunchtime or breaktime, go outside, weather permitting. Even as short a time as 10 to 15 minutes a day, three or four times a week, will improve your well-being and general health. If your work confines you indoors, expose yourself to moderate amounts of sunlight rays. Studies in northern Europe and north Russia, lands of weak sunshine and long periods of indoor activity, show that health can be improved by the artificial radiation from a sunlamp.

Ultraviolet rays kill most bacteria exposed to full sunlight within two hours.

Don't overdo it

As with every other good thing, however, it is possible to go overboard in one's concern to get enough light. Overexposure damages the skin and the eyes.

The same band of sunlight that helps produce vitamin D is also responsible for sunburn, aging of the skin, and skin cancer. Anyone who remains outdoors in the bright sun more than 15 minutes per day should protect himself or herself with an appropriate sunscreen. Containing chemicals that absorb ultraviolet light, sunscreens protect against skin damage—but they also greatly limit or completely block the formation of vitamin D.

Sunscreens are rated by their sun protection factor (SPF). SPFs range from 2, providing minimal protection, to as high as 50—the higher the SPF number, the longer the period of protection. If you would sunburn in an hour of exposure without a sunscreen, an SPF-2 sunscreen would protect you against burning for two hours.

For the best protection, you should apply the sunscreen 30 to 60 minutes before exposure to the sun. Since the degree of protection depends to a large extent on the thickness of the application, skimping is self-defeating. Reapplying the sunscreen will not lengthen the time of protection it offers. Swimming and toweling off sweat, however, remove some of the sunscreen (despite water-resistant and waterproof claims), and so reduces the time of protection. In these circumstances, you should reaply the sunscreen.

In 1988 in the United States, more than 500,000 people developed skin cancer, and this disease caused 8,000 deaths. Early detection of skin cancer is the key to controlling it. Any new growth on the skin or a sore that does not heal should be checked. Other warning signs are existing warts or moles that show signs of changing color or increasing in size, or a
reddish patch that often itches.

Excessive sunlight may also damage the eyes. Three areas are particularly vulnerable. The cornea can become sunburnt or inflamed (as occurs in snow blindness). Light reflected from water or sand increase exposure, as does, to an even greater degree, increasing altitude.

Ultraviolet rays passing through the cornea can injure the lens, too. The injury occurs slowly, insidiously, and painlessly. Over years the lens discolors, becoming yellow. When the discoloration impairs vision, it is called a cataract. There are diseases, such as diabetes, that may also trigger cataract formation.

Intense visible light passing through the cornea and lens may damage the retina. Looking directly into the sun at midday or watching a solar eclipse without appropriate glasses may “sunburn” the retina.

Just as sunscreens can protect the skin, sunglasses can safeguard the eyes. However, there is need for care in selecting sunglasses. Plain dark glass decreases the visible light entering the eyes, resulting in the pupils dilating. Unless the glass also blocks the ultraviolet rays, the dilated pupils will permit more of these damaging rays to enter the eyes.

Glasses should reduce more than just visible light. Select glasses that absorb or block ultraviolet rays, or that are approved by the American National Standards Institute. The Sunglass Association of America divides sunglasses among three categories: special purpose—which block at least 99 percent of the sun’s eye-damaging ultraviolet rays; general purpose—which block 95 percent; and cosmetic—which block 70 percent.

Morris Wayler, chairman of the Food and Drug Administration’s committee on sunglass regulations, recommends sunglasses with 99 percent protection. Some of the more expensive sunglasses actually use poorer quality lenses that provide little protection. You can purchase sunglasses with special-purpose lenses for $12 to $17.

Sunglasses are essential when you are boating, fishing, skiing, or driving—especially through snowy landscapes, in desert areas, or in higher elevations. Every 1,000-foot rise in elevation brings a 4 percent increase in ultraviolet radiation exposure. Hikers on a 10,000-foot mountain receive 40 percent more ultraviolet light than do those at sea level.

Whether in winter or summer, remember that although sunlight is essential to life and health, overexposure will prematurely age your skin and place you at high risk for cancer or cataracts later in life. When it comes to sunlight, also remember the old adage—enough is enough.

Bibliography

Why clergy shouldn’t tell
From page 17

ple handle guilt, anxiety, and fears. Another is to find ultimate meaning to life. The church approaches these responsibilities not only through preaching but through confession and spiritual counseling. Society benefits from a citizenry that is well adjusted, free from guilt, able to control fears and anxieties, and is finding purpose in existence. Mandatory reporting laws destroy the therapeutic relationship.

In fact, they may worsen abuse of a child in a case where the parent feels betrayed by his clergy confidant and vents his hostility on his child.

Conclusion
Mandatory reporting laws impinge on an important function of the church and, in so doing, compromise freedom of religious practice. They are in violation of the free exercise clause of the First Amendment, open the way to even more egregious interference in church affairs, and destroy relationships society regards as vital to its well-being.

Confidentiality in the clergy-penitent relationship enjoys a long tradition in both history and law. Its continuance is necessary if the church is to fulfill its sacred and moral functions in confession and spiritual guidance. Therefore, mandatory reporting laws should be repealed. If they are not, clergy should refuse to compromise their sacred and moral trust.

3 Ibid., p. 36.
7 New York Times, Jan. 6, 1941, p. 3.
8 Dean Kelley, “Tell All or Go to Jail: The Dilemma of the Clergy,” Christian Century, Jan. 30, 1974, p. 98.


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Letters
From page 2

Testament church, but it runs contrary to Paul's insistence that woman's new status in Christ does not mean that the Old Testament creation ordinances are already things of the past. —John M. Taylor, presbyter, Ventnor City, New Jersey.

As a loyal reader of Ministry magazine, I felt compelled to write on behalf of many of my gender. I can only say an enthusiastic "Amen!" to Dr. Brunt's article. Either we must be literalists in all biblical interpretation or we must interpret the texts applicable to women in the church in the same manner in which we have always interpreted other Scripture. There can be no middle ground.

Also, arguments previously given about worldwide acceptance of women pastors as an issue in ordination (Floyd Bresee, "Women in Ministry," August 1988) do not ring true. Because it might not be appropriate to assign a male pastor from country A to country B when those two countries are at war with each other, does that mean that we cannot ordain any male ministers from country A for other assignments? —Caroline Supensky, Kettering, Ohio.

In his narrow and restrictive approach to 1 Timothy 3:2, Dr. Brunt fails to use the whole Adventist hermeneutic—that of comparing scripture with scripture within the context of the historical application of the verses under discussion. We see this as we compare his interpretation with the rest of what Paul consistently says under inspiration as he speaks to the ordaining of elders, bishops, etc.

In 1 Timothy 3:2, Paul is speaking of men (as in the male gender). And he also puts this in the context of authority based on the home model—which Dr. Brunt fails to relate to us. Now, if Paul did not mean men (literally male) here (see also 1 Tim. 3:12; 5:17), he could have mentioned both sexes—for when he intends to speak to females, he is quite able to mention them (see 1 Tim. 5:2 et al.).

The way other verses relate to this clearly implies that the Bible was literally dealing with ordaining men as authority figures within the church. In 1 Timothy 2:7, 9-12, Paul states that he was ordained a preacher and that women were not to usurp authority over men. And if I understand it correctly, chapter 3 of 1 Timothy is a continuation of the thoughts and principles established in chapter 2.

Note also 1 Timothy 3:5: "For if a man [literally male] know not how to rule his own house, how shall he take care of the church of God?" (Cf. Titus 1:5, 6. By the way, see in this context Titus 2:5, which says exactly what inspiration says elsewhere regarding women, their needs, and roles.)

All this together reveals that ordination is related to authority, which, in its proper and biblical application, gives to the male a certain precedence over the female.

In using Galatians 3:28 against this idea, Dr. Brunt, I believe, has again missed the mark somewhat. Though he recognizes this verse as dealing with the spiritual, he fails to realize that the context is salvation to all rather than authority to all.

That "women express the same deep conviction and sincere commitment to ministry that we take as evidence of God's call in men" is very subjective and should not serve as grounds for ordination to spiritual leadership roles that require both biblical warrant and objective, tangible fruit as evidence of one's calling.

Dr. Brunt calls for the ordination of women because they have received the Holy Spirit just as we have, appealing to Acts 10:47 where the baptism of Gentiles was justified on the grounds that they had been given the Holy Spirit just as had others. In this appeal, Brunt misuses the text. The rest of Scripture makes it clear that baptism was intended for all believers (Matt. 28:19), which it certainly does not do for ordination. Moving from the record of Scripture to such inferences is dangerous.

I appreciate Ministry presenting the various sides of this controversy, believing that God will direct us as we study together. It was John Fletcher who said that "controversy, though not desirable in itself, yet, properly managed, has a hundred times rescued truth, groaning under a lash of triumphant error." I hope to see that realized among us today on this very involved and time-consuming issue. —Robert M. Wagley, pastor, Rolla Seventh-day Adventist Church, Rolla, Missouri.

I can only decide the issue of women's ordination by discovering a principle. I believe that the basic principle is found in Acts 11:17: "If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?" (NKJV).

You see, I am not ordained either. I don't desire ordination simply because I have completed a seminary degree and have demonstrated administrative and communication skills. I want to be ordained because God wants me to be a minister. And the pragmatic reality is that the Michigan Conference took my word that I felt a calling to the ministry and is giving me the opportunity to demonstrate that call. May every female who conscientiously believes that the Lord God is giving her the same gift for ministry not be hindered by a church's theological position or society's bias. —David Stunkard, pastor of the Seventh-day Adventist churches in Houghton and L'Anse, Michigan.

When I read the article "Ordination of Women, a Hermeneutical Question," I'll have to confess I felt like weeping. What is happening in our church? The whole issue is so divisive it will be—and is—an administrator's headache. Surely the Lord would not want our church divided when we so desperately need unity to get ready for Christ's coming and to finish the work. I believe women who love the Lord will play their part and work to win souls as they have down through the ages, without ordination. I also believe that the majority of us understand in our own hearts the role that God gave to us from the very beginning in Genesis.

At a Spring Council several years ago it was voted that women could hold any position in the church that did not require ordination. As women, we can take our positions in the denomination and work shoulder to shoulder with men and accomplish much for God.

I fear for our church. I fear that we do not have the authority to change the structure of Christ's church—the structure He and His apostles left for us to follow. —Dollis Pierson, Hendersonville, North Carolina.
A Brief History of Time

Modern physics' effort to understand the universe has become such a technical and mathematical enterprise that even well-educated people sense they will find the subject hopelessly opaque. Although we've heard of black holes, relativity, and the big bang, we are hard-pressed to really define the terms and would be over our heads exploring them in depth.

Stephen Hawking tries to make this information accessible to ordinary people, and he largely succeeds. The complexity of the subject demands attention, but his style is clear and attractive. Several concepts that were only vague blurs to me became clear for the first time.

For those who like that sort of thing, this is an interesting book; but others will say, "Well, I believe God created the universe, and that's enough." Let me suggest both a theological and an evangelistic reason to encourage readers to explore further.

Hawking recognizes the theology latent in an examination of the origin of the universe, and God gets mentioned more often than any other character in the book. The author never scoffs, and yet his conclusions lead him to be dubious: "So long as the universe had a beginning, we could suppose it had a creator. But if the universe is really completely self-contained, having no boundary or edge, it would have neither beginning nor end: it would simply be. What place, then, for a creator?"

This book will get a wide reading. It's my conviction that people in the church must be prepared to interact with the people of the world about cosmological issues. "The people whose business it is to ask why, the philosophers, have not been able to keep up with the advance of scientific theories." Neither have the evangelists. But those who have scientific people in their congregations, or want to, need to be ready to speak their language.

Hawking gets to the end with the why questions unresolved. "Why does the universe go to all the bother of existing? Is the unified theory so compelling that it [the universe] brings about its own existence? Or does it need a creator, and, if so, does he have any other effect on the universe? And who created him?" Christian thinkers have already answered his last question. The next-to-last is one we need to be better prepared to answer.

The Experience of Faith

Most pastors receive little training in faith development other than Romans 12:3, "God hath dealt to every man the measure of faith," and Romans 10:17, "Faith cometh by hearing, and hearing by the word of God." Translated into practice, this means that everyone is born with a little faith that can be developed by listening to biblical preaching. Once a person has accepted Christ as Saviour, guidance on how to "grow in grace, and in the knowledge of our Lord," is sparse.

Gillespie examines the development of faith throughout the life cycle. Although Gillespie describes faith development in situations rather than stages, most readers will consider his seven situations as stages. He names them (1) borrowed faith—early childhood; (2) reflected faith—middle childhood; (3) personalized faith—early adolescence; (4) established faith—later youth; (5) reordered faith—young adult; (6) reflective faith—middle adult; and (7) resolute faith—older adult. An awareness of the relationship of the life cycle to faith development can increase a minister's effectiveness to a wider age spectrum. Gillespie provides a most comprehensive synthesis of literature available in the area of faith development. Concise summaries give the kernel of insight found in each chapter.

Because so few ministers have training in faith development, those who read The Experience of Faith will discover a new arena in which to improve their ministry to all ages.

The Drifting Marriage

Every married person will see some phase, past or present, of his or her marriage in this book. Harvey defines drifting as a failing relationship characterized by growing apart, emotional deadness, an absence of caring, and a preoccupation with keeping busy.

Harvey doesn't merely write about gloomy facts, but gives the causes of drifting. They include avoiding sensitive issues, the cares of life, anger, and feelings of being pushed to extremes.

The last part of the book tells how Christian responsibility, love, and esteem can prevent a marriage from drifting. Harvey utilizes examples from his work as a marriage counselor to illustrate his points.

This is a beneficial book for clergy and counselors because it assists in spotting problem areas in troubled marriages, thus aiding in the speedier discovery of workable solutions.

If it were concise and written more in layperson's terms, this book could serve as a valuable guide for newlyweds.

Tips for Ministers and Mates

Bess delivers just what her title says, tips for ministers and mates. The first chapter states with enthusiasm that the role of the minister's wife (husbands of female ministers can also get ideas from the book) is not as impossible as some might suppose, but a rewarding life of challenge.

Credibility for the suggestions she gives is based on the author's actual experiences as a pastor's wife. She passes on both ideas that have worked for her and some that don't work.
Bess discusses the personal spiritual life of the pastor's spouse, her life as mother and wife, and her service to the church. The final chapter contains comments by other pastors' wives who tell what they feel makes life in the parsonage a success.

Some hazards discussed are overload, neglecting the children because of church obligations, expecting perfection, and failure to teach the minister's children to have an individual relationship with God.

This book is especially helpful for the new minister's spouse who seeks practical suggestions in facing the challenges of a different lifestyle. The author is good at getting to the point by describing a given circumstance and offering realistic ideas on creative coping.

The Hope of Heaven: What Happens When We Die?

Here is a book that will challenge readers to think. It will reward careful thinkers with fresh insights into a subject they may have thought they already understood.

Oppenheimer builds her proofs from philosophy and logic based on a solid appreciation of Scripture and historic Christian understanding. Simply put, she feels that traditional Christian thinking is muddled about the nature of man and what happens at death. Her style and logic are reminiscent of C. S. Lewis's writings on Christian doctrine—carefully reasoned, delightfully worded, and filled with flashes of inspiration.

Israel's Prophetic Puzzle
Israel's Angel Extraordinary
Israel's Preexistent Messiah

Sharing new concepts about God with Jewish people, or any people, has always been a challenge. Noah had so few conversions that had he been a modern preacher, he might have been sent to a backwoods church. In a sense, even Jesus failed. For centuries the Christian church has applied all sorts of measures to introduce Jews to Jesus, everything from gentle persuasion to threats of death—usually without success. Christians today are still not successful and often are reluctant to talk to Jews about their faith.

Enter three new bridge builders—books by Robert Odom. These are the fruits of more than 50 years of research and offer a unique approach because they are filled with hundreds of references to Jewish writings outside the Bible: the Babylonian and Jerusalem Talmuds, the Midrash, the Targums, the Pesikta Rabbati, and the Pirke de Rabbi Eliezer. Indeed, the Bible itself is not enough to persuade Jews to consider the claims of Christianity. These other sources, particularly the Talmud, are important.

Israel's Prophetic Puzzle is a detailed study of the 70-week prophecy of Daniel 9. Filled with hundreds of references from noncanonical sources, this book helps show how certain verses could point only to Jesus, though Odom never actually says that. The reader is left to draw his own conclusion. One interesting point is a Babylonian Talmud quote that mentions the year-day principle.

Israel's Angel Extraordinary is a study into the work and ministry of Michael, Israel's archangel, whom the Jews believed was the minister in the sanctuary in heaven. It analyzes the Jewish belief regarding this sanctuary and the ministry of the high priest there—a topic of particular interest to Adventists. Most of the references come from noncanonical sources.

Israel's Preexistent Messiah delves into the nature of the Messiah, again using noncanonical non-Christian sources.

These books, though deep, are invaluable for those with a special interest in relating to Jewish people and their understanding of certain issues. They are filled with fascinating quotes and insights that can strengthen the faith of those who believe and make interesting study for those who don't. The books are particularly valuable for the Jewish person who wants to understand why Christians believe as they do about Jesus.

All three books are available for a total of $10 from Israelite Heritage, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Recently noted

A general guide to tax law for ministers and churches.


This is a book for the doubters in your congregation. It is simple, biblical, filled with the everyday sensibilities that can help a doubter find the faith that enlightens the mind and overcomes the despair of doubting.

The Mystery of Marriage, Mike Mason, Multnomah Press, Portland, Oregon, 1985, 185 pages, $10.95, hard cover.

"Like God Himself, marriage comes with a built-in abhorrence of self-centeredness. . . . It is one of God's most powerful secret weapons for the revolutionizing of the human heart."

There are few books on this subject that are written with the beauty and wisdom of this volume. It not only is about having a successful marriage but is an outstanding achievement of contemporary Christian writing and must be read to be appreciated. Pastors will find much new and refreshing material for use in weddings.


This book explores the theme of the great controversy between Christ and Satan. Imaginary documents from the devil's files are interwoven in the text of each chapter. Written to be a soul-winning book, it tells how the great controversy affects each human being.


Gibble gives us a humorous insight into Christian behavior as manifested in such institutions as the church, higher education, and government. This is done through the files of a bumbling undercover agent from hell. As he infiltrates these institutions, Groacher attempts to undermine the faith of Christians, but some surprises await him. The book provides us an entertaining, insightful look at contemporary society.
Clinical pastoral education stipends offered

Kettering Medical Center offers five stipended positions ($13,200) in one-year residencies in Clinical Pastoral Education (CPE) that begin September 1, 1989.

The program is designed for persons who wish to improve their pastoral care and counseling skills for parish ministry or who wish to obtain certification in a specialized ministry such as hospital chaplaincy. A seminary degree and at least one unit of basic CPE are prerequisites for residency. Applications may be submitted through March 1, 1989.

For further information or to obtain application forms, please contact Chaplain Dorwin Snyder, Kettering Medical Center, 3535 Southern Boulevard, Kettering, Ohio 45429; telephone (513) 296-7240.

Quest discount lodging update

In the past, in order to receive the special price offered to Ministry readers for membership in Quest International—the organization that offers members 50 percent discounts on hotel and motel lodging in the United States, Canada, Puerto Rico, and the Virgin Islands—you had to apply through our offices here at Ministry. Now, however, we prefer that you make all membership applications and renewals directly through Quest International, Chi- nook Tower Box 4041, Yakima, WA 98901.

The new membership price for Ministry readers is US$19.95.

Touring archaeological exhibit

The archaeological exhibit "A Pharaoh at Tell el 'Umeiri, Jordan" is touring North America. Along with media presentations, this exhibit features many of the artifacts excavated in the second season (1987) of the Madaba Plains Project, including important inscriptions and objects.

Finds thus far have linked 'Umeiri with one of the last Ammonite kings (the Baalis mentioned in Jeremiah 40:14) and the aggressive eighteenth Dynasty pharaoh Thutmose III. There is good evidence to show that 'Umeiri is the biblical city Abel-Keramim mentioned in Judges 11:33. This ancient Ammonite city demonstrates occupational history from around 3000 to 500 B.C. Excavations there promise to shed light on the history and culture of the ancient Ammonites, enemies of Israel from the time of the conquest of Canaan to the Babylonian exile.

The exhibit will be on display at Canadian Union College, College Heights, Alberta, Canada, January 2-15, 1989; the La Sierra campus of Loma Linda University, Riverside, California, January 29-February 12; Union College, Lincoln, Nebraska, February 19-March 5; and Atlantic Union College, South Lancaster, Massachusetts, March 12-26.

For more information on this exhibit or on individual or institutional participation in the 1989 excavations at Tell el 'Umeiri, contact: Dr. Douglas R. Clark, Consortium Director, Madaba Plains Project, Walla Walla College, College Place, Washington 99324; telephone (509) 527-2456 or 527-2194.

The Madaba Plains Project is sponsored by Andrews University's Institute of Archaeology in consortium with Atlantic Union College, Canadian Union College, Walla Walla College, and Wilfrid Laurier University.

Florida professional growth seminar

A Ministry Professional Growth Seminar will convene at Florida Hospital, Orlando, Florida, February 16, 1989. Dr. William B. Oglesby, Jr., will discuss the relationship between pastoral care and medical treatment, exploring the role of faith in the process of recovery. This seminar offers CEU credit.

For more information, call Chester Damron at (407) 896-6611.

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