

Women's Retreats:

he viet Revolution

OUR SOURCE OF MEANING, 8

HEALTH-CARE MISSION, 18

LETTERS

The Church Speaks Out (cont.)

The "Guidelines on Abortion" (Dec. 31) provides some excellent instruction for the abortion issue. It is unfortunate, though, that no mention was made in the guidelines of the important topic of adoption.

Statistics confirm that one out of five couples today cannot have a baby of their own without medical assistance, and one out of ten couples cannot conceive at all—even with medical help. Millions of couples today are childless because the adoption market has nearly dried up.

Other denominations are ahead of our church in providing care and counseling for young women who wish to complete their pregnancy and then put their babies up for adoption. I would hope that one day our church would be able to provide this kind of care and counseling on a regular basis so that mothers facing this dilemma will be fully aware of the "adoption alternative." Childless couples in all parts of the world could be blessed by such an action. Ralph Blodgett Silver Spring, Maryland

What relevant topics! What a challenge to the church for life, purity, and holiness! What an impressive, meaningful cover!

The good news is we can be the head and not the tail on these issues as we vigorously take up the call and pass it on, for "as we near the close of time we must rise higher and still higher upon the question of health reform and Christian temperance" (*Testimonies*, vol. 6, p. 112). Ernest H. J. Steed DeBary, Florida

Adventists and Pentecostalism

As much as I appreciate Adriel Chilson's historical articles, I have to say he is simply wrong when he says that "at no time in the history of the Adventist Church have noisy demonstrations met with the approval of leadership" ("Pentecostalism in Early Adventism," Dec. 10). Ellen White wrote in 1850: "I saw you should rise together and unitedly get the victory over the powers of darkness and sing and shout to the glory of God" (manuscript 5a, 1850). She also describes a meeting in Topsham, Maine, in 1850 where "the voice of weeping could not be told from the voice of shouting" (letter 28, 1850).

Wanted: Your Voice

With each AnchorPoint we print "Voices of Adventist Faith"—a cross section of readers' convictions. *You* too can have a voice!

Write 60 words on one of the following:

- A. The secret of a happy home.
- B. The greatest need of humanity.
- C. What is God like?

Send to Voices, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

Mrs. White saw the power of God at work at the meeting where Israel Dammon was arrested (Spiritual Gifts, book 2, pp. 40, 41), a meeting about which a neighbor testified in court that he had not seen such confusion even at a "drunken frolic." Even allowing for some exaggeration on his part, clearly it was a noisy meeting. I could give many other examples from the 1840s and 1850s. (See "Enthusiasm in Early Adventist Worship," *Ministry*, October 1991, pp. 10-12.)

Chilson's contrary examples begin with the Wisconsin experience of the late 1850s or are based on later recollections. I think the Wisconsin experience was a key turning point. There, for the first time, Sabbathkeeping Adventists were clearly mixing doctrinal error with enthusiastic religion. Ellen White's warnings against the latter increased, and enthusiasm waned. Social trends also pushed the church in that direction. The "shouting Methodists" also cooled considerably after the American Civil War.

> Ron Graybill La Sierra University Riverside, California

Opportunity Missed?

Thank You, God ("Thank You, God," Nov. 26), for some of the ordinary things that bless my life—yes! But tithe envelopes for my child to color on? Here is an opportunity missed—to teach my child respect and proper use of the ordinary things in God's house. Why not plan ahead and pack a coloring book or some plain paper along with those crayons?

> Jerry Stephens Bautista, California

Worth the Price

In "You Wanted to Know . . ." (Jan. 14) you state the Adventist Review doesn't cost much compared to Time at \$61.88 a year. This figures out to \$1.19 a copy. But through Campus Subscriptions or Publishers Clearing House, you can get Time for only 60 cents a copy. The Adventist Review at \$36.97 for 40 issues figures out to a little more than 92 cents a copy. This makes the Adventist Review cost more than Time, for much less magazine.

However, it's not the quantity of a magazine but the quality that counts. I spend about an hour skimming the highlights of a weekly news magazine, while I read the Adventist Review (including the children's story) in about two hours. The Adventist Review is relevant to all Adventists and is well worth the price. A. Bruce Knutson Barre, Vermont

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

REVENTIST REVIEW MARCH 4, 1993

DEPARTMENTS

- 2 Letters
- **6** Newsbreak
- **12 From the Heart**
- 20 Spotlight on North America
- 27 Global Mission
- **28 World Report**
- 30 Children's Corner
- **31 Reflections**

EDITORIALS

- 4 Affirmative Action
- 5 The Business of the Church

NEXT WEEK

"At the Crossroads, Again" The U.S. Supreme Court is about to rule on three religious cases.

"Let's Fight — Jehoshaphat-Style"

Some pointers on fighting spiritual battles.

General paper of the Seventh-day Adventist Church

Editor William G. Johnsson Associate Editor Roy Adams Associate Editor Myron K. Widmer News Editor Carlos Medley Assistant Editor Eugene F. Durand Assistant Editor Kit Watts Editoral Assistant Jackie Ordelheide Smith Administrative Secretary Chitra Barnabas Editorial Secretary Nicole Bolder Art Director Bill Kirstein Designer Mark Bond

ARTICLES

ANCHORPOINTS

8 The Wonder of Creation

The Creation account tells us not only how we got here but the high role God intends we should play now that we are here. by James Coffin

CHURCH

13 Starting a Women's Ministry—What We Learned

Far too many Adventist women are finding their "cups" empty as they meet constant demands to give. Our ministry replenishes their cups. by Harri Harris

COVER STORY

15 Women's Retreats: The Quiet Revolution

Quietly, unobtrusively, but surging with spiritual energy, women's retreats have swept across the North American Division during the past decade. by Kit Watts

CURRENT ISSUES

18 Defining the Mission of Adventist Health Care

If people are not spiritually enriched in our hospitals, they may be cured of whatever ails them at the time, but they will not be healed. by Robert S. Folkenberg



8 Creation wonder



13 Get-acquainted time

Cover design by Mark Bond

Design Assistant Gert W. Busch Ad Sales Melynie Tooley Subscriber Services Larry Burtnett Marketing Representative Ginger Church

Consulting Editors Robert S. Folkenberg, Matthew Bediako, D. F. Gilbert, Robert J. Kloosterhuis, A. C. McClure, Kerneth J. Mittleider, Leo Rarzoin, Calvin B. Rock, G. Ralph Thompson Special Contributors Kenneth H. Wood, Neal C. Wilson, Bryan Ball, George W. Brown, M. E. Cherian, Ottis C. Etwards, Bekele Heye, M. P. Kulakov, Edwin Ludescher, J. J. Nortey, Jan Paulsen, Jaao Wollt African-Indian Ocean Editions Editor, Japheth Aboka. Inter-American Edition Editor, Adalgiza Archbold

South American Editions Editor, R. S. Less, Portuguese, editor, Werner May, Spanish To Writers: We welcome unsolicited manuscripts. Notification of rejection may be expected only if accompanied by a stamped, sell-addressed envelope. Address all editorial correspondence to 12501 0ld Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (201) 680-6638.

Subscription prices: Twelve monthly issues: US\$12.00 plus US\$10.20 international postage: 40 issues of the weekly Adventist Review, US\$49.97, full 52 issues (monthly and weekly), US\$49.97.

To place your order, send your name, address, and payment to your local Adventist Book Center or Adventist Review Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices subject to change without notice.

Subscription queries and changes of address: Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.

The North American Edition of the Adventist Review is published 12 times a year on the first Thursday of each month. Copyright © 1993 Review and Herad® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740.

Texts credited to NEB are from The New

English Bible.

The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the Holy Bible. New International Version. Copyright © 1973, 1978, 1984. International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credtied to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

PRINTED IN THE U.S.A.

Vol. 170, No. 9.

ADVENTIST REVIEW, MARCH 4, 1993

EDITORIAL



Inching Toward Affirmative Action

In recognition of Women's History Month in the United States, the Adventist Review will look at women's contributions and concerns. In addition to this editorial, articles on pages 13, 15, and 20 explore the latest in women's ministries. Other material will appear later in March.

S omething long aborning in our church has taken its first breath. Like any newborn, it is still weak and untested. The labor pains to deliver it through church bureaucracy have been intense. Without purposeful care it will die. But it's worth noting that after a seven-year gestation period, the infant promised by vote of the General Conference (GC) session in New Orleans has found a birthplace in the North American Division (NAD).

The 1985 GC action reads: "Voted, To urge that 'affirmative action' for the involvement of women in the work of the church be a priority plan with church leadership, and to request leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination."

Last October the NAD adopted two documents that follow up on this GC vote. The first document is detailed and sets a good model. It will, however, apply only to *non*elective positions (support staff) for the division *office*. Whether or not the guidelines will be adopted in the GC office, which shares a building with NAD, is still unknown.

The second document remains incomplete. It will affect *non*elective positions in the NAD *field* (unions and conferences). Because it contains no procedures for implementation, there's uncertainty about how and when something will happen.2

Rosa Taylor Banks, director of the NAD Office of Human Relations, began researching and writing the documents in 1989. During the past four years numerous committees, commissions, attorneys, and church leaders have reviewed the overall proposal again and again. It has gone through eight substantive revisions and a dozen minor ones. It has been expanded to include ethnic minorities and the handicapped. That it has survived at all is to the credit of a few dedicated, fairminded leaders.

Why Affirmative Action?

Our church is a human organization. Our task is divine, but our methods are human. God gives us goals to achieve (preach the gospel) and principles to follow in working together (do unto others as you would have them do unto you). But *how* should our church actually be structured? For the most part, God asks us to hammer out the details.

As human beings we seldom balance our goals and relationships very well. Goals so excite us that we let them take priority over principles. We allow ourselves to be gripped by expediency and tradition. We fall into patterns of thought and action that discount the value of some people and restrict their service to Christ and to His body, the church.

This hurts the church. If our religion doesn't work for women, ethnic minorities, and the handicapped, we don't have much to preach about.

How to Help

Shaping affirmative, flesh-and-blood policies out of our ideals takes work. As church members we owe it to our leaders to encourage the process. We can:

1. Write or call our union or conference and urge that affirmative action be adopted. Bring forward recommendations at conference constituency meetings.

2. Encourage women (men, too) who are members of our union and conference committees to compile lists of qualified women of various ethnic groups. Ask that these names be considered by nominating and search committees.

3. Realize that although the 1985 GC vote explicitly calls for women to be integrated into *all* roles not requiring ordination (including *elective* positions), the current documents don't go that far.

Which positions actually require ordination? Only those of the president and ministerial director. All others do not: treasurers, conference or union secretaries, department heads, etc. Encourage leaders to formulate a plan to recruit, mentor, and bring qualified women into these positions.

Jesus calls us to be an inclusive church. He clearly saw His ministry—and ours—as one to uplift the poor, cheer the dispirited, and set free the captives and oppressed (see Luke 4:18). If this is the kind of ministry we offer to people outside our church, we should offer it inside, too.

Adventist Review, July 11, 1985.

² See "NAD Votes Affirmative Action Statements," Adventist Review, Nov. 19, 1992, p. 6.

GUEST EDITORIAL



Back to the Business of the Church

Jesus had paid the supreme price to redeem lost humanity. His resurrection brought hope again to His small band of followers. Knowing that His earthly work was done and that He was about to return to His Father, He was concerned that the world should quickly receive the good news. "Full authority in heaven and on earth has been committed to me," He said. "Go forth therefore and make all nations my disciples" (Matt. 28:18, 19, NEB).

That was to be the sole task of the church—its Great Commission, its reason for existence. Earlier during a discourse about end-time events, Jesus had told His disciples, "Be careful not to let yourselves become occupied with too much feasting and drinking and with the worries of this life" (Luke 21:34, TEV).

We have always correctly considered this verse to be an injunction against intemperance and materialism. But might there not be another application? Most of us who read these pages may have little problem with intemperance and materialism, yet the message is also for us.

The Essence

It is entirely possible to become so preoccupied with the church that we forget the reason for which the church was founded. There are those who are preoccupied with the *structure* of the church. They want to be sure that the latest principles of organization are incorporated into its structure. They believe this will keep the church efficient and effective.

Some concentrate on church *finances*, to the exclusion of other aspects. They see the church as being most effective when its budgets are balanced and its balance sheets are sound.

And others are dedicated to maintaining the *purity* and *orthodoxy* of doctrine. They spend much time emphasizing minute and controversial points of doctrine that are not central to the gospel and serve only to foster debate and division.

History indicates a previous time when this occurred in God's church. With the passing of the apostles, the end of persecution, and the broad acceptance of Christianity, the church became

Form became more important than substance, and doctrine more important than mission.

absorbed in itself. Form became more important than substance, and doctrine more important than mission. This led to a period in history known as the Christological controversies. For approximately 250 years various individuals and groups within the church spent their energies debating the nature of Christ rather than accepting and proclaiming the good news to the world that He is the Saviour. Debate flourished, and evangelism perished.

First they destroyed each other's arguments; then they destroyed each other. And so by A.D. 680, when the sixth general council at Constantinople brought the controversies to a formal conclusion, the church was weak and divided.¹

While the church was preoccupied with divisive doctrinal issues, Muhammad was born, in A.D 570. Exploiting the thirst for religion that he discerned in the people around him, he established the syncretic religion of Islam, which captured the loyalty of thousands in many parts of the Christian world, but especially in Arabia and North Africa.² Christianity offered little resistance to his advance, because the church had lost its ability and its desire to do what it was established to do evangelize the world. Historians agree that the best opportunity to take Christianity to Africa and Arabia was lost, and Islam had mounted a challenge to Christianity that remains nearly insurmountable to this very day—with more than 900 million adherents.

Debate No Help

The debate over doctrines did not help the church then and will not help the church now. It will not advance the spread of the gospel. It will not reach the souls of those who are longing for light. "A theory of the truth without vital godliness cannot remove the moral darkness which envelops the soul."³ There is no substitute for allowing the power of the crucified Saviour to change our own lives and then going out and making disciples for Him.

False religion is once more on the rise. Modern philosophies and pseudoreligious systems are proliferating in our world. We cannot afford to spend our time fighting fierce battles over unfruitful subtleties of doctrine. Time is too short. Let us get back to the business of the church; let us all get involved in proclaiming the gospel and making all people His disciples.

HAROLD W. BAPTISTE Secretary North American Division

See Philip Schaff, History of the Christian Church, Vol. III, p. 708.

² See Schaff, Vol. IV, p. 172. ³ *Testimonies*, vol. 4, p. 314.

NEWSBREAK

WORLD CHURCH

Inter-America Reports 100,000 Baptisms in 1992.

Inter-American Division president George W. Brown says more than 100,000 new members joined the Adventist Church in Inter-America in 1992. This represents 7 percent of the nearly 1.4 million division members.

Brown also says division tithe increased by 13 percent and mission offerings rose

by 17 percent, after converting to United States dollars. The division also has repaid one year early a



George W. Brown

13-year loan for the hospital and new campus at Montemorelos University in Mexico.

West Indies College Awarded Two Honors. West Indies College in Jamaica recently received two awards for its efforts in food production and nutrition.

Officials representing the United Nations awarded the Food and Agricultural Organization medal to WIC for its contribution to the development of food and nutrition in Jamaica. The Alcan Jamaica Company also honored the college with the Alcan Jamaica Cup and a \$5,000 cash award for operating the best school farm on the Caribbean island.

WIC's food industry— WESTICO—is the largest employer of student labor

Russian Media Center Diversifies Its Ministry

A fter broadcasting for nearly two years with recorded programs, the Adventist *Voice of Hope* radiobroadcast in Russia tried its first live call-in program on January 31.

The program, hosted by Peter Kulakov, director of the Adventist Media Center in Russia, was heard on Radio One National Network, one of only three radio networks heard throughout the former Soviet Union and the most established.

The call-in format allowed listeners to talk directly with program guests, including a Russian congresswoman who is also president of the Russian Chapter of the International Religious Liberty Association.

Callers asked about the effects of the new association and about the availability of Bibles and Ellen G. White books. "We believe this will be the first of a series of live broadcasts," Kulakov says. "We pray that God will help us continue to be in the forefront of religious broadcasting in Russia."

In addition to the *Voice of Hope* ministry, the media center also produces a five-minute radio program that airs three days a week on Radio One, and a 15-minute weekly broadcast heard on another radio network.

The center also coordinates *It Is Written* television broadcasts in Russia. Nearly 500 letters a day flow into the center. *It is Written* generates about 100 letters and the balance are responses from radio programs heard nationally and through Adventist World Radio/Asia and the two facilities currently leased by AWR.

By Andrea Steele, public relations and development director for Adventist World Radio/System.

at the college and produces breads, pastries, meat analogs, and breakfast cereals for local consumption and export. The college farm supplies fruits, vegetables, eggs, and milk to the college and community, says Beverly Henry, college public relations director.

Russia Seminary Graduates Correspondence Students.

Forty pastors in the Euro-Asia Division completed course work for a degree in theology through the Adventist seminary's correspondence school, reports Harry Mayden, division education director.

Started in 1986, the threeyear home study course was designed for pastors who did not have the opportunity to take full-time theological coursework—particularly because it was not available in previous years.

Voice of Hope Renewed in Greece. Adventists in Athens, Greece, are rejoicing over the rebirth of radio ministry in their country—symbolized by the opening of new radio studios for the *Voice of Hope* on January 31.

Located at Greek Mission headquarters, the new studios contain a workshop area, recording room, and control center. The program will be produced by Greek Mission president Herman Smit, with the help of students who attend Smit's new radio production course. The broadcast will be aired on local radio stations in Athens.

Helderberg College Launches Centennial Year.

Helderberg College in South Africa started its centennial year on February 2 with a program featuring P. G. Marais, minister of education and culture for the government.

Marais spoke about the new emphasis in the nation's educational policy and the role Helderberg could play in it, says college rector D. Birkenstock.

In its first 100 years, the college has graduated 1,387 students, who have served the Adventist Church in Africa, Europe, North America, Australia, and in many islands. Its current enrollment is nearly 300 students from 18 countries.

Adventist Hospitals Multiply in Brazil. Since 1942 the number of medical institutions in Brazil has grown from one clinic to nine hospitals, according to *Revista Adventista*. Another

AD/PHOTO

NEWSBREAK

eight have been planned or are under construction.

NORTH AMERICA

Adventist Media Center Starts Evangelistic School.

More than 50 pastors and evangelists took part in the first seminar on evangelism given by the Adventist Evangelistic Association at the Adventist Media Center in Newbury Park, California.

Held December 1-10, the workshop taught ministers how to run a continuous evangelism program in their churches, says Carl Fletcher, who participated in the event. Participants also learned many techniques in public and personal evangelism.

Los Angeles Artist

Honored. An Adventist artist in Los Angeles, California was honored by a United States congressional representative for bringing hope to the distressed Watts community in the city.

James Brown, who for 15 years has directed the Truth Center, a neighborhood community center, designed large murals with inspirational messages and organized 50 youth to help paint



Literature Ministry Opens Doors in Dominican Republic

The efforts of a literature evangelist have led to the baptism of the first Adventist members in the Dominican Republic city of Constanza on January 2. The city of 5,000 inhabitants is located at 4,000 feet above sea level in the heart of the country's central mountain ranges.

With no Adventist presence in Constanza, publishing department leaders in the North Dominican Conference sent literature evangelist Jose Rafael Gomez to the largely agricultural community last fall. Shortly after he arrived, Gomez joined a small, nondenominational Bible study group and introduced the members to topical Bible studies, says Miguel Guerrero, conference publishing director.

By December, 35 persons were meeting during the week and on Sabbath. These studies led to 10 baptisms. Subsequently, district pastor Dante Gil held a baptism and started holding evangelistic meetings in February.

them on the center's walls. **Representative Maxine** Waters (right), of Los Angeles, gave a certificate of appreciation to Brown. The Truth Center provides a variety of programs, including summer youth employment, tutorial help, emergency food distribution, and crisis referral services.

Higher Education Board Approves LLU Ethics

Degree. On February 2, the North American Division Board of Higher Education approved a proposal from Loma Linda University to offer a Master of Arts in **Biomedical and Clinical** Ethics. This will be the first degreed program of its kind offered by an Adventist school in North America.

FOR YOUR INTEREST

Spanish and French Quarterlies Available. A Spanish translation of the Collegiate Quarterly will begin publication with the April-June 1993 issue. A French translation of the adult quarterly also will be published in the North American Division by Pacific Press Publishing Association. Both translations may be ordered through your local Adventist Book Center.

ALSO IN THE NEWS

Gospel Music Pioneer Leaves a Melodic Legacy. Thomas A. Dorsey, who is considered by many to be the father of gospel music, died January 23.

CHURCH CALENDAR

- Mar. 6 Tract Evangelism emphasis
- Mar. 13 Adventist World Radio Offering
- Mar. 20 Adventist Youth Week of Prayer begins
- Mar. 27 Sabbath School Community Relations Day
- Mar. 27 Thirteenth Sabbath Offering for the Middle East and Southern Africa unions
- 1 Stewardship Month begins Apr.

Dorsey, 93, composed such well-known tunes as "Peace in the Valley" and "Precious Lord, Take My Hand." In all, he wrote more than 500 songs, says Religious News Service.

Ice Sculpture Captures Religious Theme. How

times have changed. Even the annual Moscow International Ice Sculpture Contest has an openly religious twist this year, says Religious News Service.

The ice-and-snow replica of a Russian Orthodox church shown here was prepared for the event on February 2.



RNS/PHOTO

SUUTHERN CALIFURNIA CUNFERENCE/PRUTU

The Wonder of Creation

Our source of meaning and self-esteem



anvassing one day during my college years, I happened upon an articulate and outgoing man who told me he was an atheist. Despite our widely differing perspectives, we found conversation easy. Soon we were engaged in a discussion.

After considerable talk about our respective belief systems—for adamant refusal to believe is itself a *belief* system—I made the following comment: "I have on rare occasions had the thought flash momentarily into my mind, Is it possible that maybe there really isn't a God? Is it possible that things really did come about by accident? What if Christianity is a myth?"

Then I asked, "If I as a Christian have considered, however fleetingly, the possibility that maybe God *doesn't* exist, have you as an atheist ever wrestled, even for a few moments, with similar doubts that maybe He *does* exist?"

"Absolutely!" the man said, to my surprise. "Years ago when our first child was born I almost became a believer in God. As I looked down at that miniature-but-perfect little human being in the crib, as I watched the flexing of those tiny fingers and saw the dawning of recognition in those lit-

BY JAMES COFFIN

tle eyes, I went through a period of several months during which I almost ceased to be an atheist. Looking at that child almost convinced me there had to be a God."

Even this dyed-in-the-wool atheist couldn't deny, as the psalmist had said millennia earlier, that humans are "fearfully and wonderfully made" (Ps. 139:14).* But what the atheist may have failed to realize—and indeed, what many Christians also fail to realize is that belief in the Genesis creation account provides far more than a mere explanation of how the human race came into existence. It puts into



proper perspective a number of critical aspects of life. Let us look at five of these.

1. God

The Creation story describes a God who is so powerful that He needs only to *speak* and objects both living and nonliving spring into existence. As the psalmist describes it: "By the word of the Lord were the heavens made, their starry host by the breath of his mouth.... For he spoke, and it came to be; he commanded, and it stood firm" (Ps. 33:6-9).

Despite being so powerful that He is able to compress the creation of our entire world into six days, God is not indifferent to His creation. In fact, He derives great pleasure from it. At intervals in the creation process He reviews what has been accomplished and pro-

A s I watched the flexing of those tiny fingers and saw the dawning of recognition in those little eyes, I went through a period of several months during which I almost ceased to be an atheist. nounces it good (Gen. 1:4, 10, 12, 18, 21, 25, 31). And He is particularly concerned for the happiness of humans, providing an appropriate companion for Adam as a means of forestalling loneliness.

In the Creation story we see both God's transcendence and His immanence. On the one hand is unlimited power (transcendence); on the other is friendship and intimacy (immanence). We see a God who is so awesome that the natural response is to fall on our faces before Him in fear; yet we also see a God who seeks communion with His creatures. A reading of the Creation story should prepare us for both the command to take off our shoes in God's presence (Ex. 3:5) and the command to approach Him boldly (Heb. 4:16). God is simultaneously both removed from humans and very close to us.

2. Humankind

Not only does the Creation account give us crucial insight into the nature of God, but it also places humanity in proper perspective. It removes any basis for arrogance—for no human, however brilliant or talented, even begins to approximate God. A look at God's creative acts leads us to say, as did David, "What is man that you are mindful of him, the son of man that you care for him?" (Ps. 8:4).

But fortunately, belief in Creation also removes any reason for low self-esteem. For while we are but the faintest shadow of what God is, just being a shadow of One so awesome is an immeasurable honor. "Let us make man in our image," God had said at our creation, "in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (Gen. 1:26).

God's plan is that in the earthly sphere humans should occupy a role not altogether different from the one He occupies in the entire universe. We are to be the creative force, the rulers, the guardians, the

directors. But that is not all. In Genesis 1:28 we read, "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it.'"

In a sense, God did not finish His creation-He has left that to us. God could have filled the earth with humans. Instead, He chose to create only two, who in turn were given the creative potential to populate the earth through a chain reaction of creativity. And even though God created Adam and Eve, He in a sense left them great latitude to also participate in creating. It was as if He provided the canvas and invited them to paint in the detail. Similarly God allows us all to develop and grow in ways of our own choosing.

As we carry on the creative process of populating the earth, He designed that we should grant similar freedoms to those we create. A father and mother pass on a genetic heritage, yet their child remains free to paint in the details. To a great degree, we all determine our own character and destiny.

Creation presents the paradox of a God who is both immanent and transcendent,

Fundamental Belief No. 6

Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104: Heb. 11:3.)

but it also presents the paradox of humans who must forever remain humble because we are vastly inferior to our Creator, yet who must marvel at the amazing prerogatives with which God has entrusted us.

3. Nature

Not only did God entrust

The Creation-Evolution Debate

BY JAMES COFFIN

A few years ago I was privileged to participate in a field conference conducted by the Geoscience Research Institute.

As I sat through hours of lectures and observed firsthand various phenomena that are often used to support either a creationflood model or an evolutionary model of origins, four things stood out in my nonscientific mind.

First, I was impressed as never before by the power of nature. For example, current scientific thinking suggests that many mountain ranges are upthrusts caused by huge pieces of the earth's crust bumping against each other. These mountains constitute tens of thousands of cubic miles of rock, yet the forces of nature have moved them around almost as if they were pebbles.

Second, as I listened to lecturers discuss the merits of the various explanations scientists put forward for certain observable geophysical phenomena, it struck me how little we really know with certainty, all our scientific knowledge notwithstanding. For even when we can provide impressive data to back our assumptions concerning origins, and even when we can set up laboratory experiments to demonstrate that certain mechanisms provide plausible explanations, in the final analysis we cannot *prove* that the scenario we describe is in fact what actually transpired. It might have happened in a variety of other ways.

Whether we use a creation-flood model or an evolutionary model to explain origins, in the end we must make a leap of faith. The field conference convinced me more than ever that I need not be ashamed for having chosen to believe in fiat creation by God.

On the other hand, the experience also waved a warning flag against overconfidence. While a creation-flood model provides adequate scientific explanations for many of the phenomena science has observed, there are also phenomena that it currently does not explain. Thus, we must guard against making it appear that we have more hard data on our side than we in fact have. We must never forget the *faith* component in what we believe about origins.

Third, the more I see of the complexity of the universe, particularly the complexity of living organisms, the more convinced I become that there had to be a Designer. Truly, we are "fearfully and wonderfully made" (Ps. 139:14).*

Fourth, when I look out at the starry heavens, and when I hear scientists describing the magnitude of the universe, I stand in awe, asking with the psalmist, "What is man that you are mindful of him, the son of man that you care for him?" (Ps. 8:4).

humans with the stewardship of His creation, but He also created us in a manner that made us uniquely qualified to fill that role. In Genesis 2:7 we read, "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."

The human body is composed of the same elements as the rest of creation—carbon, oxygen, hydrogen, potassium, and a long list of other substances that high school students learn about in chemistry class. But into this mass of ordinary elements is added a special God-derived element. And the result is a being in the image of God Himself.

Humans have an affinity with Creation because we, too, are creatures, made of the elements common to this world. But we have a divine side that sets us apart as distinct from this world. Thus we are uniquely qualified to play our role as stewards of Creation.

Granted the obvious pleasure God derives from His creation, and granted nature's intricacy and complexity, we as humans dare not treat lightly our responsibility to oversee it. While we may differ as to the best method of achieving this goal, belief in Creation carries with it accountability for our handling of all that God has provided.

4. Marriage

Biologically, humans and many animal forms are similar. In fact, it seems that Adam became aware of the absence of a partner for himself while he was naming the various animals God had created (see Gen. 2:19, 20). However, the partner created for Adam enjoyed an intimacy not present among the animal forms.

The Bible records: "So the Lord God caused the man to

fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called "woman," for she was taken out of man.' For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (verses 21-24).

While animals are capable of reproduction, and while some animals enjoy lifelong mateship, there is nothing in the Creation account to indicate that they are capable of the level of intimacy planned for the human marriage relationship—so close that it can be described as "one flesh."

And, as many a bride and groom have been reminded during their wedding, the Creation account shows the basic equality between male and female. One is not to rule over the other. We are to enjoy a complementary relationship. We should appreciate our differences, and rest in the confidence of openness and total acceptance—for the Bible says, "The man and his wife were both naked, and they felt no shame" (verse 25).

5. The Sabbath

God's concern for His creatures led Him to set an example of balance between work and rest. The God of the universe would hardly have *needed* to rest following the six days of Creation, dramatic though they may have been. However, God knew that humans would regularly need a change of pace.

Thus the Bible says, "By the

seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (verses 2, 3).

Equally as important as rest is the need to ensure that we not forget our roots. By establishing a weekly memorial of creation, God has sought to remind us regularly of who we are. The Sabbath helps us to remember both the majesty and approachability of our Creator-for the Sabbath is an appointment with God. The Sabbath reminds us of both our need to be humble and our need to have self-respect-for we are sons and daughters of God (Luke 3:38).

The Sabbath holds before us our responsibility to care properly for God's creation, which He has entrusted to us. And it constantly reminds us also of the lofty ideal God has had since the beginning for the relationship between man and woman.

Getting It All Together

Too often we glibly say we believe that God created the earth, yet too seldom do we contemplate the implications of such belief.

Multitudes of humans today face an identity crisis. Who are we? Why are we here? What is the purpose of life? The Creation account of Genesis 1 and 2 places many of the perplexities of life in the twentieth century into perspective. The Creation account tells us not only how we got here but also the high role that God intends we should play now that we are here.

*All Bible verses in this article are quoted from the New International Version.



James Coffin is pastor of the Markham Woods Seventh-day Adventist

Church in Longwood, Florida.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross section of Adventist voices responding to the topic presented or one related to it.

Question: Do you see a conflict between science and creation?



Angela S. Holdsworth, 25 Associate Editor/Liberty Alert Takoma Park, Maryland

Obviously there are disagreements in the science world between evolution and creation. God's love is revealed through the beauty of our world and His power through the minute workings of an atom. From the radiant brilliance of a sunset to the intricacies of the smallest cell our knowledge of science proves creation, thus proving both His love and His power.



Robert S. Yesuratnam, 70 Retired Pastor Burleson, Texas

The viewpoints of evolution cause conflict. Newton's law of gravitation, Kepler's laws of planetary motion, Snell's law of refraction of light, and Einstein's theory of relativity were all instituted by God, the Laweiver.

Genesis 1:1 says: "In the beginning God created the heaven and the earth." To me, the Bible and science confirm creation.



Romel Rodriquez, 32 Senior Theology Student Gaithersburg, Maryland

As a kid I believed that a conflict existed, but today I see otherwise. Science is unable to disprove creation, and the fact that we exist proves that we had a beginning. Faith is needed in understanding creation. Hebrews 11:3 says that the universe was formed at God's command. I believe this to be true.



Blanche S. Eide, 42 Literature Evangelist San Diego, California

Scientists teach evolution without taking creation into account. They claim the earth is nearly 10, 20, or 50 million years old based on carbon dating tests. Obviously carbon dating is inaccurate. To me, the complex diversity of life on this planet is proof of God's existence, showing that nothing "happened by accident."



Stephen Kajiura, 26 Master's Student/Marine Biology Florida Institute of Technology

I like to think they complement each other. Some

things in science are best explained by a loving God. Scientist Blaise Pascal said, "God has given us evidence sufficiently clear to convince those with an open heart and mind, yet evidence sufficiently vague so as not to compel those whose hearts and minds are closed."

Time With God



The life of Jesus was completely focused on the agenda of His Father. "My food," He said, "is to do the will of him who sent me and to finish his work" (John 4:34).* Into this task He threw His entire being. Matthew captures the dynamics of His ministry: "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:35, 36).

What was the source of this energy, this drive, this commitment?

The Gospels paint a portrait of our Lord's life completely anchored in prayer. One Saturday night, after the sun went down, people who had been anxiously waiting all day rushed to Jesus with their sick and suffering relatives. "The whole town gathered at the door" where Jesus was, Mark said (Mark 1:33). Late into the night He ministered to them. What time do you suppose He got into bed?

Yet "very early in the morning [Sunday], while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (verse 35). On another occasion, feeling the burden of an expanding ministry, He "went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12, KJV).

There are several questions we as Christians must ask ourselves: How important is prayer to us? How keenly do we sense our own need? How much time do we spend in personal, in-depth Bible study? When was the last time we really came to grips with our personal relationship with God? In short, how is our time with God?

Sometimes I fear that all of us face

the peril of substituting busy work for a real walk with God. It is so easy to let the pressure of daily living push aside time for a personal encounter with God. In the Christian life everything is dependent upon the quality of the time we spend with God. It is in our secret chamber, face to face with the Lord, that we find ourselves. This is where the unadulterated reality of our Christian life is defined. In the real-heart encounter with God, we drop the facade-the pretense-and come face to face with the condition of our own souls. It is in this setting that real personal growth happens.

Each of us must find a hideaway to meet with God.

The strength and insight derived from this spiritual growth, derived from our quiet time with God in personal devotion and Bible study, means everything to the church. It determines the quality of the contribution we make on boards and committees, in the Sabbath school class, at the prayer meeting, as well as our Christian witness in our secular activities. It affects the light in which we view issues-from ordinary to complex-facing the church. Our orientation to these problems, the posture we adopt, the positions we take, our ability to sense the moving of the Spirit, our sensitivity to the needs and problems of others, both individually and corporately-all these, whether we realize it or not, have a relationship to the quality of our personal devotions.

The issue is practical and urgent. For if worldliness, busyness, and the general distraction of the mundane preoccupy our attention and our time, then the contribution we make to the mission of the church will be tainted. It will lack the depth, the insight, and the sensitivity that derive from a close and intimate relationship with the Lord.

Therefore, however fierce the rat race that surrounds us, each of us must find a hideaway to meet with God. There is no substitute. Without this, we will degenerate into the mechanical, the perfunctory, the routine—playing church, but remaining complete strangers to the real power of God.

I have always been amazed by the devotional life of Daniel, surrounded as he was by the hectic pace and endless intrigues of the royal court of Babylon. The Bible says that three times a day, with his windows open toward the city of his birth, he lingered with God in prayer (Dan. 6:10).

This is the secret of all those who have successfully walked with God across the centuries. And this precisely is the life that Jesus models for us. "From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others" (*Christ's Object Lessons*, p. 139).

May this be our experience too.

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.

^{*} All Scripture references, unless otherwise indicated, are from the New International Version.





Tips from a homegrown program in a local church

BY HARRI HARRIS

hat? Another ministry in our church? Aren't we already busy enough? Don't we have too many meetings now?" These are questions we asked one another when we first considered a women's ministry in our congregation. What would be its reason for existence? How would our function differ from that of the deaconess?

It was the fall of 1988. Our Olympia, Washington, church had been without a pastor for four months. We had a letter from the Washington Conference suggesting we start a new program just for women. The "Women Aglow" ministry had been operating in other Christian churches for many years. We were hearing good reports about women's ministry from our sister conference in Oregon. But why would we in the Olympia church begin another ministry?

Do We Really Need It?

A steering committee met to identify needs in our congregation. Some women had toddlers, while others faced an "empty nest" as their teenagers left home for boarding schools. Some of our single women were searching for their place in the church. Working mothers were trying to balance home and job. Among us were new members, retired women, homebound women, teenage women, grieving women—all with special needs.



Small group games and discussions helped women in the Olympia, Washington, church enjoy one another and offer personal support.

Was the church speaking to their needs? Though we had excellent programs, we saw they were not specifically geared to helping women. Now we knew that we had a reason for women's ministry: we would be women reaching out in love to other women.

Compared to the past, modern women have little time to interact with other women. Our great-grandmothers mentored one another during quilting bees; they supported each other in homemaking, raising children, and yes, even growing older. But women today are often isolated.

The role of the deaconess provides an outlet for service. But a women's ministry would provide something many of us lacked—a forum for *building friendships*. Suddenly we knew this was reason enough.

Something Out of Nothing

We began by sending a personal invitation to all women members, inviting them to a discussion Sabbath evening following sunset vespers. The right timing was crucial. Knowing how hard it is to get away from home, we piggybacked our program to another. In winter the sun sets as early as 4:30 p.m., so a 5:00 p.m. meeting could end by 7:30, leaving Saturday night available for the family.

To encourage them to come, we planned food and baby-sitting. We even recruited men to wash the dishes so that *all* the women could enjoy the program. We closed our first organizational meeting on our knees asking God to guide in this venture.

Our first meeting drew 47 women

from a church of 300. Women of all ages attended, from teenagers to a grandma in her 90s. Everyone enjoyed getting acquainted with women they had previously only said "Hi" to on a Sabbath morning.

Organizing. At our first meeting we chose a leader and an advisory committee. (Our leader now is appointed by the church nominating committee and is a member of the church board.) The advisory group was composed of women, half of them chosen by the leader

and half by the women themselves. This allows a leader to choose her own working team and yet give all the women a voice.

Programs. The committee divided up



Simple food attractively served is an element of each gathering.

responsibilities so no one person was overwhelmed. This helps prevent burnout. Finally, because monthly programs seemed too much for our busy church, we opted for three or four a year.

Mission statement. Our mission statement has evolved over time. It now reads: "The mission of the Olympia Women's Ministries Program is to provide inspiration and nurture to women of all ages and stages of life to enhance their spiritual, emotional, physical, and mental well-being, with the ultimate goal of coming closer to Christ and preparing for His return. We do this



Since many people only have time to say "Hi" on Sabbath mornings, meetings always provide getacquainted time.

through prayer, fellowship, and education."

The Friendship Factor

In her book *The Friendships of Women* Dee Brestin states: "A study of 15,000 women by *Family Circle* in 1986 found that 69 percent of women would rather talk to their best friends when they're feeling unhappy than to their spouses. An interesting study on listening skills found that women are much more empathetic listeners. The sympathetic responses like 'umhmmm' and 'go on' were recorded, and women far outdistanced men."

Because women need fellowship, we planned

each meeting to include time to talk over a *meal*. We keep it simple—sometimes a potluck of fruit salad and breads, or stuffed baked potatoes and a light dessert. (Originally, we had no money to meet expenses. The next year we got some funds through the church budget.)

Every meeting also includes time for *involvement*, either through a small group activity or a game that helps us meet new people.

Other Successes

We began a lending library. Members contributed personal books they had found helpful. Later a group formed to read and discuss books on topics like self-esteem, temperaments, and personality.

To keep our activities visible, we took photos at each meeting and put them on a women's ministry bulletin board in the church lobby. Later we collected these in a scrapbook and displayed them at each meeting.

Secret Sisters has been an ongoing success. After our church women answered a simple questionnaire listing favorite texts, prayer requests, their birth date, etc., a coordinator mixed and matched them. Each month we try to leave a small gift, card, flowers, or a note saying "I'm praying for you" on a table by the women's ministry bulletin board. Names are revealed at an annual Christmas party.

To grow spiritually, we began small study groups. As we prayed together, sometimes tearfully, asking God for help for a sister, we all gained strength.

Beauty is important. Our meetings always include creative touches.

Women feel valued when a table set for them includes flowers, lovely place mats, centerpieces—a touch of elegance. It also gives women with talents to create beauty an opportunity to express these gifts.

We brainstormed on how to include women in the Sabbath worship service as we approached Mother's Day. Our new pastor fully supported us. Our woman elder, Delores Martin, found platform participants. A women's chorus sang, and women collected the offering. Linda Gage, a former associate pastor in Glendale, California, spoke on the topic "Mother's Day in a Love-Hungry World."

We also honored several women who, with God's help, were making a difference in our church and community. Nominations were accepted from anyone in the church.

Evaluations

Planning is only half of a successful program. Evaluations answer the important question "What is working and what isn't?"

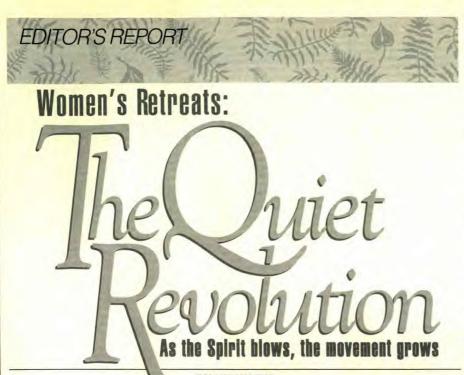
We have learned that continuing to assess *current* needs of women is absolutely essential. Involving new people and continuing to disciple new leadership is vital to keep ideas fresh and prevent burnout.

Not everything we've tried has worked. At times only 10 women have come; at others, 100. But perhaps "success" should not be measured in numbers. If we have met key needs of even a few individuals, we believe we have succeeded in ministering for God.

Far too many Adventist women are finding their "cups" empty as they meet constant demands to *give*—to family, jobs, and church. We believe our ministry replenishes their cups.



Harri Harris is a consulting dietitian and mother of four boys living in Washington State.



BY KIT WATTS

uietly, unobtrusively, but surging with spiritual energy, women's retreats have swept across the North American Division during the past decade. In 1991 alone more than 13,000 women attended Adventist retreats. The idea, once as tiny as a mustard seed, is taking root around the globe.

While some might have feared the movement would become ingrown, the evidence is otherwise. Women who once attended out of curiosity now make retreats an annual commitment. Many invite inactive members or unchurched friends to come with them. In 1991 more than 700 women of other faiths registered; 66 baptisms resulted.

It is a quiet revolution. The Spirit,



Most of the 500 women waiting in the dinner line at the Christian women's retreat in northern California consider it a pleasure: they don't have to cook it themselves.

like warm spring rain, has splashed blessings on vast fields of receptive hearts. Women have taken time to seek, and have found. The result is genuine Christian growth—changing attitudes, healing wounds, and awakening

spiritual gifts. First the blade. Then the ear.

How did the movement begin? What ingredients make it flourish? What can the church learn from it?

To answer these questions, I chose seven very different women's meetings to attend over a two-year period. My observations, surveys, and personal interviews suggest the outline of an amazing phenomenon.

In 1982 Pam Whitted and

a group of friends in northern California founded Christian Women's Retreats for Adventists. Across the continent the Association of Adventist Women, led by Betty Howard and Elizabeth Wear, planned its first annual conference in Maryland.

While the activities of the two groups have varied, the results have been similar: women say they have gained a new sense of God's leading in their lives. This past October both organizations attracted hundreds to their tenth anniversary celebrations. Meanwhile scores of similar meetings have been held in nearly every state and province.

Magnetic Force

Though camp meetings among Anglo-Americans seem to be stagnating, these low-budget, pay-as-you-go events have taken on a life of their own.

What are they like? From a small college campus on the Hudson River to a piney meadow in the tinder-dry Sierras, from a beachside luxury hotel in South Carolina to a hotel in the heart of Indianapolis, from woodsy junior camps to modern church office auditoriums I watched Adventist women come together. A magnetic force draws them.

"The world church seems rather remote," a mother of two challenging teenagers told me. "I live where the mop hits the floor. What I need from my church is affirmation and down-to-earth help on how to live day by day."

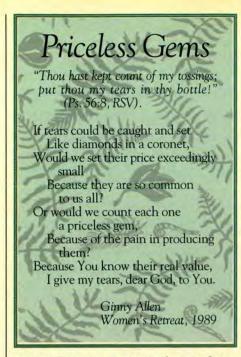
D. Douglas Devnich, president of the Canadian Union, put his finger on the pulse of this need. In a July 1991 editorial announcing that his union leaders



Joyful music brings 2,000 women to their feet at the South Atlantic Conference women's retreat held in a Hilton Head, South Carolina, hotel, in November 1991.

were committed to compensating a Women's Ministries coordinator financially, he stated: "We all know that women make up more than one half of our membership. Yet there is an admitted need for focused opportunities for women to minister to each other at the deeper levels of their human experience."

"From time immemorial," he added, "church programs have been actuated by the interests men have had, while



women have been expected to perform as benign cooperators."*

What Makes Retreats Work?

In some ways women's retreats are like camp meetings. There's wonderful preaching and praying, seminars and singing. But the differences are significant. Here are seven things I have observed about this thriving movement:



"Leave your burdens and cares here," says a sign welcoming 300 to a Southern Union retreat at Cohutta Springs, Georgia.

1. The schedule, subjects, and style all minister to the target audience.

At women's retreats the preaching is usually more spiritual than doctrinal. Priority time for prayer, quiet walks, and small group interaction is built in. Seminars focus on real-life needs—from financial planning to sexuality, from coping with an addicted family member to living with a nonbelieving spouse.

One 55-year-old woman said that after she attended a seminar on women's health two years ago she decided she needed a physical checkup. "That's when I discovered I had breast cancer. I had surgery right away. If I hadn't come here, I might not even be alive now!"

2. The meetings are planned by women, for women.

Topics connect with women in a way that programs for a mixed audience don't. A nurse, 45, explained: "I first came to a women's retreat nine years ago. Since then I've been on a continuing journey of self-discovery and of discovering a rela-

tionship with God. Unfortunately, the church per se has had very little help for me on that journey. These retreats are always a point of renewal."

A mother of five said simply, "I'm minimally involved in my home church. But this woman speaker has changed my life. Thanks to her message on God's love and forgiveness, I found relief from 25 years of guilt."

3. The retreats respect women's time.

They are short and intense, making them affordable and accessible to women who have heavy family responsibilities and/or who work outside their homes. "I'm busy," said a single career woman, 53. "Camp meetings seem unfocused and promotional. Presenters here are interesting, competent women. They understand *me*. This time is well spent."

A teacher, 37, with two children offered an analogy: "The



More than 100 young women from Kentucky and Tennessee—12 of them from public schools, 6 from home schools, and 10 non-Adventists—enjoyed a retreat designed for their age group.

retreat is my spiritual booster shot every year. January 1 is the beginning of the calendar year. July 1 is the beginning of the fiscal year. October is the beginning of my spiritual year."

4. Caretakers are cared for.

"This is my yearly time to be 'taken care of' by someone else," a widow with two college-age children told me. "This is when I get reenergized and refueled for daily life at home. This is especially important now that I am a single parent."

Both in the family and the church, women frequently are expected to care for everyone but themselves. Many arrive exhausted. Some have cooked a whole weekend of meals for the family and stowed them in the refrigerator.

But at the retreat they are free. For some women this is the *only* weekend of the year they can call their own. Knowing this, leaders often shower attendees with small gifts that say "you're special," like a pad of attractive post-it notes, a tiny bottle of lotion, or a packet of sweets.

5. *Free counseling by professionals is often available.*

This service alone makes women's retreats invaluable. A 32-year-old, now married and expecting a child, revealed that at a previous retreat she had first discussed her rape. "I did some crying, but I found the emotional support I needed here."

Another confided: "Six years ago a counselor pointed out that I needed to deal with sexual abuse issues in my life. I have been working on them ever since. At first the only support groups I could find were *outside* the church. Now a few Adventist

churches are facing these issues. I think a high percentage of Adventist women need the help I received."

6. As women's opinions are listened to with respect by others, they begin opening their lives to God.

In many cultures men think and women implement; men decide and women do. Even in North America a woman's point of view may not be welcome or considered important.

In women's meetings these patterns of male/female dominance and submission are absent or minimized. Women begin to discover their own voices and feelings. This often allows them to identify their personal and spiritual gifts.

The lesson? What's good for women is good for the church! One woman explained, "At these retreats I have become newly interested in what my own potential for service is. This came about as I found the beginning of healing from a confused and traumatic childhood."

7. When women find something good for themselves, they share it.

Women spritually renewed are enthusiastic! New skills and perceptions can improve family life. A mother, 33, with four children commented, "I've reconsecrated myself this weekend. Being here has helped me appreciate my husband and family better. I'm more thankful for what I have!"

Happy, growing women are also most capable of reaching out to discouraged or inactive members. Said one, "I believe God led me to this retreat to minister to a friend who also came."

Today, what began in a corner is now



Ifeoma I. Kwesi, an M.Div. student at the SDA Theological Seminary, leads a small group discussion on self-esteem during a Lake Union women's retreat in Indianapolis.



The piano and violin complemented each other. With breathtaking music they stripped away the mundane, ordinary routine of our lives, and lifted us to heights unknown to some and long forgotten by many.

But in particular the rich, melodious sound of the violin held the audience captive. With hundreds of others I was attending the 1991 Atlantic Union Women's Commission retreat at Lake George, New York. The violinist's solo interpretation of the theme song, "His Precious Jewels," swept us into the very presence of God.

We were of different ages, nationalities, and professions. We were as diverse in background and experiences as the fiery leaves that blazed in the October woods surrounding the resort where we stayed.

During the weekend a panel of women health-care professionals conducted workshops during which we could pose questions. Single mothers shared the struggle to rear children on limited incomes. Recently divorced women told about adjusting to life alone.

Women who had fled homes dominated by emotional and physical trauma sought relief from bad memories. Others, who had lived for years with adulterous spouses, told of having to leave their marriages. Those who had suffered sexual abuse as children felt enough acceptance to begin healing. And yes, some women testified about their wonderful childhoods and great marriages!

This rainbow of women was woven together with one agenda: how to grow strong, come closer to Jesus Christ, and to reach out to others in need. Leaving that mountaintop experience and riding back into the grit and grime of New York City, I felt my life open to new thoughts and new possibilities.

Having listened to capable women at the retreat talk about the need for more women to become trained counselors, I felt a spark of encouragement. Within a few short weeks God's providence opened the way for me to obtain a part-time job near an excellent college. As soon as finances permit, I want to enroll in classes. I believe all things are possible with God because Jesus tells us so.

blessing many others in the church:

When in northern California who have seen what retreats have done for their wives have established their own weekend for spiritual growth.

Ethnic and language groups are coming together. The largest Adventist

retreat on record was organized by Afro-American women of the South Atlantic Conference in November 1991. More than 2,000 women from 21 states attended.

Specific needs are being addressed. Women with hurting childhoods have established effective ministries. The Association of Adventist Women has fostered dialogue with church leaders to establish full-time women's ministries positions, a commission on sexual harassment, and affirmative action policies.

Additional age groups are benefiting. Retreats are now being designed especially for teenage and college women.

And so, as the Spirit blows, the movement grows. We should not be surprised. Scripture has said: "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy.... Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel 2:28, 29, NIV).



* Canadian Adventist Messenger, July 1991, p. 2.



Kit Watts is an assistant editor of the Adventist Review.

CURRENT ISSUES

Defining the Mission of Adventist Health Care

What should make our hospitals different?

BY ROBERT S. FOLKENBERG

From its inception our church has attempted to follow the lead of Jesus in His ministry. This has meant, among other things, that health work has been as much a part of our mission as healing was of Jesus' mission. We've had hospitals even before there was a health-care industry. And now our health work includes clinics, nursing homes, health-care-at-home ministries, and hospitals.

Of the importance of medical work Ellen White wrote: "Often the relief of their physical needs is the only avenue by which [people] can be approached" (*The Ministry of Healing*, p. 144).

Some Adventists question whether Adventist health-care institutions still fulfill that spiritual mission. They wonder if Adventist hospitals can accomplish their spiritual and healing mission, given community pressures and the 1990s market realities of DRGs, PPOs, HMOs, and a host of other alphabet soup issues in health care.

Since these are questions that have concerned me as well, I raised some of these matters with a group of leaders from Adventist Health System/West last spring, and in several subsequent settings since then.

Last December I had another opportunity to discuss these concerns during a special conference on mission with about 40 church and hospital leaders from throughout North America. I tried to explain the challenge I feel many Adventists see our hospitals facing.

It is generally recognized that the first, and indispensable, component in the mission of Adventist health care must be to provide quality medical treatment. Not only is this demanded by the government and the communities these health-care institutions serve; it is congruent with Adventism. We must always strive for excellence.

The second level of our health-care mission is that each institution must be pervasively Christian. Our mission is more than the profitable treatment of disease. Christ must be the focus of our work, our healing. If people are not spiritually enriched in our hospitals, they will not be truly healed. They may be cured of whatever ails them at the time, but they will not be healed.

Here's where the unique perspective of Adventism can create magnificent hospitals. "Praise the Lord," David said. "He forgives all my sins and heals all my diseases" (see Ps. 103:1, 3, NIV). That's true healing! Adventists know that real health involves the total person—physical, mental, and spiritual.

The third level of our mission in health

care must be to make our institutions uniquely Seventh-day Adventist. In addition to our institutions being "Christian," we need to ask ourselves how they can contribute to our special mission as the Seventh-day Adventist Church.

Probing those issues sparked honest discussion at the meeting last December. We challenged each other to explain what it means for a 1990s hospital to be quality, Christian, and uniquely Adventist. It was clear we don't have all the answers yet, and probably haven't identified all the questions. But we are committed to working our way there. I changed several of my perceptions. I believe others changed theirs as well.

During the meeting, my understanding of the ways that Adventist health-care institutions contribute to the church's mission was broadened. However, we struggled with some very basic questions openly and frankly.

Basic Questions

It is generally true that our hospitals bring positive name recognition to the church. However, what percentage of those in each community served by our institutions know they are Seventh-day Adventist institutions, and whether that image is as positive as it could be is often inadequately documented. Healthcare leaders recognize the importance to the church of developing appropriate criteria for evaluating institutional contributions to our distinctive mission and have committed themselves to doing so.

Another thing I was reminded of at the December meeting was that Adventist hospitals minister not only to the public but also to their non-Adventist employees. These employees enjoy working in Adventist hospitals. That our employeeretention rate is well above the American norm is evidence they appreciate the Adventist/Christian atmosphere. They stay because they are encouraged to share Christ's love with patients.

One hospital president said he visits every new employee orientation program to encourage employees to pray with patients. Another hospital president told of a Roman Catholic nurse who bought *The Desire of Ages* and read it through in order to be able to explain the Sabbath to patients.

It is also true that many employees in

our hospitals give generously of themselves to both local outreach work and global mission projects. For example, recent health outreach programs in the former Soviet Union owe much to volunteer health-care professionals who have given their time and expertise.

What must yet be defined, and will be discussed on future agendas, is the degree to which individual hospitals and/or regional health-care corporations are or should become financially involved in the general work of the church.

Another matter for discussion is the implementation of church standards. Some are obvious and are generally fulfilled. However, failures do occur, and mistakes are made. When they do, administrators move quickly to avoid similar situations in the future. Unfortunately, it is tempting for those with partial information to judge those decisions harshly. Let's remember to apply the biblical principles for dealing with individual failures to institutional shortcomings.

Our hospitals strive to uphold Adventist standards. For example, Ukiah Valley Medical Center in California has a unique way to make Sabbath a special day. Chaplain Mary Casler and volunteers give each patient a flower on Friday afternoon. A card accompanying the flower says, "Enjoy this flower, which is a symbol of the beauty and peace of the Sabbath."

Emphasize the Positive

That's a wonderful way to honor the Sabbath. Too often we face the danger of stressing only what we won't do on Sabbath, and of creating a pharisaical tradition that measures only the number of steps we can walk and the size of handkerchief we can carry. Jesus' primary messages about the Sabbath emphasized what should be done, not what shouldn't be done.

"We're not nearly as bad as some Adventists think we are," a hospital administrator at the meeting said. "But we're probably not as good as we hospital administrators like to think we are, either," he added. This thoughtful reflection on the status of Adventist health care revealed the willingness of hospital leaders to be open. I believe our hospital administrators are dedicated Adventist

Christians committed to operating Adventist hospitals in a manner that will glorify God and contribute to accomplishing the mission Christ has given His church. If mission accomplishment has not been greater, we, as general church leaders, must take some of the responsibility for not adequately providing understanding, support, and guidance.

Serving as facilitator for this key meeting was Leland Kaiser. Dr. Kaiser is both an Adventist and one of America's leading health-care consultants. His understanding of the present and future of health care in general and his Adventist perspective were of invaluable assistance, yet he did not force his views on the discussion.

Concentric Circles Model

With Dr. Kaiser's leadership, we agreed on a concentric circles model for understanding the mission of Adventist hospitals. This model describes an outer ring that includes quality care and the basic spiritual dimension. This, of course, applies to many modern hospitals. The middle ring is the Christian dimension shared with other similar Christian institutions. The inner ring includes those core values that provide that which is distinctively Seventh-day Adventist.

As simple as this model is, it identifies possible flaws in our traditional approach to mission. For example, focusing first on the distinctively Adventist inner ring has meant at times forcing Adventist standards and beliefs on unwilling patients or employees. We know that the Holy Spirit must soften hearts with the gospel before we present our distinctive truths. Yet frequently we jump over both outer rings and rush to introduce that which is distinctively Adventist to the unwary or the unwilling.

Ellen White counseled: "Our peculiar faith should not be discussed with patients. Their minds should not be unnecessarily excited upon subjects wherein we differ, unless they themselves desire it; and then great caution should be observed not to agitate the mind by urging upon them our peculiar faith. . . Silent influence will do more than open controversy" (Counsels on Health, p. 245).

We need to begin with a positive wit-

ness of our joy as Adventists and be ready to answer questions.

Another danger develops if we focus exclusively on the outer ring. This leads to loss of our distinctively Adventist identity, message, and mission. It is this emphasis that brings the sharpest, and at times justifiable, criticism.

Breathing the Love of God

The three concentric circles of mission concept will enable our hospitals to represent Adventist Christianity to their communities in a positive manner. We will be known more for what we do than for what we don't do. We will be known for leading communities into healthful lifestyles, not for remaining aloof from our communities. We will be known for Christian prayer and Sabbath rest. Within the first three minutes of entering an Adventist hospital every patient or guest will breathe the love of God. They will sense something special, and assertively Christian, in its very ambience and in particular each time they come in contact with an employee.

At the meeting in December, both church leaders and health-care administrators committed themselves to applying the same level of intentionality to making Adventist hospitals vibrantly Christian as well as uniquely Adventist, while providing high-quality health-care services on a fiscally sound basis. We recognize that we have not been as intentional as we should have been in designing and evaluating the mission impact of our institutions, particularly in the second and inner circles. As a church we have not yet adequately documented what it means to operate a Christian Adventist hospital in today's sophisticated environment. In order to face many of these issues we have agreed to meet four additional times over the next two years.

As we progress through the next two years, I will keep you informed on these issues that have such a great impact on the mission of our church.



Robert S. Folkenberg is president of the General Conference.



Something Powerful and Effective

The story of Women's Ministries in North America

BY ELIZABETH STERNDALE

Women's Ministries seeks to engage women in the Lord's work through service in the Seventh-day Adventist Church, to have these women so involved in every aspect of the church—every department, event, and process—that the gospel work will soon be finished. This task includes bringing souls to Jesus Christ and nurturing those in need.

Women's Ministries encourages and enriches the spiritually healthy, and nurtures those in pain. Its services are provided by persons skilled in listening, Bible study, and giving support and encouragement. Decision-making is responsive and information-based. When women enter into Women's Ministries' activities, they are given an opportunity, in a safe environment, to express their needs and develop a plan of action. They set goals to make the

North American Division Women's Ministries Directors

NAD Coordinator Ramona Perez-Greek

| Atlantic | Junell Vance |
|---------------|------------------|
| Columbia | Norma Sahlin |
| Canadian | Under appoint- |
| | ment |
| Lake | Cynthia Prime |
| Mid-America | Evelyn Glass |
| North Pacific | Betty Rayl |
| Pacific | Yvette Chong |
| Southern | Evelyn VandeVere |
| Southwestern | Nola Horne |
| | |

mission statement become a reality (see "Women's Ministries: Our Mission").

Women's Ministries is a service of love and compassion, patterned after Jesus, within our church family, as well as in the community. Women all over North America have been blessed by its work.

Success Story

One of the first endeavors of Women's Ministries has become a success story. Women's retreats have been taking place for several years, with many former and inactive Seventh-day Adventist women being reclaimed and put into service for others. The experiences of these women have caused them to share and become active members in the church. Baptisms have resulted from conversion experiences at these retreats. In recent months a Muslim explained that she felt so safe at a women's retreat that she was able to learn about Jesus, experience His love, and be claimed by Him. She is now a member of the Seventh-day Adventist Church of Canada.

Many retreats, by focusing on all forms of abuse, have brought about healing, forgiveness, health, and mental and spiritual restoration. Retreats have included young women and girls, and at present retreats are being planned just for them. These gatherings focus on education and nurture.

Complete 1992 statistics on Women's Ministries are not available as this goes to press; however, partial figures show an increase in numbers of women (and men) either reclaimed or baptized as a result of this outreach.

Women always have been praying peo-

ple. Women's Ministries plans to be more active in prayer and to involve local churches in this intercession.

Since this is a grass-roots organization, many churches have a Women's Ministries director who plans with the church board and an advisory group to meet the needs of that local congregation and promote the church's goals.

At the conference and union level Women's Ministries directors have been appointed. Many of these women are members of conference executive committees, planning with administrators the processes that will enhance the Lord's work. (See the adjoining sidebar showing Women's Ministries directors of each union.) Contact these directors with your suggestions, needs, and concerns.

The Review and Herald Publishing Association has recently released the book A Woman's Place. This book had its start in the Women's Ministries office and describes the progress of the North American Division church as it began again to focus on the needs and potential of women. Josephine Benton also published Called by God, a book introducing women of recent years who are serving the church. Soon to come: the new SDA Encyclopedia, which will include women and Women's Ministries. Women's contributions have been effective and are being appreciated by the church.

Soul Stories

The North American Division Office of Women's Ministries (NAD OWM) recently produced a video, *Soul Stories*, SPOTLIGHT ON



NORTH AMERICA

featuring four North American women. This is designed to inspire other women to recognize their value as ambassadors for Christ, to encourage them to share, and to help the entire church realize the value of women ministering. "Something powerful and exciting is happening among Adventist women today, a growing passion for women to carry out their spiritual responsibilities in various ministries. Soul Stories features everyday women who laugh and cry, who feel joy and pain. They could be your grandmother, mother, sister, daughter," state the opening lines of the video. Soul Stories is available through the NAD Distribution Center in Lincoln, Nebraska (phone: [402] 486-2519). The NAD OWM is looking for women authors who can write their stories, history, and inspiration. Writers, please respond.

As this Adventist Review goes to press, Women's Ministries directors and women pastors are meeting at the North American Division Church Ministries convention in Denver, Colorado, focusing on tools and ideas to broaden their service. (See the final paragraph of "Our Mission" with this article for the intended use of these tools.)

In October women pastors met at the North American Division headquarters to make plans for networking, which should result in more effective ministry. Plans are being made with Adventist Chaplaincy Ministries and the Ministerial Association to create more opportunities for women chaplains and women pastors to dialogue and define their areas of service. the date that the second Women's Ministries advisory will meet with North American Division officers and union Women's Ministries directors. This advisory looks over the past progress of Women's Ministries and helps planning for the future. The advisory includes lay women and men, as well as church employees.

Something powerful and effective is happening among Seventh-day Adventist women today, as the church progresses toward the kingdom of God.

Elizabeth Sterndale is director of Women's Ministries, North American Division.

The date of this Adventist Review is also

Women's Ministries: Our Mission

To Our God

We honor Him by our compassionate service to all people, seeking to communicate that God is love, that He values each person, and that He pours out His Spirit on all receptive hearts.

To All Women

We seek to treat all women as Jesus did: to uphold, encourage, and challenge them. We reward their efforts and initiatives, and provide a safe climate for complete growth in service to God and all His children.

To All Men

We seek to encourage all people to use their God-given potential in complementing the gifts of others and in working side by side to further the global mission of the church. We strive to strengthen marriage and family relationships.

To Our Young People

We desire to nurture and to educate our children and our youth in the ways of Christ, teaching them of His love and of their worth and value to Him. We are role models to our girls and examples to our boys as we endeavor to inspire them to discover and use their talents for God.

To Our Coworkers

We desire to be fully involved with our coworkers in the finishing of God's work, giving all in service for Him, extending our best to each individual in need and to the task at hand.

To Our Church Community

We are challenged to bring women's unique perspective to the issues facing the church and to allow our spiritual gifts to be a blessing to the church. We assure our church community that our task is to be a part of finishing the Lord's work on earth and that we will work in a cooperative spirit, empowered to share the good news with our families, among our fellow believers, and in the everexpanding circles of the unsaved world.

To Our Neighbors

We strive to uplift Christ to the world. We reach out to our neighbors, treating them with acceptance and respect, and invite them to join the community of believers in harmony with taking the gospel commission to every nation, kindred, tongue, and people.

To Our Future

We are role models. We are responsible to nurture and to educate our young people in the ways of Christ, teaching them of His love and of their worth and value to Him. We work to assure our sons and daughters that they will be loved, appreciated, respected, valued, and encouraged to grow into responsible, God-fearing adults in their chosen field. We wish to eliminate discrimination and prejudice toward all people, and we work toward that end.

To Our Christian Heritage

We are challenged to build upon our Christian heritage, recognizing God's past leading and looking forward to and hastening the coming of Christ.

We minister with love and compassion to the spiritual, physical, mental, and social needs of men, women, and children, displaying and declaring the love of God for fallen humanity. It is our purpose to inspire women to reach their full potential in Christ, and to enable women to deepen their spiritual lives and act on their faith by utilizing their unique gifts in service for Him, thus becoming a significant part in hastening Christ's return. Our ultimate goal is to bring souls to Jesus Christ.

Youth Evangelism Task Force

Adventist teens and twenties seek to win peers for Christ.

BY TED WICK

was excited when I first heard about our church building a 'youth kitchen cabinet,'" states Alan Martin. "I am ecstatic that we are taking ideas, concerns, and hopes from the cabinet and putting something into the oven!"

Adventist youths compose the membership of a task force focusing on the special concerns of enabling young people to win a new generation for Christ. The task force is to develop a strategy for evangelism to and by teens and young adults in North America. It is to be completed and placed in the hands of the North American Division administration to be voted at the yearend meeting in November.

Gordon Retzer, president of the Rocky Mountain Conference and chairman of the task force, believes that the committee must be composed entirely of youth. Adults serve as enablers, but the members themselves develop the strategies. Twenty-three-year-old Byard Parks, cochairman, is a pastor in Wyoming.

The first meeting convened in Denver, Colorado, on January 25.

"It was exciting for me to see this move by church leaders to involve the youth in the church," stated Amber Murphy. "I believe we can devise new ways to help youth make church a meaningful part of their lives and get them involved in church mission. I was

Ted Wick is teen/young adult ministries coordinator for the North American Division. impressed to see a group of young people so sincere, so concerned, about getting youth active and involved. I am encouraged."

Evangelism is the word in the North American Adventist Church. The formation of the Evangelism Think Tank, a strategy planning group, has made it clear that evangelism is the central focus of the North American Division administration.

"This is a great opportunity for our church to get back in touch with youth and young adults," says Deirdre Rivera-Martin. "I am excited, but I also feel the responsibility. Interacting with some of our church's keenest minds in regard to youth and young adults' needs was refreshing and challenging. The thought that struck me especially was that the early Adventist pioneers were our age, and look what they accomplished!"

Prayer and Revival

A task force is already at work on prayer and revival as the necessary preparation for the church to engage in earnest soul winning. Another task force is moving with dispatch in establishing a massive plan of reclaiming former and inactive members.

Ethnic and cultural concerns make up the challenge of task forces developing strategies for their groups to become

Teen and Young Adult Evangelism Task Force Statement of Purpose

The purpose of the Young Adult Evangelism Task Force is to explore and describe creative ideas, plans, and recommendations that will encourage Adventist teens and young adults in North America to enjoy participating in the mission of the Seventh-day Adventist Church.

Our task force will grapple with the "how" of the commission of Jesus to confront every person with a clear, complete, and compelling invitation to become a part of His saving ministry to the whole world.

We accept the challenge of discovering new ways to speak to new generations.

We confess that every success is dependent on the enabling power of His Spirit.

22 (230)



NORTH AMERICA

T ON NORT

SPOTLIGHT ON

NORTH AMERICA

involved in a comprehensive and coordinated strategy to mobilize the entire church in outreach ministry.

"I believe that our church is on target," says Alan Martin. "The North American Division is wise in involving youth and young adults at this level, especially in discovering new ways to speak to new generations. I have high hopes that this brave step by our church will send a clear message to our youth and young adults. Our church means business. Our church wants us to be at the very core of the action."

The group is giving study to the unique needs of the new convert and to "at risk" Adventist youth. It also seeks to promote a church climate in which new believers can best grow in their new faith, to train youth in ministry, and to discover ways to fund youth evangelism.

Gil Plubell and Ted Wick serve as consultants, representing education and church ministries in the North American Division.

"I am optimistic that we will see tangible change as a result of the committee's work," states Stefan Bruggemann. "Our challenge with the Youth Cabinet was to arrive at consensus as to the major areas of youth concern. We then made general recommendations that had to find their way down the corridors of power, unsure of which doors to enter. The Evangelism Task Force bridges the gap between those recommendations to the division and application at the local level."

If you are a young Adventist and desire to share your evangelism ideas and concerns with the members of the Youth Evangelism Task Force, you may do so by sending a fax or letter to Gordon Retzer of the Rocky Mountain Conference, (303) 733-1843; or to Ted Wick in the North American Division office, (301) 680-6464.

Youth Evangelism Task Force Members

Committee members include teens and young adults from age 16 to 32. They were selected because of previously demonstrated interest and action in youth ministry. Their selection included an attempt to wrap previous youth ministry study groups' work, such as the Youth Cabinet and youth members of the General Conference Executive Committee, into the present Youth Evangelism Task Force. Careful attention was given to ensure an age, ethnic, and gender balance that reflects the membership of the North American Division.

Stefan Bruggemann is studying at Canadian Union College to become a teacher. He is also a member of the North American Division Youth Cabinet and a full voting member of the General Conference Executive Committee.

Gary Collins is a student leader at Southern College and also serves as a member of the General Conference Executive Committee.

Tracy Cummings is from Florida. She attends Walla Walla College and is planning to be part of a youth evangelism team of six college students working in Ohio and other areas of the country during the next school year.

Joel Garbutt is a student at La Sierra University and a member of the North American Division Youth Cabinet. His home is in Fresno, California.

Paul Goodrich is a theology student at Oakwood College. He lives in New York City.

Christina Herrera, from Mile High Academy, represents high schoolage concerns.

Dan Knapp is attending George Washington University, in Washington, D.C. He graduated from Great Lakes Academy in 1992.

A. Alan and Dierdre Martin are newly married members. He is preparing for ministry as a doctoral candidate at Fuller Theological Seminary in Pasadena, California. Alan was selected as the outstanding youth in the North American Division and was so honored at the General Conference session in Indianapolis in 1990.

Amber Murphy is a graduate assistant working at the Institute of Alcohol and Drug Dependency at Andrews University. She is an active leader in Adventist Youth to Youth, a drug-prevention program. This past summer she served as assistant leader in presenting the first Adventist Youth to Youth convention in the former Soviet Union.

Byard Parks is a recent graduate of Union College. He is now working for the Rocky Mountain Conference as a pastor in Greybull, Wyoming. He has been a student missionary.

Randy Wisbey is an ordained minister who is currently a professor in youth ministry at the Adventist Theological Seminary at Andrews University. He is also director of the Youth Resource Center there. He has served as chaplain and professor of religion at Columbia Union College. He is in the young adult age group.

Drop in and see us

April 4 and 5 are special days on our campus, a great time to check it out and decide to make it *your* campus. Stay in our residence halls. Eat at our cafeteria. Talk with our teachers and students. Meet new friends. Find out how Christian education at Southern can help you rise to new heights.

All high school seniors are invited, whether attending private or public school. Transfer students and parents are also welcome.

Make your reservations for College Days 93 now. Whether you come by plane, bus, car.. or balloon?...we'll be looking for you.

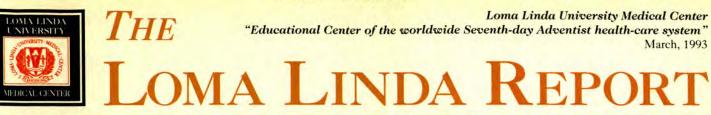


SOUTHERN COLLEGE

Call toll-free: 1-800-SOUTHERN

to arrange your campus visit on April 4 and 5 or at a time more convenient for you and your family.

SPECIAL SUPPLEMENT



LLUMC transplant institute performs region's first kidney, pancreas transplant

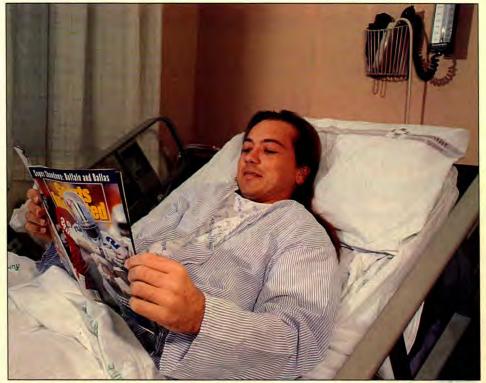
"I didn't expect to feel this good this soon," expressed Anthony Vigil, 29, a Loma Linda University Medical Center patient who received the region's first kidney and pancreas transplant.

The four-hour surgery was performed by Erik Wahlstrom, MD, FACS, director of the Loma Linda University Medical Center Transplantation Institute. Ted Mackett, MD, and Jonathan Freed, MD, assisted with the organ procurement and surgery.

Nationwide, about 60 hospitals perform this surgery, stated Dr. Wahlstrom, formerly of the Mayo Clinic in Rochester, Minnesota. To date, LLUMC is the only hospital in a 90-mile radius to do the combined transplant. A similar transplant procedure was done at the University of California at Los Angeles in the mid-1980s, but UCLA is not currently performing whole pancreas transplants. Combined kidney and pancreas transplants are, however, done in San Diego and San Francisco.

The transplant recipient, a diabetic since the age of 11, had life-threatening, out-of-control diabetes. His pancreas and injections of extra insulin couldn't balance the sugar in his blood, which in turn destroyed his kidneys. Kidneys cleanse the blood impurities, and the pancreas—a digestive organ—supplies insulin to help the body use sugar and other carbohydrates. The patient had been receiving dialysis three times a week, which often caused painful cramping in his legs and

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



Loma Linda University Medical Center patient, 29-year-old Anthony Vigil, reads a magazine while recovering from a kidney and pancreas transplant. Erik Wahlstrom, MD, FACS, director of the Loma Linda University Transplantation Institute, assisted by Ted Mackett, MD, and Jonathan Freed, MD, performed the region's first kidney and pancreas transplant. Nationwide, only 60 hospitals preform this type of surgery. LLUMC is the only hospital in a 90-mile radius to do the combined transplant.

arms. A combined pancreas and kidney transplant was the patient's only chance to continue life.

"When they offered me the operation, I didn't have to think one second before I accepted. I know the risks. I know I will beat the odds," said Mr. Vigil

"This in essence cured his diabetes," said Dr. Wahlstrom. His new pancreas will supply insulin to help his body use sugar and carbohydrates.

Dr. Wahlstrom reports the surgery went very easily with no complications, and the patient's pancreas and kidney were both working well. After three or four days, he was eating and was able to get out of bed. Mr. Vigil went home Tuesday, January 26, just 11 days after the operation.

"I expected to recover, but it's kind of overwhelming anyway. There is always the risk of rejection, but it's a small price to pay for what I've been given," said Mr. Vigil, who lives in Rancho Cucamonga, California.

The results will be permanent as long as the pancreas keeps working, said Dr. Wahlstrom. The average transplanted pancreas lasts ten years, but some last for a lifetime.

"This is the happiest day of my life," Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

his mother, Mary Vigil, stated with tears of happiness. "Since Tony's miracle, I've been on my soapbox to get people to sign their donor cards, myself included," she said. "This is the first day of his new life, and I'm just so grateful to LLUMC and to Dr. Wahlstrom."

People with life-threatening, uncontrolled diabetes are being considered for pancreas transplants alone, said Dr. Wahlstrom, where as diabetics with kidney failure are candidates for the combined operation.

Many teams and individuals contribute to the organ procurement and surgery process: coordinators; procurement and operating room teams; surgical intensive care unit teams; intensive care specialists under the direction of Wayne Jacobsen, MD, director of the surgical ICU; Patty Radovich, ICU nursing director; Lee Albanese, nurse educator who trains the nursing staff in pancreas care; and Di Di Finseth, who organized the procurement and operating room teams.

In October, Loma Linda University Transplantation Institute was designated a liver, pancreas, and kidney transplant center by the United Network for Organ Sharing, the national regulatory agency for transplantation. The Southern California Transplantation Society, which controls organ distribution in the Los Angeles area, had voted to allow combined kidney and pancreas recipients to take precedence over patients on the kidney transplant alone list. In other words, when a kidney and a pancreas from a single donor becomes available, Loma Linda University Medical Center patients are first in line for the transplant.

This agreement between all transplant centers in the Los Angeles area allowed the pancreas transplant program at LLUMC to begin. "We appreciate the generosity the area transplant centers have shown us in helping us get started," said Dr. Wahlstrom. The agreement was for 1993, after which the program will be reevaluated. The Transplantation Institute presumes that the current policy will become an indefinite policy since combination kidney and pancreas transplants take precedence over kidney alone transplants, and because the Transplantation Institute is the only institute in



Anthony Vigil (second from left) answers questions during a press conference fo lowing his kidney/pancreas transplant. With Mr. Vigil is his surgeon, Eri Wahlstrom, MD, FACS (left), director of the Loma Linda Universit Transplantation Institute.

this region to perform the procedure.

A total of 15 combined kidney and pancreas transplants are planned during 1993.

"I'd just like to tell the family of the donor how very grateful I am. I am more sorry than I can say for their loss," Mr. Vigil said. "But they've given me a second chance at life. God bless them."

Additionally, the liver transplant program is scheduled to begin activity in a few months. A liver transplant ward will be added to the 6100 unit of the Medical Center. The rooms will contain a special air filtration system since liver patients are extra susceptible to infection. The liver clinic, to be located in the Medical Center, should open in March. This is the next step in a major effort for LLUMC to become one of the most comprehensive organ transplant centers in the state of California.

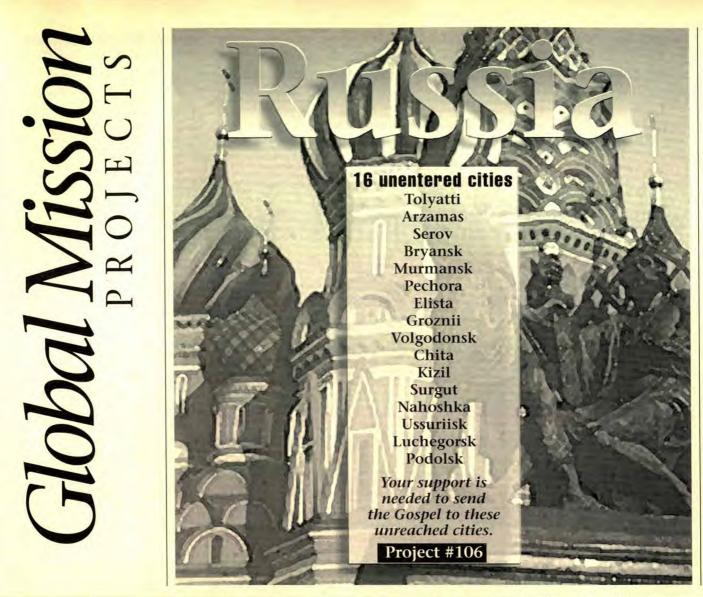
The LLU Liver Center will begin evaluating liver transplant candidate under the direction of Michael Walter MD, chief of gastroenterology. Live patients will then be placed on the wait ing list in March or April of 1993. A tota of 10 to 20 liver transplants will be per formed during the first year of the pro gram.

Long-range plans are to add bone may row transplants to its repertoire within year and, eventually, lung transplants, sai Dr. Wahlstrom.

The Transplantation Institute is on more evidence of Loma Linda Universit and Loma Linda University Medica Center's commitment "to make may whole."

"Opportunities are before you.... Be not satisfied with ordinary attainments."

- Ellen G. White



| Goal Still 100 needed | eceived as of February 1 20 40 60 80 | 8 % 0 |
|--------------------------|---|--|
| \$100,000 \$100,000 | | CAMBODIA #703: Establish congregations in 18 unentered areas |
| \$100,000 \$58,183 | | MIDDLE EAST #606: Adventist World Radio needs quipment to establish a studio |
| \$150,000 \$138,310 | | ALBANIA #306: Provide church buildings |
| \$250,000 \$200,637 | | CHINA #203: Medical work |
| \$160,000 \$50,370 | | RUSSIA #106: Establish congregations in 16 unentered areas |

| Enclosed is my gift of | |
|------------------------|--|
| \$ | |
| for project # | |

Signature

All funds given for a specific project will be used entirely for that purpose until the goal is reached. At that time, monies exceeding the goal will automatically be assigned to another similar project. All monies are tax-deductible, and should be non-tithe monies.

Detach and return with your check to : Global Mission General Conference of SDA 12501 Old Columbia Pike Silver Spring, MD 20904-6600 (301) 680-6074; ... or through your local church.

WORLDREPORT

INDIA

Work Begins for Bhutan Meetings presage churches in unentered country.

Five Bhutanese were baptized on October 24 as a result of evangelistic meetings conducted by Northern India Union president P. D. Kujur and his team at Raimatan Forest Camp, near the Bhutan border. The small country of Bhutan lies between India and Tibet.

Emmanuel Kujur, a layman who attended the 1990 General Conference session at Indianapolis, observed during pageant night that the flag of Bhutan was displayed as an *unentered* country. Emmanuel, who lives close to the Bhutan border, accepted the challenge and, after returning to India, immediately visited the Bhutanese who live near the border. He made friends with several, whom he invited to his home, where he told them about healthful living and the saving power of Jesus.

Soon he had many people interested in



P. D. Kujur baptizes a former Buddhist.

God's truth. The Lord impressed Emmanuel to train these believers so they could go back to their homeland and share the good news with their relatives and friends. He formulated a plan for conducting an evangelistic and training program for the interested Bhutanese.

Meetings were conducted nightly in

By P. D. Kujur, president, Northern India Union. the foothills of the Himalayas, but after a few nights attendance became sporadic. Most of the Bhutanese could not

stay longer, because they had to go back home to the mountains to look after their daily work.

Camping on the Mountain

It was decided that the evangelistic team should camp on a mountain and live among the Bhutanese, a difficult task for people not used to trekking the mountains. A few Sherpas were hired to carry luggage and personal belongings.

After passing through several valleys and terrain infested with leeches, we began to climb the mountain, and reached our destination in the evening. The lama, or head of the village, and his people extended to us their hospitality. The evangelistic team stayed in the lama's house.

Every night we conducted meetings on the big veranda of the lama's house. Since we could not carry our portable generator, the night meetings were conducted by kerosene lamp and candlelight. We used a Picture Roll to preach the life of Christ. People walked several miles to the meetings, many mothers carrying babies on their backs. All listened attentively to the Word of God.

Pastor Lobin Basumata, a team member who has a knowledge of medicine, attended to patients who lined up from early morning till late at night. Most of them suffered from malaria, typhoid, or malnutrition. They need an ongoing medical program, especially the children who suffer from malnutrition.

During the day we visited families and conducted Bible studies. Since we had only one translator, we had to wait our turn. The stories of Creation, the Sabbath, and stewardship attracted the people. The children enjoyed many stories from the Bible.

The seeds have been sown, and the Spirit of God is working among the Bhutanese people.

The surrounding villages have shown interest and have invited the team to come again. Plans have been worked out to have another evangelistic series in



P. D. Kujur (left) and Emmanuel Kajur (right) rejoice with five newly baptized Bhutanese.

March, and we hope soon to establish the first Bhutanese church.

Emmanuel Kujur aims to establish five Bhutanese churches by 1995.

MIDDLE EAST, SOUTH AFRICA

Schools to Receive March 27 Offering

Wars create urgent educational needs.

This quarter's Special Projects Offering (25 percent of the Thirteenth Sabbath Offering on March 27) will go, not to one division, but to the "attached fields." These attached fields are union territories that are directed from the General Conference headquarters instead of from a division or divisions.

Since the previous offering was received for the attached fields, their

WORLDREPORT

number has fallen from three to two. The Middle East Union Mission remains an attached field. The other is the Southern Africa Union Conference—a merger (in December 1991) of the two previously existing unions in South Africa, divided along racial lines.

The Special Projects Offering for the Southern Africa Union will go toward the development of two schools— Sedaven (an acronym for Seventh-day Adventist) and Emmanuel (reaching the Himba tribe) Adventist high schools and for frontier evangelism. How encouraging to see the barriers melting between the races in South Africa, with the church working together to evangelize a troubled country.

No less troubled by civil unrest is the Middle East Union. Wars in the Persian Gulf and Sudan have made life uneasy for Adventists as well as others. But as persecution scattered the early Christians from Jerusalem, so in Sudan the civil war has driven our members to emigrate from the populated Adventist centers in the south and to establish or fortify Adventist strongholds in the north. The Gulf war also benefited Adventism, as it opened the way for Christianity in Muslimdominated lands.

Both wars precipitated the education projects to be sponsored by the Middle East Union's share of the March 27 offering. Middle East College needs reconstruction following the bombing raids it suffered, and Sudan now needs its first secondary boarding school where so many members have migrated.

The previous Special Projects Offering to go to the attached fields was raised in the second quarter of 1987, when \$352,134 went to build churches and schools for unreached peoples of Sudan, and a new library for Bethel College and a men's dormitory at Helderberg College in South Africa. For these, the attached fields say "Thank you!"

By Janet Leigh Kangas, editor, Mission.

WORLD FIELD

Churches Support Adventist Radio

Shortwave programs to target millions of additional homes.

On March 13 Adventist World Radio (AWR) will benefit from one of the few offerings to be received in all Seventh-day Adventist churches around the globe this year. The help will come at a critical time when the expanding network hopes to get the Adventist message into millions of additional homes.

This year AWR launched its Year of Islam on several fronts. Three additional hours daily were leased on powerful transmitters in Russia, mainly Radio Moscow, for Arabic broadcasts to the Middle East. Test broadcasts in January showed reception was excellent. Two more languages, Farsi (for Iran) and Turkish, will be added later.

An additional two hours a day will target North Africa; and later this year daily programs in the Urdu and Bangla languages will begin, from KSDA on Guam, to reach Pakistan and Bangladesh. AWR has voted a third 100-kilowatt transmitter for this facility, to accommodate the expanding schedule for these countries and China.

Plans are being formulated also to cover Uzbekistan, Turkmenistan, and Afghanistan for the first time with the Adventist message. An audience research report, published last August, showed AWR to be the second most popular religious broadcaster in Indonesia, the world's most populous Muslim country.

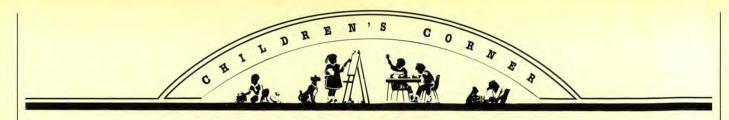
While reaching out to more than 1 billion people in its Islamic thrust, the church is also seeking to locate a place in the world's second-largest continent, Africa, to establish a station that will serve countries stretching from the Sahara in the north to the Cape of Good Hope in the south.

AWR president Walter Scragg says that a \$1 million offering is possible this year. While much of the success of the offering depends on the generosity of church members in North America, it has also been strongly promoted by the other world divisions, which also have the responsibility of producing AWR programming.

"We appeal to our church members around the world," says Scragg, "to give us a strong voice for Global Mission, especially in those areas of the world where we have no other way to share the good news."

By Andrea Steele, director of public relations and development, Adventist World Radio.





The Birthday Doll

BY ALYCE PICKETT

Lynne loved having birthdays and could hardly wait for her sixth one, now less than a week away. She wanted a new doll just like the one she got for Christmas.

"Why do you want another doll like the one you have?" Mother asked.

"Because I want twin dolls," Lynne explained. "That would be fun!"

Finally the birth date arrived, and relatives came to help her celebrate. Grandma brought some dollhouse furniture, and others brought an assortment



The Delicious, Fat-Free,* Low Sodium Meatless Solution

Introducing Heartline Lite, the new meat replacer from Lumen Foods. Now you can enjoy our vegan alternatives without the fat and sodium.*

Our Heartline Lite IntroPak contains five 8 oz. packages (Beef, Ground Beef, Chicken, Pepperoni, and Canadian Bacon "styles"). Each makes one pound. If you order now, we'll include 6 samples of our Stonewall's Jerquee — the best vegetarian jerky on the market today! Order today; we'll cover freight!

| | t St. – Dept. ARL-193 arles, LA 70601 |
|---|--|
| Rush me your Heart \$19.95 - complete! | line Lite IntroPak, priced at or |
| Visa/MC/AmEx | Personal CkM.O. |
| No | Exp. date |
| Please ship to: Name | |
| Address | |
| City | State Zip |
| Consumer, Private La Canadian Orde | rs: (800) 256-2253 ■ bel & Dealer Inquiries Welcome rs, Please Add \$5.00 S/H. fat; less than 135 mg./oz. sodium. |

of gifts. An aunt sent a stuffed animal very similar to one Lynne already had. And she got her beautiful twin doll.

Lynne's friends came to her party in the afternoon, except for Lori, her special playmate. "What happened to Lori?" Lynne kept wondering. As soon as the children left, Lynne slipped out the back door and ran down the path to her friend's house on the next street. Lori answered the door when she knocked. Her eyes were red from weeping.

"What's wrong?" Lynne asked her friend. "Are you sick?"

"No, no," Lori sobbed. "I'm sad because I couldn't go to your birthday party."

"Why couldn't you come?" Lynne asked.

"I didn't have any gift to bring," Lori confessed.

"You didn't have to bring a gift," Lynne told her as the two friends hugged each other. "You're my very best friend, you know."

Later, at home, Lynne kept thinking about her friend. She knew that Lori's dad had lost his job and that her mother's part-time work didn't pay much. At supper she told her mother, "I'm going to give Lori one of my gifts. She only got a T-shirt for her birthday."

Mother smiled. "I'm glad you're willing to share."

"I'll give her the stuffed panda Auntie sent," Lynne decided. "It's so much like my other one."

The next day Lori came to play. Lynne showed her the gifts and said right away, "Because you're my best friend, I'm going to give you one of my gifts. I don't need two toys so much alike."

Lori stared in amazement, then cried



out, "Oh, Lynne, I've always wanted a doll like that! I thought I'd never have one. Our dolls can be twins, can't they? Oh, you're the dearest friend in all the world!"

Poor Lynne was speechless now. Her mother had entered the room in time to hear Lori's thanks for the doll. She saw the shocked expression on her daughter's face and quickly left the room.

"Will you come here for a moment, Lynne?" Mother called from the next room.

When Lynne got there, Mother told the sad little girl, "I'll explain to Lori about the doll being for you. I'm sure she'll understand."

Lynne thought for a moment. "No," she decided, "her folks can't buy her *any* toys. Why should I have two beautiful dolls and Lori have none? She can have the doll *and* the panda."

For many, many months the two little girls played happily together with the two look-alike dolls.

The Sound of Silence

Quite often I walk to school in the mornings with my daughter. Along the main road out of town, drivers have to slow down for traffic lights, and traffic jams build up. When this happens, Emma and I get a lot of fun from watching the people in the cars.

As soon as they come to a halt, the drivers all find something to do. For some, the car is an alternative dressing room. Some shave, comb their hair, or put on makeup. Others catch up with breakfast, crunching toast and munching apples. Then there are the map readers, who seem to be trying to find out where they're going or where they are.

But there's one thing we see more than any other. As soon as the cars stop, lots of people lean forward and fiddle with their car radios or cassette players. Lone drivers especially are quick to fill the silence while they wait for the lights to change.

Does Anybody Want Peace and Quiet?

You might think that rushing through life as so many of us do, we'd welcome the peace and quiet. But look around on the bus, train, or plane. How many people simply sit and think? When they're not dozing, most people have a book, newspaper, or their personal stereo. Anything to fill the traveler's silent space.

It often seems we're afraid of silence. It sometimes happens at parties. If there's a break in the conversation, and nobody's talking, everyone gets embarrassed. Even in church we seem to be afraid of silence. If nobody is speaking, singing, or praying, we look around and wonder what's gone wrong.

What is it that makes us feel that when there is quiet, nothing is happening? As we sit in the car and wait for the light to change, or sit in church waiting for the next voice, the next event, is there something in the silence we want to avoid?



For most of us,

waiting seems like

such a powerless

thing to do.

When the outside world is quiet, does the inner world suddenly become too real? Do we begin to think about all the things we'd like to do but don't have time, money, or energy to do; all the jobs we need to do but haven't got around to; all the relationships we'd like to improve but haven't? Waiting feels like a powerless thing to do.

Empty Space

And the silence in church? What happens there? Is it that we suddenly have time to encounter the space in our lives where a relationship with God might be—but isn't?

When our world is empty of sound, perhaps it reminds us that basically each of us is alone in the world, that each of us needs someone to talk to, someone to listen to, someone to entertain us, someone to be there for us.

In that moment we need company. And sound suggests company. The radio or cassette player at least provides sound. The next item in the church service can take our minds off our inner selves and distract us from recognizing our spiritual poverty.

The Bible doesn't have much to say about traffic jams, but it does speak positively about silence and waiting. A line in the Psalms reads "Be still, and know that I am God." The psalmist is suggesting here that there's company in the silence after all.

If we dare to sit quietly and wait.



Helen Pearson is a journalist and free-lance writer living in Wokingham, England.

BY HELEN PEARSON

E

Well, Well, Well It's Vibrant Life's free book offer

AMAGRIZINE for Healthful Living \$2.50

Recipes in every issue

As an Adventist, you have a magazine that helps you enjoy more strength, more energy, and greater peace of mind. It's the wellness magazine *Vibrant Life*. We make sure that you get the latest news on diet, fitness, reducing stress, and cutting your risk of disease. You'll be able to live *well*.

WELL

If you eat the peels with your potatoes do you get more nutrients or more toxins? Look to us for the last word on what to eat.

From medical news to stress reduction, Vibrant Life helps protect your family's health.

WELL

Why keep the secrets of wellness to yourself? Share the Adventist health message with a friend or relative. Beautiful and full of color, *Vibrant Life* is a gift that looks like it costs more than \$8.97 a year.

Mid-lif

WHY IT WORKS THE ADVENTIST HEALTHSTYLE



DAVID C. NIEMAN, D.H.Sc.

WELL Buy two annual subscriptions or a two-year subscription, and we'll send you The Adventist Healthstyle absolutely free. In this \$8.95 book you'll find the latest scientific news endorsing the Adventist health message. It's fascinating. And it's great for sharing. Just be sure to act quickly. This one-time offer expires April 30, 1993. Place your order for Vibrant Life today and start living well.

VIBRANT LIFE

□ Send one year of *Vibrant Life* (six issues) for US\$8.97. I save 33 percent off the cover price of \$12.95 (in Canada, Cdn\$19.57).

Add a second subscription (or a second year) of *Vibrant Life* to my order, and send me *The Adventist Healthstyle* absolutely free. (Enclose a total of US\$17.94.)

| Your Name |
|---|
| Address |
| City |
| State, Zip |
| |
| Gift 1 |
| Name |
| Address |
| City |
| State, Zip |
| Gift 2 |
| Name |
| Address |
| City |
| State, Zip |
| Mail this coupon to your Adventist Book Center or: ABC Mailing Service, P.O. Box 1119, Hagerstown, MD 21741. Offer expires April 30, 1993. 304-01-0 |

◆ Order toll-free from your Adventist Book Center: 1-800-765-6955



Day of the Dragon hits ABC book racks. Page 5

The church and animal sacrifice. Page 11

Jesuits in Adventism? Page 14

New Right Bashing?

by Clifford Goldstein

Liberty magazine and *Liberty Alert* have published material critical of the New Christian Right. Expect more.

Understand, however, that we criticize only certain aspects of the New Right agenda, particularly its stance on

church-state separation. We are not addressing its positions on pornography, homosexuality, abortion, arts, defense, whatever (except when they occasionally touch on religious liberty issues). Whether we agree with the New Right on these subjects is not the point. The point is that *Liberty* and *Lib*-

As long as the New Right continues to undermine the principle of churchstate separation, we will continue to fight back.

erty Alert have been founded to protect church-state separation, which the New Right attacks. As long as it continues to undermine this principle, we will continue to fight back.

Many thoughtful Adventists have asked, But don't these people stand for many good and moral things? Don't they hold many positions that Adventists can agree upon?

Of course they stand for good things, and they have taken the moral high ground on many issues. And, yes, they hold

continued on page 2



Clifford R. Goldstein, Editor

positions that Adventists can agree with. Indeed, if a church member feels impressed to support them in these areas, that's his or her privilege and right as a Christian and citizen.

Unfortunately, along with the moral high ground, the New Right has taken a dangerously low road on individual liberty and freedom of religion. In an earlier issue of *Liberty Alert* (Oct/Nov 1992), for example, we quoted a headline from Pat Robertson's American Center for Law and Justice that reads, "Tear Down This Wall!" meaning, of course, the wall of separation between church and state.

For this reason—not its warning against "safe sex," or its crusade against abortion, or what it might do to the sales of *Playboy*—we criticize the New Right.

Also, the Adventist interpretation of Revelation 13 and 14, clarified in *The Great Controversy*, can happen only when this nation refutes the principles of church-state separation embodied in the First Amendment of the U.S. Constitution—the principles that the New Right openly wars against. The persecution outlined in these inspired sources doesn't come from militant gays, secular humanists, atheists, or Marxists. It comes from professed Christians, like the New Right.

"It will be declared," Mrs. White wrote, "that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced" (*The Great Controversy*, p. 590).

Atheists, secular humanists, and liberals aren't going to declare that Sunday law violators are "offending God." Conservative Christians—like those in the New Right, the kind who already blame America's woes on its violation of God's laws—are. Merely replace "violation of the Sunday sabbath" with "abortion," or "pornography," or "secular humanism" in her above quote and you have New Right rhetoric today.

Of course, we don't *know* beyond question that the New Right will be the persecuting power depicted in the last days. It just looks that way. Therefore, we sound the alarm.

We'd be false to our calling if we didn't.

UMBLINGS

Listen to Your Church, Bill

Shortly after he won the presidential election, Bill Clinton received a letter from his church. Richard Land, a top official of the Southern Baptist Convention, Clinton's denomination, wrote to the then presidentelect and urged him to recall his religious "heritage" and right "a wrong done by President Reagan" by not appointing any more ambassadors to the Vatican. "We ask," the letter said, "that in



light of your Baptist heritage that you revoke this policy." Though Clinton promises to be a friend of church-state separation, the Vatican ambassador seems to be an established fact—and it's not likely that Clinton will risk alienating Catholics by listening to Baptists. **U.S. President Bill Clinton**

Old New Age

A recent article in *Christianity Today*, "The Return of Spiritism" (December 14, 1992), linked the massive rise of spiritism (spiritualism) in the mid-1800s with the modern New Age movement. "Seeing how the church," it said, "triumphed over the New Age movement of the 1850s can help us in the 1990s." It also said that "a massive spiritist movement in the United States during the 1850s espoused many of the same doctrines and practices—pantheism, channeling of spirits that characterize today's New Age movement." Unfortunately, along with pantheism and channeling, it didn't say immortal soulism. Indeed, though these Christians see the dangers of spiritualism, because they don't understand the state of the dead they have no real protection from its most dangerous deceptions. "America has the signal honor of leading the nations of the world into this golden age through a mighty global victory over the diabolical enemy. But it must be a purified America, a holy America, a Christian America."

-Fatima International

Hypocrites

During the presidential election, a church in Binghamton, New York, sponsored a full-page ad in *USA Today* warning that a vote for Clinton was a "plunge down a path of immorality." It said that though "we are in tough economic times, ... God forbid that we will sell our most sacred beliefs in a vain hope of financial gain." The ad had the headline: "Christians Beware: Do Not Put the Economy Ahead of the Ten Commandments." We agree. But we might also add that we shouldn't put anything else ahead of the Ten Commandments, either—such as Sundaykeeping.

America's Glorious Future

An ad in the Washington Times (December 8, 1992) "published in the interests of America's national security by Fatima International" warned that the collapse of Communism was really a ploy by the Soviet Politburo "to deceive the blind Western powers." The ad said that Yeltsin, Gorbachev. and Shevardnadze are all now "secretly supporting Nazism." It also said that the United States is supposed to jettison its constitution as "unworkable" and that Christians of "all denominations will unite to formulate a specifically Christian Constitution." Interestingly enough, the ad said that "it is crystal clear that a Christian regime alone can save America from the Antichrist. ... " Then, after quoting some prophecies from a Catholic women in France who "never ate or drank-even a drop of water-for 50 years" and who taught that a time was coming when "in the place of the beast two glorious thrones will arise, one of my sacred heart and the other of the immaculate heart of Mary," the ad promised that "America has the signal honor of leading the nations of the world into this golden age through a mighty global victory over the diabolical enemy. But it must be a purified America. a holy America, a Christian America. In Christ's holy name only will the glorious triumph come." It sure will, but not the way they expect.



Day of the Dragon

"The Coming *Great Controversy* Embarrassment" that's the name of the first chapter of Clifford Goldstein's latest work on end-time events. It's a title sure to start you reading, and you won't stop there. In the next few chapters Goldstein makes quick work of the changes of the past decade. This run-through of recent events gives a startling revelation of how quickly things are really happening.

He shows how only a few years ago Communism was on the rise and our prophetic message seemed far away. Now, less than a decade later, we are seeing trends that are bringing us closer. Where does the new world order fit in? What about increasing power in the Vatican and its ties with Washington, D.C.? How can the New Christian Right possibly be in cahoots with Catholicism? How are the answers to the above questions endangering our religious freedom? And where does spiritualism come onto the stage?

Seeing the evidence that these chapters lay out, it's still hard to imagine that prophetic events could really pan out the way that *The Great Controversy* describes them. What about Eastern religions? How can they possibly be affected by a Sunday law? How is an antichrist going to fool them? Goldstein answers with some convincing scenarios.

In the last chapter he brings us to the point that the importance lies not in the details of these trends, but in the true meaning of prophecy:

"Indeed, the most powerful aspect of *The Great Controversy* is not its prophetic message, but its spiritual one. Much more than a warning about coming persecution, Sunday laws, and the end of the world, the book is a modern revelation of Christ's love for us and His efforts to save us from ourselves."

Many of these trends have been discussed on the pages of *Liberty*, *Liberty Alert*, and the *Adventist Review*, but here they are put together as a puzzle, and when the last few pieces are put in place, you'll be dusting off the cover of *The Great Controversy* and reading it one more time.

Day of the Dragon is available at your local ABC or by calling 1-800-765-6955.

by Angela S. Holdsworth



Day of the Dragon, now available at your ABC

UNDAMENTALS

The Right to Be Wrong

In the last issue of the Alert, we saw that religious freedom is an abiding moral principle in the Lord's governance of the universe. This concept climaxed in the death of Jesus, which proved that religious liberty was so sacred that, rather than force people to obey Him, Christ died on the cross. Below, we show how Jesus manifested this same standard of religious freedom while on earth.

Though promising freedom from sin, guilt, and condemnation, Jesus never forced that freedom upon anyone, for co-

Never did Jesus defy free will. He pled, He wept, He admonished, He warned, but He never coerced.

ercion was just another form of the bondage He came to liberate people from. Better than any, Jesus knew the fearful cost of sin and disobedience, yet He allowed people to disobey, to reject, and finally to kill Him, even though by so doing they

would bring ruin upon themselves, their families, and their nation.

This principle was seen in the story of the rich young ruler who came to Jesus and asked, "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17). When Jesus answered, the ruler walked away. Jesus knew the consequences of the young man's decision, and though He loved the man—indeed, because He loved him—He didn't force the issue. Never did Jesus defy free will. He pled, He wept, He admonished, He warned, but He never coerced.

Jesus never taught that everyone will be saved, or that all faiths were different paths to the Father. "I am the way, the truth, and the life," He said; "no one cometh unto the Father, but by me" (John 14:6). He warned those in His time about hell, judgment, and the wages of sin, just as He warns us today. Nevertheless, He granted all people freedom to make their own choice of how, or even if, they will serve Him. He allowed people the right to be wrong, even if the consequences of being wrong were eternal loss and damnation.

Unfortunately, this principle has been lost, even in the professed Christian world, which has had a horrendous record regarding religious freedom. Augustine, for example, wrote that "it is, indeed, better that men should be brought to serve God by instruction rather than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected."

Who says the latter must not be neglected? Certainly Jesus never did, either by word or example. On the contrary, He showed that individuals should be brought to serve God only

by instruction and/or example, but never by fear of punishment or by pain, especially if the punishment or pain was inflicted by others. Wherever Augustine derived this principle, it certainly wasn't from Jesus.

Indeed, if while in heaven as king of the universe Jesus would not infringe upon the religious freedom of His creatures, it's no wonder that while incarnated on earth as a Galilean



carpenter He never did, either. Jesus wasn't going to trample on free choice, not when He was the one who created it to begin with. He didn't put man in Eden with freedom, only to come thousands of years later and trample upon it Himself, or appoint any ecclesiastical or civil power to infringe upon it instead. Thus, His life reflected the principles of religious freedom depicted by His death, and that freedom includes the right to be wrong.



George Darby

TATE OF THE UNIONS

Southwestern Union Letters bring Sabbath accommodation

George Darby, a member of the Conway, Arkansas, Seventh-day Adventist Church, began working for the Jacksonville Manufacturing Company in July 1991. He indicated on his application that he was a Sabbathkeeper and could not work from sundown Friday to Saturday sundown.

He was told this would not be a problem and was placed in a department that rarely worked on Saturdays. All went well until cutbacks caused a personnel shift.

Mr. Darby was placed in a department that worked Sunday through Thursday on the third shift. This worked just fine until things got really busy and the department began working six and seven days a week. Darby reminded his employer that he could not work on the Sabbath.

In a letter he wrote, "As Jackson Manufacturing knows, I am a member of the Seventh-day Adventist Church. Like millions of other SDAs around the world, I believe that the Sabbath is the 24-hour period from sunset Friday to sunset Saturday. During that time I refrain from regular, secular employment activities." He also suggested ways he could cooperate to receive a religious accommodation. Conway pastor Ed Holton also wrote a letter supporting Darby's Sabbath stand.

The company personnel manager, with the encouragement of her attorney, insisted that discipline was in order. Nevertheless, Mr. Darby gave her both letters to read and requested that he be placed back in the original department in which he had worked with no problems.

The next time they met, the personnel director was very polite and was working hard to get him back in his old department.

George says, "I've been working for them a year now, and they haven't caused me any further problems and have been a very good company to work for. They even went out of their way to keep me on."

Southern Union Challenged to stand though the heavens fall

A religious liberty rally, held at the Walt Disney amphitheater at Lake Eola, on September 26, challenged participants not to become complacent on religious liberty issues.

"Freedom at the Crossroads" was a joint effort of the religious liberty departments of the Florida and Southeastern conferences.

The main speaker, Clarence Hodges, Ph.D., president of Christian Record Services in Lincoln, Nebraska, cited the tremendous need for education on religious liberty issues in light of events occurring in the world as the wall between church and state crumbles.

Organizers of the rally, Pauline Paul, Gertie Ulmer, and Antonio Assent, said the event created a "tremendous response." About 300-400 people, including many non-Adventists, attended.



Hodges challenged: "Around the world today, nations are dying because they are denied access to freedom. We treat success like a measuring cup, therefore, we allow them to drink only to the first ring. The world is not a beautiful, peaceful place where sin does not exist; it's a place that demands our active support. Look now, stand now, though the heavens fall, for the right." Dr. Clarence Hodges, president of Christian Record Services, challenged listeners not to become complacent

"There were two types of people I despised, Christians and vegetarians."

-Clifford Goldstein in his Friday night address to Southern Union attorneys

Adventist Attorneys Gather for Annual Retreat

Thirty-two Southern Union attorneys and their families met at Stone Mountain's Evergreen Conference Center and Resort in Georgia this past September.

Friday night, following a 15-minute concert by Grace Dorsey, retreat guest speaker Clifford Goldstein, associate editor of *Liberty* magazine, shared glimpses into his unusual conversion from Judaism to Christianity. The story is unusual not only for obvious reasons but also because Goldstein emphasized, "There were two types of people I despised, Christians and vegetarians."

Sabbath highlights included presentations by "Four His Praise," Jacquelyn Ross, and a sermon by Goldstein titled "The Abandonment."

Additional activities during the weekend included reports from Oscar Heinrich, who recently returned from Russia; Southern Union president, Malcolm Gordon; Southern College; Adventist Health Systems/Sunbelt; and Tom Wetmore, representing the Office of General Counsel at the General Conference.

A round-table discussion with conference and union officers included Title VII cases in litigation within the Southern Union, the Religious Freedom Restoration Act, and other legal issues.

Those interested in joining an Adventist attorneys' association should contact their union conference religious liberty director.

A SHINGTON NOTES

Animal Sacrifice and Religious Liberty

The right to sacrifice animals in religious services was recently defended in a November U.S. Supreme Court hearing. The Church of the Lukumi Babalu Aye, a congregation of the Santeria religion, argued that it had the constitutionally protected right to sacrifice chickens, goats, and other animals in its religious services. Unheard-oft Scandalous! Surely the Seventh-day Adventist Church wouldn't support such a position—would we?

We did. The North American Division joined other religious groups in an amicus curiae brief supporting the position of the plaintiff church in *Church of the Lukumi Babalu Aye v. Hialeab*, also known as the Santeria case.

We stated that although Adventists support neither animal sacrifice nor the other Santeria doctrines, we do support the idea that government must treat all religious groups evenhandedly and may not in effect outlaw and exclude an unpopular group. The point: If one unpopular religion can be banned, so can any other. The city can, of course, outlaw practices that violate a serious governmental interest. If Hialeah is concerned about the killing of animals, it can outlaw all slaughter of animals. If it is concerned about the manner of the killing, it can require that certain methods be followed to ensure humane treatment. If it is concerned about the results of irresponsible disposal of animal remains, it can enact laws regulating such. It did, in fact, none of these things. Rather, it passed laws designed to outlaw and banish an unpopular religious group. If it can do that, all unpopular religions-and those which may become unpopular-are at risk.

This case will be used by the Supreme Court to define once again the protections offered by the First Amendment to the United States Constitution. Its implications thus far transcend the individual congregation involved. A decision is expected by July 1 of this year.

IIIII THE BENCH

by Mitchell A. Tyner

Government must treat all religious groups evenhandedly and may not in effect outlaw and exclude an unpopular group. If one unpopular religion can be banned, so can any other.



In the House of Representatives 110 new members will need time-consuming "tutoring" on the religious liberty principles and concerns of our church.

On the Other Hand

That November 3, 1992, was a good day for church-state separation and religious liberty is now conventional wisdom. Because, as a candidate, President Bill Clinton opposed nonpublic vouchers, endorsed the Religious Freedom Restoration Act, and identified with the minority of the Southern Baptist Convention that advocates strict separation between church and state, religious liberty advocates understandably foresee smooth sailing. We anticipate, especially, the rapid enactment of priority legislation.

If it works out this way, of course, other urgent matters can get some attention: the need to shore up the grass-roots mechanisms within the church that we activate in public policy crises, the need to reexamine traditional positions in the light of new factual situations and challenges, and the need to extend our reach to other parts of the world where liberty burns less brightly.

But lest one view the home front too optimistically, consider the vast remaining potential for church-state problems in the United States.

•If the election "mandated" anything, it called for change—economic change involving the creation of jobs through federal investment in the nation's infrastructure *without* taxing the middle class and *without* raising the federal budget deficit. Analysts call this a tall order. At the very least it will require that government concurrently search for "lost revenue"—the label bureaucrats use for tax exemptions, which we take full advantage of, and other privileges that, in effect, deprive government of revenues it otherwise would have.

•Bill Clinton's Baptist heritage, noted above as a virtue, could create pressure upon him from majority Baptists who forsake their own religious liberty heritage and desire greater permissiveness on church and state. The new president's equivocation on "school prayer" (the festering debate over teacher-led prayer in public schools) may indicate that such pressures have already been exerted. •Because Congress remains in the control of Democrats, the problem of "divided government" ceases. But in the House of Representatives 110 new members will need timeconsuming "tutoring" on the religious liberty principles and concerns of our church. And the Senate's 57 Democrats fall three short of the 60 needed to overcome filibusters. Both of these outcomes could be problematic.

•The U.S. Supreme Court's composition will change for the better, but probably not until the fourth vacancy. For the first three vacancies President Clinton may merely replace liberals with liberals; only thereafter would the naming of a liberal affect the ideological tilt of the court and strengthen the tests used for determining when government can burden and benefit religion. But a caution on the labeling of Supreme Court nominees as liberal or conservative: over the span of American history, nominees have behaved, judicially, in remarkably unpredictable ways.

• Nothing looms so large and threatening as the political activities of the Christian Coalition at the state and local levels of government. Targeting obscure races with little publicity, this outgrowth of Pat Robertson's abortive presidential bid in 1988 now attempts the piecemeal Christianizing of the nation. Aspects of this goal seem contrary to the liberties we cherish.

•Think, finally, of the conscience-driven Adventist in the secular workplace who seeks relief from Sabbath employment or membership in a labor union. Will the improved consciousness of civil rights trickle down quickly to that level and ease the process of accommodation? We foresee no overnight miracle in this regard.

So the picture looks bright, but on the other hand, we're not out of business!



Gary M. Ross

We have far more to fear from legalism, Laodicean coldness, and worldliness than we do from—of all things—Jesuits!

Jesuits in Adventism

DITORIAL

Over the years, rumors have circulated about Jesuit infiltrators in the Adventist Church.

One circulating Jesuit rumor goes back to 1936, when Washington Missionary College (now Columbia Union College) president B. G. Wilkinson hired a theology teacher. After complaints that the teacher was confusing the students, Wilkinson supposedly began watching the suspect's mail. Wilkinson said that one day he "noticed that the return address on this one letter was a Jesuit institution in Washington, D.C." He opened the letter, which had orders regarding what this Jesuit was to teach for the next month. Wilkinson said that he confronted the man, who left the next day and never came back.

Unfortunately, this story has never been substantiated. Archivists at the General Conference investigated this charge for us, and they came up with no evidence to support the rumor. Anyone familiar with church bureaucracy knows that something like a Jesuit being exposed at one of our institutions would have certainly been at least discussed at a committee! The archivists even checked the annual catalog to see if any theology teacher had been hired and fired that year. None had been.

Also, Jesuits didn't roll into town on a turnip truck. It's hard to believe that the Jesuit superiors would mail instructions to an infiltrator—at the school itself!

Another important point is that people don't become Jesuits by paying for a mail-order diploma. It takes years of training. If a church official were a Jesuit, it wouldn't be hard to find out. All we would have to do is find some 10-year gap in his life that can't be accounted for.

Our archivists, with further research, found no evidence of Jesuit infiltration in any Adventist institutions in North America. That, of course, doesn't prove it has never happened; instead, it proves only that all the stories about Jesuit infiltration are unsubstantiated.

In recent years, the charge that *Liberty* editor Roland Hegstad is a Jesuit has been circulating (though his three kids prove that he's not the celibate kind). It started when he ran material in *Liberty* (September/October 1981) critical of Alberto Rivera, who claimed to be a Jesuit infiltrator who converted to Protestantism. Since his conversion, Rivera has been warning about Jesuits in Protestant churches. Immediately after publication of the *Liberty* material, which included a piece called "Alberto Exposed as Fraud," the rumors that Hegstad was a Jesuit suddenly began (after this editorial, they might start about me, too—the Jewish Jesuit).

No doubt, if evidence were ever uncovered about Jesuit infiltrators, our leaders would act. But until then, why worry? We have far more to fear from legalism, Laodicean coldness, and worldliness than we do from—of all things—Jesuits!

The burden of proof rests upon those spreading these charges. We ask: unless you have evidence, facts, data, and proof about Jesuits in our ranks, please stop spreading rumors!

lifter a states

Clifford R. Goldstein Editor

Send Us Your Clips

If you see a current newspaper column, book, or magazine article that might be of interest to *Alert*, please send us a copy or let us know where to get it. If we use your clip, we'll send you \$25.

Send your clips to:

Libertv Alert

12501 Old Columbia Pike Silver Spring, MD 20904

Please include name of newspapers and magazines, and the date on which the article appeared.

Analysis to E. Jean Ostlund of Grand Rapids, MN, for keeping a watchful eye on current events.

CDT

Chairman Editorial Board **Robert L. Dale**

Editor Clifford R. Goldstein

Associate Editor Angela S. Holdsworth

Contributing Editors Loleta Thomas Bailey Roland R. Hegstad Gary M. Ross Mitchell A. Tyner

Correspondents Vernon Alger Karnik Doukmetzian Richard L. Fenn Darrel Huenergardt Theodore Jones Clayton Pritchett John V. Stevens, Sr. Lewis Stout Adrian Westney

Publisher North American Division of Seventh-day Adventists Alfred C. McClure, President

Liberty Alert 12501 Old Columbia Pike Silver Spring, MD 20904 Looking for the answers to some tough questions?

Want to know the latest issues in church-state separation?

Wondering at the changes in religious freedom around the world?

READ IT IN LIBERTY

March/April 1993

Headless Goats and Chickens: The Hialeah Animal Sacrifice Case By Clifford Goldstein

Religious Freedom Restoration Act: The Fate of a Top-Priority Bill An Interview with Dr. Gary M. Ross

Evolution: The Working Model Doesn't Work

The Puzzle of the Petrified Giants

When the Lights Went Out

To receive a one-year subscription to *Liberty* Magazine, send name and address with \$6.95 to:

Business Manager Liberty Magazine 12501 Old Columbia Pike Silver Spring, MD 20904

Printed in the USA

By Richard H. Utt

By Harold G. Coffin

By Ray Dabrowski