

Ministry

International Journal for Clergy March 1986

☐ Preach Edition

The Healthy Minister



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Ministry



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MINISTRY covers

I find the enclosed cover (July, 1985) very offensive and misleading. It is shocking that a fine magazine like yours would use such a picture for your front cover. It does not even represent the article to which it relates, "Church Fund-raising."—John E. Wildman, Pastor, Clarksburg, West Virginia.

The cover of the July issue was absolutely hilarious. Sometimes it seems that that is the measure we need to resort to.—Rita M. Arnold, Headingley, Manitoba.

The photo on your November, 1985, issue reminded me of some recent titles I ran across in the library. The front cover of one book pictured an owner affectionately petting his smiling horse. The title was *Keeping Your Horse Happy*. I checked the library index file, and there are other similar titles for owners and keepers of dogs, cats, goldfish, even one for those who want to keep their pigs smiling and looking up to their owners too!

We responsible males really have a tremendous burden on our shoulders keeping our wife and all the animals under our charge happy. One day perhaps we ought to ask God why He did not create us to share such responsibility. Oh, well, someday . . . —Pastor Robert D. Smith, Schoharie, New York.

My husband and I have received your magazine MINISTRY for several years. Many articles have been thoughtful and stimulating, and as theologically conservative Christians ourselves (not Adventist), we often appreciate your positions. I was especially impressed by material by and about Colin Cook on homosexuality some time ago. [See September, 1981, issue.]

However, I feel it necessary to raise your consciousness a bit about the cover picture on your November, 1985, issue. Do you realize how male-oriented, patronizing, and patriarchal this photograph appears? You have presented a child, not a wife. The woman, young enough to be in college (maybe high school), with a man's hand under her chin, is in a preschooler position. Maintaining that posture will make no one happy, either the wife or the husband.

The accompanying article was not as bad as I had feared, and as Fran Sciacca suggests, learning give-and-take in a mutual relationship can enhance the well-being of both wife and husband. I do appreciate your concern to keep the faith once delivered to the saints, as I do. But please—no more great white father/little lady photos!—Reta Finger, Chicago, Illinois.

You have convinced us. As of January, 1986, we went out of the pictorial cover business.

Appreciation

Bravo! for printing an article on "Keeping Your Wife Happy" (November, 1985). It's good to hear from a man who is comfortable enough in his masculinity to admit support of his wife's needs to include tenderness and caring—not just bringing home a paycheck. It was refreshing to read a marital relationships article that was written for

men instead of women. There would be more intimate marriages and happy mothers if more men would do as the author suggests.—Ellen Bresee, Washington, D.C.

Sabbath and the law

Exodus 31:17 says regarding the Sabbath, "It is a sign between me and the children of Israel for ever." The church, the body of Christ (1 Cor. 12:13; Gal. 3:28), is not Israel (old or new Israel). Ephesians 1:4 says God chose us in Christ before (not since) the foundation of the world.

Also, Exodus 31:14 and 15 declares that one who defiles the Sabbath is to die. Under the law I deserve death from your standpoint, but under grace, NO. I worship on the first day of the week as a member of the body of Christ to observe the resurrected Christ. He fulfilled the requirements of the law for me, and my righteousness is not by the works of the law, but by faith in Jesus Christ. Galatians 3:24, 25, which I do not find mentioned in your articles, tells us the law was given as a schoolmaster, and after faith in Christ we are no longer under the schoolmaster (the law). Quite plain, isn't it?—Pastor Don N. Ortlund.

The article by Samuele Bacchiocchi was very well done, and some important questions were answered for me concerning your group's views regarding the Sabbath. Unfortunately, I found your methodology to be what I had expected, and, I might add, it is the device used by most if not all groups. We have our opinions on what the Word of God teaches, and we construe God's Word to uphold our doctrines. Bacchiocchi's treatment of the passages took much thought and effort, but I fail to see how the normal, natural meaning of the passages can support Sabbathkeeping.

(Continued on page 30)

If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

This issue contains an interesting mix of articles for your consumption. First and foremost in terms of quantity are materials relating to health. My good friend and esteemed professor during seminary days, Dr. Winton H. Beaven, sets forth the causes and prevention of ministerial burnout. It is no secret that burnout among today's clergy is a growing and costly problem. Ministers are retiring early or escaping into other types of work because of it.

Donna Patt, lecturer and wife of a physician, knows what she is talking about when it comes to weight control. She describes herself as a former "fat pillar" of the church. Her thoughts have special relevance to me. If there is anything I like better than eating (proper food and drink, of course), it is eating! I consider myself on a partial fast all the time because I usually don't eat all I would like to. Unfortunately, I have probably run eighty years' worth of food through my digestive machinery in a little over sixty. Although not greatly overweight, I recognize that overeating places an extra load on the entire human mechanism. Donna's article has given me new courage to "fight the good fight of faith."

A word or two about alcohol and tobacco. Those wishing to be free from nicotine, and I hope that includes every ministerial smoker, should study and practice Stoy Proctor's article "How to Break Free From Smoking." This is the newest and best plan for preventing most lung cancer, many heart attacks, and loss of thousands of dollars going up in tobacco smoke.

Separation of church and state in the United States is still alive! A recent suit brought against the Seventh-day Adventist Church was decided for the church by the Fourth Circuit Court of Appeals in Richmond, Virginia. A church, according to the court, could discharge a homosexual employee if his homosexual lifestyle is contrary to church doctrine. Read carefully Mitchell Tyner's article "The Church, the Courts, and the Clergy."



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Ministerial burnout—cause and prevention

Burnout is becoming common in the ministry because of added stress. But it is a wholly preventable and curable problem. Ministers and administrators need to work together to prevent it.

close to God by reading His Word, praying, and meditating. It would seem that ministers would be immune, but the fact that they are not may in itself increase the severity of ministerial burnout.

Stress in the ministry

In my travels I have been told by Protestant and Catholic ministers that their role today is more stressful and much less rewarding than ministry in previous generations. It is so acute that *Christianity Today*, in its May 17, 1985, issue spent several pages discussing the problems of battered pastors.²

Years ago the pastor was often the best educated man in his church. As a leader of the community he was respected and listened to. But today most pastors have better educated and seemingly more successful members in the congregation.

The new stresses and strains that have faced ministers during the past fifteen years have caused a steady flow of them to leave church work. Just how severe the problem is is difficult to tell.

As the number of things a pastor is expected to do and do well increases, the opportunities for failure increase enormously. The responsibilities under which the clergy labor in the local church are monumental. As Methodist minister Pierce Harris puts it: "The modern preacher has to make as many visits as a country doctor, shake as many hands as a politician, prepare as many briefs as a lawyer, and see as many people as a specialist. He has to be as good an

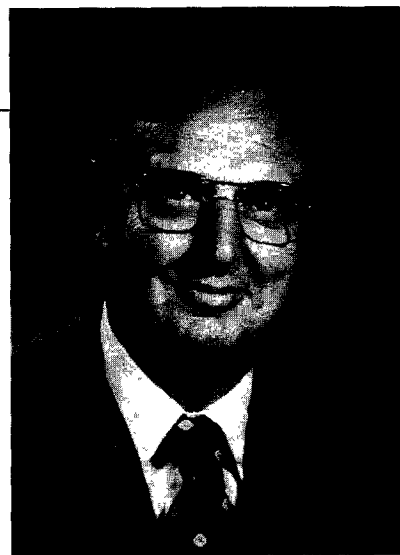
Many people today are paralyzed by burnout. This phenomenon is especially prevalent among those in the helping professions, which includes Christian ministers.

The dictionary defines burnout as burning "until the fuel is exhausted, and the fire ceases."¹ A more comprehensive definition is that burnout is a cluster of physical, emotional, and mental exhaustion reactions. It is the result of constant or repeated emotional arousal associated with an intense involvement with people over long periods of time.

Physical exhaustion means that there is a loss of energy, chronic fatigue, weakness, and weariness. Emotional exhaustion involves feelings of depression, hopelessness, and helplessness, usually accompanied by a loss of coping skills. Often feelings of happiness are replaced by loneliness and discouragement. Mental exhaustion leads to negative attitudes toward work, life, and self. This in turn leads to negative attitudes toward others and feelings of inadequacy, inferiority, and incompetence.

Burnout is a physiological and psychological reaction to long periods of stress. Stress is a natural ingredient of everyday life, but in and of itself it will not cause burnout. It is unrelieved stress that results in burnout.

Why should ministers have burnout? After all, they spend their lives keeping



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executive as the president of a university, as good a financier as a bank president; and in the midst of it all, he has to be so good a diplomat that he could umpire a baseball game between the Knights of Columbus and the Ku Klux Klan."³

There is no way any human being can live up to all these expectations. Without being given any clear sense of priorities, so many competencies and skills are expected of the average pastor that most continually find themselves overextended. Equipped with imprecise competence, supplied with inadequate resources, and provided with little or no backup system, many ministers develop feelings of inadequacy and intellectual and spiritual malaise.

In addition, there is a "guilt trip" laid upon the minister who begins to question his or her ability to fulfill all the roles. No other professional in society faces this peculiar problem. It has to do with the significance of the call. Questioning one's call from God often leads to strong feelings of guilt. The scriptures of both the Old and the New Testaments tell of God calling persons into His service. Moses, Isaiah, the disciples, and Paul all received a special call from God. The call concept is not only sanctioned by Scripture but has been acknowledged by the church. Thus the call to Christian ministry sets the stage for burnout because the calling is usually accompanied by certain expectations.

I. T. Jones speaks of the stress of this calling to Christian ministry. The ministry, he says, "is a difficult, many-sided work requiring a large measure of versatility. There are few callings, if any, that make as rigorous psychological and physiological demands, that exact such a heavy toll of nervous energy. First and last a good many ministers fail to stand the strain. Some are unorganized personalities and some are disorganized. Some live on tensions, under pressures, with all sorts of gnarled and unhealthy emotions. Many are frustrated, morose, worried, harried, hurried, driven, irritable, difficult to get along with and to live with. Some develop stomach ulcers, others have heart attacks, still others have nervous breakdowns, a few commit suicide. These are ugly facts, but they should be faced by every minister at the beginning of his ministry."⁴

The concerns regarding the stress factors related to calling are compounded by the administrative process

by which the church functions. Within the Seventh-day Adventist Church, the conference president is the chief administrator who largely determines a minister's future. This fact promotes privacy on the part of most pastors. One is hesitant to share personal concerns with those who hold such control over his destiny. This creates a profession that is often characterized by loneliness, suspicion, and a lack of trust in the hierarchy as well as colleagues.

This system also creates a sense of competition between fellow clergy. We are all susceptible to the "superstar syndrome," hoping that our performance will place us on the marquee. The best performers are usually rewarded with the best appointments. This places them in the limelight for greater roles in the future productions of the conference. High performers are not necessarily the ones with the type of creative competence that helps to build the kingdom. Performance in this sense is oftentimes seen as "greasing the machine" or "playing the political game" for the purpose of personal progress. This is obviously not always the case. There are exceptions to every rule.

Dr. Freudenberger in his book *Burnout*, in a section entitled "Who Survives the System," says, "It would be nice to think that all the things they taught us when we were young are true, that the people at the top got there because they were outstanding in some way. Unhappily, while competence rises, the opposite is true in more cases than not. The imaginative individual who is overflowing with original ideas and abundant energy is often considered a maverick, too difficult to handle, too difficult to pigeonhole. If he doesn't fit a particular niche on the organizational charts, no one knows where to place him, and he's passed over when promotions come due, until eventually he becomes disillusioned and ceases to be effective.

"Meanwhile, colorless, politically oriented hacks who make no waves and offer no criticism (no innovations, either) climb the ladder, creating a dual dilemma for their capable underlings. For one thing, there is the unanswerable question, 'why him instead of me?' For another, there is the necessity to resign oneself to working under one's inferior. Executives who rise despite a lack of intrinsic merit make unsatisfactory bosses. Because they are nervous, they are wishy-washy about making deci-

sions, always looking to see which way the wind is blowing before they commit themselves. They're so busy preserving the status quo, they can't be relied on to back up their staff or to go to bat for controversial viewpoints."⁵

This competitive calamity does not create the best support system for ministers. The fault of the system cannot easily be laid at the doorsteps of anyone. However, this problem oftentimes creates a potential for burnout.

Special problems for ministers

In addition to the normal problems encountered in any organizational structure, ministers face stiffer competition than most professionals. Whatever

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the skills and abilities the minister may possess, the rise of the media in American life has guaranteed that on every level of performance the pastor will be compared with the best available in America. His or her evangelistic effectiveness will be judged against the great evangelists appearing on film and videotape.

A very special problem, which is nothing new, but today is magnified many times, is the role of the spouse and the family in the minister's life and church. Years ago it was expected that the wife's primary function was to support her husband by remaining discreetly in the background and playing the piano or organ when appropriate, assisting in Bible studies, teaching in the children's division, and generally being

an unassuming, helpful individual, playing a secondary but important role. In addition to her impeccable behavior, the children were to be well clothed, clean, and paragons of virtue. Today, not only is the wife expected to be a servant of the church with perfect children, but she is further expected to have no goals for herself. Stress resulting from expectations placed on families causes a significant departure from the ministry.

Ego can be another crucial concern for ministers. Many persons enter the helping profession because they enjoy the attention given them by those whom they help. Since the minister is constantly called to console persons who are in crisis, ego is sustained by seeing people benefited. This, however, can be a draining demand on the human spirit

One of the greatest hazards facing ministers is attempting to achieve the perfection that many parishioners expect.

and thus result in the cost being greater than the reward.

Assessing the problem of the minister's ego, John A. Sanford says, "The problem of burnout and the problem of the exhausted ego are not entirely dissimilar. Burnout can lead to exhaustion, and where we find the exhausted ego, the problem of burnout is also sure to be there. We can liken them to first cousins—two clearly related problems, yet each somewhat distinct from the other. The problem of burnout is largely task-oriented and, by definition, stems from the wearing out of one's work. The problem of the exhausted ego is more fundamental, for it revolves around the wearing out of the person's entire ego orientation.

"One might suppose that a ministering person would not be subject to the problem of the exhausted ego, that such a person would be so in touch with God, and the satisfactions of a life in which one person labors for others out of love,

that the ego would always be buoyant. But such is not the case. To the contrary, a life in which love and morality predominate has a tiring quality to it because it revolves around real relationships and requires the effort of caring."⁶

The minister who needs the kinds of ego strokes that come from ministering can be devastated when his ego is not fed. This devastation can lead to exhaustion and finally burnout.

We cannot explore all the conditions that confront clergy in their efforts to fulfill their calling. It is important to understand that the work of the minister of today is far more complex and hazardous than it has ever been before, that the expectations of skill and professionalism are more demanding, and that the ability to meet the demands that are placed on the minister probably has diminished. In the light of the other demands placed by family and society upon them, it is not surprising that ministers burn out. It is surprising that more of them do not do so.

What, then, can be done? First, much needs to be done to clarify and define the role of the Christian minister. More needs to be done in the seminary setting to equip pastors for factors they will encounter that lead to burnout. Denominational hierarchies need to be more sensitive to the severity of the problem. We have no provision for pastors who go through burnout and need to explore other avenues of employment. Many pastors experience judgment and rejection as a result of the perils that accompany burnout.

Ministers need to be responsible for their own destiny by equipping themselves with the necessary tools that will enable them to cope with burnout.

Coping

While individuals may vary in their reactions and ability to cope, the root causes of burnout are environmental rather than internal. The concept of burnout implies that anyone experiencing chronic pressures without adequate support will experience some physical, emotional, and mental exhaustion. In facing tension and stress, the minister ought not to ask "What's wrong with me?" but rather "Why does my work burn me out?" and "How can I change the situation?"

We use the term *coping*, which refers to efforts to master conditions of harm, threat, or challenge when automatic

response is not readily available. Coping styles vary, and they vary in their effectiveness.

Coping skills can be classified under two general heads: The first is attitudes and behaviors that, if effectively utilized, may reduce stresses and strains, and the second is the general area of coping skills that need developing for diffusing some of the intensity of stressful situations.

All human beings have vulnerabilities. One of the greatest hazards facing ministers is attempting to achieve the perfection that many parishioners expect. We need to acknowledge from the beginning that we are weak and vulnerable.

Prevention and recovery

What steps can a minister take to either prevent or recover from burnout? First of all, it must be recognized that the basis of good emotional health lies on the twin foundations of good physical health and good spiritual health. During the first Hans Selye Stress Conference in Atlanta, I interviewed Dr. Robert Veninga, from the University of Minnesota School of Public Health. He has done much research in the field of burnout and has personally treated more than three hundred sufferers. He commented that 95 percent of all of the burnout victims he has treated were lacking proper physical exercise. He stated that he could almost guarantee when someone came to him with burnout symptoms that the individual was not in good physical shape. Consequently, one of the greatest pillars of strength in preventing burnout is to maintain a consistent physical fitness program.

Second, the minister must have a spiritual maintenance plan not dissimilar to that for maintaining physical health. If a young minister has developed a pattern of personal devotions that requires an hour at the beginning of the day, and under the pressure of events, shortchanges it, that may produce a feeling of dis-ease and guilt, which can be a first step toward burnout. Thus spiritual and physical fitness are two of the greatest preventatives of burnout.

Third, the minister must set realistic goals. Most young ministers have not yet learned the wisdom of the old rabbi who observed, "When I was young, I set out to change the world. As I grew older, I limited it to my community. Now that I am older and wiser, I see that I should

have begun with myself." The young minister who sets out with holy zeal to rebuild and reconstitute his church may well be a prime candidate for burnout.

Next, the minister needs to learn to provide for himself. No one is more driven to meet the needs of his clients than a parish minister. In this process he sooner or later learns that alone he cannot meet all the needs of any congregation, no matter how hard he may try. It is absolutely essential that the minister organize his work in such a way that, in addition to maintenance of physical and spiritual health he has time off to do anything or nothing. The normal minister cannot work seven days a week anymore than the normal man or woman can. The tired minister is a vulnerable minister, physically and emotionally. Adequate protection of appropriate time off is essential.

Another preventative to burnout is a minister's self-study which permits objective evaluation of strengths, weaknesses, and vulnerabilities. In working with alcoholics and drug abusers, we impress upon the recovering alcoholic the necessity of changing life patterns. Joe, the assembly-line worker who always walked down State Street, past Bill's Bar, on his way home (except that he never passed Bill's Bar; he went in), must learn not to walk down State Street. So with the minister who knows that he cannot deal with a specific problem effectively; he should either avoid getting involved in the problem altogether or secure adequate training to improve his ability. In counseling situations pastors need to learn early where they can be effective and where they cannot and where temptations may reside that may cause problems. Acknowledging vulnerabilities is a sign of intelligence and strength, not of weakness.

Another skill that professional helpers must learn is called "detached concern." If we as ministers become emotionally involved with all the problems of our parishioners, we will eventually destroy ourselves. While being empathetic to those who hurt, we cannot shoulder their hurts. Furthermore, when we become emotionally involved we are likely to lose our objectivity and thus decrease our effectiveness in counseling. In sharing the love of Christ, it is difficult for a pastor not to become emotionally involved with his parishioners. While it is idealistic to talk about

weeping with those who weep, it is probably physically impossible in the long haul.

Decompressing plans

An allied coping skill is the art of decompressing in a nonharmful way. During the normal day, we who are in the helping professions tend to build up an emotional head of steam that needs to be diffused if we are to function effectively.

Those trained in the abstinent tradition, as I have been, are tempted to make fun of the cocktail hour since it can be demonstrated that the cocktail hour is probably destructive overall. However, its motivation is valid. There are many ways to decompress without the aid of cocktails. If you like music, put on headphones and escape for half an hour; or run, play games, coach a ball team, or do whatever helps you calm down and preserve your health and sanity.

We create problems by not recognizing the emotional state in which most of us find ourselves between four and six o'clock in the afternoon. When a pastor comes home late in the afternoon and meets his spouse, who has been home all day looking after children, it is the tendency of both to immediately want to unload the burdens of the day. Unfortunately, that is not the time to unload anything. If two working spouses return home at the same time, similar situations may exist because of the needs of each, and further conflicts may arise out of the competition. However you do it, it is important to learn how to calm down and how to cool off at the end of a trying day.

Another preventative technique is learning how to compartmentalize activities. It sounds trite, but is true nevertheless. "It is important to learn to leave one's work at work and one's home at home." The efficient pastor will need to learn to use quality time. In essence, that means "when you are doing what you are doing, that's all you are doing." The person who brings his work home ought to feel guilty if he or she is not maintaining home relationships and responsibilities. Conversely, if office work is constantly being interrupted by home duties, proper concentration on work duties is hindered.

Finally, the minister needs to learn to listen to his body and be aware of danger signs. If those of equable temperament find themselves becoming irritable (and

this begins to happen on a frequent or regular basis), they need to recognize this as a sign of a problem. If you get up in the morning feeling as tired as when you went to bed, obviously something is wrong. If you didn't have headaches and now you do have them, your body is telling you something. Beware of continuing to place stresses upon body and soul when danger signs appear. Learning one's limitations early is a proven way to avoid burnout.

Support systems

One of the greatest preventatives for burnout is found in the developing of support systems made up of people who provide the kind of ministry that every individual needs in order to survive as physically and emotionally healthy human beings. While I believe in the value of exercise, I believe even more that we are social creatures and that God intended us to support each other in all activities of life.

It is important for a minister to have three kinds of support provided. First, we need someone who can listen. This requires only empathic skills and can be provided by a variety of people. Those with good mothers had someone who listened. Those with good spouses have someone who listens. If a minister has people outside the family who listen, they provide a service that all of us need—at worst, spasmodically; at best, on a regular basis.

One of the weaknesses of the ministry is that the minister often has no one who listens. Because of hierarchical demands he cannot go to his conference administrator without some fear. He rarely has a fellow pastor whom he can trust; thus, as a rule, he is limited to the members of his own family, who, while they can listen in some ways helpfully, may not be able to listen in other ways.

Second, beyond simply listening, a pastor needs to have listening that provides emotional support of a kind that makes one feel better, that figuratively binds up one's wounds and pours soothing oil upon those wounds. It is a support that says, "I love you. I want to help you. It doesn't make any difference what you have done. I love you anyway."

Do not confuse this with the glib praise sometimes passed out at the church door by parishioners after a good sermon. This is not emotional support; it is merely recognition of a laudable effort.

(Continued on page 20)

An ounce of prevention

Maintaining optimum health can be a real challenge for pastors in particular. How can you get adequate sleep, exercise, and a proper diet? And how can you fight off the germs you encounter in a day of visiting?

It is always a privilege to provide medical care to the pastor, for efforts put forth to help ministers regain health and prevent disease are often multiplied manyfold in the blessings that extend to their families, parishioners, and the whole community.

So as you, my pastor friend, read this article, you will learn some of the secrets of longevity, peace of mind, and the prevention of many common diseases. You may, by applying these principles, multiply your effectiveness as a minister of God by setting a good example and by reducing your risk of disease.

Most common problem

The most common problem that pastors share with me is just plain tiredness. Fatigue seems to be the common denominator of fast-paced lives. It is a not-too-welcome dividend of a busy, service-filled ministry. While the cause of fatigue is often complex, the remedy is usually quite simple. One major factor that brings on gradual fatigue and exhaustion is sleep deprivation. Benjamin Franklin's old adage "Early to bed and early to rise makes a man healthy, wealthy, and wise" is still valid. Which is good news for the shepherd (although no medic would guarantee the "wealthy" part for his pastor). Biologically speaking, two hours of good sound sleep before midnight is actually worth—in regeneration of cortisol, growth hormone, and

other endocrine factors—the equivalent of four hours of sleep after midnight.¹

But getting to bed early can be especially difficult for pastors. With board meetings, Bible studies, and visitation all crowding into the evening schedule, "early to bed" may not always be easy to accomplish. But accomplish it whenever you can. Budget your meetings for time. Prepare the agenda in advance and stick with it.

Hours that should be used for sleep are all too often wasted in front of the television, reading magazines, and winding down after a busy day. Head for bed by nine-thirty when possible; crack open the window for ventilation, and turn out the light. Let the congregation know that you go to bed on time. This will help to minimize those unnecessary late-night phone calls.

Quietude is vital to regulate your brain nerves. Consider soundproofing your bedroom. Of course a quiet rural setting is the best location for the parsonage, but if that is unavailable, you may need to use the masking effect of a fan or other steady background noise to help drown out city noise at night. Or you may want to use soft earplugs to help you rest better. Seven to eight hours of sleep each night is essential for most people. However, if chronic deprivation has gradually sapped your energies, look for an "oasis," or retreat, where the body can again be refreshed and its "batteries" recharged.

Fresh air is essential to rest and health of the body. The beneficial presence of trees, particularly evergreens, helps to



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generate the negative oxygen ions that produce a sense of well being, peace, and energy. Refreshing breezes from the ocean surf, "electric air" generated by a thunderstorm, or fresh outdoor air circulating through your bedroom also helps to make sleep restful.² Avoid drafts, though, and keep your extremities warm as a further aid against the common cold.

A hearty breakfast can also be a great help in overcoming fatigue. How you feel in the afternoon depends more on what you eat for breakfast than what you have for lunch. A warm bowl of cereal, two or three pieces of fruit, and toast with peanut butter (or a few nuts) give you the protein, the energy, the complex carbohydrates, and the calories you'll need to keep going through the day.

As far as possible, breakfast should be the heartiest meal of the day, while supper should be light and eaten several hours before going to bed. The American custom of little or no breakfast, snacks between meals, a quick bite for lunch, and the big meal at night is the perfect way to obesity and all of its health hazards.

Fighting infection

Diet can also be important in resisting illness. A diet low in sugar can help reduce your chances of infection. Such a diet helps maintain your immunological system at its optimum strength because it allows the muramidase (lysozyme) enzyme secreted by mucous membranes and present in your tears, nose, saliva, and respiratory tract to operate at peak efficiency. This enzyme wards off the many germs that you contact while shaking hands at the church door, going to potluck dinners, and holding babies in your arms.³

A prime cause of pulpit cancellations, lost time in visitation, and miserable vacations is the common cold. Sore throats can affect pastors just before the worship hour or sabotage wonderful plans for a campout or retreat. I was traveling by train to a camp meeting a couple years ago and had the misfortune of riding all night with the chilling blast of the air conditioner right on the top of my head. I could neither cut off the draft nor move to another seat because the train was crowded. Blankets were insufficient to shut out the chill. By the time I arrived at my destination, laryngitis had set in and my voice was already hoarse. How thankful I was for a simple home

remedy called the heating compress. This simple hydrotherapeutic remedy is always helpful in such emergencies.

With the help of a compress and with the scriptural promise of Psalm 5:3, "My voice shalt thou hear in the morning, O Lord," I arrived at my class in hydrotherapy ready and able to teach.

So what is a heating compress, and how do you make one? Take a clean handkerchief and fold it into a long rectangle, or cut a strip of sheet (about 2" x 24") and dip it in cool water. Wring it nearly dry and wrap it snugly around your neck. Cover this cool cloth with a wool sock or warm blanket-type material, slightly wider and longer (3" x 30"), to completely cover the edges. The body quickly warms the inside cloth. Put the compress on at bedtime and leave it on overnight. It will be dry by morning. The gentle heating effect of this compress, warmed by the body, brings relief in tonsillitis, laryngitis, and sore throats that often accompany a viral infection. The compress can also be applied to the chest in case of bronchial congestion or chest colds.

Hydrotherapy is a powerful remedy. This old-fashioned use of water is amazingly effective. The sedative or neutral tub bath (92-96° F) is an excellent way to relax and calm the nerves. You can read *MINISTRY* while you are in it, too. When you feel a cold or a flulike illness coming on, make the bath hotter (102-104° F), and lie in the tub until you are perspiring freely. Cool your head frequently with a washcloth wrung out in cold water. Drink liberal amounts of water or herb tea, then crawl into bed for an extra hour or two of sleep. Attacking contagious germs at the first sign of illness is the best way to win the battle. Further details of how to apply hydrotherapy are available in my book *Get Well at Home*.⁴

Related to hydrotherapy—water on the outside—is water on the inside. Many pastors drink too little water. Traveling between appointments or from church to church, the body rapidly becomes dehydrated. One actually needs about one-third more water than thirst requires. And there is nothing better for hydration than pure, soft water, such as that from a spring or a well. More and more consumers are purchasing bottled water or a distiller, although this is not usually necessary if a pure domestic supply is available. Remember to carry water with you in your car. After a glass

or two upon rising, leave for your appointments with a two-quart jar full of water (a glass container makes it taste much better). Be sure to get your eight-glass quota in before nightfall. Water is a great way to prevent headaches and congestion.

How to avoid a heart attack

Next to abortion, coronary heart disease leads the list of common killers today. Called the "white collar plague," heart attacks take the lives of more than 500,000 Americans each year.⁵ The leading correctable causes of heart attacks today are well-defined—lack of exercise, fat-rich, high-cholesterol diet, excessive intake of sugar, obesity, high blood pressure, stress, and tobacco smoking.

I was attending an executive committee of our conference when the request

To be most beneficial, exercise must become habit. When in the course of duty your pastoral stress is going to be most intense, along with extra time for prayer, spend extra time in stretching and strengthening your muscles.

came to pray for Pastor H, who was undergoing bypass surgery. I knew this man, an active, friendly fellow in his early 60s. Three years before, I had seen him looking ill and suggested that he get a reconditioning course at our health institute. The pastor wasn't interested, and the administration also was unconvinced. He asked, "Why can't I just pray, do my best, and let the Lord take care of my health?" But seeing him slowly recover from a triple bypass convinced me that an ounce of prevention is indeed worth a pound of cure. A carefully presented exercise program in a

preventive health retreat, a special anticoronary diet (free of cholesterol, low in fat, and calorie controlled), and instruction on stress control, emphasizing harmony with nature and peace with God, have brought relief to many people. Why could it not work for a pastor?

Morning exercise is a healthy way to start your day. Walking in the cool of the day, cultivating your garden, tending the grounds, all enhance an enjoyable contact with nature. It is easy for a busy pastor to neglect exercise. But to be most beneficial, exercise must become habit and part of your lifestyle. The best exercise for you is naturally one you enjoy so much that you can do it every day for the rest of your life. When in the course of duty your pastoral stress is going to be most intense, along with extra time for prayer, spend extra time in stretching and strengthening your muscles. Remember that Elisha was a farmer. And after Paul's greatest miracle, raising Eutychus to life, the apostle walked the better part of a day instead of riding with his companions (see 1 Kings 19:19; Acts 20:13).

You will need to budget at least an hour a day in exercise to maintain optimum physical fitness. This means walking at least three or four miles, working physically in your garden, chopping wood, or some other vigorous aerobic-type activity. Even running, swimming, bicycling, or athletic sports can suffice, if you do them on a regular basis.

Preventing cancer

The second most common killer of adults is cancer. Although cancer takes many forms, the most common types are lung and digestive cancers in men, and breast, lung, and uterine cancers in women. Regular examinations are important to detect the early warning signs. Seven danger signals have been well publicized by the American Cancer Society. But remember, the most important factor in prevention is lifestyle. Nothing does more to prevent cancer than the avoidance of tobacco smoking. But proper nutrition is of equal importance, and an increasing body of literature supports the value of a vegetarian diet.

The nitrite preservatives used in many cured and prepared sausage-type meats are very dangerous. In the stomach they form nitrosamines, cancer-producing

agents.⁶ Charcoal-broiled steaks have large amounts of benzopyrene, one of the carcinogens found in tobacco smoke.⁷ Inspection of food animals is increasingly risky and haphazard with diseased beef, pork, veal, lamb, and fish regularly appearing in the marketplace or sent on to fast-food restaurants and schools. Pollution is enhancing the risk to animals, and cancerous tumors are increasingly cropping up in the liver, eye, skin, and other organs of beef, poultry, and swine. One way to avoid these problems is a vegetarian diet.

An additional benefit of a diet based on fruits, vegetables, grains, and nuts is that many plant foods contain factors that have been shown to enhance immunity and prevent the formation of cancer.⁸ Trypsin inhibitors from soybeans, lactones from the whole grains, fiber, vitamin E, selenium from the whole-grain cereals, and vitamin C from fruits and vegetables are a few of the identifiable beneficial agents found in a diet most resembling that given to Adam in Eden.

Good diet yields results

The Adventist Health Study of more than 25,000 adults in California has shown some interesting factors. This group, of which about 50 percent are vegetarians, has far less heart attacks than the average American.⁹ The projected life span for middle-aged men (aged 35 to 40) is 6.2 years longer than the general population. In addition to a nonsmoking stand by the Adventist Church, which accounts for half of the advantage, there is no question that the emphasis on a healthy lifestyle and the vegetarian diet play prominent roles.¹⁰ The Framingham, Massachusetts, Study, led by Dr. William Castelli, has shown that individuals who consistently maintain a blood cholesterol level of 150 milligrams percent or less almost never have heart attacks.

For health-conscious pastors, we suggest that you have your cholesterol tested at least once a year along with your triglycerides, blood sugar, and blood pressure as part of your annual physical. In most people a satisfactory level can be achieved by careful adherence to a vegetarian diet, a regular exercise program, and the appropriate handling of stress.

The wife of a young ministerial student brought him to the clinic. "Doctor," she said, "my husband isn't

the same man he used to be. His personality has changed, he is no longer patient with the children, and he is losing interest rapidly in his call to the ministry." I questioned her carefully and soon uncovered important clues as to the cause. While working to make ends meet and support a family of four, her husband had taken on two jobs in addition to a full load of studies. Too busy to eat, he was living on soft drinks, candy bars, and an occasional sandwich or quick bite while passing through the kitchen.

My suggestion was simple: No more sweets, get more rest, and cut back on work hours. Tests confirmed my suspicion. He was suffering from reactive hypoglycemia, a disease of lifestyle related to sugar, stress, and caffeine. Two weeks later the couple came back radiant. Hand in hand, they both seemed happy, and the husband's health was well on the way to restoration.

Regular meals of natural foods are important. Avoid sweet cereals, the sugar bowl, ice-cream feeds, and fast-food restaurants. Fast-food feeding is a fast way to become bedfast from all kinds of degenerative diseases—unless, of course, you just go for the salad bar! And "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

The Great Physician said to the pastor as well as his flock, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). There is much more to be shared that could help you, pastor, achieve better health. Many preventive factors are obvious, though, like obeying the speed limit, buckling your seat belt, controlling your weight, and getting enough sleep. But after this armchair consultation we have had, I trust that you will prioritize your lifestyle. Start now to plan ahead and achieve the best of health in your body temple, so that you may be an example to the flock, a strength to your family, and bring much glory to the Lord.

* Hansen, Richard A., M.D., *Get Well at Home* (Poland Spring, Maine, Shiloh Medical Publications, 1980). See Shop Talk for a special offer on this book.

¹ Bernell E. Baldwin, Ph.D., "The Pituitary," *Journal of Health and Healing* 8 (1983): pp. 6-8. See also: Jay Tepperman, M.D., *Metabolic and Endocrine Physiology*, 2d ed. (Chicago: Year Book Medical Publishers, Inc., 1968), pp. 120-125; William A. Sodeman, M.D., et al., *Pathologic*

(Continued on page 16)

The key to weight control

Probably half the members in your church are fat or at least struggling against fat. Many of them diet more religiously than they pray. Yet at the end of this year few of them will weigh appreciably less than they do now.

Some of your members suffer from physical ailments directly related to destructive eating habits and obesity. Chained to favorite foods, they riddle life with failure, self-contempt, and guilt.

And what about the pastor? Black suits come in large sizes, too. Pastors are as vulnerable to fat as their congregation is. Their sedentary occupation dooms them to long hours sitting at a desk, in a car, and in committee meetings. Irregular hours spawn grab-eatings and late-night comfort-food sprees. Add frequent invitations to the saints' feasts, and it's no wonder many pastors outgrow the suit they wore at ordination.

Because pastors also have consciences, they may eventually join the army of dieters who start a new one every Monday morning. Occupationally handicapped more than many, they ask, "With all I have to do, how can I slice off an hour for exercise?"

Don't despair. You already hold the weight-control key that both you and your fat parishioners are looking for.

But losing weight isn't easy.

I know. Sixteen years ago I was the fat

The spas aren't doing it. The diet plans of the land fail to reduce the rotund. Discover how God's plan can help you make lasting behavior—and figure—changes.



Donna Patt writes from Wildwood, Georgia. She is director of the Veg-a-Weigh Program and has helped hundreds find God's solution to their weight problem since going from size 22 1/2 to size 10 dresses herself.

pillar in the church who stood before a Bible class every week wearing a size 22 1/2 dress. I winced when I taught about victory through faith in Christ, all the time recalling my own uncontrolled eating habits.

Eating and sin

One day I read a surprisingly accurate description of a dieter. Substitute the word *eat* for the word *do* in the following quotation. Does it sound familiar?

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:15-20).

Sin? Eating what I shouldn't and not eating what I should is a sin? Are my uncontrolled indulgences really that serious? I asked myself these questions as I sat in my voluminous muumuu and shivered before God. No fig leaf could cover my many eating pacifiers.

So I dieted more diligently, but the jam on my face at day's end preached my plight. I couldn't stick to a diet. When favorite foods confronted me, I consistently lost—not pounds, but the battle. I struggled, but food outwitted me. "For to will is present with me; but how to perform that which is good I find not" (verse 18).

Paul was right. "If I do that I would not, . . . sin . . . dwelleth in me" (verse 20). I had to admit that I, a Bible class teacher, a former foreign missionary, a roly-poly saint, had a sin problem.

With that admission my healing began. My religious upbringing convinced me that God had a cure for sin, so I had hope. That size 22 1/2 muumuu was doomed.

The more I studied, the more I realized how much the Scriptures say about the sin of gluttony. Didn't Eve fall for the first food commercial? Haven't we been in trouble ever since?

Every one but One. Christ endured the most difficult eating temptation. After forty days of fasting He could say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Because of His victory, I can win too.

Jesus taught the people, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). I couldn't label three helpings of potato salad "self-denial." Nor four desserts at the church fellowship dinner.

Paul could be blunt when it came to eating indulgences. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19).

Idolatry? Could it be that my problem in front of the refrigerator was idolatry? Thank God, the same scriptures that condemned my eating binges, gave me the key to conquering them—the only one that works.

Getting the victory

If lack of self-control is a sin problem—a bad one called idolatry—I knew that by the grace of God I could get the victory. The death of Christ paid for my sins. My faith in that gift gives me forgiveness. I am free of the guilt of past indulgences.

But God wants to do more than forgive me. He wants to give me power, through faith in Him, to live above destructive sin. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

How? Still by faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that

overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

Spas, diet plans, gadgets, didn't really help me. They work from the outside, trying to find the thin person inside. But I was fat at heart. What I needed was a change on the inside that could help me become thin. The principles that worked for me (I now wear a size 10) have now helped hundreds of desperate reducers. And they can help you and those for whom you are concerned.

Lasting dietary changes must work from the inside out. You don't need a new diet, but a new heart. Give it, along with any possible destructive eating habits, again to your Creator. Don't try to put in three good days of controlled eating first to prove that you are serious.

Tell God that you choose to clean up your eating habits. Ask forgiveness for past indulgences. Admit that you won't accomplish anything alone. Let Him do it for you, then give Him all the glory. Don't ask Him just to help you. You must let Him take 100 percent charge of your life, including what you do in the dining room and kitchen. You supply the choice. His power will work out the victory. But you must commit yourself to eating to honor your Creator.

If you believe that He has answered your prayer, you already have victory. The unhealthful food you once loved will lose its appeal. You will gladly, contentedly eat to honor God.

The devil may suggest that such a miracle is preposterous. If he brings to your mind a long list of diet failures, repeat 1 John 3:6 to him as emphatically as Jesus spoke to the devil in the wilderness. "Everyone who lives in union with Christ does not continue to sin" (T.E.V.) If the devil persists, resist him with more Scripture.

"I am the real vine, and my Father is the gardener. . . . Remain united to me, and I will remain united to you. . . . Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me" (John 15:1-5, T.E.V.). The fruit of the Spirit includes temperance, or self-control.

Hurl this text too at Satan: "I can do everything through him who gives me strength" (Phil. 4:13, N.I.V.).

So much for the devil. He *must* leave you as you look to God in faith, just as he left Jesus when He quoted Scripture.

Because you love Jesus and because He has already given you victory, you can

now stop eating all sweets except for fruit and foods sweetened with fruit.

"Wait a minute," you say. "That's my big problem. I'm attracted to sweets. Once I start eating them, I can't let them alone."

Can't you? Did you not give yourself to Jesus? Didn't you put Him in charge of your "house"? Didn't He promise that you *already* have victory?

Then you do have it over your strongest temptation—sweets. Even if sweets are not your biggest enemy, why not stop eating them for a while anyway? In time you will learn to prefer less, but when you first cut them out, you may be surprised at the tenacity sugar has on you.

Strategy for weight loss

Here is your strategy. Every time your favorite sweet food entices you, repeat these words: "Thy word have I hid in my

Lasting dietary changes must work from the inside out. You don't need a new diet, but a new heart. Give it, along with any destructive eating habits, to your Creator. Tell God you choose to clean up your eating habits.

heart, that I might not sin against thee" (Ps. 119:11).

You may need to purge some of your sweet caches in desk drawers, car glove compartments, or in your tool chest. You shouldn't force others to do as you do, so if you can't totally remove sweets from your environment, use Scripture weapons and rise above the temptation.

Because you are reeducating your taste for sweets, read food labels. Avoid anything that contains sugar, brown sugar, corn syrup, dextrose, sucrose, fructose, honey, molasses, sorghum, or any type of artificial sweetener.

Forever? Not necessarily. Later you may be able to eat something sweet

occasionally. Most people would profit if they ate much less. So omit sweets for a month or so and experience the advantages.

For the first twenty-four hours of your new weight-control lifestyle, eat nothing but fresh fruit (excluding juice or dried fruit). Eat a reasonable amount, but eat only three times a day.

If you wish, add Rykrisp or other rye flat bread, or whole-wheat zwieback (whole-wheat bread dried on a baking sheet in a 250°F. oven for two hours). Remember to eat only three meals. Space them about five hours apart, the first one soon after you get up.

You should not limit your food to fruit for more than one day, so be prepared to eat a greater variety of food tomorrow. You will be tempted to "go on a diet." Isn't that how all reducing begins? But don't. Simply eat the best way you know how, asking God to teach you when enough is enough.

Strict observance of the usual diet rituals does not lead to permanent reducing success. Deemphasize the ritual and maximize the relationship. Your success is measured not by how well you stick to your diet, but by how well you stick to your Lord.

The best way to live in union with Christ is to occupy the same house, so invite Him into yours. Don't be afraid. He is there not to police you, but to help you learn and follow a far superior plan of eating.

"I stand at the door and knock," He says; "if anyone hears my voice and opens the door, I will come into his house and eat with him, and he will eat with me" (Rev. 3:20, T.E.V.).

When you realize that Christ is a guest in your house—your body—you won't want to eat between meals when He doesn't eat. Nor will you say to Him, "I know that You prefer to eat the food You Yourself created. But please excuse me while I eat this highly refined, man-made concoction commonly called junk food. It happens to be what I prefer."

If Christ lives in you and He is your guest, you will want to offer Him an abundance of fresh fruit, vegetables, and whole grains prepared as closely to the way He created them as possible. You will eat less fat, especially decreasing fat used in cooking. Remember that meat and dairy products contain a fairly high level of fat and cholesterol. Learn to substitute vegetable sources of protein (especially legumes) as you eat less and

less of animal products. Choose leaner meats and low-fat dairy products as you move in this direction. Most important, keep an awareness of Christ's presence with you continually.

A more specific diet is beyond the scope of this article. The best one for you needs to be tailor-made for you. Study good nutrition and let the Holy Spirit convict you of changes you need to make. Let Him surprise you with a better way of eating.

Sometimes Christ has to allow you to stumble and fall to help you realize His warning: "You can do nothing without me" (John 15:5, T.E.V.). If you fall down, invite Him back, and tell Him you realize more than ever that you "can do everything through him who gives [you] strength" (Phil. 4:13, N.I.V.).

Managing your life

It is impossible to continue this living union with Christ unless you spend time with Him. Most reducers profit by learning time management. Undisciplined eating often originates with a helter-skelter schedule.

One of the first principles of this science is evaluating priorities. Those who don't evaluate and establish priorities fall into a pattern of fumbling through the day with no structured plan for accomplishing anything. Soon working and eating occupy most of the time, and sleeping, exercising, and praying much less. The pressure to overwork and overeat intensifies until God and exercise slip off the list, and sleep finds only frazzled remnants of time.

Does that sound like a perfect scenario for hopeless dieting? A successful reducing project doesn't begin with cottage cheese, but with a time slot earmarked for communion with God.

Exercise is essential

If God must take top priority in your schedule, exercise must come second—even above the food you eat. To lose weight, calories eaten must decrease, and calories burned through exercise must increase.

Dieting without exercise is futile. The body mechanism that preserves a normal-weight person in famine defeats dieters who do nothing to keep their metabolic rate up. Within twenty-four to forty-eight hours of going on a diet, the basal metabolic rate decreases. In as little as two weeks it can decline by up to

20 percent. Weight loss slows because the body burns what you eat more slowly. In the second month of a diet the rate of burning fat decreases by 50 percent. In the third month it may be 75 percent below the normal rate. At this point weight loss may stop altogether.¹ Every reducer knows how that affects a diet. Without the reward of pounds lost, the diet is lost.

To make matters worse, weight loss slows with every new diet attempt, and weight returns faster when the diet ends. Pounds put on as a result of this phenomenon are more likely to be fat than lean body tissue.² So much for dieting without exercise.

To stay on an exercise program requires a behavior change, which seldom appeals to overweight people. Paul described the problem like this: "For the good that I would I do not" (Rom. 7:19). God's true behavior change crucifies human desires and lets Him provide both the "want to" and the "do." "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

But obesity is more complex than a calories-in, calories-out formula. Most reducers need help coping with a thousand stressful snarls. Satan deluges them with people problems, family, job, and neighbor feuds, and repeated need for control of destructive emotions, all of which complicate the reducing process.

The belly god never solves these problems. But God offers peace in exchange for a troubled heart, which is one more reason reducers need to diet from the inside out. In union with Christ by faith it is our privilege to have a calm, close, happy walk with Jesus every day.

Popular behavior modification techniques often fail. The only true behavior change is the "new birth," God's plan of salvation working in the life. Without it few reducers modify their fat. With it they can unite their weak, wavering human wills to the omnipotent, unwavering will of God and find victory.

How does it work for you, Pastor? Have you learned to eat by principle, not by feelings? And used God's power to accomplish it? Your personal testimony of victory will be proof to your desperate parishioners that God changes lives—even for fat people.

¹ A. Stunkard, *Obesity* (Philadelphia, Pa.: W. B. Saunders Co., 1980), pp. 300-324.

² *Ibid.*

Sickness in a Bottle

Part 2

How do you tell an alcoholic he's an alcoholic when he denies that there is a problem? The concluding segment of this article provides strategies for active intervention to help an alcoholic recover.

If someone tells you that you have a tail, you laugh it off and think nothing of it. If, later that same day, someone else mentions that you have a tail, you think it a bit odd but soon forget about it. However, if everyone you meet tells you that you have a tail, sooner or later you will just have to look and see for yourself.

This old story captures the essence of intervention in the process of recovery from alcoholism. Chemical dependency is an illness entrenched in denial. Often, only the toughest kind of caring love can convince the alcoholic that he indeed "has a tail."

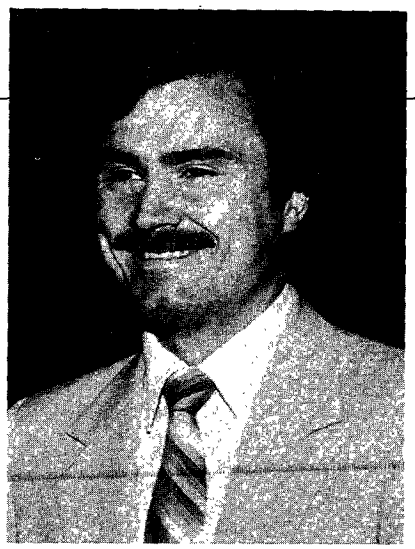
Intervention

Simply stated, an intervention in alcoholism is a direct confrontation between the drinker and that group of people that he or she values the most.¹ Naturally, the group would ideally include the spouse, immediate family, business associates, and close friends (possibly including the family pastor and/or physician). The most significant persons involved in an intervention are usually the spouse and the employer. An intervention is not an easy thing to do. It can be terrifying and heart-wrenching. But it is necessary, because there are really only two options available for the family of an alcoholic. "The family may perpetuate the illness (by putting up with the behavior) or initiate recovery (by

intervening)."² If we understand family to include the broader context of the church, pastors may play a key role in bringing healing to the alcoholic. Ministers can help by being supportive of those planning an intervention. Ministers can also be useful by developing an awareness of community agencies that are equipped to deal with chemical dependency. Families in need often do not know where to turn for help.

The opposite of intervention is enabling. This is following the very natural inclination to "pick up the pieces" for the alcoholic. The wife who calls her husband's boss and says that "he won't be in because he has the flu" when the real problem is a hangover is an enabler. So is the friend who excuses the alcoholic's rude behavior by saying "he's just had a real bad day." And so is the pastor who says to the spouse of an alcoholic, "I'll pray that you will be able to live with the situation," instead of "I'll pray that you find courage to confront the situation."

"What's really going on? It's absolute baloney that he will wake up after the [drinking] episode and be any better off. He's getting sicker if he's not sober. Your actions are just prolonging the agony for him . . . just putting off the day when he has to get well or die. But the longer he stays in his illness, the less chance for recovery he has. The more entrenched the illness becomes, the more a toll on his brain and body it will take. So, helping him to stay drunk [by not taking action to intervene] is helping him to get deeper into his illness."³ Intervention is



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not pleasant. Most alcoholics react by fighting tooth and nail.

Fortunately, internal motivation is not necessary in the early stages of recovery. The alcoholic will probably get help only to "humor" the interveners. That is enough for now. In fact, most people who end up getting actual help do not begin on a purely voluntary basis.⁴

Denial

Why does the alcoholic resist intervention? Why is he genuinely hurt when confronted by loved ones whose concern has prompted them to act? In a word, the answer is denial. Ministers familiar with grief counseling are already acquainted with the nature of denial. Indeed, the alcoholic who has been confronted with his behavior is faced with a significant grief issue. The very thought of anything threatening his love affair with the bottle is terrifying! Both consciously and subconsciously he begins to deny that he is an alcoholic, regardless of the facts. But blindness to the problem is part of the problem. This is the reason why external motivation to initiate recovery from alcoholism is almost always necessary.⁵

Denial has many faces. Some of the more common ones are:

Simple denial. Susan can describe her own drinking behavior accurately. When told of another person whose behavior is identical to her own, Susan readily agrees that such a person is chemically dependent. Yet, when asked if she is chemically dependent, Susan very sincerely says No.

Minimizing. This type of denial can be seen in the man who says, "Yes, I admit that I have been drinking a little too heavily . . . but it is nowhere near as bad as you seem to think."

Blaming. Mary acknowledges the fact that she has a drinking problem, but adds, "You would too if you had a husband like mine."

Rationalizing. The alcoholic willingly confesses to his behavior, but has a thousand and one "good reasons" to justify himself. One day he may drink to drown his sorrows. The next day he drinks to celebrate his good fortune.

Intellectualizing. This is an extremely complex form of denial. The person exhibiting this kind of denial agrees that a problem exists on a cognitive level, but refuses to own the problem on an affective level. This is the "calculated drinker." For example, Bob says, "Yes, I

know I am an alcoholic, but I am very careful to provide for my family and to not endanger others when I drink."

Diversion. This type of denial becomes a grand game of "let's change the subject." For instance, when Jenny is confronted by her husband about the night before, she says, "I really did get a little carried away . . . but did you hear that the Smiths are leaving town?"

Hostility. Often manifest during an intervention, this denial is characterized by shouting and threats of retaliation. The best defense is a good offense, and a confronted alcoholic can be offensive indeed.⁶

Denial should be recognized for what it is and *expected* during an intervention. This is why an intervention should be done by several people and not just one or two. Only a combined assault will break through the wall of denial and literally force the alcoholic to take a long, hard look at himself.

How to intervene

How an intervention is conducted is of utmost importance. In the "Caring Community Series," Hazelden Foundation gives four guidelines to follow in preparation for and during an intervention.⁷

First of all, the drinker should be confronted with specific factual data. Each person in turn should address the alcoholic and be able to relate in detail a past behavior that indicates alcoholism. As much as possible, the one doing the confronting should stick to the facts. For example: "Three weeks ago you came home late. You were drunk, and you slapped my face when I asked you where you had been." Emotion should be laid aside as much as possible while detailed facts are presented to the drinker. The greater the number of people intervening with specific facts, the greater the likelihood of success.

Second, the alcoholic's defenses must not be allowed to prevail. Anger and "Yeah, but . . ." will fill the air. When this happens, the confronter should just keep going back to the facts. To continue the above example, "Yes, I am sure you can come up with all sorts of reasons, but the facts remain that you were drunk, you were late, and you slapped me."

Blame should not enter the picture. The attitude toward the drinker should be one of concern and not one of vindictiveness. It is a good idea to tell the drinker repeatedly, "We are not

concerned with how or why it happened; we just want to deal with the fact that you have a drinking problem."

Third, it is important to stress the treatable nature of alcoholism. Especially the alcoholic from a Christian background should be told time and time again that there is a source of healing and that continuing to drink is not inevitable. At this point it is also appropriate to share with the alcoholic the very encouraging success rates that modern treatment centers are achieving. Despite the bravado, alcoholics are inwardly afraid of their destructive drinking practices, so it is important to establish hope for the future.

Finally, outline a definite plan of action to the alcoholic. This plan should be formulated prior to the intervention. A reputable treatment center should be contacted and an appointment for an evaluation made beforehand. Treatment centers can be located through most

An intervention should be done by several people. Only a combined assault will break through the wall of denial and force the alcoholic to take a long, hard look at himself.

social service offices. Depending on the evaluation, inpatient or outpatient treatment may be prescribed. A good treatment center will involve group therapy and recognize the central role of a "higher power" in recovery. The group aspect is important because it helps the alcoholic realize that he is not alone in his situation. The "higher power" aspect is needed because continued sobriety is highly unlikely apart from spiritual renewal.⁸

Steps to recovery

After intervention, three crucial attitude changes need to take place before recovery truly begins. These changes are described in the first three steps of the traditional Alcoholics Anonymous twelve-step program. Basically these three steps are New Testament Chris-

tianity in the guise of nonchurch terminology. The change of terms is employed to make the steps workable for those from a non-Christian background, and the neutral language is also necessary for many alcoholics who have had negative experiences related to a church. The neutral terminology of the twelve steps often gives such persons the freedom to risk the spiritual renewal that leads to sobriety. The need for such neutral language is often short term. Many recovering alcoholics seek church fellowship fairly early into their sobriety.

Step One: "We admitted we were powerless over alcohol—that our lives had become unmanageable."⁹

This is the most difficult of the steps. It is the admission of total defeat. It is the acceptance of being an alcoholic and the recognition that something is terribly wrong throughout the whole of one's life. This first step is much akin to that famous passage in Romans 3:10 that begins with the words "There is none righteous, no, not one." "Every natural instinct cries out against the idea of personal powerlessness. It is truly awful to admit that, glass in hand, we have warped our minds into such an obsession for destructive drinking that only an act of Providence can remove it from us."¹⁰

During the first step the alcoholic is asked to share specific examples of the impact that mood-altering chemicals have had on his or her life. This serves to drive home the reality of the problem. Once the alcoholic truly sees the need, and his or her own inability to meet that need, he or she is ready for the second step.

Step Two: "Came to believe that a Power greater than ourselves could restore us to sanity."¹¹

The second step that the alcoholic needs to take is a recognition that there is an ultimate power in the universe. A power so great that it can cause healing when all else has failed. At this point the alcoholic does not need to understand how or why, but must simply choose to believe. Given time, this much is possible to anyone, regardless of religious background. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). God has given ample evidence of His existence. The alcoholic in step two simply needs to begin being aware that God exists. This second step creates the

all-important recovery ingredient called hope. For further insight into faith and the alcoholic, I would recommend the chapter entitled "We Agnostics" in the book *Alcoholics Anonymous*.¹²

Step Three: "Made a decision to turn our will and our lives over to the care of God as we understood Him."¹³

This is of utmost importance. All the belief in the world will not save unless it is acted upon. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). The force of the Greek in this passage marks an initial reception (*elabon*), accompanied by an ongoing trust relationship (*pisteuousin*). It is a great privilege to work with an alcoholic who is making this step. Tough barroom brawlers who have not set foot in a church for years are visibly transformed by the grace of God. Victims of "secondhand religion," who have attended church because of family or habit, suddenly take a lively and personal interest in spiritual growth. The third step is simply uniting with the Source of infinite power. The alcoholic will have times of doubt and fear, but by a simple act of the will, the decision is made to "let go and let God."

It should be noted that beginning with the third step, God is called such, and the generic term "higher power" is no longer used in the remaining steps. The alcoholic who gets to the third step has found a personal relationship with God, and God will be the bedrock of his or her continued sobriety.

After the first three steps, there is still much to do for the alcoholic who wishes

to remain sober. Ahead lies a lifetime of growing trust and self-awareness. As for the past, there will be much damage to repair. But day by day the alcoholic's prayer is, "Lord, help me to stay clean and sober today."¹⁴

After the agony of intervention and the soul-searching of the initial steps to recovery, trust begins to grow. What started as clenched-teeth sobriety now begins to give way to a more relaxed, chemical-free life. For the recovering alcoholic, this freedom is not the product of human willpower or outstanding counseling technique. It ever remains the gift of a Higher Power. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

¹ Hazelden Foundation, *The New Awareness*, The Caring Community Series (Center City, Minn.: Hazelden Foundation, 1975), vol. 4, pp. 24, 25.

² Joseph L. Kellermann, *Alcoholism: A Merry-Go-Round Named Denial* (Center City, Minn.: Hazelden Foundation, 1980), p. 18.

³ Toby Rice Drews, *Getting Them Sober* (South Plainfield, N.J.: Bridge Publishing, Inc., 1980), vol. 1, p. 107.

⁴ *The New Awareness*, vol. 4, p. 12.

⁵ *Ibid.*, p. 10.

⁶ *Ibid.*, vol. 6, p. 10.

⁷ *Ibid.*, vol. 4, pp. 26, 27.

⁸ Interview with Brad Laabs, Family Freedom Center, Detroit Lakes, Minnesota, May 5, 1984.

⁹ Alcoholics Anonymous World Services, *Twelve Steps and Twelve Traditions* (New York: Alcoholics Anonymous World Services, Inc., 1953), p. 21.

¹⁰ *Ibid.*

¹¹ *Ibid.*, p. 25.

¹² ———, *Alcoholics Anonymous*, 3d ed. (New York: Alcoholics Anonymous World Services, Inc., 1976), pp. 44-57.

¹³ *Twelve Steps and Twelve Traditions*, p. 34.

¹⁴ Young People's Group of Denver, *Day by Day* (Center City, Minn.: Hazelden Foundation, 1974).

An Ounce of Prevention

From page 10

Physiology—Mechanism of Disease (Philadelphia: W.B. Saunders Co., 1968), pp. 142, 143; E. G. White letter 85, 1888.

² Baldwin, "Why Is Fresh Air Fresh?" *Wildwood Echoes*, Fall, 1979, pp. 2-4. See also: Calvin and Gzenko, "Ecological and Physiological Bases of Space Biology and Medicine," *Foundations of Space Biology and Medicine* (1975), Vol. II, book 1, pp. 69, 70; Albert Paul Krueger, "Air Ions and Physiological Function," *The Journal of General Physiology* 45 (1962): 233-241.

³ C. H. Best and N. B. Taylor, *The Physiological Basis of Medical Practice*, 8th ed. (Baltimore: Williams and Wilkins Co., 1966), p. 1070.

⁴ Richard A. Hansen, M.D., *Get Well at Home* (Poland Spring, Maine: Shiloh Medical Publications, 1980). See Shop Talk for a special offer on this book.

⁵ J. Willis Hurst, M.D., et al., "Etiology of Coronary Atherosclerosis," *The Heart* (New York:

McGraw-Hill, 1978), pp. 1103-1108.

⁶ P. Issenberg, "Nitrite, Nitrosamines, and Cancer," *Federation Proceedings* 35 (1976): 1322-1326.

⁷ M.E. Doremire, G. Harmon, and D.E. Pratt, "3,4-Benzopyrene in Charcoal Grilled Meats," *Journal of Food Science* 44 (1979): pp. 622, 623.

⁸ National Research Council Committee, *Diet, Nutrition, and Cancer* (Washington, D.C.: National Academy Press, 1982).

⁹ Adventist men in the 35- to 64-year age group have only 26 percent of the expected coronary heart disease death rate. When this group is divided into complete vegetarians and nonvegetarians, it is seen that the nonvegetarian group has three times the coronary death rate (37 percent of the rate expected in the non-Adventist population versus 12 percent).

¹⁰ D. A. Snowden, R. L. Phillips, and G. E. Frazer, "Meat Consumption and Fatal Ischemic Heart Disease," *Preventive Medicine* 13 (1984): 490-500; R. L. Phillips and D. A. Snowden, "The Association of Meat and Coffee With Cancers of the Large Bowel, Breast, and Prostate Among Seventh-day Adventists," *Cancer Research* 43, Suppl. (1983): 2403-2408.

How to break free from smoking

It's hard to break the smoking habit.

Whether you yourself need to stop or are trying to help others kick the habit, you'll find this fourteen-step plan useful.



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as many on-the-job accidents.”²

A large majority of smokers with a sense of uneasiness regarding the morality of this issue would like to stop, but are unable to. Many have tried to stop before and failed. The use of tobacco has penetrated far beyond the pew into the priesthood and pastorate. If you are a spiritual leader who would like to break free from addiction to tobacco, or if you would like to help someone else kick the habit, the following fourteen-step plan, based on years of experience in helping smokers and other tobacco users become ex-users, will prove helpful.

The procedure for using the plan is to first read all fourteen steps through carefully. Then return to Step 1 and follow each succeeding step as you are able. The procedures described relate directly to cigarette smoking, but the same basic steps can be used in overcoming any type of tobacco habit.

It is important that you sign your name at the end of each step so as to complete the contract between yourself and God. By God's grace you can stop the use of tobacco by diligently following every step.

¹ Bantam Books, 1984.

² A report to Office of Disease Prevention and Health Promotion, Office on Smoking and Health, Public Health Service, U. S. Department of Health and Human Services, 1985.

³ Maxwell Maltz, *Psychocybernetics* (New York: Pocket Books, 1960).

H

ow do you feel about smoking or using tobacco? Is it wrong? Is it a moral question? Most nonsmokers would agree that cigarette smoke

irritates the eyes and nose; saturates clothing, drapes, cars, and homes with an unpleasant odor; and increases the cost of health care. In other words, most nonsmokers consider smoking an obnoxious habit. But is it wrong?

Dr. Karl Menninger, psychiatrist and author of *Whatever Happened to Sin?* suggests that “any kind of behavior which violates individual conscience, pains, harms, or destroys my neighbor or myself is wrong.”¹

Beyond any doubt, tobacco in any form is harmful to a person's health. A recent publication by the Office of Smoking and Health, *A Decision Maker's Guide to Reducing Smoking at the Workplace*, comments, “Smoking has been identified by the U. S. Surgeon General as the nation's single most important preventable cause of disease and premature death. Almost 33 percent of all adults smoke today. These smokers are up to 200 percent more likely to die from coronary heart disease, and have a 1,000 percent greater risk of dying of lung cancer than nonsmokers. Smokers are absent from work up to 50 percent more often than nonsmokers, and have twice

Step 1: Decide you desire to be free from smoking

You have to make your own decision to stop smoking. Others may help you, but the bottom line is that you are in the driver's seat. You are responsible for your own behavior. Friends and family may want you to stop; they may be affected by the consequences of your choice; but you must decide that you really want to be free of the smoking habit before you can get the victory.

Your decision to stop smoking is one of the most important decisions of your life. As a result, you will enjoy all these benefits:

- reduced risk of cancer, heart disease, emphysema, bronchitis, and stroke
- increased energy for sports, family, leisure, and work
- improved appearance, with fewer wrinkles and a healthier complexion
- more time for family, work, and hobbies
- reduced sick time, medical expense, and damage to possessions
- more money to spend, invest, and even splurge
- more self-confidence and influence on others

I have decided to be free from smoking.

Signature Date

Step 2: Set a time to break free

Set a date and time in the near future when you will smoke your last cigarette. You can choose any future date, but unless you are under unusual stress, plan to make the break sometime soon, preferably within the next week. Although there is no inappropriate time to stop smoking, there is no better time than *now*!

I will break free on _____, S M T W T F S, at
_____ A.M. Date Day
_____ P.M.

Signature Date

Step 3: Prepare physically like an athlete in training

Just as an athlete prepares for an olympic event or a business person prepares for an important meeting, adequate preparation is necessary to ensure your success in breaking free from smoking. You will make it much easier on yourself and lessen withdrawal symptoms if you:

1. Get at least eight hours sleep every night.
2. Postpone as many stressful events as possible.
3. Begin drinking more water.
4. Eat a hearty breakfast every morning.
5. Make an appointment with your dentist to get your teeth cleaned immediately following your break-free date.
6. Exercise daily, but consult your physician before making any major increase in physical activity. Tobacco is addictive because it contains a stimulating drug called nicotine. The very best replacement for nicotine is daily exercise because exercise gives a natural high or stimulation without negative side effects. Exercise also reduces stress, slows down the aging process, relieves tension, reduces blood pressure, and regulates body weight. Walking is the best exercise.
7. Start cutting down on cigarettes, change brands, experiment with delaying smoking for an hour or maybe two—even up to half a day.

I am in physical training to prepare for breaking free from smoking.

Signature Date

Step 4: Prepare mentally and socially to break free

Before going into space, an astronaut practices in a simulator so that his reactions are automatic. Before you try to live as a nonsmoker, you need to mentally practice how you will act as a nonsmoker. Begin by observing how nonsmokers react to situations that would prompt you to smoke. How do they react to stressful situations? How do they occupy their hands? How do they stall for time? Once you know how nonsmokers act, begin to imitate them. "By beholding, you become changed." Hold a mental image of yourself acting like a nonsmoker. Believe you are becoming free of tobacco, and you will be free. Your behavior is always consistent with what you truly believe about yourself.

Find a nonsmoking friend who also believes your true self is a nonsmoker and who will give you moral support with a daily telephone call of encouragement after you break free.

As you mentally visualize yourself moving through life as a nonsmoker, thrill to that vision of yourself successfully enjoying all the benefits of being a nonsmoker. Repeat to yourself, "I love being free from smoking." Verbalize the joy of this mental image even before it becomes total reality, and you will become like your vision, your true and best self.

I am mentally visualizing myself living as a nonsmoker, and "I love being free from smoking."

Signature Date

Step 5: Plan rewards for anniversaries of your break-free day

Think of an appropriate reward for each of the following preset dates:

	Date	Reward
1. Your Break-Free Day	_____	_____
2. One week later	_____	_____
3. Three months later	_____	_____
4. Six months later	_____	_____
5. One year later	_____	_____

I will be faithful in rewarding myself at each of the above anniversaries of my Break-Free Day.

Signature Date

Step 6: Have a break-free ceremony

At your preset time to break free from tobacco, *destroy* all cigarettes, pipes, lighters, ashtrays, smoking jackets, holders, filters, pouches, and all other smoking, chewing, and dipping equipment. Feel good about it. With this gesture you are terminating your enemy. Yes, those things did cost money, but they should not be spared for that reason. Congratulate yourself for making a wise decision!

I have destroyed all my tobacco and smoking paraphernalia, and I feel good about breaking free.

Signature Date

Step 7: Follow this special menu after you break free

Day 1

For the first twenty-four hours, concentrate on consuming as much fruit, fruit juice, and water as possible. Every time you get the urge to use tobacco, take a drink of water or juice instead. Fruit and fruit juices lessen withdrawal symptoms. You may choose from a variety of fruit juices such as apple, orange, grapefruit, pineapple, grape, cherry, papaya, and guava. But avoid cranberry, prune, and vegetable juices for the first forty-eight hours, since they may increase withdrawal symptoms. *Caution:* If you are on a special diet or under a doctor's care, do not follow this menu without your physician's clearance. Also avoid caffeinated beverages, coffee, tea, alcohol, and beer, since they all act as triggers to smoke. Alcohol also weakens your resolve not to smoke.

Day 2

Add vegetables, vegetable soups, whole-grain crackers, and low-fat milks. Avoid high-fat meat, fried food, spicy food, refined and sugary food, and salty food.

Day 3

Add whole-grain breads and cereals, sandwiches, and other low-fat dairy products.

Day 4

Return to a balanced and nutritious diet, but continue to restrict saturated fat, cholesterol, sugar, salt, and refined foods. These items are believed to contribute to heart disease, cancer, stroke, diabetes, and a host of other diseases. Also continue to drink six to eight glasses of water daily.

I will eat a wholesome, balanced diet each day.

Signature

Date

Step 8: Kill any urge to smoke

Although physical cravings for nicotine last only a few days, a psychological desire or urge to smoke may persist on occasion for several weeks or months. Whenever this occurs, use one or more of the following sixteen weapons to kill an urge. No urge can survive all sixteen weapons.

1. Drink a glass of water or fruit juice.
2. Take five deep breaths. Inhale slowly while counting to eight, hold two counts and exhale slowly.
3. Take a walk.
4. Call on divine help.
5. Do stretching and relaxation exercises as well as light calisthenics.
6. Count backward starting from one hundred.
7. Work on a hobby.
8. Brush your teeth with a mint toothpaste.
9. Take a warm shower followed by a cool shower, then rub the body gently with a washcloth.
10. Chew on carrot or celery sticks.
11. Shell and eat unhulled sunflower seeds.
12. Chew sugarless gum.
13. Call a partner for help.
14. Drink a glass of milk.
15. Repeat the affirmation "I love being free from smoking!"
16. Look at your watch and postpone giving in for at least

one minute, then still another minute, and another, for at least five minutes. Success comes one step at a time.

Whenever I feel an urge to smoke, I will use one or more of my sixteen weapons to kill an urge. No urge can survive all sixteen.

Signature

Date

Step 9: Get plenty of rest and relaxation

Most people need eight hours of sleep every night. At least one day in seven should be devoted to relaxation, restoration, and recreation. Take a vacation each year to complete your ongoing relaxation program.

During the next few weeks you may need to add relaxation exercises to your daily routine. Find a comfortable seat and remove all tight-fitting clothing, shoes, and glasses. Then, one at a time, tighten each part of your body, count to five, and then relax for ten counts. Start with the fingers, then go progressively to the hands, arms, neck, jaws, eyes, forehead, chest, stomach, legs, calves, feet, and toes. Continue until you have tensed and relaxed every part.

I will get eight hours of sleep a night, rest one day in seven, and do relaxation exercises.

Signature

Date

Step 10: Control your imagination

"As he thinketh in his heart, so is he" (Prov. 23:7). "Whatever you picture on the screen of your imagination will become the goal toward which your subconscious mind will irresistibly conduct you."³

If you allow your imagination to focus on your desire for a cigarette, you will find a cigarette and smoke it. However, you can replace such thoughts by concentrating on the many benefits you desire to gain by becoming a nonsmoker. Focus on your desired goal, and the craving for a cigarette will go away. Replace the negative thought with the positive affirmation "I love being free from smoking!" Focus on particular benefits such as "My food tastes and smells so good, and that's why I love being free from smoking!" "I feel like a new person."

When negative thoughts flash into my mind, I will replace them by thinking of all the benefits I can enjoy as a nonsmoker. And I will remind myself, "I love being free from smoking."

Signature

Date

Step 11: If you slip, begin again

Many smokers make several false starts before they finally break free from tobacco. So if you should start puffing away on a cigarette before you consciously realize it, don't give up. Just stop! Throw it away! Remind yourself that you prefer to be a nonsmoker. Focus your mind and recall, one by one, all the benefits you desire. You have not failed! To fail is failure only if you fail to try again. This was only a temporary detour. This time follow the fourteen steps more carefully. You are back on track now. However, as confident as you may feel after being

free from cigarettes for a few days, you are only one cigarette away from being hooked again.

If ever I should slip and smoke a cigarette, I will not give up. I will remember that to fail is failure only if I fail to try again.

Signature

Date

Step 12: Ask God for help

Give thanks for your answered prayer in advance. This is a most important step. Perhaps asking God for help may have been your first step early on. If not, you may now ask for a special measure of faith to believe your use of tobacco will be taken away. If faith can remove mountains of difficulty, it can certainly remove your desire and urge to smoke or chew. Believe it will happen, and it will. Faith wills it to happen. Know that no matter how long you have been using tobacco, you will begin to experience a 50 percent improvement in overall health and a 50 percent drop in your risk of succumbing to many life-threatening diseases the day after you stop.

Step 13: Help someone else stop smoking

Your new life is most strongly reinforced when you help

someone else stop smoking. You are an expert now. Share what you have discovered with someone. Demonstrate to the smokers you meet that you love and care for them and you want to help them break free and enjoy the benefits of being a nonsmoker.

Step 14: Feel good about your decision

God is surely pleased with your decision to honor your body as His temple—clean and free from the more than two thousand carcinogenic chemicals in tobacco smoke. Recently, a cancer specialist stated, "Becoming free from smoking was one of the best decisions of my life." Now you can be pleased with what God has done through you and for you. You are now an outstanding example to everyone you meet. Thank God for your feeling so good about your new and wholesome lifestyle.

If you desire additional help, contact a local Seventh-day Adventist church or hospital. Most of them conduct group smoking cessation programs called the Breathe-Free Plan to Stop Smoking.

If you desire this information in pamphlet form, call Health Connection, Narcotics Education, 800-548-8700.

MINISTERIAL BURNOUT

From page 7

The two are by no means the same. You can tell me, "You preached a good sermon," but I can still feel completely worthless.

Emotional support not only allows me to bind up my wounds and carry on, but also can challenge me to greater endeavor. After I have had a good cry and have gotten the poison out of my system and am feeling sorry for myself, a good emotional support can say, "Well, now, let's go on." "Let's be strong." "Tomorrow is a new day." "You can do better." And thus emotional support becomes emotional challenge.

Finally, in the field of "people" support, the minister needs technical support and technical challenge. Most ministers in our church are physically remote from colleagues. While we have ministerial meetings, they generally deal with the business of the church and the work of the minister. They frequently set goals without much input on the part of the minister. And in "cranking up" the church program, they may actually increase the pastor's stress and tension.

Meetings of professionals, organized by superiors, tend to increase stress rather than reduce it. The agendas normally place emphasis on getting more work done better, rather than on how the individual can more effectively

relate to the work that has to be done. Administrators would do well to learn that ministers' meetings need to be balanced and that as much time should be spent dealing with the concerns of the individual minister in the carrying out of his duties as is spent on developing and maintaining the program of the church.

In order to develop technical support, either formally or informally, small groups of three to seven ministers ought to get together on a rather frequent basis. These groups should be self-created and formed by people who trust each other. In that setting, with no agendas, technical support and technical challenge can be forthcoming.

What do I mean by technical support and technical challenge? Pastor A is trying program 1, Pastor B has tried program 1. Pastor B can say to Pastor A, "This did not work for me and is not a good idea." Thus he provides, as a trusted professional, competent advice in a technical area. Speaking loosely, only a minister can provide technical support to another minister. Second, technical challenge means, "Joe, you're running the same program in your church you did five years ago. Isn't it time you changed?" Ministers, like other people, have a tendency to fall into ruts. Only a fellow minister can point out the width and depth of the rut in which a colleague may be running.

The work of the pastor/minister is, I believe, the highest calling of man on

earth. I also believe that God will provide us the strength to perform the duties of the calling. I also believe that God has given us intelligence with which to make good choices in order to make ourselves efficient workers in His vineyard. I believe the scripture that tells us that God will not burden us with more than we can bear. But I also believe that the stresses of life in which the minister finds himself today may, if not handled wisely, place him beyond the breaking point and destroy both his ministry and himself.

In my judgment, the ultimate step in the process of stress prevention is changing the way we view ourselves and our place in the world. If I can examine my priorities and make the necessary changes, I can be freed from my captivity to unwanted stress. I can understand that my identity in the image of God is secure and that my life has special value quite apart from environmental influences.

¹ Webster's New Twentieth Century Dictionary of the English Language (New York: World Publishing Co., 1971), p. 244.

² Marshall Shelley, "The Problems of Battered Pastors," *Christianity Today*, May 17, 1985, pp. 34-37.

³ *Ibid.*, p. 35.

⁴ H. Richard Niebuhr and Daniel D. Williams, *The Ministry in Historical Perspectives* (New York: Harper and Brothers, 1956), p. 231.

⁵ Herbert J. Freudenberger and Geraldine Richelson, *Burnout* (New York: Bantam Books, 1980), p. 167.

⁶ John A. Sanford, *Ministry Burnout* (New York: Paulist Press, 1982), p. 87.

Taking stress in stride

Once you discover what your greatest causes of stress are, you can begin to deal with them and limit your stress level. Your sources of stress may lie closer to home than you imagine.



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Nora's mother was of nobility by birth, but Nora was ugly, slow to learn, uninteresting, touchy, sensitive, bossy, and really hard to get along with. No one I know of liked her. She is dead now, so I can talk freely about her problems. Her father was handsome, but poor, uneducated, and not accepted in the aristocratic home. When Nora's parents married, they moved many miles away to her father's home. Then, just when economic hardships became severe, Nora came along. Not needed or wanted, she was peculiar from the start. She screamed day and night and soon broke out in boils. By the time she was 6 months old, she had had 380 boils lanced at the local hospital. Her mother was sure that this ugly, scarred critter was a punishment sent from God. The only God she knew was vengeful, unforgiving, and severe. Try as she would, she could not accept the child that reminded her daily of her sin. Nora's father, not a Christian, also rejected his child, for Nora was not only ugly but slow at school and very naughty. No whipping, deprivation, or verbal humiliation seemed to change her. Nora soon learned that she was "no good," and she ran away from home. At least, in the youth movement there was a groupworth, and she felt somewhat accepted. The German war machine was running fast, and through propaganda boys and girls age 14, 15, and 16 were encouraged

to join the ranks of fighting men and women. Nora responded and arrived at the front lines. How frightening and terrible was the reality of war, but a "good" German was not afraid and did not show any emotions.

When the war ended, Nora joined the stream of refugees fleeing westward. During the next eight weeks, without food or shelter, Nora covered 536 miles. She experienced unbelievable hardship, unkindness, cruelty, ugliness, filth, and destruction; but the horror was mingled at times with beauty, kindness, and actual miracles.

Although she had no spiritual concepts by which to live, Nora asked one question over and over again, "If there is a God, *why?*" Later in England she had to witness the destruction and tragedies her former government had caused on the "other side of the fence." "If there is a God, *why?*" she asked again. She found no answer until one day she surrendered her life to the Lord.

Authority to teach

My seminars have taken me through many states and Canada, but prior to conducting a two-day presentation at the federal court in the District of Columbia, I was once questioned about my authority to teach seminars on stress. "What do you know about stress?" I was asked. "You are not married and have no children. What gives you license to teach the subject?" My answer was simple. "I am Nora."

Nora did not die as soon as I met the

Lord. Though I accepted the Lord as Saviour, for twenty-eight years I continued to misunderstand His identity. I believed that He was loving when I was "good" and obedient, but vengeful, angry, and a severe disciplinarian when I deviated from the narrow path.

I had learned to afflict self-punishment by deprivation, criticism, and self-condemnation, and I attributed such behavior to God as well. I believed that He was pleased to mete out punishment. But the Lord did not give up, and through different ways—classes, study, and the examples of many dear friends—the "old god" and "Nora" both died when the glory of a loving, forgiving, compassionate, heavenly Father re-created a new person—Petra.

What is stress?

The level of stress brought on by a given event depends on the individual's perception of and reaction to it. Our perceptions and reactions are based on past experiences. To illustrate, suppose you are in the mountains far away from civilization having a great time at a family reunion when your favorite relative suddenly collapses with a heart attack. Since you are the only person trained to administer cardiopulmonary resuscitation, you go to work while others rush to telephone for an ambulance. You have tremendous strength because of the stress hormones that have been released into your bloodstream. But you don't have much endurance. The minutes seem like hours, and you are almost exhausted when you hear a siren far away.

How would you perceive that sound under those circumstances? Help is coming! it shouts. It is music to your ears. A few more minutes with renewed energy and then the medics take over. The battle is won—your loved one is saved. What kind of a response will the sound of a siren cause repeatedly after this event? You will relive the positive reaction again and again.

For me it was different. Ten years after the end of the war I was sitting in a college English class when the siren went off for a fire drill. Even though my war experiences were ten years behind me, I became utterly "unglued" and had to leave the classroom. Why? My perception and the intensity of past experiences caused violent negative physical and emotional reactions.

Stress-causing events are called stres-

sors. They can be external, such as disasters, war, and other hardships; or internal, such as sickness or relationship and situation-oriented problems at home, in your profession, or in your social environment.

What or who is your greatest stressor? Your finances? Your boss? Your spouse or children?

Actually we ourselves are our own greatest stressors. So real stress control must begin right where the stress originates—with ourselves.

Stress is closely associated with what we believe, with our personal value system. What is the mental picture you see of yourself in relationship to cultural and social norms? We are constantly compared to, and compare ourselves with, the same limiting yardstick others, especially authority figures, have used on us in the past. We learn and accept these values and then act and respond in accordance with the opinions we have formed about ourselves. Many of the mental images we have formed are negative. They don't come up to the "standard" we or others have set up, so we have learned mechanisms for coping. Our lifestyles, our attitudes and behavior, chemical escapes, or rigid, exacting spiritual exercises all betray telltale signs of a low level of self-worth.

Most of the coping mechanisms we adopt are stress-producing. We are constantly trying to protect ourselves. Is our own evaluation correct? Are some of our coping mechanisms inappropriate, or even destructive? Who has the only right standard by which we are to measure ourselves, our loved ones, others? Who is painting the picture but the Master Artist, and listen to what He says: "Many who are qualified to do excellent work accomplish little because they attempt little. . . . One reason for this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves."¹ Then of how much value are we, each one of us in reality? We are of *infinite value*.

Producing a self-portrait

A painter produces his work on the canvas stroke by stroke. It may take him years to complete a masterpiece. This is how the Lord works on us as we allow Him access through our mind. Our thoughts are expressed in three ways. We think in *words*, *pictures*, and *emotions*. Try this little exercise: As you read each

word in the following list, notice whether you have a positive or negative reaction to it. Here's the list: apples, cats, vacation, rattlesnakes, children, exercise, durian. Some of the words no doubt give you an immediate positive reaction, while others may send shivers down your spine. But what about the word *durian*? If you've been to the Orient, perhaps you pull your nose at the very thought. But most people have no mental or emotional picture to draw on with the label "durian." It is a fruit that many people love, while others despise it because of its smell. Whether you form a negative or positive image will depend on who first describes durian to you.

Everything we learn goes through a process of becoming associated with a word, a picture, or an emotion. By repetition we form stronger and stronger pictures and opinions, because each time we repeat an action or thought we are actually forming pathways through the nerve synapses in our brain that make the thought or action come easier in the

Though my experiences were ten years behind me, I became utterly "unglued" and had to leave.

future. This is especially significant as it relates to our self-image.

Do you know what two-letter word children hear most often after 6 months of age? *No*. We say *No* to teach them to mind, we say *No* to protect them and teach them right from wrong. Children believe anything and anyone and form pictures that are never erased. Later, in our adult life, we keep our own mental tape recorder going and repeat what we have so frequently heard before. And since we believe it and have the "picture," we reinforce it over and over again—we keep on making the same mistakes because it is a law. As he/she thinks in his/her heart, so is he/she (see Prov. 23:7). What fruit does the deluge of negative, belittling, critical words and attitudes some of us have heard for years bear?

And what about the words we say to ourselves? What do you say to yourself

when you miss the mark? "How can I be so _____ [finish the sentence yourself]?" Do you speak kindly to yourself? Or do you put yourself down? Why?

Have you ever been stung by a bee? How many times did you have to be stung before you learned to keep your distance? Once! How many negative words by a loved one does it take for you to feel hurt?

I have heard it said that unless a person has a strong enough self-image to be able to disregard negative remarks, it takes forty-six positive affirmations to counterbalance just one negative statement. The problem is that so many of us have believed the unkind, untrue evaluations of us for so long that if anyone pays us one honest compliment, we respond by disregarding the positive.

"That is such a nice dress you are wearing, the color is so striking."

"Oh, this old thing? I got it at a garage sale for a couple of dollars."

"The roast you brought for potluck was delicious!"

"This? It's not really as good as it should have been; I forgot to add this or that."

Sound familiar? Whom are you hurting? Both yourself and the person giving the compliment. Is this humility? Not really. It is a negative put-down, and is destructive.

But how can we stop having such negative thoughts?

I would like to make a very strong but true statement. The mind, yours and mine, is incapable of processing or obeying a negative command. Please follow my illustrations in your mind. "I don't want you to think of big red juicy strawberries." Can you do that? No. Your mind goes automatically to what you hear described. If someone shouted "Watch out for the stump" when you were learning to ride a bike, where did the bike go? Why? Because your mind went to what you heard described. The point is that I can't stop my negative thoughts by concentrating on stopping. All I can do is stop adding new negative thought pathways through the synapses in my brain. And I can keep from reinforcing old habits of thinking and, by God's grace and power, start new ones.

Some scientists state that we have about 100 billion nerve cells in our brains, but use only about 5 to 10 percent of them. When I learned this, I was ready for a new start. Are you interested?

I was encouraged by two sentences

from the book *The Desire of Ages*: "Christ is sitting for His portrait in every disciple. Every one God has predestinated to be 'conformed to the image of His Son.'"¹ I decided I wanted to change the portrait of Christ that I was portraying. But how could I change? Most of my negative thought patterns, attitudes, and behavior were unconscious and habitual, so I first needed to become aware of what I was doing. I began praying, "God make me aware of what I am doing," and He did. When I heard myself using a derogatory expression when I had failed, a red light would come on in my mind. "Stop it, Petra; this is not like you." I would remind myself, "I intend to be careful and say it or do it this way next time."

By emphasizing future performance and describing a positive, correct outcome, I was able to stop the process of negative reinforcement. Then I began creating new pictures, imprinting positive words, actions, and attitudes. Since by beholding we become changed, positive behavior naturally followed.

At first it was hard for me to produce new, positive mental pictures of myself, because they seemed phony. But I wanted so badly to change and be happy, kind, cheerful, trusting, loving, helpful, gracious, compassionate, courageous, that I wrote my new picture in short sentences on 3 x 5 cards: (a) *Personal*—"I," (b) *Present Tense*—"am," and (c) *Positive*—"courageous," or "It is easy for me to be a good listener." "It is just like me to be patient and understanding with people's mistakes." "I am warm and loving toward myself, and I treat others with courtesy and respect." "I enjoy moderate amounts of food twice a day and am very satisfied." "I am excited about exercising daily for thirty minutes and I feel great."

Making affirmative statements in several different areas of need is very helpful and keeps the new picture more balanced.

The imprinting of the new picture is accomplished in the same way the old negative self-images were. Only now I am in control of which pictures I want to strengthen. The old negative images had been put into my mind without my even realizing what was happening. I had learned later to reinforce them automatically.

In order to get the desired results quickly, I keep these cards by my bed and read them mornings and evenings, pic-

turing the successful end result as if I have already reached my goals. I actually imagine the feeling of success.

As soon as I become aware of fear, anger, resentment, false guilt, or inferiority feelings, I (a) turn them over immediately to the Lord, (b) ask forgiveness, and (c) thank Him for changing my attitudes. It works, friends! How grateful and happy the past few years have been as I have experienced the Lord changing and healing me.

Epilogue

My dear mother, on my last visit, still told me what to eat, when to go to bed or get up; and one day she literally shouted, "I cannot love you." My arm went around her shoulders, and I assured her that I loved her. I felt no resentment, anger, or pain, but rather pity for her suffering. Now that my picture of God had changed, I assured her over and over again that He loved her very much and that I did also. One day in response to my "I love you," she answered, "I do too." After fifty-five years of waiting, she finally spoke the sweetest words I ever heard her say to me. Last year, on my birthday, she actually called me for the first time. Her voice sounded different. Instead of bitterly spilling out her misery and negative feelings, she spoke almost cheerfully. She sounded young, free, light, and almost happy. I told her how good she sounded and shared my joy and excitement with her. One month later she was gone. The Sabbath school quarterly at that period dealt with forgiveness, and the Lord gave me the assurance that Mother had finally seen the right picture, that her God too had changed—that she had accepted His forgiveness and forgiven herself.

God wants us to learn these lessons sooner than one month before our death. He wants us to depict His portrait in a happy, healthy way, dealing with our problems in mature, appropriate manners. But only you can ask God for awareness. Only you can select desired alternatives and start new pathways by repetition. But as you do these things, you will bring one of your greatest stressors—yourself—under control. That is true stress management.

¹ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Publishing Assn., 1942), p. 498.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publishing Assn., 1898), p. 827.

Unhealed wounded healers

Who heals the physician? Who heals the minister's wounds? Where does he turn for support? The author suggests solutions that both pastors and church administrators need to note.

A

fter speaking at dozens of clergy conferences and bereavement seminars, I am deeply concerned about the men and women in America's

pulpits. They are expected to do a work of healing while their own gaping wounds go undressed. Their own emotional, physical, and spiritual health is in jeopardy. These spiritual leaders put on a brave front for the sake of parishioners, but behind the tight smiles are tears that beg to be wept. Underneath the public assurances of "joy in the Lord" is hidden a nagging sadness that paralyzes the spirit.

I have ceased counting the men and women in ministry who reveal their crippling pain to me. They meet me in hallways after lectures. They share quietly over lunch. As they walk me to my car they cry out for help. Letters and phone calls reveal the raw injuries of loss.

During a four-day conference a church administrator kept probing me with questions. He wasn't convinced that grief could cripple the pastors under his charge. He was forced to believe it when some of the pastors shared their heartbreak with the group. Before the conference ended, the administrator took me off to a side room and shared his own unresolved grief. He was seeking healing for himself and his family.

Some ministers have been dismissed from their pulpits because unresolved

grief has rendered them unproductive. Parishioners have been known to petition church headquarters for the removal of a pastor who has recently experienced a major loss.

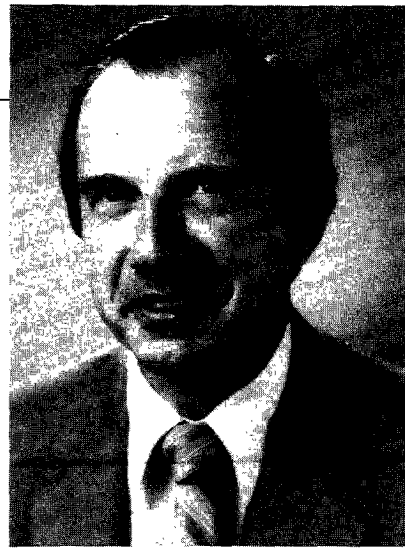
The illusion that clergy are always pillars of strength has not faded. They are still expected to wake up "bright-eyed and bushy-tailed" a week after a major loss.

The grief of clergy may linger longer simply because of this illusion. What little energy remains following a major loss is spent in ministry to the parishioners, who may give precious little support because they assume the pastor is "holding up so well." He or she may function at a deficit for weeks or months before anyone notices.

I was a guest on a radio talk show. A minister called to tell about his father's death two years earlier. "Sometimes when I'm preaching, a sadness comes over me. The feeling is so strong I can hardly go on. In a few weeks I'm going back to my boyhood home where my father died. The closer I come to returning, the more fear I have of going back to all the reminders. Do you have any suggestions on how I can make it easier?"

This question is typical of a minister who returns from the funeral and quickly engages in the demanding work of parish ministry. The busy whirl of meeting the needs of others camouflages his or her own feelings. Then one day the telltale symptoms show up.

Disinterest in reading the Scriptures,



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inability to concentrate on sermon preparation, indifference about prayer life, being annoyed with mundane problems of church administration, impatience with spouse and children—these are a few indications that the postponed grief is catching up with you.

Frequently ministers report feeling angry at spouse, children, the board of deacons, the district superintendent, or even inanimate objects. "Anger in particular seems close to a professional vice in the contemporary ministry. Pastors are angry at their leaders for not leading and at their followers for not following. They are angry at those who do not come to church for not coming and angry at those who do come for coming without enthusiasm. They are angry at their families, who make them feel guilty, and angry at themselves for not being who they want to be. This is not an open, blatant, roaring anger, but an anger hidden behind the smooth word, the smiling face, and the polite handshake. It is a frozen anger, an anger which settles into a biting resentment and slowly paralyzes a generous heart."¹

"The roots of anger are almost always found in some kind of pain. That pain can proceed from physical injury or from emotional upsets of frustration and disappointment. . . . Too much frustration or an overdose of disappointment can produce anger that yields an abiding bitterness by which personalities are soured."²

Loss and unresolved grief may well be the underlying factors in clergy anger. The pain of loss is constantly encountered by clergy for scores of reasons. This is why angry clergy should go in search of the pain.

I moved to a large city church from a small rural church. After one of my early sermons a visitor asked, "Pastor, who are you angry at?"

After I recovered from my initial offense at his question, I analyzed my conspicuous anger until I found the source of pain. I had lost weekly contact with outgoing country folk. Many of them had found new life in Christ while I was pastoring them. Former classmates were in my parish. I left them behind. I was homesick and didn't know it, but the pain came out as anger in my sermon.

At times ministers respond to losses by withdrawing in silence. Their lonely hearts ache, but nobody is aware of the turmoil within, not even their own families.

An administrator I worked for would sometimes good-naturedly recognize me in a group of colleagues by saying, "Now, Yeagley is one of those quiet ones. You've got to watch out for the quiet ones."

My administrator was touching a vital truth that could not be hidden by humor. Wayne E. Oates stated it seriously: "Ignoring these deadly silences can be followed by events that leave permanent noises in your heart—i.e., regrets."³

Suffering in silence after personal loss is certainly not a sign of emotional or spiritual maturity. Such silence can bankrupt the minister, the minister's family, and the congregation. But this bankruptcy can be prevented by common sense on the part of the pastor, the congregation, and the church administrators.

Healing healers

The minister must seek peer support. This is seldom found in ministerial alliances or denominational conferences. Informal fellowship with area ministers of various faiths is an excellent approach. This is not a time for swapping success stories, but rather for sharing sorrows, dilemmas, disappointments, joys, hopes, and dreams. Praying for one another could be the sustaining factor between sessions.

A few close relationships with parishioners are healthy. This doesn't hinder ministry to the whole congregation as long as the minister remains available to everyone.

When a major loss strikes, the minister should curtail his work sharply and inform the congregation of the changes. Sermon preparation and presentation should be turned over to others for a month or more. Being a hero isn't necessary; neither does it give the minister time to heal.

Seeking help outside the family is often wise. A minister is usually a good counselor, but the grieving period is the time for the minister to be a good counselee. Toughing it out alone is not a good use of emotional energy. Take a day off each week. Utilize all your vacation days. Go on a minisabbatical occasionally. Get out of the workaholic run-run mode that is so difficult to break.

Some churches are developing pain banks. Members who have recovered from a variety of losses volunteer for training and service. They go into action as soon as a fellow member suffers a

similar loss. The pastor and the pastor's family receive help also.

Some church administrators are becoming very sensitive to the need of clergy to adjust to personal and professional loss. Regular retreats for clergy and their families are provided in some places. Rest, rehabilitation, group and individual therapy, recreation, and time for meditation are provided. Organization and promotion of church business are taboo.

Seminars, teleconferences, and correspondence courses on stress management, grief recovery, communication skills, and church organization foster personal growth and healing. I have heard of denominations hiring a counselor to work with clergy and their families. This is a refreshing idea long overdue.

Suffering in silence after personal loss is certainly not a sign of emotional or spiritual maturity. Such silence can bankrupt the minister, the minister's family, and the congregation.

In today's high-tech church we must realize that ministers are still human. Their hearts are breakable. Their spirits are woundable. They do not function as healers unless preventive measures are programmed into the personal and institutional priorities.

It has been said that in love's service only wounded soldiers will do, but if wounded soldiers are never healed, they cannot remain on the front lines.

¹ Henri J. M. Nouwen, *The Way of the Heart* (New York: Ballantine Books, 1981), pp. 23, 24.

² R. C. Sproul, *In Search of Dignity* (Ventura, Calif.: Regal Books, 1983), pp. 64, 65.

³ Wayne E. Oates, *Nurturing Silence in a Noisy Heart* (Garden City, N.Y.: Doubleday and Co., Inc., 1979), p. 85.

The church, the courts, and the clergy

Should church administrators expect the government to examine their every hiring or firing move? In the United States, at least, the courts say the time for that has not yet come.

To what degree can government, through the courts, control the hiring of those who serve a church as ministers? Not at all, according to the United States Court of Appeals for the Fourth Circuit.

Carole Rayburn holds a Master of Divinity degree from the Seventh-day Adventist Theological Seminary at Andrews University as well as a doctorate in psychology from Catholic University in Washington, D.C. In 1979 she applied to the Potomac Conference of Seventh-day Adventists for an internship as an associate in pastoral care on the staff of the Sligo Seventh-day Adventist church in Takoma Park, Maryland. When Rayburn learned that the position had been given to another woman, she filed a complaint with the Equal Employment Opportunity Commission under Title VII of the Civil Rights Act of 1964, alleging discrimination on the basis of sex and race. Although Rayburn is white, she alleged that her association with black persons and her membership in the Black Forum at Andrews University had contributed to her being denied employment.

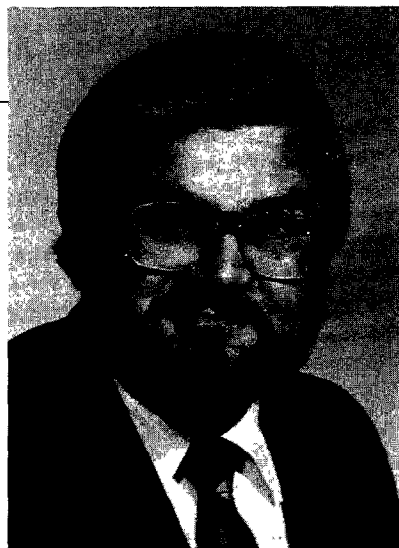
Following statutorily mandated procedure, EEOC investigated the charge, published its finding, and issued Rayburn a right-to-sue letter, enabling her to file suit in the United States district court in Baltimore. In March, 1985, the district court decided for the church, and

Rayburn appealed to the Fourth Circuit Court of Appeals, in Richmond, Virginia.

It would have been tempting for either court to dismiss the suit for lack of standing. Can a nonblack complain of discrimination against blacks? Is there a legitimate question of discrimination against women when the person hired for the Sligo position was also a woman? Before the court could even address these substantive questions, it had to decide whether it even had the right to scrutinize the hiring practices of a church.

Title VII itself provides that it does not apply "to a religious corporation, association, educational institution, or society with respect to the employment of individuals of a *particular religion* to perform work connected with the carrying on by such corporation, association, educational institution, or society of its religious activities" (42 U.S.C. Sec. 2000e-1). (*Italics supplied.*) How does this relate to the hiring of a minister? Does it mean that a church, when hiring its own members, is free of all scrutiny? The Fourth Circuit, following the traditional interpretation, held that it means that a church may give preference to its own members, but does not confer a license to discriminate on any prohibited basis other than religious affiliation. The statutory exemption is to be interpreted very narrowly.

But the defendants—the General Conference, Potomac Conference, Kenneth J. Mittleider, and James Londis—challenged not only the scope



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of the Title VII exemption for religious institutions but also the constitutional-ity of applying Title VII scrutiny to the hiring of a minister. More simply put, even if Title VII applies, is that application acceptable under the First Amendment? According to the Fourth Circuit, it is not.

Church decisions and the courts

American courts grant almost total deference to ecclesiastical decisions. The Supreme Court, in the 1976 case of *Serbian Orthodox Diocese v. Miliwojevich* (426 U.S. 696), said, "Civil courts are bound to accept the decisions of the highest judicatories of a religious organization of hierarchical polity on matters of discipline, faith, internal organization, or ecclesiastical rule, custom, or law." The reason for the rule is simple: The right to choose its ministers without government interference is essential to the well-being and independence of any religious community. In the Rayburn case the court noted that the actual continuation of a church's existence may well depend on those it selects to preach its values, teach its message, and interpret its doctrines, both to its own membership and to the world at large, concluding that "any attempt by government to restrict a church's free choice of its leaders thus constitutes a burden on the church's free exercise rights."

The First Amendment to the Constitution of the United States provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But the right of free exercise is not absolute. When it conflicts with the rights of others or with certain overriding societal ideals, the free exercise of religion, either by a church or an individual, may be restricted. The legal analysis in such cases was set out by the Supreme Court in the 1963 case of *Sherbert v. Verner* (374 U.S. 398), where the Court held unconstitutional the denial of unemployment compensation to Sabbath-keepers. The *Sherbert* analysis asks three questions: 1. Would the challenged action constitute a significant burden on the free exercise of religion? 2. If so, is that burden justified by a compelling public interest? 3. If so, is there a less intrusive method of accomplishing the governmental objective?

In the Rayburn case the court closely examined the actual functions of the office in question: pastoral adviser to the

children's Sabbath school and to the singles group, counseling members in a wide variety of situations, participating in the public evangelistic outreach of the church, and leading out in the rites of corporate worship. Fourth Circuit Court Judge Wilkinson found that "any of these functions so embodies the basic purpose of the religious institution that state scrutiny of the process for filling the position would raise constitutional problems; when all functions are combined, the burden of potential interference becomes extraordinary."

Having concluded that Title VII scrutiny of Rayburn's rejection for employment would constitute a significant burden on religious freedom, the court then moved to a balancing of that burden against a state's legitimate interest in eradicating unlawful discrimination in employment. In this case the balance weighed in favor of free exercise of religion.

To exempt such employment decisions from scrutiny, at most, creates minimal infidelity to the objectives of Title VII, while to permit such scrutiny, introducing governmental standards to the selection of spiritual leaders, would significantly—and negatively—rearrange the relationship between church and state. If such were permitted, churches, wary of EEOC or judicial review, might make employment decisions with an eye to avoiding litigation or governmental entanglement rather than solely on their own pastoral and doctrinal assessments of how best to serve the church.

Does this mean that churches are

"above the law"? Clearly it does not. Taking this case with other recent cases involving employment by religious organizations, a pattern emerges: Churches are responsible in their actions and subject to the law. They may not discriminate in employment on the basis of sex, race, age, or national origin unless doing so because of doctrinal position. Therefore the *Christian Science Monitor* could legally discharge a homosexual reporter, because homosexuality is contrary to church doctrine (*Madsen v. Erwin*, Supreme Judicial Court of Massachusetts, Aug. 21, 1985). In that case the inquiry was to the doctrinal relationship to the employment decision. In addition, churches may lawfully discriminate in favor of their own members, although some state agencies advocate limiting that exemption to positions that are theologically sensitive. But in the employment of clergy, there is no inquiry into the reasons behind the decision. Said the Fourth Circuit Court: "The free exercise clause of the First Amendment protects the act of a decision rather than a motivation behind it. In these sensitive areas the state may no more require a minimum basis in doctrinal reasoning than it may supervise doctrinal content." "Where the values of the state and the church differ, the church is legally entitled to pursue its own path without concession to the views of government."

In the words of Judge Wilkinson: "It is axiomatic that the guidance of the state cannot substitute for that of the Holy Spirit, and that a courtroom is not the place to review a church's determination of God's anointed."





When holy is whole

Clergy and medical personnel agree that the mind influences the body and vice versa. They believe that an intimate relationship exists between mind, body, and spirit, and they support the concept of the indivisibility of man. Nonetheless, when we speak of health, most people think of the physical body.

Biological health

Dr. Mervyn Hardinge, former dean of the Loma Linda University School of Health, describes health from the biological perspective. He indicates that every activity of the body is the end product of a series of integrated reactions of the innumerable enzyme systems. These enzyme systems form a living assembly line that produces chemical products for use throughout the body. What we observe is the physical production that comes off this assembly line, such as the flick of an eyelash. Dr. Hardinge claims that just the act of listening to a voice involves a very complex series of biochemical enzyme interactions, and he adds that when we do something smoothly and efficiently we are doing it healthfully.

What he is saying is that we must have the right element appearing at the right time in the right amount at the right place to have health.

Thus it is easy to understand that anything poisonous (in any sense) that is introduced into any avenue of the body, whether it be the eyes, ears, mouth, or whatever, will hinder the bodily functions and affect every part.

Many Christians pay little heed to the care of the physical body. For centuries the Christian church has emphasized almost exclusively the spiritual factors of life and said little about the physical

factors. But once it is understood that whatever affects bodily functions affects the totality of a man's existence, then it becomes logical to give equal attention to all parts of our being. To illustrate: The person who hits his thumb with a hammer immediately is affected mentally, physically, spiritually, and socially.

Hebrew perspectives of health

The Hebrew word for being healthy, *shalom*, is also the word for peace, which demonstrates that soundness of body and wholeness of mind are closely associated in Hebrew thought. The unhealthy person was considered almost a detriment to society (certainly not an honor to God) and was in danger of becoming an outcast. It is therefore not surprising that the Old Testament contains many principles valuable for maintaining health. Histories of public health speak of Moses as "the greatest hygienist" and "the greatest sanitary engineer" of the ancient world and suggest that he might be considered the father of preventive medicine.

Even the observance of the Sabbath, a practice enshrined in the Ten Commandments themselves, is important for physical health. The body requires regular periods of rest for health, and the ratio of one rest day in seven seems uniquely well suited to the efficient functioning of the human body.

The wholistic approach to life, understood by the ancient Hebrews, can be summed up in the words of Exodus 15:26: "If you will diligently hearken to the voice of the Lord your God, and do that which is right in his eyes, and give heed to his commandments and keep all his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the Lord, your healer" (R.S.V.).

Deuteronomy 28, which lists the

blessings of obedience and consequences of disobedience, portrays an array of specifics that touch on all aspects of life. The blessings and cursings affected the individual's possessions, his family, and especially his health. Note the effects on body, mind, and spirit in the following: "confusion, and frustration"; "consumption, . . . fever, inflammation"; "boils . . . ulcers . . . scurvy and the itch"; "madness and blindness and confusion of mind"; "grievous boils"; "extraordinary afflictions, afflictions severe and lasting, and sickness grievous and lasting"; "a trembling heart, and failing eyes, and a languishing soul" (verses 20, 22, 27, 28, 35, 59, 65, R.S.V.).

By contrast the blessings of peace, health, joy, and prosperity were promised to the obedient. Verse 47, which reads "Because you did not serve the Lord your God with joyfulness and gladness of heart, by reason of the abundance of all things" (R.S.V.), reveals the importance of a happy, thankful attitude in maintaining health.

New Testament health perspectives

Three aspects of Jesus' Galilean ministry are recorded in Matthew 4:23. He healed, taught, and preached. This was a practical demonstration of His commitment to ministering to the whole man. Paul's writings also demonstrate the Hebrew perspective. His Epistles to the Romans, Corinthians, and Galatians particularly demonstrate Biblical wholism. To Paul the body was not merely a prison house for the soul, as the Greeks and Romans taught. Instead, Paul states: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

To the Corinthians Paul addresses the rhetorical question "What? know ye not that your body is the temple of the Holy

Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). The body is compared to a temple and is to be a part of the Christian's glorification of God. Thus, the true follower of Christ has a strong motivation to keep physically as well as spiritually fit.

Christians today can be divided into two groups: those who think their religion should impact only on their spiritual life, and those who take the more Biblical, wholistic approach and care for their bodies as well as their spirits. This second group experiences what Jesus promised in John 10:10: "I am come that they might have life, and that they might have it more abundantly." Here we find God's greatest desire for His followers. To live healthy, happy, holy lives—to acknowledge and obey all of God's commandments—brings with it total health.—J.R.S.

Walls

The dedicatory remarks in a book published in Britain in 1939 and written by an anonymous French military officer intrigue me. The *Maginot Line* is dedicated poignantly to Sergeant Maginot whose name will always be linked with the shield of France, the Maginot Line. To the man who, having experienced the life of the trenches during the Great War, did not wish to expose his countrymen to the dangers of lightning attack.¹

A British author writing in the same year boasted against Germany: "One thing is certain, she has no hope successfully to wage a lightning war against the might of France and Britain. Even a sudden blow through the neutral countries, Belgium or Switzerland, . . . is doomed to failure. The Maginot Line, which stretches from sea to sea, will guarantee that."²

The mighty shield of France, built at a cost of more than 7.1 billion francs over a thirteen-year period, proved totally worthless. Hitler's troops hardly paused to glance at its mighty fortifications as they rushed virtually unimpeded to Dunkirk and Paris.

The irony of Maginot's line is height-

ened by the fact that we have not yet learned its lesson. The fact that no wall has yet proved impregnable has not discouraged wall-building. Today's Maginots have lifted their eyes from subterranean bunkers and concrete pill-boxes to gaze at the heavens and speak of particle beams and excimer lasers.

Because the church is an institution made up of human beings it is as vulnerable to mistakes of strategy as are generals and military strategists. An understanding of Maginot's mistake is important not only to military planners today but also to the church's mighty army. While I could wish that the lessons of the early days of World War II might make more of an impression on those who today are urging the spending of billions of dollars on a space-based Maginot Line, I have little hope of influencing the military-industrial complex. So I shall content myself with drawing lessons for the church.

We, it seems, are prone to the temptation to hole ourselves up in well-fortified theological systems and institutions and to pat ourselves on the back and assure one another that we are safe from Satan's attacks. Inside our edifices and institutions we maintain an air of calm self-satisfaction, seemingly oblivious to the enemy's troops marching past without even glancing in our direction.

Inside, where we're safe and warm, we look with disdain upon anyone who dares try to open a window and force us to look outside and recognize that it does not matter that our fortifications are secure if they are not having a meaningful impact on the world around us. We can rejoice that our powerful cannons of truth bag an occasional convert, and we welcome him into our fellowship as long as he doesn't speak too loud or long about the multitudes marching past unsaved. Yes, we'll allow each convert a few weeks to glow in a first-love enthusiasm for opening windows and doors to let his former associates in, but we're quite adept at letting it be known that such behavior is neither expected nor tolerable if it goes on for long—an open door can be an invitation for trouble!

A second important lesson for the church can be found in the underlying philosophy of the building of the Maginot Line. Put simply, it's called having the right answers to the wrong questions. While we sit holed up in our fortifications, we can become quite

content with asking and answering questions no one outside is asking. The Maginot planners had all the right answers to what to do about a frontal attack led by tanks. But I wonder how they reacted to anyone who posed questions that didn't match up with their tidy sets of answers.

By the same token we in the church tend to become alarmed when people ask questions that can't be answered by quick reference to a systematic theology or a church working policy. So if anyone dares question the effectiveness of the systems and institutions we have learned to trust in, the questioner is labeled "liberal." The label helps us remember not to take its bearer's questions too seriously.

But the most dangerous aspect of the church's failure in this area is that as we hole ourselves up, protected from the world and its questions, we deny both our Master's method and mission. Christ's mission in coming to the world was to break down the walls of exclusion that separate His people from the world around them (see Eph. 2:12-14).

Jesus seldom taught in a synagogue or the Temple. On one of the few occasions when He sat in a house to teach, His most special ministry was to a man whose friends had literally broken through one of the "walls" (the roof) to get to Him (Mark 2:1-12). Because He ministered in village squares, along roads, and on hillsides, His ministry reached out and touched many who would never have found their way into a meeting of religious people. In so doing, He proclaimed that salvation is available to all. And that He was not afraid to meet and answer the questions that the nonreligious were asking.

The church's mission and method must not deny the reality of the multitudes marching past while we sing hymns to ourselves. It is time to wake up to the fact that institutions and edifices are better designed for repulsing enemies than for winning friends. It is time for we who would content ourselves with maintaining and strengthening the status quo to become involved in active evangelistic efforts to make the truths we defend relevant and effective in touching and healing the lives of those on the "outside."—K.R.W.

¹ *The Maginot Line* (London: Duckworth, 1939), p. 7.

² James Eastwood, *The Maginot and Siegfried Lines* (London: Pallas Publishing, 1939), p. 56.

LETTERS

From page 2

Does God the Father Himself have to come and give a message in person to get the message across? Paul by the Holy Spirit as clearly as possible gave us the message that the Old Testament law was not to be kept anymore. Your insistence that the Sabbath doesn't fit in that category, despite the clear teachings of Paul, only demonstrates your preconceived ideas on what the Scriptures teach. —Pastor Robert Burris, Hayfork, California.

I gladly, enabled by divine grace, keep all the precepts of the moral law as summed up by Jesus in Mark 12:30, 31. Perhaps the day of worship is not as important as the manner of worship. One thing we must beware of is not to spend all our energies aiming Big Berthas at our differences, while we fight sin and Satan with peashooters. The Bible doesn't teach that we shall not see God if we fail to worship on a certain day. But it does teach in Hebrews 12:14 that without holiness we shall not see God. It would seem from the Scriptures that our highest aim should be to be Godlike (1 Peter 1:16). And the great question asked at the coming judgment might well be "What think ye of Christ?" But, through it all, I love you. You love me. Praise God! Wonderful! —Bob C. Nelson, Ithaca, Michigan.

It appears to me that the writer of the article "Christian Sabbath: New Testament Evidence" (May, 1985) falls into the old trap so many Sabbathkeepers fall into in dealing with Sunday worshippers. He takes the thought that we believe the Sabbath either is no longer valid or has been changed to Sunday.

While a Christian becomes a "child of Abraham" in the sense of inheriting the blessing of the covenants, he does not become part of the seed of Abraham. So Paul, as a messenger to the Gentiles, did not get hung up on such things as holy days (Romans 14). Sunday worship is not a replacement for the Sabbath rest that is found in the experience of Christ shown in Hebrews; it is a new freedom to worship, and because of this I do not hold with those who try to impose Sabbath standards on Sunday.—Peter D. Jamieson (Lt.), Corps Officer, Salvation Army, Westport, Australia.

Computer Center ☐ Kenneth R. Wade

Selecting Software

I'm always intrigued by software ads. The people who write them are articulate, creative, and persuasive. They know just how to get to the point, make the point, and leave you feeling like you're still living in the Dark Ages if you aren't using their particular program.

I only wish that the software companies would put some of their ad copywriters to work writing user's manuals. User's manual writers are typically obtuse, disorganized, and have a special capacity for leaving me feeling like I'm still in the dark after I've read their writing.

Now admittedly I'm writing this little diatribe shortly after almost resorting to standing on my head to read about a recently acquired program that came with not only user's manuals numbered one and two but also (seemingly as an afterthought) a Manual Zero—and as if that wasn't enough, another little booklet labeled simply READ ME FIRST! That particular booklet contained information that, simply translated, said that most of what was in the other three manuals was out-of-date and would have to be interpreted according to READ ME!

If you've ever experienced a similar frustration, perhaps you'd like to join me in helping your fellow pastors avoid the mires of hard-to-understand manuals. I believe MINISTRY, with your cooperation, can provide a resource that will help pastors to locate and acquire the programs they need while avoiding ones that make themselves difficult to use.

MINISTRY already offers a Software Information Packet (See Shop Talk, November, 1985), but I'm not satisfied with what it includes. It could be vastly improved if all you Computer Corner readers who are using programs would send in a one- or, at the most, two-page description that could help others decide whether or not what you are using is

what they need. By working together we can produce a really useful resource for churches and ministers. And those who participate will receive free information about many good, easy-to-use programs.

Here's what you can do to help. If you're using programs that you think are especially good or helpful, place on one or two pages the information described in the following paragraph and send it to me at MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012. I will collect these sheets for two months, then make up a packet with the descriptions that have been submitted. Your information must be ready to photocopy and include in the packet. Everyone who submits a useful description will receive the packet free, while others who want the packet will be able to purchase it for \$4.

Here's the information I want on each review sheet: your name and address; your position; type of program (word processor, accounting, et cetera); name of program; name and address of supplier of program; price; why you purchased it; operating system (CP/M, MS-DOS, et cetera); type of computer you run it on; amount of RAM you have; amount of RAM it requires; whether it is primarily for the pastor's use or for church office use; what it does that is important to you; how it saves you time; whether it is easy to learn to use; how many hours it took you to learn to run it effectively; whether the manual is easy to understand; whether it is easy to find a solution when a problem crops up; one paragraph describing the program's strengths and weaknesses; any other comments you consider pertinent. Please also include some assurance that you don't have anything to gain through sales of the program. We will not use any information sheets submitted without this assurance.

Programs for inclusion in the packet must have special relevance to pastors or churches. I think we can produce a valuable asset by working together on this project.

Get Well at Home

Richard Hansen, author of "An Ounce of Prevention" in this issue, has written a 450-page book titled *Get Well at Home*. It includes many helpful suggestions for home remedies and disease prevention. Through a special arrangement with the author, MINISTRY is able to offer paperback copies of the book at a discount price.

The regular price is \$12.95; the special price, available only to MINISTRY readers, is \$10.95 postpaid in North America. Overseas add \$1 postage. Order from MINISTRY Services, Box 217, Burtonsville, Maryland 20866.

Enabling software

Pastor Jim Ellithorpe has been able to negotiate a large discount for churches and other nonprofit organizations on an integrated microcomputer software packet called Enable. Ellithorpe, who teaches seminars on computer use, is very impressed with the usefulness of this package for pastors. It includes word processing, data-base management, spread sheet, graphing, and telecommunications in modules that all work together. It runs on IBM-PC-compatible computers with a minimum of 256k of RAM. The retail price is \$695; the special price is \$328 plus shipping. A demonstration disk is also available for \$16. Contact Pastor Jim Ellithorpe, R.D. 1, Hall Road, Glens Falls, New York 12801, for more information. Include a self-addressed stamped envelope.

Dieting from inside out

The Veg-a-Weigh Way, designed by Donna Patt (author of "The Key to Weight Control," p. 11), helps reducers conquer uncontrolled appetite step by step using scriptural principles. Supplies available to help you lose weight include the booklet *Fresh Start*, which describes a program for helping reducers deal with the pitfalls that keep them fat; a bimonthly journal *The Veg-a-Weigh Way*; and the Veg-a-Weigh Eating Plan, which is based on a high-fiber, low-fat natural food diet.

Subscriptions to the journal are \$6 per year, and the Eating Plan is \$9.95. All three of the items mentioned can be ordered for \$16.95. Order from Veg-a-Weigh, Wildwood, Georgia 30757.

Homosexual healing

A limited supply of the September, 1981, issue of MINISTRY, which included J. R. Spangler's interview with Colin Cook regarding healing for homosexuals, is still available. (Cook was recently a guest on the Donahue television program.) The price for any back issue is \$2 per copy. Order from MINISTRY, 6840 Eastern Avenue, N.W., Washington, D.C. 20012.

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How to Prevent Lay Leader Burnout
Roy Oswald with Jackie McMakin, The Alban Institute, Washington, D.C., 1984, 49 pages, \$5.75, paper. Reviewed by Michael J. Lay, pastor, Mountain View District, Northern New England Conference of Seventh-day Adventists.

This small but valuable book gives excellent, practical ideas for concerned clergy. Of the eight chapters, the seventh, "Care and Feeding of Leadership Resources," is, no doubt, of the most practical value. Suggestions include exit interviews, saying Thank you, assessing gifts and callings, training, support, oversight, avoiding overprogramming, and providing opportunities for spiritual renewal.

Other chapters set forth the findings of the study on which the book is based, including an analysis of the root causes of burnout. Chapters five and six face the question "Where Have All the Volunteers Gone?" and provide a case study showing the need to pay attention to the symptoms of burnout.

Coauthor Jackie McMakin's study on vocation gives some good reasons why vocation is often not sensed and suggests some ways to address the problem. The appendix invites ongoing participation in the study, and some "commercials" by the Alban Institute at the end of the book look intriguing.

Standing By

Juanita R. Ryan, Tyndale House, Wheaton, Illinois, 1984, 192 pages, \$6.95. Reviewed by Lawrence Yeagley, chaplain, Huguley Memorial Seventh-day Adventist Medical Center, Fort Worth, Texas.

Juanita Ryan has written the most sensitive and practical book on how to respond to a friend in crisis that I have ever read. Her use of Scripture, prayer, and religious concepts is supportive and strengthening instead of being pious and isolating. Nursing has helped her to sift out the highly technical language found in the textbooks. The refreshing lack of clinical terminology creates in the reader the confidence to enter into the pain of a friend.

Crisis is a time for questions, not a time to defend all the standard answers. The author clearly demonstrates the

value of allowing a person to test long-held concepts and timeworn answers. She helps the reader guard against superficial healing that might result from hurrying a person past the questions.

Being with a friend who is experiencing doubt, fear, anxiety, anger, guilt, or depression is presented as being loyal to that friend. But Ryan does more than state the need to be loyal. She provides natural openers that make it comfortable for both the helper and the friend in crisis.

This is an excellent training manual for groups. Each chapter is followed by questions for discussion. Suggestions for further reading are listed at the end of the book. Suggestions for group discussions are not artificial or embarrassing. This is an exceptionally useful book.

It's Your Move: How to Motivate Yourself and Your Family

John W. Drakeford, Fleming H. Revell, Old Tappan, New Jersey, 1985, 186 pages, \$10.95, hardcover. Reviewed by Ella M. Rydzewski, editorial secretary, MINISTRY.

The author, a Southern Baptist minister and seminary professor of psychology and counseling, has a weekly advice column, is host of the call-in cable television program Cope, and has authored more than thirty books on a variety of topics. He seems well qualified to speak on motivation.

Drakeford suggests that no matter what your circumstances may be, they need not stay that way if you will take what he calls Decisive Motivational Action. He starts by challenging readers to move toward a goal, then sets down certain criteria for choosing a "positive addiction."

His thesis, in summary, is that we need to challenge the concept of living by feeling—that man is what he feels. Rather, it is more likely that feelings follow actions. This is a good outline for meeting family needs in the area of mental health, and the "act as if" chapter can help you discover new exciting ideas and activities and abilities. The final chapter suggests ways to have a successful family altar.

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