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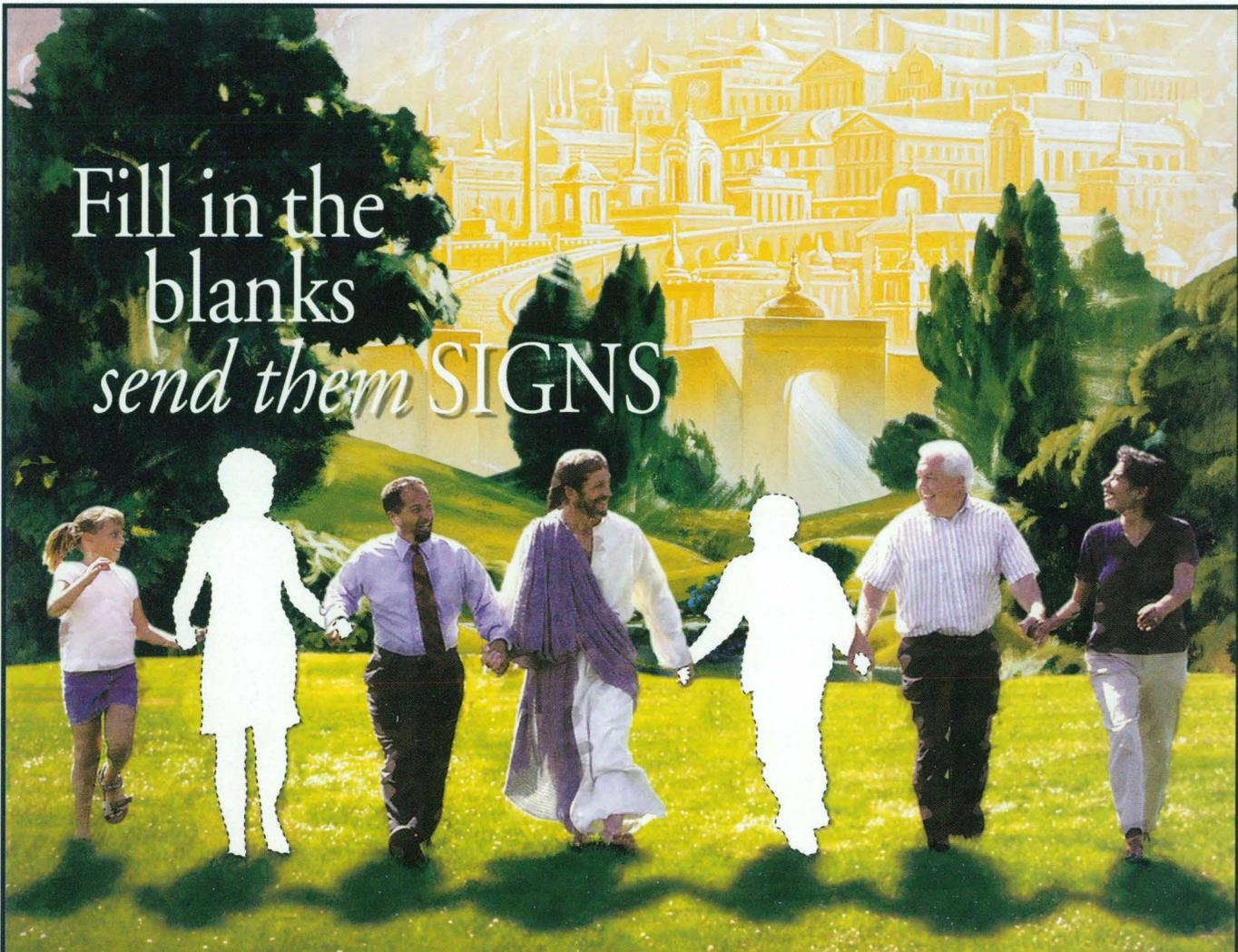
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Holding Together As One

by Nahor Muchiutti



Are they alive?
That was the concern
of everyone, especially
the families of the
nine miners that
were trapped in the
Quecreek Mine.

On Wednesday July 24, 2002, nine miners were trapped 240 feet underground in the Quecreek Mine in Somerset, Pennsylvania. They realized that they couldn't get out by themselves; their only hope of rescue was from above. What they did not know was that a committed team, using the most sophisticated pieces of equipment available, including 18 helicopters, were working around the clock on their behalf.

After 77 hours the rescue mission was a success, as one by one each miner was brought to safety through the rescuer's hole. No lives were lost. The celebration began immediately; even President Bush joined in the celebration.

Dr. Russel Dumire, who assisted them, said about their survival: "When one miner got cold, the others would huddle around to keep him warm." One of the rescued miners, Harry Mayhugh said: "For many hours we couldn't hear any noise above and we asked ourselves if they had given up on us."

Alive and well, both the rescued and rescuers. What a happy ending!

A while ago, a tremendous catastrophe happened here on planet Earth and everyone was doomed to die. If there was hope of rescue, it would have to come from above. All heaven put together the most sophisticated and precise rescue plan with no margin for error. So great was His love for the people of planet Earth that the leader of the rescue team gave up His life in the process.

Although the price has been paid for our rescue, the rescue mission still continues today. Jesus our rescuer is alive and He says: "I am the way and I will be with you always." He never gives up on us or abandons us.

On August 17, 2002, we had a special celebration at the South Stukley church. We were reminded how the Seventh-day Adventist Church started here in Canada, about 125 years ago.

From a humble beginning, today the good news of salvation has been echoing in every corner of this country.

Today we are called to hold on together as one and to care for one another. "Wherefore comfort yourselves together and edify one another, even as also ye do" (1 Thess. 5:11 KJV). When we meet someone in difficulty, be it physical, mental, or spiritual, we should reach out to them and comfort them with the thought that salvation and rescue are on the way.

For 77 hours the rescue mission worked fiercely without knowing if the mission was going to be a success. They experienced uncertainty, anguish and fear. On the other hand, Jesus kindly reminds us that we should not let our heart be troubled or lose hope. His promise is that very soon the operation to rescue the earth will end successfully. In the miners' event, no one rejected the offer of salvation. All nine miners grabbed the rope as they were hauled up to safety. In Jesus' mission, many people have rejected His offer as he extends His hand to offer salvation.

Let our faith not faint because "for yet a little while, and he that shall come will come and will not tarry" (Heb. 10:37).

My friend, our hope is not in vain. Very soon we will hear His voice. What a happy ending it will be! Alive and well, rescued and rescuer. Alive for all eternity. ■

Nahor Muchiutti is the president of the Quebec Conference.

Due to the number of inquiries about Teddy and requests that "the rest of the story be told"...

Bringing Teddy Home

by Carolyn Willis

I was just thinking of going to bed when the phone rang. It was my sister, Juanita, and it took a moment to understand what she was telling me. Out for an evening walk, she had spotted a black cat sitting by the front door of a nearby house. She said, "I'm not positive, but it sure looks like Teddy." Hastily writing down the address, I called for Ryan to come quickly and explained on the run that we may have found Teddy. It was one month to the day since we had last seen him.

Running up the street which backed onto a greenbelt, we quickly found the house. And sitting on the front porch was a black cat curled tight into itself. I called out, slowly making my way through the dark driveway. But as soon as he saw me approach, he disappeared. Wanting to make sure I wasn't harassing this particular home owner's pet, I rang the doorbell. The man who answered the door acknowledged that a black cat had been hanging around his back yard for some time. "But I have never fed it," he hastened to add. My heart sank at his response. After a brief conversation, I left him to continue my search.

With hope and despair in my voice, I called out Teddy's name. In answer I heard a plaintive meow coming from under the deck of the house next door. Peering into the darkness, I dropped to my knees, and came eye to eye with my precious Teddy. As I continued to talk to him trying to coax him out, his mournful meows echoed my voice. But he wouldn't come to me. While Ryan ran home to get some food I knelt in the dirt, oblivious to the muddy dampness seeping into my silk pants, as I tried to console this tortured beast. Panting, Ryan returned a few moments later with Teddy's special treats. Placing them at the front of the deck opening, I watched as Teddy cautiously but desperately leaned forward to grab one of the morsels. At the same time my hand flashed forward and I grabbed him by the fur dragging him to me. Pulling him into my arms, my heart sank as it registered that his little body was feather light. My formerly pleasantly plump ball of fur was now nothing but skin over bones. As he struggled in my arms I was horrified to feel the condition of his fur. Twigs were embedded in that once sleek fur that was now a mass of tight knots. This was my pampered Teddy, reduced to a starved, filthy, terrified animal who trusted nothing and no one. Not even those who loved him best.

Reaching home, we immediately got him fresh food and water. Bent low over his dish he consumed both with an unnatural ravenous energy. I was so grateful that we had found him, but heartsick at his condition. He had been so close to home. I had searched that area numerous times, calling his name. Why hadn't he responded?

I was resigned to the fact that he would have to be shaved, but unable to bear the condition of his fur, I thought that I would try to make him more comfortable. With scissors and comb in hand, I cut and untangled while a passive Teddy patiently put up with my careful panderings. Unbelievably, I

was able to snip and comb every knot off his poor emaciated body. Then Ryan and I gave him a flea bath. We were finished at 2 a.m., and after making sure that our pathetic looking, half bald, skin and bones Teddy was as comfortable as possible, we wearily went to bed.

I wish I could say that was the happy end of the story. Unfortunately, Teddy was a very sick cat. He was not able to keep his food down and was very lethargic. When I took him to the vet on his second day home, I wept as he told me that Teddy would have to be hospitalized for tests and to try to get him to eat. I felt as if I were abandoning him to be subjected to further stresses that he was too weak to bear.

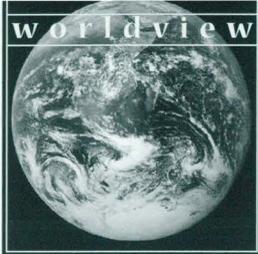
It turned out that Teddy had a fatty liver condition brought on by not eating for so long. After two days at the hospital he still was not eating. The only cure for this condition was for him to eat. The vet also explained that Teddy's liver showed an irregular shape on his x-ray and he thought it might be a tumour. Or it could be that because Teddy had no fat on his body, the organs were not clearly defined. What to do? After visiting with Teddy one afternoon at the animal hospital, I made the decision to have him put to sleep. He could not eat, and the possible complication of a tumour was the deciding factor. After signing the necessary paper, I waited in the room reserved for this one dastardly deed. Distraught, I looked up as the door opened and Dr. Hillis appeared without Teddy. Apparently, after I had left that afternoon, one of the nurses had seen him eat a few pieces of food. The doctor asked if I wanted to take him home overnight to see how he might do. Well, I couldn't wait to scoop Teddy in my arms and dash out the door.

Teddy's recovery has been a roller coaster ride. Up and down all the way. We force fed him for over a week before he started to eat a bit on his own. Finally, he was able to consistently keep it down. Today he has a fine layer of fur over the bald spots, and his bones aren't protruding and sharp anymore. It is my joy to see him eager for his food and presently he gets as much as cares to meow for. There is a bond now with this animal that didn't exist before. We've put a lot of effort and expense into saving this cat. He's not beautiful, and he's not the best behaved, but when he looks at me with those huge yellow eyes and plops down beside me purring his message of love, I know that it has been well worth the effort.

I'm not sure why we found Teddy, quite literally, in the nick of time. Perhaps God saw a frightened, starving kitty who couldn't find his way home on his own and caused him to go to the front door, rather than the usual back door on an evening when rescuers were near—just because he does care about all aspects of our lives, and He knew that Teddy was a bright spot in ours. I can wait to find out. In the meantime, I am very grateful. ■

Carolyn Willis is the editor of the *Canadian Adventist Messenger*.





A Small Bill for a Big Package

by Barry W. Bussey

Have you heard of Bill C-415?

Chances are you have not. It is a Private Members Bill introduced into Parliament by M.P. Svend Robinson on May 29, 2002. A small Bill but it has the potential to make criminal the religious preaching and teaching against “alternative lifestyles.” Here is how it reads:

BILL C-415

1. Subsection 318(4) of the Criminal Code is replaced by the following:

Definition of identifiable group:

(4) In this section, identifiable group means any section of the public distinguished by colour, race, religion, ethnic origin or sexual orientation.

The purpose of the Bill is to include “sexual orientation” into the Criminal Code under the “Hate Propaganda” provisions. At first glance, it appears benign and pastoral. However, many suspect it is a further attempt to quell the moral discussion of “alternative lifestyles.” This Bill has already received Second Reading in the House of Commons and it is expected that the Third Reading will be passed by October 2002—making it into law—all with little public discussion and debate about what this means for our society.

Section 318 of the Criminal Code criminalizes the advocating or the promoting of genocide. “Genocide” is defined as killing members of an “identifiable group” or inflicting conditions of life meant to bring

about its destruction. Section 319 criminalizes public statements inciting hatred against any identifiable group where such incitement is likely to lead to a “breach of the peace.” All Christians would agree that genocide and hatred against our fellowmen is abhorrent. The message of the Golden Rule is to love our fellowman—but we cannot agree to being silenced on issues of morality.

It is interesting to note that Section 319 of the Code has a religious defence. If a person, in good faith, expresses or attempts to establish by argument an opinion on a religious subject s/he cannot be found guilty of inciting hatred. *Section 318, however, does not have that defence.* Is it possible that the Bible’s curt language against homosexuality (especially in passages such as Leviticus 20:13) could cause it to be banned for inciting genocide if Bill C-415 is passed? Given the state of affairs and the advances made by the special interest groups, how long will the religious defence of Section 319 remain, or will it be ruled as “unconstitutional,” not in keeping with the “Charter value” of equality?

And what of teaching our children the Biblical morals? Will it too be considered a no-no in our “enlightened age?” Consider this statement from a law review article written by a law professor whose legal views have been accepted by a number of courts throughout this country: “Even children being raised in a particular religious tradition should not be exposed to ideology that

excludes and refuses to accommodate homosexuality in their education. The state has an interest in all education of the young and the state ideals should prevail.”¹

Canadians are witnessing momentous changes to their understanding of morality. That which was held to be repugnant in previous generations is being protected and glorified. Our heads shake in disbelief. We are in a twilight zone—not really sure what is happening to the world around us. For most people, the media is their source of morality—the right and the wrong. If the majority are in favour then it must be okay, they reason. If the majority is willing to go along, then it cannot be that bad.

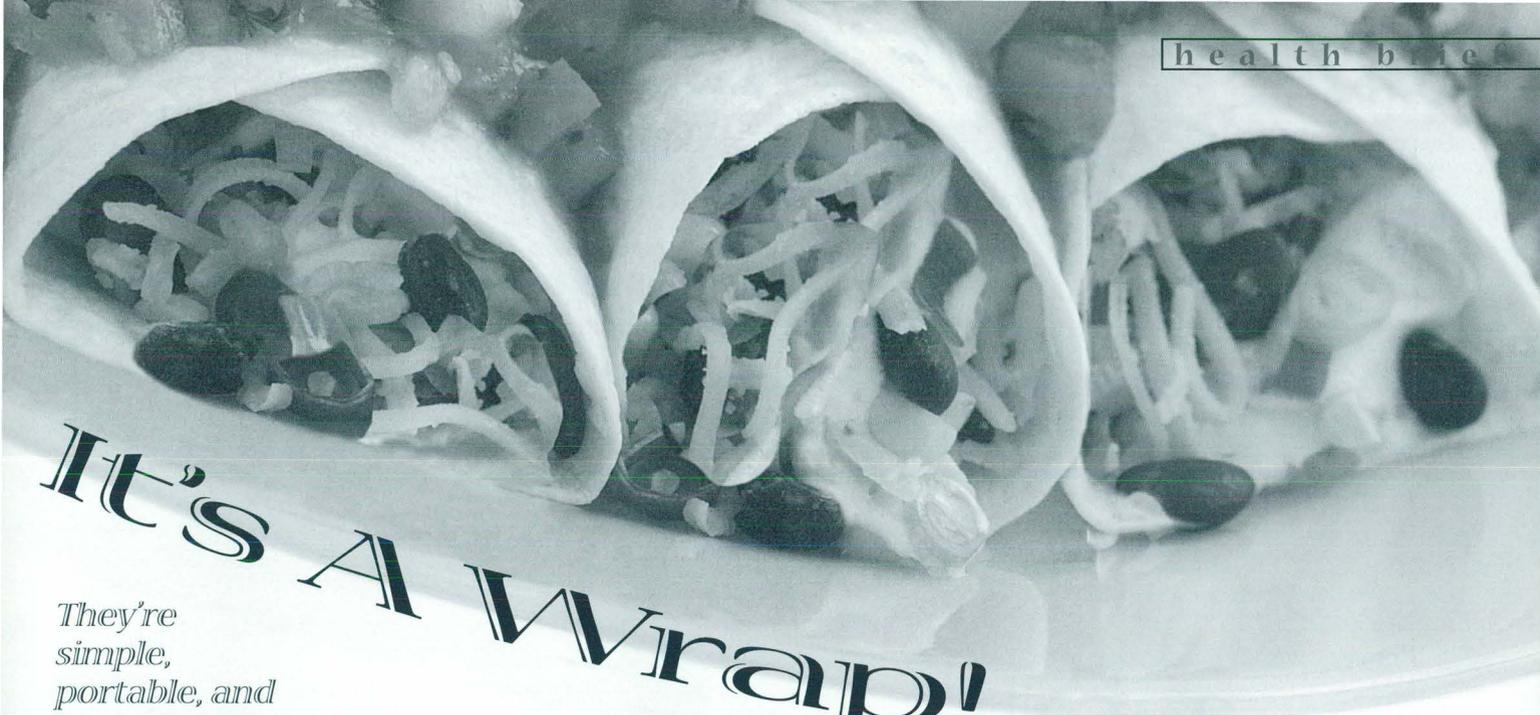
Christians do not base their faith on the latest opinion poll, nor do they base their faith on the legislation of any country. We are rapidly entering a phase where there will be greater incongruence between our country’s laws and our religious faith. Soon the lines will cross. Are Christians soon to be put in jail because they have dared to speak out against the immorality sweeping our country? Some say we are alarmists—time will tell. ■

Barry W. Bussey is General Counsel, Public Affairs and Religious Liberty Director for the Ontario Conference of the Seventh-day Adventist Church.



Catch All The Latest Religious Liberty News in Canada at: www.sdaparl.ca.

¹ Bruce MacDougall, Silence in the Classroom: Limits on Homosexual Expression and Visibility in Education and the Privileging of Homophobic Religious Ideology, (1998), 61 Sask. L. Rev. 41 at note 166.



It's A Wrap!

They're simple, portable, and more fun than a regular sandwich.

Ifolding sandwich stuffers into a wrap makes them less likely to fall out, so they are easier to eat. And wraps can be heated in a microwave oven. Best of all, they are a wonderful way to heat up or stretch leftovers.

Wraps are hardly a new idea. A burrito is the quintessential wrap. So is a crepe. But as they have become more popular, wraps have become more creative as well.

The first step is to choose a wrapper. Tortillas make great ones, especially the oversized whole wheat kind. Whole wheat chapattis used in Indian cuisine are also good choices. Very thin pancakes are especially fun for wraps. Look for a pancake mix that uses whole grain flour.

Even if you aren't going to eat your wrap right away, heating the wrapper makes it easier to fold without tearing. Place 3 to 4 tablespoons of filling in the wrapper (or more depending on the size) and fold up the bottom quarter of the bread. Then fold in the two sides. Continue rolling towards the top. For parties, or any time you want fancier fare, slice the wrap into appealing little pinwheels.

What goes into a wrap? Just about anything you like. Try some of these ideas:

- Almond butter topped with chopped pears and shredded lettuce
- Hummus mixed with shredded carrots and topped with chopped cucumbers
- Tahini with a salad of chopped red onions and tomatoes, and a drizzle of soy sauce
- Peanut butter, finely chopped apple, shredded carrots
- Shredded carrots, raisins and cashews mixed with low-fat mayonnaise
- Shredded, cooked tempeh tossed with barbecue sauce

- Leftover black beans with salsa and cubes of smoked soy cheese or low-fat cheese
- Chili beans topped with chopped tomatoes and sliced avocado
- Curried vegetables
- Crumbled, cooked veggie burgers topped with tahini sauce, spinach leaves and toasted sunflower seeds
- Baked tofu tossed with Thai peanut sauce, crispy Chinese noodles and shredded raw cabbage
- Diced cooked potatoes, chopped celery, chopped sun-dried tomatoes and eggless mayonnaise
- Pinto beans, chopped pimento-stuffed green olives, fresh lime juice and salsa
- Leftover stir-fried vegetables tossed with peanuts
- Leftover baked beans topped with finely chopped apples and shredded low-fat or soy cheese

For especially fast products, commercial sandwich fillings are great in wraps. Try any of these:

- Natural Touch brand Tuno, a tuna-like soy product. Mix it with eggless mayonnaise, chopped celery and a squeeze of fresh lemon juice. Top it with shredded carrots or lettuce.
- Any of the many wonderful flavoured hummus products that are in supermarket deli sections. Try hummus with red pepper, eggplant or scallions.
- Dairy-free cream cheese made from tofu mixed with chopped green olives and shredded carrots. ■

—Reprinted with permission of the *Vegetarian Nutrition & Health Letter* published by the Loma Linda University School of Public Health.

THE TOPIC OF ABUSE IS AS WIDE AS IT IS SOMETIMES CONTROVERSIAL, AND IS DEFINED VARIOUSLY. GIVEN ITS BREADTH, DISCUSSION ON THIS TOPIC WILL BE PRESENTED IN THREE ARTICLES. THIS FIRST ARTICLE WILL FOCUS ON THE VARIOUS FORMS OF CHILD ABUSE AND HOW CHILDREN WHO SUFFER ABUSE ARE AFFECTED. IN A SECOND ARTICLE, WE WILL TURN OUR ATTENTION TO DOMESTIC VIOLENCE, ESPECIALLY AS IT IS PERPETRATED AGAINST A SPOUSE (AND ANY CHILD WITNESSES). THE THIRD ARTICLE WILL CENTRE ON WHAT THE CHURCH IS DOING AND CAN DO, AND ON OUR CHRISTIAN RESPONSIBILITY ON THIS ISSUE.

Let's talk ABOUT CHILD ABUSE

by Ermine Leader

ABUSE.

WHY DO WE EVEN NEED TO TALK ABOUT IT?
AFTER ALL, AREN'T WE ALL CHRISTIANS?

TO SEE THE WORD "ABUSE" IN a church paper may be threatening or offensive to some individuals for a variety of reasons. Firstly, it is a term often misunderstood. For others, it is a condemnation of the way they live their "Christian" life, and yet others would say that among Seventh-day Adventists, abuse simply does not happen, or that it is blown out of proportion.

We only have to listen to the news or read the papers for constant reminders of interpersonal abuse or violence in society. No longer do we seem horrified to hear of fatal violence over the weekend. There is a little more sympathy when the headlines state that, despite a restraining order, a husband, an ex-husband, a boyfriend or an ex-boyfriend, in the majority of cases, has murdered

a woman whom the legal system had tried to protect. When it is a child who has been sexually abused, we all react with vehemence, and more so if the perpetrator is someone of social prominence. Then there is the issue of child physical abuse.

Many hold the idea or belief that abuse may exist in the world, but because we are Christians, it does not happen in our church. The reality is that abuse in all its forms exists in the Seventh-day Adventist Church, and the sooner we acknowledge it, the better for the church and the future of its membership. I daresay that some reading this article at some time in their childhood or youth were victims of abuse at the hands of a parent, older sibling, a relative or other trusted adult

or church member. Some were (or lamentably still are) yourselves perpetrators of abuse against others. You may be abusive to your spouse, your children or other individuals over whom you are in a position of power. The veil of silence that exists among Christians, including Seventh-day Adventists, only serves to perpetuate abuse. Pretending it is not there does not mean it does not exist. Silence only serves to empower perpetrators, while at the same time it shames the victims, condemning them to feelings of shame, guilt and a diminished sense of self-worth, unable to claim God's declaration of their worth.

I refer here to Jesus' pronouncement about the preciousness of children, when He declares a curse on anyone



who puts a snare, trap, or stumbling block to deter “one of these little ones” (Matt. 18:6). Countless adults who either were childhood victims, or are currently victims of an abusive spouse, and children who suffer abuse either directly or indirectly, are surprised to find the text in Matthew 10 where Jesus declares that we are worth much more to Him than the sparrows, to the extent that He can even tell the number of strands of hair on our head. Well, then, if the Creator of the universe declares us to be of so much worth, what right does anyone have to warp this assurance in the life of another human being?

THE PSALMIST DECLARES: “Children are an heritage from the Lord and the fruit of the womb is his reward” (Ps. 127:3-5). Simply put, children are gifts given to us by God. When we receive a desired gift, the usual response is not only gratitude, but we also use that gift with utmost care. Unfortunately, in every walk of life, in all areas of the globe, these precious gifts have been misused and mistreated. Multiplied numbers of children and grown children are suffering because of the abuse someone in a position of power inflicted (or are inflicting) over them. Many live in our homes, many of them attend our schools and churches, and they are suffering effects of abuse in silence.

In recent decades, there have been several social improvements, including laws to protect children. One of the major hot potatoes is the question of whether to spank or not to spank. While many of us pride ourselves in not spanking our children, we conclude that by this we are not abusing them. The sad news is that not spanking our children does not necessarily mean our children are safe.

A word of caution about the use of statistics. In this article we share statistics as available and applicable. Statistics, however, only give us an idea of how widespread a problem is; they are just a tip of the iceberg and do not paint the whole picture. Neither do they capture the impact of the problem on the individual victim or on the

family struggling through the devastation of abuse. Child abuse and neglect is a very wide topic, complex in the way it is experienced and in its devastating and debilitating effects on children. The focus, then, is not so much on the extent to which a certain type of abuse happens. We will focus more on the greater tragedy that abuse happens at all.

In general, child abuse is said to occur when a parent, guardian or caregiver mistreats or neglects a child, resulting in injury, or significant emotional or psychological harm, or serious risk of harm to the child. It entails the betrayal of a caregiver’s position of trust and authority over a child and can take many different forms. We will briefly consider physical abuse, sexual abuse, neglect and emotional abuse. The first nation-wide study to examine the incidence of child abuse in Canada was carried out in all provinces and territories in 1998. It is referred to as the “Canadian Incidence Study of Reported Child Abuse and Neglect” (CIS). The report is based on 7,672 investigations done over a 3-month period (October to December) from 51 sites. Several references will be made to this study in the course of this article. In the United States, three million cases of child abuse and neglect were reported to Child Protective Services (CPS) in 1997. Physical abuse represented 22 per cent of confirmed cases; sexual abuse, 8 per cent; neglect, 54 per cent; emotional maltreatment, 4 per cent; and other forms of maltreatment, 12 per cent.

PHYSICAL ABUSE. When we speak of child abuse, some often think of physical abuse. Much attention has been given to the issue of physical abuse. There was the case of five-year-old Matthew John Vaudreuil in British Columbia who was found dead with fractured ribs and limb, and bruises all over his body. He had been tortured and denied food, and then murdered by his mother. Twenty-four doctors had attended to him on dozens of occasions, but the abuse did not stop. Three-year-old John Ryan Turner of

New Brunswick died, the victim of severe emotional and physical abuse, and neglect. He too had been seen by a number of professionals prior to his death. A recent case in Ontario was the Randal Dooley case in which little Randal was physically abused over a period of months upon migrating to Canada with his older brother to join his father and stepmother. In the end, he was found dead in his bed, yet his perpetrators denied physically abusing him. In fact, he was blamed for his bruises and injuries. Randal’s case was described as “one of the worst cases of child abuse in Canadian legal history.” His parents were convicted of second-degree murder in April, 2002. The press was told by Randal’s brother, Teego, that the night before he died, his step-mother had beaten him. Randal reportedly died of head injuries, a lacerated liver and 14 broken ribs. **PHYSICAL ABUSE DEFINED.** Physical abuse is the “deliberate application of

SIGNS AND SYMPTOMS OF PHYSICAL ABUSE.

- CHILDREN may have BRUISES, WELTS OR BROKEN BONES, CUTS OR SCRAPES, BURNS OR MISSING HAIR, AND A VARIETY OF INJURIES AT DIFFERENT STAGES OF HEALING.
- may DENY THAT HE HAS BEEN BEATEN AND WILL make up a STORY to explain any OBVIOUS CUTS AND BRUISES.
- may be EITHER aggressive (often seen IN BOYS), OR WITHDRAWN.
- may have UNUSUAL fears, INCLUDING BEING afraid to GO HOME OR TO stay BACK after SCHOOL for a few minutes.
- may crave attention, SHOW fatigue, seem VERY sad, be UNABLE to concentrate.
- may beg for FOOD OR steal.
- may be HABITUALLY tardy OR absent FROM SCHOOL.

SOME CHARACTERISTICS OF PARENTS WHO ADMINISTER PHYSICAL ABUSE ON THEIR CHILDREN INCLUDE, BUT ARE NOT RESTRICTED TO,

- HARSH PUNISHMENT OF THE CHILD IN PUBLIC
- DESCRIBING THE CHILD AS “DIFFICULT” OR “BAD”
- LACK OF CONCERN FOR THE CHILD
- CONFLICTING STORIES ABOUT A CHILD’S INJURIES
- EXTREME RELIGIOUS OR FUNDAMENTAL BELIEFS

THIS DOES NOT MEAN THAT ALL SIGNS OF SCRAPES AND BRUISES AUTOMATICALLY POINT TO A PHYSICALLY ABUSIVE SITUATION. IT USUALLY TAKES A COMBINATION OF THE SIGNS TO WARRANT SUSPICION OF PHYSICAL ABUSE.

force to any part of a child's body, which results or may result in a non-accidental injury." It is also defined as the beating of a child and can include burning, hitting, kicking, throwing, holding a child under water, shaking, choking, biting, or any other harm or restraint. Sometimes parents and caregivers' abusive behaviour to children is mistakenly called discipline, but this has been found to escalate into more violent beatings.

Thirty-four per cent of the investigations of physical abuse done in the 1998 nationwide CIS study was substantiated. The majority of these cases involved inappropriate punishment (69%), which includes the forms of physical abuse mentioned above.

EMOTIONAL ABUSE. Emotional abuse has its roots in power and control. The verbal component of emotional abuse includes put-downs, verbal threats, name-calling such as "You are good for nothing," "You will never amount to anything," "You're big, you're fat, you're ugly," "stupid," "idiot." It includes swearing and yelling at the child, and public humiliation. Parents sometimes, in their eagerness to overcome their own sense of failure or inadequacy, make unreasonable demands of their children. They may put them, for example, in contact sports at developmentally too early an age, or pressure them to master musical instruments which their little fingers cannot yet handle. When little Johnny does not become the dream genius, this sharpens dad or mom's sense of failure. Instead of realizing their mistakes, parents resort to blaming and shaming the child, or calling him names and indulging in very hurtful forms of emotional abuse. The result is that they create in another generation a sense of low self-worth, and set in motion the potential for this kind of pressure and abuse to continue into future generations.

EMOTIONAL ABUSE DEFINED. Emotional abuse/maltreatment is defined as acts of commission and omission by parents or those caring for children. These acts cause or have the potential to cause

serious behavioural, cognitive, emotional, or mental disorders. Emotional abuse can include verbal threats, socially isolating the child, intimidation, exploitation, terrorizing, and making unreasonable demands of the child. This form of abuse is hard to detect. Emotional abuse is not a single-incident occurrence, but is repeated and is tantamount to "mental violence." It damages a child's sense of self. While the effects of emotional abuse are not always readily seen, they manifest themselves in powerfully harmful and damaging ways later in a child's development, through the teenage years and into adulthood.

SIGNS AND SYMPTOMS OF EMOTIONAL ABUSE.

BECAUSE CHILDREN HAVE DIFFERENT PERSONALITIES, THEY RESPOND TO ABUSE DIFFERENTLY. CHILDREN MAY REACT PASSIVELY OR AGGRESSIVELY TO EMOTIONAL ABUSE.

COMMON INDICATORS OF EMOTIONAL MALTREATMENT—

- CHILD'S ACADEMIC PERFORMANCE IS SIGNIFICANTLY BELOW HIS ACADEMIC ABILITY.
- PASSIVE RESPONSES INCLUDE EXTREME SHYNESS, DIFFICULTY ENGAGING IN FUN ACTIVITIES, CALLING SELF NAMES SUCH AS "STUPID," PESSIMISM AND DIFFICULTY KEEPING FOCUS, SELF-HARM E.G. NAIL-BITING, AND BEING PRONE TO ACCIDENTS.
- CHILD MAY ALSO SHOW TIREDNESS, HELPLESSNESS, LACK OF CONFIDENCE, DIFFICULTY SHOWING APPROPRIATE EMOTION, AND DIFFICULTY FORMING RELATIONSHIPS OR BONDING WITH OTHER CHILDREN.
- OFTEN PICKED ON BY OTHERS. THOSE WHO RESPOND WITH AGGRESSION BECOME BULLIES AND ARE HOSTILE IN DEALING WITH OTHERS; THEY ARE INTIMIDATING AND DEFIANT. THEY ARE CRUEL, NOT ONLY TO OTHER CHILDREN, BUT TO ANIMALS OR OLDER HELPLESS INDIVIDUALS. TRUANCY AND DESTRUCTION OF PROPERTY ARE ALSO PART OF THE AGGRESSIVE SEQUELA.
- EXTREME ANXIETY, UNSTABLE EMOTIONS, PHYSICAL COMPLAINTS WITH NO MEDICAL BASIS, EXTREME DEPENDENCE, FEARFULNESS, DEPRESSION AND LOW SELF-WORTH ARE OTHER SIGNS.

Unfortunately, parents and adults abuse children in multiple ways. Do you remember when you were a child trying to answer the cruel taunts of other children with the familiar response: "Sticks and stones may break my bones but words can do me no harm"? How untrue the statement!

When the damage was being done by an adult, some of you might even have preferred a spanking to the things that were said to you. You may have continued to play these hurtful statements in your mind all these years. Some of you have attempted to thrive in spite of the damage by blocking out their effects. Ask yourselves about something hurtful that was said to you when you were very young. Have you ever forgotten that statement? Have you ever forgotten that person? Do you recall that incident joyfully?

FORMS OF EMOTIONAL ABUSE. Besides verbal abuse, there are other ways in which children are emotionally maltreated. The 1998 CIS study identified four forms of emotional maltreatment. Emotional abuse was identified as a situation in which a child suffered or was at risk for mental, emotional or developmental problems caused by openly hostile, punitive treatment, habitual or extreme verbal abuse, such as threatening and belittling the child. When a child under three years of age suffered significant growth retardation for which there was no organic basis, the form of abuse was identified as non-organic failure to thrive. Emotional neglect was the form of emotional abuse linked to a child suffering or at risk of suffering mental, emotional or developmental problems caused by a lack of nurturance and affection. Finally, when a child witnessed or was involved with family violence within the home, this was classified as exposure to family violence, and involves hearing the abuse or seeing the physical injuries of the caregiver the following day.

Of the four forms of emotional maltreatment in the CIS study, the most common form was exposure to family violence which was seen in 58 per cent of the cases. Emotional abuse was identified in 34 per cent of the cases investigated and emotional neglect in 16 per cent.

Now is the time to carefully and thoughtfully examine the extent to which we might be emotionally starving our children. Some child may have overheard bits of conversation among adults in which the suggestion was

that somehow she was not good enough. Either the child was not pretty enough, not intelligent or “bright” enough, or simply was too fat or too skinny to be worthy of love, affection, positive attention and nurturance. Some young adults also report that their emotionally abusive parents, often the mother, have hurled hurtful statements ranging from the claim that they (the offspring) were a mistake, to that the parent would be better off if they had not been born, to blaming the son or daughter for everything that has gone wrong in the parent’s life, including their own poor choices.

CHILD NEGLECT. Child neglect is a failure on the part of parents or significant caregiver to provide the necessities of life for a child. They include physical, emotional and psychological needs. As in the case of emotional abuse, child neglect is often not readily noticeable, but its effects are nonetheless pervasive and devastating. Another definition suggests that emotional neglect of a child includes failing to meet his needs to feel loved, wanted, safe and worthy. It may manifest itself in the unavailability of the caregiver or open rejection of the child. Rejection of the child may or may not be obvious, but there is a lack of interest (on the part of the parent or caregiver) in such a child. Child neglect occurs when a caregiver is inattentive to areas essential for the child’s physical, intellectual, or emotional development. This includes the child’s need for food, clothing, shelter, safety, nurturance and belonging, medical care, and education. These definitions suggest that there is more to caring for a child than giving birth or simply providing the very bare necessities.

In the CIS study, eight forms of neglect were tracked. Of the cases that were substantiated, failure to supervise leading to physical harm was associated with 48 per cent of the cases. Physical neglect, permitting criminal behaviour, abandonment, educational neglect, and medical neglect were the other forms of neglect identified. Failure to supervise leading to sexual harm and failure to provide necessary treatment were the

remaining forms tracked. Overall, in the context of child abuse, child neglect was the most frequently investigated category.

SEXUAL ABUSE DEFINED. Sexual abuse is defined as occurring when “a child is used for sexual purposes by an adult or adolescent. It involves exposing a child to any sexual activity or behaviour. Sexual abuse most often involves fondling and may include inviting a child to touch or be touched sexually”

The CIS study distinguishes among seven subtypes of sexual abuse. They are: sexual activity completed (oral, anal, vaginal); sexual activity attempted; touching/fondling of genitals; adult exposing genitals to child; sexual exploitation (prostitution, pornography); sexual harassment and voyeurism. Touching and fondling of genitals was the most common form substantiated having occurred in 68 per cent of the cases. Attempted and completed sexual activity was substantiated in 35 per cent of the cases investigated.

Each province and territory has laws stipulating the extent of our public and professional responsibility to protect children. This means that legally, we no longer can know about the abuse of a child and look away, pretending that we did not see.

DISCLOSURE OF ABUSE. Children who have been abused usually show us signs of their abuse but may not speak about it. They often have either been coerced into secrecy or threatened into silence. Often in the case of sexual abuse, the child knows the abuser who is often a family member or a friend of the family. Fathers, step-fathers and grandfathers have been identified among the more prevalent perpetrators of child abuse. If untreated, the child will suffer severe emotional problems. It takes, on average, a decade before a child discloses the abuse. There is not the scope in this paper to go into detailed examples of incest and other forms of sexual abuse. Parents and others to whom sexual or any forms of abuse are reported need to be supportive of the child who has finally mustered up the courage to speak. It is important to be understanding

SIGNS AND SYMPTOMS OF SEXUAL ABUSE.

- BRUISES AND SCRATCHES, BITES OR UNUSUAL INJURIES TO BREASTS, BUTTOCKS OR TO OTHER PRIVATE PARTS.
- WHEN A PREGNANT ADOLESCENT IS VAGUE ABOUT THE IDENTITY OF THE FATHER, UNEXPLAINED PAIN AROUND THE GENITALIA, URINARY TRACT INFECTIONS, AND RECURRING ABDOMINAL PAIN, THERE MIGHT BE REASON TO SUSPECT SEXUAL ABUSE.
- MAY EXPERIENCE DIFFICULTY WALKING OR SITTING.
- BEHAVIOURAL SYMPTOMS INCLUDE SUDDEN CHANGES IN MOOD, REGRESSED BEHAVIOUR SUCH AS SEPARATION ANXIETY, BED-WETTING AND INSECURITY.
- CHANGES IN EATING PATTERNS AND STRANGE BEHAVIOUR REGARDING FOOD.
- DIFFICULTY SLEEPING OR EXPERIENCE NIGHTMARES.
- A CHILD FULFILLING A PARENTAL ROLE IS AT RISK FOR SEXUAL EXPLOITATION. SHE MAY TURN TO DRUG OR ALCOHOL ABUSE AND THERE MAY BE SUICIDE ATTEMPTS.
- MAY BECOME AGGRESSIVE OR WITHDRAWN.
- MAY BE EXCESSIVELY COMPLIANT.
- PROBLEMS AT SCHOOL INCLUDE LOSS OF CONCENTRATION AND SUDDEN DROP IN SCHOOL PERFORMANCE.
- MAY NOT HAVE GOOD PEER RELATIONSHIPS.
- IF A CHILD IS RELUCTANT TO UNDRESS IN A SCHOOL DRESSING ROOM, OR BATHES EXCESSIVELY, THESE MAY ALSO BE SIGNS OF SEXUAL ABUSE.

and assure your child that the abuse was not his fault. She did not cause an adult or adolescent to hurt her because of the way she was dressed, nor because she was beautiful, or needed comfort. Abuse on the whole is a question of power and advantage. Especially in the case of sexual abuse, children often do not disclose because of the fear that they would not be believed. Many cases have identified unsupportive parents who go a step further by blaming the child, often the daughter, for being hurt. This leads to a child regretting making the disclosure, and besides the blame she gets from others, she also blames herself for the chaos that happens in its aftermath, including family break-up. Negative responses to disclosure have been associated with multiple symptoms of post-traumatic stress disorder, trauma and dissociation.

There are multiple instances where parents have been aware of the abuse but have kept silent or have enabled it.

A recent trial in New Zealand gives a good illustration to this attitude. A 9-year-old girl had told her mother of being abused by a 19-year-old boarder. Her deeply religious mother told them she forgave them and would pray for them. Although told repeatedly that the abuse was continuing, she took no measures to protect her child, and it continued until the child was 14. It was at a church camp that the young woman realized that she had been wronged and eventually reported it to the police.



causes of abuse in families. Abuse exists in contexts of power and control. Those who hold the least power in society are the most likely to experience abuse. Child abuse is not reserved for a specific social class and occurs in all segments of society regardless of religion, race, gender or social class. Poverty, and economic disadvantage, however, tend to contribute to child neglect. Unemployment and major illness are among the stresses in the family that set the stage for child abuse. Other factors that increase the likelihood of child abuse are alcohol or drug addiction, mental illness, limited education or parenting skills of the adults, a child living with a disability or having chronic behavioural problems. Living in high-risk communities and in single-parent families have also been found to be other contributing factors.

Individuals who sexually abuse

children do not interact well at an adult level with their peers and find it easier to deal with children. Pedophiles, for example, develop a winsome approach to children, making it easy to gain access to them. Within families, sexual abuse can occur in varied situations. When there is parental conflict and there is an available daughter (in most cases), incest is likely to occur. It can occur when the mother has a mental or physical illness and the father turns to his daughter for gratification. Any child, especially a daughter in a

parental role to alcoholic parents or other siblings, is at risk for incest or sexual abuse. Lengthy parental absence, including when a parent works at night, is also a possible predictor for sexual abuse.

a word about forgiveness. When children have been abused, especially in the case of sexual abuse, many mistakenly are too quick to push the young ones to forgive, and often use the line that if we are Christians we will forgive the person. The child's needs and healing must be attended to first. Forgiveness is only a part, and not the initial part, in the process of healing. Rushing a child into it without understanding why often creates more confusion and delays healing. The child must understand the role of forgiveness. And forgiveness is not about freeing the offender from the consequences of the wrongdoing.

(There is always a penalty for sin. In the life of the Christian, it is the death of Christ.)

some statistics. Child maltreatment or other forms of serious family problems affects between 20 per cent and 40 per cent of all Canadian families. One in two females and one in three males have been victims of unwanted and unsolicited sexual advances, and 80 per cent of these happened before the person was 18 years of age. Forty-three per cent of street youth in one study had been physically abused and 21 per cent sexually abused. Between a third to three quarters of male and female runaways surveyed were victims of child maltreatment. Within the Seventh-day Adventist Church, 30 per cent of women have been abused. At an area youth camp, a survey revealed that half of the girls reported that they had been abused by a father or relative. In a Southeastern California Conference survey, 30 per cent were physically abused at home before age 18; 43 per cent were verbally or emotionally abused at home before age 18; 16 per cent experienced incest; 13 per cent have used drugs or alcohol; and 27 per cent have been prone to suicidal behaviour.

PARENTS WILL DO WELL TO remember that their children's view of God is determined by how they are treated by their parents and by other adults. There are many victims of abuse who have a difficult time relating to God as a loving father, especially if their abuse was at the hand of a father-figure. Reacting to a response from Kay Kuzma to a female who reported that she had been sexually abused by her father, another victim of incest said the following: "Another thing I wish you had mentioned is how difficult the struggle can be to sort through the whole idea of an earthly father, who represents God to us in our early life . . . Fathers who do such horrible things to their daughters often attend church and take some sort of leadership role . . . I was so angry with God that I couldn't deal with anything related to him for several years . . ."

(Adv Review, May 4, 2000). Loving treatment makes it easier for them to love and trust God.

Abuse also takes place in the church setting, especially emotional and sexual abuse. The Canadian Union has had its share of children within our churches being sexually abused by trusted adults. This makes the case for carefully screening individuals who work with or care for our children in the church setting. What most of us ignore, however, is the extent of emotional abuse that we mete out to children in our churches. Sabbath school teachers and other officers need to be very careful of the picture they paint of God when dealing with active or misbehaving children. I have heard Sabbath school teachers, in their effort to quiet their class, tell the class: "You are going to hell because you are bad." Other children have heard: "Because you behave like this, Jesus won't love you."

An overlooked form of emotional abuse directed at both children and teenagers is in the form of comments made about their physical appearance. Children (especially our girls) are set up for disordered eating or eating disorders when, having been accustomed to the message that they are "fat" or "overweight," suddenly receive compliments about how they look good: "You should keep off the fat now." "You are really beautiful." These young ones' sense of low self-esteem increases because the message clearly conveyed is that when they are fat or have any form of physical blemish, they are not worth much. One young woman very recently asked me: "What was I before then, before all this attention? Now I get asked to do things in church or invitations to youth activities. At first it felt good but now I am confused and don't know what to tell them."

PREVENTION OF ABUSE. Parents can prevent abuse of their children by doing some of the following. The better the discipline, the less likely the need to administer punishment. Be clear and consistent with your messages to your children about your expectations and boundaries, including a good daily

schedule for bedtime, meals and rising. Diminish stress in your own life by taking time to relax, rest and take occasional breaks for yourselves. Familiarize yourselves with child development, knowing what to expect of children at different ages and stages of development. If a behaviour was "cute" yesterday, do not punish it tomorrow. Consistency is the key. Be clear of your values and be able to transmit these to your children in ways that they understand. Be realistic with punishment for misbehaviour and have different options of punishment for misbehaviour. Be sure that punishment matches the offence and that the child understands why he is being punished.

WHAT DOES THIS DISCUSSION say to us as Seventh-day Adventists? It is time for us to truly parent our children, following the directives in Deuteronomy 6:6,7 to teach our children. The continuous training of our children is a clear mandate and cannot be done if we are neglectful of their needs. Discipline is still an important component of training but must not be confused with punishment. They must experience the natural consequences for their actions. While spanking (appropriately done) is not against the laws of Canada, it must not take the place of more productive forms of discipline. It is punishment, and punishment should not be further confused with abuse. Parents who have a problem with anger control should not lift a finger against their children, and this is especially imperative if they are irate about something the child has done.

We must be attuned to our children's behaviour, especially if they are also in the care of others. It is important to talk with our children, finding out how their day went. Listen to their fears. Be alert to changes in behaviour, and take action. When a child reveals some form of abuse, stay calm, assure the child of your love and show appreciation for her courage to tell. Be sure to follow up on any disclosure including reporting it to the authorities, which is a must. If we fail to take action, we communicate a

disturbing message to our children: that their well-being is unimportant. Failing to take action will lead to worse emotional disorders and greater problems in adolescence and adulthood.

In the pursuit of our careers and church responsibilities, let us not neglect the precious gifts that God has given us. When they are not with us, do we know with whom they spend their time? With whom do they chat on the internet, or what kind of games they are playing on the computer? What about the people who look after them? What groups are they involved with? Do you know who their friends are? What about those of you who allow sleep-overs? Do you really know what happens when you allow your children to participate in these activities? These are some questions for you to ponder and explore carefully with the view to being more proactive in preventing child abuse among us, whether in our own homes or in our churches.

In the book, *The Adventist Home*, Ellen White charges the problems of youth behaviour to the neglect of our responsibilities to our children. She states: "Many who are now bemoaning the waywardness of their children have only themselves to blame . . . the need to humble themselves and to repent before God for their neglect to follow His directions in the training of their children." In the times to which we have come, ensuring the well-being and training of our children are not options; they are obligations we have if we are indeed heading to the Kingdom.

May we have the courage to not only remind our children of their great value to God, but to treat them accordingly so that they will not have to struggle in later years with the concept of God being a loving Father. ■

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a week (of prayer) in the life of the calvin park church

by Susan G. Willis

It was the first service of the Week of Prayer 2001 in the Kingston, Calvin Park SDA Church. Sunlight, autumn bright, was pouring into the sanctuary as the powerful words of Jesus, His own mighty mission statement to His church, was read from the pulpit:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world” (Matt. 28:19, 20).

A strong sense of vibrancy filled the church as that empowering commission from Christ himself was impacted and enlarged by the unexpected richness of a violin solo’s melodic message: “What a friend we have in Jesus, all our sins and griefs to bear, what a privilege to carry, everything to God in prayer.”

Such an appropriate beginning to a week of prayer that would draw us closer to that Friend above all friends, as well as to each other.

Two young university students shared the reading from the General Conference president which emphasized the unity of Christ’s mission—a desire for the empowerment of every believer. We caught a glimpse of “God’s final people . . . who would finish Christ’s assignment—God’s message to all the world. These are a people who take seriously the revealed

Word of God, the Scriptures, finding there a cluster of truths about who God is, what His purposes are, how He has expressed His overwhelming love to us, and consequently how waiting Christians will live.”

We learned how exquisitely worship is centred in the first angel’s message to an expiring world: “Fear God and give Glory to Him, for the hour of His judgement is come; and worship Him who made heaven and earth, the sea and the fountains of waters” (Rev. 14:7).

To worship is to pay (the dictionary says to pay— not give) an awesome, reverent homage of adoration and devotion. To worship is to give Divinity the honour due His name. Worship enables us to recognize our Creator and we repeated in unison “Aside from Him we are and possess nothing,” before discussing as a congregation the reasons worship is so central to our mission. Revelation’s last great call to worship the God that made heaven and earth, we decided, was a safeguard against the ultimate emptiness of false worship—the giving over of oneself to materialism, ambition, and hedonism.

Crucial to the success of this week of spiritual blessings was the prayer of a retired pastor who was visiting in the area. He pled earnestly before God that the coming week would be especially blessed by God.

Sunday evening, our new pastor and his wife warmly and graciously opened their home to the

church for the evening's prayer service. Members getting out of their cars were blessed by the sound of singing spilling out into the crisp November night. I wonder if anything could have more blessedly warmed their new home than that jubilant crush of happy Christians.

The theme for the evening, "The Word Unites Us in Doctrine," was truly realized as we were able to see that doctrine is not just a dogmatic system of beliefs, but rather the wonderfully liberating body of Christ's instruction, His own principles, undergirded by His own immutable authority—His death defying love.

Christ centred doctrine "as nothing else can . . . allows us to know something for certain, building a solid foundation on which we become acquainted with God; who He is and how He acts. Letting go of this kind of solid connection would condemn us to drift aimlessly in a sea of speculative imagination."

Many personal opinions, stemming from our own inherently selfish nature, make it necessary for us to have a sure and certain guide. We were all uplifted by what the Bible says about truth and that mere "conviction is a blade that cuts either way, serving either truth or error."

Jesus said, "You shall know the truth, and the truth shall make you free" (John 8:32).

Again, the following night we came together to focus on "The Word Unites Us in a Common Hope." Our head deaconess' home offered us the bonus of a happy puppy who was only too happy to share our joy—in hope.

Hope. The very word has such powerful connotations. Hope—a combination of expectation and desire. In the Bible, hope is linked to that small but mighty chain of faith and love—faith, hope and charity. Underlying hope is the promise of success. We are saved through hope in God's immutable promises.

Our great common hope as Adventist Christians, Christ's second coming, can only unite us as we unite in desiring and expecting His appearance. Our prayers hopefully depend on God's promise to do that for us. What a blessing it is to pray for each other.

Tuesday—soup kitchen day at our little church. And such encouragement we felt at the large number who gathered that evening in the sanctuary. Some who came for a hot meal stayed for spiritual food; to hear how "The Word Binds Us in Fellowship."

What a powerful reading. We learned that fellowship, rooted in Jesus Christ and anchored in the Word, is empowered by the Holy Spirit and is consequently a forever fellowship. We had a taste of that kind of fellowship—an extra closeness as we sang and prayed together.

Wednesday evening involved a long ride through back country to Seeley's Bay where we saw firsthand how "The Word Strengthens Our Families." We were

so warmly welcomed by four happy children and their parents that we didn't really need the extra warmth from the wood stove, however, it was greatly enjoyed. A cozy hundred-year-old farmhouse just has to have a wood stove to gather around once autumn starts to slide towards winter.

The head of this family led us into a most meaningful discussion. Also, a few people shared in a moving way how God has used His Word in their lives. Several members were lifted up to God for special prayer and a core group resolved to set aside Thursday to fast and pray for better communication in our families.

Four children showed us their treasures while their father made popcorn and the oldest daughter's homemade cookies were passed around with tangerines.

Ellen White paints a word picture of " . . . a large circle, from the edge of which are many lines all running to the centre. The nearer these lines approach the centre, the nearer they are to one another . . . The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action."

The next evening involved another drive into the country—out Wolf Swamp Road to another old farmhouse, an open fire, and violin music as we sang "A wonderful Saviour is Jesus my Lord . . . This is my story, this is my song, praising my Saviour all the day long." The power of praise uplifted us, even though some were weak from their day of prayerful fasting, as we learned how "The Word Unites Us into One Church."

We were encouraged to speak, as a church body, the languages of the Bible—the language of love and the language of hope. As we came closer to Christ, our centre, the Word itself made flesh, we cannot but become more fully united into one glorious church—Christ's body, his bride.

Sabbath morning's worship service was a solemn but moving culmination of a very special week in the life of our church. Many people spoke of the encouragement they had received and our pastor dedicated himself to preaching the Word that unites us to Jesus, our Saviour, the Word made flesh. He pledged himself to doing everything possible to help us grow spiritually and to be ready for Christ's second coming. He requested special prayer that he would be empowered to become a shepherd that would bring back the lost and discouraged. The congregation responded by praising God for his ministry and promising to hold him up in prayer. Praise God from whom all blessings flow. ■

Susan Willis is a member of the SDACC Board of Directors and writes from Harrowsmith, Ontario.





ADRA Canada

Spreading Wings of Freedom

by Lisa Mercer

Freedom.

It means different things to different people. As a society we enjoy many freedoms. Freedom of speech, of expression, the freedom to choose a career, where we want to live or what car to buy. Freedom to visit different places and expand our horizons. We have access to education, clean water, health care and the means to provide for our families. Most of us would probably agree that we enjoy having those freedoms, and that much of it we take for granted.

As a young woman, I remember having opportunities and freedoms to spread my wings. One in particular that often comes to mind was the summer that I was 16 and I babysat for a family in New York. I was so excited to be going somewhere I had never been and New York City sounded so exciting. I wanted to shop at Macy's, see the Statue of Liberty and Central Park. I wanted the freedom to experience new things and see new places. This was the beginning of my freedom and I was going to see the world.

I had a wonderful summer staying with a young family at their summer home on Shelter Island. They worked in New York City while I took care of their beautiful two-year-old daughter, Emily. Her parents adored her and enjoyed watching her grow and learn. They had many plans and dreams for Emily and certainly had the means to make those dreams come true. I was excited about what my life might be like and the dreams and plans that I had for my future.

Over the years I have had many more exciting experiences and learning opportunities. I have gone to Quebec on a French student exchange program, I have travelled to nine countries in Africa and four in the Caribbean. And one of the many things I have seen and learned is that all women are not as fortunate as I have been. Many women around the world have been born into very difficult circumstances through no choice of their own. In many countries, women have a very hard life with very little, if any, freedom. They do not have the freedom to choose what life they want. They have little, if any, access to education, and lack knowledge on matters of health and sanitation, how to run a business, their human rights, or even how to read.

In Nepal, women make up almost half the population, but yet fall at the bottom of the economic and social structure. They are accorded lower status and privileges than men. Early marriage, childbirth, the stress to have many children and the burden of upholding the family honour and cultural tradition fall on their shoulders depriving them of opportunities and locking them into a vicious cycle of poverty. They do not own property, have little access to or control over family resources, and have restricted mobility. Mothers are subject to a multitude of health challenges and risks as a result of childbirth-related problems, malnourishment, and poor living conditions. As a result, over 4,000 mothers die annually in Nepal, and the lifetime risk of dying is 1 in 20. In addition, 40,000 newborns die before their first birthday with about 40 per cent of them dying within 42 days of birth.

ADRA Canada is changing this and helping women spread their wings towards freedom. In partnership with the Canadian International Development Agency (CIDA), ADRA Nepal, and the Ministry of Health, ADRA Canada is working in the districts of Kavre

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One Year Along

LETTERS

First Church of the Spiritually Handicapped

Ed Christian's article, "First Church of the Spiritually Handicapped," in the



July 2002 NAD *Adventist Review*, is filled with good and practical advice, as well as great theology. I find it impossible to read the gospel witness to the life of Christ

and miss the fact that Christ's healing ministry is the perfect analogy reflecting His desire to bring spiritual healing (the most important kind) as well.

Thus it causes me real distress and sadness to watch our beloved church so badly mangle this beautiful metaphor when it comes to how God treats those who refuse His offer of grace and healing. (See, for example, "Compassionate Wrath" in the May 30 special issue of the *Review* entitled "Where Is God?") To say that God punishes those who reject His offer of healing by killing them in the judgment surely makes a cruel and abject mockery of this (otherwise) inspiring metaphor. For what physician would kill the patient who refuses his offer of healing?

I long for the day when our church leads the way in telling the world that God, the Great Physician, does what any physician does with a patient who refuses to be healed: He sadly lets them go to the inevitable consequences of their condition and choices—death. For life apart from God is not possible.

—Bob Rigsby

ALTAMONTE SPRINGS, FLORIDA

I was drawn to Ed Christian's cover story in the July NAD *Review*. I like the phrase that says, "If we spend all our time looking at each other's weaknesses, we won't notice our own deficiencies."

I thank and appreciate the author, who emphasized the need for our realizing our capacity of feebleness to the climax of our burning desire and how we can attain that standard of fitness in God's ideal for His children.

The Lord has given us the freedom and power of choice of whether to stay with our feebleness or to get out from that sluggishness. As we come closer to Him each day through His divine words, we are transformed. And this transformation preserves us to His calling. We can shout with joy with all our gratitude to our Maker that He wonderfully removed all our defects because we chose to follow Him daily. If we emulate the temperament of our Savior, there is contentment and satisfaction; and although we are drooping and exhausted with our spiritual handicaps, with our effort to follow His footsteps we can withstand because of His grace that supports us.

Alone, we all walk with a limp, yet we have that marvelous assurance of God's mighty hands to cure us.

—Estrella A. Jordan

PRILLY, SWITZERLAND

As a lifelong Seventh-day Adventist and a wheelchair user for the past 19 years, I was impressed by the July NAD cover story by Ed Christian.

The primary focus of the article was on aspects of spiritual disabilities and

various "accommodations" that need to be made to help the "spiritually handicapped" overcome the barriers to full acceptance within the church family. Christ showed how much He loves the spiritually handicapped. His ultimate gift to us was His sacrifice on the cross, which made it possible for all who will accept His gift to live in the assurance that because He paid the ultimate price for each of us, we can be certain of life eternal, free of spiritual and physical handicaps. This is a very important concept and very worthy of Christian's efforts.

I was struck once again, however, at how little understanding there is, at all levels, of the many barriers our churches and other facilities place in the way of those with various physical disabilities. Your cover picture vividly shows at least two common barriers found at most churches and related facilities such as educational campuses of all levels.

The cover depicts a church and its parking lot. The lot shows many accessible parking spaces, but not one of them is actually usable by anyone who uses a mobility aid such as a wheelchair or scooter. None of the accessible spaces has the striped access aisle to load and unload, which is required in every state at every accessible parking space, not just some spaces. I have visited many churches since needing to use a wheelchair, and have not found a single parking lot with fully compliant parking spaces.

Then there is the problem of getting from the lot to the activity within the facility. The beautiful church in your picture, with all those accessible

parking spaces, is at least 10 steps aboveground. Unless the services are broadcast on speakers to the outside, no one who cannot climb those steps can get into the church.

It would behoove the decision-makers in the church to put in place a policy that would require all churches, schools of all levels, and related facilities to evaluate their facilities to make sure that they are not presenting barriers to any who would worship or study with them.

—**John Lonberg**

RIVERSIDE, CALIFORNIA

I did not immediately notice the lack of a wheelchair ramp on the quaint white country church sitting solemnly behind a parking lot full of hand-capped parking spaces on the July NAD cover, but when I did the jolt was shattering! Good job!

—**Wayne Salhany**

MARIETTA, GEORGIA

I thought the article on the spiritually handicapped was excellent. The point was made that if we spend all our time looking at each other's weaknesses, we won't notice our own deficiencies.

However, there were two points with which I might take exception. In our present culture people with conservative values have been subjected to much ridicule. This ridicule has extended into the church.

Many people over the years have been uplifted by the so-called grand old hymns. These are often preferred over the more contemporary music. Is this really a deficiency?

Many have been challenged to understand the King James Bible and have been greatly blessed in so doing. It is a favorite with many people. Is this really a deficiency?

The two above-mentioned issues are not moral issues. Personal preference on these issues is not a sin. Before we continue to ridicule conservative values in the church, should we not be sure that they are wrong? Should we

not avoid this creeping compromise?

—**Glenn Saunders**

NEW ORLEANS, LOUISIANA

Ed Christian's article in the July 2002 NAD and Peter Bath's article "Your Tent Is Too Small" (in the July 18 Cutting Edge Edition) are deserving of careful rereading and serious consideration by every member, every pastor, every board, every administrator! Cheers to the authors and to the *Review* editors for including such rich food for challenging thought and, hopefully, impetus to action.

—**John Wagner**

INDIANAPOLIS, INDIANA

Two Caskets

I can't tell you how much I appreciate someone finally coming out swinging against drinking (see Roy Adams' editorial "Two Caskets," July NAD). I see no major media coverage or any news channel having the courage to take it on. I have been wondering for some time why the media cuts the tobacco industry no slack (for which I am glad), but no one speaks out about drinking. Smoking mainly impacts the user, but alcohol affects the drinker and the general public who are being killed every day by the drunk driver.

Adams' quote from Ellen White's writings gave me chills as I read to what great lengths Satan has gone to harm humankind. Now I know why the issue of alcohol is so pervasive.

—**Sherry Williams**

FAYETTEVILLE, NORTH CAROLINA

I can't believe that Roy Adams would seriously write the following about alcohol: "But I was also vexed—very vexed—that a substance causing such tragedy can be legal in civilized society." I don't know about Adams, but I enjoy living in a country that places the rights of the individual (in this case the right to drink alcoholic beverages) above the rights of the many. I'll

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**God's Footprints in the Rubble:
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ADVENTIST Review

"Behold, I come quickly . . ."

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falling forever

knowing he's there

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leave the socialism to France. DUI and DWI are both illegal in our civilized society, and I'm sure the drunk driver was properly charged and convicted. It is not your place—or anyone else's place, for that matter—to say what a person can or cannot put into their body as long as they are not hurting another innocent person.

—**Michael Wolcott**

PENSACOLA, FLORIDA

I found Roy Adams' editorial "Two Caskets" to be thought-provoking and right to the point. Alcohol, a legal drug, causes terrific loss of life and economic damage to our society. As in the case of Cyril and Gwendolyn Tennant, it is not always the ones imbibing the alcohol who suffer the most damage from it. Since alcohol use can have eternal consequences, the subject needs to be addressed more often from Seventh-day Adventist pulpits.

Although as Roy Adams has stated, we cannot expect to see a dry world, we must do what we can to educate and model a better way of life. I have found great satisfaction in working with the Women's Christian Temperance Union, a historic organization dealing with alcohol and other drug issues. This oldest nonsectarian women's organization is now headed worldwide by a Seventh-day Adventist, Margaret Jackson, of New Zealand, for the first time.

—**Paul B. Scott**

GLENDALE, CALIFORNIA

Correction

A few weeks back, my wife was reading Ed Christian's article "First Church of the Spiritually Handicapped" (July 2002). I glanced at the article and commented, "Oh, Ed Christian. I really like his articles." She turned to his bio at the end, and there was my picture! (I had recently submitted an article and picture to *Adventist Review*.) We, and everyone at our church in Elmhurst, Illinois, had a

good laugh, and I had some explaining to do!

—**Christian Prohaska**

CHICAGO, ILLINOIS

I want to thank the *Adventist Review* for putting my article "First Church of the Spiritually Handicapped" on the cover of the July *NAD Review*. My prayer is that people will take it to heart. I loved the cover—a great idea. However, the photo on the last page is not me.

—**Ed Christian**

KUTZTOWN, PENNSYLVANIA



We apologize for getting the two "Christians" confused. Here is a photo of the real Ed Christian.—Eds.

Thanks for Ask the Doctors

For some time now I have wanted to express my appreciation for the excellent health columns written by Dr. Allan Handysides and Dr. Peter Landless of the General Conference Health Ministries Department. Being an almost 75-year-old health-care professional myself, and having known both doctors (albeit from a distance) during their medical student days in South

Africa (in Cape Town and Johannesburg, respectively), I have had a personal as well as professional interest.

Their comments in the July 2002 *NAD Review* on the tragic case of a New Zealand couple whose baby died recently were both balanced and timely (see Newsbreak, p. 42). As a lifelong ovo-lacto-vegetarian, I often found that my dietary habits led to questions from senior medical, academic, and administrative staff that provided wonderful nonthreatening opportunities to witness to persons not always easy to reach. What a privilege!

—**Elza (Marais) Kritzing**

HEIDELBERG, SOUTH AFRICA

Coming Up . . .

Look for these and other articles this month in the *Adventist Review*

September 12—"God's Footprints in the Rubble: Adventist-Muslim Relations," by Jerald Whitehouse

September 19—"Stepping Off the Mound," by Amanda Sauder

September 26—"Week of Prayer Readings," by various authors

Adventist Review Index Ready

January to June 2002

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The Ringing of the Bells

One of the pleasures of visiting my Italian grandparents each summer in their upstate New York home was the annual immersion in an ethnic culture that I found entirely alluring. At our home in Fort Worth, we shopped at Safeway, ate watermelon, and sang hymns. In Syracuse, I took Grandma's shopping list to Mangicaro's corner market, we savored aromatic sauces at the kitchen table, and family members spoke reverently of Caruso and Mario Lanza.

Grandpa also did his best to make certain that his half-Italian grandsons learned at least a little of the Galeazi folk wisdom. "If you say it right, you can have a quarter to spend at Mangicaro's," he would urge as we twisted our tongues around some witty Italian phrase that must have sounded nearly ridiculous in a child's Texas drawl. We memorized his favorite line from his Catholic upbringing, and soaked up his translation as well: "People who do bad things during the week go to the ringing of the bells on Sunday."

Even at 8 I knew it had something to do with hypocrites, for whom Grandpa had a special aversion. They, unfortunately, had no aversion to him, and I came to recognize the wry smile that betokened Grandpa on another tale about a hypocrite he'd met—in business, in the family, especially at church. With an eye as skilled at estimating a person's sincerity as the value of a roofing job, Grandpa found them everywhere. The gap between their everyday behavior and their churchly sanctimoniousness grated on his sensitive soul. Nothing irritated Grandpa more than the saint who sang of sweetness and light but dished the dirt on fellow believers when the service was over. Perhaps that's why he delayed baptism as an Adventist until six weeks before he died, even as he attended and supported the church for many years. He wanted his profession as a Christian and his practice as a person to match.

Amen. Yea, verily. Me too.

And yet the reality of our fallenness, our failure to be all that we profess, confronts us every time we stand to sing the hymns or place ourselves beneath the Word at church. When

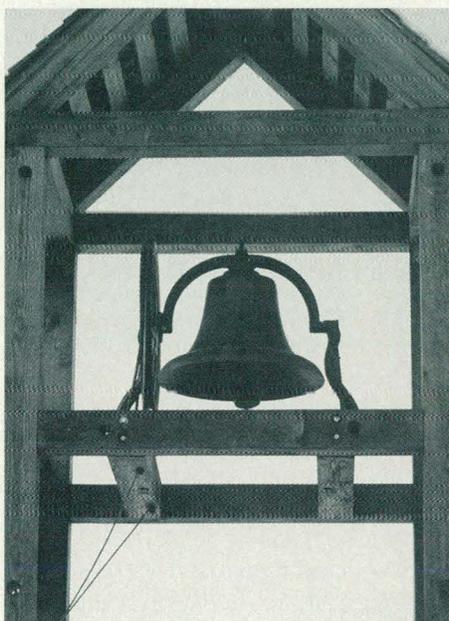
we sing, "For Thee all the follies of sin I resign," we are surely making a declaration more of future intention than past performance. When we confidently recite with the psalmist, "I will fear no evil," we are trying to forget the week in which we quivered with moral cowardice or felt overwhelmed by the lash of the evil one.

Is this hypocrisy? Or simply humanness? Hypocrisy, for all its supposed prevalence among us, is probably more rare than most critics of the church maintain. Yes, Jesus called the scribes and Pharisees guilty of this sin, for they feigned—they pretended—a closeness to God that was only cosmetic. But thousands whom Jesus is even now calling to salvation and to His church justify their refusal by pointing to leaders and members whom they claim are only play-acting.

The evidence they cite is of the standard sort: uncontrolled tempers, gossiping tongues, venal attitudes. Yet these are almost always the sins of failure, not feigning. These are the things for which we conscience-smitten sinners bow each day on our knees, accusing ourselves and calling out for divine mercy. There's little of play-acting here. With Peter we cry out, "Depart from me; for I am a sinful man, O Lord," even as we cling unrelentingly to the pierced feet that communicate the promise of our pardon.

To all, like Grandpa, who want the church to be something special in the world, a place of deep integrity, I say, "Come join us. Keep before us God's high calling in Christ Jesus." And to all, like me, who weep between the porch and the altar for our own sins and the sins of our people, I say, "Stay with us. Here forgiveness and healing are found. Here holy intentions and holy lives are formed—and reformed—in our devotion to Christ Jesus."

People who do bad things during the week *should* go to the ringing of the bells—on Sabbath.



The End of the Beginning

I'm sure you remember where you were on September 11, 2001.

Dennis Carlson, my associate in the North American Division office, was in Seattle—stranded for several days. Don Jacobsen, then president of Adventist World Radio, was in the United Arab Emirates. He too didn't get home for several days.

James Black, division youth director, was in Indianapolis. His sister worked in the World Trade Center, and he didn't hear from her for several days. He found out later that she hadn't felt well that Tuesday morning, so she didn't go to work.

Where were you?

For many of us, September 11 will be remembered like President John Kennedy's assassination, or the Space Shuttle *Challenger* explosion; we'll remember exactly where we were when we first heard the news.

Do you remember how you felt? I know people who felt fear, some for themselves and some for those near the Pentagon or World Trade Center. I know people who felt sadness, some because they lost loved ones and some in empathy for the thousands who grieved.

The End of the World

Many people said that was the beginning of the end. I think they're wrong. The September 11 attacks weren't the beginning of the end; they were the end of the beginning.

You see, we've been living the beginning since Creation. The beginning continued through the time of the Old Testament, Calvary, the Dark Ages, and the Great Disappointment. This is all the beginning. How can anyone call this the end, when eternity still stretches out before us?

Many said, "This is the end of the world as we know it." And they're right. Anyone who flies commercially or goes to a major event—be it a baseball game or a fireworks display—knows this. And I, for one, am glad. The world as I know it hasn't been too good.

What is it like, this world as we know it? Death is the greatest reality. Loved ones die, as do beloved leaders, children, and old people. Death is the one constant of the world as we know it. I want that to change.

Hatred too is part of the world as we know it. Israelis

hate Palestinians, and Palestinians reciprocate. Hutus and Tutsis. Muslims and Hindus. The list goes on. I'm ready for that to end.

Wars also seem to be a significant part of the world as we know it. There were more wars in the twentieth century than in any other century of recorded history. More people died, more people's lives were shattered. I'm ready to stop studying war.

Beginning, Middle, End

So let's say this is the end of the beginning; now we can look toward the middle. As I read the Bible, the middle will be characterized by health, peace, joy—lots of things missing since the beginning.

Isaiah, following his vision of the new earth, prophesied, "Never again will there be in it an infant that lives but a few days, or an old man who does not live out his years" (Isa. 65:20).^{*} Imagine a life of undiminished health and strength.

Again, Isaiah prophesied, "Nation will not take up sword against nation, nor will they train for war anymore" (Isa. 2:4). Families will no longer be torn apart by wars and terrorism. (Indeed, many Adventists live in fear of war, and we should pray for them. They long for eternal peace far more than most of us here in North America do.)

I miss family members who live hundreds of miles away. But John the revelator saw a time when we would no longer be separated by geographical obstacles (Rev. 21:1-4). I'm looking forward to being near loved ones always. (Actually, the New Jerusalem is something like 365 miles on a side. I might be a long way from loved ones, but transportation won't be much of an issue if we want to visit!)

I'm ready for the end of the beginning. I'm ready for the middle. It sounds wonderful.

By the way, are you wondering what the end will be like? There won't be one. Eternity lasts forever.

^{*}Texts in this editorial are quoted from the New International Version.

Kermit Netteburg works at the North American Division headquarters office, where he is assistant to the president for communication.



We've been living the beginning since Creation.



GARY KRAUSE

Where Jesus Walked

The land where Jesus walked is now a tapestry of different cultures, lifestyles, and languages. The population of the State of Israel was a little more than 1 million in 1949, the year after it was founded. Since then millions of Jews have migrated to Israel, which now has a population of more than 6 million. Walk the streets today and you'll meet people from Africa, the former Soviet Union, Poland, Iraq, the United States, South America—all over the world. It's a nation of immigrants.



TRANSCENDING BOUNDARIES: Church leaders in Israel have a burden to reach out to Arabs in the West Bank. "Being mindful of Arab identity and culture," says Richard Elofer, "our members demonstrate that reconciliation among people comes through reconciliation with God." Currently Olga Murga is holding outreach meetings in Nazareth that more than 40 Arab Palestinians are attending, including many interested children. "It's exciting to see what's happening in Nazareth," says Peter Roennfeldt, Global Mission director of the Trans-European Division, who recently visited this project. "I believe that soon we will have an Adventist congregation worshipping in the hometown of Jesus."

Seventh-day Adventist leaders, pastors, Global Mission pioneers, and laypeople also come from a wide range of ethnic backgrounds. And they're working to make the good news about the Messiah relevant to each person—regardless of his or her language or culture.

Gary Krause is communication director for the Office of Global Mission.



CULTURAL SENSITIVITY: Richard Elofer, president of Seventh-day Adventists in Israel, reads from Scripture in a place of worship for an Adventist congregation in Haifa that has been designed as a synagogue. Elofer, also director of Global Mission's World Jewish Friendship Center, attributes the rapid church growth in Israel to an emphasis on starting new congregations and providing ways for people to worship in their own culture and language.



SPIRITUAL TRADITIONS: "We appreciate how our heritage is linked with that of the Jewish people. We are sensitive to their sufferings during two millennia, culminating in the Holocaust, which have left a lasting legacy."—Richard Elofer.



SPIRITUAL ASSEMBLY: Seventh-day Adventists in Israel come from a wide variety of backgrounds and worship in many languages—including Hebrew, Arabic, English, Russian, Romanian, Azerbaijani, Filipino, and Spanish.

TELL ME MORE

For more information about Global Mission work in Israel and other areas of the world, call 1-800-648-5824, visit www.global-mission.org, or write to Global Mission, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

PHOTOS BY GARY KRAUSE

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Bear

Bear was a big brown shaggy dog that Christina loved with all her heart. Bear didn't care that Christina's eyes were weak and sometimes one eye didn't focus well. He couldn't care less that she wore braces because her teeth were a little crooked.

Children in her German village sometimes teased Christina and called her hurtful names. Though she was a pretty child, she thought she was ugly. Sometimes she buried her face in Bear's thick fur and cried. Then Bear would whine softly.

Mama and Papa were not so happy with Bear. He got in their way and often frightened people. Anyone coming to Mama's inn when Bear was on the balcony at the front of the house was greeted with a roar!

Christina's father was a much-respected master tailor. He worked on the top floor of the family business and home. Sometimes when his customers came for a fitting for a new suit, Bear frightened them so much that they ran to their cars without ringing the bell.

"Christina," Papa said one day, "you'll have to keep Bear out of the way. He is not good for our business."

When Papa said "Christina" in that tone of voice, Christina knew he was serious. "Yes, Papa," she answered, "I'll watch him."

One warm evening Anna, Brigetta, and Andreas called for Christina to come swimming in the Mosel River, which flowed near the inn.

"Do be careful now," cautioned Mama. "The river is rising."

"Yes, Mama," Christina said, hurrying after her friends. Bear ambled along behind her.

The Mosel River was higher than usual, but soon the four children were paddling along its edge. The water felt cool and inviting.

"Andi, watch me swim across the river," Christina called, diving into the water. But then Christina felt a strange sensation. She was being pulled downriver by the current. At first she thought she could get back to shore—but she couldn't. "Help! Help me!" she screamed.

If I can just reach the ferry land-

ing that juts out into the river ahead, maybe I can grab a post, Christina thought. Suddenly Bear charged down the ferry ramp and leaped into the water. Bear! Bear was coming for her!

Fortunately the current pulled her toward the ramp, but she was tiring fast. Meanwhile Bear swam hard to reach Christina. She hung on to Bear long enough to catch her breath, then together they fought their way to a post.

Brigetta had run for Papa while Andi and Anna raced along the river's edge. They arrived at the ramp soon after Christina grabbed the post.

"Here, hold my legs," shouted Andi to Anna. "I can reach her." He reached for Christina's wrist and pulled her to safety. At the same time a mighty pull of the current swept Bear away.

"Oh, Bear, swim!" Christina sobbed as Bear disappeared.

Resting in bed that evening, she told Mama and Papa how Bear had tried to help her. Poor Bear had willingly given his life for Christina. Papa told her it was a bit like how Jesus was willing to give His life for people.

Later that night Papa went out to check his basement door and make sure the rising water couldn't get in. Suddenly he heard a whimper. It was Bear! Bear was alive! Somehow he had made his way home after fighting for his life in the swift water.

People no longer swim in the Mosel River because of pollution. But often when Christina walks along the bank with her husband, Mark, and their baby, Gordie, she remembers the day Bear saved her life.

Family Time

On Tuesday (or whichever night you choose), invite your family to worship God with you.

👉 Make a small wooden cross and place it on a mound of dirt in a dish. When everyone arrives, turn out the lights and turn on a flashlight behind it so the light projects the cross onto a wall, making it appear larger. Talk about the day Jesus died.

👉 Could you invite someone to go with you to a program where they could learn more about Jesus and His love?



Literature Requests

In many areas of the world pastors and libraries don't have the resources for witnessing and studying. The following persons and institutions have requested denominational literature and would be grateful for your help. The list is for literature only. Please discourage any solicitations for funds or expensive equipment by the recipients. Materials can be boxed up and sent via M-bags (reasonable because they go by ship).

GHANA

Kofi Anobuah, c/o P.O. Box 66, Agona-Nkuranza, Takoradi, Ghana, West Africa: used books, Bibles, and Picture Rolls.

William Baffoe (evangelist): SDA Church, P.O. Box EF20, EFFIA, Takoradi, Ghana, West Africa: Bibles, hymnals, Spirit of Prophecy books, health books, commentaries, religious music tapes and videos for a library.

Pastor Abraham Binzuwah, South West Ghana Conference of SDA, P.O. Box 568, Sekondi, Ghana, West Africa: used books and Bibles, tracts, magazines, Picture Rolls, and children's teaching aids.

Jehoshaphat Z. S. Boadi, SDA Church, P.O. Box 56, Asankrangwa, W/R, Ghana, West Africa: books, Bibles, tracts, cassettes for evangelism.

Solomon Konadu, Saint Philip's School, P.O. Box 949, Obuasi-Adansi, Ghana, West Africa: used books, Bibles, and magazines.

Atta Bosompem Moses, SDA Church, P.O. Box 16, Akrodig B/A, Ghana, West Africa: Spirit of Prophecy books, commentaries, used books, children's books.

Evangelist Boye Nyerere, P.O. Box 2334, Sunyani B/A, Ghana, West Africa: Bibles, religious books and literature, Spirit of Prophecy books, packets of Bible studies.

Wadie Wilberforce, c/o Godwin Ofori, P.O. Box 551, Obuasi-Adansi, West Africa: Bibles, religious literature, books, and pamphlets.

KENYA

Jackson Bett, Kapsabet District of SDA, P.O. Box 600, Kapsabet, Kenya, East Africa: Spirit of Prophecy books, magazines, and videotapes on Creation, Daniel and Revelation.

William Bor, P.O. Box 574, Kapsabet, Kenya, East Africa: Spirit of Prophecy books, Bibles, commentaries, Bible studies, and other evangelistic material.

Rechel Chemis, P.O. Box 343, Kericho, Kenya, East Africa: materials for training women leaders for ministry.

Anne Jeptoo/Maureen Kurgat, P.O. Box 5588, Eldoret, Kenya, East Africa: religious liter-

ature.

Amos Kipyegon Keen, P.O. Box 1518, Kericho, Kenya, East Africa: evangelism literature.

Joseph K. Keny, P.O. Box 2514, 30100 Eldoret, Kenya, East Africa: Spirit of Prophecy books, magazines, Bibles, and other religious literature.

Philip Siele Kirui, P.O. Box 86, Kericho, Kenya, East Africa: materials for camp meetings.

Edwin Ngetich (c/o Talaam Elkanah) is in need of Adventurer, Pathfinder, and youth materials. E-mail: jboit@irmmoi.com

Simon Mariga and Everline Mang'are, P.O. Box 619, Keroka, Kenya, East Africa: Bibles, books, Spirit of Prophecy books, Picture Rolls, songbooks, and tracts.

Pastor Philip Nyalilei, P.O. Box 1323, Eldoret, Kenya, East Africa: Bible guides, Spirit of Prophecy books, health and revival books, magazines, video- and audiocassettes. E-mail: pnyalilei@yahoo.com

Evans Nyamari, director, Word of Hope Ministry, P.O. Box 2578, Kisii, Kenya, East Africa: Bibles, books, Spirit of Prophecy books, Picture Rolls, songbooks, and tracts.

Josphat Tenai, P.O. Box 829, Kapsabet, Kenya, East Africa: Spirit of Prophecy books, Bibles and concordances, magazines, and other books.

David Kipyegon Tum, P.O. Box 5769, Eldoret, Kenya, East Africa: Spirit of Prophecy books, Bible dictionaries and concordances, and magazines.

Lamech Ontegi, P.O. Box 619, Keroka, Kenya, East Africa: Bibles, books, Spirit of Prophecy books, Picture Rolls, songbooks, and tracts.

Pastor Osindi Yabesh, SDA Church, Box 285, Nyamira, Kenya, East Africa: NIV Bible and concordance, Spirit of Prophecy books, counseling and chaplaincy materials. E-mail: user@monya.westernet.co.ke

PHILIPPINES

Mrs. Merlynda A. Ando, Purok Saranay, Aringay, Kabacan, 9407 Cotabato, Philippines: Bibles, hymnals, Spirit of Prophecy and devotional books, song tapes, visual aids, Picture Rolls, stories for children, commentaries, and magazines.

Noel del Castillo, Cabugao Norte, Sta. Barbara, Iloilo 5002, Philippines: *Review, Signs, Spirit of Prophecy* and other church books.

Noven C. Tagaro, Singing Group Member, Tambulig SDA Church, Tambulig, Zamboanga del Sur, Philippines: hymnals, tapes for singing, and materials for Bible studies and distribution.

Ms. Alie M. Templado, Sabbath School Secretary, SDA Church, Midsalip, Zamboanga del Sur, 7021 Philippines: hymnals, tapes, and evangelism material.

SOUTH AFRICA

Lwandiso Mpetsheni (deputy chair), G205 Freedom Square, Peninsula Technikon, Cape Town, Bellville 7535, South Africa: He chairs the SDA Students Society and requests books or pamphlets to give visitors during Weeks of Prayer and special events.

TANZANIA

Kibeshi Kiyabo is looking for Spirit of Prophecy books. E-mail: kiyabo@newafrica.com
Philip Muhochi, Clinical Officers College,

P.O. Box 2038, Kibaha, Tanzania: Spirit of Prophecy books.

UGANDA

Chimoga Fordson, Bugema University, P.O. Box 6529, Kampala, Uganda. This missionary is training pastors at the university and is in need of books on theology, Christian ethics, and church growth; and Bibles.

Beverly Koester, South Sudan Field, P.O. Box 823, Arua, Uganda. A missionary in the Sudan and Uganda area, she can use any religious books, magazines, and tracts for distribution.

WEST INDIES

Cecil Parris, 1 Deane Street, St. Augustine, Trinidad, West Indies: Adventist books and magazines, especially *Guide, Insight, and Review*.

ZAMBIA

David Katwamba, Chainda SDA Church, P.O. Box 310292 CH, Lusaka, Zambia: materials for evangelism, especially small books, Spirit of Prophecy books, and Bibles.



ANDERSON, Milo Vernet—b. Dec. 24, 1924, Wolsey, S.Dak.; d. Feb. 12, 2002, Napa, Calif. He served as a teacher at Platte Valley Academy and Union and Pacific Union colleges. He is survived by his wife, Marjorie; two sons, Terry and Arthur; and one daughter, Karen.

BICKLEY, Benjamin—b. Oct. 30, 1917, Dickinson, N.Dak.; d. Oct. 19, 2001, Grants Pass, Ore. He pastored in Indiana and North Carolina, served as a missionary in the Belgian Congo [now Democratic Republic of the Congo], Africa, taught Bible at Loma Linda Academy, and worked in the Southeastern California Conference Department of Education. He is survived by his wife, Eloise; one daughter, Jacqueline Stafford; one stepson, Dwight Hiscox; one stepdaughter, Sharline Folsom; two sisters, Helen Poole and Virginia Hannah; and four grandchildren.

CHAPMAN, David E.—age 71; b. Oswego, Ore.; d. Nov. 10, 2001, Virginia Beach, Va. He worked in the Washington, D.C., area including Columbia Union College and the General Conference. His last job was at Washington Adventist Hospital for 26 years, where he served as chief engineer for 12 years. He is survived by his wife of 52 years, Cleo Mae; one son, David, Jr.; three daughters, Kathy Resselom, Louise Klaver, and Elizabeth Hanson; one sister, Nadine Sanders; 16 grandchildren; and four great-grandchildren.

CRAVER, Freda Angelina Flory—b. July 16, 1910, Lemoore, Calif.; d. Feb. 18, 2002, St. Helena, Calif. She served as a secretary in the Central California Conference office. She is survived by her husband, Jack.

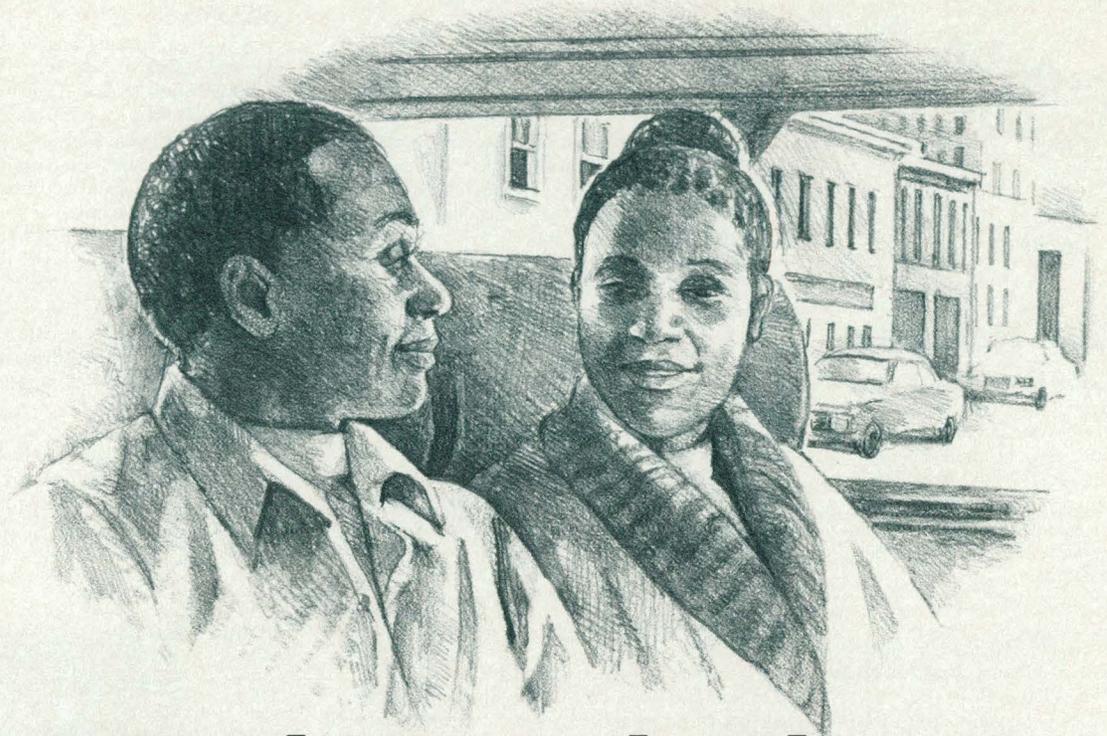


ILLUSTRATION BY BARBARA KIWAK

A Rapid Transit Witness

Being led by the Spirit means being ready to answer some challenging questions.

LANORA D. FRAZIER

THE BUS SLOWLY PULLED INTO THE MAIN terminal to let passengers transfer to other buses. While I waited, I noticed a man staring at me. We both eventually got on the same bus, and the driver slowly guided the crowded vehicle out of the station.

As people got on and off the bus at different stops, the same man I had noticed at the metro center seemed to be trying to spot an empty seat toward the back of the bus. I thought to myself, *I hope I can get off this bus before he sits next to me. I don't feel like talking to anyone right now.* I thought again, *What a selfish thought.*

The bus continued a few more blocks, then stopped to let off some passengers, including the woman who sat in the seat next to mine. The man near the front of the bus quickly got up and walked to the back of the bus and said, "Good afternoon, ma'am. Is this seat taken?"

Say What?

The man sat silently for a few minutes. I noticed that his hands looked rough and worn from hard work. He was wear-

ing scuffed boots, and his clothes smelled like wood. A scar marked his face below his cheek. The man looked down at his hands with an expression of despair, wringing them, as if he were worried about something.

Trouble is everywhere, I thought. *Thank God we have a loving Savior who can solve any problem.*

As I looked out the window, the man next to me asked, "Ma'am, are you a Christian?"

"I'm trying to be," I answered.

He responded, "I thought you was one when I seen you at the terminal."

"How could you tell?"

"I noticed no makeup or jewelry, the plainness in dress. It's nice to see a woman that dresses like a woman." After a few moments he said, "I'd like to ask you something. Will God forgive me if I take somebody's life, and mine, too?"

Startled, I started wondering whether I should move to another seat or get off the bus at the next stop. I suddenly felt a feeling of sadness for this man. *This is someone's son talking about taking his life,* I thought, *and someone else's, too.*

"Sir," I said, "God forgives us when we repent, but when we deliberately take our life or someone else's life, God still loves us, but He doesn't love what we do. Why are you thinking about this?"

He sighed and looked straight ahead as if he were far away. Then he said, "I'm gonna end it for once and all. She's messed over me one time too many, and I'm tired and sick of it."

"Death isn't the answer to your problem," I offered.

"But I love this woman so much," he exclaimed. "Yet she's cheated on me over and over. I've talked to her, and she's promised she would stop it, but when I came home from work yesterday I caught her with someone else. I don't see any other way out."

"When you love someone, you should love her enough to let her go," I said. "Give her the freedom to make her own choices. Release the anger you have against her and forgive her; pray for her."

"I don't think prayer's going to do her any good," he said.

A Love Story

Deciding to try a creative approach to reaching this man, I remarked, "If you think you have trouble with one woman, let me tell you about a Man who had to deal with seven women He loved very much."

"Seven women?" he exclaimed.

"Seven women." Then I described how through the centuries Jesus tried to win the love of Christians represented by the seven churches of Revelation 2 and 3; how the first woman lost her love for the Man, how the second woman became rich and felt she no longer needed Him, how the third woman constantly resisted His love and became a stumbling block to others, how the fourth woman was immoral, and so forth.

The man blurted out, "That's the same thing this woman is doing to me!"

"But this Man was always kind, caring, giving, patient, long-suffering, honest, forgiving, and loving," I said.

"He loved them so much He let them make their own decisions about whether to stay with Him or not. He loved those women so much He gave His own life as a sacrifice for them."

"You mean He's dead?" the man asked with astonishment. "I was going to give Him a call."

"Sir, you can still contact Him," I said.

"But, I thought you said He was dead."

"That Man's name is Jesus, and you can always get in touch with Him whenever you want, and call upon

"Will God forgive me if I take somebody's life, and mine too?" the man asked.

Him to meet your needs."

The man sat quietly for a few minutes and looked as if he was trying to make a decision. "Do you have a Bible?" I asked.

"The last time I read a Bible I was a boy growing up in Mississippi years ago. My mother used to take us children to church every Sunday."

"Have you talked to anyone in your family lately?"

"No," he replied, "my poor mother is now up in age. Something like this would break her heart."

"Sir, you have so much to live for," I told him. "You need to stop thinking about death and remember that Jesus died for you." I mentioned that the Salvation Army thrift store had some

Bibles for sale, and that the store was located six or seven blocks in the opposite direction.

He shouted to the driver, "How long before we pass the next bus going the other direction?"

"About three minutes."

Back on Track

The man said, "Ma'am, I'm glad we had this talk. When I saw you, I had to talk to somebody that looked or talked like a Christian, to tell me if God would forgive me."

"Sir, have you made a decision yet? You don't have to tell me; I just hope that it's pleasing to God."

He responded: "I'm going straight to the Salvation Army store to get me a Bible, because I gotta have a talk with God. I need to get my life together and out of this mess. And I think I'll give my mother a call. In fact, I'm going to do better than that; I'm going to go and see her. She'll like that."

The driver shouted, "Sir, the bus is coming." The man's expression of despair was now a look of relief.

Once again the driver shouted, "The bus is waiting for you across the street."

The man said, "Thank you, Ma'am. I didn't know what to do, but now I do. I got too much to live for. God bless you."

"Sir, you're heading in the right direction to meet the best and only One who can lead you in life, and you know who that is."

As the bus drove off I kept staring out the window until the man was no longer in sight. I thought, *There goes a passenger on his way to a glorious destination.*

Lanora D. Frazier is a schoolteacher who lives in Bakersfield, California, and attends the Southside Seventh-day Adventist Church.

Cross-cultural Relationships

American Abroad

I'm an American volunteer missionary in Honduras. I fell in love, and after five months and much prayer I married a local girl.

Our problem is communication. She speaks very little English, and although my Spanish is getting better, she still gets frustrated with me. This then brings me pain, as I love her dearly.

I know that I'm a good person and husband, yet I fear her displeasure and feel low self-esteem and stress when she is displeased with me. I love her too much to fight back. I feel as if I'm losing my place as leader in our home.

My wife is a strong-willed woman and has a lot of confidence. I lovingly try to calm her, but that is not the way a Latino treats a woman, and it seems that she is taking advantage of this.

I'm not sure how to change the situation. I tell her I love her at least once a day, and I show it by washing the dishes and doing other housekeeping chores that no Latino does. One pastor here says I need to back off in my showing or expressing my love to her.—An American in Honduras

Dear American:

I'm not Latina, so I asked my counseling friend Ada Garcia at Andrews University to give you a culturally correct answer. Here it is:

"Although many Latinos might follow the stereotype of 'macho man' (as some gringos do), there are also those who are loving and helpful. Why should you back off from expressing your love? Just because your wife is not used to much help doesn't mean that she doesn't appreciate it. In talking with many Latin women over the years, they, as well as their American counterparts, always express a desire for more help and expressions of affection in nonsexual ways. I don't think you'll lose your wife's respect by being loving and kind.

"The problem may be that you feel it's your responsibility to calm her. Many Latin people express their emotions

(good and bad) more freely than do their North American counterparts. When your wife gets frustrated because of the language barrier, she might be as frustrated with herself as she is with you. You should let her calm down by herself—give her time and space—before attempting to explain or get explanations. Maybe all she needs is a hug and no explanation. Married couples should not have to fight for control, with one winning and one losing; they should learn to dialogue and negotiate.

"It is impossible to always please your marriage partner, even though you want to. But at those moments when you don't please her, if you feel 'something is wrong with me,' or you assume that she needs to like all you do for her, there will be trouble.

"Work on your own self-esteem issues. It's not your wife's job to make you feel good about yourself. Of course, if she loves you, she will try to boost your self-esteem, but if it's so fragile that she can never communicate with you how she truly feels or what displeases her, your relationship will be on shaky ground.

"You'll both feel better when you can understand each other better. I hope your wife is learning some English. If you're going to make it as a couple, she'll need to be able to understand your culture and your people in the same measure that you need to understand hers.

"You and your wife need to come to an agreement as to what is a 'good' husband. Ask her how you can please her. There are probably some things she might like you to do differently. When it comes to understanding the opposite sex, don't assume too much."

If you appreciate Ada's counsel, you can learn more about her Internet counseling service by contacting her Web site: www.growthcoach.com.

Maybe all she needs is a hug.

Kay Kuzma, Ed.D., is founder of and speaker of Family Matters. Send your questions and comments to Dr. Kay, c/o Family Matters, 1105 Big Creek Road, LaFollette, TN 37766; or via e-mail to kaykuzma@aol.com.



GIVE & TAKE

ADVENTIST LIFE

A while back I read the *Review's* article on our church image and what people are saying about us. I remembered something funny that happened in late 1968.

I was a pastor in central California, and we were having our annual workers' meeting. This was held in Fresno. We were the first group to have meetings at a newly renovated hotel-motel with restaurant.

I recall traveling south on Route 99 as evening set in. In the distance I saw a tall lit sign. The sign was very interesting. It read: "Crazy Horse Saloon. Welcome Seventh-day Adventists." Our fun did not last very long—our conference president had the sign turned off.

—Aaron Wagner, Denair, California



ILLUSTRATION BY TERRY CREWS

About a year ago my then-4-year-old son, Jonathan, was pestering his 10-year-old brother, Ethan, as he tried to help their 4-year-old sister, Celine, with her shoes. Ethan became irritated with his brother and put his hand on Jonathan's chest, giving him a shove that knocked him off his feet. Jonathan immediately began to shriek at the top of his lungs. My husband, Michael, and I rushed to the scene. Jonathan was inconsolable and was hard to understand. Finally we calmed him down and heard him say, "He hurt my Jesus!" He clutched his chest.

Mike and I looked at each other uncomprehendingly. "Your Jesus is hurt?" Jonathan nodded his head. "Yes, He lives in my heart, and Ethan hurt me." Then he clutched his chest and threw himself in my arms. I quickly smiled, gave him a few kisses, and told him that Jesus was just fine in his heart, that nothing could happen to Him because He is the most powerful in the universe.

—Sheila J. P. Weber, Houston, Texas



PHOTO © PHOTODISC

QUOTE

"I don't sell my car and keep the keys for my own use."

—Dr. Harvey Elder at Loma Linda University in Loma Linda, California, in commenting on 1 Corinthians 6:20, "Ye are bought with a price."

JOTS AND TITLES

Here's a tip using different languages that can be used in writing (or speaking) about the Sabbath truth.

"Wednesday" in German is *Mittwoch*, "middle of the week," which proves that in Germany the language had the week in the right order and that the seventh day is Saturday.

Also, Sabbath—Saturday—in the Spanish language is *Sábado*.

These are interesting facts that point to the validity of Saturday, the seventh day of the week, as Sabbath.

—Helen Eickman, Redding, California

One Year Along

BY WILLIAM G. JOHNSON

Sunrise, Sunset

"The sun rises and the sun sets, and hurries back to where it rises" (Eccl. 1:5, NIV).

We made it through a year. That is the best that can be said for the past 12 months.

It's been one of those times that come to us individually and societally when all we know to do is to get up and go out to meet another day. To see the sun come up and fall turn to winter, and winter merge into spring, and spring give way to summer.

Here we are again: summer on the wane and September in our faces and the infamous date 9/11 before our eyes. The pain, the terror, and the bewilderment come surging back. Those wounds that we thought were healing hang raw and red still.

"Some days a
profound
sorrow
so burdens the
heart
song finds no
space within
to dwell;
and one,
accustomed to
praise,
can voice no
melody.

**LIGHTS OVER
MANHATTAN:**
Lights blaze into
the sky over New
York City's
Manhattan Island
as a memorial to
the victims of the
attacks on the
World Trade Center
March 11, 2002 in
this view made
across the Hudson
River from Jersey
City, New Jersey.

God understands.
He remembers a time
when all heaven was silent,
each choir voice stilled
as the Father's heart
endured Calvary."

—Alyce Pickett

The Fourth of July was more subdued this year. Leaders of government warned that al-Qaeda might seize the day to strike again, and installed security checks and hidden cameras on the famous Mall in Washington, D.C., where the multitudes gather to celebrate.

In Pennsylvania people put on red, white, or blue T-shirts and formed a huge living Stars and Stripes by the field where United Airlines Flight 93 smashed into the earth one year ago.

In New York the recovery operations at ground zero have long been over. On May 30, down in the 70-foot-deep crater where the World Trade Center once stood, firefighters and police snapped to attention for the playing of taps and the mournful roll of drums as their comrades carried out the last stretcher—empty, except for the neatly folded Stars and Stripes. More than half the 2,823 dead remain unaccounted for.

No speeches, no voiced prayers. Only the sounds of a mournful bagpiped "Yankee Doodle Dandy" and a defiant "America the Beautiful" accompanying the weary but proud procession of thousands of searchers, firefighters, police officers, relatives, and city officials.

Retired firefighters formed the honor guard in the World Trade Center crater as the last stretcher, the empty stretcher, passed by. They had searched the rubble for their firefighting sons; many found nothing. Grim-faced John Vigiano, a man of some legend during his 36-year career with the fire department, lost

two sons on September 11, his only children.*

Consuelo Velasquez was invited to the ceremony but could not bring herself to attend. She lost her husband, Jorge, in the south tower of the World Trade Center. Jorge worked in security for Morgan Stanley, with an office on the forty-fourth floor. He stayed by his post until the end. Of the 700 or so Morgan Stanley employees on 25 floors, all but seven made it to safety.

Mrs. Velasquez showed me a photograph taken about 10 minutes before the collapse of the south tower. Jorge stands with eyes closed, next to his boss shouting into a bullhorn, and another security officer. Someone, before the building came down, snapped the scene and hand-delivered it to Consuelo (see p. 19).

Jorge Velasquez was a good man, a loving husband and father, and a faithful Seventh-day Adventist. He ran a feeding program from his own van for more than 400 people in Manhattan every Sabbath. On the fateful morning he had not felt like going to work, and

Consuelo urged him to take the day off. But he said, "My boss has a death in the family; he needs me today," and went to his work—and death.

In a service in St. Patrick's Cathedral in New York, Jorge was honored and called a hero. Later the governor of Wyoming invited Consuelo to another memorial service.

Jorge Velasquez was a hero.

So is Consuelo Velasquez.

For two weeks she walked the streets of the devastated city with her sister and son, going from hospital to hospital, scanning the lists. For three days the security firm kept assuring her that Jorge and his boss had escaped from the south tower. Then a message appeared on the Internet that Jorge was injured but alive. Consuelo hoped against hope.

Hope turned to dread, and dread at last to grim resignation. No remains, no closure. In June Consuelo received a letter requesting her to identify some small body parts, but they proved not to be Jorge's.

How does one find the strength to



CLOSING CEREMONY: A flag-draped empty stretcher is placed in an ambulance after being carried from the site of the World Trade Center during a ceremony in New York May 30, 2002. The empty stretcher signified all victims who were never found in the collapse of the World Trade Center on September 11, 2001.

get up and face the dawn?
One day at a time. Sunrise,
sunset.

Consuelo's four children kept to themselves, withdrew. Eighteen-year-old Ramon found it hard to sleep. And always the question Why? hung over the family.

"If I didn't have the promises of God, I wouldn't know what to do," Consuelo says. "I keep telling Ramon the Lord is coming, and Ramon says, 'Yes, and I'm going to ask the Lord why.'"

Promises, prayer, hope—and work. This close-knit family, members of the Passaic Seventh-day Adventist Church in New Jersey, plan to carry on the ministry to the homeless started by Jorge. "I feel the coming of the Lord is very near," says Consuelo. "We must tell others about Him."

PHOTO © HO/REUTERS/DEPARTMENT OF DEFENSE



THE PENTAGON UNDER RECONSTRUCTION: Reconstruction of the Pentagon continued nearly around the clock as construction crews poured cement for floors and walls in this photo from February 6, 2002, to replace those damaged in the September 11, 2001, attack on the building.

Rebuilding the Wall

"The street shall be built again, and the wall, even in troublesome times" (Dan. 9:25, NKJV).

If the perpetrators of the 9/11 madness thought that the United States would be thrown into panic, they must have been confounded. Within 24 hours the nation had stiffened and rallied, thrust aside political differences, and united in fierce determination to meet the challenge of a hidden, insidious foe.

In late October I ran again in the Marine Corps Marathon. For some time this annual event was uncertain because of security concerns over the 20,000 runners and hundreds of thousands of onlookers. But the organizers decided to go ahead; and we ran—ran in T-shirts proclaiming freedom, ran as one, ran in defiance of those who would take away our way of life.

Ran sadly: the course took us around the Pentagon and close to the gaping hole from 9/11. I was surprised at how *deep* the hole was, seemingly deeper than wide. Many runners

paused to look; some took snapshots.

The hole is gone now. Crews working around the clock closed the gap and restored the Pentagon ahead of schedule—the anniversary of 9/11.

In New York City the 16 acres of the World Trade Center site have long been cleared. By May 30 the 1.8 million tons of debris had been removed in 100,000 truckloads. The smoking, twisted ruins are gone: the site is down to bedrock. In the official symbolic ceremony marking the end of the recovery operation the last steel beam of the twin towers was cut down and laid on a flatbed truck beneath a black shroud, a wreath of red roses, and an American flag.

Now New York tries to figure out what to do with the site: how to remember the dead but also revive this part of the city.

New York is rebuilding. America is rebuilding. People everywhere who were shocked and saddened by the horror of 9/11 are rebuilding.

We are rebuilding in troubled times.

I arrive at Baltimore-Washington International Airport and confront a security line stretching out of sight. It takes me one hour and 20 minutes from the time I join the check-in line to the departure gate.

Returning home from an overseas assignment, the authorities at the Frankfurt, Germany, airport require me and the other passengers to remove jackets, belts, wallets, watches, and shoes, and submit to a body check with an electronic wand.

Troublesome times: 9/11 changed everything. We know now what we sensed that day—life will never be the same again.

Suddenly history divides between pre-9/11 and post-9/11. It's only a year, but it seems like a lifetime. The mind has a way of leveling and selecting, but the days prior to 9/11 already seem like the age of innocence. We were like the inhabitants of Laish described in the book of Judges, a people "living in safety, . . . unsuspecting and secure. And since their land lacked nothing,

they were prosperous.” They were “a peaceful and unsuspecting people” and fell quickly before the sudden attack of the invader (Judges 18:7, 27, 28, NIV).

We are learning to live with the threat of terror. It’s one thing to fight a war against a named enemy from a defined geographical region with the prospect of a reasonably fast conclusion; it’s altogether another matter to do battle with a shadowy foe, scattered throughout scores of countries, who relies on surprise, cunning, and unexpected weapons in a conflict with no terminus in sight.

The recurring terror alerts from government leaders depress and drain our spirits. The seemingly endless parade of doom scenarios—“dirty” bombs that contaminate with radioactive fallout; biological weapons spreading anthrax, smallpox, or who knows what; cyberspace used to turn dams and power grids into weapons of mass destruction and chaos—suck out our energies, joy, and peace of mind.

America is suffering a major anxiety attack, and millions of people in other countries suffer with her. Compounding the effects of the age of terror intro-

duced by 9/11 is the meltdown in the corporate world.

The collapse of WorldCom wiped out nearly \$160 billion in investor holdings. But it was only one in a series of scandals: Enron, Arthur Andersen, Dynegy, Tyco International, Global Crossing, Rite Aid, Adelphia Cable, ImClone Systems. No wonder the stock market took a nosedive. The litany of corporate and executive corruption grows broader and deeper by the day.

Jesus described the end-times in language that eerily parallels our day: “On the earth, nations will be in anguish and perplexity. . . . Men will faint from terror, apprehensive at what is coming on the world” (Luke 21:25, 26, NIV).

Troubled times indeed!

At Such a Time

“When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near” (Luke 21:28, NIV).

The July 1, 2002, issue of *Time* featured a remarkable cover story, “The Bible and the Apocalypse: Why More

Americans Are Reading and Talking About the End of the World.” Writer Nancy Gibbs reported that since 9/11, 35 percent of Americans say they are paying closer attention to news events and how they relate to the coming end of the world, and that 17 percent believe the end of the world will happen in their lifetime!

In this nine-page treatment focusing on the book of Revelation, Seventh-day Adventists are not mentioned—even though we have been proclaiming the end of the world for 150 years and opening up the prophecies of Daniel and Revelation. Instead *Time* focuses on the *Left Behind* series of books by Tim LaHaye and Jerry B. Jenkins. The nine volumes have sold more than 36 million copies in various editions, with the ninth one heading the list of best-selling novels in 2001.

The eschatology portrayed in these books is, from an Adventist perspective, wild and fantastic. It involves the bodily “rapture” of Christ’s followers from this earth, a seven-year period of disaster called the “tribulation,” and the reign and eventual defeat of an evil figure, Antichrist, in the battle of



HERO: Jorge Velasquez stands with eyes closed, next to his boss shouting into a bullhorn, and another security officer moments before the collapse of the south tower of the World Trade Center.

When Things Change

*I've experienced New York City twice.
What will the next visit bring?*

BY KIMBERLY LUSTE MARAN, assistant editor

Summer 2000. The streets of Manhattan, New York. I was there with my husband and a couple of his relatives visiting from Brazil. After posing with Lady Liberty for a few shots, we climbed aboard our water transport and cruised across the bay.

We stepped off the ferry from Ellis Island and were trying to get our bearings in Battery Park. We stood amid a busy crowd of people elbowing by us. I clutched the fold-out, pop-up map of the city and peered at street signs.

Finally I pointed in a direction and we started out, crossing a cab-filled intersection of blaring car horns and shouts. Even though it was our turn at the crosswalk I fairly ran across the street, afraid that the light would change and we'd be mowed down. These were people on the move, in a hurry. I wondered, for not the first time, why I had agreed to go with my husband and family on

this trip to the Big Apple. I had been to the city before and knew it to be a rough and rude place—from the waiters in restaurants to the cabbies, from the subway attendants to people walking on the streets, New York was a crowded, bustling metropolis filled with harried and harassed individuals who did not even attempt to hide their acerbic impatience.

Somehow we found our way to the World Trade Center. The two towers climbed high into the sunny sky. Below them were covered, raised pathways between buildings, friendly stone fountains, benches, and flags from around the world. This area of New York was bustling too. And even though the sun was dutifully lighting the noon sky, only slices of it streaked in, most of the beams blocked by the tall buildings.

We walked from building to building and snapped photos. I lay on my back on the cement and shot a picture straight up the side of one of the towers. Later we made our way around the sidewalk vendors and headed to Chinatown for lunch.

Big and busy—alive—that's what I remembered long after we departed the city.

My visit in March 2002 was very different.

The trip started out with the same ferry ride to Battery Park. I didn't need a map to find the World Trade Center, yet as we approached the area I frowned. Nothing looked as it had. Then it hit me hard. We were nearing ground zero.

We walked down the street toward the site. The buildings around us were closed. Jagged cracks lacerated the windowed side of one edifice. Broken bricks crumbled on the foundations of others. The dense crowd moved slowly down to the cordoned-off avenue. As we got closer to the huge hole I felt a chill that seemed to rise from below and snake around my ankles and knees. The air was damp, with the softly pungent smell of uncovered earth. We all drew closer and stopped. No one spoke. Some cried.

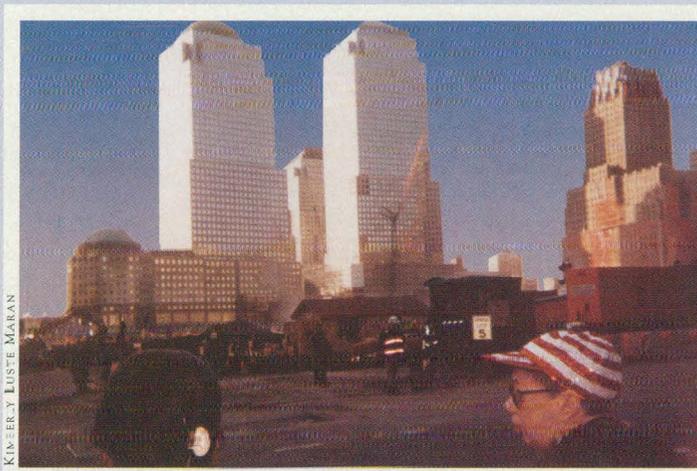
Others shook their heads. We stood there, grieving—surveying the wreckage, watching the yellow Caterpillar move rubble, viewing the torn flag that waved in the breeze from its perch on a neighboring building.

The earthen scent and moist air were thick as we stood on the edge of the devastation. On approach, I had thought the smell would sicken. It did not. Indeed, the humid air and dirt scent

made me think of life, regrowth. Change. Renewal. The grief was still there, but so was promise.

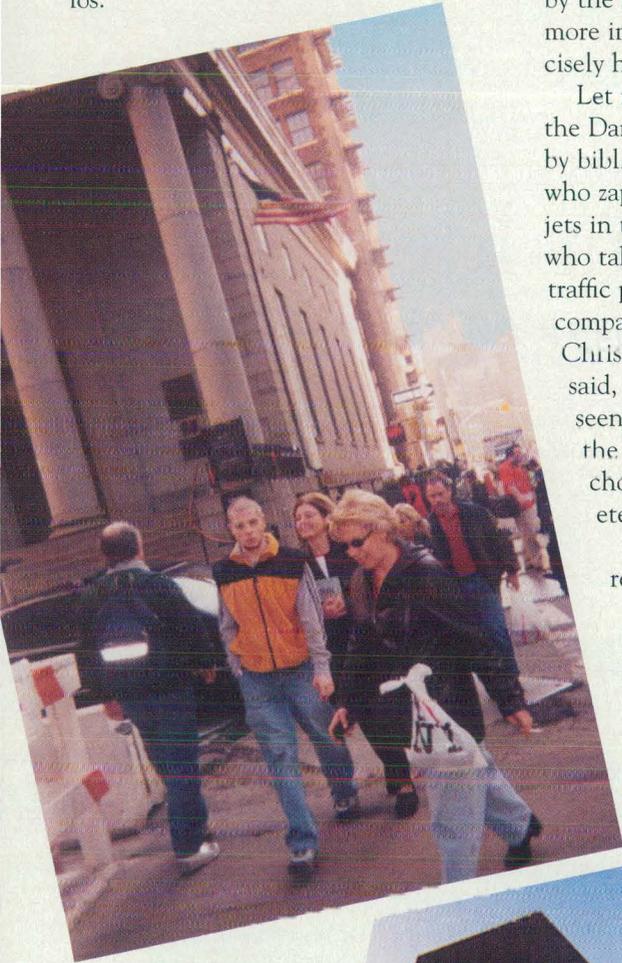
I glanced up to the sky and noticed that the sun shone brilliantly into the corridor. It warmed us and seemed a healing balm to our saddened, loss-drenched souls. Its light, actually able to reach into the city, was a change too. My group journeyed on to our next stop, walking with the slowly moving mass of people. No one bumped each other out of the way in a hurry. Courteous New Yorkers offered greetings to people—smiles, hellos, waves—and mumbled sincere apologies as they dashed past visitors. They were still bustling with crowded schedules and lives. But something had changed. Subway attendants answered questions warmly, service in restaurants was above reproach. Yes, things had changed. The towers were gone, but a bit-tersweet "humanness" had arrived. Yes, things had changed.

When things change, we must change too. Subtly or dramatically. For better or worse. We must change—we will change—or be swept under the rubble. I'm going back to New York this month. I wonder what I will experience. What will the next visit bring?



KIMBERLY LUSTE MARAN

Armageddon. These teachings are not new: they derive from a preacher named John Nelson Darby in the nineteenth century. What is new is the casting of Darby's eschatology into fictional stories with characters, lurid plots, and horror scenarios.



We Seventh-day Adventists well could feel upstaged by these widely popular books. We have been preempted, thrust aside without even a mention, by *Time*. At such a time as this, what should be our message and how should we live?

● *Let's proclaim a biblical message.* We cannot match the sensational por-

trays of the *Left Behind* series, nor should we attempt to. Let's avoid speculation and stick to the biblical facts.

● *Let's make sure that Christ is at the center of all our proclamation.* The one who is coming is the one who came 2,000 years ago, who is even now here by the Holy Spirit. To know Him is more important than "knowing" precisely how the end will unfold.

Let me tell it straight: the God of the Darby eschatology is a strange one by biblical standards. This is a God who zaps Christian flight crews out of jets in the sky so that the planes crash, who takes drivers from cars and causes traffic pileups. This is not the God of compassion and love we see in Jesus Christ, the Father's own Son, who said, "Anyone who has seen me has seen the Father" (John 14:9, NIV), the God who emptied heaven of its choicest gift so that we might have eternal life.

Let's tell it straight and set the record straight.

● *Let's be, and be known as, a people of hope.* In this world of apprehension and insecurity, may Jesus be our security. As all else crumbles, may He be

the Rock of our lives and our witness.

"Stand up!" He says. "Lift up your heads.

Don't be alarmed. Don't be fearful. I am coming soon!"

● *Let's be a people of prayer.*

"Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before

the Son of Man," Jesus counsels us (Luke 21:36, NIV).

These extraordinary times call for extraordinary prayer. Not prayer meetings, but prayer gatherings. For earnest, persevering personal prayer. Prayer that lays claim to the promises of the Word through the merits of Jesus' blood. Prayer that intercedes for others. Prayer that works. Power prayer.

● *Let's work for God's glory and the salvation of lost people.* This is no time to hide, no time to withdraw, no time to be engrossed in money-grubbing, carousing, and dissipation. "Occupy till I come," Jesus tells us (Luke 19:13)—that is, keep at your post and do your job until I come for you.

It's still true: there is a heaven to win and a hell to shun. Tell everyone. Tell your neighbor. Tell them about Jesus, your best friend.

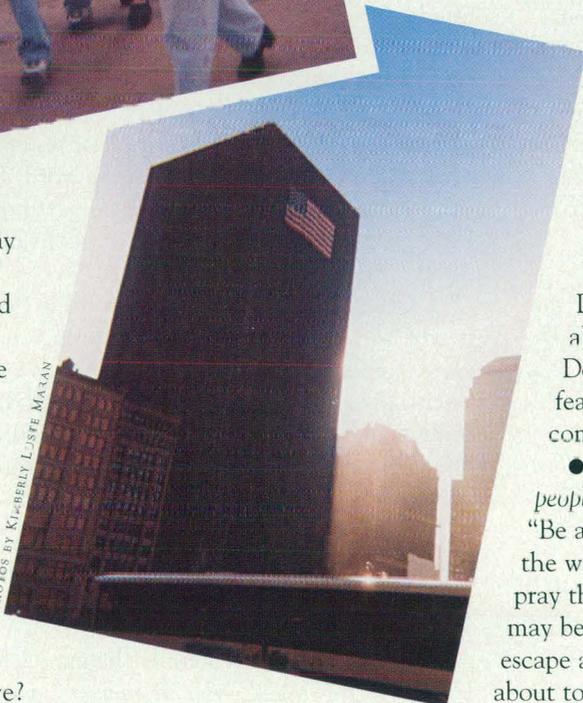
We are building, building in troubled times. And these times will get worse. "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances" (*Testimonies*, vol. 5, p. 463).

But praise God, the work will be done. God guarantees its success. He will complete it, wrap it up in righteousness. He is the Lord of space and time, the Lord of the church. And Lord of our lives, if we allow Him to be. We are safe in those hands that were nailed to the cross for us.

Good news? The very best—one year along from 9/11, and every day until Jesus comes again.

*Information about the May 30 ceremony in New York is drawn from the *Washington Post*, May 31, 2002.

PHOTOS BY KIMBERLY LUSTE MAHAN



William G. Johnsson is editor of the Adventist Review.



How Secure Is Your Identity?

For one Christian facing death last September, it made all the difference.

BY DAVID B. SMITH

ARE YOU GUYS READY? LET'S ROLL." Perhaps the most well-known contemporary call to arms, these six words have gone around the world now many, many times. As millions know so painfully well, they were spoken by Todd Beamer, age 32, to his fellow passengers on board United Airlines Flight 93, just before they thwarted the September 11, 2001, hijackers who were planning to fly the plane into a high-yield target in Washington, D.C.—probably the White House or Congress.

On three planes that day, passengers had little or no time to know fear. The jets they were in became instant fireballs as they plowed into the World Trade Center or the Pentagon. But on Flight 93, passengers had almost an hour to be afraid. To make cell phone calls. To hear that three other planes had already crashed. To know that almost certainly they were going to die.

How must it have felt for Todd Beamer, young Christian that he was, to look up that 110-foot aisle leading to the cockpit and face death that Tuesday morning? To know that Lisa would have to raise David and Drew and their unborn child without a dad in the house? (A supportive world knows that Morgan Kay Beamer was born on January 9, 2002.) In fact, that expression, "You guys ready? Let's roll," was something Todd's 3-year-old son, David, liked to say

whenever the four of them were going out the door for a family outing.

Not Just Frosting on the Cake

There's a powerful passage of Scripture that I'm sure Todd and Lisa studied many times in their seven years of marriage. And at the end of verse 1 are three words that rival "Let's roll" for life-changing power: "Paul, an apostle of Christ Jesus by the will of God, to the saints in Ephesus, the faithful in Christ Jesus" (Eph. 1:1, NIV).

That's actually a very common Bible expression, and maybe we've gotten to the point, unfortunately, where we glaze over when we read it. Verses 1 and 2 of this Epistle are essentially a preamble, and maybe we tend to see it as: "Grace and peace to you from God our Father and the Lord Jesus Christ, blah blah blah, wherefore, therefore, forsooth, and amen."

In other words, let's get to the first story, Paul. Let's cut to the chase and get to the meat. The concept of "the faithful in Christ Jesus" is like the "dearly beloved" at the start of a wedding. Just frosting on the cake.

But consider more carefully the expression "in Christ Jesus." In the *Tyndale New Testament Commentaries* for Ephesians, Francis Foulkes says the following about verse 1: "Wherever the Christian may be, in whatever difficult envi-



LET'S ROLL: Todd Beamer's famous words "Let's Roll" are painted on one of the F-16s for the 177th Fighter Wing, out of Egg Harbor Township, New Jersey, on July 2, 2002.

ronment, threatened by materialism or paganism, in danger of being engulfed by the power of the state or overwhelmed by the pressures of non-Christian life"—or by armed hijackers, shall we add?—"he is *in Christ*."

On that doomed airplane, Todd Beamer was *in Christ*. He was a Christian man, a born-again man who was absolutely secure in his relationship with Jesus. Was he in a "difficult environment" that morning? Of course he was. Was he in danger of being engulfed by evil, by terror? Yes. Was he about to be overwhelmed by satanically inspired forces? Yes. But was he in Christ? Yes,

that is exactly where he was. And from the security of that relationship, safe in the midst of overwhelming danger, he made the decision he did.

Those Final Minutes

There was an incredible *Newsweek* report (Dec. 3, 2001) about Todd and the other heroes on Flight 93 by Karen Breslau, Eleanor Clift, and Evan Thomas. "A band of patriots came together to defy death and save a symbol of freedom," they wrote. But then they told about Todd Beamer. Was he afraid?

Yes. Nobody wants to die, and even

though Todd was calm and matter-of-fact as he talked on the Airfone with Lisa Jefferson of (the telephone company) GTE, he was scared of perishing on that plane. Maybe you've heard how this man, who was safe in the arms of Jesus, quietly recited the Lord's Prayer with Lisa. But right after "For thine is the kingdom, and the power, and the glory, for ever. Amen," he cried out: "Jesus, help me!" Yes, he was afraid. Several times in his 15-minute call he cried out for his Savior.

But then they said the twenty-third psalm. "Yea, though I walk through the valley of the shadow of death, I will fear

no evil: for thou art with me.” A man named Phil Bradshaw, at home in Greensboro, North Carolina, on the phone with his doomed flight-attendant wife, Sandy, could hear Todd and others quietly reciting in the background. And then those six incredible words: “Are you guys ready? Let’s roll.”

And it’s at exactly a time like that when the raw power of Christianity, the wonderful and terrible meaning of “in Christ Jesus,” is most real, most evident. “Deliver us from evil.” “Thine is the kingdom.” The willingness of this man and others to face death, to give their lives for others, takes that expression “in Christ Jesus” out of the realm of unproven, mushy metaphor and enshrines it forever in the hallways of proven truth. Today Todd’s widow, Lisa, faces the future because she is “in Christ Jesus.” She copes and she ministers and she writes and helps coordinate the Todd M. Beamer Foundation Fund because she has the assurance of reunion, of knowing that the heroes of Flight 93 are safe in the memory of Jesus and that every stolen day, every missed Christmas, will be repaid by a God who never allows His children to be cheated.

Todd Beamer died at 10:06 that Tuesday morning in a Pennsylvania field near Shanksville, and the GTE employee, Lisa Jefferson, had to report her conversation to authorities before she was able to talk to Lisa Beamer on Saturday. Can you imagine what it did for this young widow to hear how her husband had died a hero, had died saying the Lord’s Prayer? Had died *in Christ*? It was “a real uplift,” Lisa told reporters. And she knew he was a saved, redeemed child of God. She knew that he was safely in the care of heaven’s vast armies, that his place in God’s kingdom was forever beyond doubt. Friend, that means something.

Check me on that: it means *everything*.

A Powerful Metaphor

Foulkes goes on to further demystify the expression “in Christ Jesus.” “This is not mysticism,” he says, “but is

intended to express the very practical truth that the Christian, if faithful to his calling, will not try to be self-sufficient, or to move beyond the limits of the purpose and control and love of Christ, nor will he turn to the world for guidance, inspiration and strength. He finds all his satisfaction and his every need met in Him, and not in any other place nor from any other source. This description of the Christian’s life is implied in the expression being ‘bap-

*Right after
“For thine is
the kingdom,
and the power,
and the glory,
for ever. Amen,”
he cried out:
“Jesus, help me!”*

tized into Jesus Christ’ (Rom. 6:3), as baptism is the outward sign of entrance into such a life. It also involves the truth that the Christian’s corporate existence is in the body of Christ which is His church.”

Todd and Lisa had a place in that body; they were faithful members at Princeton Alliance Church in New Jersey. Their Christian lives, their existences, were all bound up in their daily faith, their participation with other believers. It was practical; it was week after week, sitting there in the pews, helping, sharing the load, carrying around cell phones so you could call others and minister to them.

And this is what is promised to all of us: “the faithful in Christ Jesus.” Once you come to understand the all-encompassing power of being in Christ

Jesus, you *will* be faithful.

I don’t write this to be at all critical of churches with differing practices—but I’m very often thankful to be part of a denomination that baptizes new believers by immersion. What a beautiful and perfect metaphor, where you allow yourself to be totally enveloped in the waves, to be entirely bathed in the water, covered completely. The old life is gone—not just the sins, but the idea, the mind-set, of being self-sufficient, of getting strength from your rising job security, of trying to have your needs met in some alternate, worldly way. You are immersed, completely given over, to this new attitude, this distant and better kingdom. No wonder Paul, himself in awe, I think, writes to his fellow Christians in Corinth: “Therefore, if anyone is in Christ, he is a new creation” (1 Cor. 5:17, NIV).

It’s as radical as that. And it turns everything on Planet Earth upside down. Now you are the one in safety; your enemies with their box-cutter knives, but without Christ—they’re in mortal danger.

I’m sure the surviving relatives of Flight 93, including Lisa, still ask themselves the question Why? Why did God let this happen? Even Christians ask: Why my husband?

Why my dad? my son? Why did he get on the wrong plane? Todd’s father, though, David Beamer, turns it around with this answer: “I’ve . . . asked myself many times Why was our beautiful son on that plane? We know why he was on it. The faces of evil—those particular hijackers—they got on the wrong plane.”

David B. Smith is a writer-producer for the Voice of Prophecy radio broadcasts.



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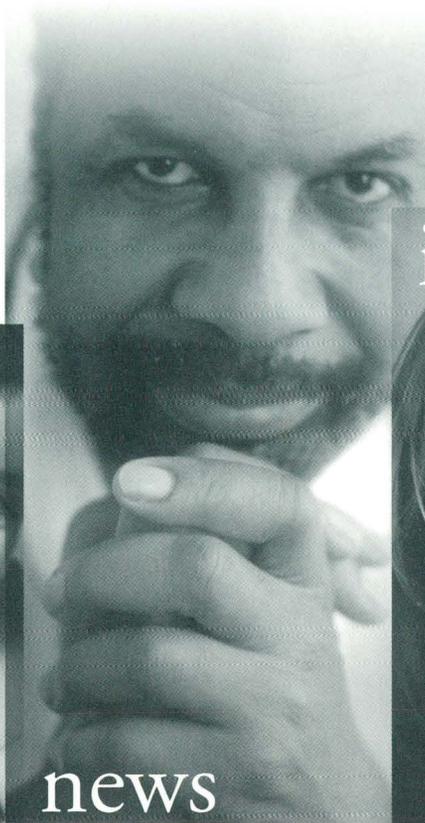
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Profiles of ADVENTIST VICTIMS

Remembering the loved that we lost.



Michael Baksh

September 11 was Michael Baksh's first day on the job as an insurance executive at Marsh & McLennan on the ninety-fourth floor of the south tower. Michael, a 36-year-old Pakistani immigrant, had grown up in the Washington Heights area of New York City.



Michael Baksh

Michael was an avid music lover who wrote songs and even performed in a band, Sage, in the early nineties. One of the band's songs, "What Color Is a Soul?" was played at Michael's memorial service.

"[Michael] really appreciated his life," remembers his wife, Christina.

They met in a geology class at Hunter College in 1985, when Christina introduced herself and asked Michael out for a soda. The two lived with their two young children, Ava and James, in Englewood, New Jersey.

The Baksh family attended the Church of the Advent Hope in Upper Manhattan. Michael was a very involved member and had recently been elected chair of the school board. (*Atlantic Union Gleaner*, November 2001; "Portraits 9/11/01" from the *New York Times*)

Steve Bunin

Steve Bunin was in his late 40s. He worked for five years and five months as a systems administrator for Cantor Fitzgerald on the 103rd floor of the World Trade Center's north tower. He was a member of the Corona church in Queens, New York, and served as a sound room technician. He was also actively involved in the Family Life



Steve Bunin

Department. Steve will be sadly missed by his wife, Hyacinth, mother, sister, other relatives, and a host of friends. (*Atlantic Union Gleaner*, November 2001)

LeRoy Homer

LeRoy Homer, 36, was the copilot on United Airlines Flight 93, which crashed near Pittsburgh, Pennsylvania, on September 11, 2001.

LeRoy, a Plainview, New York, native, graduated from the Air Force Academy in 1987. A C-141 Starlifter pilot at McGuire Air Force Base in Trenton, New Jersey, he was an Air Force reservist who recruited students. LeRoy was also an active participant in the Mount Holly Seventh-day Adventist Church in New Jersey, where his wife, Melodie, attends.

LeRoy and Melodie met through a mutual friend in

August 1995, while Melodie was working at Loma Linda University Medical Center. Although LeRoy was living in New Jersey, a relationship ensued. After a long-distance romance that spanned several months, Melodie relocated to New Jersey. Within a few months the two were engaged, and they married a year later in 1998.

While LeRoy was not a member of the Mount Holly Church, he faithfully attended services with Melodie and Laurel (their 1-year-old daughter). "He



**LeRoy, Melodie, and
Laurel Homer**

was very much a part of our church,” recalls Melodie. She remembers LeRoy as being even-tempered and soft-spoken, yet not shy. “He had a way of putting people at ease and a good sense of humor. We were always on the go. LeRoy enjoyed picnics, walks in the park, and museums,” she says. “We had lots of hopes and plans for Laurel. I will continue to honor his legacy by fulfilling his dreams for our daughter. I can’t wait to see him again.” (*Columbia Union Visitor*, December 2001)

Maxima Jean-Pierre

Maxima Jean-Pierre, 40, worked in the 105th floor executive offices of Cantor Fitzgerald in the north tower. Maxima, a food-service administrator, stood only about five feet four and wore a size 2. “She was very small,”



Maxima Jean-Pierre

remembers her husband, Michael Zinkofsky, “but so are hurricanes until they start.”

Maxima took special care of the Cantor Fitzgerald executives, bringing them plates of food if she noticed they hadn’t eaten

all day. She would leave notes with the plate saying, “Please eat this. You might get sick. When I come back, it better be gone.” And almost always it was. “They knew who was boss,” said husband Michael.

With treatment like this, Maxima won her way into the hearts of many “big shots” at Cantor Fitzgerald. Once when company president Howard W. Lutnick was in London on a video conference, he saw Maxima on the screen walking into the room in New York. Pausing, he said, “Hi, Maxima,” and then continued his conversation.

Maxima and husband Michael lived

in Bellport, New York, with their six children. Maxima was an active youth Sabbath school teacher in the Spanish Patchogue church in Long Island. (*Atlantic Union Gleaner*, November 2001; “Portraits 9/11/01” from the *New York Times*)

Lizie Martínez-Calderón

Lizie Martínez-Calderón’s husband, Marino, still remembers the events of that fateful Tuesday morning. Lizie had woken up early, about 5:50 a.m., and proceeded to the kitchen. The



Lizie Martínez-Calderón

couple’s 4-year-old daughter, Naomi, was somehow awake and was following her mother down the hall.

“I said, ‘Go back to bed, Naomi. It’s too early,’” says Marino, “but she kept going toward

her mother.” Marino then got out of bed and headed after the little girl. But when Marino found Naomi, she was already gently cradled in her mother’s arms; the two were sitting together on the living room sofa. Again he tried to coax Naomi back to bed. “Let her be,” Lizie pleaded. “Just leave her with me for a little while.”

“I think they were saying their goodbyes,” says Marino.

Lizie was an active Pathfinder leader of the Spanish Fort Washington church in Washington Heights, licensed as both a Master Guide and counselor. She also sang in the church choir and was a part of a group trained to assist victims of tragedy.

Along with her husband, Marino, and 4-year-old daughter, Naomi, Lizie leaves behind a son; he was just 20 months old at the time of her death.

(*Atlantic Union Gleaner*, November 2001; “Portraits 9/11/01” from the *New York Times*)

Ted Moy

Teddington (Ted) Hamm Moy was born in the Chinatown neighborhood of Washington, D.C. He grew up there and helped with the family business—a grocery store.

Ted met his future wife, Madeline,



Ted and Madeline Moy

on a student tour to Taiwan in 1975. Ted and Madeline had many things in common, including the fact that both their parents had grown up in the same village—Toi Shan in China’s Canton

province. The couple married on July 12, 1980, in San Francisco. After several moves, the family located in Ted’s boyhood home of Washington, D.C. After 14 years at the U.S. government’s Department of Defense, Ted joined the Information Management Systems Department at the Pentagon in November 1999, where he worked until his death.

Ted was an “extremely motivated person” who loved to help others. The father of two (Jessica, 19, and Daniel Ted, 15), he is remembered as a very loving dad. The night before his death, he spoke about the good relationship he shared with his children and the plans he had for their future. Ted, a deacon at the Spencerville church in Maryland, is also remembered as a devoted husband whose weekday routine was to call his wife three times during the day.

Ted and Madeline had been married for 21 years. (*Columbia Union Visitor*, December 2001; *Adventist Review*, May 2002 Special Issue)

Michelle Nelson

Michelle Nelson was born on December 7, 1973. She was employed by Cantor Fitzgerald in May 2000 and



Michelle Nelson

worked on the 103rd floor of the north tower as a human resources benefits specialist. She was a very active member of the Linden church in Queens, New York, serving as church clerk; assistant treasurer;

a member of the new believers, hospitality, and AYS committees; and as a youth deaconess and usher. She will be missed by her mom, sister, uncles, aunt, other relatives, and many friends. (*Atlantic Union Gleaner*, November 2001)

Valerie Silver-Ellis

Valerie Silver-Ellis, 46, was born on July 4, 1955, at Washington Adventist Hospital. Valerie grew up in the Sligo Seventh-day Adventist Church in



Valerie Silver-Ellis

Takoma Park, Maryland, and attended Sligo School and Takoma Academy. "Valerie was the first girl to be president of the senior class at TA," said her mother and Sligo church member,

Joan Silver, proudly. Valerie went on to graduate from the University of Maryland.

Valerie, an equities trader, worked for Cantor Fitzgerald for 20 years, 18 of those at the World Trade Center. She was working on the 104th floor of the north tower on September 11.

"Someone said at her memorial that

Val collected people," recalled her husband, Sam Ellis. "She also loved to collect art. We had a place in the Hamptons, and she liked the artists in the area. She loved the beach; she loved her dog Spudley. She also loved the theater, and we'd often entertain clients by taking them to theater and dinner."

Joan, Valerie's mother, remembers her as being a caring person. "We went on vacations together," recalls Joan. "She used to always take me places. Valerie was so concerned about the family; in fact, she got a larger home so there'd be enough room during family gatherings."

Friend and former client Brian Hull said, "You never had to see her to know that she was in a room. You just knew her laugh. She always found a reason to laugh." (*Columbia Union Visitor*, December 2001; "Portraits 9/11/01" from the *New York Times*)

Claudia Sutton

Claudia Sutton was born December 15, 1966. She was employed as a certified public accountant for approximately two months by Cantor Fitzgerald and worked on the 101st floor of the north tower. She was a member of the Central



Claudia Sutton

Church in Mount Pleasant, St. Croix, Virgin Islands, and attended the Brooklyn Faith church in Brooklyn. She will be missed by her husband, Bernell; two children, Kadijah (6) and Kyle (3); her mother and father, three sisters, aunts, uncles, nieces, nephews, and a host of relatives and friends. (*Atlantic Union Gleaner*, November 2001)

Jorge (Josue) Velazquez

According to longtime friend Anthony Salcedo, Jorge Velazquez always had an eye out for the hungry. In the mid-1990s Jorge began a program at his church—the Passaic #1 Spanish church in New Jersey—to feed the homeless.



Jorge (Josue) Velazquez

He would then look for the needy every day as he traveled home to Spanish Harlem from his job in the shipping department at a shoulder-pad factory.

Jorge and his wife, Consuelo, cooked many large pots of rice, beans,

and stew. On Sabbaths they would take this food and their four children to some of Manhattan's lowliest areas to feed the hungry. "I'd ask him where he found these people and he'd say, 'Coming home from work, I saw someone walking around, and I got out of my car and followed them to where they were,'" said Anthony. "[Jorge] was a very determined man."

Jorge, originally from Puerto Rico, began work at the World Trade Center in 1999 as a security guard for Morgan Stanley Dean Witter. Jorge was soon promoted to security specialist. He was last seen on the thirty-first floor of the south tower, ushering people out of the building.

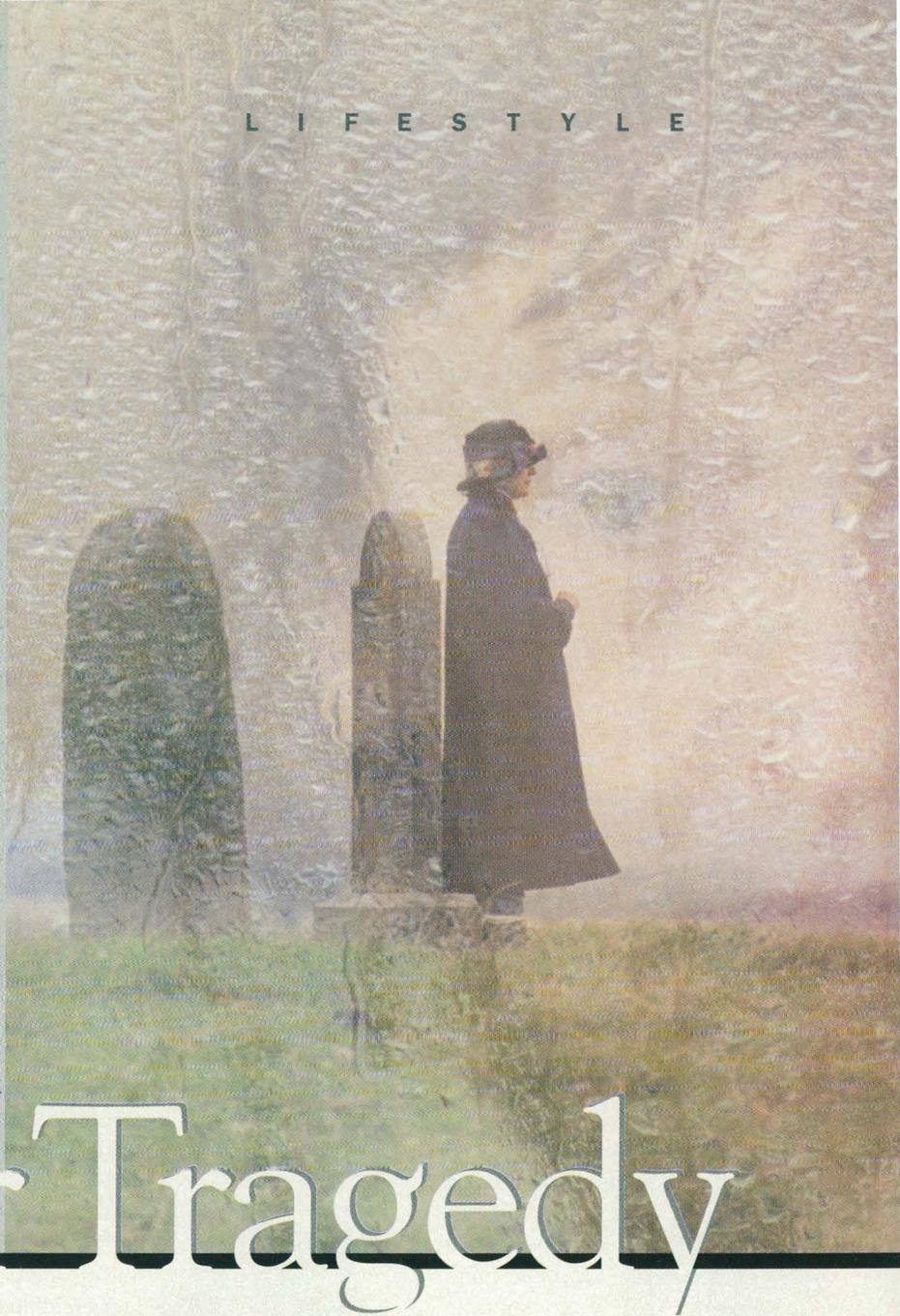
"Your father is a real hero," the company president told the Velazquez family in a phone conversation.

In his honor, Jorge's family is beginning a program at their church to feed the homeless.

(*Atlantic Union Gleaner*, November 2001; Portraits 9/11/01 from the *New York Times*)

Compiled by Amanda Sauder, a summer intern at the Adventist Review.

An
 interview with
 Larry Yeagley,
 retired pastor and
 chaplain



After Tragedy

BY BONITA JOYNER SHIELDS

Q: What has been your main function as a chaplain with people in crisis?

My main function was to be present with people in their crises either before or after their loss. Also, I acted as a liaison between them and the medical personnel, making sure the families had their questions answered thoroughly.

The first 60 minutes after tragedy strikes can be crucial to the grief outcome. A large part of my role was to help them express their emotions and actually help the grief process begin.

Q: What are signs of healthy grieving?

Healthy and unhealthy grieving have similar reactions; however, in unhealthy grief, reactions can be exaggerated, distorted, or even delayed.

Some of the physical grief reactions include weeping, a tight feeling in the chest, dry mouth, and difficulty breathing. Cognitive reactions include



PHOTO © PHOTODISC/DIGITALLY MODIFIED

of the world is shattered. "I leave for work in the morning and everything is fine; by suppertime, my world is upside down."

2. Acute grief reactions persist and are more intense. These are disbelief, disorganization, sadness, despair, anger, confusion, and frequent weeping.

3. In the midst of grieving primary losses such as the loss of a wife, husband, etc., many forget they must also grieve their secondary losses—friends, colleagues, advisors, confidants. They are very real losses that often get overlooked in the grieving process.

4. The opportunity to say farewell or clear up misunderstandings was not present.

The second issue I want to address is that people may experience subsequent temporary upsurges of grief. For example, six to nine months after a loss, a person who thought they had dealt with their grief will experience a difficult time and wonder, *I thought I dealt with this*.

One reason for this upsurge is that memories never before dealt with will emerge. A person should not feel discouraged thinking that they are beginning at square one in their grieving; tender memories may just need to be dealt with. In grieving, it is not the length of time that determines the grieving as much as the movement toward adjustment.

Please don't squeeze back tears; tears are a part of adjustment. Tears are the jewels of remembrance—painful, but glistening with the beauty of the past.

In the case of children, however, their grieving tends to take longer. It is extremely helpful for children that the adults in their homes continue to talk about their loved one.

I want to encourage those attempting to cope after the tragedy of September 11 to tell their stories. Share stories of your loved ones' lives with others. Friends, *listen* when they share their stories. Tremendous healing can take place when a grieving person is allowed to be heard. It helps them know their loved one's life made a difference, and that they are not forgotten.

disbelief, confusion, sleep disturbances, and appetite disturbances. Actually, even hallucinations and searching for people are common reactions to loss. It's the stoic that I worry about the most.

Q: What advice or insights can you give those who are attempting to cope after the September 11, 2001, tragedy?

There are several issues that affect those grieving losses from that tragedy.

The first issue to be addressed is that sudden death can complicate mourning for several reasons:

1. The grieving person's capacity to cope is diminished because their view

I also want to encourage those who helped the families of the victims of September 11 to be present for the long haul. Whether through personal visits, telephone calls, or helping with home chores, be present with them. Their grieving is not over. For many, it may have only begun.

Larry Yeagley retired after 41 years as a pastor and chaplain. Bonita Joyner Shields is an assistant editor of the Adventist Review.

INTENTIONAL GRIEVING PLAN

by Larry Yeagley

1. Set aside a time each day to grieve privately.
2. Gather reminders of your loved one—pictures, favorite items, etc.
3. Have pen and paper handy for journaling.
4. Review completely one aspect of the relationship with your loved one per session.
5. Allow any feelings that come; allow tears.
6. Record your feelings and memories as they occur.
7. After reviewing a part of the relationship completely, write a short farewell to experiencing that part. Read that farewell aloud again and again.
8. Be sure to review and write about secondary losses—companionship, friendship, having a confidant, etc.
9. Repeat this daily until you can rehearse memories without intense pain.
10. Augment this private exercise by sharing with a friend who listens with ears and heart.

To order a copy of Larry Yeagley's book *Grief Recovery*, e-mail him at: eagle1144@modempool.com.

Coping After Tragedy

How they kept going

Bruce Winfield Fitzsimons

The most challenging [understatement] period of my life began when I lost my 52-year-old husband in a car accident last year. A quiet house, holidays, birthdays, our thirtieth anniversary, reunions, September 11, illnesses, and vacations—nothing prepared me for the intense loss, anguish, and fear. Not even the accidental deaths of my two oldest brothers a decade before. Losing Bruce affected *everything*.

Grief does not tolerate shortcuts. It's best to face the storm head-on, let it wash over us, and keep moving.

I've learned never to go anywhere without a backup plan for getting out. I bless the neighbor who accompanied me to a grief support group; the girlfriends who arranged for dinners after work; the friends who met me at my car and sat with me in church; the coworkers who tactfully ignored my off-shut door and red-rimmed eyes; the friends we used to spend our holidays with who found alternate occasions to include me when I couldn't handle the memories; the church member who frequently calls to tell me corny jokes; and one of my husband's closest friends who meets me regularly for Thai food. The list goes on. Sometimes it's just a quick hug, a well-timed note, or flowers on a special day.

Grieving is as much a part of me now as a foot or an eye. If you hear me laugh, it's not because I've forgotten or stopped mourning. It's because with the help of friends I am slowly beginning to see through the storm to daylight again.

It is said that something like this shows you who your true friends are. Many of these people are friends my husband brought to the marriage, and I wish I could thank him for the quality of his friends.—*Diana Fitzsimons writes from Rockville, Maryland.*

Marianne (Mitzi) Robbins Dortch

She fought hard, never losing hope of winning the battle. But I lost my friend, my mom, on August 8, 2001. The battle wasn't lost, however; the victory will be hers in the end.

Mom was a rock in our family. She was the planner, cook, travel agent, hugger, and shepherd of our flock. She had such a loving spirit, and all who knew her were blessed with a dear friend.

Jesus was present that night we said goodbye to Mom. We were all together, kneeling by her bed. Jesus gave us the assurance of His love and presence, "And surely I am with you always, to the very end of the age" (Matt. 28:20, NIV).

The wound in my heart was deep, but the healing began the moment Mom took her last breath. I felt the peace of Jesus' presence with me. I used to find encouragement, strength, and peace in Mom, unaware of the fact that I would turn to her even before I would go to my knees in prayer. Jesus was patient with me, knowing I would feel my weakness and come to Him. I found that Jesus, the Word, was more alive and vivid in my life than ever before. I found myself falling in love with Him.

Many people told me of the stages of grief I would go through, the anger I would feel—even blaming God. There are days when I feel sadness, missing her presence, her hugs, laughter, and smiles, but I continue to feel Jesus' peace. I have felt a great anger but never toward God. I am angry at the devil and the sin he brings to this world. Mom was a great threat to him because she was a beautiful shining light for Jesus.

I had heaven on earth, not realizing my need for a closer relationship with God, but I have felt the sting of death and know the ugliness it brings to this

life. I have always looked forward to heaven, but now I long for it.—*Tamara Dortch Nafie writes from Apison, Tennessee.*

Women's Ministry Congress, Tanzania

The first women's ministries congress in Tanzania was held June 17-22, 2002. More than 1,400 women were in attendance.

On June 24 the train that carried more than 300 of the attendees derailed. Fifty-three of these women died, and 110 were injured. However, in the midst of this tragedy, God was present.

As I was recording my condolence message to the nation at the studios, the broadcaster played to me a recording of a (non-Adventist) woman who survived the accident. As I listened, the woman testified: "As the train gained momentum and everyone realized we were in danger, people started running up and down, jumping here and there, shouting and screaming. But the Adventist ladies were singing and praying."

Not many of us will have the opportunity to die in an environment so spiritually tuned. We can only be thankful that they that sleep had moments to talk to their living Father in heaven. We thank God for the hope of the resurrection morning.

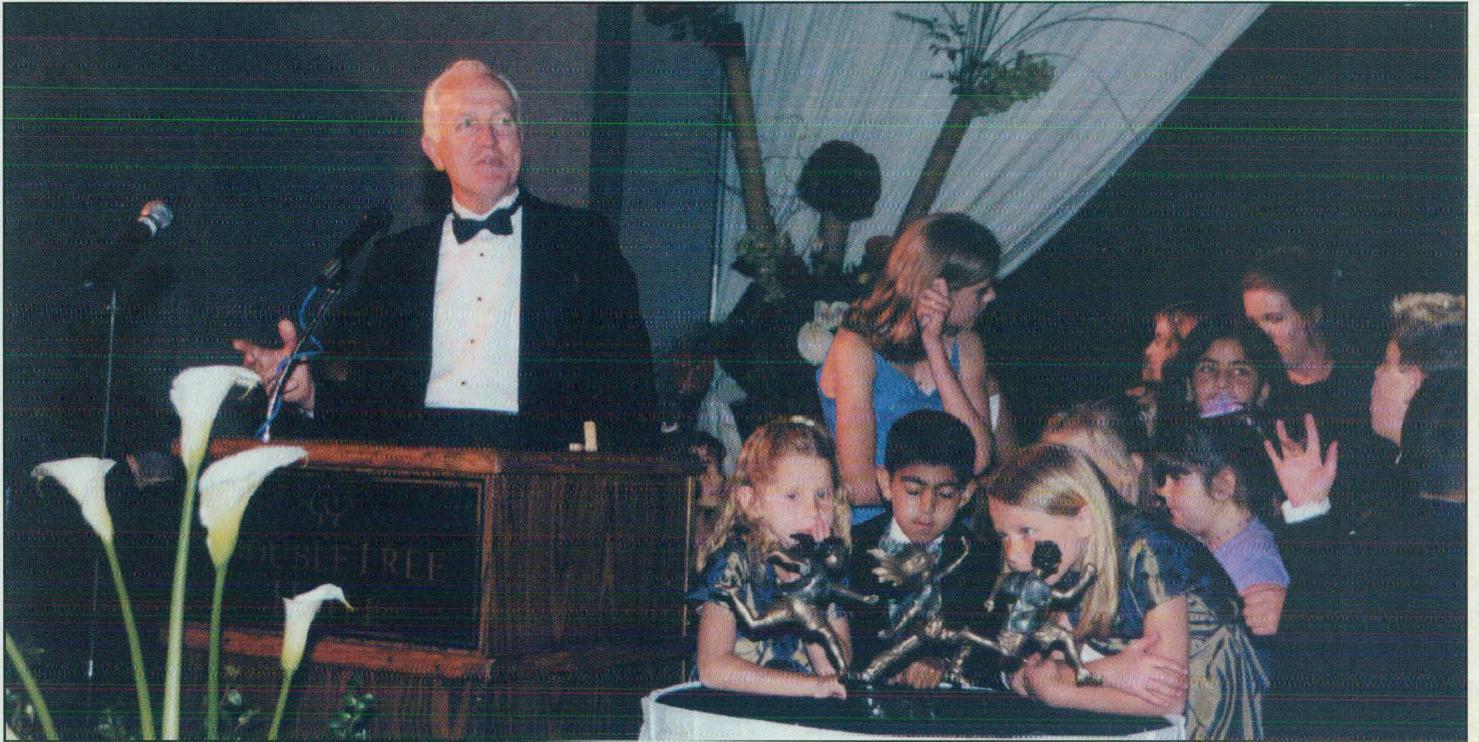
The life of the church in Tanzania will continue with even greater determination to bring salvation to suffering humankind through Jesus Christ. We have reminded ourselves that God allowed the devil to strike our heels, yet we were empowered to crush the serpent's head through the blood of Jesus. This is the only true way to bring about an end to human suffering and death.—*Geoffrey G. Mbwana, president, Tanzania Union Mission.*



THE

Loma Linda University Medical Center
"Educational center of the worldwide Seventh-day Adventist health-care system"
 September, 2002

LOMA LINDA REPORT



Leonard L. Bailey, MD, chair, department of surgery at Loma Linda University Medical Center, and professor of surgery at Loma Linda University School of Medicine, expresses his appreciation to the American Heart Association for honoring him at the Stars of the Heart gala.

American Heart Association honors pioneering Loma Linda University Medical Center physician

Leonard L. Bailey, MD, pioneering infant heart transplant physician at Loma Linda University Medical Center, received the appreciation and praise of children and adults alike at the first Stars of the Heart celebrity gala benefiting the American Heart Association. Held in early June in Ontario, California, families with children suffering from congenital heart defects and touched by Dr. Bailey's healing hands gathered to honor the lifetime dedication, heart-felt passion, and continued commitment of Dr. Bailey.

Information for this section is supplied by the Loma Linda University Medical Center office of public affairs.

Dr. Bailey developed his vision for infant heart transplantation during his residency program at Loma Linda University Medical Center, when he saw otherwise perfect babies dying from hypoplastic left heart syndrome. He performed his first human transplantation in October, 1984, when he transplanted a baboon heart into an infant known as "Baby Fae." A little more than a year later, he performed the first successful human-to-human heart transplant in a 4-day-old baby.

"Baby Moses," as he was called, was at the event to support Dr. Bailey. He will turn 17 this November.

Now infant and pediatric heart transplantation is performed in more than 80 centers

worldwide—many due to Dr. Bailey's pioneering work in the field.

Anes Razzouk, MD, professor and head of the division of cardiac surgery, delivered a tribute to Dr. Bailey, honoring the pioneering spirit Dr. Bailey has shown.

"Nearly two decades ago, Dr. Bailey caught the attention of the world when millions of well-wishers tuned in to hear the latest about a sweet little girl known as 'Baby Fae,'" Dr. Razzouk said.

"Yes, neonatal heart transplantation was a historical breakthrough, but it was also the fruition of years of intense laboratory research by this master surgeon, motivated by his sincere conviction to make life happen for those youngsters with defective

Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

hearts. When others in the field were absolutely certain that neonatal heart transplantation would not work, this surgeon said, 'It seems fair to dream of them growing up and realizing many of their own dreams.'

"It took more than a confident vision for this daring giant to transform a dream into a common day reality. This amalgam of a pioneering spirit, a scientific mind, a

surgical prowess, and a courageous soul was necessary to overcome insurmountable challenges.

"And so today, the entire professional community holds this individual in the utmost respect and esteem and fondly refers to him as the father of pediatric heart transplantation," Dr. Razzouk concluded.

Many tributes were presented honoring

Dr. Bailey. Loma Linda University Medical Center president and CEO B. Lyn Behrens, MBBS, said that "Your life and career of unique, original research and pioneering of successful clinical protocols are legendary. Thousands, including the fragile, vulnerable children with little or no hope for life, live and thrive today because you would not accept 'things as they always were.'"

New pediatric emergency department opens at Loma Linda University Children's Hospital

After nine months of construction, the new pediatric emergency department at Loma Linda University Children's Hospital opened its doors to the Inland Empire children in late July. Now pediatric patients needing emergency treatment will no longer have a significant wait to see a physician.

The new pediatric department has added 11 new pediatric treatment areas, increasing the emergency room beds to 18 at the Children's Hospital.

Since Loma Linda University Children's Hospital opened its doors in 1993, the pediatric emergency department has gone from seeing 9,000 children a year to 25,000 little patients in 2001. All were treated in the previous seven-bed facility.

"We see the sickest of the sick children," says Thomas S. Sherwin, MD, pediatric emergency medical director. "As this area grows, we are going to see more patients. Having this additional space should help accommodate these needs."

The previous emergency area devoted to children was 1,380 square feet. The new area covers 3,340 square feet. The entire project cost a little more than \$4 million. In addition to the extra space, the pediatric emergency department features a new high-speed computed tomography scanner within easy access from the center of the new area. This piece of equipment allows physicians to see a precisely reconstructed computer image of specific areas of the body. The new, closer location cuts the time significantly for the non-invasive procedure.

With traditional scanners, pediatric patients are sedated, and the scan can take up to 15 minutes. With the new high-speed CT scanner, the procedure takes less than five minutes.

"Seven emergency beds were not enough for the amount of patients we are seeing at the Children's Hospital," Dr. Sherwin relates. "We are providing good care to our critical-care patients, but in order to continue to advance in critical care, we needed this additional space, and we need to get patient wait time down."

Currently, the facility is the only emergency department to have 24-hour pediatric trauma physicians available in San Bernardino County. The new facility has space to treat five trauma patients.

"Our pediatric emergency department is staffed 24 hours a

day with sub-specialty trained pediatric emergency physicians," says William Wittlake, MD, chief of emergency services at Loma Linda University Medical Center. "These physicians are backed by a nursing staff and on-call specialists. A trauma team for children is in-house and immediately available.

The department also benefits from state-of-the-art pediatric cardiac monitors at every bed. The heart monitors will allow physicians and nurses to keep track of blood pressure, heart-beat, and oxygen levels. The units are necessary to treat critically ill or injured children.

An isolation room with negative airflow will allow contagious patients to be treated while protecting other patients.

The dedicated pediatric emergency department means more space for the adults as well. Seven beds, previously used for pediatrics, will be returned to adult emergency patients.



Thomas S. Sherwin, MD, pediatric emergency medical director, and Jennifer S. Dearman, RN, nurse manager, emergency department, take Robert M. Melonuk (center) from Kiwanis International, California, Nevada, Hawaii district, on a tour through the new pediatric emergency facility. Kiwanis International helped fund some of the equipment in the new facility.



Worthington

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Fall Free Food Festival Free food for you Donations for Pathfinders



From September 1 to December 6, 2002, when you visit your nearest Adventist Book Center or Adventist retailer, you can receive free food...instantly. And, Worthington will donate to Pathfinders, a worldwide childrens' organization which provides recreational and educational activities that teach self-discipline, sharing, and caring. The more you buy, the more free food you receive, and the more we'll give to help.

Support Pathfinders!

Look for



You receive free food on multiple cases purchased and for your purchases, we will donate 1% to Pathfinders. See details in store.



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Loma Linda

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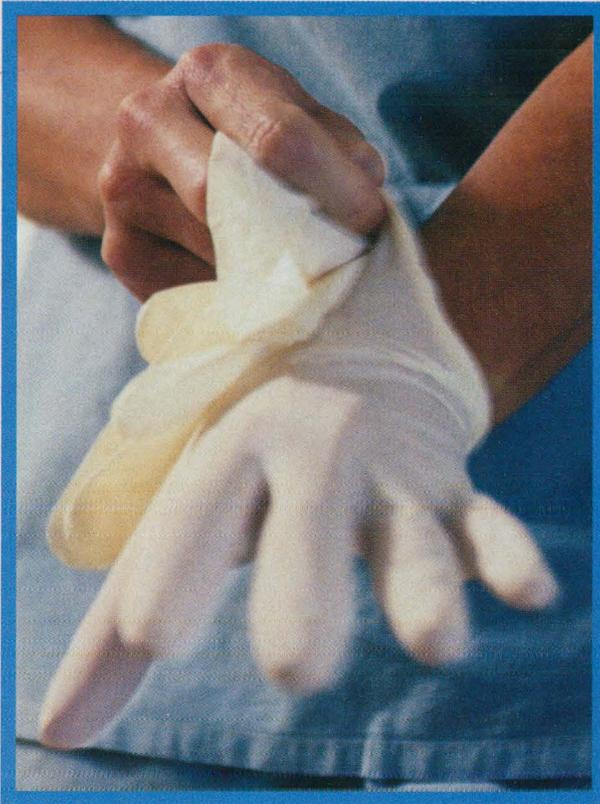


PHOTO © PHOTODISC

Scully and Me

*He was a lowlife, a parasite.
Yet when his life was threatened,
we all sprang into action.*

BY HEATHER GROVET

WHEN THE 911 dispatcher phoned to inform our small rural hospital that the ambulance would be bringing in a 50-year-old intoxicated man who had fallen and lacerated his head, we all frowned.

"Scully,"* one nurse said with a sigh.

Regular Customer

Scully was a regular at our local hospital. He had been inebriated on his last admission too. He had vomited on our crisp, clean hospital beds. He had urinated on the walls of his room and walked naked through the hallways. He had alternated between screaming, swearing, and propositioning the nurses. He was in every way unattractive, undesirable, unappealing, unwanted.

It was no different this time. As the ambulance attendants rolled the stretcher down the hallway, Scully raised his head and fixed me with a bleary eye. His face was puffy, as usual, and his doughy features frowned as he

wiped a streak of blood off his forehead.

"Clean me up," Scully ordered. Then he spit a wad of something thick and yellow over the edge of the stretcher. Strands of phlegm ran down Scully's chin. He didn't seem to notice.

We put on latex gloves and went to work. We sutured the back of Scully's head and washed the filth off his feet and legs. We peeled off his foul-smelling clothes, took his vital signs, and gave him medication for pain. But nothing seemed to help. Scully became louder and angrier and harder to handle.

"Why do we admit jerks like this?" a nurse asked as she mopped the floor beside Scully's bed one more time.

I didn't say the words out loud, but I thought them too. We'd admit Scully overnight and observe him for a head injury. We'd bathe him in the morning and send his clothing to the laundry. We'd feed him breakfast and offer him a chance to go to a local detox center. And Scully would refuse—again. He would go home, and before long he'd be back. It seemed like such a waste of time and money.

I took Scully's vital signs one more time, carefully keeping out of the way of his swinging fist, and then tiptoed out of the room as he fell into a restless sleep. Now for the pages of charting on Scully, as well my other nearly forgotten patients.

"Leave the intercom to his room on," one nurse suggested. "Maybe we'll hear him when he gets up."

Now What?

I had almost finished my charting when I heard the noise. It was faint over the intercom, but it sounded like snoring. Almost, but not quite. I listened for a moment, and then stood up wearily. What was Scully doing now?

Scully wasn't snoring, he was unconscious—and choking. A small puddle of vomit coated the pillow beside him.

Within moments the hospital team leaped into action. While we suctioned Scully's mouth, he began to have a seizure. His fleshy face turned purple, then black. We quickly applied an oxygen mask and started several IVs. Even in the rush and panic we all remembered to put on rubber gloves. No one wanted to touch Scully with their bare hands, even while trying to save his life.

The next two hours went by in a blur. Scully ended up with a team of six people working on him nonstop. We put a tube in his mouth so we could ventilate him. We inserted another tube in his nose to empty his stomach so he wouldn't vomit and choke again. Two IVs were started, and a catheter was inserted into his bladder. Heart monitors and blood pressure monitors completed the picture. It became difficult to see Scully beneath

all the high-tech equipment.

We airlifted Scully out by helicopter that night. When I last saw Scully, he was being wheeled out to the helipad by the highly trained and efficient team of physicians and paramedics who had flown in to help save Scully's life.

"He'll be dead before they get there," one doctor said as he peeled his rubber gloves off. "I think he has a subdural hematoma." Bleeding in his brain.

Another Chance to Live

Scully didn't die. He went straight to surgery for his head injury. The surgeon who operated on Scully laughed when he phoned our hospital the next day with his report. "I think he'll be fine," the surgeon said. "He had a lot of room to spare." Scully's brain had shrunk from chronic alcoholism, so that the bleeding inside his skull hadn't been a serious threat.

"What a waste of money!" several nurses moaned. Here in Canada we don't see the bill for cases like Scully, but we knew that it would be very high. Specialized staff and surgery and flights aren't cheap in today's medical world.

Was it worth it? If Scully recovers from his head injury, he'll probably return to our community and his life of drinking. He'll eventually destroy his already damaged kidneys. He'll be at constant risk of falling and reinjuring himself. And I doubt that Scully will ever appreciate all the time and work the hospital put into saving his life that day. When I think of Scully, and the type of life he's chosen for himself, I'm amazed.

But the most amazing thing about Scully is how, in many ways, he's exactly like me. When I stand there in my tidy nursing uniform and remember Scully in his filth, it's hard to see the similarities. But in many ways we're identical.

I create my own problems, just as Scully does. I abuse myself, and others around me. Not by drinking, but by bad choices, by carelessness and greed. And I do it daily. I hurt myself, and

then expect God to solve all my problems. "Clean me up," I cry.

And He does. God washes me off. He cleanses my sins and forgives me. He feeds me and cares for me and allows me to go off again. Even when He knows I'll likely end up sinning again.

It didn't cost God \$100,000 to heal me; it cost Him much more. He gave his life to save me, and He wasn't wearing rubber gloves when He did it. God paid the price, and it was high. And He did it for every person on this earth, whether that person is Scully or me.

*The name of my patient has been changed, but the story is true.

Heather Grovet lives in Galahad, Alberta.



Questions for Reflection or for Use in Your Small Group

1. Have you ever had an experience with someone like Scully? What was it like?
2. What, in particular, makes it so frustrating to work with someone who is chronically derelict?
3. In what ways are we like those who abuse themselves with chemical addictions? In what ways are we different?
4. What are some practical implications of the promise: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9, NIV).

*Why Hispanics are one
of the fastest-growing segments
of the Adventist Church*

North America's LATIN FLAVOR



PHOTO BY ELWYN PLATNER

PUBLIC RECOGNITION:

North America's premier Hispanic lay evangelists are honored for their service in introducing friends, neighbors, and coworkers to Christ. Making the presentation at the Hispanic Lay Festival is Manuel Vasquez, NAD vice president for multilingual ministries (center left), assisted by his wife, Nancy.

A Movement Within a Movement

Hispanics are the second-largest ethnic group in North America (behind Whites), and the third-largest membership group (behind Whites and African-Americans) of the Seventh-day Adventist Church in the United States and Canada. The Lay Festival in Los Angeles also revealed a membership that is passionately

committed to soul winning. At July's festival nearly 1,000 official delegates were present, all of

whom had been responsible for bringing at least two people to Christ and His church between January 2001 and May 2002.

Each union in North America was asked to highlight one or two individuals who had been most effective in introducing people to Jesus. Those selected reveal several significant facts about Hispanic growth in North America:

First, most of the effective Spanish-speaking lay evangelists in North America are recent immigrants who have lived in the United States and Canada fewer than five years. That



BY STEPHEN CHAVEZ

THE LOS ANGELES Convention Center on the afternoon of the Fourth of July is like a ghost town. The convention center complex covers several city blocks and consists of three huge buildings, including the Staples Center, home of the NBA champion Los Angeles Lakers. But there's hardly a sign of life just hours before the first *Festival de Laicos* (Festival of the Laity) in North America is set to begin.

Inside the building a few dozen people complete the registration process and pick up their delegate materials. From a distance they produce a sound like the low hum of an air-conditioner. But the closer it gets to 7:30, the more people begin to appear, the more smiles, hugs, and greetings, and the greater the volume. Before that night's meeting begins, the entry is filled with people speaking heaven's language. Hispanics from throughout North America are here to celebrate soul winning and learn how to be more effective in introducing Spanish-speaking people to Jesus.

Hispanics Share the Gospel With "A Million Friends"

During the yearly *El Centinela* seminar in February 2000—a meeting of the Hispanic leaders of the North American Division hosted by Pacific Press—the idea of mass-distributing a special edition of the magazine *El Centinela* was proposed. The idea grew in the minds of the international publications team at the Nampa, Idaho, publishing house. It was presented and voted as a division-wide project for 2002 at the 2001 Hispanic Advisory, under the name "A Million Friends."

The initiative calls for the distribution of 1 million copies of a special issue of *El Centinela*—the Spanish-language Seventh-day Adventist sharing journal started by missionary Dan T. Jones and George W. Caviness in 1896—along with a survey/subscription card to be filled out on the spot by lay members. *El Centinela* is one of the denomination's highest-circulation periodicals, with about 140,000 copies distributed every month in Spanish and French.

The special issue explores the theme "In Search of a Better Life," and includes articles specifically directed at North America's Latino population, such as the challenges of immigration, the ultimate Friend of every immigrant, doctrinal presentations about forgiveness, God's law, the Sabbath, and what happens when someone dies. Two articles are presented in both English and Spanish. Writers represent Hispanic pastors, administrators, educators, and evangelists from throughout North America, excited about the prospect of reaching 1 million Hispanic families (out of 9 million Hispanic households in North America) with a carefully expressed message. The Pacific Press Publishing Association offered to do the printing for just 13.5 cents per copy. In April 2002 Hispanic churches had ordered and received 1.1 million *El Centinela* magazines, along with instructions about how to make a presentation at the door, pray with the family members, and take a follow-up survey.

As with every plan that corresponds with God's design and purpose, every piece of the puzzle fell into place: Pacific Press provided the tools, the North American Division's Multilingual Ministries Department and Ministerial Association provided the big-picture leadership, and Hispanic leaders, pastors, and lay members implemented the program's goals. ASI also contributed to the project.

The official starting ceremony for the outreach campaign was held in Los Angeles, at the NAD Hispanic Festival of the Laity on July 6, with more than 12,000 people in attendance.—Miguel Valdivia, editor, *El Centinela*.



Frank Gonzalez

LA VOZ CELEBRATES 60 YEARS OF MINISTRY

Sixty years of ministry is cause for a spir-

itual *fiesta!* So thought the nearly 9,000 people who crowded the Los Angeles Convention Center, Sabbath, July 6, to mark the sixtieth anniversary of *La Voz de la Esperanza*—the most popular, longest running, and most widely broadcast international Spanish radio program of the Seventh-day Adventist Church (35 countries and more than 700 radio stations air the weekly program).

For several hours the large audience responded with thunderous applause and strong amens to the missionary reports, powerful testimonies, and sublime musical performances. The audience included delegates from most Latin American countries, the United States, and Canada.

Frank Gonzalez, the ministry's speaker/director, was accompanied by speaker emeritus Milton Peverini and a cast of excellent musicians that included: The Heralds Quartet, The Decision Quartet, violinist Jaime Jorge, contralto Del Delker, tenor Junior Kelly Marchena, mezzo-soprano Marissa Martinez, and a special appearance by the Redlands City Symphony with Maestro Jon Robertson, who also directs the Music Department at the University of California Los Angeles.

General Conference president Jan Paulsen sent a letter of congratulations that was read by Armando Miranda, GC vice president. Many more dignitaries were present or sent greetings. United States president George W. Bush sent a letter to congratulate the ministry for "its dedication to share with the world and the nation the news that most matters."

During the festivities Pastor Gonzalez reported on the ministry's two global satellite crusades (1999 from Orlando, Florida, and 2001 from Havana, Cuba), which resulted in more than 100,000 baptisms worldwide. The leaders of the Adventist Church in Mexico sent a video report about the work of *La Voz* in their territory, showing appreciation for the evangelistic activities that Gonzalez has held in 75 Mexican cities during the past few years. One crusade alone, in the conflict-ridden region of Tapachula, Chiapas, yielded 3,550 baptisms.

The speaker/director's message encouraged the participants to join *La Voz* in "waging an aggressive, no-holds-barred war that utilizes every talent, every resource, and dares to put everything at risk, holding absolutely nothing back, in order to advance fearlessly by faith and claim possession of all that Christ has liberated by His grace."

explains why having a Festival of the Laity over the Fourth of July weekend made such good sense, according to Manuel Vasquez, vice president of the North American Division for Multilingual Ministries. "Hispanics are extremely grateful for the opportunities provided them in the United States," he says, "but they prefer spending the Independence Day holiday in religious activities rather than on a picnic." Plus, the cost to rent the Los Angeles Convention Center on a weekend when hardly anything else was scheduled was very "reasonable." Recent immigrants are also less likely to be caught up in the materialism and secularism that infects much of North America. Many of these immigrants come from countries where religion (most often Roman Catholicism) is a significant influence in families and communities. In many ways, the message brought by Seventh-day Adventists satisfies the inherited religious devotion they already have to serve the Lord more fully.

Another factor that contributes to the remarkable growth among Hispanics in North America is the closeness of families and other social structures. The Hispanic church in many communities is a kind of surrogate family to people who often have left family members and friends in their native countries to seek economic and educational opportunities in the United States and Canada. One of the factors repeatedly mentioned in interviews with these lay evangelists is the importance of small groups in evangelistic outreach. Small groups reinforce Adventist teachings and lifestyle, and provide settings for social interaction.

Public satellite evangelistic meetings conducted in Spanish have also been a factor in the growth among Spanish-speaking populations. This fall the second satellite evangelistic series to originate from North America will be uplinked from metropolitan Washington, D.C., featuring South American evangelist Alejandro Bullon, and be picked up by congregations throughout North, Central, and South America.

The other side of these positive

Southern-style Evangelism

Juan Fernández, 45, lives in Lake Mary, in the Orlando, Florida, area. Fernández joined the church in 1983, and during his first six months as a Seventh-day Adventist he led more than 100 persons (mostly friends) to a deeper relationship with



Christ. He attributes this success to his many non-Adventist acquaintances (at the time)—young people with whom he had socialized and who had witnessed the change in his life after he joined the church. As first elder of his church, he gives Bible studies on a regular basis and leads 25-30 persons a year into membership in the Adventist Church. Doubtless, this is why he was selected by the Southern Union as one of the most effective Hispanic lay evangelists at the recent lay festival.

Fernández works at Florida Hospital as an air-conditioning technician. He also owns his own air-conditioning business. Not surprisingly, his private business often turns into a soul-winning venture as he meets families and seeks out people who are interested in spiritual things. "Once you're in the people's homes helping them solve their air-conditioning problems," he says, "it offers a tremendous opportunity to find out if they are sensitive to spiritual matters."

Fernández is lay leader of the Hispanic congregation in Sanford, Florida, a recent church plant. He and several other lay members have planted four Adventist groups and congregations in the past five years. Juan and his wife, Gloria, have three children: Juan, 22; Yaritcia, 20; and Juan Carlos, 14.

By Ed Schwisow, editor of the North Pacific Union Gleaner

characteristics for growth is that often after a few years of "Americanization" the second and third generations of Hispanic Adventists don't reflect the evangelistic fervor of their first-generation friends and family members. Those born in North America often attend English-speaking churches that put more emphasis on "lifestyle" or "relationship" evangelism, than the aggressive door-to-door witnessing favored by recent immigrants.

Still, growth among Hispanic Adventists is dramatic. Public evangelism and a strong partnership between lay members and pastors have generated another interesting challenge to Spanish-speaking Adventists: a shortage of suitable places of worship. In many communities, especially in large metropolitan areas, the cost of property on which to build a new church or church school is prohibitive, and, given the limited income of many congregations, nearly impossible. But with

the sacrificial giving of its members, and donations from individuals and institutions, churches are being built and congregations are being nurtured. Spanish-speaking congregations are sometimes able to purchase church buildings from English-speaking congregations or from other denominations. Sometimes they're forced to improvise and use buildings that weren't designed for worship services.

Leaders of the Hispanic work in North America are unanimous concerning the future growth of the Hispanic church. "Hispanics in North America are passionately involved in soulwinning [adding roughly 8,500 new members per year], and they give sacrificially [\$54.5 million in tithe in 2001]," says Manuel Vasquez. "A united Spanish work will keep the evangelistic flames burning bright."

Stephen Chavez is the managing editor of the Adventist Review.



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One at a Time

Adventists in New York City scramble to reach the ready.

BY AMANDA SAUDER, WHO SERVED AS AN INTERN WITH THE ADVENTIST REVIEW WHEN SHE WROTE THIS STORY.

Adventist ministry in New York City began within hours after the first plane hit the World Trade Center north tower on that infamous Tuesday morning last September.

Pastor William Bremner, Adventist Community Services director for the Greater New York Conference (GNYC), was on his way to visit James Gilley at the North American Division (NAD) offices in Maryland when he heard that the planes had hit the World Trade Center. "When I went through Manhattan at 6:30 that morning, I saw the buildings," he recalls. "Then when I came back, there were just plumes of smoke where the buildings had stood." When Bremner returned to the city after a brief meeting and prayer with Gilley, all entrances to the World Trade Center area were closed. But because he was driving the Adventist Community Services (ACS) van, he was waved through. "I was one of the few people who made it back to New York City that day."

Again because of the recognized ACS van, Bremner was allowed into ground zero the next morning. Some Adventists worked directly at ground zero that day, helping rescue workers with recovery efforts. GNYC president Dionisio Olivo was among them, along with GNYC personal ministries director Gerson Santos, pastor Roy Bowen, pastor Maurice Vargas, van worker Iris Szoboszlai, and two laypeople. They also handed out water and food to weary rescue workers and provided transportation for firefighters who had lost their vehicles.

"We gave guys a ride who were

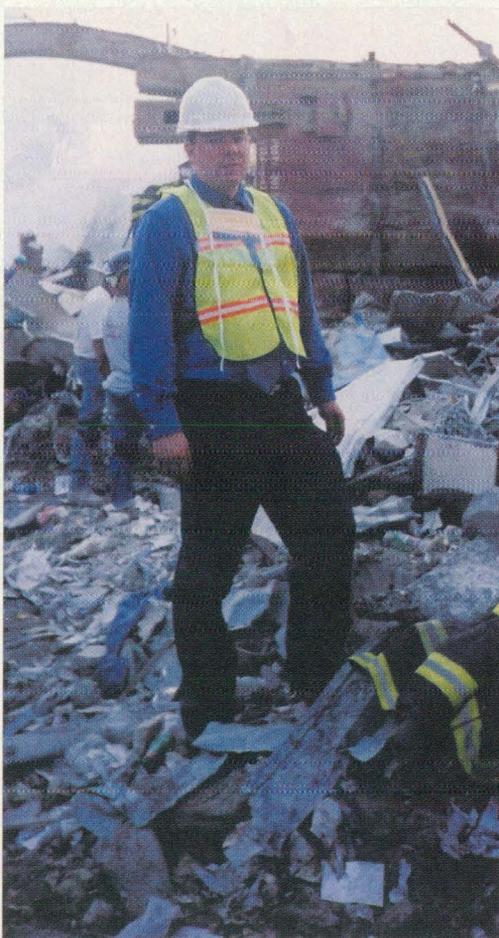
working there all day and now had no way home," recalls Bremner. "The first day the smoke was so intense that sometimes you just had to put a mask on because it was so stifling down there." Despite the uncomfortable conditions, the Adventists returned the next day. NAD Volunteer Ministry Services director José Rojas, Northeastern Conference (NC) Community Services director Fitzgerald Kerr, and ACS director Sung Kwon joined them in handing out energy bars, saline solution, food,

and whatever else the rescue workers needed.

The Adventists weren't strangers at ground zero. Some of the firefighters said, "Hey, we know you guys," remembering the Community Services vans they'd seen in New York City streets for more than a quarter of a century. During its 26-year ministry the GNYC van ministry has reached more than 1 million people, one-on-one, through blood pressure screening and food, clothing, and magazine distribution.

Along with hands-on help at ground zero, Martin Feldbush, NAD associate director of chaplaincy ministries, trained approximately 60 Adventist pastors in crisis and bereavement ministry. With the support of the Northeastern Conference and Greater New York Conference presidents, they gained access to Red Cross training that allowed the pastors to work in the Red Cross family assistance centers. Approximately 35 pastors took the Red Cross training, qualifying them to work in the assistance centers with distraught family members and traumatized rescue workers. "Many went on to work there for several months," says Feldbush, who gives credit to Kerr and Bremner. "I went up there as a specialist, but people like Bill Bremner and Fitzgerald Kerr have stayed. They have worked hard and long for many months."

Adventists also worked closely with the New York City Office of Emergency Management during the eight-month disaster operation. One way they helped was through donations management. Adventist Larry Buckner was placed in charge of five to seven warehouses that housed donations sent from all over the



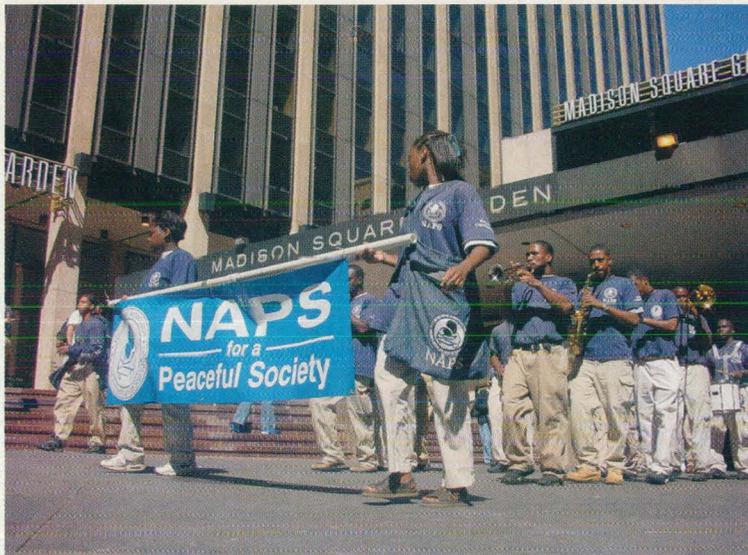
IN THE RUBBLE: Adventist Community Services director Bill Bremner

country. These donations could include anything from dog food to new clothes to bottled water. "There was enough water donated to start another river in New York," chuckles Bremner.

But then, on a serious note, Bremner remembers what it was like to be at ground zero. "It was some experience being down there at the Trade Center," he says. "It's beyond description. At that time we thought there were 15,000 people gone in that tragedy. The smoke was all over, and the dust from the Trade Center had gone everywhere. The building was just ground up into powder; dust was eight to 10 inches thick in places. I had worked in an ambulance in New York City, but this was the most incredible disaster [I have ever seen]. On a scale of 1 to 10, this disaster was a 20."

During his time in New York City training local pastors, Martin Feldbush was impressed by the receptivity of New Yorkers. "They were so full of questions and eager to hear what we had to say," he recalls. "They asked a lot of 'why' questions and were ready to receive any words of comfort and support we had for them. Once they knew I was a pastor, they would ask such questions as 'Does the Bible have anything to say about this?' And I would answer, 'Yes, the Bible has something to say about it.' I had the opportunity to give them a mini Bible study, a hopeful message."

"There is an awakening," says Angel Rodriguez,



MARCHING HEALERS: NAPS, a student group from Oakwood College, helps the community heal with music and compassion.

GNYC Multiethnic Ministries director and co-coordinator of post-September 11 New York City evangelism. Even a year after the attacks, Rodriguez feels that New Yorkers are still ready to hear the gospel. "People may think that the interest in Bible prophecies would have waned," he says. "But people are very concerned about their future. Anniversaries remind us about how frail we are. More people have been open than ever before." Rodriguez is helped by NC communication director C. A. Murray. Jim Wood, representing the North American Division, also coordinated efforts in New York City until about three months ago.

Realizing the need and opportunity

for spiritual growth in the city, Rodriguez, Murray, and Wood knew they must act quickly. "We started several churches and meetings," says Rodriguez. They opened the East Side church on 6th Street, between C and D streets; now the church hosts approximately 60 worshipers. Also, fresh-from-seminary pastor Don James entered Roosevelt Island, an area lacking a strong Adventist presence. Now James is developing interests in the people there and has begun to give Bible studies. Twelve Bible workers were sent to

a struggling Brooklyn church to hold a campaign. There have been 20 baptisms at that Brooklyn church. Also, the Pennsylvania Conference is planning to plant a church on Staten Island in May 2003. Currently there is only one English-speaking church there; the planted church would be the second.

The New York City evangelism coordinators are also trying to minister to specific ethnic populations within the city. Twenty-two Jewish people now worship in the Brighton Beach area of Brooklyn after two months of evangelism there. Four Adventist workers trained in Islamic relations have begun to develop friendships with New York City Muslims and will

remain in New York City for another three years. A Greek evangelist is coming in October to plant a church and minister to the large pocket of Greeks in New York City. Also, 30 people were baptized as a result of a Franco-Haitian effort led by a pastor from



WATER, ANYONE? Pathfinders distribute water the week after the tragedy.

the Inter-American Division.

Another campaign was the "Changed in a Day" series by Mark Finley and Doug Batchelor. The evangelism team received names of approximately 300 people interested in Bible studies. Evangelistic campaigns and seminars are being planned to reach these people.

"That covers about 90 percent of it," says an obviously excited Rodriguez. "We thank very much NAD vice president James Gilley. He has been a key component in all this. Without his help, this wouldn't have been possible. He's really been the heart and soul of this whole project."

After the attacks, the New York Van Ministry saw an increase in their number of volunteers, and many amazing stories have resulted. One occurred during a trip by 20 volunteers from the Rocky Mountain Conference. The group, headed by Rocky Mountain

Conference secretary/treasurer Jim Green, purchased 20,000 *Peace Above the Storm* books (*Steps to Christ* in a different format) and gave out all of the copies in less than three days. Once while in Times Square, the group handed out more than 8,000 books. "People were saying, 'These people are everywhere,'" recalls Pastor Bremner. "To be in Times Square and to make that kind of impact is something. [During this same trip] a lawyer came out and said to one of the kids distributing, 'My firm is under an incredible amount of stress. Can I get 20 of those books?'"

Another book being handed out is called *Power to Cope*, a biblical guide to dealing with stress. "This gives practical, physical things people can do to alleviate stress," says Pastor Bremner. "It also tells how to accept Jesus. We have had people pass by distributors on the streets, realize the book had to do

with stress, then *stop*, turn around, and say, 'I need that.' This is unheard-of! People don't *stop* in New York."

Since September 11, with the aid of approximately 300 volunteers, the New York Van Ministry has handed out more than 25,000 *Steps to Christ* books, more than 50,000 *Power to Cope* guides, and more than 60,000 copies of *Signs of the Times* magazine!

"The words of Jesus, 'The harvest is ripe, but the workers are few,' have never been truer in New York," says Pastor Bremner. "September 11 has affected the New York City community so it will never be the same. The hearts of the New Yorkers have been opened as never before.

"The challenge that we face is reaching 8 million people. The question is: How do you reach a diverse, multicultural city with more than 8 million people? And the answer is: One at a time."

NEWS BREAK

Largest Rally in 3ABN History Held in New York

"It was the largest 3ABN rally in our history!" said Derrell Mundall, of Three Angels Broadcasting Network (3ABN). Held July 20, 2002, in Harlem, New York, the rally drew 6,000 people, more than three times the expected attendance. "Church members and leaders partnered with 3ABN for a day of activities launching efforts to add 3ABN to New York City's two cable companies," he said.

The rally marked the beginning of a letter-writing and telephone campaign organized by local church members, who mobilized more than 30,000 people to call and write their New York cable company weekly, asking them to add 3ABN to the local cable lineup.

The Ephesus Adventist Church in Harlem hosted the rally, which featured a 13-block parade down Malcolm X Boulevard through downtown Harlem, passing prominent landmarks such as the Apollo Theater and former President Clinton's office. Hundreds of Pathfinders with drum corps, flags, and marching routines led the parade.

Danny and Linda Shelton, president and vice president of 3ABN, were joined by many church leaders and guest musicians, including a large steel drum orchestra.

Samoan Church Member Attempts English Channel Swim

Seventh-day Adventist Iose Mataafa swam for almost 12 hours on August 1 before pulling up just one mile short of his goal of becoming the first Samoan to swim the more than 20-mile stretch of water between England and France.

Mataafa, 57, from Brisbane, Australia, says he took on the challenge in order to raise awareness of principles of healthy living, and also as a way to raise money for his local church's building program.

Setting out from the Kent coast, he began his attempt at 4:40 a.m. on August 1. He was accompanied across the Channel by his support vessel, the *Viking Princess*, which carried representatives of the Channel Swimming Association as well as Mataafa's wife, Kaumi, his friend and church youth leader, Tanu Sanft, and two other crew members.

Mataafa swam for approximately 12 hours, never leaving the water or touching the boat, and took only brief breaks every hour or so for food and drinks. When he was within one mile of the French coast, Mataafa developed a shoulder injury that slowed his progress. In addition, sea conditions changed, and the captain and official observer judged that the tides and current were too strong for him

The Cold Comfort of Cryonics

BY BETTINA KRAUSE, NEWS DIRECTOR, ADVENTIST NEWS NETWORK

Did 83-year-old Ted Williams, the former Boston Red Sox star hitter who died this past July, want his body cremated after death? Or did he want his body frozen to -320°F in liquid nitrogen and suspended upside down at the Alcor Life Extension Foundation in Arizona in the hope of future scientific resurrection? Williams's son and daughter disagree—and a judge will eventually decide their ongoing public dispute.

Since 1967 more than 100 people have opted to skip burial or cremation and be cryogenically preserved. But in cryonics advertising the fine print is long and the guarantees short: revival depends on tremendous advances in medical science, a long-term stable electrical supply, and the continued financial solvency of the cryonics company you choose.

All these variables don't dampen the enthusiasm of cryonics supporters, also known as life extensionists. They tout cryonics as the realization of humanity's age-old yearning for

life beyond the grave. George Smith, in an article called "Cryonics as Religion," says it's the "fulfillment of all the major religions of the past."

James Swayze argues that Seventh-day Adventists are natural allies of the cryonics movement. They're "practicing life extensionists," he says, eating healthfully and avoiding alcohol and tobacco. Adventists also don't teach the immortality of the soul, thus avoiding such awkward questions as: If a frozen body is revived, will the soul be wrenched back from wherever it has gone?

Swayze may not be far off—at least in classifying Adventists as "life extensionists." Quality of life—helping people live long, fulfilled, and service-oriented lives—has always been part of Adventism's mandate. But I doubt we could be called allies. The uncertain promises of cryogenics offer cold comfort when compared with the One who says, "I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25, NIV).

NEWS COMMENTARY

NEWS BREAK

to complete the swim. "I could see the French coast and a lighthouse, and I really wanted to get there, but I was ordered to stop," said Mataafa. "I suppose they were in a better position to judge the conditions than I was."

Mataafa works for the Sanitarium Health Food Company in Australia and wanted to use publicity from the swim to promote a healthy way of life. He was also raising funds for his local church through sponsorship. Pastor Ken Vogel, president of the Adventist Church in the South Queensland Conference, says Mataafa is an "active and loyal member of the Inala church. This church has a need for land and a church building where it can both worship and evangelize. Mataafa dedicated this swim to helping raise funds for his church."

—Adventist News Network.

Adventist Laity Explore More Ways for Mission

Nearly 1,700 Seventh-day Adventist laypeople met in Columbus, Ohio, August 7 to 10, to focus on lay mission in the home, workplace, and community.

The fifty-fifth annual Adventist-Laymen's Services and Industries (ASI) convention brought together nearly 300 exhibitors representing health, education, humanitarian work, publishing, and mission outreach. The event also hosted professional seminars, meetings, and worship ser-

vices, and promoted youth involvement in mission.

"Finding God and finding salvation was never meant to be a difficult matter," said General Conference president Jan Paulsen to the more than 3,000 gathered during the Sabbath afternoon program. "Being the church is not a complicated thing, either. It's there to tell people about Jesus Christ," he continued. "We are all together in this. We are, all together, the church. I want to thank you, ASI, for your focus and strength, your intensity and commitment, to the mission that we share."

During each convention ASI members are updated on ASI-sponsored projects around the world and how their offerings from the previous convention have been used. Sabbath morning Merilee McNeilus reported on an ASI-funded initiative in Myanmar, where in the past year more than 375 projects—including 180 churches and 125 elementary schools—have been completed. "That's more than a project a day," she said. "This is your ASI offerings at work!"

Funding from last year's convention also helped purchase 200 home churches in 12 countries of the former Soviet Union. Peter Koolik, a building contractor from Brisbane, Australia, who's helping to coordinate this project, said that nearly 300 Global Mission pioneers are currently leading out in their own church services in areas where, just one year ago, there were no Adventists.

For Your Good Health

Put Down Those Chips!

We know that fats in processed foods can cause heart disease. But now a new study gives another reason to avoid chips and cookies. A Harvard University professor recently studied patients at five of the country's largest ophthalmology centers, and found that those who ate more processed foods on a daily basis were also at high risk for age-related macular degeneration, the leading cause of blindness in people over age 65. A type of fat known as linoleic acid is found primarily in snack foods such as potato chips, and puts people at an even higher risk than other fats.

Macular degeneration is a 30- to 40-year process, so lifestyle or dietary changes need to be made at an early age. It's likely that if you're eating a lot of junk food, it's hurting you now in ways that won't become evident for a number of years.—*Archives of Ophthalmology*.

For Your Good Health is compiled by Larry Becker, editor of *Vibrant Life*, the church's health outreach journal. To subscribe, call 1-800-765-6955.

AWR Letter Box

Dear friends at AWR: "I am challenged and inspired by your Bible teachings. Your broadcasts have changed my daily life."—**Myanmar**.

"It is unthinkable to miss AWR even for one evening. My children take their place before the radio early to listen to *Aunty's Story* on AWR, and thereafter the Bible message. My husband and I eagerly wait for the sermons. With you all, we want to be in the kingdom of God."—**India**.

"How will it sound if I say I have fallen in love with a particular radio station: AWR—The Voice of Hope. I started listening to your programs only last November. How can I make up for all those programs I've missed?"—**Nigeria**.

"It was when I thought I had hit the rock bottom of disappointment that I was cheered up by the AWR message, 'When the Brook Dried Up.' A million thanks to Jesus for AWR!"—**India**.

For more information about Adventist World Radio, write to: 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; call toll-free: 1-800-337-4297; e-mail: awrinfo@awr.org; or visit our Web site: www.awr.org.

NEWS BREAK

At the Columbus event ASI members gave some \$2.5 million in a single offering to fund international mission projects.

"It's fun and inspiring to be a participant in ASI's 'can-do-it' culture," said Ron Christman, ASI's new secretary-treasurer-elect.—*Adventist News Network*

News Notes

✓ **John Freedman** was elected as president of the Washington Conference. He replaces David Weigley, who recently became president of the Potomac Conference.

✓ **Martin Ytreberg** was recently elected vice president of finance for Pacific Press Publishing Association. He replaces Ross Lauterbach, who died in an auto accident earlier this summer.

✓ **Humberto Rasi**, director of the General Conference Education Department, reports an increase in the number of Adventist educational institutions, personnel, and students for the year 2002. Currently there are 6,355 institutions worldwide; 58,833 faculty, administration, and staff; and 1,187,018 students in our schools, colleges, and universities.

✓ The Doctor of Ministry program at Andrews

University will add a new concentration in Family Ministry, to begin in the summer of 2003. The program seeks to sustain pastoral excellence by attending to the personal, pastoral, and evangelistic responsibilities of a pastor.



Tonsa Warner

✓ **Tonsa Warner**, a member of the Dupont Park church located in Washington, D.C., recently celebrated her 100th birthday with 200 family, friends, and church members. Congratulations were read from President and Mrs. Bush and several denominational leaders, and a plaque was presented from the mayor of the District of Columbia.

✓ **Ellie Conrad**, a former network television personality, now in business in Birmingham, Alabama, served as host for the Oakwood United College Fund banquet in March of this year. At the conclusion of the banquet **Clarence Hodges**, North American Division vice president, offered her a copy of his latest book, *Make Someone Happy*. As a result of that contact, Conrad was baptized this past spring.

Hear Ye Hymn

Because of its loftiness, John 1 is one of my favorite chapters in the Bible. My heart races whenever I read it, because like few other texts, it identifies the Creator-God of Genesis 1. John 1 reveals the many themes that John will later develop in his book, such as light, darkness, word, life, and others.

This chapter is important for our study of Creation because it tells us who the earthly Jesus really is. He was not simply the unlettered itinerant preacher, as some locals asserted (see John 7:15); He is God, the divine Redeemer and Creator. He is the hymn sung by God to a drifting race.

Some scholars describe John 1 as a "Hymn to the Logos" (i.e., Word), because the structure of John 1 reveals the strophes (verses) of an ancient hymn. Notice the progression:

Its first movement celebrates *Christ's preexistent timelessness*: "In the beginning was the Word" (verse 1). This is not the same beginning mentioned in Genesis 1:1, where we read, "In the beginning God created the heaven and the earth." John's assertion is grander and loftier. John asserts that prior to the beginning of time, before human beginnings, the Word already was. Christ existed within an eternal infinity. Thus by contrast John relativizes and temporalizes humankind's history. We are not timeless, but time-bound. We exist within time and are constrained and confined by it. We lose time, spend time, waste time, run out of time, etc.

Christ, on the other hand, transcends, controls, and directs time. His weekly Sabbath reminds us that time is subject to Him, and at His will it can be conscripted by Him to accomplish His purposes. That's part of the reason that He is the Ruler (Lord) of the Sabbath. The Sabbath is His servant also (John 5:1-9; Mark 2:27, 28), because it accomplishes His purpose in the world (Isa. 45:1).

The second movement of the hymn celebrates *Christ's preexistent relationship*: "And the word was with God" (verse 1). Christ, the Eternal Word, enjoyed a profoundly intimate relationship with God. The union of Christ with the Father and the Holy Spirit is humanly inexplicable. There is an indissoluble oneness, not explicable but replicable in mar-

riage. Marital oneness (Gen. 2:24) approaches and is modeled after the oneness of the Trinity (compare with John 10:30; Deut. 6:4). The grammar of the technical Greek construction later points to a relationship that can only be described as *monogenes*—only-begotten, unique (see John 3:16).

The third movement of the hymn celebrates *Christ's pre-existent status*: "And the word was God" (verse 1). Lest anyone misunderstand, this Jesus, about whom we preach, teach, sing, and live, is no created being. He is the uncaused Cause, the unaffected Effect, the Self-existent One. He is eternal, immutable, ineffable, and infallible. Christ is the eternal God. Although revealed dimly in the Old Testament, He is revealed clearly in the New Testament.

The fourth and final movement of the hymn celebrates *Christ's pre-existent function*: "All things were made by Him" (verse 3). For the very first time in Scripture, the Creator is unmasked. The God of Genesis 1:1 is the Christ of John 1. He is the "I AM" of Exodus 3 (compare with John 8:58). Christ is the everlasting Father of Isaiah 9:6. The Jesus of John is not only Redeemer but also Creator.

This truth must have struck the first-century believer like a ton of bricks. And while I do not claim to understand how all this role differentiation within the Trinity was acted out in history, I believe the testimony of Scripture concerning it.

Jesus the Word is a hymn worth hearing, because He matters; and not only in some abstract way, He matters daily to believers who sometimes struggle and strain to stay in His will. He matters to men and women who suffer ostracism, persecution, hardship, and ridicule by confessing Him in certain non-Christian environments. He matters to believers who champion His name in pioneer mission fields. And He matters to believers in North America who, in spite of sprawling secularism, claim Him as Lord.

Some scholars describe John 1 as a "Hymn to the Logos."

Leslie N. Pollard serves as a vice president for diversity at Loma Linda University Adventist Health Services Center.



As a River Flows

A great river, with its ever-changing pace, is like a giant mirror reflecting life's unfolding scenes. My boyhood home was by such a stream, and its fascinations wore many faces. I remember its enchanting motion and soft sounds on a summer day, and the tinkling music of the bell buoys as they went bobbing and weaving through the moving water. To everyone whose life it touched it gave its gift of calmness.

I recall the cool ebullient sensation of swimming out into the deep, looking shoreward to see the landmarks standing silent, and feeling the surging sense of freedom and oneness with the river's giant flowing force. For a lad living the glory days of youth, the river was a timeless place and life was forever.

The most vivid of all are my memories of the great storms—especially the cold blows from the north with their force and fury. Mightily they swept in, turning our gentle rolling river into a wild raging sea. Rising. Falling. Churning. On and on they came—pounding and pummeling for hour after hour. But as the day wore on, the storm would begin to tire. Finally the only sound that could be heard was the mournful howl of the wind with its wailing sounds that went on and on and on.

Calmness would arrive with the setting sun. The mighty river flowed slowly and more steadily through the stillness of the night. Now the battle was over. The river had won. All was quiet. Only the tolling sounds of the bell buoys could be heard, telling their story of the death of a storm. Fighters they be; but in the end storms are only passing events.

A river is a timeless place. It possesses a dimension that lets it outlast any storm: depth. While a tempest is running wild on its surface, below the surface the river runs quietly along at its never-changing pace.

A river is a giver. It packs up power as it flows, sharing with the land along the way. And through this process of giving life to the soil, it becomes pure. As it flows onward to the sea, it is lifted up in tiny drops and rides on the wings of the wind back to its source and falls as rain to begin again

its never-ending cycle of life-giving. Thus it fulfills its purpose in a universe where life endures by giving.

Yes, life is like a river. One is living on the surface. Surrounded by the glorious sights and sounds of the world around him, all is peaceful. But then the scene changes. A

cold wind from the north begins to blow. Black clouds loom on the horizon. Suddenly a massive storm breaks over him. Now his quiet life has become a nightmare. Caught in the shock of great sadness, he's left falling and churning, unable to see through tears of grief. He cries out in anguish, but the storm only strengthens.

Yet way down deep where the river is steady, there is calm. This is the place where love lives! From this place another hears his cry and feels his hurting. She reaches out to him and gives him her hand to hold on to. Now the circuit is closed.

Real energy flows. Two lives are given power to live and go on living, even as a river flows and goes on giving.

*The coldest north wind cannot penetrate love's warmth,
Nor can massive storms sweep in and destroy her,
For love is stronger than death.*

Love is helpless as long as she is alone. But when she's allowed to come into the heart of someone—such as you and me—she becomes all-powerful.

Our heavenly Father speaks to us quietly through His Spirit and brings His peace into our being. But when our needs demand that He demonstrate the might and power of His majesty, He often uses the things of the world of nature—such as a great river. Thus He awakens our imagination and allows us to feel and see His love in action. And thus He empowers and enables us to walk in the newness of life.

*George H. Rose writes from Victorville,
California.*



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her purpose in a
universe where
life endures
by giving.*

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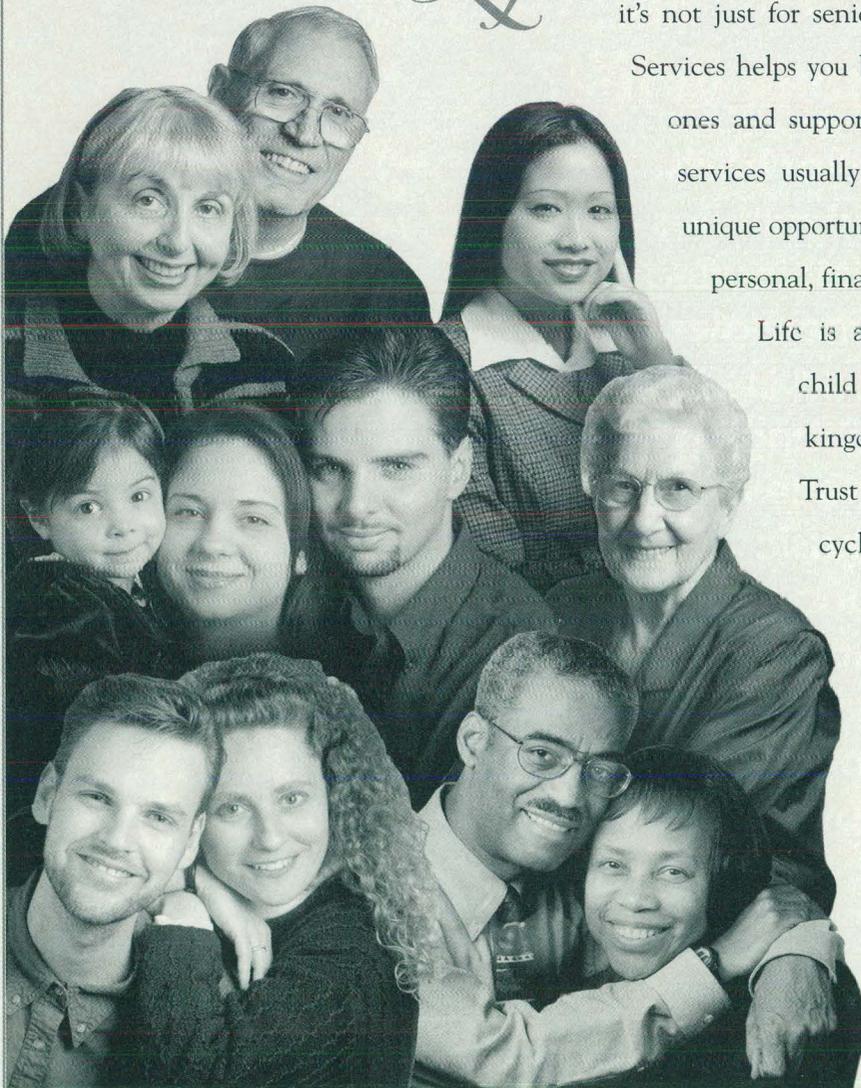
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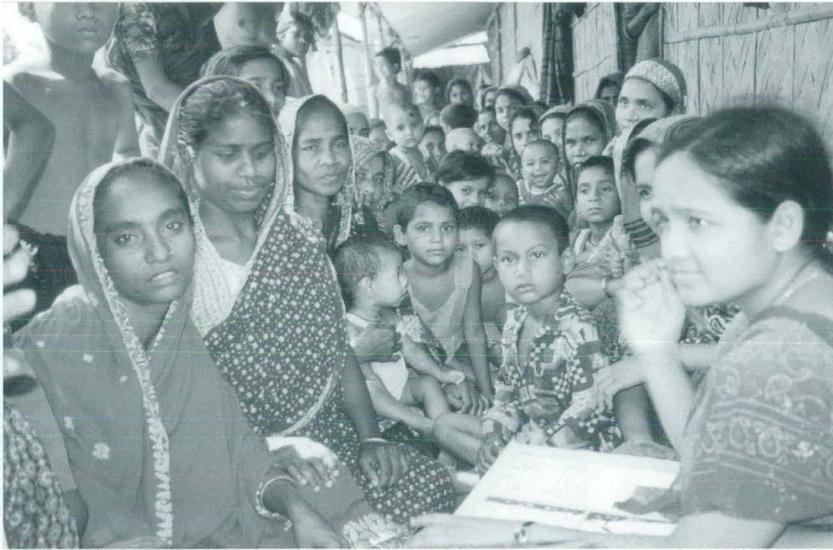


INTERNET: You can watch *Windows of Hope* anywhere in the world right on your computer—through the Internet. Just sign on at www.3abn.com (8:30 pm, Monday, CST).



DVD-VCR: And if you're really out of touch with the magnosphere, we'll be glad to mail you our programs on VHS videotape or DVD format for \$14.95 each. Call us now at 800-900-9021.

www.thequiethour.org



and Rasuwa helping women learn how to read and write and improve their knowledge on health and sanitation issues. Through regular workshops and training sessions, women are learning about family planning, maternal and child health, prenatal care, and personal hygiene. Women are learning skills that can be used to set up and run a small business which will improve their income and ability to provide

better for their families. To date, 2,655 women have participated in the program with many obtaining a grade of over 90% in literacy, math and health. ADRA is also providing assistance with community cleaning of water sources, and the construction of latrines to reduce infection and spread of disease.

Through this program and others like it, women are gaining freedom. The freedom to have access to clean water and health care. The freedom to read and write, and the knowledge to run their own

businesses so that they can provide for their families. Freedom from illness and disease. With this knowledge, women are gaining the freedom to choose a better life. We are helping women spread their wings to freedom! ■

Lisa Mercer is the associate director for programs at ADRA Canada.



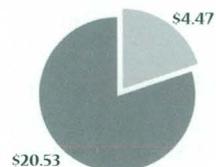
Looking Forward

ADRA Canada invites you to join them in launching the 95th ADRA Annual Appeal Campaign which helps improve the quality of life in your local community and beyond Canada's borders to those in the developing countries and drought-stricken nations.

ADRA Canada is excited about this year's campaign as it could be the year that our one million dollar goal is achieved. As of July 31, 2002, our Canadian membership of 50,936 raised an average of \$4.47 per member through donations, fund-raising, and door-to-door campaigning. In 1966 (yes, that was a long time ago), a personal goal was set for each church member to raise and/or donate \$25.00 toward the ADRA Annual Appeal Campaign (formerly called Ingathering). This goal has not changed in the past 36 years, and last year we came very close with an average of \$17.89 raised by each member. This year, your gift of \$25.00 will make an enormous difference in the lives of many. Perhaps you cannot give \$25.00 at one time, but your contribution of just \$6.25 per month in your tithe envelope between September and December would ensure that you reach your personal member goal by December 31. However you determine the best way to contribute, we thank you for your continued support through your time spent volunteering, your financial gifts, and your prayers.

There are still so many hurting people in need living right next door to you and me. The lyrics of one of Steen Curtis Chapman's songs say, Don't tell them Jesus loves them, until you're ready to love them too. These words remind me of the work of ADRA and Adventist Community Services. It is truly an important part of the overall gospel commission to go and tell the world the good news of Jesus and His saving grace. Until we meet them where they are with our caring words and deeds, and show them that we truly care about their physical, emotional and social needs, they will not desire to listen to anyone talk about love of any kind, much less the wonderful redeeming love of God. Once they become healthy in body and mind, they will become more receptive to hearing of the healing love of God and His plan for their lives. Won't you join with ADRA in making this the best campaign ever and reaching out to make a difference in the lives of others? Together, we can make a difference...one life at a time.

\$25.00 goal per capita for 2002
\$4.47 raised to July 31, 2002
\$20.53 still to be raised





Filling the Dash *God's Will in My Life*

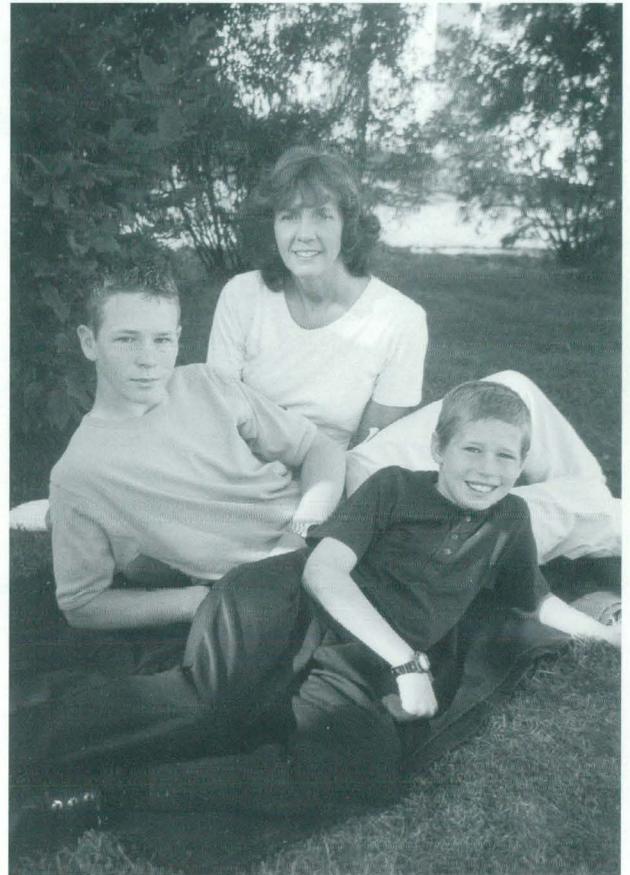
by Donna Dietrich

Possibly you have heard the illustration of the “tombstone dash,” that little mark between the dates of birth and death that alludes to the story of a life lived. We are all given a dash from God at birth. We are also given a road map that annotates both our beginning and our final destination. Unfortunately, at least for a control freak like me, the map is blank between those two places. God wants us to allow Him to lead the way through to follow in faith His directions. Yet somewhere around the age of 19, I decided I wasn't comfortable with this following idea so I gave God back my dash and chose a comma. Instead of allowing the dash to be a directional road continually extended by God, I paused and then went in the direction I wanted to go. And I got terribly lost. Fifteen years later, after becoming a mother, I finally turned my eyes back to God.

Sadly, coming back to God does not wipe out the natural consequences of years of wrong choices. I had become another statistic to the short duration of second marriages and found myself a single mother of two young sons from my first marriage. The job I had at the time was good but not financially lucrative. Child support was seriously in arrears. We lived above the poverty line only because I have a supportive family who would send money on occasion to help make ends meet. There wasn't much I could do about the situation. I had only a high school diploma and the boys were not getting less expensive as they got older. We had no health benefits and depended on the church to pay for the kids' school tuition. Abruptly, all this was about to change. God had been working things out and started showing me pieces of my lost “dash,” a little at a time.

I was at work one day when my second ex-husband, with whom I remain friends, stopped by and handed me an envelope. Things were a bit hectic and I didn't get a chance to open it until a while later. Inside was a cheque for an amount of money that he explained he felt he owed me. My boss looked at it and said, “Well, now you can finally get a new car.”

Without even looking up, I responded “No, now



I can finally finish my education.” I had been attending classes part-time at a local community college and hoped to eventually get my education degree to become an elementary teacher. I knew this was a long-term process and had never really worked out how I was going to take classes during the day while still working and raising the boys. Nevertheless, I started checking out options for universities in the U.S., where we resided. Although I was very interested in denominational certification, calls to Adventist colleges confirmed that I would not have the financial ability to attend an Adventist institution. I visited, but did not feel comfortable

On August 27 I will register my ten-year-old for Grade 5; on September 3 I will register my fifteen-year-old for Grade 10, and on September 4 I will register myself for my graduating year at Canadian University College. I will be the second oldest student in my class and somewhere around the 7th oldest student at the college. It is not everyday that a single mother in her mid-40s graduates from college with a Bachelor of Education degree, and my story is a testimony to a loving, patiently persistent, caring God.

with the curriculum, at local universities. Nothing seemed to fit.

Since this whole thing was quite obviously God's idea, when the time was right, He gave me another piece of the plan. I came home one day and found the *Gleaner/Review* in my mailbox. Inside was an advertisement for Canadian University College's Education program, emphasizing not only denominational certification, but also how the exchange rate made the cost within fingertip reach. I had a cousin who had attended CUC so I called her for a reference. Her words made everything click: "excellent education, positive spiritual atmosphere, a small and caring college." My cousin gave me some names and I took a deep breath and made the call to Canada.

Mrs. Mildred Geates, on the other end of the line, was delighted to hear from "Lori's cousin" and strongly praised the school. She was no longer CUC's registrar, but she worked at the local ABC and still knew everyone. She put me in touch with the Marketing Department and we arranged for a visit. It was a holiday when we arrived, but Mrs. Geates and Lorna Samraj were not going to let that deter me from getting answers. They arranged with the principal of the elementary school to come in on her day off to meet me. Mrs. Bell spent an hour going through the school, discussing curriculum, personalities, policies, and answering my questions and concerns. Deb Chenowith, Student Finance Director, sat with me and took the time to go through various budget scenarios. She encouraged me, not only with her caring attitude, but also with her desire to pray with and for me. Dr. Carolyn Doss spent time going over my transcripts from various college stints to see what could be transferred. Finally, I met Carmen. Carmen works in the Education Department and has an official title, but for me she has been a bit of a personal guardian angel throughout this maze of being a college student. Carmen encouraged, supported, shared, sympathized, empathized, laughed, and then worked like crazy to come up with a program that I could do in three years. I ended my visit to CUC thinking that maybe, just maybe, God was serious about this direction in

my life and He was going to see to it that it happened.

Several other small miracles took place before we finally arrived on campus, and every day since for the past two years have been daily testimonies of God's continued care and protection. There have been the ladies from the church coming to my door happily handing me boxes of food, warm socks for the boys, gloves and hats. There is the wonderful family, Daryl and Chrystal, who run a bottled water business and sometimes tell me that my money is no good at their place and just donate a week's worth of drinking water to my family. Judy, the soft spoken mother of one of my son's friends who is willing to teach piano to my youngest at no charge, just because it is the Christian thing to do. My neighbours, Don and Carol, who make screens for my windows, loan their lawnmower, ply me with fresh veggies, and listen to the funny noises from my car. Caring and understanding Caroline, who works at the college, whose son is my youngest son's best friend and who willingly took care of him while I was in the hospital last year. And my teacher, Mr. Leavitt, who revised the time schedule for my homework assignments after I returned from an extended illness. This is only a sampling of the people who have been personally supportive, and I haven't even mentioned my sons' friends and all the teachers at their school who have been so fantastic. There are so many—just ask me and I'll be glad to share how God's love is shown through these people here at CUC.

So, I would ask of those of you who have taken the time to read my story, add my family to your prayers. Add CUC and its leadership to your prayers. Our journey is not yet complete and there will still be trials and struggles. But God has a plan for us and it is a good plan. He has brought us this far, day by day, and He has no intention of allowing us to fail. God gives me a smile every day. I find great joy in doing His will and in letting Him fill the "dash" with the life He has wanted me to have all along. ■

Donna Dietrich is CUC's Student Employment Co-ordinator and also a full time Elementary Education major in her final year of studies.

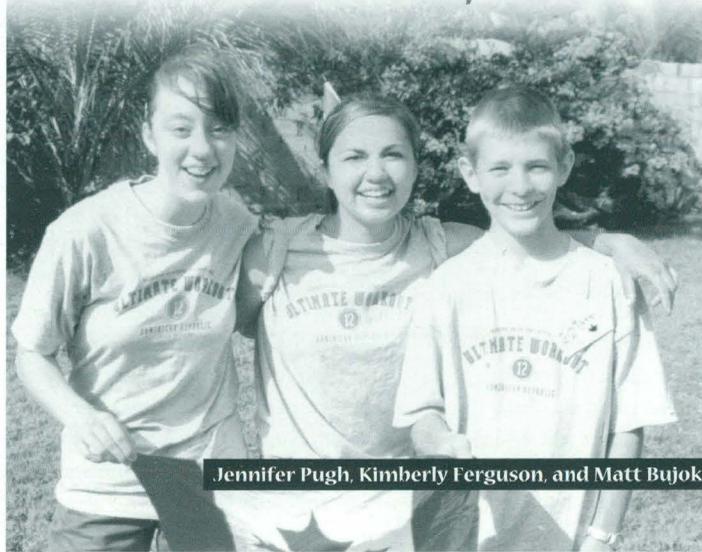
Ultimate Workout

three teens from Canada go on the

Spread the word in Canada. People are missing out.

by Julie Z. Lee

Matt Bujok, 16-years-old, is talking about Maranatha Volunteers International's 12th annual Ultimate Workout, a short-term mission trip for teenagers, which took place from July 9-22, 2002. This year, 141 volunteers constructed four churches in the Dominican Republic. This was Matt's first time on the Ultimate Workout, but he's certain it won't be his last. The experience was so incredible, he wants to go next year—



Jennifer Pugh, Kimberly Ferguson, and Matt Bujok

“Year after year the Ultimate Workout is a transforming, unforgettable, indescribable, unbelievable experience!” says Kim. “No matter how mature or smart you think you are before you come, everything changes after two weeks.”

The project strives to create the “ultimate” mission experience for teenagers. They are stripped of modern amenities and conveniences. The focus

and take more countrymen with him. Out of the hundred-plus participants, three were from Canada.

“I'd like to go again, and get more people involved,” he says. “It's not well publicized in Canada yet.”

If the Ultimate Workout co-ordinators need recruiters, Matt would be a solid investment. He could teach a seminar on mission trip fundraising. After reading about the Ultimate Workout in *Insight* magazine early this year, Matt organized a fundraiser for himself at his church. He gave a slideshow presentation, taking photographs from the Insight website, and wrote letters to everyone about the project and the reasons why he wanted to go. He fundraised until the day before he caught his flight to the Dominican Republic, having had his entire trip funded. The effort, he soon discovered, was well worth it.

“It was a great experience; it was spiritually fulfilling,” says Matt, who is from Niagara Falls, Ontario. “The whole idea of going to another country to help build a church—you realize you're spreading God's Word to all different places. You just felt like you did something for God, and it's cool.”

Fourteen-year-old Jennifer Pugh, a volunteer from Richmond, Ontario, would agree. “It was great—it was better than I thought it would be,” says Jennifer. “I came back, and I said I would go again. My mother asked me what I would give up to be able to pay for my next trip. I started listing off all the things I would give up just to go again. It was amazing.”

Kimberly Ferguson, a 16-year-old from Armstrong, British Columbia, had been on two previous Ultimate Workout trips prior to her recent adventure to the Dominican Republic. She may be a veteran volunteer, but her enthusiasm hasn't waned in the least.

is on the construction work, the nationals, and God. In such a new environment, the volunteers find it easier to see their own lives from a clearer perspective.

“I saw that the Dominicans have a joy in God that we don't find in North America,” says Jennifer. “They have nothing and they rely on him for everything everyday. They're really hungry for the Word and God. Just seeing that made me realize God is real. He really is here for us. It just drove the fact home.”

Yet the project changed more than the volunteers. The Ultimate Workout kicked off Maranatha's latest commitment to construct 50 churches in the Dominican Republic, a country where Adventist membership is growing so fast there aren't enough churches to house everyone. The churches constructed by the Ultimate Workout team will provide seating for 1,000 people. The new buildings are expected to make a tremendous impact on the communities and further growth of the Church.

And then no one should underestimate the impact the project will have on Canada. It's difficult to contain the energy of teenagers, and these three are keyed up to bring about change.

“I am going to get serious about my missions at home,” says Kim. “The Dominican Republic isn't the only place where people need God. I'm going to get people in my church aware of what Maranatha is doing—making a difference in people's lives.” ■

Julie Lee is a communications co-ordinator for Maranatha Volunteers International.

■ ALBERTA

West Edmonton Women's Retreat

On June 7-9, 2002, the West Edmonton church enjoyed a wonderful and spiritually uplifting Women's Ministry Weekend. The theme for the weekend was "Transformed By His Hand" with guest speaker Cynthia Prime from Indianapolis, Indiana. It was a very full program with music, drama, and encouraging words followed by a delicious brunch prepared by the Men's Ministry Department. Everyone who attended came away with a special blessing and happy memories. ■

West Edmonton Hosts Guest Day

The West Edmonton church enjoyed a Community Guest Day on April 12-13, 2002. Errol Lawrence, from Canadian University College, was the guest speaker for the event. The 237 members and 25 guests in attendance were treated to great music presented by Pastor Winston Hurlock from Scarborough, Ontario, warm hospitality, and an excellent Sabbath meal. ■

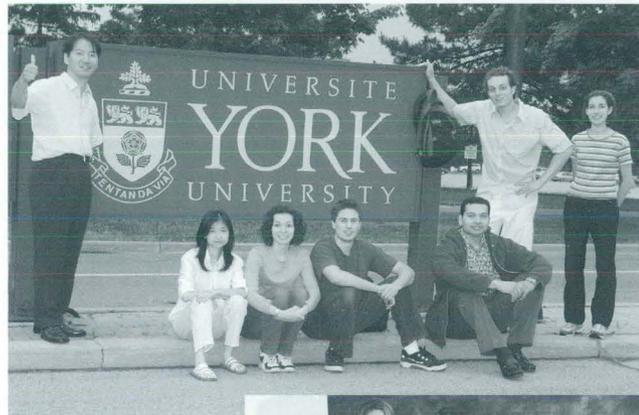


One of the highlights of the weekend was featured vocalist Winston Hurlock.

■ ONTARIO

**Fulfilling Prophecies at York University
Youth on fire for the Lord**

The Holy Spirit has descended upon the young people at York University through a spirited Adventist Christian Fellowship Group called Morning Star. God has told us through Joel 2:28 and Acts 2:17 that "... your old men shall dream dreams and your



Members of the Morning Star-Adventist Christian Fellowship who had the vision of reaching others students with Bible truths and introducing them to Christ.

youth will see visions." From July 19 through August 18, 2002, led by the Holy Spirit, the vibrant youth of Morning Star organized and participated in a youth series of 13 awe-inspiring seminar presentations, and outstanding musical concerts. Armed with this vision, Morning Star reached out to the students of York University, anxious to share with them the love of God and the truths of the Bible.

Although Morning Star shared the Word of God with others, it was in for an unexpected surprise. Often feeling alone in their love for God on a secular campus, the youth of Morning Star were touched by the Holy Spirit, and their inner fire for God was rekindled as they met and worked with other young people who shared that love.

As they worked together, they were blessed with the fellowship of their peers, and the bonds they have created with each other have resulted in eternal friendships. One of the Morning Star members stated that she first joined believing that it was "just worship, nothing much. I didn't expect it was going to be such a blessing in my life."

Another inspired member quoted the Biblical verse that says, "For where two or three are gathered together in My name, I am there in the midst of them" (Matthew 18:20). "That is the best way to describe Morning Star," she said. "We show how God blesses and we end up being blessed ourselves." Still another



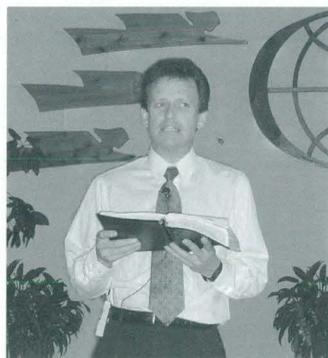
Morning Star members and volunteers who assisted with the seminar presentations. Front row, 4th from right, Speaker Mike Minder.

It's been a miracle in my life. Morning Star has given me true joy and happiness, and I believe that this is a preparation for bigger things to come.

Morning Star member shared that "it's been a miracle in my life. Morning Star has given me true joy and happiness, and I believe that this is a preparation for bigger things to come." When asked to describe what Morning Star means to them, one young member joyfully responded, "God has answered my prayers, and blessed me by calling me to work for Him through Morning Star."

Although confronted with difficulties at times, the young people of Morning Star truly witnessed the power of prayer as they continually joined hands in prayer and worship to God before and after the presentations. They claimed Jesus' promise when He said, "and lo, I am with you always, even to the end of the world" (Matthew 28:20). Encouraged by the amazing experiences and invaluable blessings they have received through Morning Star, the young people are seeing another vision. Stirred by a great desire instilled in them by the Holy Spirit, Morning Star is planning to reach out to other campuses and churches, anywhere where they may share the love and truth of God with other young people. Please pray for Morning Star, so that God's will may be done, and so that His holy name will be glorified because "the fervent prayer of the righteous man avails much" (James 5:16). ■

by Jessica Escorcio



Leo Schreven

Energizing the North

The Sudbury, North Shore and Elliot Lake churches gathered for a rally on Sabbath, July 27. Guest speaker Leo Schreven inspired the group into action by reminding those present that all Christians are ministers of the gospel. The audience left feeling equipped and energized to win souls for Christ in Northern Ontario. This rally was held in preparation for the "All Power Seminar" that Leo Schreven will present live in Sudbury on March 14-17, 2002. ■

A Church Is Born

Last December, I had the miraculous experience of giving birth to my first child. Months before this wonderful event, my husband and I prepared ourselves for our baby. We read books on parenting and talked to other new parents. We even attended a birthing class, where my husband was taught 101 ways to help me feel completely relaxed during labour. None of which worked, by the way! All of this preparation was done in anticipation of the birth of one precious little girl.

There has been another miraculous birth up here

in Northern Ontario, that of a new church plant in Elliot Lake. Back in the year 2000, the North Shore Seventh-day Adventist Church decided to begin preparation for its baby. Since our church is located in a rural area, we decided to plant a church in the neighbouring city of Elliot Lake, a place with a population of over 13,500. Interestingly enough, the North Shore church, located about a forty-five minute drive away, originated in Elliot Lake. They were there until the mines were closed, at which time the church relocated to its present location in Walford, Ontario.



Toby and Rachel Wong

The North Shore church began preparing for its baby by sending Discover Bible enrolment cards to every resident in Elliot Lake. We were also lucky enough to have a group of student Literature Evangelists work a few days in Elliot Lake. Through their work, as well as the cards that were sent out, we have been able to start a Discover Bible School.

With only three Adventists living in Elliot Lake, we knew we needed God's help to do the work in that city. We felt a need and God provided an answer. He actually sent us more workers! In the summer of 2001, six dedicated Seventh-day Adventist church members moved from the Bracebridge church to the city of Elliot Lake. They were drawn there by its affordable retirement living community, which is known to offer a high level of services, programs and activities specifically geared to retirees.

The next project was to host an "All Power Seminar" in Elliot Lake. This seminar was presented live by Donovan Young and Brian Boschee of Regina, Saskatchewan. This wonderful series was followed up by a video Prophecy Seminar by Leo Schreven.

At first, only a few people attended the weekly



Group who are attending Elliot Lake church. Front row, far right, Pastor Sabot and wife Anita.

Prophecy Seminar, but somehow, as attendees invited their friends to come, our little group grew to about 18 people. What a blessing it was to the Seventh-day Adventist members, to see the hearts of those coming being convicted of the truth as the messages were presented every Friday from September 2001 to March, 2002. From these seminars, a few of the visitors have decided to join the church when they complete their Bible study course. We pray that others will follow in their footsteps.

On March 23, 2002, under the leadership of church elder, Harry Pawley, we had our first Sabbath worship service in a conference room of the Algo Inn. So far, God has blessed us with a group of 10 Seventh-day Adventists and eight different visitors attending Sabbath School and worship services. Some of these visitors are former Seventh-day Adventist members.

An additional blessing to our group has been the tremendous help of Toby and Rachel Wong. The Ontario Conference has been generous in providing us with this couple as Bible Workers for the summer. Toby is a theology student from Canadian University College in Alberta and will be graduating in the Spring of 2003. Toby and Rachel have knocked on many doors this summer to enrol more people in the Discover Bible School. We are pleased to now have 26 people enrolled. We pray that ultimately these Bible students will be led to Christ and to the church.

We praise the Lord for his many blessings as we continue to build up the church in Elliot Lake. We also pray that He will continue to send us individuals who will be willing to reach out to the Elliot Lake community and carry on the gospel commission. Since Elliot Lake is a very affordable and picturesque place to retire, we expect that more Seventh-day Adventists will feel drawn to this beautiful place as they seek retirement and desire to be involved in the ministry of reaching souls for God's kingdom. Attracting Canadians from all over Canada and immigrants from a variety of countries, Elliot Lake's mix of nationalities gives it a unique blend of culture.

If you know of any person who lives in the Elliot Lake area that is interested in studying the Bible or does not have a church of their own, please let us know so we can be of service to them. You may contact Pastor Luc Sabot at 705-522-8582 or lucsabot@hotmail.com, or the group leader, Harry Pawley, at 705-848-1481, or duchess@vianet.on.ca. Also, if you would like more information about the retirement community of Elliot Lake, please call 800/661-6192, or visit their website at www.retireelliottlake.com.

Please join us in prayer for Elliot Lake. Pray that many more will decide to fully commit their lives to Christ right here in this city. ■

by Anita Sabot

Six Ordained at Camp Meeting

On Sabbath, July 13, 2002, the following pastors were ordained to the gospel ministry during a special service at camp meeting, held on the campus of Kingsway College in Oshawa.

Joseph Batiancila

Joseph O. Batiancila was called to pastor the Scarborough Filipino church in 1996. He served there for three years and in 1999 enrolled at the Seventh-day Adventist Theological Seminary at Andrews University to study for his

Master of Divinity degree. He now serves as the associate pastor at the Filipino Canadian church in Toronto.

Joseph married his pen pal, Gem Flores, on July 9, 1995. God has blessed them with two beautiful children, Neal Aldrich, four and Naomi Gem, two.

Joseph's call to the ministry grew out of a miraculous healing in his life. He asked God for a sign for the future direction of his life and God directed him to the gospel ministry.



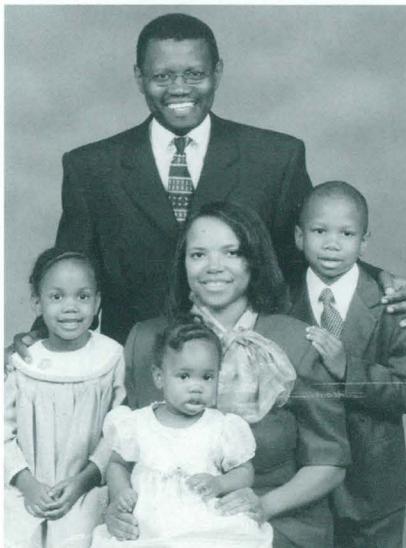
Reynold Hazelwood

Reynold Hazelwood currently serves as pastor of the Ruth Seventh-day Adventist Church. Ruth is one of the fastest growing Seventh-day Adventist churches in the Greater Toronto Area.

Reynold and his family migrated to Canada in 1993 from Trinidad in an attempt to ignore the call of God to the gospel ministry. But after many years of running away, Reynold finally yielded to the leading of the Holy Spirit and embarked on his ministerial preparation at Oakwood College, Alabama, in 1996 and graduated with a B.A. in Theology in 1999 at which time he accepted a call to the Ontario Conference to serve as assistant pastor in the Ruth and Brampton district.

Pastor Hazelwood is married to Vanda Campbell, also of Trinidad. Vanda is a graduate of Caribbean Union College in Trinidad and Sheridan College in Ontario. During the 16 years of their marriage, God has blessed Reynold and Vanda with three lovely daughters, Revanna, Reverne and Reanne.





Harold Johnson

Harold Johnson is currently serving the Ottawa East church having previously interned at the Toronto West church.

In 1998, Harold completed the Master of Divinity Program and graduated from the theological seminary at Andrews University. He accepted a call to the Ontario Conference in 1999 where he had previously worked as a student missionary in Paris, Brantford, London and the Toronto areas, spreading the gospel as a

literature evangelist.

He married the former Rhonda Brewster, who is a Ph.D. candidate and a soloist. The Lord has blessed them with three lovely children, Dov, Davine and Davia.



David Schwinghammer

David Schwinghammer enrolled at Canadian University College in 1992, shortly after the death of his mother, to begin his journey in ministry.

David's first assignment was to pastor the Niagara Falls and St. Catherines churches, and in 1999 they left for Andrews University. During their

years at Andrews, David was a worship leader at Pioneer Memorial Church.

Upon completion of his Master of Divinity program at Andrews in June 2001, he was called to pastor the New Life church in Oshawa. Already the Lord has blessed, as worship has become passionate, and fulfilling, the Pastor's Seminars have led souls to baptism and community outreach is an ongoing focus.

During high school, David fell in love with Ingrid and they have been married for 17 years. God has blessed them with a wonderful daughter, Albany Grace.



John Marvin Scott II

John Marvin Scott graduated from Oakwood College in 1996 with a Bachelor of Arts in Theology. During this time, he was involved in ministry groups and in evangelistic meetings in Tulsa, Oklahoma, Brooklyn & Long

Island, New York.

In the fall of 1996, John enrolled at the Seventh-day Adventist Theological Seminary at Andrews University where he pursued the Master of Divinity degree. The following year, he assisted at the Mississauga church. John was privileged to participate in a church plant on the east side of the city, which has grown to become the Ebenezer Seventh-day Adventist Church.

After two-and-a-half years, John returned to the Seventh-day Adventist Theological Seminary, and in 2001 completed the Master of Divinity degree.

Pastor Scott now serves as the associate pastor of the Apple Creek Seventh-day Adventist Church in Markham. In addition to leading out in youth evangelism, he sits on the Mayor's Youth Task Force of the Town of Markham.

Sereivudh Ly

Sereivudh Ly was born in Phnom Penh, Cambodia and lost his parents and four siblings during the communist revolution in 1978.

Sereivudh's father was a high-ranking officer in the Cambodian army. In 1975, at the age of 13, under the new government Sereivudh and others were forced to live like slaves, with very little to eat.



Between 1975 and 1983, Sereivudh experienced some of the severest tests in his life under the new regime. He faced death on several occasions. But God worked miracles to deliver him from death. Between 1979 and 1981, he was taken into the army and recalls the horror he experienced there. In 1981 through 1983, he was promoted to chief of police, responsible for public security and investigation. However, in 1983, he fled to Thailand and lived in a refugee camp until 1988. It was in the refugee camp that he met the Lord and was baptized into the Seventh-day Adventist Church. He promised God that he would serve him for the rest of his life. In 1988, four years after his baptism, he was accepted to settle in Canada. He arrived in St. Thomas, Ontario on September 7, 1988, having been sponsored by the First Christian Reformed Church in St. Thomas.

While in St. Thomas, Sereivudh worked in a car supplier industry, and simultaneously volunteered as

an ESL teacher, interpreter, translator and community coordinator. These skills he had developed while working with the Adventists in the refugee camp.

Pastor Ly felt a deep sense of obligation to the Reformed Church and spent much time on Sundays helping to translate sermons for their pastor. On Saturdays, he went to the St. Thomas Church. His aim was to convert the Reformed Cambodian members to become Adventists, but it did not work out as well as he had hoped.

In 1992, the pastor of the Reformed Church offered Sereivudh a scholarship to attend their college in Michigan and train to be a pastor. That was a great temptation, but Sereivudh decided that the time had come for him to attend Canadian University College in Alberta. He felt that if he would be a pastor, he should be a pastor in God's true church.

Sereivudh graduated with a BA degree in theology from CUC in 1996, but not before he had met his wife Vandy. God has blessed their marriage with much joy and fulfillment, and with two lovely children.

After three years of ministry in the Alberta Conference, Pastor Ly enrolled at the seminary at Andrews University. He graduated with an M. Div. degree in June 2001, and was called to serve the St. Thomas and Woodstock churches.

He feels that God has called him to work for the salvation of all peoples, but particularly for the Cambodian Buddhist people. ■

Pastoral Changes

After serving as chaplain and Director of Pastoral Care Services for six years at the Sherwood Manor Long-Term Centre in Alberta, Dan and Marilyn Dupuis have accepted a call to pastor the Smiths Falls Company and the Perth church in Eastern Ontario. ■

New Pastors in Conference



New to the Ontario Conference is **Kyung Sik Kim**, the new senior pastor for the Toronto Korean Church. He comes from Korea along with his wife, Jung Bok Kim. Their children Sung Jin and

Sung Don are students at Sahmyook University in Korea. Pastor Kim has been a pastor, chaplain, and department director and is a graduate of Sahmyook University (B.A. in Theology). He has a M.A. in Pastoral Theology from Far-East Division Theological Seminary.

We welcome **Atara Nakagawa** as the new pastor for the Toronto Japanese Church. He is a graduate of Newbold College and the



Adventist International Institute of Advanced Studies (M.A.) He has served 16 years as a pastor in Japan, most recently at Kobe Adventist Hospital. His wife Mutsumi is a nurse and they have one son, Ryo. ■

Eight Youth Step Out for Jesus

On Sabbath, August 3, 2002, five young people, all students at College Park Elementary School, gave their hearts to Jesus in a beautiful baptism at College Park Church in Oshawa.



Above from left, Lillian Deeb, Kyle Lisk, Michael Deeb.



Right, from left, Colton Lisk, Alex Lazier.

Thirteen-year-old Michael Deeb and his 10-year-old sister Lillian, as well as ten-year-old Alex Lazier were baptized by Pastor Barry Bussey. "I'm so glad to accept Jesus as my personal Saviour," said Michael while Lillian stated: "I thank Jesus for saving me and Pastor Bussey for teaching me."

Sharing the baptismal tank was Pastor Marito Romino, former chaplain at Kingsway College, who baptized the Lisk brothers, Kyle, 13, and Colton, 10. They particularly thanked their parents, friends, and all those who made their day special. They found true family values and meaning from Isaiah 40:30, 31.

A week earlier, on July 27, the scenic Muskoka River at Bracebridge became the "Jordan River experience" for sisters Heidi and Jenn Weidner who were baptized by Pastor Josué Sanchez, while James Anderson,



From left, Heidi Weidner, Sophie Anderson, Jennifer Weidner.

theology major at Canadian University College, baptized his 12-year-old daughter, Sophie.

Approximately 30 friends and relatives, as well as neighbours and others in boats, witnessed the event. May the Lord bless our youth as they seek to serve Him. ■

James Sharpe, external communication secretary, College Park Church

■ **BRITISH COLUMBIA**
Debt Free at Cariboo Central



June 15, 2002, was a great landmark day for the members of the Cariboo Central church in Williams Lake, B.C. It was their church dedication day. After eight years of hard work and sacrifice, their beautiful new church, costing approximately \$700,000, was paid for in full and marked by a mortgage-burning ceremony.

The dedication message was given by the union president, Dan Jackson. The members, together with their pastor, Lee Patterson, praise and thank our wonderful Heavenly Father and give Him all the glory. ■

Vancouver Island Camp Meeting

Vancouver Island Camp Meeting (VICM) convened again at Courtenay in the beautiful Comox Valley for the weekend of May 24-26, 2002 with approximately 300 in attendance.

In spite of the inclement weather on the “wet” west coast, due to a late spring arrival, the spirit of the campers was not dampened at all, and they came from all points of the Island to receive a spiritual blessing and fellowship with friends.

The early morning meetings were conducted by conference evangelist Ray Halverson. The youth speaker was Brian Wahl from the B.C. conference office staff. The senior guest speaker, Dr. John

Baldwin, from Andrews University, spoke on creation and the miracles of Jesus. ■

Five Youth Baptized

On June 22, 2002, David Jamieson, pastor of the Aldergrove church, conducted a baptism of five young people who had been prepared for this very special event by Sonja Buchanan.



Front row, from left: David Jamieson, Crystal Williams, Nicole Guillemain, Kyle Aumann, Sonja Buchanan. Back row: Jacqueline Williams, Matthew Nahirny. ■

Recognition for Achievement



Christine Wenkeler, a member of the Aldergrove church, was nominated for the YWCA Young Woman of Distinction Award by her teachers in the International Baccalaureate program at Abbotsford

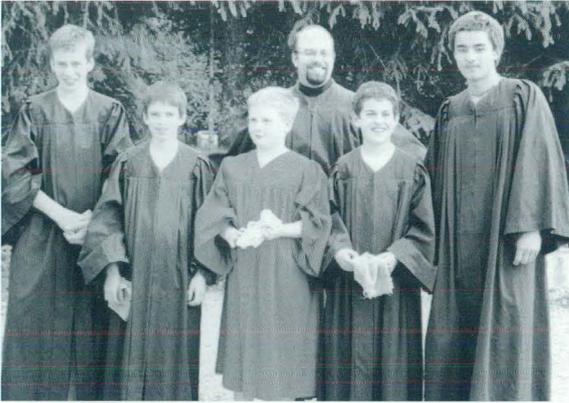
Senior Secondary for her academic excellence and community service. Although she wasn't chosen in her category, Christine felt honoured to be included in such a prestigious group that attended the gala awards dinner at Vancouver's Westin Bayshore Hotel on May 16.

Several awards were given to Christine, 17, when she graduated as valedictorian on June 13. She was one of 15 students in the province who received the Premier's Excellence Award for the Fraser Valley College Region, along with a \$5,000 scholarship and a medal of recognition that will be presented to her in the fall. She also qualified for the Entrance Scholarship to UBC of \$14,500 over four years of study. From the Abbotsford Scholarship and Bursary Foundation, she received \$3,200 from three different entities. In the fall she will be at the University of BC to study pharmacology and physiology in preparation for becoming a surgeon. A part-time job in a medical clinic is preparing Christine for her future in medicine.

Christine leads a praise team at church and solos at the piano. She has obtained her Grade 10 Royal Conservatory level in piano. She has also done humanitarian work when she organized her class to do volunteer work with the Mennonite Central Committee where they packed clothes and blankets, with the Canadian Cancer Society to raise awareness about cancer, and the MSA Hospital in Abbotsford where they read to sick children. ■

A Happy Occasion at Terrace

Five precious youth were baptized at the Terrace church on June 21, 2002 by Pastor Paul Atunes.



From left, Jeremie Drovin, Samuel Drovin, Reece Abreu, Paul Antunes, Nathan Densmoire, Gideon Operana. ■

Igniting the Fraser Valley

Jesus enlightens us in Matthew 5:14 that we are “the light of the world.” This last school year at Fraser Valley Adventist Academy (located near Vancouver, B.C.), the school board and administration wanted to implement a new plan and philosophy for the students. Why not turn the unconstrained energy of the kids into the direction of doing positive things in the community and for Jesus? Along with this new philosophy came a new position at FVAA—school chaplain. What would the primary focus of a new school chaplain be? To turn the students on fire for Jesus by making them “lights” in the Fraser Valley.

What better way to ignite youth than to get them involved in leading out in church services and other spiritual programs. This year I developed a worship team which journeyed to all the constituent churches throughout the school year. It was exciting to see our youth at the pulpit leading song service, giving testimonies, doing children’s stories, special music and even preaching. Also, this year several students took part in preaching to their peers during our Friday worship assembly. It was a wonderful experience to

step back and see God using the kids in their own school to uplift the name of Jesus.

At FVAA we try to follow Jesus’ admonishment to love our neighbours “as ourselves.” This year we reached out to our neighbours in several different ways. Bill and Olga are an older couple who live on 264th Street, near the school. They have permitted FVAA to position a sign in their field advertising the school. In return, Mrs. Wettstein’s class (Grade 4) has adopted Bill and Olga as their “grandparents.” Bringing cookies to the house, singing songs, and making cards are some of the activities that have taken place. Bill and Olga sent a thank-you card to the class explaining how they are thrilled to have so many “grandchildren” to care for them. We have invited Bill and Olga to talent shows, Fall Fest, Christmas concerts and even church. They have come to all the functions and yes, even to church a couple of times. We have done other things to show our love for our neighbours. The Grade 11 class made cookies, brownies and other treats. Then we made sure every house on 489th Avenue received a tasty gift as well as a card. We want our neighbours to know that we care for them as people. Another way we show this is by cleaning up their road. The Grade 12 class has adopted four miles of local roads as their special clean-up project. We are tied for the biggest amount of road to clean in all the township of Langley.

The Grade 10 class decided to visit Marilyn and Anna Steeves (97-years-old) to help with some yard work. Sidewalk edging, lawn mowing, and painting were some of the activities. “As One” (a girls’ trio) sang for the ladies and presented a giant card to them with some cookies. It’s thrilling to observe the kids experience the enjoyment of bringing joy into someone’s life.

We have done other outreach activities this past school year including a Grace car wash, a rake and run, a Christmas party for underprivileged children, Christmas carolling, worked at a food processing plant who feeds the hungry overseas, worked at a Vancouver soup kitchen, fed the homeless on the streets of Vancouver and other amazing things. Please pray for us at FVAA as we continue to do what God would have us do . . . Ignite the Fraser Valley! ■

*Michael Dauncey
(Pastor ‘D’), Chaplain, FVAA*

■ **M A R I T I M E S**

The Blessed Waters of Baptism

On Sabbath, July 13, 2002, Pastor Larry Hall, baptized Elaine Baker and David Armstrong in a special ceremony service. Relatives from both sides

**Why not
turn the
unconstrained
energy of the
kids into the
direction of
doing positive
things in the
community and
for Jesus?**

Photo: G. Loxdale



Pastor Hall, Elaine Baker, and David Armstrong

of these two families were present for this most high and memorable day in the lives of these new members of our church family.

Both Elaine and David have been studying God's Word through Bible studies as the Halifax church prepares for the "Revelation Speaks Peace" seminar series. We praise God for the work He has done in bringing souls to Christ. The Great Commission truly is our focus during this special time for the Adventist church and the World Christian community. ■

Schedules

■ Adventist Communication Network

Adventist Worship Hour 11 a.m. - 12 noon at La Mesa Church. Speaker Larry McGill. **Oct. 5** Holiness; **Oct. 12** Almighty God; **Oct. 19** He Knows Your Name; **Oct. 26** Gods Righteousness Revealed.
First Wednesday will be Oct. 2, Nov. 6 and Dec. 4 7:30-8:30 p.m. ET.
Website: www.acnsat.org

■ Voice of Prophecy

Week of Sept. 29 Sun: How To Pray; **Mon-Fri:** Galactic News from Three Angels -3. **Oct. 6 Sun:** Luke: A Gospel for All People; **Mon-Fri:** Galactic News From Three Angels -4. **Oct. 13 Sun:** Success Secrets From Jesus; **Mon-Fri:** Nowhere Man -1. **Oct. 20 Sun:** John: Behold the Lamb of God; **Mon-Fri:** Nowhere Man -2. **Oct. 27 Sun:** How To Escape the Worry Trap; **Mon-Fri:** Jackie and Pee Wee.

To find a radio station airing these broadcasts in your area, phone 800/732-7587, or website www.vop.com and click on Stations.

■ Three Angels Broadcasting Network

Thursday night LIVE program schedule 8 p.m.-10 p.m. CT: **Nov. 7** Behind the Scenes at 3ABN. **Nov. 14** 3ABN 18th Anniversary. **Nov. 21** To Be Announced. **Nov. 28** Thanksgiving Special.
Website: www.3abn.org

Signs Still Wins Souls

Did you ever hear of someone finding God in a Sears, Roebuck catalogue?

That's how Ken learned about the Seventh-day Adventist message.

He was 14 at the time. He and his father were hard at work on their Oklahoma farm when his mother, Laura Belle, came running out to show them what she'd just discovered. They took a break from their work and gathered by the plow to see what she had to share with them.

Just that morning, Laura Belle had decided to buy something for her family, but since there were no malls back then—and in any case, the family lived some distance from the nearest town—she walked to the adjoining farm and borrowed the neighbour's Sears, Roebuck catalogue.

When she got home, Laura Belle began her search through the catalogue. Presently, she found a magazine tucked inside. You guessed it: *Signs of the Times*.® Her interest was aroused, and she read the magazine from cover to cover.

One of the articles was about the Sabbath, and it so impressed her that she rushed out to the field to share it with her husband and son. There, under the blazing Oklahoma sun, Ken and his dad took a few minutes from their work to read the article.

Conviction gripped their hearts as the Holy Spirit began his marvelous work, and the whole family began a journey through God's Word that changed them for eternity.

Kenneth Cox went on to college and seminary and eventually became a Seventh-day Adventist evangelist. You have no doubt heard his name, and maybe you've attended one of his evangelistic meetings.

This story didn't just "happen," though. A Seventh-day Adventist family cared enough about their neighbors that they found an ingenious way to share *Signs of the Times*.®

That's what *Signs* is all about—providing you with a tactful way to share Jesus with your friends, relatives, and neighbors. So make a list of all the people you know who aren't acquainted with Jesus and ask yourself, "Which ones would I like to share Him with?" Then send them *Signs*.

And keep in mind that *Signs* is a long-term nurturing magazine. So for those you care about the most—keep that subscription going year after year. ■

Marvin Moore, editor, Signs of the Times

Announcements

Missing members: The Comox Valley SDA Church is looking for the following members who have moved away. Gordon Currie, Dennis Diedrich, Sonja Geratsch, Laura Malboeuf, Jan McGuire, June Needham, James Perry, Tammy Perry, Jolene Pirart, Christopher Quines, Kathryn Quines, Rosemary Quines, Mary Rasmussen, Carol Robinson, Tanya Schelke, Cyril Smith, Justin Smith, William Smith, John Stansal, Ellen Tighe, Jason Tighe, Don Urquhart, and Urban Wättinger. Please contact Betty Mikklesen, Clerk, Comox Valley SDA Church office, Box 520, Merville, BC V0R 2M0.

Legal Notice

ADRA, Canada Legal Notice
The ADRA, Canada Annual Meeting will be held on Fri., Nov. 29, 2002, from 8 a.m. to 10 a.m. The meeting will take place in the Board Room of the Seventh-day Adventist Church in Canada at 1148 King St. E., Oshawa, Ont.

The purpose of the annual meeting is to elect officers and board members for the coming year, to appoint an auditor, to consider possible changes to the constitution and by-laws, and to transact any other business that may properly come before the Board. Each supporting constituent is invited and urged to attend.

*Dan Jackson, Chair
K. Oliver Lofton-Brook,
Executive Director*

NB: The ADRA board members will meet from 10 a.m. to 1 p.m. after the annual meeting concludes.

Births

Tanner Louis Cyr was born Feb. 22, 2002, to Greg and Tracey (Nischuk) Cyr of Yorkton, Sask.

Gabriel Jean Mark Dielmann was born July 19, 2002, to Mark and Angele Dielmann.

Josiah Robert Haines was born Feb. 14, 2002, to Robert and Ingrid (Dilling) Haines of Abbotsford, B.C.

Shyann Eden Hanson was born June 11, 2002, to Mel and Vicki (Cyr) Hanson of Ponoka, Alta.

Cyrus Parsons was born Apr. 20, 2002, to Zamian and Erin Parsons of Victoria, B.C.

Trinity Gwen Edith Soper was

born June 13, 2002, to Lloyd and Rhonda (Cyr) Soper of Red Deer, Alta.

Kristina Stojanovic was born May 1, 2002, to Miroslav and Jovana Stojanovic of Victoria, B.C.

Liam Owen Thorne was born July 27, 2002, to Damon and Barbara (Bussey) Thorne of Courtice, Ont.

Wedding

Ingrid Joy Dilling and **Robert James Quinton Haines** were married May 18, 2001, in Hope, B.C.

Sheryl Soderblom and **Rex Sokolies** were married May 19, 2002, in Calimesa, Calif., and are making their home in Winnipeg, Man. Sheryl is the daughter of Robert and Alice Soderblom of Yucaipa, Calif., and Rex is the son of Horst and Irmgard Sokolies of Winnipeg.

Obituaries

George O. Adams was born Dec. 25, 1915, in St. John's, Nfld., and died June 23, 2002, in Loma Linda, Calif. He served as a pastor in both Canada and the U.S., as a missionary in Rhodesia (Zimbabwe), as president of the Newfoundland, Manitoba-Saskatchewan, and British Columbia Conferences, as president of the Caribbean Union, and as trust officer at the South-eastern California Conference. He was predeceased by his first wife, Ruth Barrett, and his second wife, Shirley Cleveland. Surviving: son George Bryant Adams; stepson Mark Cleveland; daughter Judy Perry; stepdaughter Cathy Cleveland; sister Florence Adams Williams; and seven grandchildren.

Roy Bignell was born May 2, 1912, in Youngstown, Alta., and died June 15, 2002, in Hanna, Alta. Surviving: sons Robert (Shirley), and Everett (Debbie) of Youngstown; daughters Mildred (Alfred) Isele, and Karoline (Conrad) Bloedel; brothers Norm and Eddie; sisters Ellie Moss, Edna Rowland, and Nettie Williams; eight grandchildren and a number of great-grandchildren.

David Blahovich died Jan. 18, 2002, in London, Ont., at the age of 75. Surviving: wife Alma Bell (Parish); sons Allan (Laura) and Darryl (Marisa); daughter Donna (Allan) McEntegart; brothers John and Joseph; sisters Anne Girbov, Eleanor Frappe, Eva Mills, and Esther Duquette; and four grandchildren.

Donald Malcolm Brown was born Feb. 22, 1920, in Montreal, Que., and died Aug. 2, 2002, in Ajax, Ont. Don has worked as a colporteur in Ontario, served as a deacon, taught Adult Sabbath School, was an innovative Earltean teacher, told the children's story in church, participated in Ingathering, and gave Bible studies in people's home. He was predeceased by his first wife, Muriel Isabella (Foulds). Surviving: wife Marion (Dennis) of Ajax; son Stephan Bernard (Cheryl) of Lighthouse Point, Fla.; daughters Patricia Ann (Earle) LeVier of Circleville, N.Y., and Valerie Susan (Russell) Haveman of Georgia; sisters-in-law Leora (Dave) Lawson of Whitby, Ont., Eunice (John) Ferrell of Oshawa, Ont., and Reta Todd of London, Ont.; six grandchildren and three great-grandchildren.

Bette Fern (Oliver) Gimbel was born Dec. 3, 1929, in Berwyn, Alta., and died June 28, 2002, in Chehalis, Wash. Bette was a generous lover of people, nature and life and was actively involved in community events. Surviving: husband Courtney of Chehalis; sons C. Loring of Calgary, Alta., Sterling (Geri) of Maple Ridge, B.C.; daughters Angie (Jin) Kwon of Lacombe, Alta., Colleen (Cameron) Grabo of Beiseker, Alta., and Gwenda (Anthony) Harrison of Burnaby, B.C.; mother Loretta Oliver of Kelowna, B.C.; brother Bill (Naida) Oliver of Kelowna; sister Barbara Rottacker of Kelowna; and five grandchildren.

Trofim (Tom) Gorovenko was born Apr. 28, 1908, in Kiev, Ukraine, and died Feb. 28, 2002, in Vancouver, B.C. He was predeceased by his wife, Mary. Surviving: daughter Joyce (George) Ford of Abbotsford, B.C.; grandson Jason Ford of Santa Rosa, Calif., granddaughter Rachele Ford of Loma Linda, Calif.

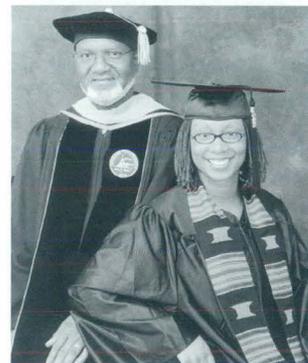
John Knopp was born Sept. 18, 1921, in Schuler, Alta., and died May 19, 2002, in Leduc, Alta. He served his church by sharing his talents, singing for both his church and in the community. Surviving: wife Ida; son Lloyd (Ruth) of Warburg, Alta.; daughter Shirley (Bob) Ratzlaff of Leduc; brothers Reinholt of Warburg, Alta., Fred (Erna) of Thorsby, Alta., Elmer (Myrtle) of Leduc, and Herb (Arlene) of Lacombe, Alta.; sister Irene (Peter) Schafer of Warburg; and six grandchildren.

Richard Johnny Kotanko died suddenly in an accident at his farm in Cherryville, B.C., May 2, 2002, at the age of 56. He was predeceased

by his brother Edwin. Surviving: wife Nellie; son Kevin; daughters Kelly (Robert) Egan, and Tina; parents Mike and Olga; brothers Ernie (Marilyn), Jack, Jerry (Nancy); and three grandchildren.

Avril (Hartman) Linde was born June 15, 1926, in Berbice, Guyana, and died July 2, 2002, in Salmon Arm, B.C. Surviving: husband Pat; daughter Judy (Leslie) French; brother Ralph Hartman; sisters Estelle Taylor, and Allison Hazel; and two grandchildren.

Tributes



Dave Higgins—Doctor of Education
Trisha Higgins—Bachelor of Science; Major Biology/Zoology

Congratulations to Dave and Trisha Higgins on their graduation from Andrews University. We are proud of you. Love always, Yvonne, Talina and Kevin Higgins.

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- The Messenger assumes no responsibility for typographical errors, nor liability for the advertisements.
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Deadlines

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 January issue: **Nov. 4**
 February issue: **Dec. 2**

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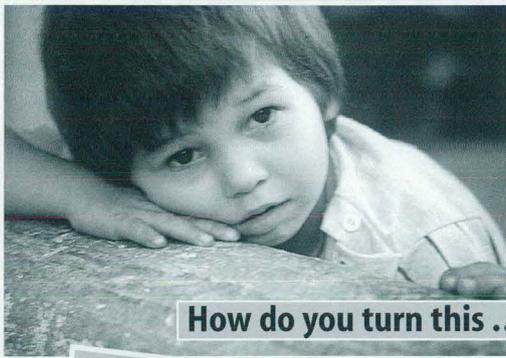
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Canadian University College invites applications for a full-time faculty position in the School of Education. Applicants should have a PhD in Curriculum and Instruction, and an educational background that will allow them to effectively teach Philosophy of Education and the Integration of Faith and Learning. All faculty

employed by the School of Education must have a range of successful K-12 teaching experience. Prior teaching at the post-secondary level, a proven track record in research, and exposure to SDA education internationally will be advantageous. Applicants must be Canadian citizens or hold permanent residency in Canada. Send curriculum vitae and names, addresses, and contact numbers of three references by October 18 to Dr. Andrea Luxton, VP Academic Administration, 235 College Avenue, Lacombe, AB, T4L 2E5. (10/02)

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