

A photograph of two young men in Scout uniforms, singing with their hands raised. They are wearing light blue shirts with yellow neckerchiefs. The background is slightly blurred, showing what appears to be a stone wall.

# Visitor

*Special choir issue*

C O L U M B I A U N I O N

July 1, 1999 Volume 104, Number 13

## *Show me a sign!*

*Pathfinder Club presents a unique ministry*

Adventist Review follows page 8



## Becoming a learning organization



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Number 13

One commentator has said that Matthew 11:28-30 presents the most beautiful invitation ever communicated to humankind. No greater promise ever attached itself to an invitation. No greater challenge to Christian commitment can be found anywhere. No fuller description of discipleship could be contained in so few words. Three short, terse verbs express the imperatives of Jesus: come, take, learn. They form a triad that expresses at once our precise needs and their fulfillment in Christ.

"Come" is the primary reference to our need for salvation from sin and guilt. To come to Jesus signifies the initial act of faith. Nothing is received until we first come to Jesus. ... Jesus freely gives, but we must take if we are to receive at all.

"Take my yoke upon you and learn of Me." When we, by faith, come to Jesus, He also invites us to "learn" of Him. Learning is essential to growth in discipleship.

The motto of my college graduating class was "Still achieving, ever learning, still pursuing." That motto has been with me ever since, and I like to think it has served as a motivation for learning through the years. The college experience taught me some basics about life and learning.

One of the key result areas that Adventist Church leaders in the Columbia Union Conference have committed to is a focus on learning how to be a learning organization. By definition, "a learning organization is one in which people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together" (Peter M. Senge, *The Fifth Discipline*, page 3).

We want the Columbia Union, together with its conferences, congregations, institutions and ministries, to be "a learning organization." That means a union where we are continually learning how to receive what God is teaching us and implementing His love and grace and mercy through us.

How an organization becomes a learning organization differs according to the character of the times. In stable times, people learn what works and keep doing it. However, in times of uncertainty and change such as we are experiencing today, people have to keep learning and learning how to learn.

The realities of the past year are no longer the realities of today. In changing times, people build knowledge by using the best information available, by forming theories and then by testing those theories. By testing their theories, people either confirm the theories, discard the theories or revise them. In times of flux, knowledge must always remain at the level of theories being tested. A theory recently confirmed may have to be reviewed tomorrow.

With the instability that comes with change, we need to consider three maxims:

- We don't know anything with absolute certainty.
- Nothing works everywhere.
- There is always more than one thing that works in any one place.

Even though the Church is a carrier of eternal verities, it must in our time undertake its God-given mission in the flux of a constantly changing context. In order to be faithful to its divine mission, the Church must become a learning organization, constantly learning to be newly effective and learning how to learn. Think about it!

Harold L. Lee is president of the Seventh-day Adventist Church in the eight-state region served by the Columbia Union Conference.



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## Write to us!

How has a recent mission trip touched your life? We've all heard the "been there, done that" stories from the mission fields, but there's more to reaching out in this capacity than how many schools were built, how many people got new clothes, etc. Send your personal, human interest stories to Randy Hall, Columbia Union Visitor, 5427 Twin Knolls Road, Columbia, Maryland 21045; or send a fax to (410) 997-7420; or send an E-mail to RandyHall@aol.com.



## A call to commitment for Adventist men

God creates us as unique individuals and calls us into the Adventist community of believers; therefore, we celebrate our diversity in race, culture, gender and viewpoint yet are united in truth and mission of Christ.

Men can live up to Christian ideals and African-American heritage. Pastor T.A. McNeely of Miami, Florida, presented this challenge at Bethel Church in Akron, Ohio, during Sabbath worship on March 6.

The speaker shared a wealth of information concerning black heritage. Black Seventh-day Adventists should be proud to reflect our Heavenly Father's image and be a positive influence within the home, the Church and the community.

McNeely challenged each black male to stand and commit to the Adventist Men's Oath: "I am an Adventist man, chosen by Christ. I pledge my body, mind and soul to the proclamation of the Gospel and as a witness for Jesus. I take responsibility for being the spiritual shepherd of my home and as a witness to my neighbors. As a priest, I will lead out in prayer, walk out in faith and show my family Jesus' love. I will not allow any evil thing to dominate my thoughts, regulate my life or divide my family. I surrender myself to my Master and willingly submit to be His servant. I will train up my children and encourage my wife to follow me as I follow Christ. I am an Adventist man, chosen by Christ, and I promise to be faithful to my God, children and wife."

Dr. Abel Bartley, leader of the Akron Bethel Adventist Men, commented that "the service was very uplifting and inspirational. We are trying to build better Adventist men."



T.A. McNeely challenges the men of Akron Bethel Church to be leaders for Christ.

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## The special ministry of a Pathfinder sign choir

# Show me a sign!



Michelle Ross demonstrates the phrase "from the waters" in the song "Thank You" by Richard Smallwood.

**H**earing and enjoying the sounds of music aren't problems for the vast majority of the population, but they are for those people who are hearing-impaired and use sign language as a tool for communication. If you can hear, you may have considered that watching people "sign" to music wouldn't be any great deal; unless of course, you've seen the Pathfinder Sign Choir from Berea Temple in Baltimore, Maryland.

When the Pathfinder Choir from Berea Temple uses sign language as a way of making music, it's a pleasant, nonverbal "sound" sent straight to the heart. Whether they're signing to Fred Hammond's "No Weapon" or Richard Smallwood's "Total Praise," the words take on a new meaning. According to former Pathfinder Club director George Johnson Jr. "Signing is not just using your hands, but your whole body. The inflection of what you're saying is in your whole body, just as our inflection is in the tone and pitch of someone's voice as he or she speaks."

Their hands produce this beauty and sincerity that, when you open your eyes and your heart to the Lord, is immensely touching. Hearing the music and words as they are performed will melt your heart.

Did Johnson and former sign choir Director Kimberly Carpenter know the implications of this ministry when they started it nearly two years ago? The congregation was overwhelmingly delighted with their first performance, and thus, the choir was born. If you ask either of them, they will easily and selflessly give one another the credit. And they both agree that this ministry was a gift from the Lord.

Some people confuse signing with miming. The Pathfinders worked hard to learn how to sign in an official language that would be understood by the hearing impaired in America. [Miming is simply the interpretation of what words might mean.]

They put a lot of time and effort into learning each song. Carpenter spent almost three months learning the language while teaching the Pathfinder choir to sign their first song, "Total Praise." The Sign Choir and its leaders still practice two to three hours on the first Sunday of the month and two hours the Friday before a performance.

What stands out and makes this ministry so special is when a person who is hearing-impaired tells you he or she understood your signing and were touched by the message. When asked, more than one member of the sign choir speak about the importance of the validation they receive from the audience.

But it's not just the hearing impaired or even the "listening" audience who has benefited from this ministry. Eraina Exum, from Berea Temple, has a son, Reggie, who is in the choir. Reggie graduated from the eighth grade this year "with honors." "The teacher asked me if anything had changed with [Reggie's] study habits or if he had a tutor," said Exum. Reggie, who



***Their hands produce this beauty and sincerity that, when you open your eyes and your heart to the Lord, is immensely touching.***

has worked hard in school, is now experiencing the fruit of his labor. His mother, proud of Reggie and his effort, believes it was the sign choir's influence. "It was after he started learning to sign that his grades made a dramatic improvement," Exum said. "And God had everything to do with that."

They have performed at various Seventh-day Adventist churches in the Baltimore/Washington area, camp meeting, churches of other denominations in the Baltimore area and at the Columbia Union Conference. The choir is scheduled to perform at the North American Division Pathfinder Camporee in Oshkosh, Wisconsin, in August.

According to former and current leaders, the membership has grown with the opportunity to learn and perform signing. The membership for the sign choir is currently between 15 and 20 youth.

Robin Knight, one of the current co-leaders of the Pathfinder Club, says that signing has helped the children be more in touch with their spiritual side. Says Knight: "They are dedicated to this ministry and are happy sharing it with other people."

Aleta Lewis is the communication representative for Berea Temple in Baltimore, Maryland. Photos by Mark Williams.



Leia Osbourne and Reggie Exum practice in full uniform outside the Berea Temple church





# Notes from the heart



## Transformation helps choirs

CUC's choirs have transformed many times during its history. In its early years, the college in Takoma Park, Maryland, had separate male and female choirs. The choirs later joined together with members from the nearby Sligo Adventist church to form a larger choir. Several years after this venture, CUC created its own large choir with an additional smaller choir. The two choirs eventually became one large choir.

James Bingham, chair of the music department and director of choirs at CUC, became a part of CUC five years ago after directing at Atlantic Union College in South Lancaster, Massachusetts. Bingham decided to revive the large choir format. He introduced the Columbia Collegiate Chorale, a 75-member choir, and kept the auditioned, scholarship-supported choir, ProMusica, with approximately 24 members. The members of ProMusica also became members of CCC, and they currently tour and record together.

Bingham also wanted the choirs to become more visible within the community. They have far exceeded that goal. CUC's choirs perform around the campus and church communities on a regular basis, tour extensively both nationally and internationally and even frequently perform at well-known concert halls such as Carnegie Hall in New York City. The choirs have traveled to Australia, Austria, Canada, the Czech Republic, Holland, Israel, Italy, Jordan and Poland within the past five years. Invitations are still open for tours to Australia, India, South America and others.

## Memorable moments

When asked about his most memorable moments directing the choirs, Bingham had a difficult time narrowing his selection to only a few. He remembered a performance at Avondale College in Cooranbong Australia, his native country. The choirs were told not to expect more than 200 people, yet when performance time came, the church was packed. After several encores and when every piece of music in the folders had been sung, they finally *had* to quit! He repeated very similar scenarios that took place many times at performances.

Probably most memorable for Bingham is one of the latest recordings. "The most moving experience was their performance of my *Requiem* and realizing that they were putting in 200 percent for the performance of my work," said Bingham. *Requiem* was written in memory of Bingham's father, sister and Paul Poyser, all who passed away in 1988. The choir, in conjunction with members of the choir of the Spencerville church in Silver Spring, Mary-

A grand piano with stacks of music took up most of his office space. The walls were filled with framed newspaper clippings and photos of choirs he had directed. Choir CDs stacked neatly, ready for orders. An entire wall was lined with file cabinets filled with music and related materials. The director's desk was cluttered with papers, music, CDs and tapes. He sorted through drawers of files and selected a few. As he leafed through letters and clippings, he handed me some of his favorites.

"...fresh, beautifully shaped, and most appealing performance"... "brilliant"... "the very best performances of church music"...

As I read through a stack of reviews, these were some of the words that skimmed across the pages. The concert reviews came not only from typical concertgoers, church members and guests, but also from acclaimed conductor John Rutter, the director of Mid America Productions, Peter Tiboris, and many music critics from newspapers around the world. Critics also wrote in recognition of the superb music that they listened to on CD.

You may read similar profiles about a professional choir, a choir with full-time positions as just that, choir members. Actually, these choirs are Columbia Union College's own, the Columbia Collegiate Chorale (CCC) and ProMusica. These are choirs consisting of full-time students with demanding college classes and busy activity schedules—choirs that rehearse between four and eight hours per week, working around the stresses of college life.



land, recorded the *Requiem* in May of this year, and it is expected to be released on CD by the end of July.

The last three recordings by the choir have been under the Ethereal label, while two of the choir's recordings have even been placed in the highly esteemed Gothic Catalog for national distribution.

### ***Finding spiritual fulfillment***

Bingham also shared some of the spiritual fulfillment that people receive from the music they perform. He read a letter from a local pastor that said: "We who stand on the pulpit are often encouraged and invigorated to do our best when the choir sings."

A choir member who graduated in May wrote Bingham, saying: "I absolutely loved every moment. The most meaningful spiritual moments have come from singing in the choirs. I am so thankful for everything it has done in my life." And according to Bingham, this is the most important reward, far surpassing any music review.

"A lot of discipline and self-discipline are necessary to produce a great choir—to see the growth both spiritually and academically is always very rewarding. It's that dimension that keeps me within the Adventist system—and to see students bond with their Church and to see their relationship with Jesus strengthen. Music has a big part in that," said Bingham.

It's the mission of Columbia Union College's choirs to share God's love through the performance of great sacred music and through their interaction with people of all faiths and creeds. Through their tours, they endeavor to represent the finest, not only of American values, but also the highest ideals of Christian faith and witness.

Jen Caracofe is coordinator of public relations for Columbia Union College.

## **CUC band festival aims for another high note**

by Joseph Shin

Every year, Columbia Union College hosts a music festival for all the academies within our eight-state region. These festivals focus on the concert bands and choirs. In order to cater to each of these musical groups, CUC alternates the festivals between choir and band every year.

The next festival will be for bands, and it will take place February 9-12, 2000. CUC's band director, Bruce Wilson, is planning and leading the festival.

Since the festival has a limit of about 80 musicians, academy conductors select the participants within their own schools to attend. The festival is set up for both the large scope of the entire band and the smaller scope of the individual musicians.

In addition to daily practice with the whole band, workshops are set up for each instrument. Professional musicians from around the metropolitan area lead out in these workshops to teach the students more about their respective instruments. Wilson also has plans to have guest musicians perform recitals for the students.

In order to reinforce the benefits of the festival, Wilson wants to strengthen CUC's band program by facilitating small music groups, such as Brass-works and a woodwind quintet in the making. These groups can be incorporated into the festival and provide a strong foundation for both CUC and the visiting students.

According to Bruce Wilson, "the main goal of the festival is to inspire the students musically, so that they will be able to infuse their own performance and music group with the things they've learned from the festival."





# Lift your voice and sing

Church choir is ministry to congregation and themselves



The choir sings "Amen"—the last choral response of the worship service at Kettering Church. This ends the season before summer break. As I hear it echoing in the room and repeated by those worshipping, I wonder if this group of 45 people will again, next fall, be willing to give up 90 minutes of their time each Wednesday evening so that we can have a choir at our worship services.

Looking back over the year, I remember both joy and sorrows. A choir is a really small-group ministry. We have celebrated weddings, as some of our members meet at rehearsals and go on to join their lives together. The choir is sometimes asked to sing for the wedding. There are parties and gifts when a newborn is welcomed. A cake may even show up for that dreaded birthday of an older member. We come together from a wide variety of backgrounds—some married, some single, widowed, engaged—whatever. Marital status, age, blue-collar or white-collar occupations. Not an issue: we're family. Everyone is here for a common purpose—to lead a congregation in worship through singing.

There are other great joys that we celebrate as a group, like when someone comes to sing with us just for the music but, week by week, he or she experiences worship and decides to join through baptism. Sad times don't escape our choir, either. One of our members had surgery, and we signed up to take turns delivering supper to her home each night until she could again climb the steps to the choir loft. There are the prayers that ascend for one of our members who is in a coma from a serious auto accident. And one of the saddest occa-

sions is when we gather to sing for the funeral of someone for whom the choir was a chosen ministry.

I think back over this year and remember the energy we expended in performing all of Handel's popular oratorio *The Messiah*. There are memories of the looks on the faces of the high school and academy students as they combined with the church's adult choir to sing the Christmas choruses from the *Messiah* for the first time. Many of us remember the first time we sang these choruses and watched the congregation stand as we proclaimed the Resurrection in the Hallelujah Chorus.

This year, we decided to go further and sing the Easter sections that are not often sung. It takes time and work to learn all those notes, but the Scriptures seem to come alive as the emotions of the

music express the words that are now forever a part of us. And there is the thrill as the violin teachers watched their students play the accompaniment to their first *Messiah*. The look of pride as they realize that our sixth-grade violinist had accomplished enough to join the orchestra and now has the skills to someday choose to make music for Christ in the great concert halls of this world.

Yes, it has been a busy year. Every seven days, the pastor has a new sermon that we want to accompany with a new anthem. It isn't easy juggling the schedules of 45 people. In today's world, it's possible through modern amplification to make a few singers sound as loud as a large choir, but there's something magical about the natural sound of a group of people singing. The key is involvement. I admit that each year, there are singers with less than perfect voices that I have to "hide" in the ensemble. But the purpose of the choir isn't to be perfect but rather to lead the congregation in praising God and to add melodies, harmonies and rhythm to words, to make them understood and felt, to make God more easily understood. After all, we know that the only musical instrument we're taking to heaven is our voices, we try to mimic the heavenly choirs around the throne and lift our voices and sing.

Jerry Taylor is minister of music for Kettering Church near Dayton, Ohio.



# ADVENTIST Review

July 1999

NORTH AMERICAN DIVISION EDITION

## Why I Stay

10 reasons to be optimistic about the church



# LETTERS

## Fresh 27

Thank you for breaking the routine with a special issue on the 27 Fundamental Beliefs.



The portion of the special issue devoted to our belief of stewardship underscored for me the apparent tendency for Adventists

to apply this concept fairly narrowly. We nearly always apply the concept of stewardship to the management of financial and monetary resources (and occasionally the environment). While I do agree that we should be conscientious in our use and management of money, I would like to suggest that good stewardship goes far beyond this. We are responsible to God for the proper use not only of money but also of our time, opportunities, abilities, and possessions. It is easy to forget that not only our money but everything that we "have" on this earth is essentially on loan to us. Understood more broadly, principles of good stewardship should fundamentally affect every aspect of the church's ministry and of our personal lives.

—Jeffery Wright

LAUREL, MARYLAND

The special issue was indeed "special." What a delightful blending of artistry as seen in childhood vision, the lilt of poetic rhythm, the distilled wisdom encapsulated in modern proverbs, the intimate glimpses into anecdotes of Adventist life, and the well-chosen,

crisp, prophetic gems. Truth became very much "present truth."

I sensed that I was experiencing the type of presentations that must have delighted the common people in A.D. 30 who "heard gladly" the lessons of Jesus.

—Lester Bennett

LA GRANGE, CALIFORNIA

I am a pastor who is away from home most of the Sabbath. Normally I do not turn on the computer on this day.

When my wife and I arrived home today, *Fresh 27* was in the mailbox. I just had to forward a line of appreciation. This issue is a hit! Surely a keeper. A fresh source of sermon references. It will also be replayed piece by piece in our church bulletins.

Thank you, *Adventist Review* editors and 200 contributors.

—Bill Skidmore

VIA E-MAIL

I have been delighted with the *Review*. But this time I question having Mrs. E. G. White's picture and quotations from her. For Adventists it may pass, but non-Adventists may think we are following one woman, as one man accused me recently. She herself told the ministers to study the Word, study the Spirit of Prophecy, then preach it from the Word. Quotations from the Bible would have been better.

—Ruby Williams

ABBOTSFORD, BRITISH COLUMBIA

## Her Song Was Silenced

I was delighted to find Karen Ritchey's picture and story on the cover of the *Review* (Myrna Tetz, May NAD Edition). During an extended and



often overwhelming illness her recordings of hope reached past my pain and despair to bring me comfort and peace. Thank you, Karen, for not allowing your song to be silenced; and thank you, *Review*, for telling her story.

—Janelle Scott

ALDERGROVE, BRITISH COLUMBIA

Those who do not have access to the Internet and cannot view Karen's website ([www.members.cnx.net/kritchey](http://www.members.cnx.net/kritchey)) can get information by calling Karen at (250) 491-0292.

## Kinder, Gentler Church

There was a statement in Sharon Weaver Pittman's article (May NAD Edition) that disturbed me: "Well-intentioned but untrained church members do their best to help those who are hurting, but they often feel frustrated and have a limited impact." I must object to the statement on a couple grounds.

First, the use of "well-intentioned" usually means people who mean well, but don't have any business doing anything because they are such idiots they'll only mess things up. Doesn't this encourage Laodicean viewpoints when we tell members that love doesn't matter in helping people, only whether



# ADVENTIST Review

"Behold, I come quickly..."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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## Weekly Journal of a Faith that Works.



"Gen Xers want to participate actively in the church and feel they are needed. They want the church to realize their passion, their sincerity and most important, the spiritual gifts God has given them."

Angela Rosich  
Riverside, California  
"eXcite 98: Redefining a Generation"



"It is not in the context of a monastic, reclusive existence that we are to have the Enoch experience. It is not as a cloistered, antisocial community that we are to reflect Christ's loveliness, but in the flow of everyday life — connected and responsive. This is the challenge as members of Christ's body."

John S. Nixon  
Senior Pastor  
Oakwood College  
"The Enoch Experience"



"Although we may think that our hopes and actions are mundane and ordinary, although we may not see God's hand openly and dramatically in our lives, we can experience His presence when we see and experience caring and sharing in one another."

Denise Dick Herr  
Professor of English  
Canadian University  
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"A Woman Named Ruth"

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# ADVENTIST Review



you've been trained or not?

Second, in my personal life, it is the trained counselors that have had the limited impact, not the "well-intentioned" church members. The times I have turned to professionals such as pastors or teachers, I picked them because I felt they had spiritual discernment or wisdom gained from years of living, not because they were trained. And even then, their guidance has formed only a portion of the guidance I have sought and received. Much of the guidance I have received through times of turmoil has been from "well-intentioned" friends who loved me. These people had lived through many of the same things and were willing to share God's grace. Thank God they hadn't read the article's statement and decided they didn't have an obligation to be there for me.

—Melody D. Snow

VIA E-MAIL

### Dear Pastor . . .

Royson James's article (May NAD Edition) made reference to the number of youth who will have slipped through the "back doors." He called this "bleeding." It's not just the hemorrhaging of youth that impacts the body. The losses are getting close to 55 percent.

In response to the article, I reply: No, the seminary didn't equip the students of my day to deal with this flood. It was never mentioned. Yes, these are more than James's "tell-tale signs of erosion." Yes, it's difficult to identify what exactly keeps the stayers, while it is easy to quantify the accessions. But other denominations' researchers are doing it. No, there is no corporate move to "penetrate the programs of the local church" other than a few emergency tourniquets occasionally.

May I suggest: 1. Refocus on the priesthood of all believers. It was a major plank in the Reformation platform. It wasn't that it was attempted and failed . . . rather it was never fully attempted. 2. The small group plan was given us by "One who cannot err"

(Testimonies, vol. 7, pp. 21, 22) for both nurturing believers and for numerical growth. Could He really want us to corporately espouse such a quiet plan, lacking fanfare?

—J. Fred Hughes

LINCOLN CITY, OREGON

### Forever Friends

I was really happy to see Ludi Leito's article about NET '98 on the Internet (May NAD Edition). However, I was a little shocked to see no mention of TAGnet in the article at all. Maybe you were not aware, but all the servers, the hard drive space, the software, and the band width for the Web serving and the live and archived video streaming were provided to the NET '98 team free of charge by TAGnet. TAGnet still hosts the www.net98.org site as well. We spent about \$10,000 and hundreds of hours of labor to make NET '98 on the Web a success. Three cheers for everyone who helped to put NET '98 on the Internet, including TAGnet!

—Sean Carney

PRESIDENT, TAGNET

VIA E-MAIL

### The Other Spring Meeting

I don't need a drum and an electric guitar to make the three angels' messages relevant. I'm 19, and I have grown up in the Adventist Church, but as I read Andy Nash's "The Other Spring Meeting," tears came to my eyes. Our message will be made real and relevant by radically obeying God's will—not by mixing up a cocktail of Ellen White, the three angels' messages, drums, and blue jeans. I want to be a part of a movement of faith that will be victorious over sin and finish this work. Let Seventh-day Adventism be a faith that will be victorious over sin and finish this work, a faith that works by love and not a feeling.

—Samuel Stapleton

VIA E-MAIL

# ADVENTIST Review

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### Land of Opportunities

*Unprecedented church growth is becoming commonplace in one of Asia's most densely populated nations.*



# A Puzzling Passage

*"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. 45:7, KJV)."*

A pastor friend of mine drew my attention to the above passage during a recent visit to the General Conference. "It's a troubling text for several in my congregation," he said. "How about writing an editorial on it sometime?"

As you've probably already guessed, the issue here centers on the character of God. How can a good God "create evil"?

## A Closer Look

Perhaps the first questions to ask are Why does the passage give us trouble? Why are we uncomfortable with it? And the simple answer is that, on its face, it seems to portray the character of Deity in terms that fall short of our expectations.

But whence came those lofty expectations that we have—those high moral and ethical standards against which we measure the character of Deity? After all, did we not each come into the world as helpless babes, our mind a tabula rasa, completely blank in regard to morals or ethics? Every moral concept we possess, every ethical sensibility that dwells within our breast, was acquired—imbibed from those who went before.

But did they invent the standards—those who went before us? No, they didn't. You may spend a lifetime probing every human civilization, but at the end of the day the quest will always lead inexorably to a divine Source—to God. It is God who, through His Spirit, makes us sensitive to right and wrong, to good and evil. And because the Bible is the preeminent inspired medium through which we come to know that, a red flag immediately goes up whenever we happen upon a text that seems to contradict the overriding sentiment of the whole.

When that happens, the first order of business should be to reexamine our own interpretation.

*We need to  
reexamine our own  
interpretation.*

## Watch the Context

The Hebrew term for "evil" in our passage is *rā*, and occurs at least 17 times throughout the book of Isaiah. It means "evil," "wickedness," "harm," "injury," "calamity." As in the case with English terms that carry multiple meanings,

we must allow context to determine the particular nuance a word requires in each place. The English word "sentence," for example, may mean one thing in a book of English grammar, and quite another in a set of court documents. Moreover, beneath the denotation (or raw definition) of a word lies its connotation (its more subtle drift).

So how does the Bible student know when to make the critical shift? The answer is context. In Isaiah 13:11 the Lord says: "I will punish the world for its evil [*rā*];" in 32:7, "The scoundrel's methods are wicked [*rā*];" and in 56:2, "Blessed is the man who . . . keeps his hand from doing any evil [*rā*]." Such clues about God's attitude to evil call upon the translator to treat a passage such as Isaiah 45:7 with special finesse, to allow for a more subtle semantic drift.

That's exactly what the translators of the New International Version did when they came to the clause, rendering it: "I bring prosperity and create disaster."

In so translating, the NIV (like many other modern versions) gives full weight to the passage's immediate context, whose theme is the restoration of Israel following the Captivity. In the narrative (beginning back in chapter 44) God singles out Cyrus, king of Persia (more than a century before his birth), as His special agent; and the words of our opening text are ensconced in a message to him. The gist of that message was that no one—especially not Cyrus—should doubt God's omnipotence (see Isa. 45:1-6). And verses 6 and 7 then encapsulate God's crowning affirmation: "I am the Lord, and there is no other; I form the light and create darkness, I make peace and create calamity" (NKJV).

And the calamity in question had already been spelled out in the text: God subdues nations, strips kings of their armor, levels mountains, breaks down gates of bronze, and cuts through bars of iron (see verses 1, 2).

But evil in the sense of corruption or wickedness is foreign to God's nature. For it is He who calls believers to the highest level of spiritual attainment.

\* Unless otherwise indicated, all Scripture passages in this editorial are from the New International Version.





# RFJ2C?

**T**he question I hear more than any other these days is "Are you Y2K-ready?"

I'm sure that you've heard all the alarmists talking about events connected with the midnight hour, A.D. 2000—planes crashing, water and utility systems malfunctioning, and all kinds of other terrible things.

However, I'm asking a greater question. Are you RFJ2C? *Are you ready for Jesus to come?*

I don't wish to appear flippant about the computer problem of A.D. 2000, but the question of whether or not we are ready for Jesus to come is the larger question. If we are RFJ2C, then we are prepared to handle any other life situation.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). I well remember a woman back in the sixties who had become a specialist in "the time of trouble." She knew all about prophecies and attended every meeting on the subject she could. She began to warn her friends that the banks were going to fail and that food supplies would run low. Her constant worry was "Can I get through the time of trouble?"

I saw her not long ago. She was still worried. *Thirty years of wasted worry and energy, I thought to myself; time better spent having a relationship with Jesus than worrying about the future.*

Oh, the time of trouble is coming; and just because it's been delayed doesn't mean that it isn't real. But to focus on these events is the wrong preparation for facing them.

Jesus said, "Be not therefore anxious for the morrow. . . . Sufficient unto the day is the evil thereof" (Matt. 6:34, RV).

Again and again in Scripture the Lord tells us to fear not. Fear is the opposite of faith. Fear brings with it doubt, the opposite of trust. And doubt brings inner turmoil, the opposite of peace. The peace Jesus gives us, if we have faith in Him, will save us through all the tumults of life.

Yes, Jesus would have us move forward in a state of

peace, no matter what world conditions are. If the world suffers financial collapse, if Social Security and private retirement programs fail, we can still have peace when we trust Him completely.

We mustn't look to the things of this earth, the economy, our savings or income, as the sources of our security. God is our strength; our security is in Him alone. In Him we must put our trust, and as we do, we will find peace even in turmoil.

I recently read these words: "If you have given yourself to God, to do His work, you have no need to

be anxious for tomorrow. He whose servant you are knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent.

"When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God" (*Thoughts From the Mount of Blessing*, pp. 100, 101).

So let's face the future—the new millennium—with renewed faith in our Lord and Saviour, Jesus Christ. That faith will help us meet the challenges of these difficult and complicated times.

Are you RFJ2C?

Even so, come, Lord Jesus.

*Jesus would  
have us move  
forward in a state  
of peace.*

*James W. Gilley is president of the Arkansas-Louisiana Conference.*





# GIVE & TAKE

## ADVENTIST LIFE

When I worked at Pacific Press in Mountain View, California, we editors, artists, and secretaries at the south end of the building held a five-minute worship service each morning in the editorial library. Each of us would take his or her turn reading the Morning Watch selection for the day, then pray.

One morning it was a certain artist's turn to read, but he was nowhere in sight. Just as the 7:30 bell quit ringing, he came sprinting down the long corridor to the library. Huffing and puffing, he plunged into an overstuffed chair. Someone had already opened the book, so he took a couple deep breaths and started to read: "As the hart panteth after the water brooks"—he stopped to inhale and exhale again—"so panteth my soul after thee." Again he stopped reading, gasping for oxygen.

The library erupted with laughter—for that day we had enjoyed not just a reading of Scripture but a 3-D dramatization of it, with feeling. I think the psalmist would have been pleased.

—Richard H. Utt, Loma Linda, California



ILLUSTRATION BY TERRY CREWS

## HELP! HELP!

We're running low in some Give & Take categories. We can especially use brief submissions to:

**Adventist Quotes** (profound or spontaneous)

**Adventist Life** (anecdotes—especially from the world of adults)

**Dream Center** (church-related dreams)

**Jots & Tittles** (church-related tips)

**Readers' Exchange** (requests for correspondence on a specific topic)

And we can always use **church-related photos and captions, short poems, and other fast-paced items.** Send submissions (which won't be returned) to Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; fax: 301-680-6638; e-mail: 74617.15@compuserve.com.

## ADVENTIST QUOTES

**"I really didn't have any alternative. You see, my grandma was praying for me."**

—a young man at his rebaptism service, Tolstoy, South Dakota

**"Mom, just imagine how long a pastor's prayer is when they get in bed at night."**

—8-year-old Christopher Wetmore, Silver Spring, Maryland

**"Well, Sarah, that's acceptable in the constitution of the remission of sins."**

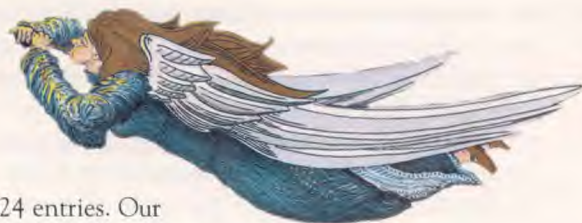
—4-year-old Stephanie Draget, Galesburg, Illinois, to her 6-year-old sister, who had just said that she hopes Mommy and Daddy never kiss on the lips—gross!

## HERALD'S TRUMPET

Hey, kids! Herald the *Review* angel is back, and Herald's trumpet is once again hidden somewhere in this magazine.

In our last contest (May 27 AnchorPoints Edition), we had 24 entries. Our three winners were: Ryan Aqui from College Place, Washington; Cole Bodner from Kasson, Minnesota; and Jessi Webb from Kenny Lakes, Alaska. Ryan, Cole, and Jessi received *Danger on Seventh Street*, a Pacific Press book by Jerry D. Thomas. Where was the trumpet? On page 29.

If you can find the trumpet this time, send your postcard to Herald's Trumpet at the Give & Take address on this page. The prize is an *Adventist Review* cap! Look for the three winners' names in the August 12 World Edition. Have fun searching—and keep trumpeting Jesus' love!





church faces tremendous challenges in the world of Islam, as well as in the great urban centers all over the globe. Nonetheless, Adventism is on the move, and it's great to be part of it.

## 5. I'm proud to belong to a church that wants to serve the world.

I know the dangers of an "institutionalized" church. We must never forget that the church is, first and foremost, people and local congregations, evangelism and spiritual nurture.

But the church is more. It has responsibilities *vis-à-vis* its own members and toward the world. It must

work for the poor and needy. It has much to offer in areas of health care and health education, and education in general.

I am acutely aware of the challenges the church faces in many of its institutions—challenges in the areas of finances, human resources, and philosophy. But having visited hundreds of Adventist schools, hospitals, and ADRA projects in more than 60 countries, those concerns are eclipsed by a sense of pride and gratitude. It is truly great to belong to a church that has integrated the activities of "heart" and "hand" on such a global scale.

If religion is to be meaningful, it must be relevant. The Adventist Church must face the ongoing challenge to ensure that its mes-

sage is "present truth"—that it speaks to the real needs of people who enter the twenty-first century. Long before the word "wholistic" became part of today's vocabulary, Adventists developed their doctrine of the fundamental unity of body, "soul," and mind.

That care for the body has a religious dimension is part of the genius of Adventism. It is, unfortunately, true that the Adventist lifestyle principles have often been reduced to a list of do's and don'ts. The church must continue to reiterate the underlying principles and challenge its members to apply these, freely and responsibly, in

their own situation. This wholistic approach to religion not only appeals to me, but in particular to many who belong to a younger generation.

## 6. My church connects theology with lifestyle.

### The Young and the Restless

By Katie Torkelsen

Where spiritual life is concerned, I agree with those who say that a relationship with Christ is most important.

However, a relationship with the church is also vital to one's spiritual journey. My own spirituality is an intricate intertwining of Christ and the church. The church plays an important part in my life, and I'm proud to be a Seventh-day Adventist.

Over a recent vacation I had a number of encounters with friends, and we had great fun reminiscing. As we talked, the topic of religion tended to pop up. Comments ranged from "People at church are so fake," and "Everyone is so judgmental," to "That just isn't important to me right now," and "I've got too many other things to worry about to think about all those rules too."

At times it seemed as if I

were the only person my age with an appreciation for the church and what it represents. I began to wonder what makes some of us embrace the Seventh-day Adventist Church and others shun it. My generation appears to personify the expression "the young and the restless," searching for something just out of reach.

I decided to get some facts from some of my class-

mates, to try to understand both sides of the issue. Some have a God-given joy that I admire and sometimes envy. Some have had a less than satisfactory experience in church and with those who claim to be Christians. I posed a few questions to a class of 25 students, and their responses really spoke to me. I asked about both positive and negative experiences with the church, as well as what they would do to make Adventism appeal to more young people.

The negative experiences gave a voice to some interesting sentiments. Five of the students felt that church services are too boring and formal. Oliver, a senior in bioengineering,



**ON TOP OF IT:** Youthful vitality and high ideals characterize many Adventist young adults. Students attending last spring's *ConneXions99* convention at the General Conference strike dynamic poses on top of the sign that identifies the world church headquarters in Silver Spring, Maryland. The students, from La Sierra University in Riverside, California, are (from left) Ben Guerro, Felipe Vielman, Lilian Han, Carrie Lewis, April Aitken, Jenny Kang, and Julene Duerksen.



## 7. The Adventist Church is increasingly Christ centered.

I, for one, am grateful for the clear trend of focusing ever more clearly on Christ.

Related to this is the shift from an emphasis on works as a means to salvation to a focus on grace as the foundation of our redemption. A study of Adventist history reveals that this shift did not happen overnight, and it did not come about without tension. And anyone who has analysed present-day Adventism knows that even now there are pockets in the church where legalism and righteousness by works continue to exact their spiritual toll.

But, thank God, as Adventism has matured, it has become increasingly Christ-centered. And if there's any place where Ellen White has played a truly prophetic role, it is here.

Not all change is positive, but a total absence of change is the very worst that can happen.

The world of the twenty-first century differs dramatically from life in the nineteenth or the mid-twentieth century. Fortunately, the church has changed as time has gone by. Seventh-day Adventists are not like the Amish, who have stopped the clock and refuse to look at the calendar.

We have changed in what we believe, as our doctrinal positions crys-

## 8. I thank God for a church that can change.

tallized. We have changed in the way we are organized, as the small American Advent movement of our pioneers became a world church. We have changed in the way we "do"

church. We have changed in the way we communicate our message.

More change is needed. But the fact that the church has been able to change in the past makes me hopeful that it can continue to do so in the future.

As someone with a degree in church history, I have always been interested in

## 9. I belong to a church with an inspiring past.

expressed frustration with the lack of "considering change as a possibility." Several had a problem with the way some church members tend to have a holier-than-thou attitude. Those who seem to think that obeying all the little rules is the way to God also failed to make it on anyone's list of "highly appreciated people." A statement that caught me slightly off guard came from a junior humanities major who observed that "there doesn't seem to be a real concern with being Christian anymore." That's a scary thought.

On the positive side, praises focused on relationships with individual churches—especially with pastors. A "friendly, caring" pastor who "shows true concern" is highly valued. The junior mentioned in the previous paragraph also explained, "My pastor is one of the most loving people I know." Another individual appreciated how "the church family accepted me into the church and allowed me to love God in my own way." Some mentioned that they appreciated the family-like atmosphere in their church and the lifelong support they've experienced.

My final question: "What would you say to church leaders about what needs to be done to make Adventism appeal to young people?"

The two big requests were for honesty and for leaders to lead by example. As Jamie, a junior music major, requested: "Live your lives so we want to follow. Show us God, not rules." Chad thought a balance between the old and new would improve the situation. Kelly, a sophomore in education, suggested that we "forget all the politics and

remember that we are here to serve and worship God."

So how does this information affect you? What do these views mean for Adventism? I believe these opinions need to be noted and acted on. I'm not advocating a major renovation of our church system to accommodate the desires of one generation. However, there needs to be a team effort in churches everywhere to include everyone—the old, the young, professionals, students—in creating a church that ministers to the needs that already exist. We need to be open and honest with each other, willing to listen and willing to imagine the possibilities. Most of all, we need to fix our focus on Jesus Christ and strive to follow in His footsteps.

I began this piece with feelings of frustration. I felt alone in my dedication to the Seventh-day Adventist Church. But I discovered that many of my peers have a vision of how things should be. They still believe in our church.

I like the way Steve put it: "Adventism is cool because it appeals to the truth. If we can continue our search for truth, and in our personal spirituality I think love would be more prevalent and Jesus would be honored. Besides, if we have the best, would we want anything else? There's safety in the truth."

My generation may be young, and we may be restless, but we still seek the truth.

*Katie Torkelsen is a junior communication major at Walla Walla College in College Place, Washington.*



the past. However, despite what some say, the past cannot be re-enacted. And too often the past is idealized by people who have only a vague knowledge of the actual facts. We can always learn from history, and we can hardly expect to understand the present if we have no inkling of the past.

Seventh-day Adventism has a fascinating history. It contains pages of human weakness and even error, but the underlying thread is one of vision and dynamism. All of the players were sinners, but many were true heroes of faith and inspiring leaders, often at enormous personal sacrifice.

How true are the well-known words of Ellen G. White: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

## 10. The church has a message for the future.

Seventh-day Adventism is not only concerned with the past and the present. It looks toward the future. I confess that I'm not very interested in a precise timetable of last-day events. But I am interested in our eternal future.

The Adventist understanding of history and the great truth of the second coming of Christ provide a framework that gives meaning and hope. Therefore I love to sing that hymn that was first composed for the 1962

General Conference session: "We have this hope that burns within our hearts, hope in the coming of the Lord."

These are, briefly, 10 reasons that I want to stay in the Seventh-day Adventist Church. The church is far from perfect. But after surveying my options, I must conclude that I have no viable alternative: However

imperfect it may be, this is the community where I belong. ■

Reinder Bruinsma is secretary of the Trans-European Division of the Seventh-day Adventist Church. He lives in St. Albans, England.



## "CUC people do well."

—Glen Fong, DDS (Loma Linda University 1997)  
Winner of President's Award (1997)  
Student of the Year (1997)  
SmartPractice/Doctor-Patient Relationship Award (1997)  
Student representative on LLU Admissions Committee  
1<sup>st</sup> recipient of the Wilfred Nation Award

When Dr. Glen Fong was a student at CUC, struggling with physics, Dr. Richard Bottomley talked to him about his dream of becoming a dentist. He told Glen to stick with his dream and to stick with the class. "That was probably the best thing anyone has done for me professionally," says Glen.

When he was accepted into dentistry from Canadian University College, Glen took a well-rounded academic and social experience with him that's paid big dividends professionally and personally.

"CUC is a very good school," says Glen. "I wish more people were aware of what's available to them there."

If you'd like to know more of what's available at Canadian University College including pre-medical/ dental programs, NCATE-accredited education degrees, a religious studies degree with a youth leadership emphasis (including classes by President Randal Wisbey, creator and former director of the MA in Youth Ministry and the Center for Youth Evangelism at the SDA seminary), and the only outward pursuits degree programs in the SDA school system, call us. Room, board, tuition and all fees: \$12,500 CDN per year (approximately \$8,500 US).

1-800-661-8129

Canadian University College  
235 College Ave.,  
College Heights, AB T4L 2E5  
e-mail: admissions@cauc.ab.ca  
www.cauc.ab.ca

photo by Jerry Livadney

CANADIAN UNIVERSITY COLLEGE  
SUCCESS STORIES



# An Abusive Situation?

SANDRA DORAN

**I** suspect that one of the elders in my local church is abusing his family. I don't have any proof of this, but I have an uneasy feeling every time I am around this man and his children. Where should I go with this?

You have brought up a very complicated issue. On the one hand, if you rush in and make unwarranted accusations, you stand the chance of bringing pain and humiliation to a potentially blameless party. On the other hand, if your suspicions are grounded in reality and you do not act, innocent children will continue to suffer.

The description of the children that you paint in your letter is consistent with the profile of abused persons. Their inability to assert themselves, their refusal to meet their father's eyes, their fear when he is in the room tend to make one begin to question the nature of the relationship. In one study, children were asked to hold their right arms straight out, horizontal to their bodies. The questioner then left the room. When he returned several minutes later a few of the children were still holding their arms out straight, although they were obviously uncomfortable. These were the children who did not dare make a decision on their own, who feared the consequences should they "disobey"; who, in fact, came from abusive backgrounds.

While we as Christians believe that children ought to be taught obedience, there is an unhealthy line that can be crossed if a parent believes that all family members must think and act alike at all costs. A spouse or child who dares not voice an opinion, ask a question, suggest a preference, lives in fear of noncompliance. Such an atmosphere provides the context for emotional, physical, or verbal abuse.

While many of the surface signs that you have observed suggest the possibility that an unhealthy situation is occurring in the home of this man, I would advise you to move cautiously. The most important thing to do right now is to get to know this family as intimately as possible. Ask them to dinner. Invite the children to your home. Begin to open the circle of your family to include theirs.

Generally, when abuse is occurring, families begin to

isolate themselves from others. Tight, restrictive lines are drawn around the perimeter of the home. Access both in and out of the small circle is highly restricted, as the abusing party fears losing control. As a church body it is important that we begin to recognize "marginalized" families. While a particular family member may have a high profile within the church, such as elder, Sabbath school teacher, or even Pathfinder leader, the family as a unit may be "closed off" to others. This is the time to reach out, listen carefully, begin to draw out individual family members.

I am well acquainted with a number of individuals, now middle-aged,

who grew up in "good Seventh-day Adventist homes," with fathers who were well respected by the congregation, yet whose spirit of vindictiveness and abuse at home permanently scarred their offspring. The question that haunts these grown children, decades later, is "Why didn't anybody do anything? Didn't anyone in the congregation suspect anything at all?"

Again, you cannot afford to rush in and make ungrounded accusations. But neither can you afford to let the matter rest. I am convinced that if you make this family a matter of daily prayer, and continue to find ways to become closer and closer to the members, you will begin to approach deeper levels of understanding of the types of behavior occurring behind closed doors. If you begin to note things that cause you further concern, then it is time to bring the matter to the pastor and develop a plan for addressing the problem.

Thank you for writing this letter. You have taken the first step. You have refused to turn the other way in the face of something that makes you uneasy. Would that more church members would open their eyes.

*You cannot afford  
to rush in and  
make groundless  
accusations.*

Sandra Doran holds a doctoral degree in education and is an author and educator who lives in Massachusetts with her husband and two sons.





# Winning the Race

BY THOMAS L. BROOKS

*"Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor. 9:24-27, NIV).*

**T**AKE A MOMENT AND IMAGINE THAT you have set yourself a goal to run the 500 meters at the next Summer Olympics. Waking up, you start your training by having a hearty breakfast. Then, stretching out on your favorite recliner, you turn on the VCR and watch people run (hoping to get a few pointers). A few minutes go by, and you figure you have done enough for the day. You push yourself up out of your chair and wander into the kitchen for a quick snack (to build up your energy, of course). You then head back to your favorite recliner, kick back, and flip the channels on the TV to your favorite program. You say to yourself that tomorrow is soon enough to actually start running.

A year goes by with the same routine. Finally you are at the track, ready to run in the Olympic trials. You step up to the starting line. The starter fires the gun, and in a rush you jump up and charge down the track . . . for a step or two. You stop for a moment to get your breath back. You scream, "I'm going to win! I'm going to win!" You leap down the track . . . and trip. Frustrated, you get up and wander off.

Mumbling "Next time, next time," you head over to the refreshment stand for a quick energy boost.

Sound ridiculous? I hope so. Yet I wonder how closely it parallels our Christian life. We grab our Bible, study books, yellow highlighter, and pen to do some studying in preparation for bringing the good news to others. Pausing for a moment, we turn on the VCR to watch someone give an evangelistic sermon (just to get a few pointers). A short time later we push ourselves up from our favorite recliner and head to the kitchen for a quick snack (to build up our energy, of course). Distracted, we tell ourselves that tomorrow will be soon enough to "get down to some serious studying."

Somewhere down the line we have an opportunity to witness. We charge out of the blocks, find a person who listens to us as we quote a few favorite Bible verses. Our listener asks a question. Fumbling with the Bible, we quickly flip the flimsy pages, stumbling for just the right answer. The person chuckles and walks away. Frustrated, we mumble "Next time, next time," as we sit down and turn on another favorite TV episode.

Paul tells us in the verses above to "run in such a way as to get the prize." He is not speaking of some halfhearted effort just to *run* in the race, but of an agonizing, intense, purposeful struggle to *win* the race. Before we can run, though, we must know in which race we are going to run. In other words, what is our goal? Simply put, our goal is pleasing God. No matter where we go, no matter what we do, we have one goal . . . pleasing God.

What will our prize be? There is only one prize. That prize is eternal life . . . *the crown that will last forever*. To win





Photo © Photodisc / Digital Composite

this prize we must work tirelessly. Listed here are three ways to accomplish this. First, we pray constantly. All we have to do is ask and God will give

us the guidance and help we need (Matt. 7:7, 8).

Next, we study tirelessly. How can we learn anything God has said to us if we

have not studied His Word (Dan. 10:12; 1 Cor. 2:13; John 7:16, 17)?

Finally, we worship tirelessly. Worship allows us to keep our eyes on our goal of pleasing God (Heb. 12:28).

Paul makes the point that we cannot just tell others to do these things, we must do them ourselves. We must get out there and run the race, not just watch the race through a pair of \$50 binoculars while shouting words of encouragement and advice to those who are running.

Paul tells us in 2 Timothy 4:7, 8 that he won the race. Are you going to win the race? Are you ready to go charging down the track with your arms pumping, your legs beating the ground, and your lungs screaming for air? Do not put off your training any longer. Do it now.

On your mark . . .

Get set . . .

Go! ■

*Thomas L. Brooks is a freelance writer who lives in Sykesville, Maryland.*

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# Geese Vacations

**D**oes your family take family vacations? My family tries to take one every summer. Sometimes we go with another family. It's more fun for the kids because they have someone to play with and it's easier on the grown-ups because they can share the work.

People aren't the only creatures who take vacations. Canada geese take a long family vacation every year, and goose families often vacation together. They take their trip in the fall, and some of them usually travel right over our house. For several weeks every fall the sky is filled with the sight of their trademark V formations and the sounds of their honking as they head south for the winter. Sometimes the V's are small, with only five or six geese traveling together. But usually the V's are larger. The larger V's are made of two or more families traveling together.

Canada geese make the long trip south together so they can share the load. All that flying is hard work, but geese know it's easier if they do it together. The goose who flies at the front of the V formation has to work the hardest because it has to break the air. But the geese farther back in the V get uplift off the wings of the birds in front of them. It's an easier ride back there. So the geese take turns with the hard part. When the bird in the lead position gets tired it falls back into the formation, and another goose moves up to take its place. By working together like this, geese can go much farther without stopping than they could if they flew alone.

And all that honking? The geese at the back of the V honk to encourage the ones up front to keep up their speed. It's as if

they're saying, "Keep it up! You're doing a good job! And we're here to help you out when you need it!"

There's another way Canada geese help each other on the long trip south. If a bird gets sick or hurt, two other geese will fly with it to the ground to help and protect it. They will not leave until the goose is either well enough to fly again, or until it dies.

The Bible tells those of us in God's family to help each other, too. "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Gal. 6:2, NIV). Take turns with the hard part. Work together so that you can go farther. Encourage each other. Help and protect each other. And not just when you're on vacation.

## Family Time

☞ With your family's help, make a list of 10 ways that your church family works together or helps each other.

☞ Ask the adults in your family to tell you of a time that another member of God's family helped them in a special way. How did that make them feel?

☞ Read a Bible story about a member of God's family who didn't want anyone to know it: Luke 22:54-62. How do you think Peter felt about his actions? How do you think Jesus felt? Have you ever been afraid to admit you were a member of God's family? Why?

☞ Think about someone in your church family who might need help or encouragement in a special way. What can your family do to help that person?



# Spiritual Groundbreaking and Dedication of Temple of the Advent Hope

BY CARL DIVERT, SYDELL HERMANSON, MORDECAI DUSHEY, CINDY KURTZHALS, COMMUNICATIONS PERSONNEL FOR THE FLORIDA CONFERENCE

**T**he planting of a Seventh-day Adventist Messianic synagogue in the Broward/Dade County area of south Florida has been accomplished during the first year of a three-year initiative for Jewish evangelism in the Florida Conference. About 400 persons recently gathered at the South Broward church in Hollywood, Florida, for a "spiritual groundbreaking and dedication."

The South Broward church was chosen to begin reaching Florida's Jewish community. Three fourths of Florida's 1 million-plus Jews live in Dade, Broward, and Palm Beach counties. The church name has already changed to reflect its mission. This

happened while South Broward pastor Michael Curzon and Pastor Mordecai DuShey, both Jewish, were driving to Orlando one afternoon.

The Holy Spirit impressed each man to pray several times during the trip. Suddenly both began to speak about the name



**NEW DEDICATION:** Elders and members pray to claim the property for the service of the Lord.



**MESSIAH HAS COME:** Fred Liebovitz, 87, previously held back his commitment to the Messiah. He had wrestled with the differences between the Christian Messiah and the Jewish

Messiah. Did he have to become a Christian before he could accept the Hebrew Messiah? Would he have to stop being Jewish? After studying with Pastor Mordecai DuShey, he realized that he is simply a Jew who found his Hebrew Messiah, no different from Saul (Paul), Kefa (Peter), or Mattiyahu (Matthew).

"I am surprised that the church still lets you keep your Hebrew name, Mordecai," remarked Liebovitz. He felt the church was very Jewish (because of the Sabbath and the sanctuary) and wanted to make that commitment and worship on the Sabbath, as an Adventist. Pictured second from right is member Robert Lee, who has faithfully brought Liebovitz to church each week.

change of South Broward—one completing the words of the other. There it was—Temple of the Advent Hope, a Seventh-day Adventist Congregation. That very name is a mission statement of the coming of the Lord.

DuShey is the Florida Conference Jewish evangelism coordinator who is working with the pastors and members in south Florida, St. Petersburg, and

Orlando. "What we're doing here in Florida concerning the Jewish Outreach transcends Florida," says DuShey. "It extends to every conference, every union conference, and every nation throughout the Adventist denomination. As my namesake of old, Mordecai, looked to Esther to save the Jews of old, I look to the Seventh-day Adventist Church to become a latter-day Esther in a saving interaction with our Saviour to reach the Jews of today."

## Dedication Weekend

On Friday evening, October 2, 1998, members and guests gathered to dedicate their building and themselves to the new mission. People hurried into the small sanctuary claiming their seats. The ushering in of the Sabbath filled the sanctuary with songs of praise and worship. All the seats were filled; many had to sit in the overflow room



or stand in the back.

Four Jewish men led out in praise and worship of the Creator Yeshua—Jesus' Hebrew name. Some wore their kippa, a small skullcap worn by men as a mark of reverence and a reminder that each one is an ambassador of Adonai (Lord).

One of the four men was Rabbi Lenny Libman (right). Months before, the Lord used a newspaper article to bring Libman to the Temple of the Advent Hope. He then attended The NeXt Millennium Seminar (NET '98) and was baptized by pastors Curzon and DuShey. The news of this baptism and the outreach of the Temple of the Advent Hope was carried around the globe as NeXt Millennium speaker Dwight Nelson read the faxed message to the audience.

A policeman for seven years, Libman believed so strongly in the Hebrew Messiah of his forebears that

reach the Jewish people with the gospel message. It is a 'God-incidence' that I am here," says Libman. "I find that the message is very Jewish and very scriptural, right out of the Hebrew Scriptures, and it is this that led me to become a part of this work and part of this church."

DuShey opened the Sabbath in the Jewish tradition and shared the vision of the Temple of the Advent Hope. Then Clifford Goldstein, a Jew and former editor of *Liberty* magazine, shared his dramatic and unique conversion story. A child of the sixties and seventies, he unashamedly heckled Christians in public. After Goldstein crisscrossed Europe, lived in an Israeli



Rabbi Lenny Libman (right)

temple will be built. The Temple of the Advent Hope will house an 800- to 1,000-seat sanctuary with state-of-the-art media capabilities, church offices, the Jewish Outreach office, classrooms, fellowship hall, kitchen, music rooms, elders' room, and nursery. Future projects include the Shalom Learning Center, Shalom Health Center, and the Clinton Hicks Memorial Fitness Center. The late Clinton Hicks was head elder and a spiritual leader who was supportive of the Jewish work.

The dedication day was a high day, full of awe, emotion, love, and baptisms. Rabbi Lenny Libman, his wife, and family were surrounded by the church elders and conference leadership and prayed over for protection and direction. Dedicatory prayers ascended for the temple and the Jewish ministry. And there were baptisms—two Jewish men, Fred Liebovitz and Ben-Hayil Yellen; a newly married couple, Dwight and Dee Nelson; and Curzon's daughter, Miriam. Other Jewish believers committed themselves to study the Word.

Curzon and DuShey are delighted to see the ministry move forward dynamically, and they watch eagerly to see what the Lord will do next.



**A WORD OF TESTIMONY:** "If you reject the Messiah, you're rejecting your Jewishness," said Ben-Hayil Yellen, center. Yellen has 35 Jewish Adventist friends in California who meet and share their heritage. Yellen flew to Florida to display publicly his commitment to the

Messiah by dying in Him and rising to new life. The Temple of the Advent Hope board voted to be a sister congregation to this group. Pictured left, Mordecai DuShey, and right, Michael Curzon.

he had already become a Messianic rabbi. He had been studying and learning about the sanctuary and was led to the Temple of the Advent Hope because of Adventists' belief in the Sabbath and the sanctuary message.

"God has opened a door. Unbeknownst to me, the Seventh-day Adventist Church has a mission to

kibbutz, his life changed after he observed the lives of two dedicated Christians. He accepted Yeshua as his Saviour and today uses his talents as a writer and editor for the church.

### The Dedication

A large white tent stretched over the property adjacent to the current building marked where the new



# The Sad Day of the Alibi Agency

BY JONATHAN GALLAGHER, GENERAL CONFERENCE NEWS DIRECTOR

**N**ews of the day in England is hardly complimentary to a nation once identified as Christian. The latest moneymaking scheme of one British "entrepreneur" is the "Alibi Agency."

"An Alibi Agency?" asked the interviewer on national TV.

The agency's founder explained the principles—or lack of them . . .

"Say you're having an affair. You want to avoid getting caught. So you want an alibi that puts you somewhere else than where you actually are. That's where the Alibi Agency comes in. We can provide you with receipts and tickets and all kinds of documentation that proves you were in Spain, say, when you were actually in London. As easy as that, for a small fee."

With fees starting at approximately \$30, maybe the Alibi Agency will attract business. Quizzed on the ethics of such an operation, the businessman said he was just making an honest buck by providing such a service.

But it's a sad reflection on the way we are. People ready to cheat and lie, and to betray the most intimate of personal relationships; a society that sees nothing wrong with adultery as long as you don't get caught and have a good alibi, whether bought or not; an age that sees morals as a temporary convenience—useful at times, but not particularly necessary.

A society of a time that approaches that predicted:

"There will be terrible times in the last days. People will be lovers of themselves, . . . boastful, proud, abusive, . . .

without love, . . . slanderous, without self-control, . . . not lovers of the good, treacherous, . . . conceited, lovers of pleasure rather than lovers of God" (2 Tim. 3:1-4, NIV).

Rather, it should be that "we have renounced secret and shameful ways; we do not use deception," following the counsel, "Rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind" (2 Cor. 4:2; 1 Peter 2:1, NIV).

Who needs alibis?

## NEWS COMMENTARY

### NEWS BREAK

## Arizona Legislature Passes Religious Freedom Restoration Act

**O**n May 19 Arizona governor Jane Hull signed the Religious Freedom Restoration Act into law, marking another success for the diverse religious coalition that supports this legislation. Arizona becomes the most recent of several states to pass such a law in its latest legislative session.

The Religious Freedom Restoration Act is designed to protect citizens from government interference in the free exercise of religion. It seeks to provide protection for the religious rights of citizens as defined in the First Amendment to the United States Constitution. This legislation was sent to the state level after being struck down by Congress in 1997.

In working for passage of the bill in Arizona, Adventists joined with several other religious faiths, including Jewish, Catholic, and Mormon groups. Many religious organizations have laid aside ideological differences to join together in promoting the principle of religious freedom for all Americans, as it is expressed in the Religious Freedom Restoration Act.

Clarence Hodges, North American Division director of the Public Affairs and Religious Liberty Department,

says, "Our interest is in the protection of religious freedom for all persons. The limited protection that this bill provides will help prevent zoning laws that limit religious activities and will restrict government agencies reluctant to grant Sabbath accommodations, among other things. Passage of the Arizona Religious Freedom Restoration Act shows that support for this legislation is building."—*Adventist News Network*.

## North American Student Dies at Newbold College

The students and faculty at Newbold College in Bracknell, Berkshire, England, are stunned by the tragic death of a North American student. On June 5 Tammy Allen, a business student, was involved in an accident on the campus that resulted in a fatal fall.

Allen, 22, apparently fell awkwardly while climbing up the side of the women's residence. College staff and an ambulance were immediately called.

Suffering from severe head injuries, Allen was taken by ambulance to the Royal Berkshire Hospital in Reading and then to Radcliffe Hospital in Oxford, where she underwent surgery. After surgery she was put on a life-support machine. Allen died on Sunday, June 6. Her parents, Charles and Kaye Allen, were at her bedside.

"The Newbold community is in shock at this unexpected



## Adventist World Radio

Dear friends at AWR: "I've found myself drawn to AWR broadcasts because I feel you give messages of love and hope and provide stories that are uplifting, interesting, and expressed in a kind and concerned way."—**Ian**, Australia.

"You have a friendly voice. My family and I often listen to your programs. They have taught us many things and are rich and meaningful. Moreover, your speakers use very good Chinese."—**Wai Eun**,\* China.

"I am a new convert. I am not very well acquainted with God's teachings. But as I have listened to God's Word on your station I have been greatly blessed."—**Liu Chan**,\* China.

\* These names are pseudonyms.

For more information about Adventist World Radio, write to: 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or call toll-free: 1-800-337-4297; e-mail: [awrinfo@awr.org](mailto:awrinfo@awr.org); website: [www.awr.org](http://www.awr.org).



## For Your Good Health

### Too Hot for Children

While you may find a hot bath relaxing, young children should be bathed in warm water, not hot. Scalds are the leading cause of accidental death in the home for children under age 4. Infant skin is thinner and more fragile than an adult's, so it can burn at temperatures that may feel comfortable to adults. Proper safety precautions include setting your water heater's thermostat to no more than 125°F and testing infants' bathwater by moving your forearm through it. The recommended bathwater temperature for babies is about 100°F.—*University of Texas Southwestern Medical Center.*

### The Eyes Need It

If you have diabetes, have an eye examination every year. About half of the 16 million Americans with the disease develop diabetic retinopathy, which can lead to early blindness. Early treatment can usually prevent serious vision loss.—*Johns Hopkins Health Letter.*

"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.

## NEWS BREAK

death of one of its students," says Andrea Luxton, principal of Newbold College. "Counseling services have been made available to Tammy's friends, roommates, and any other students and staff affected by this tragedy."

### Global Mission Video Wins Golden Reel Award

A new video promoting the challenge of Global Mission recently won a major international award for video editing. *For the Heart of the Need*, claimed the Golden Reel, the top editing prize in the International Television Association's global competition. It also won first place in ITVA's sales and marketing and editing categories in the Maryland regional competition.

The video was commissioned by the General Conference's Office of Global Mission. Producer Gary Krause and director/photographer/editor David Brillhart did filming last September in several areas of what Global Mission calls the 10/40 window. "Our goal," Krause said, "is to show the need for creative approaches to sharing the gospel in a very specific region between 10° north and 40° south of the equator." This is the region of the world most densely packed with non-Christian populations.

*For the Heart of the Need* will be seen in churches around the world as the 2000 General Conference session in Toronto approaches. The GC session offering is

earmarked for work in the 10/40 window. The offering will be used to establish the gospel in areas where there are few Seventh-day Adventists.



### Adventist Communication Network Telecasts

The programs below are planned by the Adventist Communication Network for August 1999. Call 1-800-ACN-1119 for complete program listings, time, and channel information. All times shown are Eastern time.

- |      |    |  |
|------|----|--|
| Aug. | 4  | First Wednesday news and features, 7:30-8:30 p.m., Telstar 5, channel 24.  |
| Aug. | 6  | Next Step church service, 7:30-8:30 p.m., Telstar 5, channel 14.           |
| Aug. | 21 | Voice of Prophecy Family Reunion concert, 8-10 p.m. Telstar 5, channel 14. |

### What's Upcoming

- |      |    |   |
|------|----|---|
| July | 1  | Monthly Focus—Adventist Lifestyle                                 |
| July | 10 | Home Study International Emphasis                                 |
| Aug. | 14 | Andrews University/Loma Linda University/Oakwood College offering |



# Death of a Saleswoman

*God doesn't force square pegs into round holes.*

BY JENNIFER GILL FORDHAM

*The following is one of some 17 additional articles (beyond the top three winners) accepted in our 1998 AnchorPoints Essay Contest for younger writers. We run it here under Theology.—Editors.*

I AM NO SALESWOMAN. I HATE SELLING things. When I was a child, my most dreaded part of the year was when my church school—or children's choir, or any other Christian nonprofit organization—began its annual fund-raising drive. Whether it was popcorn or first-aid kits, chocolate candy or fruit, I hated the idea of calling friends, neighbors, and sometimes even strangers to coerce them into supporting my meager project.

## A Sudden Sinking Feeling

Even as an adult, I quiver when someone asks me to host a Tupperware party or an Amway party or anything that involves selling. And it's not just that I hate selling things; I'm also no good at it. I don't know if my customers can read all over my face that I don't like what I'm doing. I don't know if I'm convincing enough to make my product really seem necessary. I don't know what it is that keeps me from being a successful salesperson. But I do know that I

am no saleswoman!

So imagine my utter dismay when I was sitting in my college prayer meeting one Wednesday night. I was young and eager, I loved the Lord with all of my heart, and I couldn't wait to be used by Him in a mighty way.

But this particular prayer meeting featured the literature evangelists. Boy, were they on fire! They all seemed to have glowing faces as if they had just been on the mountaintop with God Himself.

Oh, how I wanted what they had! Oh, how I wanted God to use me to build up the church, too! But suddenly my spirits were crushed when I heard the words I dreaded: "If you love the Lord, if you want to experience what we have, if you want to be used by God in a mighty way, then sign up to spend the summer selling books and magazines."

I thought to myself, *Spend the summer selling magazines? Surely you jest.* I remember walking out of that prayer meeting disheartened. I felt terrible. They were implying that this was the only method to serve God, and I didn't sign up. I had actually turned God down. How could I do something like that to God? I was sure God was disappointed in me. All that He had done for me—and I couldn't sell magazines!

## Then I Saw the Light

Then one day I read a passage of Scripture that literally changed my life. I found these verses in 1 Corinthians 12, starting with verse 4: "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. . . . To one there is given





through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues. . . . All these are the work of one and the same Spirit, and he gives them to each one, just as he determines" (NIV).

I felt that God was saying to me, "Jenny, I've given you a special gift. I didn't give you the gift of being a literature evangelist. I gave you another gift, and I expect you to use it to edify My body."

Shortly after that experience, I took a couple spiritual gift inventories and realized that my gifts were faith and creative communications. I was so amazed that God had given me gifts that I actually loved! I loved having

faith in God and motivating others to do the same. I loved encouraging people to remember that everything would work together for their good.

I also loved my creative communications gift. This involved telling about God's love in a creative way. I could use this gift by being Adventist Youth Society leader, writing and acting in plays, memorizing and reciting poetry, leading out in prayer groups, preaching sermons, writing articles, and by any other creative way of spreading the gospel.

*God had given me gifts that I actually liked using!* I had thought that in order to serve the Lord, you had to be unhappy. I'd thought you had to do things you dreaded—things that would put a frown on your face, a drag on your feet. But I've noticed that people who are working for the Lord through their spiritual gifts are the happiest people in the world.

Do you know that person with the gift of hospitality, who seems to never get tired of cooking big meals and having guests over every week? Do you know that person who seems to have been born a Sabbath school teacher? Or what about that person who is the first one serving in the soup kitchen every Sunday morning? These people are happily ministering through their spiritual gifts.

That is why those literature evangelists were on fire that Wednesday night. They too were ministering through their spiritual gifts. And they knew the joy that came from serving the Lord in the way the Lord designed for them.

#### **When We Force Others**

But there is a problem. The problem comes when people who are happily ministering through their spiritual gifts try to force others to serve God in



the same manner as they do. It seems as though some people who sense a calling to minister through their spiritual gifts believe, strangely, that *their* gift is the end-all to ministry. And some of these people put guilt trips on those not using gifts that are identical to their own. These people are simply not applying the Word of God. First Corinthians 12:29-31 asks, "Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts" (NIV).

It would be totally ridiculous for a body to have all feet and no hands, but this is what we are trying to create when we force people to work through cookie-cutter spiritual gifts that are not their own.

Although this approach is unbiblical, we must admit that those who fall into this trap often have good intentions. What they see today in our churches are a lot of pew warmers calling themselves members of the body of Christ but doing nothing to edify the body. This is not what God intended either. God says in 1 Corinthians 12:7 that "to each one the manifestation of the Spirit is given for the common good" (NIV). God has given each one of us a spiritual gift, and He never intended for us to sit down and let that person who is doing everything continue to do everything. We are each to use our spiritual gifts.

### It's a Serious Issue

The devil tries by any means necessary to keep us from using our spiritual gifts. He knows how effective the body of Christ can be when every part is working together. He knows that his kingdom will not succeed if Christ's body is working properly. And he knows that if he can get you to sit back and do nothing for the body, you'll soon cease to feel a part of the body. And when you don't feel a part, you will not see any reason to be a part. First Peter 4:10 says, "Each one should use whatever gift he has received to serve others" (NIV).

A youth minister once said that

*I had thought that  
in order to serve  
the Lord, you had  
to be unhappy.*

this generation of young people is doing nothing. They just hop from one church to another without any real commitment.

I don't know why this is happening, but perhaps the young people of today feel the way I felt that prayer meeting night. Maybe they too need to be taught that God has given them a special gift, one that they probably already enjoy. Perhaps they feel that their gifts are inadequate, and they need to be encouraged and built up (see 1 Thess. 5:11). Or maybe this has more to do with the body itself. Perhaps the church needs to realize that there is room in our body for another foot, another arm—even if they are a little inexperienced. Perhaps the body needs to realize that circumstances and situations have changed, and that God has given special gifts to address these changes (computer programmers, videographers,

and Christian musicians). We should not require our young people to conform to patterns that are not representative of this day and age.

Whatever the reason for this lack of commitment, the Bible does give us a prescription. The Bible admonishes us in Ephesians 4:11-16 to use our spiritual gifts so that the body of Christ may be built up. It also clearly states that the result of using spiritual gifts will be that we "will no longer be infants, tossed back and forth by waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming" (verse 14, NIV). Using our spiritual gifts puts us on the direct path of reaching "unity in the faith and in the knowledge of the Son of God" and becoming "mature, attaining to the full measure of the fullness of Christ" (verse 13, NIV).

I still know without a shadow of a doubt that I am no saleswoman, and I've quit trying to be one. And knowing this has changed my ministry from drudgery to joy. ■

*Jennifer Gill Fordham is a public school teacher in the Benton Harbor (Michigan) school district.*



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THE

## LOMA LINDA REPORT

Loma Linda University Medical Center

"Educational center of the worldwide Seventh-day Adventist health-care system"

July, 1999

Neuroimmunology  
Center established at  
LLU/LLUMC

During the past two decades, an explosion of information has been generated from research in neurosciences and immunology. Unfortunately, these disciplines developed without taking into account that the two great communication and memory systems of the body constantly communicate with each other, and influence each other in ways vital to the survival and well-being of the whole person.

To help integrate these disciplines, Loma Linda University and Medical Center have established the Center for Neuroimmunology.

Directed by David L. Felten, MD, PhD, professor of neurology and pathology and human anatomy, and associate director Lee S. Berk, DrPH, MPH, research professor of pathology and human anatomy, School of Medicine, the new Center fosters and supports research that incorporates the scientific foundations of the interactions between the nervous system and the immune system in the context of whole-person care.

"Center for Neuroimmunology research emphasis is directed toward understanding the integrative signaling among neurotransmitters, hormones, and cytokines/immune mediators, and the impact of that signaling on health, disease, and healing," Dr. Felten says.

"It is our plan to work with scientists and clinicians in other disciplines here at Loma Linda in sharing research and clinical findings so that we can better treat the whole person," Dr. Felten continues. "Many illnesses and diseases are best treated with a multidisciplinary approach."

"Physicians are constantly looking for new complementary approaches to their treatment



The staff of the Center for Neuroimmunology discuss a research project. Pictured are (from left) Lee S. Berk, DrPH, MPH, associate director; Jo Verhele, administrative assistant; David L. Felten, MD, PhD, director; and researchers S. ThyagaRajan, PhD, and Denise L. Bellinger, PhD.

that can be scientifically documented. This we hope to provide."

Participating faculty at the Center for Neuroimmunology come both from basic sciences and clinical departments.

"Our commitment is to support faculty positions and related academic efforts, to build a stable multidisciplinary laboratory infrastructure, and to provide a stable base of support for training efforts, pilot project activities, and new collaborations," Dr. Felten says.

The Center for Neuroimmunology is building basic and clinical research programs to better understand the scientific foundations underlying the integration of body, mind, and spirit in healing and wellness.

Dr. Felten is an internationally known researcher whose contributions helped to estab-

lish the field of psychoneuroimmunology. He first demonstrated a direct "hard-wiring" link between nerve fibers of the sympathetic nervous system and cells of the immune system in several organs, including the spleen, lymph nodes, thymus, and bone marrow.

These nerves are major participants in stress responses, and Dr. Felten has shown that these nerve connections can influence the onset and course of cancer, infectious diseases, retroviral infections, and autoimmune diseases such as rheumatoid arthritis. These nerves, and several neurohormones derived from the nervous system activity, also are the key mediators through which stress management, music therapy, exercise, and many lifestyle factors exert a positive influence on immune responsiveness.

*Please turn to next page*

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

**"FULFILLING THE VISION"**



## "FULFILLING THE VISION"

Loma Linda University and Medical Center have been in the forefront in promoting whole-person care, according to Dr. Felten. "Now that some further mechanistic scientific insights are available to explain some of the more tangible aspects of the integration of body, mind, and spirit, medical centers around the country are becoming more interested in the approaches pioneered at Loma Linda," Dr. Felten states.

"Loma Linda is striving to be the leader in this area, both clinically and scientifically through research and through the development of this Center that promotes and fosters research in the integrative signaling that underlies whole-person care."

In the past several years, many medical centers around the nation have expressed interest in "mind-body research" or psychoneuroimmunology.

Up to now, the integration of mind-body research has been elusive when put to the test of actual formation of centers, institutes, or programs.

"The initial research program of the Center for Neuroimmunology will focus on selected areas of clinically related projects and a few areas of fundamental basic sciences investigation that relate to neural-immune signaling in the broadest context," Dr. Felten reports.

This research focuses upon the observations that the brain can exert powerful effects on health and wellness through neurotransmitters and hormones acting on cells and organs of the immune system, and that, conversely, activity of the immune system can exert powerful effects on brain and behavior.

Most of these research areas are based upon funded projects or areas of current expertise already present at Loma Linda or research being brought to Loma Linda with Dr. Felten and his colleagues.

Dr. Felten comes to Loma Linda from the University of Rochester School of Medicine in New York, where he served for the past 15 years, first as professor, and then as Kilian J. and Caroline F. Schmitt professor and chair. Last year, he became founding director of the Center for Neuroimmunology at Loma Linda.

He is one of only a handful of researchers ever to receive two 10-year MERIT awards from separate institutes at the National Institutes of Health (aging and mental health). He currently has several research grants, including support from the Army Breast Cancer Program,

the National Institutes of Health, and the National Sciences Foundation.

Dr. Felten is co-author of the definitive scholarly text in the field, titled *Psychoneuroimmunology*, and co-editor of the major journal in the field, *Brain, Behavior, and Immunity*, with Robert Ader, PhD, and Nicolas Cohen, PhD, of the University of Rochester. He is the author of nearly 200 journal articles on links between the nervous system and immune system, and has given more than 100 major addresses and presentations at national and international symposia and scientific meetings, including many prestigious named lectureships.

Dr. Berk's research in mind and body medicine has been world recognized relative to positive behavior having an influence on health and disease.

Dr. Berk continues to investigate the influence of positive affect on neuroendocrine and immune system change.

He has been featured on CBS's "60 Minutes," the British Broadcasting Company, ABC's "Good Morning America," CBS's "This Morning," the Discovery Channel's "Beyond 2000" (which aired in 80 countries), in *The New York Times*, *USA Today*, and numerous magazine article features, and on many radio interviews.

"The wisdom of the Bible in Proverbs 17:22 certainly tells us that a 'merry heart is like a medicine,'" Dr. Berk reflects.

"It is for us to try to understand and explain this. We also have been investigating the neuroimmunology of exercise, nutrition, music, lifestyle changes, and their role as integrative components for whole-person care."

Dr. Berk adds, "Certainly a person who lives a lifestyle in compliance with the design of the Creator should exhibit those benefits at numerous levels."

Two other investigators, Denise L. Bellinger, PhD, and S. ThyagaRajan, PhD, are also currently carrying out basic science projects in the Center for Neuroimmunology that have great potential for future clinic benefits, Dr. Felten says.



Drs. Berk (foreground) and Felten conduct research at the new Center for Neuroimmunology at Loma Linda University and Medical Center.

Drs. Berk and Felten are also working closely with a pioneer in integrative clinical programs in mind-body medicine—neurologist Barry Bittman, MD.

The group is developing complementary approaches to cancer, heart disease, pulmonary disease, diabetes, and other chronic conditions that are aimed at maximizing the patient's physiological state and wholeness in the context of traditional medical care.

In addition, Drs. Felten and Berk are collaborating with Wil Alexander, PhD, founding director of the Center for Spiritual Life and Wholeness, looking at the role of spirituality and healing in whole-person care.

"We are finally reaching the point of understanding signaling between the nervous system and the immune system that allows us to take advantage of the wonderful technological breakthroughs made with medical science," Dr. Felten comments, "and put them back together into the whole person. It is our goal to have the Center for Neuroimmunology be a major contributor to this exciting adventure for the future of medicine."

"We hope that we will be able to have one or more endowed professorial chairs in the near future," Dr. Felten says. "It is our dream to have the Center named in honor of an individual who shares our interest in this type of research and wants to make a contribution with lasting and far-reaching effects."

"Indeed," Drs. Felten and Berk conclude, "the motto of Loma Linda University is 'to make man whole,' and we need to understand how better to bring this message to others."



# Wanted: Laborers— Skilled and Unskilled

I spent the first two weeks of May helping to renovate a building that is the new home of the Toronto West Seventh-day Adventist Church. Mixing mortar, laying bricks, taping drywall, painting, laying carpet is far removed from what I do on a daily basis. It's touch and go when I drive a nail, but I can hold the two-by-four for Brother Senior, the carpenter. I can't lay the brick, but I can mix the mortar.

The members wanted changes to the sanctuary of the new church—a parents' room, larger capacity, a reconfigured rostrum, more light in the sanctuary, and an even longer wish list. Several pledged their financial and physical support. The renovation was a go. In two weeks we would do the work and leave the wish list for later. The time spent with fellow unskilled laborers and construction trades people whose work I've grown to love and respect re-taught me some old lessons and a few new ones.

**Not everybody who has an opinion knows what he or she is talking about.**

The parents' room is "too big," "too small." "How could you choose that color carpet?" "I wouldn't be caught dead in a room that shade of purple." "We need a balcony." "Put in ceramic tiles. Kill the carpet." "Why don't you guys remove those steel beams; they'll block people's view?"

**Things are often more complex than they appear. Conversely, there is a pattern to seeming chaos.**

From its outward, stuccoed appearance, the low-hanging ceiling seems like any other at a church. There are air-conditioning vents and recessed spotlights that most people walk past without even noticing.

But to rip aside the facade is to expose an underside that is something else. Wires, duct work, and cables course their way overhead like the roots of a huge tree. The intricate connections and a confusing array of wires belie the order and symmetry one sees when the ceiling is finished. Poor work, patched and hidden away from view, is eventually uncovered.

"Don't judge a book by its cover," I recall my father saying. "Man looks on the outward appearance, but God looks at the heart," I remember from Samuel's mission to find a king.

But for all the chaos I saw, Brother Linton, who headed up the renovation, saw clear patterns. With him as guide, I was soon pointing out satellite cables, microphone cables, heating ducts, telephone wires, and electrical cables to others.

**Many skills are needed to renovate buildings. Ditto for repairing people.**

The architect and engineer provide the plans, while carpenters, sheet metal workers, masons, and electricians carry out the work. An unskilled laborer like me wouldn't dream of moving an electrical

panel or putting up a crucial brick wall. The sheet metal worker moves the duct work around, but stays away from the electrical panel.

When it comes to building a kingdom that is designed for broken people in need of renovation and repair, we sometimes forget to apply the same principles. Preachers are not necessarily good planners or organizers. If a layperson has that skill, he or she should be given that task. Why should that be a problem? The work of reaching people and introducing them to the kingdom of heaven is a multifaceted one. It takes a multitude of spiritual gifts to construct the kingdom of God.

**The work is done by the energetic few.**

There are people who are willing but not able; they buoy the spirits but can't do the work. Others are able but not willing, discouraging those who are doing the work. And then there are the energetic few who are both willing and able. These are a blessing from the Lord.

As I watched scores of members turn out day and night to sweep, vacuum, carry bricks, cook, pack away, and do the skilled work with a sense of purpose and commitment, it became clear that men and women, dedicated to do God's work, are an unstoppable force. It matters not whether the tool is a pen or a hammer. God calls all of us to be workers for his kingdom.

*I can't lay the  
brick, but I can  
mix the mortar.*

Royson James is a columnist for the Toronto Star.





# The Book of Remembrance

*The Holy Spirit uses a little girl's faith and a pastor's heart  
to capture a wayward grandma.*



PHOTO BY JOEL D. SPRINGER



**I** FIRST MET GRANDMA Mabel when I was a little girl. She sat me on her lap, and we took a liking to each other instantly. I didn't know then about all the "horrible" things she had done.

Grandma Mabel gave birth to her children on the tiny island in Florida where I grew up. Every night she read *Our Little Friend* to her four boys before tucking them into bed in the big two-story house that her husband had built overlooking the water.

But life turned sour for Mabel when her youngest son, my father, was 2 years old. She turned her back on her family and the church. She changed her name, lived with many men, and moved to New York City, hoping for a more exciting life.

When I was young, my father contacted Grandma Mabel and told her that he had purchased a home for her on our small island so that she could once again be part of the family. That's when I met Grandma Mabel for the first time.

One Sabbath morning several years later the pastor of our church announced he was placing a book on the altar in which we could write our prayer requests. After the service I approached the altar. I fingered the beautiful red book with gold lettering. How my heart longed for Grandma Mabel to come to church with us! I knelt down in front of the altar and with childish handwriting wrote the words "Grandma Mabel."

Evangelist Fordyce Detamore came to town a few months later. To this world-renowned speaker, holding meetings in a little Florida town was considered only a "small crusade." But Detamore's strength was working with backsliders. Our family had no reason to believe that anything would get Grandma to come out to church, but when we were asked for names that the evangelistic team could visit, I turned in my grandma's name.

O. H. Bentzinger, Detamore's associate, visited Grandma. In his gentle and compassionate way he listened to Mabel and kindly invited her back to Jesus. God answered a little girl's prayer; Grandma Mabel started attending the evangelistic meetings.

During one of Pastor Detamore's altar calls, Grandma whispered to my father, "I must do it . . . now!" Her walk down the aisle brought tears of

joy to her eyes, as well as to the eyes of a little girl and her family who never gave up on Grandma.

**M**any years have passed since that happy day. Grandma Mabel died unexpectedly just a little while after I was married more than 20 years ago. She never got to hold my children on her lap or tell them about how God's love brought her back to His family. But I've made sure they know about a little red prayer book placed on the altar in our small white church. There, along with all the other names, is a childish scrawl, with the words "Grandma Mabel." ■

*Gloria Bentzinger is an associate director of the It Is Written Evangelistic Association. She lives in Key Largo, Florida.*



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# Pioneers Bring Hope

*Below is a letter from Tim Mattox, who oversees the work of Global Mission pioneers in Cambodia. He shares some of the blessings and challenges the pioneers encounter as they work to share the gospel in that country.*

Dear Prayer Warriors:

Last Sabbath I visited Global Mission pioneers Sokar and Hoerb. They have a group of 12 adults and quite a number of children. Praise God for these humble people seeking a knowledge of the living God.

Sadly, one of the 12 adults died last night after being run over by a truck. This morning Sokar came to ask if I could help with the funeral. The young man who had died was only 19 years old. He had been attending a church of a different denomination until just three weeks ago, when he began studying with Sokar. Recently he had spent a good share of time thinking about God. Then yesterday afternoon he had borrowed a motorbike and



Tim Mattox

pulled out into the road straight in front of a 12-wheeler truck. He died in the hospital a few hours later. Before he died he asked his family to give him a Christian funeral and to have a cross erected. Praise God that his family consented to this. (The greatest fear that Khmers have about becoming Christian is the unknown of what will happen at their funeral. They believe that if the funeral is not done right, the next life won't be good.)

The whole program was given to us to organize. This was a funeral conducted in the traditional Khmer way without having the spirit and Buddha worship. Before the body was taken from the house, I presented a short talk on salvation. The hastily prepared coffin was then carried to a field at the back of the house, where the cremation was to take place. There I presented an even shorter talk on the state of the dead and the resurrection. During the cremation a long song service was held (the Christian equivalent to having the Buddhist monks chant).

More than 100 people were present. Christian friends from several Sundaykeeping churches also attended.

While it is sad that this young man died, we praise God that through Jesus' death and resurrection he will also be resurrected. We also praise God for the opportunity to share the gospel message with so many people who had not heard it before. Please pray that God will help the family and friends of this young man to see that they have nothing to fear when they trust Jesus, and that they will accept Him into their hearts.

Love, Tim

## STATISTICS ON CAMBODIA

Population: 11,164,000  
Seventh-day Adventist Church members: 2,011  
Congregations: 68  
Global Mission pioneers: 28



**HAPPY FOR SHADE:** Global Mission pioneers in Cambodia meet under primitive covering until the group becomes large enough to build a temporary shelter out of natural materials, or until funds are raised to erect a permanent church structure. Photo by Pen Narith.



BY TINA FRIST SMITH

# It's All a Matter of Direction

**P**ut your future in the Lord's hands." "Let go and let God." "Give Jesus the wheel." One would think these catchy phrases that have become standard vocabulary for me could easily be put into practice—especially in light of all the amazing things God has done for me.

He mysteriously opened doors last month that He had firmly closed; repaired relationships that seemed irreconcilable a year ago; reminded me of divine intervention altering the course of my young life and paving the way for a future filled with possibilities. It's all there. Irrefutable proof. God consistently demonstrates His love, His power, and His willingness to lead. Remembering how He wraps me in His love and makes me a part of His master plan feels as natural as taking a breath.

Yet I catch myself plunging ahead on my own when facing a challenge or a crisis. Whether a household appliance is on the blink or my career is in limbo, trust goes on sabbatical, and I independently rush to find the solution—with my methods and in my timing. It's a lonely road, even for a control freak, and when I turn around I remember that a Higher Power could have shown me a better way. This ongoing struggle led me to conclude that it's easy to see God working when I look back on my life but nearly impossible for me to trust Him when I look ahead.

Imagine my surprise when His still small voice found enough of a pause in my futuristic frenzy to enlighten me. My defeated deduction about my faith was actually His latest revelation. Days spent planning and organizing and nights of wrestling with the unknown were focused in the wrong direction. Looking forward is not what He asks me to do. He gently reminds me to look up.

A friend telephoned me today to share good news. For the first time in years of struggling with addiction, this fellow believer has taken a critical step in ending a destructive habit. I am ashamed to say that before the phone rang, I had determined that my heavenly Father's will for my future was to sever ties with my friend. *Enough is enough*, I had said to myself. *People are responsible for their own choices. I can't help, and I'm tired of disappointment and rejection.*

*Surely God wants me to make new friends who will value my friendship and enrich my life . . .*

What clarity retrospect brings! My sensible, well-thought-out plan of action wasn't God's ideal for me at all. By focusing my attention where I *assumed* God wanted my

relationships to be in the coming months, I missed an opportunity to get down on my knees and pour out my heart to the One who truly knows what is best for me. In planning ahead, I forgot to seek first the kingdom of God.

I wonder if Ellen White discovered the same principle by trial and error or if she simply let God's wisdom flow through her when she penned these thoughts: "If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and depen-

dent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts."\*

I believe the Almighty does expect us to be responsible stewards with our time and resources. He never asks us to excuse or support behaviors in others or in ourselves that don't reflect His purpose. But I'd offer that it troubles Him to see us wasting precious minutes predicting the future or how we think He will work in it. He plainly asks that we turn our eyes, and our forward-thinking minds, up to Him. There we find the understanding, the answers, the desires of our hearts. It's all a matter of direction.

"I lift up my eyes to you, to you whose throne is in heaven" (Ps. 123:1, NIV). ■

\* *Steps to Christ*, pp. 96, 97.

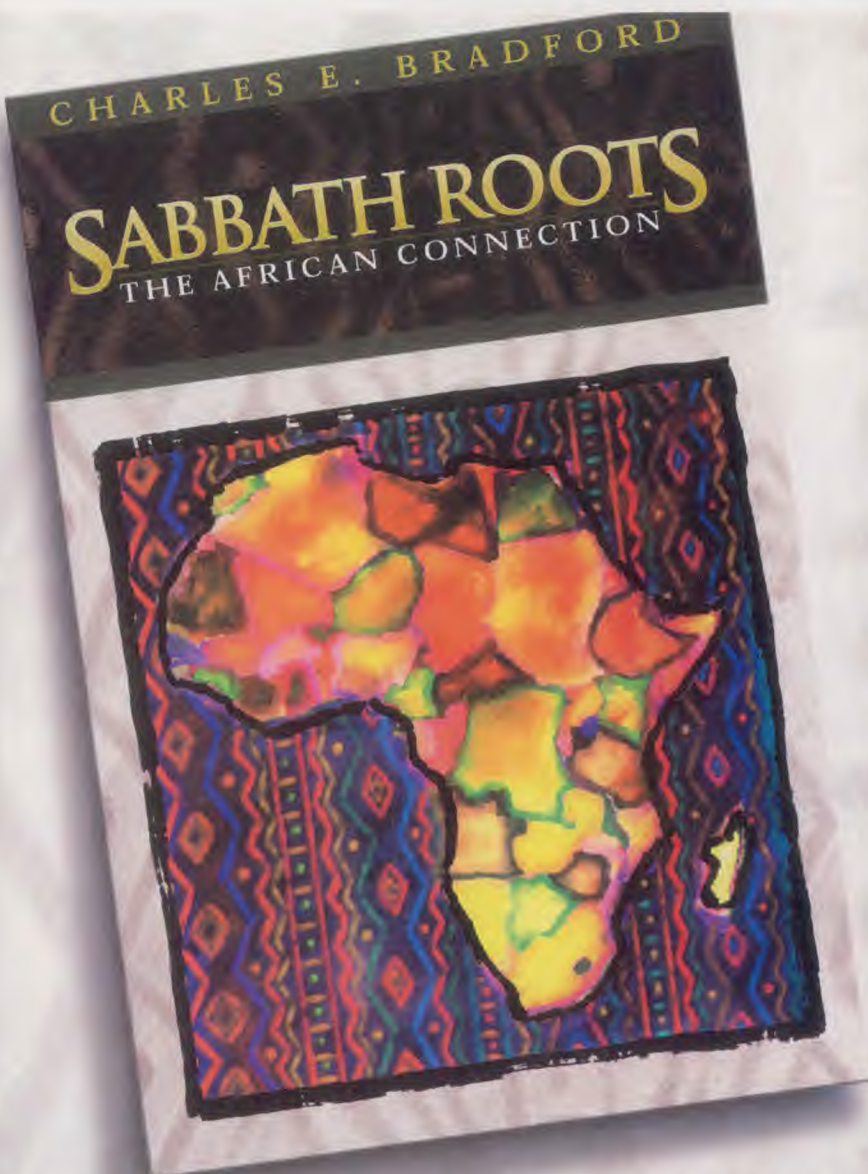
Tina Frist Smith works in corporate communications for candymaker Brach & Brock Confections, Chattanooga, Tennessee.





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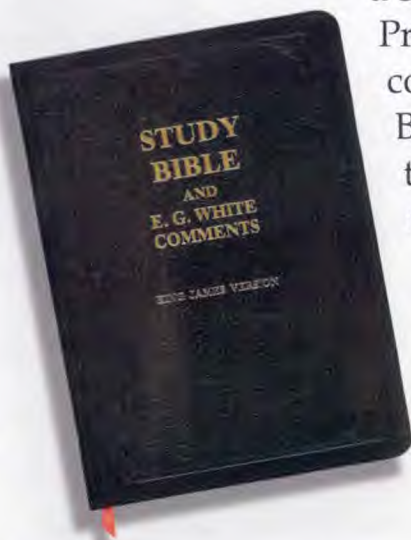
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Elsewhere, for God had said that he should succeed Aaron in the priesthood. Moses and Eleazar witnessed the death of Aaron, and Moses buried him in the desert. This scene upon Mount Hor carries our minds back to some of the most striking events in the life of Aaron.

#### disappointment of

PP 190—The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua, yet without a moment they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessing which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithful-ly laid before them, this sentence would not have been pronounced, but they mourned for the judgment their sin was an occasion, and could not secure a reversal of their sentence.

#### Egyptian spoken perfectly by

PP 234—Moses was now directed to Aaron, his elder brother, who, having been in daily use of the language of the Egyptians, was able to speak it perfectly. He was told that Aaron was coming to meet him.

1SG 101—Moses excelled in wisdom in conducting affairs. Aaron, Moses' elder brother, had been in daily use of the language of the Egyptians, and understood it perfectly. He was eloquent.

#### eloquent

1SG 190—Moses excelled in wisdom in conducting affairs. Aaron, Moses' elder brother, had been in daily use of the language of the Egyptians, and understood it perfectly. He was eloquent.

#### faith of, effort of, stagger

1T 292—Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against

the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and thus his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the fire, and could no more sustain Moses and Aaron.

#### golden calf made by

1BC 1166—The result of their sinning and apostasy was that Aaron made them a golden calf to represent God. He proclaimed that idol to be God, and a great deal of confusion was created over this false god (141 Sept. 8, 1896).

1T 266—Here Aaron's deficiency as a leader or governor of Israel is seen. The people beset him to make them gods to go before them into Egypt. There was an opportunity for Aaron to show his faith and unwavering confidence in God, and with firmness and decision to inter the proposition of the people, that his natural desire to please and to yield to the people led him to acquiesce the voice of God. He requested them to bring their ornaments to him, and he wrought out for them a golden calf and proclaimed before the people, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And to this unclean god he made an altar and proclaimed on the morrow a feast to the Lord. All restraint seemed to be removed from the people. They offered burnt offerings to the golden calf, and a spirit of levity took possession of them. They indulged in shameful rioting and drunkenness; they ate, they drank, and rose up to play.

TM 56—Aaron, who had been left in charge of the camp, yielded to their clamors. Instead of exercising faith in God, trusting to divine power to sustain him, he was tempted to believe that if he resisted the demands of the people, they would take his life, and he did as they desired. He reflected the golden ornaments, made the molten calf, and fashioned it with a graving tool. Thus the leaders

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# Academy engaged in active outreach

## through musical performances



Sabbath concert in Bath at an Anglican church. Yehudi Menuhin, a renowned musician and conductor of the Bath Music Festival, had passed away on Friday. The Sabbath concert by SVA students was a poignant event for all, with many in attendance expressing how appropriate that a youth organization was able to celebrate the life of one who had dedicated himself to the music education of young people.

The international tours provide many learning opportunities and help students

**S**henandoah Valley Academy in New Market, Virginia, has an active outreach program through its music organizations. Through programs presented both "at home" and around the region, the SVA musical groups have had many opportunities to use their talents to bring others closer to Christ.

September saw the combined SVA choirs representing the state of Virginia at the National Cathedral in Washington, D.C., for a special service of prayer and communion. Many of Virginia's state leaders and legislators were present. This provided a wonderful opportunity for SVA students to witness and worship with fellow Christians.

In November, the music department presented a Thanksgiving vespers as part of New Market Church's concert series. Many community folks look forward to these concerts and attend each year.

The Candlelight Concert, an annual Christmas event at SVA, provides an opportunity for the band, the brass ensemble, the choirs and the string ensemble to share the story of Jesus with a capacity audience that includes not only students, faculty and local church members, but also many parents, relatives and friends.

The SVA band hosted a concert in January featuring Robert Sheldon as director and composer. Sheldon wrote "Prelude on an Old English Hymn" especially for this occasion, which featured not only the SVA band, but also band members from Blue Mountain Academy, Highland Academy and C. F. Richards Jr. Academy as well. To be able to meet with others of like faith and combine talents in praise to God is certainly a foretaste of Heaven!

During spring break each year, one of the musical organizations from SVA makes an extended international tour. This year, the band toured England, Scotland, Wales and Ireland. Of special interest was the

understand the worldwide scope of their Church. In past years, the band has played outreach concerts in Barcelona and Sagunto, Spain, and the choir has performed in Milan, Florence, Venice and Rome, Italy. Plans are already well underway for next year's tour to Austria and Italy by the choir and strings.

## Commitment creates new relationships

In April, the Shenandoans, a select choral group, and the string ensemble made a tour of the Carolinas, Georgia and eastern Tennessee. These groups have also performed at various times for audiences at Rotary Club, the Retired Teachers of Shenandoah Valley Association, the Shenandoah Valley Music Festival Guild and others.

The band also had the opportunity to participate in the Winchester, Virginia, Apple Blossom Festival in April. They performed three numbers and were adjudicated on a point system. The day was considered quite successful when the band was awarded first place in its division and third place overall!

Harlen Miller, director of choral and string music, Robert Anderson, director of the band and brass ensemble, and Nancy Lou Cross, keyboard instructor, all share a strong commitment to the ministry of music. Music education at SVA includes not only the technical instruction or the "how to" of music, but also opportunities to share these musical gifts through worship and witness.

\*\*\*\*\*  
*Denise Rivera is director of advancement for Shenandoah Valley Academy.*



# Church information to come out on CD-ROM

**T**he editors and staff of the *Columbia Union Visitor* occasionally receive inquiries for information about an article that someone "remembers seeing somewhere" in the *Visitor* sometime in the past. The only way that we've had to find the article in question was to search back issues of the *Visitor* issue by issue and page by page—a very time-consuming exercise with a slim chance for success.

Now, there is a better way to search for information if you have access to a computer through which you can gain access to the World Wide Web.

Go to [www.andrews.edu/library](http://www.andrews.edu/library) to access the home page of the James White Library at Andrews University. Then select "Library Catalog (JeWeL)." On the JeWeL page, select the "Seventh-day Adventist Periodical Index." There, you'll be able to search for the topic you're interested in.

"It's one of the best-kept secrets of the Church and a terrific resource," said Daniel J. Drazen, editor of the Index since its relocation to the campus of Andrews University in Berrien Springs, Michigan, from La Sierra University in Riverside, California, in 1992. "And starting later this year, the Index will be issued on CD-ROM instead of an annual paper copy."

Why bring out the Index on CD-ROM?

"A lot of it has to do with cost of production," Drazen says. "That's one of the reasons why the Index relocated here to Andrews in the first place: the cost of producing it every year became too prohibitive. We were able to save a substantial amount by going to desktop publishing in 1992, and since most of our subscribers have computers and the capability to work with CD-ROMs, the Index board felt this would be the logical next step."

"Having the Index on CD-ROM offers a feature the old paper edition never had. It used to be that you could only look at one volume of the print Index at a time. With the CD-ROM, you can search everything that's available from the present back to 1979, the earliest year for which we have complete information. We're still adding 1978 references to the online Index."

Drazen added: "One of our past managing editors, Harvey Brenneise, said it best: Without some way of being able to find articles that have appeared in our Church publications, whether by title, author, subject or whatever, we may as well be throwing them away as soon as they come off the press."

Monte Sahlin, editor of the *Visitor*, agrees. "We'd like our members to not only read the *Visitor* when it first arrives in the mail, but also to use it often as a resource and witnessing tool. Being able to locate previously printed materials easily will be a big help. This is what the Index is all about: making the periodicals published by the Church more useful to scholars, students ... anyone!"

Another feature of the Index web page will interest anyone who's working on a family genealogy. The Obituary Index for the Church-sponsored papers in the



North American Division will also be available. The Obituary Index is produced by the Adventist Heritage Center in the James White Library at Andrews University, with the help of several other libraries. The work is supervised by Jim Ford, Heritage Center curator and managing editor of the SDA Periodical Index. The index lists Adventists for whom obituaries were submitted by their pastors since the early 1900s, when most union papers commenced publication. The "Information about the SDA Obituary Index" page explains how one can get photocopies of specific obituaries from the published journals once someone has determined whether the name they're looking for is in the index.

To order your copy of the CD-ROM index, or for more information, please visit [www.andrews.edu/library](http://www.andrews.edu/library) or call the reference desk of the James White Library at (616) 471-3283.

Kimberly Luste Maran is managing editor for the *Columbia Union Visitor*.



# With the stamp of His name on Academy choir sings eclectic, dynamic repertoire *every performance*

**D**ancing around the auditorium are the vocal notes that compose various chords. Dark, rich, tones of melodic notes blanket the room. Decrescendos and crescendos paint a picture of times of slavery. Eyes closed, you can vividly see a mother and her children by the river singing the words "Steal away to Jesus. Steal away home. I ain't got long to stay here." Opening your eyes, you are brought back to the 20th century, realizing the voices that are able to tell these amazing stories are of high school teenagers, ranging in ages 14 to 18.

## The choir is a vocal ensemble

Consisting of more than 80 members, the Pine Forge Academy Choir has been astonishing its listeners since 1953. Blended together projecting an outstanding musical excellence, the choir is noted for its full, rich and powerful eight-part harmony.

Within the Pine Forge Academy Choir is the concert choir and the Pine Forge Academy Singers, a smaller select group of voices. The Singers perform more challenging pieces that are more intricate and complex in harmonies.

The choir has a wide repertoire consisting of not only spirituals, but gospel songs, anthems and classical pieces. "I would have never imagined that I would like classical music, let alone get excited about singing it," said Jamila Jones, former CeCe Winans back-up singer and 1990-92 choir alumnus. Because of her exposure with the choir, Jones attributes her appreciation of various styles of music to the choral group.

Because of their ability to perform many different types of music, the choir has had the opportunity to sing for many different audiences. During the 1992-93 school year, the choir traveled to Barbados, West Indies, had the opportunity to sing for the Special Olympics in New York City and be accompanied by the Philadelphia Brass on two occasions. Their crowning accomplishment during that year was the winning of the Quaker Oats Voices of Tomorrow Youth Gospel Competition. Under the direction of Lloyd B. Mallory Jr., former director of the choir and now director of the Aeolians of Oakwood College in Huntsville, Alabama, the choir won first place enabling them to receive \$25,000. Last year, under the direction of Toni Hall, the present directress, the choir was able to receive first place in the Zern's Farmers Market Holiday Choir Competition.

The choir has also had the opportunity to sing and record with various musical artists such as Kirk Franklin, bass-baritone Wintley Phipps (check them out on the *Power of a Dream* album), R&B legend Smokey Robinson, soprano Marilyn Martin and the Philadelphia Popps. The choir even sang at prayer breakfasts for President Bill Clinton and the 104th Congress. According to Mallory, Newt Gingrich changed his speech from one of controversy and force to a more positive message after the choir performed. "Because music is a universal language, it speaks to everyone in every walk of life," said Mallory.



Toni Hall directs the Pine Forge Academy choir.

## The choir is a family

Long bus trips. Flying across the U.S. Many hours of rehearsals. Bringing together these aspects, as well as many different personalities, might seem the cause of conflict when trips and scheduled engagements keep you in close quarters for large amounts of time. This is what actually keeps the choir a tight knit group. "We spent almost all of our time together—probably 85 percent," said Monica Bell, 1990-94 choir alumnus and soprano soloist for the Northeastern Presbyterian church in Washington, D.C. "We began to grow together and learn a lot of things about each other, basically making us into a family."

According to Mallory, fun times with the choral group were not always performance times. With his voiced filled with laughter, he joyously reminisced about choir tours that included activities such as paddle boat rides and water fights saying "some of our best times together as a choir were casual socialization times."

## The choir is a spiritual entity

Not only do the songs minister to the audiences that hear the choir, the music also ministers to the hearts of its members. "I learned to appreciate God and what He has done for me through the words of the songs we have sung," said Rochelle Hall, senior at Pine Forge Academy. On one of the recent choir trips, Hall carefully listened and meditated on the words of the spiritual "Someday" and was grateful for what God has done in her life. Simply singing the words, she said: "I do not know how long 'twill be, nor what the future holds for me. But as long as Jesus leads me. I will get there, someday."

In its mission, the choir seeks to "glorify God and uplift mankind through its unique and melodious endowment of music." Directress Hall attributes all success of the choir to God. "We are determined by His grace to meet challenges and opportunities with the stamp of His name on every performance," she said.

George Johnson Jr. is the communication intern for the Columbia Union Conference.



## COLUMBIA UNION

New faces, new places;  
tasks and transfers

- LaVona Gillham joins the staff of the Columbia Union Conference as its new associate director of education. A former principal, dean of girls and elementary- and secondary-school teacher, she previously worked at the Georgia-Cumberland Conference, where she served as the associate superintendent of schools.



LaVona Gillham

- Frieda Hoffer retires from her post as associate director of education in the Columbia Union, where she had served for more than 22 years. The lifelong educator has returned to her native state of California.



Frieda Hoffer

- Celeste Ryan is the new media relations manager for the North American Division in Silver Spring, Maryland. She most recently worked as marketing and communication coordinator for the Adventist Communication Network and edits *View*, a magazine she founded in 1992 for Adventist young adults in Generation X.

RANDY HALL  
Visitor Assistant Editor

## CHESAPEAKE

Primary Sabbath school  
brings missions to children

Walk into the Primary Sabbath school at the West Wilmington church in Wilmington, Delaware, and you are transported to another place: China, Korea, the Philippines or a country in Africa.

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West Wilmington is fortunate to have in its membership people of many na-



Sally Meyerholtz presents the customs of China to the Primary Sabbath school class at West Wilmington.

tionalities who are willing to share their cultural heritage with the students. Some of them are also able to provide clothing from their homelands for the children to see and touch. Other clothing is purchased at thrift shops or hand sewn by their teacher, Sierra Koerting.

A member of a missionary family, Koerting's travel experiences and enthusiasm for learning about people of other lands is contagious. As a result, the children in her class have tasted some strange foods and learned about the day-to-day lives of youngsters in faraway places.

Woven throughout the theme is the thought that God is the Creator of this beautiful tapestry of diverse cultures and that He loves each of His children.

SHARON KLAHN  
Communication Representative

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*Lucifer had planned this attack for eons. Ironically, to make it work he had to use religion...*

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## Dr. Kay's Q&A

### Breaking bad habits



**Question:** My granddaughter is picking up bad habits from the kids who are in the home where she's cared for while her parents work. I've taken her there myself and seen how disrespectfully they treat their mother. Now, I'm seeing this in the way my granddaughter treats her folks, her granddad and me. I've talked to her parents about it, but they say day care is so hard to find that as long as she likes it, they'll leave her there.

**Answer:** Children are like sponges. They'll absorb whatever they're exposed to, and the younger they are, the more vulnerable. Parents will never be able to find a perfect environment. Even families who try, by moving to the country and home schooling their children, find to their dismay that their children end up picking up their own bad habits!

The longer a child spends in an environment where inappropriate behavior is observed, the stronger that influence will become. But even one exposure can be enough for a child to attempt to copy a negative behavior, especially if it's attached to high emotion, like biting, hitting, screaming or throwing a temper tantrum. That's why aggressive acts are the easiest and most commonly modeled ones.

How parents react to a child's first attempt at copying inappropriate behavior will have a great deal to do with whether or not it's repeated and therefore becomes a habit. Disrespectful behavior should not be allowed. Children should be allowed to talk about their feelings but not express them in a disrespectful way, such as calling the parents names, hitting, making faces or being sarcastic. A strong "No" immediately when the behavior first surfaces, then removing the child from your presence with a time-out period, can keep inappropriate behavior from becoming habitual. Your quick, decisive action shows you're in control. You won't allow even so much as a disrespectful look! But if parents hesitate and don't know exactly what to do with the rebellious child, the child will feel in control, and the unwanted behavior will be reinforced. And guess what? You'll get more of it!

Because disrespect of adults is a basic value that'll affect a child's relationship to all authority figures, I'd rank this behavior at the top of the 10 most dangerous behaviors children might imitate. And that's why I'd suggest looking into other day-care options.

[Read more from Dr. Kay Kuzma in the Family Times newspaper. For a free subscription, write to: Family Matters, P.O. Box 7000, Cleveland, TN 37320; or call (423) 339-1144.]



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## ACN EVENTS

The Adventist Communication Network will broadcast the following programs live via satellite:

**Friday, July 9  
7:30-8:30 p.m.**

*The Next Step*  
Telstar 5, Channel 17

**Sabbath, July 10  
11:00 a.m.-12 noon**  
*Adventist Worship Hour*  
Telstar 5, Channel 24

**Sabbath, July 17  
11:00 a.m.-12 noon**  
*Adventist Worship Hour*  
Telstar 5, Channel 24

**Sabbath, July 24  
11:00 a.m.-12 noon**  
*Adventist Worship Hour*  
Telstar 5, Channel 24

**Sabbath, July 31  
11:00 a.m.-12 noon**  
*Adventist Worship Hour*  
Telstar 5, Channel 24

The Adventist Communication Network is a service provided by the North American Division of Seventh-day Adventists. For further information, call (800) ACN-1119.

## Voice of Prophecy

**Sunday, July 11**  
You Can Be Sealed for Eternity  
**July 12-16**  
God's Little Helpers

**Sunday, July 18**  
Revival and Reformation in the  
Year 2000—1  
**July 19-23**  
The Sinless Friend of Sinners

**Sunday, July 25**  
Revival and Reformation in the  
Year 2000—2  
**July 26-30**  
The Everest Chronicles—1

To find a radio station that airs these broadcasts in your area, call (800) 732-7587 or go to the Voice of Prophecy's World Wide Web site at [www.vop.com](http://www.vop.com).

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Also available at your ABC.

## SUNSET CALENDAR

Daylight Saving Time

	July 9	July 16	July 23
Baltimore	8:35	8:32	8:27
Cincinnati	9:06	9:03	8:58
Cleveland	9:02	8:58	8:53
Columbus	9:02	8:59	8:54
Jersey City	8:29	8:25	8:20
Norfolk	8:26	8:24	8:19
Parkersburg	8:55	8:52	8:47
Philadelphia	8:31	8:27	8:23
Pittsburgh	8:52	8:49	8:44
Reading	8:36	8:32	8:27
Richmond	8:33	8:30	8:25
Roanoke	8:43	8:40	8:35
Toledo	9:11	9:07	9:02
Trenton	8:30	8:27	8:22
Washington, DC	8:35	8:32	8:27



## Reporter's Notebook

Monte Sahlin



### Witnessing at work

As a teenager, I learned the methods of witnessing in the neighborhood. We went door to door with an offer of a gift Bible to enroll people in weekly Bible lessons. Or we used a so-called "survey" to find people interested in spiritual things.

In many suburban communities today, going door to door is considered a violation of common courtesy. And in some urban neighborhoods, it's difficult to help church members feel safe enough to go door to door.

In fact, most Americans are more and more difficult to find at their front door willing to talk even for a minute or two. They certainly don't find "door-to-door salesmen" a credible source of truth or useful information. In fact, the Mormon religion has found that its well-known missionaries—going door to door, two by two—get almost none of their converts from this method, and they now teach the young missionaries to use a different approach.

Does that mean that the day of witnessing has come to an end? Of course not! Men and women, boys and girls still need the good news about Jesus. We just have to find new, more effective ways of sharing that eternal treasure.

Times change. It's a reality we cannot escape or hide from. The Old Testament was written largely in Hebrew, but when Christ came to this Earth, times had changed, and Hebrew no longer was the most useful language to convey God's truth. So the New Testament was written in Greek. The Lord is not afraid to change whenever it's necessary to achieve His unchanging purposes.

In today's world, the primary public arena for witness has moved from neighborhood front porches to other locations. The Internet is one place for witnessing activity today. Some Seventh-day Adventist Church members are already giving Bible studies by E-mail.

Another arena for witnessing is the workplace. Americans spend more time at work today than they do at home. Some of the people they know best are their coworkers and professional associates.

There are rules of courtesy and appropriateness for witnessing in the workplace. The same was true when I was taught door-to-door witnessing as a teenager—don't walk on the grass, don't put literature in the mailbox, don't litter, smile when the door opens, etc. Any truly Christlike witness is kind, courteous and exhibits good manners, no matter what the method or where the location.

Just because we have to learn a new set of rules in a new context does not mean we are prohibited from being witnesses in Christ's name. How do you witness in the workplace?

## Visitor

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#### ABOUT THE COVER:

Joseph Bradley and Leia Osborne, Pathfinders from Berea Temple in Baltimore, Maryland, give an enthusiastic example of the sign language ministry their club provides. Photo by Greg Kihlstrom, design intern at the Visitor. For the full story, see the article on pages 4 and 5.

## ABC Monthly Special July



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*More About Jesus*

**1:30 p.m. Seminars**

Monday & Tuesday



**Roger Coon,**  
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*Interpreting Ellen White  
 for the Space Age*

Wednesday

**Ben Maxson,**  
 General Conference  
 Departmental Director:  
*Lordship  
 and Everyday Life*



**7:30 p.m. Preaching Service**

Monday through Friday



**Athal Tolhurst,**  
 General Conference Undersecretary.  
*God's Love Affair with Times*

**Refresh Your Spirit**  
**Fortify Your Faith**

Thursday



**George Reid,**  
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 General Conference.  
*Timing Christ's Return*

Friday

**David Newman,**  
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*Sabbath and the Gospel*



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