

The Openness of God: A New Level of Discussion

By Richard Rice

An “Openness Debate” trumpets a recent cover of *Christianity Today*, the popular Evangelical periodical.¹ Behind the title there’s a list of provocative questions, each printed in a different color:

Does God change his mind?
Will God ever change his mind in response to our prayers?
Does he know your next move?
If God knows it all, are we truly free?
Does God know the future?
Was God taking a risk in making the human race?
What does God know and when does he know it?

Sound familiar? We all wonder about these issues from time to time. But lately they have been getting a lot of attention from theologians, thanks to a group of conservative Christian scholars who advocate what is now widely referred to as “open theism,” “openness theology,” or “the open view of God.”

Their views will be the central theme of this year’s meeting of the Evangelical Theological Society (ETS). The words *open* or *openness* appear in the title of more than two dozen papers scheduled for presentation this November in Denver. And in all, around forty papers will deal with this and closely related issues, like divine foreknowledge, simplicity, almightiness, and love.

Evangelical Theological Society members will also be asked to consider whether or not openness theology falls within the boundaries of Evangelical thought. The following statement appears in the current issue of the *Journal of the Evangelical Theological Society*:

The Executive Committee, in response to requests from a group of charter members, and others, to address the compatibility of the view commonly referred to as "Open Theism" with biblical inerrancy, wishes to state the following: We believe the Bible clearly teaches that God has complete, accurate and infallible knowledge of all past, present and future events, including all future decisions and actions of free moral agents. However, in order to insure fairness to members of the society who differ with this view, we propose the issue of such incompatibility be taken up as part of our discussion in next year's conference "Defining Evangelicalism's Boundaries."

Just what is open theism, then? And why are people so worked up about it?

A Short History of Open Theism

The expression, "openness of God," first appeared in print as the title of a book of mine that was published by the Review and Herald Publishing Association late in 1980. In response to objections from certain quarters in the Church, the Review and Herald board voted to withdraw the book the following July, but then reversed that decision a short time later in response to other objections. When the first run of books ran out, however, the publishers elected not to reprint it.

I thought my first scholarly effort had quietly expired until I received a letter out of the blue one day in April 1984. It was from Clark Pinnock, an influential Baptist theologian who teaches at McMaster Divinity College in Hamilton, Ontario, Canada. I recognized his name, of course, but I had no idea why he would write to me. His letter began, "This is a shot in the dark," and went on to say that he had read *The Openness of God*, liked it, and wanted to establish contact. Pinnock also said he had "a heck of a time" getting the book and wondered if the publishers had withdrawn it. When I wrote back and told him what had happened, he suggested contacting Bethany House Publishers, which I did, and the next year they reissued the book under the title *God's Foreknowledge and Man's Free Will*.

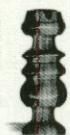
In the early 1990s Pinnock enlisted four other conservative Christian scholars to coauthor a book with him on this new understanding of God. We explored the biblical, historical, systematic, philosophical, and practical issues connected with "free will theism," as it was sometimes called. When it came

time to pick a title, Pinnock said he had always liked the original title of my first book, so we called it *The Openness of God*. With the publication of this book in 1994, the perspective acquired a verbal handle, and it is now widely referred to as "the open view of God," "open theism," or "openness theology." The book set off something of a firestorm in conservative Christian circles. Since its publication, articles, monographs, symposia, and academic theses that deal with its ideas have been accumulating at a prolific rate.

Put simply, open theists believe that God interacts with the world. They believe that God not only influences the world, but also that the world has an influence on God. In other words, God is sensitive and responsive to his creatures. This concept grows out of the conviction that love is the fundamental attribute of God's character, the motive that guides all God's dealings with the world. In sovereign freedom, the loving God brought into existence a world distinct from himself and endowed some of its creatures with the capacity to appreciate and respond to his love, to accept or reject his will for their lives. Having created such a world, God commits himself to it, and henceforth shares the joys and suffers the sorrows of his creatures as he guides them toward his purposes for them.

This understanding of God has important consequences, and this is where the sticking points lie. One of them involves God's relation to time. For open theism, time is real for God. God experiences events as they happen, rather than all at once. Because God created beings with freedom of choice, and because free choices don't exist until they are made, God doesn't know ahead of time what they will be. He learns about them as they occur. God's knowledge is perfect, since he knows things exactly as they are.

Open theists believe that this perspective satisfies all the essential criteria of theological adequacy. First, it is biblically faithful. In fact, it enables us to make sense of a host of biblical passages that seem inconsistent with the more familiar view of God—passages that speak of God changing his mind, experiencing joy and disappointment, and adjusting his plans in response to human decisions and actions. Second, it is logically sound. It avoids the well-known conundrum of freedom and foreknowledge—if God knows





everything I'm going to do, how can I be free?—by developing a coherent account of freedom and divine sovereignty. I could go on, but you get the picture. Open theism revises the classical view of God in ways that make it more biblical, more coherent, and more meaningful on a personal level.

Since the mid-1990s the number of books and articles dealing with the open view of God has steadily increased. According to recent book catalogs, both sides of the debate are just warming up. The most extended theological discussion of openness ideas to date is John Sanders's book, *The God Who Risks: A Theology of Providence*.² Gregory A. Boyd surveys the full range of biblical material that bears on the issue in *God of the Possible: A Biblical Introduction to the Open View of God*.³ And Clark H. Pinnock, open theism's best-known supporter, has just published *Most Moved Mover: A Theology of The Divine Openness*, which is certain to attract a great deal of attention.⁴

In recent months, the critics of open theism have been, if anything, more vocal than its supporters. The subtitles of these recent works show how shrill their objections have become: R. K. McGregor Wright, *No Place for Sovereignty: What's Wrong With Freewill Theism*; Bruce A. Ware, *God's Lesser Glory: The Diminished God of Open Theism*; and Douglas Wilson, *Bound Only Once: The Failure of Open Theism*.⁵

Criticisms of Open Theism

Conservative critics maintain that the open view of God makes two major mistakes: it diminishes God's sovereignty, and it denies God's omniscience.⁶ According to the most vigorous objectors, God's power is all-inclusive and all-determining. In other words, nothing occurs outside God's will. His perfect plan and overwhelming power provide the ultimate explanation for everything that is. Assert that anything happens on its own, from the movement of a mote on a sunbeam to a human decision, and you have diminished God's majesty. Unless he decides it all, he's less than the God he could and should be. This is the tack Royce Gruenler takes in an interview entitled "God at Risk," which also appeared in *Christianity Today* not long ago. Open theists, Gruenler insists, limit God to a mere

percentage of power. "Does he have 20 percent and the advancing world has the other 80 percent? Is it 30/70? If that's the case, why is he worth worshiping?"⁷

The concept that God's knowledge of the world develops, or grows as it responds to ongoing experiences in the world, attracts more criticism than any other facet of openness theology. Many insist that it renders God ignorant and helpless in the face of a changing world, unaware of what lies ahead and unable to respond to it. Such a God is apparently reduced to guesswork as he contemplates the future. In a lecture he gave last fall, Millard Erickson asserted that "the God who risks," citing Sanders's title, could just as well be called "the God who guesses," or even "the God who rolls the dice."

For Norman R. Gulley, absolute divine foreknowledge is indispensable to Adventist eschatology. By definition, he insists, Seventh-day Adventists believe in eschatology—final events. "The openness of God, not knowing the future, destroys the fullness of biblical eschatology, removing assurance, certainty, and a sense of urgency. It torpedoes the unique Adventist prophetic message and mission."⁸

To support the concept of absolute foreknowledge, critics of open theism often appeal to a wide swath of biblical evidence that either asserts that God knows the future or demonstrates that he does by describing the precise fulfillment of divine prophecies. A well-known text in this regard is Isaiah 46:9-10: "I am God, and there is no other; I am God and there is no one like me, declaring the end from the beginning and from ancient times things not yet done." Others involve Jesus' predictions that Peter would deny him and Judas betray him, which came true in stunning detail.

Another strategy critics often employ is to characterize open theism as just another version of process philosophy, a modern philosophical movement that espouses a naturalistic view of God. According to process thought, God depends on the world, not only for certain aspects of his experience, but also for his very existence. Fernando Canale takes this approach in the new *Handbook of Seventh-day Adventist Theology*.⁹ "The open view of God," he states, "has developed as a direct result of Whitehead's influence on American Protestantism," and embraces "the Whiteheadian, rather

The concept that God's knowledge of the world develops, or grows as it responds to ongoing experiences in the world, attracts more criticism than any other facet of openness theology.

than biblical, view of divine knowledge." In the same vein, Norman Gulley describes the openness of God as "a modified version of process theology," and process theology as the view that "God does not know the future. God is just as much in process or continual development and knows as little about the future as we do."¹⁰

Open theism takes criticism from the opposite direction, too. Whereas religious conservatives dismiss it as a version of process theology, process theologians argue that it is just another variety of classical theism. David Griffin, an influential process thinker, insists on referring to the open view of God as "classical free-will theism." For Griffin, its similarities to the traditional Christian view of God are far more striking than its differences and it suffers from the same problems. First, if God has a monopoly on power—even a potential monopoly—then he could do or undo anything he wanted to, and he is therefore responsible for evil. For if he has the power to step in and prevent suffering, then why doesn't he choose to exercise it?—exactly the challenge classical theism has faced for centuries.

Second, Griffin argues, open theism gives us a God who is less than perfectly loving, in spite of its intentions. For him, classical theism (of any stripe) compromises God's love. If the very existence of the world depends on God's free decision, if God might or might not have created a world, then his love for the world does not express the essential divine nature. It is merely optional. And "if divine compassion for creatures is purely voluntary, not inherent in the very nature of who God is, we cannot say that God simply is love."¹¹

Open Theists Reply

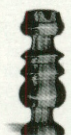
Open theists have responded to these criticisms, of course. Although there is not room here for anything like a summary of the exchange, it will be helpful to note the gist of their replies.

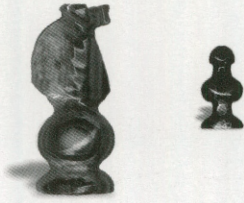
The open view of God diminishes God's power. It does nothing of the kind. The question is not how much power God has, but how God chooses to use his power. If God wanted to determine everything, he could, open theists agree. But they maintain that God also has the power to do something else—to create a

world with beings in it who have the freedom to accept or reject his plans for them. To put it another way, God has the freedom to create a world whose future is not entirely foreknowable, and all the evidence indicates that this is the sort of world he did create. When it gets right down to it, the essential issue between open theists and their critics is not the nature of divine knowledge, but the nature of the future. The question is not whether God knows everything there is to know; the question is whether the future is entirely knowable.¹²

By the way, the idea that God's power isn't worth much unless it determines everything conflicts not only with the open view of God, but also with the basic premise of all Arminian theology, namely, that human beings have the God-given freedom to accept or reject God's offer of salvation. So it is not surprising to see books that respond to open theism such as *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*, which affirms the full range of Calvinist commitments—total depravity, unconditional election, limited atonement, irresistible grace, and the perseverance of the saints.¹³ Many conservative Christians would reject this deterministic view of divine power, not just those who endorse open theism.¹⁴

God is ignorant and helpless unless he knows the future. This is a gross caricature of openness theology. First of all, no open theist holds that God is ignorant of the future. You'll never hear an open theist deny that God has foreknowledge. To the contrary, open theists maintain that God knows a great deal about the future. First, God knows everything that will happen as a direct result of what has already happened. Second, God also knows everything that could happen and everything that might happen.





That is, he knows the full range of possible events and the relative likelihood of any particular event occurring. Third, God knows what his own future actions will be, to the extent that they are not contingent on creaturely decisions. So, for all we know, God knows almost everything that will happen.

Furthermore, for open theism, God is infinitely resourceful in responding to events. No matter what happens, he has the ability to act in ways that mitigate evil and promote his beneficent purposes. As the apostle Paul exclaims, "In all things God works for good" (Rom. 8:28). Open theists believe that this sort of creative response involves a higher form of power than the ability to determine everything unilaterally. The God of open theism is anything but helpless.

The Bible teaches God's absolute foreknowledge.

Actually, the Bible does no such thing. True, the Bible contains numerous divine predictions. Many of them were fulfilled, and many of them weren't (recall Jonah's message to Nineveh). As Gregory Boyd argues, we can best explain this diversity by saying that some of the future is foreknown to God and some of it isn't. As for Isaiah 46:9-10, the classic proof text for absolute foreknowledge, look carefully at the quotation below. Most people who cite this passage end with the italicized portion, and go on to assert that God has absolute foreknowledge.¹⁵ However, notice the verses that follow. They identify the basis for God's declaration of what lies ahead. It's not his foreknowledge, it's his intention to act. These verses don't tell us what we're going to do, they tell us what God is going to do. They assure us that God will do what he promises. In fact, their theme is not God's knowledge, but his purpose and his power.

I am God, and there is no other; I am God, and there is no one like me, declaring the end from the beginning and from ancient times things not yet done, saying, "My" purpose shall stand, and I will fulfill my intention,' calling a bird of prey from the east, the man for my purpose from a far country. I have spoken, and I will bring it to pass; I have planned, and I will do it. . . . I bring near my deliverance, it is not far off, and my salvation

will not tarry; I will put salvation in Zion, for Israel my glory. (Isa. 46:9-13)

It is also important to notice the strong note of conditionality in biblical prophecy. Jeremiah 18:1-11 could hardly be clearer. Whether God does what he predicts he will do depends on the way people respond to his promises and warnings.¹⁶ So the portrait of God that emerges from this passage—as from the prophetic writings in general—is one of dramatic, dynamic involvement in human history. It violates the spirit of biblical prophecy to view it as abstract, impersonal information about the future.¹⁷

Open theism is just another version of process theology, which makes God dependent on the world.

Guilt by association. Open theists have taken pains to show that their position is quite distinct from process thought, in spite of certain similarities.¹⁸ It is a half-truth to say that open theism makes God dependent on the world. True, God is dependent on the world in the sense that his experience is infinitely sensitive to and profoundly affected by the experiences of his creatures. But in other respects God is utterly independent of the world. God's existence does not depend on the world.¹⁹ God can exist with or without it. Nor does God's character depend on the world. God will always be the kind of person he is no matter what happens in the world. For open theism, then, God is changeless in some respects and changing in others. God changes as he interacts with the world, but in his existence and character, God is just as absolute as any traditional theist wants him to be.²⁰

Open theism makes God responsible for evil.

To the contrary, open theism relieves God of responsibility for evil. It affirms the integrity of creaturely freedom. This means that God took a genuine risk when he decided to give beings the capacity to reject his love for them. But it is they, not he, who bear the responsibility for evil. At the same time, however, open theism insists that God has the resources to deal redemptively with evil. Unlike with Calvinism, evil is not part of God's inscrutable, immutable plan for the world. Also, unlike process thought, God can really do

The essential issue between open theists and their critics is not the nature of divine knowledge, but the nature of the future.

something about it. He is not limited to acting upon the world, he is also an actor within the world, working incessantly to mitigate the effects of evil and bring things to the fulfillment of his purposes.²¹

We could go on (and on), but you get the idea. The exchanges between open and traditional theists, on the one hand, and between open and process theologians, on the other, have been energetic and substantive. Now, what do they tell us about openness theology in general?

Where We Are Now

A New York Yankees fan in early childhood, I've always felt that a sports team has reached true greatness only when people somewhere love to see it lose. If that standard has a theological counterpart, open theism is coming into its own rather nicely. It has generated serious and sustained theological opposition. In addition, it has developed pertinent, thoughtful responses to its critics. Years ago, people tended to brush it aside as far-out or inconsequential, but not any more. In fact, philosophers as well as theologians are taking note of it.²² We can expect to see a great deal more discussion in the years ahead.

What is it about openness theism that attracts such attention? Why are some of the responses to it tinged with urgency and emotion? I think it's because people sense that the open view of God has a good deal going for it. All right, as an early advocate of the position, I'm hardly an impartial judge. But one thing that supporters and critics alike accept is the fact that open theism represents a serious alternative to traditional views of God. In particular, open theism takes seriously a prominent feature in the biblical portraits of God that traditional theology blithely dismisses as "anthropomorphic." As a result, any thoughtful doctrine of God must now take seriously the biblical descriptions of God as suffering, repenting, and changing his mind. In addition, open theism also meets some major challenges to traditional theism, and it generates important implications across the spectrum of theological and practical religious concerns.

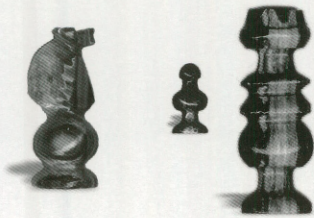
The whole debate illustrates the important influence that our basic metaphors for God exert on our thinking. I was puzzled years ago when my first book

met with such heated opposition. However, as time went by I began to understand the problem. I viewed *The Openness of God* as a relatively minor modification in the way conservative Christians looked at God. I didn't realize that I was threatening the way people not only thought about, but also felt about God. No wonder they were upset, and no wonder people are upset today. As I now know, of course, our thinking about God—as about most things—is driven by basic metaphors—metaphors that lie deep within our experience. We seldom think about them because we are constantly thinking with them. And the metaphor that drives most people's view of God is that of the heavenly monarch. Open theism represents a major change in the way that generations of Christians have thought and felt about God.

Does open theism represent a paradigm shift in religious understanding? It's too early to tell, but we can say this: Open theism has earned its credentials as a distinct and important theological movement. Traditional theologians and process thinkers are miles apart, but they do agree on one thing: Open theism is not a version of their position. They are both right about this, but they are both wrong in trying to place open theology in the other's camp. Open theism is not just a variation of process thought, as Christian traditionalists like to paint it, nor just another expression of classical theism, as process thinkers like to say. The fact that people in both groups see important differences between their views and open theism is significant. Open theism may be the new kid on the block, but now it has a theological address of its own.

Finally, I'm happy that openness theology is getting the attention it deserves, but I don't think it deserves some of the attention it is getting. And I'm sorry with the tone that its critics sometimes take. A few are eager to apply pejorative labels to it, like "neo-socinianism," and associate it with positions the church





has rejected in the past.²³ Now there are some who would like to see it branded a “heresy,” a move that could threaten the employment of some who embrace it.

We can all learn something from these exchanges about good and bad ways of discussing religious matters. It is important for us to represent each other’s positions fairly. Because the biblical descriptions of God are broad and varied, we should avoid denouncing each other’s views as “unbiblical.” We should also be careful not to overdraw comparisons or overemphasize historical precedents as we characterize each other’s views. Above all, we should avoid questioning each other’s Christian commitment or, something that amounts to the same thing, conceding it in a condescending or patronizing way. Christian charity and common decency require us to attribute the best motives to those we disagree with, not to define the faith in ways designed to leave them out.²⁴

Notes and References

1. May 21, 2001.
2. Downers Grove, Ill.: InterVarsity, 1998.
3. Grand Rapids, Mich.: Baker, 2001. In two substantial books, *God at War: The Bible and Spiritual Conflict* (Downers Grove, Ill.: Intervarsity, 1997), and *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (Downers Grove, Ill.: Intervarsity, 2001), Boyd develops the themes of open theism in connection with a “warfare worldview,” which provides a “luciferous” response to the problem of evil and suffering.
4. Grand Rapids, Mich.: Baker, 2001.
5. (Downers Grove, Ill.: InterVarsity, 1996); (Wheaton, Ill.: Crossway Books, 2001); (Moscow, Idaho: Canon Press, 2001).
6. When I began discussing the openness of God with Adventist groups, most of their reservations concerned God’s foreknowledge, or apparent lack of it. *After God’s Foreknowledge and Man’s Free Will* came out, however, I found that many conservative Christians were most concerned about the nature of divine power that the open view entails.
7. *Christianity Today*, Mar. 5, 2001, 56. Gruenler also makes the bizarre judgment that process theology requires God to travel about the universe to find out what’s going on and constrains him to move at 186,000 miles per second. Six openness theologians—John Sanders, Clark Pinnock, Greg Boyd, William Hasker, Richard Rice, and David Basinger—reply to the Gruenler interview in “Truth at Risk,” in the “Reader’s Forum” of *Christianity Today*, Apr. 23, 2001, 103.
8. *Christ Is Coming! A Christ-Centered Approach to Last-day Events* (Hagerstown, Md.: Review and Herald, 1998), 56 n. 21.
9. Hagerstown, Md.: Review and Herald, 2000, 148.

10. Gulley, *Christ is Coming!* 47, 55 n. 21.

11. John B. Cobb Jr. and Clark H. Pinnock, eds., *Searching for an Adequate God: A Dialogue Between Process and Free Will Theists* (Grand Rapids, Mich.: Eerdmans, 2000), 17.

12. As Gregory A. Boyd states, this debate about God’s foreknowledge “is not really about God’s knowledge at all. It is rather a debate about the nature of the future. Boyd, *God of the Possible*, 15.

13. Thomas R. Schreiner and Bruce A. Ware, eds. (Grand Rapids, Mich.: Baker, 1995, 2000).

14. To appreciate this criticism we need to remember the Calvinist-Arminian divide that runs through Protestant Christianity. Calvinists, of course, are the spiritual heirs of John Calvin, the great Reformer, who is best known, perhaps unjustly, for his doctrine of predestination—“the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man. . . . [S]ome are preordained to eternal life, others to eternal damnation” (*Institutes of the Christian Religion*, III.21.5). Many of Calvin’s followers apply divine decrees to the entire universe, so literally everything that happens to us is part of God’s plan.

An early follower of Calvin, Jacobus Arminius, became convinced that human decisions have a role to play in receiving salvation. Human beings could resist God’s grace if they chose, Arminius held, and those who once accepted salvation could later fall away. Those who take his position, like John Wesley, accord human freedom a significant role in the scheme of things. At the same time, however, most Arminians cling to the traditional notion of divine foreknowledge and accept the idea that God sees the future in its entirety. This feature of Arminianism has always given Calvinists a convenient target. For if God sees the future absolutely, Calvinists like Jonathan Edwards have argued, then everything is just as settled as if God determined it all by himself, and the assertion of human freedom doesn’t amount to much.

In this connection, we could describe open theism as an attempt to develop a “consistent Arminianism.” It overcomes the perennial tension between divine foreknowledge and human freedom by insisting that free decisions are not “there to be known” before they occur. Once they are there to be known, of course, God knows them in their entirety. On this note, it is odd to find an Adventist theologian like Norman Gulley endorsing Gruenler’s argument that openness theology operates with a false view of human freedom. For Gruenler and other Calvinists, humans have freedom within God’s will, but they do not have freedom to go against God’s will. Gruenler’s view of freedom thus excludes the sort of freedom that Adventists and other staunch Arminians have always affirmed, viz., freedom to accept or reject God’s offer of salvation, that is, freedom to do otherwise. If Gulley rejects “the predestinating God of John Calvin,” why does he accept the view of freedom that goes with it? See Gulley, *Christ Is Coming!* 51, 55.

15. See, for example, the recently published *Handbook of Seventh-day Adventist Theology*.

God took a genuine risk when he decided to give
human beings the capacity to reject his love for them.

16. It is not surprising that Calvinists seem to ignore this feature of biblical prophecy. For example, there is no reference to Jeremiah 18 in the scriptural index to Schreiner and Ware, *Still Sovereign*.

17. David Larson makes a helpful distinction between prophecy and prediction. As he describes matters, Jonah's mission to Nineveh was a "predictive failure" but a "prophetic success." Jonah's prediction of impending destruction proved false, but the Ninevites turned to God, which was just what God was hoping for.

18. See the contributions of William Hasker and Richard Rice to Cobb and Pinnock, *Searching for an Adequate God*.

19. This is one of the principal differences between open theism and process thought. For process philosophers, God could not exist without a world for him to experience. The world could be different, but some world or other there must be.

20. Open theists, as well as process philosophers, have made this point so clearly and persistently that it is difficult to understand how anyone could say that for process theology "God is just as much in process or continual development as the rest of us" (Gulley, *Christ is Coming!* 47). It is also significant that a biblical scholar like Terence E. Fretheim, who is neither an Evangelical nor a process thinker, makes a strong case for thinking about God in

"nonmonarchical terms," "as one who has entered deeply into the human situation and made it his own," by examining the literature of the Old Testament Fretheim, *The Suffering of God: An Old Testament Perspective* (Philadelphia: Fortress, 1984), xv.

21. Appeals to history also play a prominent role in the discussion. For open theists, the traditional view is overly dependent on Greek or classical thought, which insists that ultimate reality be changeless. For their critics, openness theologians are insufficiently attentive to the long history of Christian thought that attributes immutability to God and finds biblical evidence to support it.

22. For example, see Donald Wayne Viney, "Jules Lequyer and the Openness of God," *Faith and Philosophy: The Journal of the Society of Christian Philosophers* (Apr. 1997). Charles Taliaferro notes the openness view of divine omniscience in his textbook, *Contemporary Philosophy of Religion* (Malden, Mass.: Blackwell, 1998), 121.

23. S. M. Baugh, "The Meaning of Foreknowledge," in Schreiner and Ware, *Still Sovereign*, 197.

24. An editorial in the Feb. 7, 2000, issue of *Christianity Today* strikes a nice tone in speaking to both sides of this debate.

Richard Rice is professor of religion at Loma Linda University.
Rrice@rel.llu.edu



Romantic Caribbean Cruise

December 2-9, 2001
Carnival Cruise *Victory*

The Week That Lasts A Lifetime!

Rest from your labors. Learn how to take better care of your health.
Build stronger, happier relationships.

Passage Charges Per Person

(Includes port charges and taxes)

Description	Price PP
4A Inside Riviera	\$659.00
4B Inside Main	\$730.00
6A Oceanview Riviera	\$784.00
6B Oceanview Main	\$834.00
8A Balcony Upper	\$994.00
8B Balcony Empress	\$1030.00
11 Balcony Suite* Empress	\$1723.00

Cabin is not secure until deposit of \$250.00 per person is paid.

FOR RESERVATIONS

1-888-588-7432

ask for Sherrie Greenlee

E-mail:

famlife@pacifichhealth.org

Sponsored by



Pacific Health Education Center

"Where learning is for life"

Guest Speakers



*Pastor Louis & Janice
Preston*



*Dr. Marshall & Gladys
Hollingsead*



Dr. Len & Karen McMillan