

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 17, 1994



PThe
Prophetic
Imagination—
Let's Rekindle It.

Silver Lining

It has been said that for every dark cloud there is a silver lining. What is my dark cloud? It is the total care of my 89-year-old bedfast mother. Not that I mind taking care of her. It is just the boredom during feeding times—30 to 60 minutes three times a day when I am “tied” to her bedside, with no conversation. Yes, I put on cassettes of nice music, but that is not enough.

What is the silver lining? One day I was trying to think of something I could do during these times. Voila! Read the *Review*! Not only have I read the current issue; I am catching up on the back issues. Now I look forward to feeding times, and I don't feel impatient that she eats so slowly. Sometimes I read aloud to her even though there is no indication that she notices. I feel blessed. I hope she does too.

*Janet Schlunt
Dowagiac, Michigan*

Craving Friendship

I am by no means a “new member,” having been baptized about 25 years ago and having held various church offices. But I have concerns about the care and keeping of new members, based on my own experience.

I crave friendship more than most people do. I am a bachelor and likely to remain one. The most difficult time of the week is Sabbath afternoon. During the “six days” mentioned in the fourth commandment, I have labor to keep my mind occupied. And on Sabbath morning there is the worship and fellowship. But I want something more than just appreciation.

I moved to a new state. On the fourth Sabbath someone invited me over for lunch and Bible study. It was like an oasis. These people were now my friends. They showed a personal interest in me. They did something for me that required a little effort on their part—not much, but a little. Now I know something about them and I care about them.

It is good to shake people's hands at church and speak to them in a friendly manner. But I can see how someone

with a particular emotional makeup, without the determination to stick with the church, could drop away. Handshakes, hellos, and monthly potlucks are inadequate expressions of caring for the person who has stopped coming.

We go to a lot of trouble and expense to have evangelistic meetings and seminars, and when all people need is a ride we leave them at home because we are too lazy or selfish or unconcerned to make sure they get one!

Name Withheld

Keep the Lines Open

Divorce results primarily from a lack of communication, which leads to other problems that sometimes become the focus of the divorce. When friends get a divorce, I usually end up being able to communicate with only one side, and it becomes pretty easy at that point to take sides. But in a divorce there are at least two sides, and it is best not to take sides.

I believe that the Adventist Church is headed for a divorce. Within the church there are factions saying this and factions saying that. Most of us fall somewhere in the middle on most of these issues, yet find it very easy to take up sides with the people we are closest to. This drawing of lines and taking up sides will lead to a split (or divorce, if you will) in the Adventist Church.

If lack of communication is the original source of the problems, I would like to make an appeal to persons on both sides of the issues to communicate. I don't believe it is healthy to say “You are wrong, and I don't want to talk about it!” I would like to appeal to the General Conference and to some of the ministries that have problems with the world church to keep the communication lines open. Don't shut each other off; listen, talk, and preach the Word, and truth will reign.

I pray that we will begin to focus more on the Holy Spirit and begin to reach out to the people around us instead of fighting among ourselves. “For our

struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm” (Eph. 6:12, 13, NRSV).

*Roger Walter, Pastor
Lebanon, Oregon*

More Than a Canal

Roy Adams' report on his visit to Panama (Nov. 25) brought back some great memories. When my wife and I arrived in western Panama in 1948, there were about 550 Adventists. Now this area is the West Panama Mission, with 16,000 members. That's a 2,800 percent increase!

During our first year there was a teenager in our district who, against opposition from his family, accepted his Saviour and was baptized in a river near David, Chiriqui. His name was Aristides Gonzalez. He was won by his uncle, a layman appropriately named Angel de Gracia—Angel of Grace. Gonzalez eventually became president of the Panama Conference, and today is the president of the Central American Union, with more than 250,000 members.

In the same province one of our earliest Panamanian ministers, Baltazar Villarreal, with his wife and three nice little boys, was working in a Guaymi Indian village, miles from the nearest road, when I first met them. One of those boys, Flavio, once guided me for miles along a mountainous horse trail to a remote Indian settlement. Now Flavio is president of the Panama Conference. He's the person Adams calls “the singing president.”

To us, Panama is not just a canal, nor is it just Manuel Noriega. It is a land filled with warmhearted Christians who are easy to love. I hope many of them will live on my block in the New Jerusalem. There are no better neighbors.

*Richard H. Utt
Loma Linda, California*

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The Final Days—Violence

When does a society, a civilization, become intolerable in the eyes of God? What kind of activity or attitude makes a people the target of divine judgment? What ingredients combine to form the critical mass leading to a civilization's destruction?

The Bible provides a few poignant examples that approach the answer to these questions. In this and several editorials to follow, I want to focus on this theme.

From Perfect to Chaos

God created a world that merited the divine verdict "Very good!" Radiant sunshine everywhere, the temperature perfect. Blue skies—clear and unpolluted. Gurgling brooks flowing through seas of unending green. Flowers—a riot of color—dancing in the gentle breezes. Animals of every exotic description. Playful creatures of the air, splashing hither and yon, swooping down in joyful abandon. And so it was—on and on, across peaceful slopes and mountains, fresh from the hand of God. Not a single hurtful thing anywhere. It was perfect.

But one day an intruder—a serpent—entered the pristine picture. Our first parents, heeding his cunning enticements, took the initial steps down the road to chaos. And their descendants, following in their misguided path, wasted little time bringing their cup of iniquity to the full. The divine pronouncement, as solemn as a funeral dirge, comes in chapter 6 of Genesis: "I am going to put an end to all people, for the earth is filled with violence because of them" (verse 13, NIV).

An Affront to God

Violence against human beings strikes at the very root of the image of God in humanity. When Cain killed his brother—in the first act of violence in

this world—God put the heartrending question to him: "What have you done?" (Gen. 4:10, NIV). "Do you realize the enormity of your cowardly act? You are under a curse! If you listen, you can hear your brother's blood crying out from the ground to Me" (see Gen. 4:10, 11).

The violence perpetrated by Cain constituted an affront to the very person of God, a fact that forms the rationale for the institution of the death penalty after the Flood. "Whoever sheds the blood of a human," says the Lord, "by a human shall that person's blood be shed; for in his own image God made humankind" (Gen. 9:6, NRSV). God would have everyone understand His repugnance of violence committed against human life.

This strong injunction notwithstanding, the antediluvians embarked upon a program of indiscriminate mayhem. "Whoever coveted the wives or the possessions of his neighbor took them by force, and *men exulted in their deeds of violence*. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, *until they came to regard human life with astonishing indifference*."¹

Where Are We Today?

History, I think, is beginning to repeat itself today. And in no other country more clearly than in the United States, from where I write. With more than 200 million guns in circulation, the whole country is engulfed in a wave of violence. In 1989 *Time* magazine carried a front-page article entitled "Death by Gun," cataloging 464 such deaths during a single week that year.² It was a ghastly account—25 pages filled, like a high school yearbook, with faces of people,

young and old, who'd been killed by gunfire that week. The grisly toll that year would rise to more than 30,500.

And the situation has worsened. U.S. president Bill Clinton in a recent radio address spoke of the rising tide of violent crime that "has left Americans insecure on our streets, in our schools, even in our homes." Little children hit by stray bullets while lying in their own beds at home. In California a maniac entered the grounds of an elementary school a few years ago and sprayed more than 100 bullets from a rapid-fire assault rifle into a crowd of innocent children, killing five and wounding 29.

Meanwhile, the obscenity of gratuitous violence screams from every television set, every movie house, and from a new breed of pernicious video games created by the most putrid minds on the planet. It provides the daily diet for millions of impressionable youth and psychologically unstable people, and refresher courses for tens of thousands of violent criminals.

I've focused on the United States. But if space permitted, I might have mentioned the unending violence in the Middle East, the continued killings in Northern Ireland, the carnage in Angola and Sudan, and the savage barbarism in Bosnia, where more than 200,000 people have already been killed.

Have we now reached the violence level of the antediluvians? Only God can know. But we have sufficient reason to wonder how much longer God can bear it all—how much longer before He pronounces once again: "I am going to put an end to all people, for the earth is filled with violence."

¹ *Patriarchs and Prophets*, p. 92. (Italics supplied.)

² *Time*, July 17, 1989, pp. 30-61.



How Deaf Can We Be?

We are deaf to the deaf. Theirs is the invisible handicap: no wheelchairs or special shoes, no canes or guide dogs.

Occasionally we watch interpreters signing on TV or in public meetings. And we may joke about elderly relatives who we think "ought to turn up their hearing aids." But most of us don't see the deaf, much less listen to them.

The statistics are rather shocking. In the United States 16 million people have hearing disorders. At least two million of these have to rely on American Sign Language (ASL) to communicate. Put another way, two out of every 100 persons cope with seriously impaired hearing.

Meanwhile, you and I who hear without effort—who sometimes curse the noise and distractions around us—may tend to feel invincible.

Coming Your Way

Why bother to learn about deafness?

Most of us are headed straight for hearing loss. If we keep on breathing, we will get older. *Two thirds* of people over 65 in the U.S. have a hearing loss that hampers their ability to communicate. It's a fact of life.

The 16 million people who are affected by hearing disorders include all those who need a hearing aid, are deaf in one ear, or who have moved even further down the scale toward deafness.

Unknowningly, we may be stumbling blocks to the deaf. By our ignorance or our expectations we may make their lives harder.

For *our* convenience we want the deaf to lip-read. We want them to vocalize words that we can understand. Can you imagine never having heard a sound in your life and trying to imitate speech? It's like expecting a person to become a

concert pianist without coming near a piano.

Our expectations have long affected the kind of education available to the deaf. In recent memory deaf children have been punished for using sign language. We, the hearing, decide what is best for the deaf based on how it affects us. We rarely invite the experts, the deaf themselves, into the decision-making process.

Before doing research for this editorial, I had not recognized that to be deaf is to be part of another culture—one as different from yours and mine as to be Arabic or Japanese. Because most of us don't recognize this immense social and cultural gap, we have a hard time letting the deaf *be* deaf.

We budget very little money to help those who don't hear well. How many of our churches or camp meetings have special amplifying equipment (that works) to assist the hard-of-hearing? Answer: very few.

How many of our conference or union or division offices have TDDs—telecommunication devices for the deaf? Answer: not one that I know of.

How many Adventist schools provide signing interpreters for students? Answer: none that I know of.

How many deaf Adventist pastors in North America work with more than 4,000 deaf individuals? Answer: three part-time men. By comparison, the 3,296 members of the Montana Conference have 18 ordained ministers.*

What services are offered by the conventions that are sponsored for Adventist retirees, a group that is primarily over age 65 and includes many persons with hearing problems? Answer: little that I know of.

Fortunately, the Christian Record Braille Foundation, which since 1899

had served the visually impaired, expanded its services in 1980 to include the deaf. It took on a new name: Christian Record Services. It also hired Thompson Kay as a vice president to coordinate services to the deaf.

It is understandable that an organization that has spent more than 80 years serving the blind still invests 95 percent of its budget for the visually impaired and just 5 percent for the hearing-impaired. But when will this change? (Compared to 16 million hearing-impaired in the U.S., there are just 7 million who are visually impaired.)

It's Up to Us

Changes like this—budgets, educational facilities, personal attitudes—won't take place until we who (still) hear have a conviction that it must. How can we begin? Some small steps:

1. Make sure your local church is user-friendly to the hearing-impaired.
2. Provide signing interpreters for camp meeting and evangelistic meetings in your conference.
3. Ask that your union conference find a way to train and hire a deaf pastor to facilitate these services and give an extra-large donation to help make it possible. (Mark your tithe envelope for local deaf work.)
4. Recognize that the world's deaf population is an unreached people group. Pray for them. Ask your division to include them in Global Mission planning.

*Some would argue that having 4,000 Adventists in one state justifies better pastoral care than when 4,000 are spread across the entire division. This begs the point.

Today, a system of ministry based exclusively on geography is becoming antiquated. It's preposterous to ask all deaf Adventists (and other deaf persons with whom we wish to share the gospel) to move to the same state. Clearly, such ministries should be coordinated at the union or division level.

NORTH AMERICA

U.S. Supreme Court Justice Visits SDA Church.

On January 22 U.S. Supreme Court justice Clarence Thomas (below) visited the Capitol Hill Seventh-day



Adventist Church in Washington, D.C. This possibly marks the first time that a U.S. Supreme Court justice has worshiped in an Adventist Church, says Roy Adams, an associate editor of the *Adventist Review* who attended the service.

As he rose to bring greetings at the invitation of the senior pastor, Wintley Phipps, Thomas broke a noticeable tension (arising perhaps from the memory of his controversial confirmation hearing in the U.S. Senate) with the first two words he spoke: "Happy Sabbath." The congregation, taken by surprise, broke out into applause. He commented on the powerlessness of human might in the face of calamity.

NAD Establishes Witnessing Award. A witnessing service award for academy students has been established by the

Three Conferences Form in the Far East

Church growth in the Far Eastern Division is being manifested in more ways than one, says Larry Colburn, an associate secretary of the General Conference. Besides the increasing membership growth, three fields have made significant economic advances and have become conferences.

The new status means that the East Java, Jakarta, and South Sulawesi missions are now financially self-supporting and will contribute to the worldwide work of the Adventist Church. Members in these fields also elect their own officers.

"I'm very happy about the progress," says Colburn. "It shows the development of local leadership, increasing membership, and greater financial stability."

In an organizational meeting the Jakarta Conference delegates returned Marudin Siagian, president; Soegiatno Martaatmaja, secretary; and Dermatur H. Manurung, treasurer, to their respective posts. Jakarta has 11,600 members worshipping in 62 churches.

In East Java, president Hizkia I. Missah was returned to office. Former Jakarta Mission church ministries director Andreas Suranto was elected secretary, replacing Sarmun Kartagi, who became chaplain of the Bandung Adventist Hospital.

East Java Academy treasurer Pangoloi Pakpahan was elected conference treasurer, replacing Valentine Hutabarat. Hutabarat recently became West Indonesia Union treasurer. East Java has 10,600 members worshipping in 60 churches.

In South Sulawesi former secretary John D. Simon was elected president, replacing Zeth Palangan. Palangan became the conference ministerial secretary. Marthen Silamba, a pastor, was elected conference secretary, replacing Simon. Treasurer Ronny Mawu was returned to his post. South Sulawesi has nearly 2,700 Adventists worshipping in 34 churches. Colburn says the Far Eastern Division has set timetables for each of its missions to become a conference.

North American Division Board of Education, K-12, and a private foundation partner, says Gil Plubell, executive secretary of the NAD K-12 board.

The Caring Heart Award (a \$500 scholarship and plaque) will be presented to students who have demonstrated a personal commitment to active service and witnessing activities and programs. The award will be granted to foster increased awareness and participation in witnessing service activities by all students.

One award will be issued to each academy that has selected an eligible candidate. It is hoped that recipients will use the scholarship to participate in mission service, says Plubell.

FOR YOUR INTEREST

It Is Written to Air Miniseries.

The *It Is Written* television ministry will broadcast a five-part series on the second coming of Jesus Christ starting Sunday, February 20.

Entitled *To Hope Again*, the series portrays the history of the Adventist movement and explains why Christ's return is imminent, says David Smith, IIW public relations director.

The series includes video footage of space shuttle landings and the Adventist float in the 1993 Tournament of Roses Parade, and chronicles the experiences of pioneer missionary Joseph Wolff.

IIW broadcasts on many American television stations and Christian TV networks.

Women's Day of Prayer Set for March 5.

On March 5 thousands of Adventists in North America will join together in prayer for the diverse needs of women.

The Women's Day of Prayer is coordinated by the North American Division Prayer Taskforce. A resource booklet for ideas in planning the day can be ordered from the NAD Distribution Center in Lincoln, Nebraska, by calling (402) 486-2519.

SDA Editors and Writers to Hold Annual Meeting.

Adventist Editors International will hold its annual convention in Seattle, Washington, March 24-27 and invites all Adventist editors and writers to attend.

The convention is open to any Adventist who would like to come, while membership in the professional organization is open to most Adventists employed in writing or editing positions, both inside and outside the church organization.

The meeting will be held at the Executive Inn in downtown Seattle. For further information, contact Myron Widmer, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904; (301) 680-6564; or FAX (301) 680-6638.

CHURCH CALENDAR

- Feb. 19** Youth Temperance Emphasis
- Feb. 19** Health and Temperance Magazines Emphasis
- Mar. 5** Tract Evangelism Emphasis
- Mar. 5** Women's Day of Prayer for Adventist women in North America
- Mar. 12** Adventist World Radio Offering
- Mar. 19** Adventist Youth Day

Ellen White Letter Comes to Light

By WILLIAM G. JOHNSON

The Ellen G. White Estate has announced the finding of a new letter from Ellen White. Dated August 29, 1903, the letter is addressed to Dr. J. H. Kellogg and was composed at Elmhaven, St. Helena, California.

Tim Poirier, assistant director and archivist for the White Estate, happened upon the letter last December while working through the Document File. This file consists of hundreds of folders containing historical materials relating to Ellen White, the White Estate, and Seventh-day Adventist history.

One of the folders contained extra copies of manuscripts primarily relating to Battle Creek and the Kellogg controversy of 1902 to 1908. These duplicates of Ellen White's letters were already found in the regular file; however, Poirier found that one letter, K-195, 1903, had never been placed in the regular file by Ellen White or her secretaries. A different document in the regular file carried the same number, hence the letter had been overlooked by researchers, who wrongly assumed it was duplicated in the regular file.

The letter was obviously read by Ellen White, since it contains numerous interlineations in her own handwriting. According to Poirier, however, it probably was never sent to Dr. Kellogg—which was not unusual, since Ellen White during this period wrote other letters to Kellogg that she withheld as she waited to see how events would transpire.

Like most of Ellen White's letters, this one—now renumbered as K-303, 1903—deals with practical matters. But one paragraph touches on the humanity of Christ, and, with the interlineations indicated between the symbols < >, reads as follows:

"When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when in reality He was the Son of the infinite God. And when the fullness of time

was come, He stepped down from His throne of highest command, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth to exemplify what humanity must do and be in order to overcome the enemy and to sit with the Father upon His throne. Coming as He did, as a man, <to meet and be subjected to>/with all the evil tendencies to which man is heir, <working in every conceivable manner to destroy his faith>, He made it possible for Himself to be buffeted by human agencies inspired by Satan, the rebel who had been expelled from heaven."

Students of Ellen White's writings will be interested in the final sentence of this paragraph. They will observe how she was concerned not to be misunderstood and, upon reading the typed draft, made changes in her own hand that attempted to make her meaning clearer. This statement will take its place among the many others she wrote about the human nature of Jesus.

Will other letters of Ellen White come to light? Possibly. Several years ago a batch of letters that she wrote to Lucinda Hall were discovered in an old trunk. Ellen White was a prolific writer, and in the earlier years of her ministry all her correspondence was by hand. Only after her letters began to be typed were copies kept on a careful basis.

According to Paul Gordon, director of the White Estate, however, any new letter or letters are not likely to change significantly Adventists' understanding of her teachings. "We already have such a large collection of her writings in books, letters, diaries, and manuscripts," says Gordon, "that we can be confident of knowing what she believed."

Readers may obtain a copy of letter K-303, 1903, by sending \$3.00 to cover postage and handling to: Ellen G. White Estate, Inc., 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

William G. Johnson is editor of the Adventist Review and a life member of the Ellen G. White Estate Board of Trustees.

RECAPTURING THE Prophetic Imagination

*How should
we live in
contemporary
society?*

BY EDWIN I. HERNANDEZ

How can we live the Christian life in the modern world?

It's becoming increasingly clear to me that this is one of the most urgent issues facing Seventh-day Adventists today. In addressing it, we must begin where everything begins for the Christian: with the call.

The Bible says that as Jesus passed by, "he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him" (Mark 2:14).

The simplicity of this text is somewhat disturbing to us modern hearers. We conjecture that Levi must have known Jesus prior to this calling. How else could he have responded with such enthusiasm at such short notice? But the text does not say that. Rather, we're left with the profound implication that the sole cause of the obedient response is the appeal of Jesus!

And what does the text tell us about the content of discipleship? Jesus says, "Follow Me, run along behind Me—just follow Me. As Dietrich Bonhoeffer said: "The disciple is dragged out of his relative security into a life of absolute insecurity, from a life which is observable and calculable into a life where everything is unobservable and fortuitous, out of the realm of finite into the realm of infinite possibilities. . . . It is nothing else than bondage

to Jesus Christ alone. . . . Beside Jesus nothing has any significance. He alone matters."¹

Adventists and Discipleship

Discipleship involves a total commitment to the lordship of Jesus Christ learned and nurtured within a community of faith. As Adventists, our understanding of discipleship has been shaped by Ellen G. White's statement: "The greatest want of the world is the want of [people]—[people] who will not be bought or sold, [people] who in their inmost souls are true and honest, [people] who do not fear to call sin by its right name, [people] whose conscience is as true to duty as the needle to the pole, [people] who will stand for the right though the heavens fall."²

Christian faith and Christian education are inseparable realities and processes. Wherever living faith exists, there we find a community endeavoring to know, to understand, and to live and witness to that faith. The Adventist vision of education holds a high place in our overall understanding of redemption, so much so that education is seen not just as an activity peripheral to evangelism or church ministry, but rather as being one with the work of redemption—having no other foundation except Jesus Christ (see 1 Cor. 3:11).

The Adventist vision of Christian education is based on this radical understanding of discipleship. We need modern visionaries nurtured within a community whose educational system, in church and school, results in radical discipleship.

The natural question for us to ask is How well are we doing? How well is our educational system contributing toward the nurturing process of a costly faith?

The Adventist Advantage—and Disadvantage

The recent *Valuegenesis* research represents the most ambitious project ever conducted on religious values of any denomination.³ It illuminates concretely how effective the church has been in transmitting values to our young people and in educating them for discipleship. Among other things, it shows that students attending Adventist schools scored higher than Adventist students attending public schools on important issues such as support for our school system, agreement with church standards, denominational loyalty, frequency of personal prayer, lower at-risk behaviors, and on the likelihood of adopting a grace orientation.⁴ The study found that in addition the longer young people spend in Adventist schools, the greater their increase in

grace orientation, denominational loyalty, Adventist orthodoxy, and acceptance of Adventist standards on alcohol and drugs.

On the negative side, perhaps the most important finding was that at higher educational levels the following variables were less: *horizontal faith, evangelistic activity, value of service to others, and prosocial behavior*. The common theme in these four variables is concern for others and service to society, factors that lie at the very heart of the church's mission. Dudley asks, "Is there something about Adventist education that leads its recipients to become self-centered and fail to develop a love for humanity?"⁵ He sees this finding as evidence of "a serious blind spot in our educational approach."⁶

Indeed, for we should have been strongest precisely in this important area of service to humanity, of sharing faith, of raising social consciousness.

Recapturing the Prophetic Imagination

I'd like to suggest that the reason for the "blind spot" Dudley speaks about is that we have lost the prophetic imagination in our educational system. We have essentially accommodated to the dominant values of excessive individualism, the drug of choice of American culture. What we need is to recover the meaning of community. We need to place a deeper value on humanity, for whom Christ gave Himself in sacrifice.

Is it possible to create an alternative vision of Christian education that can counteract the apparent "blind spot"? The answer is yes. Ellen White says: "In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a *counterinfluence*."⁷

The problem with the contemporary church is that it is so enculturated to the American ethos that it runs the risk of losing its identity, its vitality, its purpose, its prophetic imagination.⁸ Paul's counsel is appropriate here: "Beware lest any man spoil you through philosophy and vain deceit, . . . after the rudiments of the world, and not after Christ" (Col. 2:8). The church is intended to be an alternative community with a counter-consciousness, *in* but not *of* the world, acting for the transformation of culture.

We need an education that makes possible the formation of an alternative community whose life is a critique of the dominant culture.

Here are some suggestions for recov-



ering the prophetic imagination in our educational ministry:

1. Present a God who acts in history. No other story captivated the memories of the children of Israel more than the actions that God took to bring freedom and salvation to their enslaved forebears. For them, God was a being who acted in history. God cannot be real and fully alive unless we perceive history as a realm of God's activity and living presence among us.⁹ We come to know God as we walk the path of discipleship, bringing peace, reconciliation, hope, and justice to others (see Jer. 22:13-16). Religious education needs to recapture the concept of a God who acts in history.

2. Recognize that all truth is God's truth. Adventists face the constant challenge of relating their faith to the often competing and challenging claims of the wider educational and secular culture. Our rich biblical tradition, however, should be strong enough to challenge modern secular assumptions and paradigms of human knowledge, and make a serious contribution to the discovery of truth. Our institutions of higher learning should develop

thoughtful leaders who can serve as transformative agents in society.

3. Place the emphasis on service. An education for discipleship assumes that schools exist for the purpose of mission and that to fail here is to fail at our main responsibility. We are called to be a community of change, to act with God in transforming the world as we wait for His return. We cannot escape from the world and still be faithful to our calling. New realities and challenges require us to examine whether our church structures are contributing to the establishment of justice and community.

4. Affirm and celebrate cultural diversity. As disciples of Christ we are called to do what we can to root out racism and prejudice from individuals and institutions, to correct the disparity between rich and poor nations, to stand with women and men of all races, ages, classes, and nationalities as they struggle for dignity, respect, and equity. Christian education, then, should be at the forefront of innovation in the area of multicultural issues.

Our world desperately needs an alternative community to emulate unity in diversity. To create structures not of division, but of inclusion. This is not a Latino, Caucasian, African-American, or Asian issue; rather, it's a call to validate the truth of the gospel in our corporate life.

The Christian community is called to participate in Christ's work of abolishing divisive and oppressive forces in the world by first ending their influence in the fellowship of the church (see Eph. 2:14; Gal. 3:28). We need prophetic leaders that are not afraid to seek change no matter the cost.

5. Teach the value of critical thinking. We can't live in contemporary society without engaging in the critical assessment of the world's values and assumptions. To our young people we must expose the danger posed by contemporary economic powers that devalue human life by using women and men as objects to be bought or sold, denigrating the sanctity of marriage and presenting a distorted picture of what constitutes the good life. The Christian must become maladjusted to the dominant values of worldly culture and be willing to speak out in defense of truth, justice, and mercy.

As Martin Luther King, Jr., once stated, "The most important thing that I learned in my life and under tragic circumstances is that bigotry and hatred are not the most urgent problems. The most urgent, the most disgraceful, the most shameful, and the most tragic problem is *silence*."¹⁰

As a prophetic people we should look for ways to function as the conscience of every community in which we exist.

6. **Make the Bible central.** We need to recover the radical nature of Scripture. The biblical message cannot be distorted or redefined to make it more acceptable to the reigning cultural, intellectual, or political values. The church can be an alternative community only when it defines itself outside of the cultural system by being rooted firmly in the revelation of God's Word.

Hope as a Transforming Force

The forces of social conditioning are subtle and powerful, but not irreversible. Any reversal, however, calls for the sustained, intentional effort of a community that lovingly offers a different set of values and a different way of living, keeping constantly in mind that evil does not have the last word. Christ's resurrection is our great sign of hope, the sustainer of our idealism and our vision.

Master cellist Pablo Casals was once asked, "How are you able to play the cello with such magnificence?" He replied, "I hear it before I play it." Golfer Jack Nicklaus says that vision "gives me a line to the cup just as clearly as if it's been tattooed on my brain. With that feeling, all I have to do is swing the clubs and let nature take its course." Hope functions as a blueprint of the future, which propels communities toward creative change.¹¹

We are a movement of hope, summoned to call people out of the grip of secular humanism, materialism, and excessive individualism to a life of commitment and solidarity with Christ and His church. And as a community of hope, we must embody God's ideal for justice, harmony, liberation, community, and peace.

This article is a condensation of a devotional presented at the North American Division year-end meeting in 1992.



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¹ *Cost of Discipleship*, pp. 62, 63.

² *Education*, p. 57.

³ The most comprehensive analysis of this North American Division-sponsored research is the new book by Dr. Roger Dudley, *Faith in the Balance* (Riverside, Calif.: La Sierra University Press, 1992).

⁴ *Ibid.*, pp. 31-37.

⁵ *Ibid.*, p. 249.

⁶ *Ibid.*, p. 279.

⁷ *Education*, pp. 225, 226. (Italics supplied.)

⁸ For empirical evidence on this theme, see Roger Dudley and Edwin I. Hernandez, *Citizens of Two Worlds* (Berrien Springs, Mich.: Andrews University Press, 1992).

⁹ John Westerhoff, *Tomorrow's Church* (Waco, Tex.: Word Books, 1976), p. 62.

¹⁰ Quoted in John J. Ansboro, *Martin Luther King, Jr.* (Maryknoll, N.Y.: Orbis Books, 1983), p. 227.

¹¹ Illustration taken from George Land and Beth Jarman, "Future Pull," *The Futurist*, July-August 1992, pp. 25, 26.

Meet My Deaf Friends

*Take 15 minutes to enter their world
and "walk in their moccasins."*

BY JOYCE RIGSBY

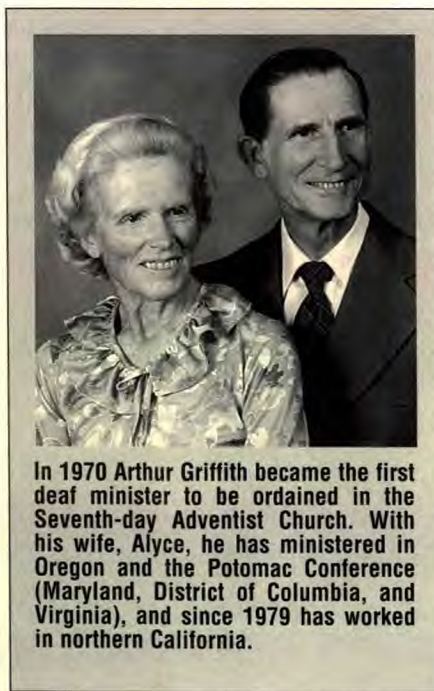
"What matters deafness of the ear when the mind hears? The true deafness, the incurable deafness, is deafness of the mind."—Victor Hugo.

Until a couple years ago I had no deaf friends. When I saw people signing I'd avert my gaze because I did not want to appear impolite and stare. I shared our society's view that deafness is a tragic infirmity, but I did not realize the extent to which deafness is stigmatized by those of us who hear.

And then my own hearing deteriorated to the point of near deafness.

Recently I went to a birthday party at which everyone was deaf, and I enjoyed the occasion. I am still not proficient in sign language, but my assumptions and attitudes have changed. Now I regard the deaf community as a linguistic and cultural minority. After all, as author Harlan Lane wrote, "language does not depend on our ability to speak and hear, but . . . a more abstract capacity of the brain."¹

Let me introduce you to four of my new deaf friends. Each of them has a story that I have found instructive.



In 1970 Arthur Griffith became the first deaf minister to be ordained in the Seventh-day Adventist Church. With his wife, Alyce, he has ministered in Oregon and the Potomac Conference (Maryland, District of Columbia, and Virginia), and since 1979 has worked in northern California.

Arthur

I sat opposite Arthur Griffith at a church potluck for the deaf in northern California. "Do you remember what it felt like when you realized you couldn't hear anymore?" I asked.

"I sure do," he answered, and I knew from his face that he had crossed nearly seven decades back to the 7-year-old boy he was when he'd had spinal meningitis.

"I'd been very sick. I remember my father going behind the woodpile and praying for my life. Later, while recuperating, I noticed that people moved their lips but didn't talk. I felt left out.

"Bored with bed, I tried to relieve the monotony by whistling tunes as I had done before, but I was unable to make any audible sound. I said to my mother, 'Mama, why can't I whistle anymore?'"

"I read her face and lips as she answered, 'You do.'"

"Then I asked, 'Mama, why don't you talk to me anymore?' She turned quickly, her shaking shoulders betraying the fact that she was crying, though I did not hear her sobs."

Arthur began to realize why he was feeling left out. He was deaf and those around him were not.

For the most part, as the deaf learn a common language and share a culture they no longer feel left out, nor do they feel isolated. There is, in fact, a large deaf community in America. It is deaf persons who have not made connections in that community who are isolated. Becoming a member of the deaf community depends on positive attitudes, respect, and a willingness to support the values and goals of the deaf.²

Arthur Griffith was well connected to this community when I first met him at the 1990 General Conference session. With animated face and flying hands, he was central to the group of deaf who met together during a lunch break. Unable to hear because of background noise, I was the one feeling isolated.

The deaf Adventists attending the General Conference session were an inspiration to me. I realized the importance of the four employees for the deaf at Christian Record Services and enjoyed the program they made possible.

Arlene

When I met Arlene Belser in 1991, her pastor-husband, George, was in charge of the fifteenth annual camp meeting for the deaf at Milo Academy. Realizing the importance of these meetings for scattered deaf Adventists, they



Arlene Belser is a recognized leader in the Seventh-day Adventist deaf community for her skill in using American Sign Language as well as having a good command of English. She and her pastor-husband, George, live in Vancouver, Washington.

were friends to all who attended.

Two years later I met Arlene's mother and father and learned more about her childhood. She was a much-wanted child, and the day she was born was a happy one. But her mother, who had cared for many other children, soon realized that Arlene was developing differently.

At first they denied the possibility that she might be deaf. But once they discovered she was deaf, they set about to make her fit into their world, the hearing world. "Mom was good and very patient in helping me by saying certain words over and over again till I got them right," Arlene recalled.

Most professionals at that time argued that deaf children should learn to speak. The few who were capable of learning the intricacies of vocalization without having heard speech were held up as models for all to emulate. Those of us who hear do not realize the pressure and frustration of a deaf person straining to lip-read when only 30 percent of the alphabet can be seen on the lips.

Arlene missed much during phone calls, mealtime conversations, and company visits. Many pieces of life's puzzle were unnecessarily unavailable for Arlene.

Preparing a deaf child to gain a job in

the hearing world is a challenge that can be met. Preparing a deaf child to find a *social identity* in the hearing world is much more difficult.

Arlene's social needs were not met until at age 11 she switched to a school that used American Sign Language (ASL). She said, "This opened up the world for me. It was good to know that it was OK to use American Sign Language without being ashamed or feeling guilty about it. My self-esteem, confidence, and even my speech improved!"

Arlene has achieved a personal identity firmly rooted in deaf culture, where, as Harlan Lane explained, "deaf identity overshadows differences of age, class, sex, and ethnicity."³

But she also has an excellent relationship with her parents. Unfortunately, many deaf who were *unable* to become oral became alienated from their parents, who were *unwilling* to learn sign language and to consider a deaf identity for their children. Too often we who hear will not let the deaf be deaf.

Jeff

I met Jeff at the Porterville church, to which I belong and where he grew up. For many years the Porterville church has sponsored signing classes because of Jeff. They have a weekly Sabbath school discussion group for the deaf as well as an interpreted church service.

Through Jeff I have become interested in the education of deaf people. He was unsuccessful at an oral school but quickly learned ASL when transferred to a school where "total communication" (TC) was used. (TC is the combination of oralism, manualism, auditory training, and visual aids.) Jeff's family learned sign language and moved near a state school for the deaf. When the family moved again because of job reasons, Jeff was mainstreamed for a time before

going to a special school.

Recently I talked to Jeff's mother. "It must have been hard to send a small boy away to school," I said.

"Not nearly as hard as seeing that boy alone and with no friends. Being 'mainstreamed' meant that he was with hearing children and had an interpreter but no personal friends. At school the interpreter was the only one he could communicate with, and she's my age!" Her son's pain in those years was obvious in her face.

Jeff left home to attend a residential school for the deaf. He stated, "There I made many friends who were just like me—deaf. That's where I belonged."

Surveys indicate that almost all deaf college students who have been mainstreamed during elementary and high school describe their social life in terms of loneliness, rejection, and social isolation.

Today authorities on the deaf point



Church members who know Jeff Jordan find him a dynamic preacher in sign language. But because no Adventist college currently has services to support the deaf, Jeff has obtained his B.A. degree from a state university and teaches American Sign Language at two community colleges in California.

out: "Education is the battleground where linguistic minorities win or lose their rights. . . . Although education is a key issue for all minorities, it has even greater significance for deaf people."⁴

Many deaf young people do not have the support system necessary to achieve, and often leave high school unable to read even the newspaper. When he was 18, Jeff was one of the 10 percent who



Desi Ross, nearly 3, was born deaf to deaf parents. Here he and the author, Joyce Rigsby, practice their sign language using the symbol meaning "I love you."

could read above the eighth-grade level. He was capable of college work and wanted to become an Adventist minister. But how? For Jeff to pay the tuition at an Adventist college plus the cost of an interpreter (ranging from \$8 to \$20 an hour) was prohibitive.

So he attended California State University in Northridge and received his B.A. degree. He is currently teaching ASL to hearing people at two community colleges.

He is a dynamic preacher in sign language, but our educational and hiring systems are not geared to helping him reach his potential. My heart cries out at seeing Jeff using his time "making tents" when we have only four Adventist deaf ministers in North America. We have about 1,000 Adventist deaf adults out of nearly 2 million completely deaf persons in the U.S. As Myron Widmer has pointed out: "That's a ratio of 1 to 2,000, proving that the church has made little headway among the deaf population."⁵

Desi

Desi is nearly 3 and my youngest deaf friend. According to Harlan Lane, "the deaf child faces many obstacles in life, but the lack of communication at home, inferior education in school, and discrimination in employment are obstacles placed in his way by hearing people who,

if only they came to know the deaf community, could readily remove them."⁶

Desi is one of the luckier deaf children because there is no lack of communication at home: his parents are deaf.

Almost all deaf college students who were "mainstreamed" in elementary school describe their social life in terms of loneliness and rejection.

Because deafness is not disabling at home, his other traits come into focus. Desi's deafness is salient only among hearing people.

"The deaf children who do best in school are . . . the fortunate 10 percent who learned ASL as a native language from their deaf parents,"⁷ Harlan Lane

notes. Rarely can a hearing family supply adequate communication for a deaf child.

Family life is providing Desi with the language and self-knowledge he needs for life as a deaf person. He will grow up knowing that being deaf is different and inconvenient, but not an infirmity. He will have an identity rooted in deaf culture and language.

If Desi's parents were hearing, I would encourage them not to rely solely on the advice of hearing professionals, many of whom have little knowledge of deaf culture and often legitimize the infirmity model. I would urge them to consult members of the deaf community as to the best way to educate Desi.

My prayer is that we will all become more respectful of the culture and language of the deaf, and help remove the obstacles placed unintentionally in the way by hearing people.

This hope can become reality only as we as individuals learn to know the deaf. I fantasize as to what the world could be like for the deaf if every hearing person made one deaf friend. I wish now that I had learned ASL many years ago—not only because I need it but because I have missed opportunities to know some wonderful people.

¹ Harlan Lane, *The Mask of Benevolence* (Alfred A. Knopf), p. 13.

² See DeAnn Sampley, *A Guide to Deaf Ministry*, Ministry Resources Library (Zondervan), p. 29.

³ Lane, p. 17.

⁴ Paul W. Ogden and Suzanne Lipsett, *The Silent Garden*, p. 105.

⁵ See "Deaf . . . and Adventist," *Adventist Review*, June 20, 1991, p. 15.

⁶ Lane, p. 5.

⁷ *Ibid.*, p. 138.

Joyce Rigsby is a freelance writer living in Hanford, California.

Unity in Diversity

Not just a cliché, but a source of strength

BY ELLEN G. WHITE

This Ellen White article was prepared for publication in the Review for June 30, 1900. Although some of the material in it appears in other sources, the Ellen G. White Estate has not found any record that it was ever published as intended.—Editors.

God calls for unity in diversity among His people. Life in nature objects to uniformity. In the branches of the vine there is unity in diversity. There is a variety in a tree: scarcely two leaves are just alike. And this variety adds to the perfection of the tree as a whole. In the human body, from the eyes to the feet there is variety. And all these members are dependent upon one another to make a perfect whole. In all the variety composing the human body, there is harmonious action, in conformity to the laws controlling the being. There is an unseen, conscious, invisible unity, keeping the bodily machinery in action, each part working in harmony with every other part.

God Uses Our Individuality

In our Bible, we might ask, Why need Matthew, Mark, Luke, and John in the

Gospels—why need the writer of Acts of the Apostles and the various writers of the Epistles to largely go over the same ground? The Lord gave His work in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. The different testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each writer has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such a uniformity there would be a loss of grace and distinctive beauty.

We are not to feel that we must all speak the very same things, giving the same representation in the same words; and yet there is to be unity in the diversity. All the different testimonies should unite to form one whole, as the books of the Bible are brought together to form one Book. But should Matthew, Mark, Luke, and John go off on some tangent, contradicting the testimony of

the others, there would be confusion.

In all the representation of truth by different minds, there is to be unity in diversity. One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct. Then there will be different figures and different ways of presentation, that will interest and educate different minds.

Natural—Not Forced

Some are always straining to get something original. This places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one on new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord."

Let all be under the control of the Holy Spirit. Under the direction of this Spirit, one may use the same words that others have used under similar guidance. He should not make an effort to do this, or not to do it; he should leave his mind to be acted upon by the Holy Spirit. There is one thing all should do. They should endeavor to keep the unity of the Spirit in the bond of peace.

Beauty in Variety

Churches are to be built in many places, but they need not all be built in precisely the same style. Different styles of building may be appropriate to different locations.

In the breastplate of the high priest there were many stones, but each stone had its special light, adding to the beauty of the whole. Each stone had its special significance, bearing its important message from God. There were many stones, but one breastplate. So there are many minds, but one Mind. In the church there are many members, each having his peculiar characteristics, but they form one family.

The Creator of all ideas may impress different minds with the same thought,

and each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons view and express truth in the very same way. Each dwells on the particular point which his constitution and education enable him to appreciate. The sunlight falling on different objects gives these objects different hues.

Different Minds, One Spirit

Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold. Men may not have the same way of viewing and expressing truth as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work; for we are to draw our spiritual supplies from the same storehouse, and are wholly dependent upon God for His grace and His Spirit.

In strict loyalty, for the glory of God, we are to bring to the people all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus, by our words and our character, can we impart the Holy Spirit's unction.

If there is a difference of expression in presenting truth, let everyone seek to present all things in the light of the glory which shines in the face of Christ. The more we as believers drink in His Spirit, the more we shall be animated and delighted by His surpassing love, and the more we shall reveal of that tender, compassionate disposition which made our blessed Master so long and patiently bear with the misunderstanding of those whom He had selected as His workmen. They were to be educated in close communion, yet their thoughts might vary.

We are often exhorted, "Be ye all of one mind," which means the same as Endeavor "to keep the unity of the Spirit in the bond of peace." All should seek to draw as closely as possible together, by dwelling upon those things on which all can agree, rather than

upon those things which seem to create difference.

"All ye are brethren." "Know ye not that . . . ye are not your own? For ye are bought with a price." God is our owner. The same blood that purchased one brother purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit. The sustenance of all comes from the same Source. All feed on the flesh and blood of the Son of God, the

*The debris will be
cleared away by
the current of
Christ's love.*

Word, which is spirit and life. We must not think it is a virtue to differ. We are in close bonds of relationship with one another. If the same vitalizing current is flowing through our minds and hearts, we shall act in harmony. In failing to do this, we deny the Source of all spiritual life.

By the meekness and lowliness of Christ's earthly life the exhortation is given, "Love as brethren," as members of the same family. Notwithstanding your dissimilarity in habit and character, "be pitiful, be courteous." True love is not a mere emotion; it does not consist in sentiment alone. It is a principle, manifested by works, noble, unselfish deeds. When God's people are actuated by this love, all plans, all activities, will be appreciated as coming from one Source.

Those who place themselves under the bright beams of the Sun of Righteousness will catch the heavenly glow. The softening, subduing love of Christ will fill their hearts, and the grace of His tenderness will mellow their spirit. They will work out what God works in. What they cannot do, God can do and will do through them if

they will heed His counsel. All things are possible to Him.

With Compassion and Empathy

If we work in God's order, our inability will bring out the assurance of His sufficiency. What it is impossible for the human agent to do, God can do through him. Begin then, and advance. Do your appointed work, believing that it is the right thing to do, and expecting the Lord to help you and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked by misunderstandings will be cleared. The debris will be cleared away by the current of Christ's love. This love will flow out to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often His love broke forth in expressions of sympathy for the unshepherded flock, the hungry multitudes.

With man it is much easier to criticize, rebuke, and condemn, than to speak words of encouragement. As laborers together with God, we are not to think lightly of the souls who have cost the Lord so much, and who through the giving of His own Son to live in humanity may have everlasting life. While we are to show no mercy for sin, we are to labor in love for the perishing sinner, pointing him to Christ on the cross, suffering as a sin bearer because He loved men.

*This article was identified by The Ellen G. White Estate as *Review and Herald* article 41, 1900. Subheads and paragraph breaks have been inserted to improve readability.



Ellen G. White was a co-founder of the Seventh-day Adventist Church, which recognizes her as possessing the prophetic gift.

Where Is God in Bosnia?

Can He work in the midst of death and destruction?

BY ZDRAVKO STEFANOVIC

I can still remember that Friday afternoon a little more than two years ago when I took my son to a barber shop in a small town in Bosnia, my birthplace. The town was still peaceful, and the shop, run by a Muslim friend, was the kind of place one comes to to learn "the talk of the town."

As I sat there taking part in the conversation, I was asked why I am a Christian and whether a young person like me can really believe that there is a God who cares for people. An older gentleman openly questioned my position and expressed his doubt in the existence of God. He concluded his statement by saying that even if there was a God, He must be far away from Bosnia. I answered somewhat cynically by saying that given the difference in our ages, I would expect older people like him to teach our generation about God and not vice versa.

"The reason that we feel God is so far away from us," I said, "must be found in our own attitude toward Him in our society."

I remember the next day, Sabbath, was a beautiful summer day. The local church was full. Members who live in the surrounding villages cannot come



Hundreds of Bosnians have become refugees, fleeing their war-torn homeland because of continuing civil unrest.

every Sabbath, but came that day for a special farewell service. As I looked into their eyes I could discern a trace of worry for what the future would bring to Bosnia and to its people. We earnestly prayed to God for protection over our lives and then departed.

Mind-boggling Destruction

Now, two years later, that town is literally leveled to the ground. Most of the surviving population fled before the destruction. Many of our church members' houses, even though newly built, have been destroyed partially or fully. All have been plundered. Our church building lies in ruins, and many of the members are scattered as refugees around the world. Those who stayed in the town now gather in small groups to worship. When they are able, they travel to a nearby city to worship. It's a heart-tearing experience that sparks the mind-boggling question: *Where is God in Bosnia?*

In recent months I have had a chance to visit with some of the members who are temporarily sheltered on no less than four continents. As I looked into their eyes this time, I could see that in spite of their mixed feelings brought about by the harshness and suddenness of tragedy, there is a ray of hope and also gratefulness to God. In their prayers they thank God for His miraculous protection over the lives of all the members of the local church in our town. They also implore Him to restore peace and order there so that they can, more than ever before, devote themselves to the cause of the gospel.

That is also the desire of my father, who lost a finger and was wounded in the leg when a bomb exploded—the same leg hit by bullets in World War II. One of my brothers who narrowly escaped either death or at best a concentration camp takes time to write inspiring poems about God's care for His children from his local church. They've lost everything for which they had worked so hard.

One of my brothers com-

mented on their material losses: "I have heard that during a battle for our city, some young Muslims took refuge in our church building and at night found and read some of our books, accepted our message, and are now baptized. If our loss is to be counted as the price for the Lord's eternal gain, then we rejoice in it."

Two other church members and their families, now refugees in another country, were, during the fierce fighting for the town, arrested as civilians and led to an unknown place. Suddenly a soldier saw them and shouted to another soldier, "Look, some Sabbatarians [Adventists] are being arrested too!" Upon hearing this, the army commander asked the captives if any among them were Sabbatarians. These two members, who are also brothers, came forward without knowing what would happen. They were carefully interrogated by this commander, and before being released, they had an opportunity to give him a two-hour Bible study on Adventism.

God's Blessings

God is in Bosnia, and He does more than just protect His faithful children—He manifests Himself through them. The story of Brother P, one of the oldest members of our local church, testifies to this fact.

Both the city and the surrounding villages in the area where he lives fell into the hands of the army that protects his nationality. One day as the soldiers began to practice the cruel policy of ethnic cleansing, Brother P openly protested at the village market. A military person present did not appreciate this gesture and began abusing the old man physically. This he did in spite of the fact that he and Brother P shared the same nationality. But God knew beforehand the end of the story. The blows Brother P suffered probably saved his life.

Not very long after this incident there was heavy fighting and the opposing army captured the whole area. Brother P's life was in danger because of his nationality. In his fear the old member prayed with his family for God's protection. When the commander of the army came to Brother P's house, he was very friendly. He shook hands with our brother and congratulated him for the

Miracle in Belgrade

A new school is the answer to prayer.

BY RADISA ANTIC

Shortly after the breakup of Yugoslavia, communication between different republics was made impossible, forcing Adventist church administrators to reorganize.

As a result of the new political situation, students from other republics could no longer attend our school in Maruševac. The South-East European Union committee (formerly the Yugoslavian Union) realized the urgent need to open a theological seminary in Belgrade.

Qualified teachers and plenty of students were available, but no money and no appropriate facilities. How could we start a school?

By faith, however, we decided to go forward. The students registered and lived in a retirement home near Belgrade. Every morning they were bused to the main church in Belgrade for classes. Because of the economic embargo, we didn't have enough buses to take all those who needed transportation. It is quite an experience to travel in a bus with a normal capacity of about 80 when it's loaded with several hundred.

The school board soon realized that something had to be done. Then the opportunity came. In one of the most beautiful and most expensive areas of Belgrade, a Catholic seminary was for sale. The building was better than one could dream of, but our early enthusiasm soon gave way to deep disappointment. The price was about US\$1 million. During an economic embargo, war, and the total collapse of the economy, \$1 million is a dream.

However, we prayed to our heavenly Father, who is rich. Over the next three to four months, to our astonishment, \$1 million came in. How? We do not know. We only know that God's miracle occurred.

During the school year, students and teachers participated in several evangelistic campaigns. After the campaign in the area of New Belgrade, where no church of any denomination had existed, the new Seventh-day Adventist congregation was organized.

We're looking forward to the next school year. Now that we have a school and a place to stay, we pray with the psalmist, "I will remember the deeds of the Lord; yes, I will remember your miracles of long ago" (Ps. 77:11, NIV).

Dr. Radisa Antic heads the theological faculty of the new school in Belgrade.

outstanding act of courage that he had openly demonstrated during the previous occupation. He promised that even if he had to go away to a far city, he would see to it that Brother P's family would never lack wheat, oil, and salt. Moreover, the people began calling this village by the family name of our brother.

Where is God in Bosnia? He's very much involved in His work of protection and eternal salvation. God is able to do extraordinary things under difficult circumstances. Yes, God cares for His children, but there is more than that. Just a few months ago a press report went around the world (even around the Far East) telling how the Adventist Development and Relief Agency (ADRA) and the members of the Seventh-day Adventist Church are the only group of peo-

ple considered politically and militarily neutral in this conflict. Therefore they are able to enter virtually every place in Bosnia to distribute mail and medicine to the population.

Thus God in Bosnia cares for His children, on the one hand, but on the other, He cares *through* them for all who need help in this time of distress. ☞



Zdravko Stefanovic is an associate professor of religion at the Adventist International Institute of Advanced Studies in the Philippines.

■ CALIFORNIA

Bridging the Gap

Japanese-American school shares the gospel through culture.

Imagine that you are conducting an evangelistic series in Japanese. On opening night your audience includes not only a member of the Toyota family of Toyota Motors fame, but children of executives at Sony, Honda, Japan Air Lines, and Noritake china, too.

Now imagine that these same people come to your meetings for two or more hours a day, four days a week. Sometimes they bring the whole family to special events on Sundays. Imagine that they bring their children occasionally to Sabbath school. And they keep this up for three to five years—while paying for the privilege!

Fact Not Fiction

Believe it or not, this scenario is true, and it has been unfolding for 25 years. Only the location is not Japan. It's the Los Angeles suburb of Gardena, where the Adventist-run East-West Language School has been teaching science, social studies, and Scripture along with Japanese language and culture since 1968. At the twenty-fifth anniversary events, held November 13-14, 1993, at the school, hundreds of parents, teachers, and supporters joined to celebrate its past and present, and to look at its future.

The original concept was to have a place where the cultures of East and West would be bridged through language study for third- and fourth-generation Japanese-American children. Mr. and Mrs. Akira Nakamura, who came to California from Japan, were recruited as teachers. The school, which opened in

1968 with seven students, grew to 34 by the end of the first semester.

Before long, Japanese businessmen on temporary assignment to southern California asked to meet with Mr. and Mrs. Nakamura. Concerned for their children's educational futures in Japan's highly competitive academic system, many had left their families behind for the three or four years they were to be stationed in the United States. However, some saw the school as a way their children could keep up in their study of the Japanese language—learning to read and write in characters. They could also keep up with history, social studies, and other subjects while living in America. They were impressed that the school taught the "pure and correct" form of Japanese.

To meet the needs of business families, the East-West Language School began a second curriculum in 1969, with an academic year running from April through March, as in Japan. The educa-

tional program was upgraded to the equivalent of that offered in Japan and has been accredited by the Japanese Ministry of Education. What's more, standard Japanese textbooks are used in the classes. After studying at East-West Language School, students are able to return to the Japanese educational system without experiencing setbacks.

Throughout the 1970s the school continued to flourish. By 1980, when enrollment had passed 300, a second campus was added at the Rolling Hills Seventh-day Adventist Church on the Palos Verdes Peninsula. It now has 100 students enrolled.

To meet this rising demand, additional teachers were recruited from Japan. All of the school's nine teachers are Seventh-day Adventists, and most are credentialed teachers in Japan.

Attending the East-West Language School demands commitment from both students and parents. It is not a "replace-



The children's choir of the East-West Language School sings during the twenty-fifth anniversary celebration.

By Marilyn Thomsen, communication director for the Southern California Conference in Glendale, California.



A teacher and some students learn about a traditional Japanese event.

ment" school. Children, ranging from kindergarten through ninth grade, attend American schools during the regular school day, then come to the language school campus for another two or more hours of classes in the afternoon and early evening four days a week.

Discipline is strict. "The teachers have a lot of rules," says Masami, a former student. "The kids are better behaved."

Foreign Asset

While most students know they will be returning to live in Japan, some students come simply so they can learn the language and culture of their ancestral home. Students Lisa and Sachie attend the local junior high school during the day, then spend two hours each afternoon learning Japanese so that they can talk with their grandparents and other relatives in Japan and not "be embarrassed," says one of them, "when I go to Japan."

For Naomi, training at East-West has an unexpected benefit. Though born in Japan, she has spent most of her life in America. Now she is engaged to a Japanese man and will be moving to

Japan after her marriage. Being fluent in the language, she expects to fit in.

Students learn not only how to read and write in Japanese, but about cultural celebrations. On Japanese New Year, the school holds a ceremonial rice pounding.

Though most of the students come from non-Christian backgrounds, they study the Bible as part of their curriculum. They are also invited to attend Sabbath school. A quarterly birthday Sabbath involves as many as 100 students in Sabbath school, church, lunch, and an outing.

On a tour of Japan last spring, Southern California Conference's then-president G. Charles Dart saw the results of the school's ministry. "I met a personable young lady who is on television in Japan," says Elder Dart. "She talked not only about scholastics but about the three angels' messages and how she enjoyed the study of Revelation."

Dart met another young woman in Japan whose first contact with Adventists was at the East-West Language School. "We knew the teachers cared," she told Dart. "And from the study of Scriptures I came to know that the Adventist Church was the one I wanted to join."

Only in the kingdom of heaven, Dart concludes, will we be able to see the true extent of the influence of the East-West Language School—on both great rims of the Pacific.

■ CALIFORNIA

Video Series Turns Five

Bringing age-old doctrines to life

It's been five years since the first Sabbath school lesson video was produced at the Adventist Media Center for

the General Conference Church Ministries Department and Pacific Press.

After recently completing the twenty-fourth installment of the series for the second quarter, "Jeremiah/Lamentations—A Place in His Plan," producer/director Charles Mills reported, "We must be doing something right. Not many television programs run this long."

Erwin Gane, series host and editor of the *Adult Sabbath School Lesson Quarterly*, agrees. "It's the free exchange of ideas that makes this product unique. Each quarter we take the book of the Bible or theme highlighted in the Sabbath school quarterly and ask a variety of Adventist theologians, pastors, teachers, and church leaders to dig a lit-

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tle, to uncover fresh perspectives from God's Word. Then we ask them to apply what they've learned to a Christian's everyday life. It's amazing just how up-to-date the Bible is!"

"I'm continually surprised at the modern spin our guests put on scriptural teachings," Mills states. "Those who watch our programs say the participants help bring age-old Bible doctrines to life. Viewers also report they come away with many new ideas

for their own Sabbath school classes, whether they serve as teachers or students."

Each presentation includes up to a dozen ethnically diverse men and women who share their thoughts in short, to-the-point commentaries. And each video is set in a different location.

Past program sets have included visits to the banks of the Euphrates, David's childhood pastures where his father's

sheep grazed by singing streams, modern Rome, flower-filled gardens, and even a symbolic construction site.

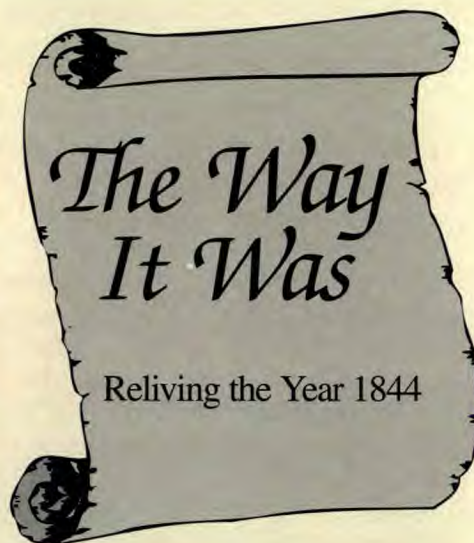
During the next five years the videos' producers plan to continue their creative lesson concepts. These videos are available through Adventist Book Centers.

By Charles Mills, producer/director, Berkeley Springs, West Virginia.

William Miller left Boston by boat for New York City for a conference that was to open February 6, 1844. Because of inclement weather and ice in the Sound, the boat was delayed. A phrenologist¹ happened to be on board. To pass the time, Mr. Fowler, the phrenologist, was talked into being blindfolded while performing examinations of the heads of several passengers.

Among those agreeing to be examined was William Miller. The onlookers eagerly listened to hear how the phrenologist would describe the head he was examining. After feeling all over Miller's head, Fowler commented on this man's love for others, his interest in figures, and his intelligence and modesty. Then he stated that he "might make a noise in the world" and that if he "has enemies, it is not because they know him, but on account of his opinions." The audience enjoyed a good laugh when, upon removing the blindfold, Mr. Fowler was introduced to William Miller.²

This was not Miller's first experience with a phrenologist. A friend had talked him into visiting one in 1842. As the phrenologist examined the unknown client's head, he began to joke about what he thought William Miller's head would be like. Knowing that the man who brought in the anonymous client was a Millerite, the phrenologist declared that "Mr. Miller could not easily make a convert of *this man* to his hairbrained theory. He has too much good sense." The examiner proposed that this head was just the opposite of what Miller's head was. "O, how I should like to examine Mr. Miller's head! I would give it one squeezing," he exclaimed. As those present laughed, the phrenologist joined in, thinking they were laughing at his jokes.



After completing his examination, the phrenologist asked what name should go on the chart. It doesn't matter, said Miller. But the man insisted. One can easily imagine his shock and chagrin when the man gave his name as William Miller, the famous lecturer on biblical prophecy!³

Miller arrived late at the conference. Once there, though, he lectured in the afternoons and evenings to audiences numbering about 5,000. Joshua V. Himes, reporting on the conference, said, "I have seldom witnessed more solemn and attentive congrega-

tions. . . . Brother Miller has now had a fair hearing in that great city. I never heard him speak with greater clearness and power."⁴

The meetings focused on the shortness of time and the most efficient manner of sharing the light with the largest number of people. It was decided to distribute more tracts and other publications throughout the country and increase the number of public lectures. Deeper piety and more Bible study were also urged.⁵ Time was short! None could be wasted! The news of Jesus' soon return must be spread quickly.

¹ One claiming to be able to determine people's character by studying the shape of their heads.

² Sylvester Bliss, *Memoirs of William Miller* (Boston: Joshua V. Himes, Pub., 1853), pp. 248, 249.

³ *Ibid.*, pp. 160, 161.

⁴ *Advent Herald and Signs of the Times Reporter*, Feb. 21, 1844, p. 20.

⁵ *Ibid.*

Compiled by Mindi J. Nix, a teacher at Sligo Elementary School, Takoma Park, Maryland.

Global Mission Projects



Mali

Project #905

Mali, a West African country with a population of nearly 9 million people has an Adventist population of only 162. Two unentered areas, Bougouni and Koulikow, are being targeted to bring Christianity to a predominately Muslim community. The Africa-Indian Ocean Division has presented a budget of \$6,152 to provide two Bible workers for door-to-door visitation, Bibles for study groups, and religious music cassettes.



Andorra

Project #410

Andorra is a tiny country (190 sq. miles and smaller than the metropolitan area of Washington DC) sandwiched in between France and Spain and is therefore governed by both countries. Because its industry is mainly tourism and it is 99.6% Catholic, the country has been difficult to work. There are no Adventists among its population of nearly 55,000. \$4,900 is needed to enter this country in the Euro-Africa Division.



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KARELIA (Finland) AND DENMARK #313: <i>Evangelize unentered areas</i>	COMPLETED	<i>Thank You!</i>
ANDORRA #410: <i>Evangelize unentered areas</i>		\$4,900 \$4,900
ISTANBUL #612: <i>Establish an English language school</i>		\$100,000 \$70,910
VIETNAM #704: <i>Establish five English language schools</i>		\$25,000 \$13,140
MALI #905: <i>Support two Bible workers for door-to door visitation</i>		\$6,152 \$6,152
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Literature Requests

Each name below is in need of the following: **Bibles, Spirit of Prophecy books, devotional books, periodicals (Adventist Review, Guide, Insight, Message, Ministry, Our Little Friend, Primary Treasure, Signs, Vibrant Life), tracts, and Picture Rolls.** Specific requests (in addition to the items listed above) follow the address, unless otherwise specified.

Estonia

Kristina Pohlen, 12C-4 Kibuoitsa, Rakvere, EE 2100, Estonia: **He Is Our Song songbooks only.**

Ghana

Baffoe Samuel, SDA Educational Unit, P.O. Box 16, Sunyani, Brong-Ahafo, Ghana, West Africa: **Sermon outlines, hymnals, and cassette tapes.**

Benjamin Nartey, Seventh-day Adventist Church, P.O. Box 2834, Kumasi-Ashanti, Ghana, West Africa.

J. A. Acheampony, Publishing Director, Home Health Education Service, P.O. Box 275, Sunyani, Brong-Ahafo Region, Ghana, West Africa: **Literature evangelism materials, projectors, cassettes.**

India

Mr. C. Sangchia, President, "Messengers of the Cross," Zarkawt, Aizawl, 796001, Mizoram, India.

C. Pheirim, Southern Asia Division, P.O. Box 2, HCF, Hosur 635110, India: **two wheelchairs only.**

Kenya

Nelson Onchomba Nyatara, P.O. Box 3658, Nakuru, Kenya, East Africa.

Myanmar

Nang Do Dal, c/o Upper Myanmar Mission of SDAs, "Brightlands," Cherry Road, Pyinoolwin 05061, Myanmar: **Hymnals, sermon outlines, Sabbath school materials.**

V. Kipzanang, Director, Ministerial Association, Myanmar Union Mission, P.O. Box 977, G.P.O. Yangon 11181, Myanmar.

Nigeria

Daniel Opoku-Agyemang, Adventist Seminary of West Africa, P.M.B. 21244, Ikeja, Lagos State, Nigeria, West Africa: **Evangelistic materials/equipment.**

Mr. and Mrs. Evangelist Solomon Ekezie, P.O. Box 187, Oriagu-Nsu, Ehime Mbano L.G.A., Imo State, Nigeria, West Africa: **Songbooks, teaching tapes.**

Philippines

Mr. Robert Barrette Paler, PI-Gamaon District, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Bibles with concordance, Sabbath school materials, hymnals, songbooks, The SDA Bible Commentary, cassette tapes, sermon outlines.**

Ms. Elizabeth B. Serenado, Mangagoy Adventist Elementary School, Gamaon District, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Sabbath school materials, used greeting cards, tapes.**

Maryjane B. Mahinay, c/o Dave Loropan, Gamaon District, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Hymnals.**

Miss Cynthia O. Agoylo, c/o Ric Gumato, P2 Union Site, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Bibles with concordance, hymnals.**

Roseleen Guirra, Mangagoy Adventist Elementary School, Gamaon District, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Sabbath school materials, hymnals.**

Helen G. Dapiton, 3377 Tarefe Drive, Jhon Bosco District, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Hymnals, Sabbath school materials.**

Felomino Gumato, Jr., c/o Ric Gumato, P2 Union Site, Mangagoy, Bislig, Surigao del Sur, Philippines: **Sabbath school materials.**

Mr. and Mrs. Saturnino Antonio, Corner Jose Rizal, Jose Lim Sts., Tacurong 9800, Sultan Kudarat,

Philippines: **Hymnals, denominational history books.**

George Suerte, c/o SDA Church, Ledesma St., Tacurong 9800, Sultan Kudarat, Philippines: **Hymnals.**

Mrs. Vicky P. Cabang, New Cuyapo, Tantangan, South Cotabato, Philippines: **Songbooks.**

Lolita Rapanot, Mangilala, Tantangan, South Cotabato, Philippines: **Hymnals.**

Mr. and Mrs. Rogelio Portillas, Tantangan, South Cotabato, Philippines: **Hymnals.**

Mrs. Felrod Ancheta, Lambayong, Sultan Kudarat, Philippines: **Hymnals.**

Pastor and Mrs. Tobias Batulayan, Banga 9709, South Cotabato, Philippines: **Hymnals, religious books, library books for grades 1-6.**

Mrs. Rachel Lajo Morente, c/o Central Philippine Union Mission, 112 Gorordo Avenue, Cebu City, Philippines 6000.

Tiburcio Piloton, Jerosalyn Studio Purok-3, Tabon, Bislig, Surigao del Sur, Philippines 8311: **Vegetarian cookbook.**

Inday Myrna T. Osman, Southern Technological Institute of the Philippines, Mangagoy, Bislig, Surigao del Sur, Philippines 8311: **Hymnals.**

Miss Rosalyn Piloton, Jerosalyn Studio Purok-3, Tabon, Bislig, Surigao del Sur, Philippines 8311: **Hymnals, Webster's Dictionary, greeting cards.**

Uganda

Pastor F. Okayo, P.O. Box 53, Koboko, Uganda: **Hymnals, doctrinal tracts.**

West Indies

The Coalmine SDA Church, South Caribbean Conference of SDAs, P.O. Box 66, Port of Spain, Trinidad, West Indies: **Sermon ideas/illustrations, audio/visual aids.**

Zambia

M. Mulundano, South Zambia Field, P.O. Box 660013, Monze, Zambia: **Pathfinder Club materials for Adventurers, Revelation Seminar materials.**

Oliver C. Tembo, Maximum Security Prison, Remand Section, P.O. Box 80915, Kabwe, Zambia: **Books on economics.**

Zimbabwe

Gift Ndowa, c/o Central Zimbabwe Field, P.O. Box 559, Gweru, Zimbabwe, Africa.

S. J. Mema, Central Zimbabwe Field, P.O. Box 559, Gweru, Zimbabwe, Africa.

To New Posts

Adventist Volunteer Service

William Milton Lee, to serve as evangelist, Taiwan Mission, Taichung, Taiwan, and **Helen Virginia Warren Lee**, of Angwin, California, left San Francisco April 20.

Kristi DeAnn Lindell, to serve as elementary teacher, Adventist Ekamai School and Ekamai International School, Bangkok, Thailand, of Bozeman, Montana, left Los Angeles July 19.

Warren Perry Magnuson, to serve as English teacher, Moscow English Language Institute, Russia, of Quincy, Washington, left Anchorage, Alaska, August 24.

Douglas Keith Martin, to serve as English teacher, Bandung Adventist Hospital, Bandung, Java, Indonesia, **Jeri Lynn Martin**, and four children, of Collegedale, Tennessee, left Seattle June 22.

Jacob R. Mittleider, to serve as dean, Agriculture Department, Zaokski Theological Seminary, Tula, Russia, and **Mildred Evelyn Mittleider**, of Loma Linda, California, left Chicago March 17.

Lorry Lanay Muth, to serve as English teacher, English Language School, Nizhni Novgorod, Russia, of Pleasant Hill, California, left New York June 27.

William L. Nicely, to serve as English teacher, English Language School, Nizhni Novgorod, Russia, of Roanoke, Virginia, left New York June 27.

Danny Siew-Leng Oh, to serve as consultant physician/plastic surgeon, Penang Adventist Hospital, Penang, Malaysia, of Orlando, Florida, left Chicago June 29.

Oliver Jasper Pogue, to serve as relief physician/family practice, Mugonero Hospital, Kibuye, Rwanda, Africa, and **Barbara Grace Versaw Pogue**, of Lincoln, Nebraska, left Chicago June 6.

Lena Maret Puranen, to serve as English teacher, Taiwan San Yu English Bible Center, Pingtung City, Taiwan, Republic of China, of Toronto, Ontario, left Toronto June 14.

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Listening of Another Kind

At a staff meeting I once attended, the leader was attempting to establish a team esprit de corps, aiming at mutual benefits for all. One team member obviously was not listening. Instead, she busied herself by shuffling papers and scowling as if frustrated by her own private disorder.

Because she was stealing the show and distracting others, something had to be done. The leader knew exactly how to remedy the situation. He simply stopped speaking. A deadly silence “more eloquent than speech” shouted loudly for several pregnant moments. Smiles crept to our faces as we watched the paper shuffler look up, startled.

Embarrassed, she glanced around at each of us, then grinned sheepishly. She put aside her distracting material. From then on her attentive, careful listening became purposeful. Once rescued from her frantic private search, she drank in the leader’s message.

Hearing Versus Listening

Hearing is not necessarily listening. For most of us, hearing comes naturally. Careful listening is seldom compatible with most other human acts, such as talking—especially talking.

There are several kinds of listening. *Halfhearted listening* tunes out what we don’t wish to hear. *Polite listening* is the way we appear to listen but skillfully shift into neutral so we hear only a drone of meaningless words sounding like a swarm of annoying flies.

Careful listening is listening of another kind! Careful listening is so intent on receiving the incoming message that it insists on silence from all sources, especially from oneself. “Be still,” God says (Ps. 46:10). Careful listening will not work when having to compete with maverick thoughts of fear, anger, resentment, or disbelief. Any such distraction will cancel out messages meant for listening of a special kind.

True listening requires concentration. If we are to hear what God has to say, we’ll do as God instructs—“Be still.” And that is the hard part, I have found.

When we are intently quiet, and we listen



If we are to hear

what God says,

we have to be still.

That’s the hardest

part, I’ve found.

with concentrated effort—truly listen to one Voice only—that is when we hear messages that we haven’t heard in a long time. When we are quiet we may realize that the God we thought was silent actually was waiting to speak to us.

How we listen is vital. Jesus said as much in Luke 8:18: “Consider carefully how you listen” (NIV). When I pray to God for guidance, I must know and understand that listening will require focused effort on my part. This type of prayer is not a one-way street.

Yet, as psychologist Val Farmer has said, “many of us do not listen with our hearts because we might have to act upon what we might hear.”

And most of us contend with time. As Farmer adds: “The clock rules. Life is a race to the finish line. We run with a delusion. We believe there is not enough time when there really is. We shut down the soul to win the race.” Somehow we convince ourselves that if we take time out for things like self-renewal and listening to God’s voice (sometimes a long time in coming), we’ll miss out on a whole lot of other things. Which is true—but taking the time is often to our benefit.

I have learned by firsthand experience and by observation that life, at the pace we live it, demands answers—sometimes hurried, not-thought-out answers. To gain effective solutions, I need direction from the highest, wisest Authority. That will call for listening of a special kind. Not halfhearted listening, not polite listening, but a focused kind of listening, the only kind that will break those long silences from Heaven.



H. Woody Bailey is a writer living in Chatsworth, Illinois.

BY H. WOODY BAILEY

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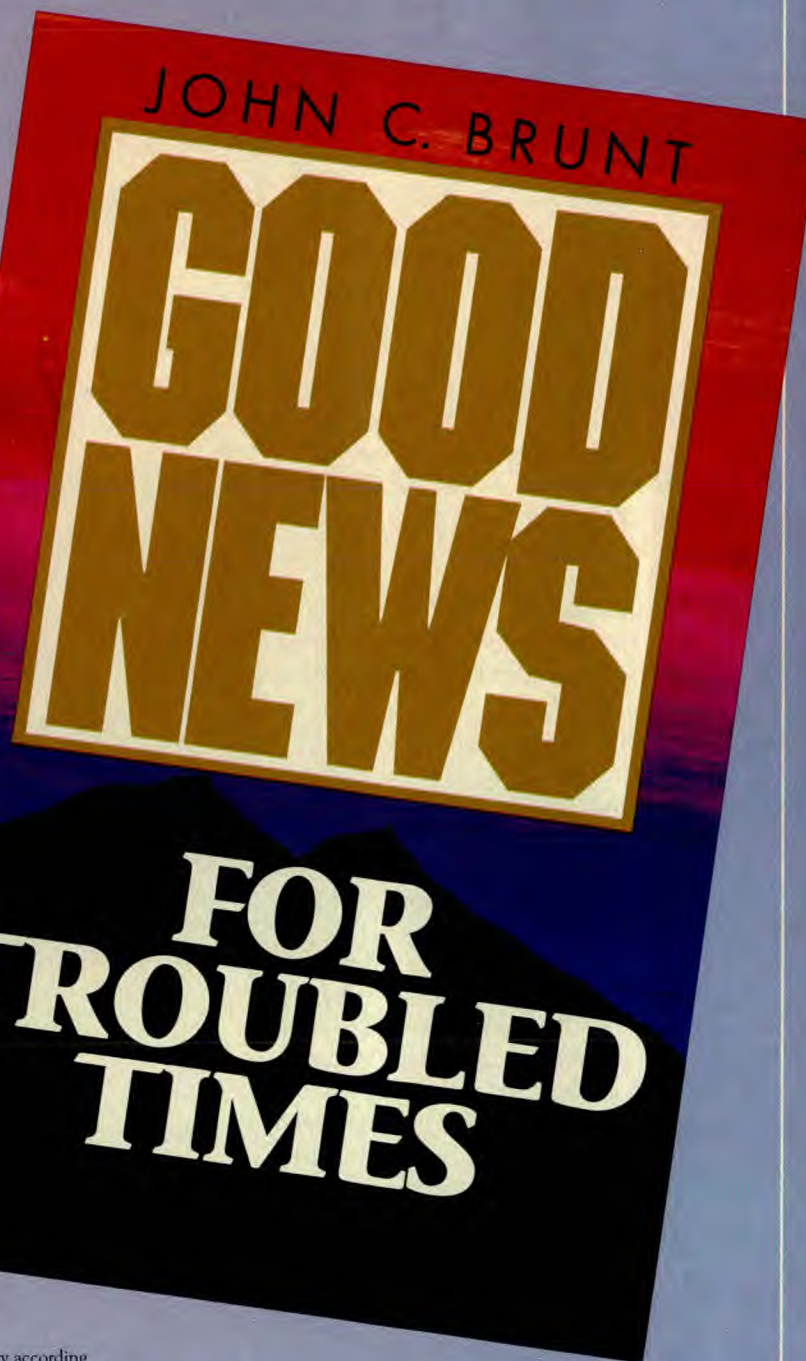
John C. Brunt is a college administrator and religion teacher at Walla Walla College in College Place, Washington.

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