

## Single-session CPR class set

Receiving cardiopulmonary resuscitation doubles the chance a victim of cardiac arrest will survive and be well enough to leave the hospital.

A recent study at William Beaumont Hospital showed that those who suffer a cardiac arrest are four times more likely to receive CPR outside the home versus in the home. Thus the chances of surviving a heart attack at home may be greatly increased if family members know CPR.

If heart problems run in your family, these statistics should be enough to convince you of the importance of learning CPR.

William Beaumont Hospital offers a one-session, three-hour class providing instruction in single-rescuer CPR techniques. Also included are the symptoms of heart attack and stroke. American Heart Association certification is provided to those who successfully complete the class.

The next class is scheduled from 6:30-9:30 p.m. Tuesday, Dec. 15, at the Beaumont Rehabilitation and Health Center, 746 Purdy St., Birmingham.

The class fee is \$25. To register, call Beaumont at toll-free 1-800-633-7377.

## Volunteers sought for study on vascular disease medication

The Cardiology Research department at William Beaumont Hospital needs volunteers to participate in a research study of a medication to relieve the symptoms of vascular disease.

Patients who have been diagnosed with poor circulation or blockages in the legs, or who have chronic calf pain when they walk, may be candidates for the research. Volunteers must be 25 to 80 years old.

Study participants will receive medication and clinic visits without charge through the Cardiology Research department at Beaumont, Royal Oak.

The medication being studied is approved by the federal U. S. Food and Drug Administration.

For more information, or to volunteer, call Beaumont's Cardiology Research department at (248) 551-5991.

## BELIEFS & Values

# The cross is a symbol of victory over sin

### FOCUS ON THEOLOGY



REV. RONALD P. BYARS

The "goodball" quote seems to imply that Jesus wasn't "savvy" enough politically to keep the big guys off his case. Jesus surely knew enough to avoid antagonizing the authorities, or to have kept their hostility below the boiling point. Except for unusual situations, he wasn't an "in your face" kind of fellow. In fact, what he set about doing doesn't look so terribly radical after 2000 years of exposure to his project. Jesus' business was to set before the people a firm promise that God had heard their cries of pain and their cries of outrage. The world, with all its inequities and cruelties, would one day be healed. God would have the last word and that would be a good word. In the meantime, people who believe in that can help to reshape the present moment so that it more nearly resembles

the healed world that is yet to come. Jesus engaged in a ministry of healing the sick, restoring sight to the blind and hearing to the deaf who could not hear. He brought the emotionally distraught back into their right minds. He confronted those who cheated and robbed their neighbors. He offered friendship across lines that traditional religion did not permit to be crossed. Sometimes he was hard where traditional authorities had been soft and he was soft where they had been hard. He cut straight to the bottom line when some who were in charge had preferred to keep things complicated and obscure. He believed that to be a "chosen" people meant to have been chosen for special service rather than special privilege. Perhaps most offensive of all, he had spoken negatively of the great Temple in Jerusalem. He was not favorably impressed with its rites or with the conduct of the people in charge of them. Many scholars believe that it was Jesus' disparaging remarks about the Temple that finally triggered his arrest. Jesus didn't intend to get himself crucified. But because he was persuaded that he owed his entire ministry to God, he didn't waver in the face of "authority."

Eventually, Jesus managed to offend — and perhaps frighten

— both religious and secular leaders. Since the Roman empire had captured Judea and ran it as a colony, they did not deal kindly with any movement that might lead to civil disturbance. The Romans were not afraid to resort to capital punishment and the cross was a device frequently used. It never failed to intimidate and terrify would-be rebels.

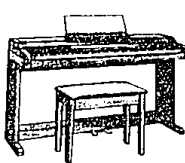
How can the cross be understood as a victory rather than a defeat? Here's one way of looking at it. Human beings keep passing around various hurts and injuries. As we live our lives, one thing after another kindles our rage. I hurt you, then you hurt somebody else, then they hurt another and sooner or later, it comes back to me. It's like the child's game of "hot potato." In Jesus' case, when the rage came his way, he hung onto it. He clutched it to himself rather

than pass it on. He permitted people's rage and hurt and disappointment to stop with him, even though it crushed him. He didn't seek out the cross, but he accepted it, and with it, all the pent up rage of the human race. The story doesn't end there, but even if it did, there is glory here. As Christians understand it, God was involved in this particular cross-shaped place. That leads us to believe that God is involved in every cross-shaped place.

The Rev. Ronald P. Byars is pastor of the First Presbyterian Church in Birmingham.

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