

N.A.A.D. ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 2, 1994



ADVENTIST HOSPITALS



Facing the
Health-Care

Turmoil



We Need You!

To do what?" you ask. "You've already got me as a reader. I'm dedicated and often even share my issue with others."

Keep talking.

"You mean you want to know my favorite articles and things like that?"

That would be interesting. We'd love to hear from you. We try to picture in our minds how each article will be helpful and encouraging, and bring each reader closer to Christ.

"I've been especially grateful for so many recent issues. Foremost were the 'Look Up! Jesus Is Coming' issue, 'The Family' issue, and that full-of-information 'Adventist Almanac' issue. At first I feared I would know all that stuff. But it's amazing how much of the material you included I had known at one time but forgotten over the long haul. I'm keeping my copy handy—and our church is purchasing an extra supply to give to all our new members as they are baptized.

"You know, I like *all* the issues. Can you believe that just this week I talked to two church members who didn't even know there is a weekly *Adventist Review*? I've got it—you need me to tell others about the *Adventist Review* . . . right?"

You're right on course. How exciting it would be if I could just sit down with you or perhaps pick up the phone and give you a call and we could chat for a few minutes. Your input is so appreciated.

You're Still Needed

A few years ago we asked for *Adventist Review* boosters—people who would tell others about the many benefits they would receive if the *Adventist Review* came into their homes on a weekly basis. These boosters sometimes put notices in their church newsletters about this faith-building magazine. Others

posted articles on bulletin boards and shared ideas in Sabbath school programs. Often boosters arranged for time during the church ministries period to promote the subscribing and reading of the monthly and weekly *Adventist Review* and called attention to special offers that would come along during the year.

Swiftly time has passed, and we're well into the year 1994. Surely the Lord will come quickly, yet we're still here. Now, more than ever, we need to focus on Jesus.

Days are filled and running over with household chores and work responsibilities. Money comes hard to so many. Any excuse will do to keep us from focusing on heavenly

things. Need I say more?

A Month Free—To Express Our Appreciation

We badly need our *Adventist Review* booster list updated. We don't want to lose even one of you. And more than that, we'd love to have 1,000 boosters for every one we have now. Take a minute and talk this request for boosters over with your heavenly Father. Has He called you to encourage others through this unique ministry? If the answer is yes, then whether you are already a booster or are just now signing up, take

a minute to fill out the form below. Return it to me, Ginger Church, *Adventist Review* Booster Program, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

As a special thanks for returning this information, we'll give you a month of the *Adventist Review* free (we'll add it to your existing subscription if you are already subscribing).

Beyond that, we will also be sending you special order blanks, promotional information, and a special *Adventist Review* pen for starters.

And if Your Phone Rings . . .

We also want to form a network of telephone counselors. If you would like to be part of it, fill in your telephone number, also.

Then don't be surprised if your phone rings and the voice on the other end says, "This is William Johnsson from the *Adventist Review* [or Ginger Church from the *Review* and Herald Publishing Association]. Do you have a few minutes so we can talk?"

Together we'll do all that's in our power to keep the church united, share God's love, and finish the work. We want to go home.

In His service,
Ginger Church
Marketing Representative
Adventist Review



Ginger Church

(Tear here and mail.)

Yes, count me in as an *Adventist Review* booster.

Name _____

Address _____

Zip _____

Yes, I will be glad to be part of a telephone network of counselors.

Phone (____) _____ Best time to be called _____

Mail to: Ginger Church, *Adventist Review* Booster Program, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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Rwanda Response

My hat goes off to the General Conference Secretariat and the ad hoc task force for their part in coordinating the evacuation of nearly all the Adventist expatriates and more than 200 foreign students from the central African country of Rwanda. Their untiring efforts represent one of the few points of light that pierce Rwanda's dark cloud of carnage.

Civil war broke out in Rwanda when a plane crash killed President Juvenal Habyarimana on April 6. The United Nations has now estimated that within the first three weeks after the crash, more than 100,000 persons had been killed and more than 1 million displaced from their homes.

The 300-student Adventist University of Central Africa (AUCA) in Gisenyi was closed after hundreds of persons seeking refuge there were slaughtered by a roving mob.

The Weekend Whirlwind

As news stories about the fighting reached the GC headquarters, another story unfolded, one of fortitude and stick-to-itiveness:

Friday, April 8: In the afternoon when radiobroadcasts reported violence at our Adventist college in Rwanda, the GC Communication Department staff already were responding to press calls and composing an initial press release for the media. Gerry Karst, assistant to the GC president, was named the church's spokesperson for the Rwanda crisis, and also spoke with the media.

GC communication director Ray Dabrowski says that "when the incident broke, we had to put together a network of individuals to assess the situation and be prepared for the media." Dabrowski delayed his travel plans to help coordinate the church's media response.

Sabbath, April 9: The GC Secretariat staff was holding a departmental retreat in Takoma Park, Maryland. However, the report of the massacre on the campus of AUCA was so disturbing that key officials interrupted their session to discuss the situation. At that time an ad hoc task force was formed, and Maurice T. Battle, an associate secretary, was designated as Secretariat's point person.

Beginning Sabbath afternoon, Battle began contacting the United States Department of State and seeking help in launching an evacuation effort.

The small Secretariat group worked round the clock at the GC contacting expatriates in Rwanda, relaying relevant news to State Department officials, and compiling a comprehensive list of Adventist volunteers, interdivision workers, and Adventists working for supporting ministries.

The group also fielded hundreds of telephone calls from church leaders of the six world divisions with workers in Rwanda, family and friends of the expatriates and AUCA students, and relatives of national workers and church members in the country.

"Since the United States has the best telephone system," Battle says, "it was much easier for people in one African country to call us and for us to relay messages to people in neighboring countries than for them to call those countries directly."

While the Secretariat group worked, a communication group with personnel from the North American Division, Adventist Development and Relief Agency, and GC Communication Department prepared fact sheets for headquarters employees, monitored the wire service stories, did research, and verified reports that trickled in.

Sunday, April 10: By Sunday morning United Nations paratroopers arrived on the AUCA campus to escort the foreign students and expatriates. At the GC the Secretariat group stayed at their phones and confirmed the movements of the convoy.

In Kigali, Rwanda's capital, another group of expatriates was evacuated. This group was escorted to Bujumbura, Burundi, by United Nations tanks in several convoys. The trips took up to about nine hours.

A True Milestone

On April 11 and 12 the GC Secretariat received confirmation of the arrival of the convoys in Burundi and Zaire. The group then dispensed the information to the divisions and to relatives.

When the evacuees landed in North America, the task force arranged for Adventist communication professionals to meet them at the airport to assist in any contact with the media.

On April 18 a teleconference was organized with evacuees and counselors specializing in post-traumatic stress syndrome. Union communication directors were briefed later and were issued guidelines. The task force also organized a three-day retreat in which many evacuees underwent medical checkups, debriefings, recreation, and counseling.

The task force response contained several noteworthy points: the breadth of the coordination was commendable; many leaders say the interdepartmental cooperation was at a new high; and the church went the extra mile to provide post-traumatic stress counseling. All GC communication and news entities, including the *Adventist Review*, assisted in the process.

CARLOS MEDLEY



Teach Us to Pray

The request seems odd now—the disciples asking Jesus to teach them how to pray. After all, these were the people we have come to know as the great leaders of the church. How could they be asking for such an elementary spiritual lesson? Yet seeing something different—something special—in the prayer life of Jesus, they came to Him with this basic request: “Teach us to pray.”

Perhaps His example in prayer is best characterized by one of those short verses of Scripture we often quoted as children. When asked what our favorite text was, we would—tongue in cheek—quote “Jesus wept.” And if this was already used up by someone responding ahead of us, we would move on to “Pray without ceasing.”

It was just a silly trick. But even in this frivolous game, I suspect that quoting this text began to work in our minds—in spite of its joking context in usage. What did it mean? How could you pray without ceasing? Weren't we supposed to close our eyes when we prayed? Weren't we instructed to kneel and bow our heads? And how does one follow the admonition to pray without ceasing in that posture?

Granted, these were silly and legalistic questions, but perhaps they were also the dawning of a sincere quest for the same satisfying prayer relationship that the disciples saw and sought in Jesus. With Him there seemed to be a constant unbroken connection with God. No issue was too small for sharing, nor of mere passing human concern. And Jesus somehow maintained that relational presence throughout every moment of the day. It was unique.

As it had been known by the disciples, prayer was more the formal kind. It was characterized by standing

in the Temple or at sacred shrines, repeating formula supplications and laments. And indeed, there is a place for public recitation and formality in prayer. But there was something unique in Jesus' personal moment-by-moment practice of the presence of God that the disciples saw and desired to experience themselves, and rightly so. Thus came the request that gave us Jesus' instructions and example of prayer.

Actually, comforting and classic as the Lord's Prayer is to us in King James English, which most of us have learned, we are somewhat distanced from the original intent of this simple and personal

*I know this to be
true experientially.*

prayer. Jesus uses the familiar form of address as He speaks to the heavenly Father, more in keeping with our informal everyday terms of address to our own parents.

This notion may sound strange to us, perhaps even sacrilegious, accustomed as we are to the formal and public presentation of this prayer. But as a model for praying, this familiar form of address may well reflect more accurately Paul's admonition to “pray without ceasing” than does recitation of ancient language. When prayer becomes a relationship with God in which all of our lives are in His will and every moment under His direction, we move beyond the manipulative concept of “using” prayer to achieve our own desires, to the concept of daily living in God's presence.

Eduard Schweizer, in his book *Jesus*, provides a most insightful perspective

on our prayer relationship with God. He says: “If we could calculate what God owes us, He would not be God. . . . He would be like an automatic vending machine where you put your dime in the slot and get the corresponding candy bar down below. Man would in fact be lord over such a god. . . . Thus when a person thinks he has some claim to a reward, he has deposed God, because God's future action is now determined entirely by man” (p. 36).

Scripture makes it abundantly clear that God hears our prayers. “Ask, and ye shall receive,” it instructs. Or: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” *I know this to be true experientially.* He has done so in my life many times that I am aware of. And no doubt on many other occasions.

Yet just why God answers prayer the way He does I do not always understand. But with the kind of relationship Jesus had with the Father, that doesn't really matter. Jesus said, “Not my will, but thine, be done.” Our supplication needs to be “Lord, teach us to pray—and to trust—in that same assurance.”

As referred to in the insert in this issue of the *Review*, the prayer initiative of the North American Division is a needed and integral part, both in our personal lives and in our evangelistic outreach. I earnestly seek your fellowship in prayer as we seek to do the Lord's will and fulfill His mission for the church in North America.

A. C. McCLURE
President

North American Division
of Seventh-day Adventists

Adventists Rally to Help Earthquake Rebuilding Effort

Five months after the 6.6 Northridge earthquake shook Los Angeles in the predawn hours of January 17, the damage estimate for Adventist church properties is in: \$1.3 million—and not a dollar of relief from insurance!

The predominantly Black Adventist congregation in Los Angeles, their church sanctuary declared by authorities unfit for use, will have to raise \$700,000 for repairs.

Damage conference-wide to the 45 other churches and schools in southern California is now estimated at \$600,000, says Southern California Conference treasurer Don K. Sullivan. None of the loss is covered by insurance, since, unlike hurricanes and tornadoes, earthquakes require special policies.

According to Sullivan, the cost of carrying quake insurance on the conference's churches and schools would be more than \$600,000 *per year*. And because of high deductibles, it is unlikely that any would ever collect. "A study was done after the Loma Prieta earthquake in northern California in 1989," says Sullivan. "Even if they had carried earthquake insurance, no Adventist church or school would have collected anything."

For many churches damage was limited to broken windows or cosmetic cracks, and repair costs are within their ability to pay. For others, though, restoring the quake losses poses a significant challenge. Most impacted are:

University Adventist Church in Los Angeles. Although the congregation had made a significant investment in earthquake retrofitting, it still sustained heavy damage. The 1,239-member congregation is currently worshipping on Sabbaths at Los Angeles Adventist Academy.

San Fernando Valley Academy. At this school, located just a mile and a half from the quake's epicenter, all but one light fixture in the buildings fell from the ceilings. Structural



The University church incurred extensive roof damage.

damage to the gymnasium was heavy, requiring steel reinforcing. Major cracks made it necessary to reinforce the walls of other buildings with structural-grade plywood.

Los Angeles Central Korean Adventist Church. Repairs to the foundation of the classroom building will cost about \$60,000.

For a conference already straining under financial burdens stemming from California's prolonged recession, finding the money to rebuild is a serious challenge. Recognizing this, the Pacific Union Association has provided \$10,000 in rebuilding assistance, and a gift of \$150,000 designated for earthquake rebuilding has been received by the Southern California Association. In addition, a fund-raising effort was launched union-wide, contributions from which have already surpassed \$171,000, with additional donations continuing to come in.

Volunteer help has also aided the rebuilding effort. Jim Grossman, a contractor from Sonora, California, brought a group of students from Mother Lode Junior Academy to work at San Fernando Valley Academy. They learned such skills as hanging sheetrock, along with Christian service.

Seniors from Valley Grande Academy in south Texas took their class trip to Los Angeles, where they helped repair damage at the Northridge church. Remarked Lucas White, a senior from Elmira, New York: "When we're working together to help someone else, in return we get the benefit of getting closer together."

Despite all these efforts, the conference still faces an uphill battle in its rebuilding effort. "We are immensely grateful for the encouragement and financial assistance we have received," says conference president Bjarne Christensen. "But the Southern California Conference and its churches and schools still have to find close to \$1 million to meet the earthquake repair costs. We do not have adequate funds or reserves to do this."

By Marilyn Thomsen, Southern California Conference communication director.

WORLD CHURCH

Islamic Outreach Results in Three New Churches.

General Conference president Robert S. Folkenberg reports that Borge Schantz, director of the Global Mission Islamic Center, led out in an evangelistic series

in Pakistan in which the meeting place, music, health programs, and decision-making process were adapted to the local culture.

Held under stringent conditions imposed by local Islamic authorities, the series resulted in three new congregations being established in

previously unentered areas and 91 baptisms.

GENERAL CONFERENCE

Former GC Vice President Dies. Ralph Watts, Sr., 88, a former General Conference vice president, died in Loma Linda, California, on May 12

after a short illness. He served the Adventist Church as a minister, administrator, and broadcaster for 45 years.

Watts (see photo) started his ministry in 1925 as a singing evangelist in the for-



mer Chicago Conference. He then worked in Korea as youth leader and administrator for 17 years.

During the Korean War Watts served as an announcer and music director for the *Bible Auditorium of the Air*, produced by the Greater New York Conference. He later returned to Korea and took administrative posts in the Far Eastern Division. He also worked in the (then) Southern African Division before coming to the General Conference.

NORTH AMERICA

St. Louis Series Brings 71 Baptisms.

Pastors of four Adventist churches in St. Louis, Missouri, organized a four-week outreach meeting that ended in mid-April with 71 baptisms.

Charles D. Brooks, a General Conference field secretary and speaker-director of the *Breath of Life* television ministry, conducted the series. A team of 20 pastors, Bible workers, and volunteers assisted Brooks.

The series was a part of the two-year *Ebony* Evangelism thrust started last year in the Central States Conference. Thus far a total of 11 meetings around the conference have been held, with nearly 1,100 persons baptized.

FOR YOUR INTEREST

Adventist Review Gets Letters From Cyberspace.

Since the *Adventist Review* published its computer addresses, more than 100 persons have sent letters,

A Call to Prayer

The insert in this issue of the *Adventist Review* carries an appeal to Adventists in North America to make prayer the central part of our lifestyle.

Prepared by the North American Division prayer task force, the appeal is important since everything the church attempts to do is dependent on lives rooted in prayer.

"Prayer is practical. It keeps us centered on our Lord Jesus Christ," says NAD vice president Robert Dale. "As the bedrock for evangelistic success, prayer is the foundation we lay as we work toward Net '95."

Perhaps the largest, most ambitious evangelistic venture ever launched by the church in North America, Net '95 will link hundreds of local churches by satellite in a continent-wide evangelistic series in February and March 1995.

The task force invites everyone to read the appeal carried in the insert, hoping that it will lead to a renewed and disciplined prayer life for members throughout the division.

articles, prayer requests, and other correspondence. A sample of these responses will appear on the June 9 and 16 Letters pages.

The *Review's* E-mail addresses are: 74107,241, CompuServe; A11111-AREAT@attmail.com, Internet; and VRUN29B, Prodigy.

Festivals of Faith '94 Start in August. Your local conference or union will be holding Festival of Faith '94 Sabbaths starting in mid-August.

As part of the Adventist Church's 1844 sesquicentennial anniversary commemoration, the one-day areawide meetings will emphasize the church's four distinctive doctrines: the Sabbath, the second coming of Christ, the sanctuary, and the Spirit of prophecy. Watch for future

announcements about the meetings, or contact your local conference office for locations and dates.

ALSO IN THE NEWS

Christy Wins Respectable Ratings. The CBS television pilot series that promotes values of faith and love in an Appalachian mission school

earned respectable ratings, says CBS publicist Kevin McDonald in a telephone interview.

The seven-part dramatic series consistently came in second in its time slot and ranked about fortieth among 85 television shows overall. "Christy was more successful than programming we tried earlier this year," McDonald says. CBS has ordered 13 more episodes for use as a midseason replacement in the 1994 schedule.

TV industry observers see *Christy* as a trial balloon for values-centered programming. Producer Ken Wales (below), the son of a Disciples of Christ pastor, worked 18 years to get the story filmed.



Adventist Communication Network Broadcast:

July 6 Church Information Package (7:30 p.m. all time zones, Galaxy 4, Channel 13)

CHURCH CALENDAR

- June 11 Adventist Chaplaincy Ministries Offering
- June 17 Midwest-area Celebration of Recovery retreat begins at Andrews University in Berrien Springs, Michigan; (616) 471-3558.
- June 25 Thirteenth Sabbath Offering for the Eastern Africa Division

A Family Affair

God's Solution for the Rat Race of Our Times

BY RITCHIE WAY



Adam and Eve race each other to the top of a hill, pheasants and guinea fowl flashing aside to make way. Laughing all the way, they arrive at the top breathless, collapsing beside each other in the soft grass. Their first day together has been perfect!

Away in the west the giant shining orb slips toward the horizon. Noticing it together, they both suddenly grow very quiet. What will happen when the sun reaches the land? Will

the light go out? And if it dies, what then?

In silence they watch as the big ball slides below the horizon and vanishes, leaving behind the fading glory of a magnificent sunset. Daylight gives way to darkness, the birds cease their singing, and all nature goes to rest. Their joy and peace change to momentary anxiety. Not quite sure about what is happening, they feel like little children lost out in the hills after dark. Though they have each other,

they feel insecure and very much in need of Someone greater than themselves.

In answer to that unspoken need, God comes to them—in the cool of the day.

Their relief is immediate. And with joy they welcome and worship their Creator. The fountainhead of their peace, He has come to fill their lives with the blessing of His presence, to spend a full day with them in loving relationship. From the fullness of His grace, they receive one blessing after another. The world has faded from view. God becomes the focus of their attention. The Sabbath has begun.

And God Came Close

When God brought Eve to Adam, Adam felt that she would be the answer to all his longings, that she would provide the relationship that he craved and that the animals could not give. That sunset experience, however, led them both to realize that they each had needs the other could not meet, that something more was needed to make their lives complete.

The animals did not experience this emptiness. They accepted the night instinctively. But Adam and Eve, with their higher power of reason, needed to understand.

And so God came, at the setting of the sun, to spend time

with them, to assure them of the divine solicitude and care. That everything was indeed under control. God stayed with them—a full 24 hours—there in the garden. It was the sweetest, richest, most satisfying time of their lives. And God called it Sabbath.

A Holy Day

Genesis 2:3 says that God made the seventh day *holy*.

But how can a day be made holy? What is this holiness that God has given to the seventh day? How does one measure it? And if the seventh day is holy, is it holy for everyone?

There are millions of people in the world today who are not aware that there is a difference between the Sabbath and the other days of the week. For them it is just another day for work, for sport, for shopping, for recreation. So if the seventh day of the week isn't holy for everyone, why isn't it?

When Moses approached the burning bush near Mount Horeb, God told him to remove his shoes because he was standing on holy ground. What was it that made that particular place holy ground? Of the many mountains in Israel, what made Zion the holy mountain? Of all the cities in Israel, what made Jerusalem the holy city? And what made the inner sanctum of the Jewish sanctuary the Most Holy Place? In every case it was the presence of a holy God (see Ex. 29:43).

Likewise, that first seventh day became holy because God placed His personal presence into it. The biblical record says that "God blessed the seventh day and made it holy, *because on it He rested*" (Gen. 2:3).*

Genesis 2:3 reveals to us that it was God's act of resting on the seventh day that made it a blessed and holy day. If He

had not been there in person, resting with Adam and Eve on the seventh day, it would have been neither blessed nor holy. It was the experience of His presence that made the day holy for them. It is not so much a holiness *of* time as it is a holiness *in* time. It is God's presence that makes the seventh day holy, that makes it Sabbath.

A Family Day

On each of the first six days of Creation God gave something. But He kept the best till last. On the seventh day He gave, not *things*, but *Himself*. And as God has done for us, so we must do for ours. While He has given us a world full of things, He has also set aside one whole day in seven for quality time with us. We, likewise, need to dedicate Sabbath hours to developing relationships with our families and loved ones. We are the richer if we do, the poorer if we don't.

Children are not fulfilled if their parents indulge them with *things* as a substitute for their time. "Dad, you did a lot *for* me, but very little *with* me. You gave me all the things I ever needed, but so little of yourself. I need *you*, Dad!" This is the pathetic heart cry of many a lost child.

According to the fourth commandment, the seventh-day Sabbath has been appointed by God as a special family day—a day for parents, children, live-in employees, and visitors (Deut. 5:12-14). Patterned after that first Sabbath in Eden, it involves the *whole* family. The Lord met with Adam and Eve together. The two were gathered together, and He was there in their midst.

It was their relationship with Him that made them secure in their relationship with each

other. He was the hub of the wheel, they the spokes. The closer they came to Him, the closer they came to each other.

We don't get enough quality time together as families. In the Western world, actual face-to-face reflective listening time between fathers and their children averages only a few minutes per week per child. The Sabbath has been given as a divinely appointed occasion when this imbalance can be corrected. The Sabbath is the one special day each week, set aside by divine fiat, for us to devote, not to things, but to relationships. Not to what we own, but to who we are—sons and daughters of God, one family with one heavenly Parent.

As a church we desperately need a revival of Sabbath values. If we spend the Sabbath together in quality family time as God intends we should, many more of our children will serve the Lord Jesus instead of seeking outside the church the bonding relationships they fail to get inside.

Creation or the Creator?

During the six days of the work week we relate mainly to the Creation, to the things God created on those first six days. And we devote time to improving our *standard of living*. But on the Sabbath we develop a relationship with the Creator, with our immediate family, and with the larger

The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)—Fundamental Beliefs, No. 19.



church family. It is a special bonding time, a time to develop unity, a time to improve our *standard of life*.

“Standard of life” should not be confused with “standard of living.” The first has to do with relationships, the second with things. Many people, even some Christians, seek their total happiness and identity in work and things. But work and possessions are temporary. They won’t last forever. Only our relationship with Christ and His children will survive. The Sabbath was given to enhance this relationship.

Let’s not, like Martha, neglect our fellowship with Jesus. Let’s not become “distracted by all the preparations that [have] to be made.” Jesus got to the very heart of Martha’s problem: “Martha, Martha,” He said to her, “you are worried and upset about many *things*” (see Luke 10:38-42).

Martha was rock solid and reliable. But she’d made the mistake of putting *things* ahead of her relationship with Christ. Mary, on the other hand, chose to sit at the Lord’s feet so as to drink in all He had to share. Jesus said of her: “Mary has chosen what is better, and it will not be taken away from her” (verse 42).

“There is a time for everything” (Eccl. 3:1)—a time to work, and a time to rest. One day all our housework, all our business deals, all our computers, our cars, our properties will be taken away from us. All we will have left then is our relationship with Christ and His family. So when Jesus comes to visit next Friday evening, be a Mary.

Time Transformed

We all need a place of escape, a little space to ourselves in the busy week. That time has been *given* to us, *not forced* upon us. It comes to us as a precious gift from God, wrapped in two glorious sunsets and tied with a ribbon of birdsong. And when you look inside the wrapping you find there 24 hours of rest, refreshment, peace, joy, and happiness.

A closer look at this gift, however, will reveal that it is the very day you have given Him. You gave it to Him as the seventh day, but He transformed it, returning it to you as Sabbath, as holy. You gave it to Him as an empty vessel; He has returned it full of the oil of gladness. You gave Him 24 hours of your time; He gave it back as quality time—time to celebrate Him in worship; time to fellowship with the family of God; time to be with your own family; time to relax and reflect upon God’s Word; time to enjoy the fragrance of flowers and scented trees; time to

be surrounded by beautiful, relaxing music; time to savor serene conversation and companionship with an intimate friend; time to sit on the top of a hill and just watch the sky; time to do all the beautiful things that time does not permit—but that God does.

This day is God’s holy gift to us, protected by divine fiat—the fourth commandment. There is not another person or power in the universe who has the authority to take it away from us. The only person who can rob you of the Sabbath is you. And you can do it just by being a Martha on the Sabbath—putting things ahead of your relationship with Christ.

But if you accept the day as God has given it to you, you can lay aside, with a clear conscience, all your pressing duties. It is *your* day, a day when you don’t have to clean the house, go to work, or study for an exam. That work will always be there, even after you die. This is your day, a gift of a full 24 hours given you by God for an abundant life—balanced, healthy.

In the Stillness

Remember too that it is not in the multiplication of religious meetings that we best get to know God. Rather, it’s in the stillness (see Ps. 46:10). Someone said that “the best thing about stillness is that it gives God a chance to work.” *No one ever came into possession of anything profound without first being still.* The technological marvels of the modern era did not come about because of haste and noise. And we need to watch lest our Sabbath meetings, by placing highly stressed people under additional stress, fail in cementing relationships with the Lord.

The Purpose of the Sabbath

BY ELLEN G. WHITE

“In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.

“God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator” (*Patriarchs and Prophets*, p. 48).

After one particularly busy time Jesus said to His disciples: "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31). That one verse illustrates several important elements of Sabbath-keeping. Every Sabbath should be a quiet place where we rest with Jesus apart from the world. In such rest with the Lord there is renewal. And in our busy lives we all need time off to recharge our batteries. In a frenetic world such as ours, the Sabbath is needed more, not less.

So Sabbath is a time for fellowship with God's people. A time to study God's Word, a

time for worship. Sabbath is a time to walk a mountain trail hand in hand with our parents and our children, enjoying God's clean air and the scent of the trees. It's a time to stroll along a lonely beach, talking about the things that really matter, watching the restless ocean and seabirds riding on the wind.

The Sabbath, observed as it should be, becomes the glue that bonds us to the Lord and to one another. It keeps sweet, fresh, and strong our relationship with the Lord, with our partners, and with our children.

Once Jesus asked for water, and turned it into wine (John

2:7-9). Today He asks you for your seventh day so He can transform it into something beautiful and precious—the Sabbath! His blessing makes the difference. If by faith you give the seventh day up to Him, He will surprise you—with joy!

* All Scripture references in this article are from the New International Version.

Ritchie Way is pastor of the Cornerstone Seventh-day Adventist Church in Auckland, New Zealand.

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: What is your favorite Sabbath activity?



Travis Cook, 17

Student
Takoma Park, Maryland

My favorite Sabbath activity is Bible study with a small group of friends. Such study equips me with the necessary tools for day-to-day living. But it does more, providing fellowship, as well as time for sharing and reflection with partners in faith. Only the Sabbath offers such wonderful opportunities.



Barbara Rodenberg, 46

Teacher
Takoma Park, Maryland

In the hustle and hurry of urban living, the Sabbath is essential. I find assurance that God is still in control when I go to the Chesapeake Bay and sift through its sand for fossils. This time of reflection restores my sense of who I am, restores that I am into my world—and all is well.



Pearl L. Pflugrad, 73

Retired Educator
Portland, Oregon

Besides reading and attending morning services at our church, I enjoy the singing band that a dozen of us conduct twice a month at a retirement home. The residents love to be with us, and we love them. We choose favorite Christian songs to sing. Those who wish present special vocal or instrumental music occasionally.



Shanthi Thomas, 17

Student
Silver Spring, Maryland

My favorite Sabbath activity is going to feed the homeless. Every other Sabbath a group from my church goes to Washington, D.C., and distributes lunches to those in need. It is a very rewarding experience to help others. Every time I go, I realize how blessed I am and I have learned to appreciate life more.



Rebecca L. Munson, 20

Student
Laurel, Maryland

One of the most rewarding Sabbath experiences I ever had occurred in the early hours of the day, when I, a friend, and a pastor hiked two hours to the top of a mountain and watched the sunrise. If the day had ended then, if the sun had turned around and set right after rising, I still would have had a whole day's worth of spiritual fulfillment.



ADVENTIST HOSPITALS

FACING THE CURRENT



[Mardian Blair]

● Will Clinton's health-care plan affect Adventist hospitals?

HEALTH-CARE TURMOIL

● Will networking destroy the uniqueness of our health-care system?

PART 1

● Should the Adventist Church get out of health-care?

Mardian Blair, president of Adventist Health System/Sunbelt, speaks candidly about the radically changing U.S. health-care industry and how it is impacting Adventist hospitals.

Myron Widmer: Is U.S. President Clinton's proposed health plan going to affect Adventist hospitals?

Mardian Blair: Yes. Definitely. But the health-care plan that comes out of Congress may not at all look like what went in. Without a doubt, though, the plan—or the process of enacting a plan—will affect Adventist hospitals, and it already has.

In what way?

The health-care market already is radically restructuring itself

from within—without regard to government legislation—in anticipation of a health-care plan.

The market is consolidating. Networks are developing—that is, hospitals are combining into groups to compete for business. In Orlando, for instance, three groups are forming—two not-for-profit and one investor-owned. Businesses representing large numbers or blocks of patients will contract for a given period of time for health-care services. If any hospital is not a part of the network, it is shut out from caring for those patients. Obviously, any hospital can quickly become financially nonviable if it is excluded from access to a large block of business.

This is happening all across the nation. Hospitals are joining forces to compete in the marketplace. And if a given hospital is not in a group, it will likely be frozen out of business.

Which means Adventist hospitals will have to create or join such networks with other hospitals?

Certainly.

Even with non-Adventist hospitals?

Yes. In most places they would network with other not-for-profit hospitals, which may be Catholic, Lutheran, or Baptist. But there might be relationships with investor-owned groups.

Do you think the Adventist Health System will survive?

Yes. There will be some adjustments, but I don't think there's any reason for nonsurvival. Overall it is a time that may bring increased success if we do a good job with these networks, which we call managed-care networks. These can be good or bad, but they are not inherently good or bad.

What has happened in health care in the past five to seven years that has forced the radical changes?

Way back, the government enacted Medicare nearly 30 years ago and paid all health-care charges. It was quite liberal. About 1983 the government began the diagnostic related groups (DRG) program, in which it paid a lump sum for the care of each illness without regard to what the health-care provider spent on the patient.

Didn't this force better efficiency by the hospital?

Yes, and it caused a dramatic reduction in the length of hospital stays. Why? Because under the DRG plan the hospital got the same flat rate reimbursement whether the patient stayed one or three or five days.

In the practice of medicine before DRG-based reimbursement, physicians, as was then the practice, kept their patients in the hospital longer than sometimes necessary—and the government paid the bill. But when the DRG program rewarded efficiency, hospitals and physicians reduced patient stays and moved a significant percentage of inpatient care to an outpatient setting.

Patient census dropped dramatically. And with a different payment schedule, everything tightened up. A shakeout occurred. Many small rural hospitals dropped out. Adventist Health System/Sunbelt sold, closed, or ceased to lease eight hospitals, and we're divesting ourselves of a ninth this spring.

How many hospitals do you now have in Sunbelt?

We have 25 hospital campuses and 17 hospital licenses. Many of the hospitals have multiple sites.

What does the future hold? Are you still operating on the DRG program now?

DRGs will likely continue, but

the health plan that Clinton and other leaders have proposed is to provide universal coverage for almost every person in the United States. We favor that. We are advocating that.

Why?

America is a wealthy nation. We may not perceive that, but we have resources to do all kinds of things. And the least we can do for our people is to provide them health care.

The issue is how we can do that in a way that it is not abused, is cost-effective, and we don't overpromise and underdeliver.

We presented a position paper on this to the federal government. It's our AHS/Sunbelt position, though other Adventist health-care people helped with it and support it. The initial Clinton plan may have commendable goals, but it promises more than we can provide without throwing the country into an economic tailspin.

Having said that, I believe there should be universal coverage. It needs to be entered into in a businesslike way that is incremental—so we know what it will cost as we move into it. I believe Congress will come to that point before long.

Would the universal coverage be capitation or a modified system?

There are many ways to achieve universal health care other than capitation. Capitation means a certain amount would be paid per person covered. Health-care providers would get that money and use it to care for their specific group of people. This puts health-care providers at risk. If the care of their patient costs more, they lose money; if it costs less, they benefit. The health-care providers have to care for that entire population.

From birth?

As long as they are covered. It could be an entire lifetime, or realistically, as long as the provider has the contract for health care.

Would the contract be for people in one location, or would the coverage have to be offered nationally?

It would be related to these networks of hospitals, clinics, emergency centers, and other providers. We believe capitation is right. It's businesslike. Take a situation like Florida Hospital, with the half million people it looks after. You have the opportunity to educate those people, to get early detection of illness, provide prevention, and of course, give the care itself. We can change their level of health over a period of years by education, intervention, and early detection. Studies clearly portray the impact of lifestyle on health. If we had a group of people for many years, we could invest in that group, teaching health and keeping them healthy.

Would this plan force you to keep people out of the hospital and move from an illness-oriented system to a wellness-oriented health-care system?



Myron Widmer

Right. It provides a business basis for doing the right thing. For insurance companies, health-care providers, and doctors the incentives are lined up in the right way—to keep people healthy and out of expensive medical care.

Incentives have changed through

the years. Under the original Medicare plan, doctors and hospitals had the incentive to admit and keep patients in the hospital, because we were reimbursed liberally. Under the DRG program, the incentive was to take care of patients and move them out of the system quickly.

With capitation, we have the incentive to keep people out of the hospital and keep them well.

And that's because you get the money whether you do anything or not. It is simply up front, prepaid.

Even if we didn't do a thing, we'd still get the money. However, we have an incentive to provide education and early detection to prevent a health problem from building up and costing millions of dollars. This is aside from our moral responsibility to provide the very best health care possible.

So it pays you to get into the prevention side?

Absolutely. And as part of an organization that for many years has had a desire to help people, this is a perfect system for helping large blocks of people. It fits right into the Adventist philosophy of health care.

However, we would need to have a block of business over a period of years to invest in it on a long-term basis. Healthy lifestyle changes don't come overnight.

Will the competitively bid contracts for health care come from the government or insurance companies? And aren't insurance companies right now forcing you into managed care?

Oh, yes, we are all in managed care to varying degrees.

And managed care means?

Managed care means we contract for the health care of a block of business—of people. It can be a health maintenance organization or a contract

How would you get these contracts?

In a given community, managed-care contracts, for let's say 5,000, 10,000, or 100,000 persons, are usually awarded on a competitive basis. Therefore, there could be two, three, or four organizations competing for a block of business.

And if you don't get enough health-care contracts, Adventist hospitals could be out of business overnight?

Yes. We would be forced into liquidating our assets. It's very, very important to have quality and a low price and to be part of a competitive network. The assumption by those buying managed care is that if someone's in business and accredited by the Joint Commission, they have quality. That's not exactly true, because there are ranges of quality within that. But that's the concept, and thus the issue comes down to price. We must have a low price, compared to other health-care providers, to stay in business.

What is the push for low costs forcing Adventist Health System/Sunbelt to do now?

Since the DRG program started, we have tightened up our operations, leaned them down, and reduced inefficiencies.

Labor is our largest cost. This puts enormous pressure on any organization to trim personnel costs. It's also the source of most heartache, because when we increase the workload or reduce personnel, we impact lives. We have had considerable success in reengineering or simplifying the work process.

Our emphasis is to work more effectively to get the job done better, smarter. We think our people are working hard already, and in most cases we can't increase the intensity. But we can increase the "smartness" of how it's done.

Are Adventist hospitals positioned to be competitive?

We are in most places, but not everywhere. This hasn't developed into a crisis, but we are moving every Sunbelt organization to that competitive position.



Mardian Blair

Which means you may stay in business?

I don't have any doubt that we will stay in business.

Will we stay in business as Adventist hospitals?

Yes, as *Adventist* hospitals.

Can we maintain Adventist distinctives in our hospitals under the new health-care scenario? Would we ever sell a hospital rather than join a network? In part 2 of this interview with AHS/Sunbelt president Mardian Blair, we exclusively explore the area of maintaining Seventh-day Adventist distinctives in the rapidly changing health-care industry. Coming June 16.

Myron Widmer is an associate editor of the Adventist Review.

Project or Regular Mission Giving?



Robert S. Folkenberg

The debate continues: Should we have project or regular mission giving?

The answer is Both! The church would suffer grievous loss to its overall mission outreach if we abandoned regular giving, nor could it respond to the many urgent needs without project giving. So the good news is that we need both. But we also need balance.

Our regular mission offerings—especially those received during Sabbath school—continue to be the backbone of mission work around the world. As I travel and see the excellent work that is being done around the world by thousands of national workers and more than 800 interdivision workers, I thank God for the generosity of our members around the world.

Without your offerings, we would have to send home hundreds of interdivision workers. Universities and seminaries would close. Teachers would be laid off. The pastoral workforce would have to be dramatically reduced. Dormitories would not be built. Clinics would close.

Beyond the Glamour

Yet few of these mission endeavors will ever have the glamour or appeal of project giving. There's just something special about seeing a specific need and giving dollars directly to fulfill that need—like building churches, printing Bibles, digging clean-water wells for communities, clothing orphans, holding evangelistic crusades in former Soviet bloc countries, or providing bicycles for pastors in India.

When we give to such a project, we can relish the thought that we helped print those Bibles, or feed those refugees, or hold those soul-winning meetings. We know exactly where our

money went. And it makes us feel good inside because we get to see specific results.

We Need Balance

But we *also* need regular mission giving. In other words, we need balance. We must remember that regular long-term mission work, whether glamorous or otherwise, is the mainstay of our world mission program and is as vital as (and frequently even more vital than) project giving, which in most instances complements regular mission work.

I also believe we need balance in another area of mission giving—between giving to home missions and to foreign missions. With our society's great emphasis on personal comfort, we sometimes are sorely tempted to spend inordinate amounts of money on personal comfort, entertainment, vacations, and nonessential items for our homes and yes, even our local churches.

For many years we strongly supported foreign missions. However, in more recent years our giving has shifted somewhat in favor of home missions. For example, during the past 15 years in North America, one of the financial pillars of the worldwide church, giving to the basic mission program of the church failed to keep up with inflation. In fact, during those years inflation increased 121 percent, while regular mission giving rose only 15 percent!

Certainly we as a church have great needs within North America. But great are our resources also. I believe that it is time in our world's history for us to throw off our collective selfishness and begin to swing the pendulum back to providing greater financial help—through our regular mission offerings—to those areas of the world where this help is indispensable to the fulfillment

of the gospel commission.

Although the General Conference during its 1993 Annual Council voted to encourage all divisions of the world to reach self-reliance (non-dependence on outside funds), there are massive areas of the world where the Seventh-day Adventist Church has so few members and so few resources that the larger church has a sacred duty to help.

I think of Russia and Eastern Europe, China, India, the unentered countries of Afghanistan and North Korea, and the many Islamic countries. Together they account for more than half the world's population! Yet only about 10 percent of our church's membership lives in these areas.

How Can a Tiny Group Witness?

How can a tiny group of members (in some countries there is not one member) adequately equip themselves to nurture their own members *and* to reach out to the masses of non-Christians without getting assistance from outside? They depend on the wonderful workings of the Holy Spirit—and on us—to help.

We rejoice in such formidable challenges because in our hearts we hear the words of our Lord to go: "make disciples of all nations" (Matt. 28:19, NIV). And we also should rejoice because our God has abundantly blessed His people with resources to fulfill His gospel commission.

Won't you reevaluate your giving priorities in light of God's blessings upon you and the great needs of world mission?

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



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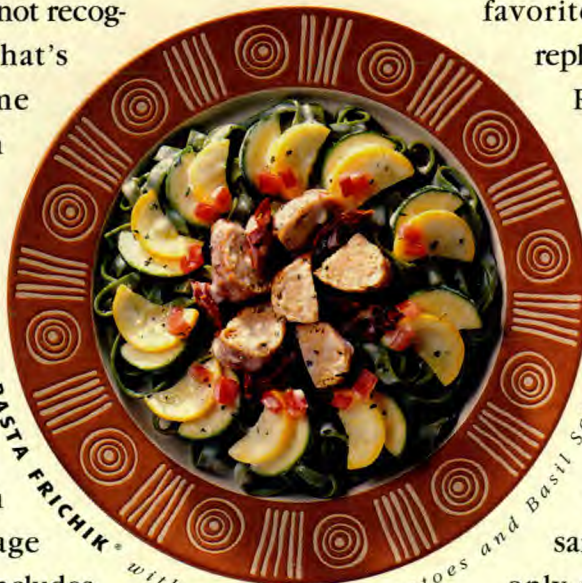
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The Swallows' Secret

BY EDNA MAY OLSEN

Scores of swallows perch close together on the telephone lines, twittering and singing in the bright spring sunshine. After a long and wearying journey across two continents, they have returned to the same rather messy-looking nests under the eaves of Mr. Jones's red barn, which they had vacated the previous year. After a little searching they find mates and busy themselves with adding little daubs of mud, soft feathers, and twigs to their nests, which one day miraculously contain three or four red-spotted eggs each. These eggs are guarded jealously and never left alone for a minute.

One day the eggs begin cracking, and then the nests are full of babies that seem to be all mouth. And they all want to be filled immediately!

What a twittering takes place under the eaves of the red barn, with parents dashing off in all directions in search of insects. Scooping them up in their mouths as they fly, they bring back up to 10 a trip as their darling babies have to be fed almost once a minute! And they demand even more food as the days pass.

With so much food they grow rapidly and soon become too big for the nest. Then they fly off to fend for themselves, flashing through the air in pursuit of a meal or perching on the telephone lines with the other birds. This short time of activity enables the swallows to grow fat, adding more than 50 percent to their body weight. The additional weight provides sufficient fuel for them to fly thousands of miles when it is time for them to migrate, or fly to another part of the world.

Traveling at speeds of more than 45 miles per hour, the swallows head south. Along the way they are joined by thousands of others, guided by the God-given

instinct that enables them, without map or compass, to find their way across a mighty ocean, over mountains, and the



vast Sahara Desert. They battle strong headwinds and bitter cold that forces many to fall exhausted to the ground, but

the rest press on bravely until at last they reach their winter haven, where there is sunshine and food aplenty.

In the spring they make the long trip back to the red barn, and so it is on a sunshiny spring morning that Mr. Jones watches them take up residence once again. Thin and weak, they nevertheless manage to sing happily as they set about fixing up the nests and searching for insects.

"What stories you'd tell if you could only speak," says Mr. Jones to the swallows as he watches them at work. "What adventures you must have had along the way! And what a lot of questions I'd like to ask."

I'm sure we all have a lot of questions we'd like answered regarding the miraculous migration of the birds, but we'll probably have to wait until we see Jesus. Then He'll explain everything to us.



WHERE THE SINGLES ARE

Join single Adventists from across North America when they take a summer break at Camp MiVoden, Idaho, from August 29 to September 5, 1994. Delight in delicious food and treasure the moments with your friends

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PART 1

Do Real Men Express Feelings?

A pastor examines the beliefs men have about being male and how these beliefs shape their relationships with family, friends, and coworkers.

BY MITCHELL L. WILLIAMS

A while back I saw a cartoon in which a husband and wife—I'll call them Phil and Brenda—are shown enjoying a social gathering as they talk to another couple whom I'll call Ed and Sue.

In one corner Phil and Ed exchange pleasantries. Phil says, "Blah, blah, blah, hockey. Blah, blah, tools. Blah, blah, blah, baseball."

Ed replies, "Blah, blah, blah, basketball. Blah, blah, blah, scores. Blah, blah, blah, cars."

Meanwhile Brenda and Sue visit, and visit, and visit. After the party Brenda begins telling Phil, in detail, the highlights of her conversation.

Brenda says she learned that Sue used to be a nurse, and then she had a difficult pregnancy, and then she put her career on hold for a few years because high blood pressure runs in her family, who still live in Michigan, except her brother who lives in California. Finally Brenda asks Phil, "What about Ed?"

Phil blurts out, "He likes golf."

Brenda waits for Phil to elaborate. Then, with a confused expression, Phil adds, "What was his name? Ed?"

Brenda turns away in disbelief, saying, "Men!"¹

Untrue? Unfair?

What are men like? To what extent is the male stereotype true? In what ways is it unfair, or limiting? Should Christians challenge the male stereotype?

According to one author, "men have traditionally been defined as independent, task-and-achievement-oriented, objective, competitive, rational, unsentimental."²

These characteristics are prized by many. These characteristics are believed to enable men to survive in today's difficult political and economic climate where tough decisions are made daily.

But I believe these characteristics are also an encumbrance to men. They often sabotage us, preventing us from having the rich relational experiences God intended us to have at home, socially, and spiritually.

Are Feelings Feminine?

Inexpressiveness or not verbally disclosing feelings is another facet of the

male stereotype. Because this is such an accepted phenomenon in our society, we laugh at ourselves through the cartoonist's parody.

Although men do express some emotions, there are others we seldom reveal. It's acceptable to show courage, toughness, competitiveness, and aggressiveness. But gentleness, expressiveness, or responsiveness? Men often write off these traits as "feminine."³

Male inexpressiveness is repressive. In a study of 58 blue-collar married couples it was found, among other things, that these men did not tell their wives about their ordinary feelings of worry or hurt.⁴

The attitude that men should be above their feelings is reinforced by the media's image of a macho man. In the United States, for example, the cowboy in Western movies is a macho man—he's always "strong, resilient, resourceful, capable of coping with overwhelming odds."⁵

This male image is so distinct from females that even though the cowboy has tender feelings toward a woman he is careful not to express them, for "such



expression would conflict with his image of what a male is.”⁶

In the past I bought into this stereotype. I believed that men should “stuff” their physical pain.

Once when a nurse was about to give me a penicillin shot, I refused to have it in the hip, where the pain might be less intense. “You’re just like my husband,” she said; “he always takes it in the arm.”

As she was injecting the serum she asked, “Does it hurt?” It felt like somebody was slugging me in the arm. But what did I tell her? Emphatically, and truthlessly, I said, “No!”

Growing Up Male

How does this happen? Where do men learn to be inexpressive?

□ In childhood we are often told, “Big boys don’t cry.” Parents may not say these words, but if they don’t, their child’s friends will.

A teacher told me about a third-grade boy who fell on the pavement. When he stood, both knees were bleeding. Comforting him, the teacher noticed tears filling his eyes. He quickly brushed them aside, however, when a classmate chided, “Are you crying?” Such incidents validate the stereotype of the inexpressive male.

□ Competition is a staple fed to males from childhood. When boys choose up sides for games, they focus not on maintaining relationships, but on performance. The underlying purpose of playing a game is *winning*. Even as adults, males often base another per-

son’s status upon performance—their “merit.”⁷

□ Homophobia is the fear of being close to another person of the same sex. Particularly in America, the fear of being branded homosexual or of having homosexual tendencies stifles male friendships. In many other cultures men are more demonstrative of their affection for and friendship with other males.⁸

Why Change?

I believe there are many benefits awaiting those who are willing to break free from the male stereotype. Here are a few of them:

Better physical and psychological health.

Today men tend to have a shorter life span than women. Why? It may be related, in part, to psychological health. The stress caused when men say they have no feelings or when they do not express the feelings they do acknowledge appears to contribute to physical symptoms. Becoming appropriately expressive is a step toward health.

Enriched and enduring relationships.

Lasting relationships are built upon commitment, but these relationships are *maintained* by communication. Men who learn to be more expressive are more likely to experience enriched close relationships.

More positive family life.

Men who are able to admit that they are vulnerable do not need to maintain the facade that they are always in control. No one can always be right and

know all the answers.

As a man becomes more expressive and more real, the compelling urge to dominate and control his family by force will be reduced.

A happier marriage.

An expressive mate blesses his spouse with comfort and companionship. How many wives wish their husbands could verbalize what is behind the sour attitudes acted out at home. The future will become more hopeful when both spouses dip into their emotional reservoirs and constructively express their true emotions each day.

Better fathering.

Fathering begins when we give extra emotional support to our spouses during and after pregnancy. Since a newborn requires a mother’s constant emotional attention, a wife looks to her husband for encouragement, support, and nurturing. By caring for his wife’s needs, the husband indirectly nurtures his newborn child.

As the child develops, an expressive father continues his nurturing behavior through direct verbal and physical interaction. Little boys need as much tenderness and care as little girls. The current male stereotype encourages fathers to think, erroneously, that boys should be given a different emotional diet than girls. Learning to be expressive will enable men to enjoy fatherhood, and will give them confidence and satisfaction.

Increased spiritual health.

Redefining the male stereotype will also allow men to see themselves as spiritual. As it is, we define ourselves

by what we do, who we know, or what we own.

Ted Dobson points out that many men consider faith "a personal matter of which they would rarely talk." And many more see it as "a woman's area of concern, for it implies a lack of independence and self-assurance that does not coincide with their macho self-image."⁹

Male friendships.

In preparing to write his new book *Silent Sons*, author Robert J. Ackerman interviewed more than 500 men from both functional and troubled families nationwide, as well as 100 women involved with those men. What did he learn?

"Men have many acquaintances, but not one or two close friends who know all about them," Ackerman explains.¹⁰

I've found that many men simply don't feel that they need male friends. I believe this is indicative of the self-suf-

ficient "cowboy" stereotype in which a man is an island unto himself.

True Power

The most powerful Man who ever lived, a man who has literally changed the course of history, was courageous, bold, and resourceful. He was also an expressive man. John 11:35 tells us that when His friend Lazarus died, Jesus felt the pain. "Jesus wept."

It is time for Christian men to challenge the male stereotype. It is time we unshackled ourselves from the archaic notion that males should be inexpressive. It is time we encourage ourselves and one another to experience the fullness of interpersonal relationships for which God created us.

Next week: The author proposes ways for Christian men to move beyond society's male stereotype.

¹ Rick Kirkman and Jerry Scott, *Baby Blues*, Los Angeles Times, Apr. 4, 1993.

² Jack Balswick, *The Inexpressive Male* (Lexington, Mass.: Lexington Books, 1988), p. 1.

³ ———, *Men at the Crossroads* (Downers Grove, Ill.: InterVarsity Press, 1992), p. 71.

⁴ ———, *The Inexpressive Male*, p. 11

⁵ Alfred Averback (1970), cited in *The Inexpressive Male*, p. 11.

⁶ *Ibid.*

⁷ *The Inexpressive Male*, p. 5.

⁸ *Ibid.*, p. 4.

⁹ "Healing the Tear in the Masculine Soul," cited in Gordon Dalbey, *Healing the Masculine Soul* (Dallas: Word Publishing, 1988), p. 13.

¹⁰ Quoted in "Why Men Don't Open Up," *USA Weekend*, Oct. 8-10, 1992, p. 10.



Mitchell L. Williams, pastor of the La Crescenta Seventh-day Adventist Church in California, wrote this two-part series based on his dissertation for a doctorate in ministry at Fuller Theological Seminary.

Back to the Bible

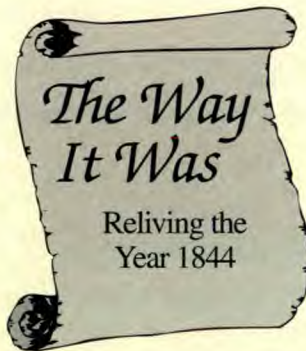
The Annual Conference of Adventists opened on May 27 in Boston,¹ the first major gathering of Millerites since the spring 1844 disappointment. Many prominent leaders of the movement were present, including William Miller.²

Quite a few non-Adventists also came to the meetings, curious to hear what Miller and the others would say.

At the close of one meeting, William Miller "arose and after frankly confessing his mistake in the definite time at which he supposed the prophetic periods would run out" remarked that he was glad his fellow believers had not simply put their faith in him. He said, "Father Miller has proved himself to you all to be only a poor fallible creature, and if you had trusted in him you would have given up your faith . . . ; but now you stand on the Word of God, and that cannot fail you."³ This was vintage Miller, pointing people to Scripture rather than to himself.

About Miller's statement, the *Boston Post* reported:

"FATHER MILLER'S CONFESSION—Many people were desirous of hearing what was termed Father Miller's confession, myself among the number, to hear the 'conclusion of the whole matter.' . . . I should judge . . . that a



general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. . . . He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's goodness, or in the entire fulfillment of His Word, or in the speedy coming of our Saviour, and the destruction of the world.

"Although the supposed time had passed, God's time had not passed. 'If the vision tarry, wait for it.' He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity."⁴

Although the Millerites were baffled that Jesus had not returned, plans to continue holding meetings were laid at the conference. The disappointed Adventists were unshaken in their convictions, although they appear to have been somewhat disoriented in knowing what to do next.⁵

¹ *Advent Herald*, May 22, 1844, p. 128; June 5, 1844, p. 140; Sylvester Bliss, *Memoirs of William Miller* (1853), p. 262.

² *Advent Herald*, June 5, 1844, p. 141.

³ *Ibid.*, p. 140.

⁴ Bliss, pp. 262, 263.

⁵ George Knight, *Millennial Fever* (1993), p. 165.

Compiled by James R. Nix, associate secretary, Ellen G. White Estate, at the General Conference.



Inverting the Pyramid

*Have you been praying for church leadership to reform?
Now look what you've done!*

BY JACK CALKINS



It was my first trip to the General Conference. I hadn't even been baptized yet.

It was 1969, and those large, majestic paintings of Moses and John the Beloved, in the lobby of the old General Conference building, mesmerized me. Takoma Park was Vatican City as far as this almost former Catholic was concerned.

My patient pastor, Thurman Petty, ushered me through the halls and offices. We got to pray with several church leaders, and I was impressed. They prayed for me. They prayed for my ministry. I wasn't even a member yet! Didn't they know how immature I was? How silly I could be? How thoroughly un-Christ-like I was?

Yeah, they probably did. But they realized something I didn't. I was the church.

Enfeebled and defective as I was—and still am—I was and am the church. And so are you.

Hallowed halls, inner sanctums, official de-

partments, and boardrooms are not the church. No architecture is involved, except that of character building. The church meets in buildings, but buildings aren't the church. Notice: "the church that meets at their house" (Rom. 16:5), "the church in her house" (Col. 4:15), "the church that meets in your home" (Philemon 1:2).* The church is people, people who follow Jesus because He is the Way, the Truth, and the Life of God's kingdom.

And there's another key concept: Leadership is not the church. Leaders are the *servants* of the church. Notice: "the elders of the church" (Acts 20:17), "shepherds of the church of God" (verse 28), "and in the church God has appointed first of all . . ." (1 Cor. 12:28), "the elders who direct the affairs of the church" (1 Tim. 5:17).

Leadership equips and empowers members, and provides resources for their ministries. That includes providing and facilitating a vision of what we're doing in our

Denominational Structure

The North American Division, including its unions, conferences, and church institutions, will develop a more flexible, responsive, productive, and effective organizational structure and management system, with an emphasis on the mission of the church instead of institutional maintenance.

The changes will transform the climate of the organization, make evangelism a priority, reestablish the local church as the central focus and driving force of the denomination, and ensure the integrity of relationships with financial supporters.



following after Jesus. Members do ministry, building up the body internally and externally—together. Are you still with me?

Paul put it simply in Ephesians 4:11, 12: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ" (NKJV).

Another essential concept: the church is the *local* church, not the conference, union, division, or General Conference offices. That local body of believers is the church, the biblical church: "the church at Jerusalem" (Acts 8:1), "the church throughout Judea, Galilee and Samaria" (Acts 9:31), "the church at Antioch" (Acts 13:1), "the church in Cenchrea" (Rom. 16:1), "the church of God in Corinth" (1 Cor. 1:2), "the churches in the province of Asia" (1 Cor. 16:19), "the church of the Laodiceans" (Col. 4:16), "the church of the Thessalonians" (1 Thess. 1:1).

Is this congregationalism? No. Here's why:

Congregationalism makes one cell of the body the whole body. Congregationalism pits the will of one cell against the will of the whole body. We have not bought that—nor will we ever. One cell doth not a whole body make. But all the cells, under the will of one body, are a whole body.

"And God placed all things under his feet and appointed him to be head over everything for the church" (Eph. 1:22).

"Christ is the head of the church, his body, of which he is the Savior" (Eph. 5:23).

"After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church" (verse 29).

"This is a profound mystery—but I am talking about Christ and the church" (verse 32).

"And he is the head of the body, the church" (Col. 1:18).

". . . in regard to Christ's afflictions, for the sake of his body, which is the

Seven Major Objectives for North America

(Mar. 3)

Spiritual Life—*living and projecting a Christ-centered, relevant, and joyful message.*

(Apr. 7)

Local Church—*developing a mission-driven, inclusive, and accepting body.*

(May 5)

Leadership—*continually evaluating, supporting, and empowering leaders*

► (In this issue)

Denominational Structure—*restructuring and transforming the organization, making the local church the central focus.*

(July 7)

Information and Communication—*utilizing technology and improving two-way communication.*

(Aug. 4)

Christian Education—*effectively providing direction and spiritual growth opportunities for students.*

(Sept. 1)

Church Growth—*creating a climate for effective worship, outreach, and dramatic growth.*

church" (verse 24).

Each local church is a manifestation of the church, Christ's body—unique, yet dependent on sister cells for a healthy life. And leadership is to facilitate the health of those cells.

Turning Point

The body has come to a turning point. And it's no small thing. There are many reasons for it, but one central issue: to be more effective in our ministry for Christ and with Christ.

Without reciting a litany of horror stories, we've all witnessed or experienced the abuse of spiritual authority in the church. And I hope we've matured

to the point that we can discuss it.

The Body Needs Some Changes

One symptom I've observed over the years is that the local church begins feeling that it's there to serve the leadership institutions, rather than the other way around. You know what I mean? The tail is wagging the dog. I don't think I'm the only one who's felt that way.

So, some changes are in order. And this is why you'll be hearing about some major changes at the North American Division level of our church organization. Here's what you can expect:

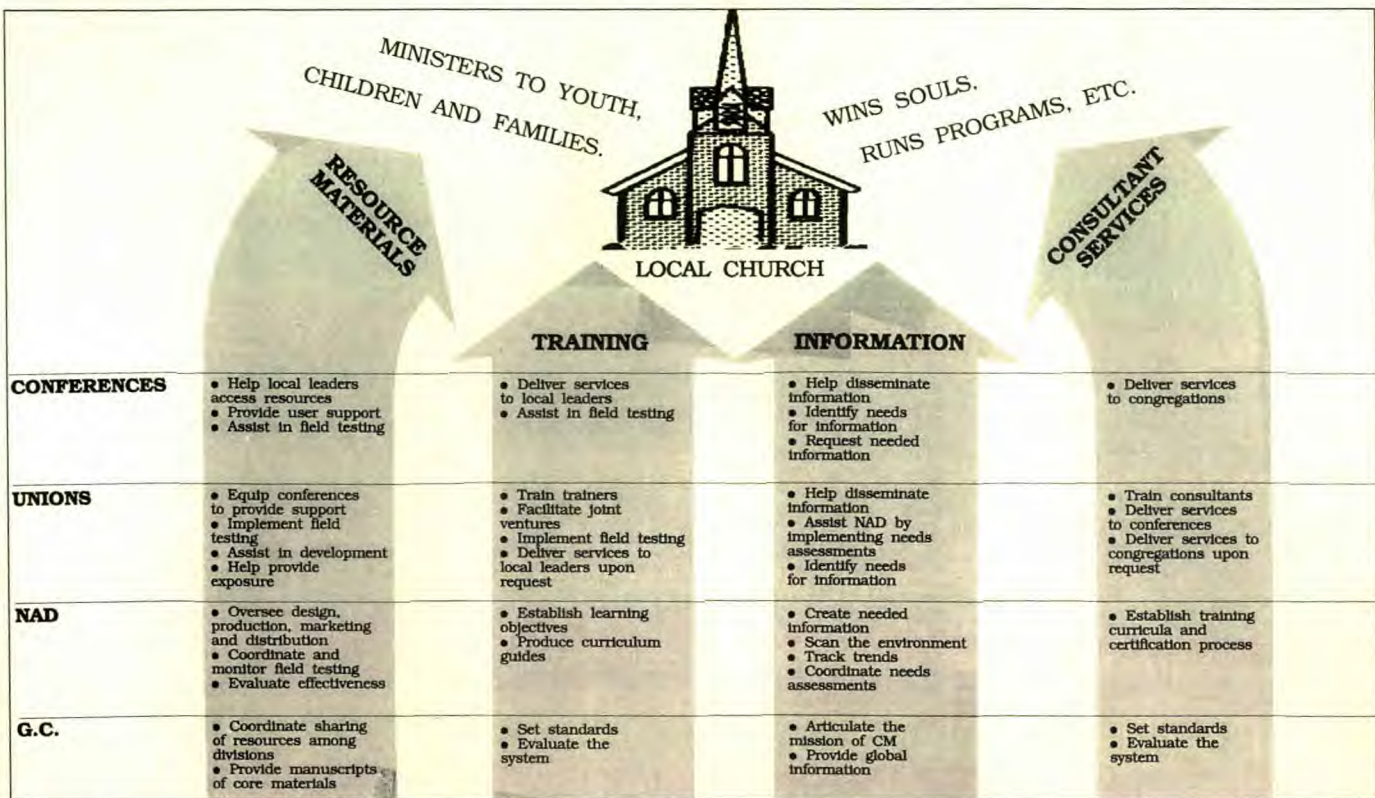
If it hasn't happened in the local church, it hasn't happened in the church. This means that leadership's reason for existence is to serve the ministry needs of the local church. If there are institutions that do not contribute to the life and ministry of the local church, we need to take a hard look at why we maintain those institutions. And this process has already begun.

One essential function of leadership is to do local church needs assessments. It's a simple idea: If you haven't asked churches what they need for more effective nurture and outreach ministries, then you can't know for sure. We haven't always created resources based on this process.

Someone Has to Say It . . .

I want to be kind, but someone has to say it: there have been too many top-down mandated programs of questionable value aimed at the local church. The problem isn't the programs; the problem is the process by which those programs were developed and funded.

In the North American Division, a division-wide local church needs-assessment process has already begun. It's a profound shift in resource development. It will take us a few more years to learn how to do this smoothly. It requires a level of unprecedented cooperation from all levels of church organi-



zation. It mandates human resource development, power sharing, and participatory management.

The local church can't utilize effective resources if it doesn't know they exist. This sounds pretty simple, but let's face it—most of us don't really know what's available.

You probably aren't aware of the marketing revolution taking place within the church, but you will be. In the near future (some resources are in place now) there will be telephone resources (800 numbers) you can call to find answers to your local church ministry questions. Soon there will be extensive on-line computer services through which you can access downloadable information and share ideas. Plans are now being laid to have a satellite TV downlink site within an hour's drive of every local church in the North American Division. This means that most future communication and training can be done continent-wide, at minimal cost.

To make a long story short, the North American Division is making unprece-

dent investments in providing nearly instantaneous communication; state-of-the-art training experiences for local church officers and leaders; the highest quality, most cost-effective resource materials for spiritual growth and evangelism; and more stuff than there is space to write about it. Things are changing, and changing quickly.

To make all these things happen, there's a significant reorganizational effort going on at the North American Division. You'll hear more about the details as time goes on. But the most important thing to remember is why this is all happening. It's because *your ministry matters!*

If I may use these terms in the best sense, your church leadership is involved in repentance and reformation. This is not to malign the past, but to affirm the present. There is a growing shared vision among leaders that prioritizes *your ministry* for Jesus Christ. It's not just lip service. Bucks and brains are being committed to facilitating your growth in grace and ministry.

Some have called it servant leader-

ship. It's a paradigm shift with the sole purpose of empowering you, the church.

In the near future the following realities should be the rule, and not the exception: empowering members, meeting needs, and sharing the gospel. This is the vision of your servants in the North American Division.

Jesus died to pay our debt in full. He lives to bring fulfillment to every person living by faith in His love. He longs to give His church greater gifts than we would ask for ourselves. Heaven's resources await our reception. Local church needs cry out for prioritization. The needs of the world are begging for those willing to serve. You are needed!

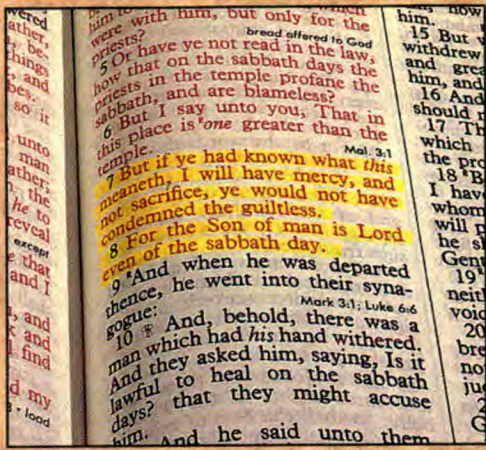
Should any church institution exempt itself from such a mission?

* Unless otherwise noted, Bible texts in this article are from the New International Version.



Jack Calkins is marketing director for the Adventist Communication Network of the North American Division.

The Best Thing Since



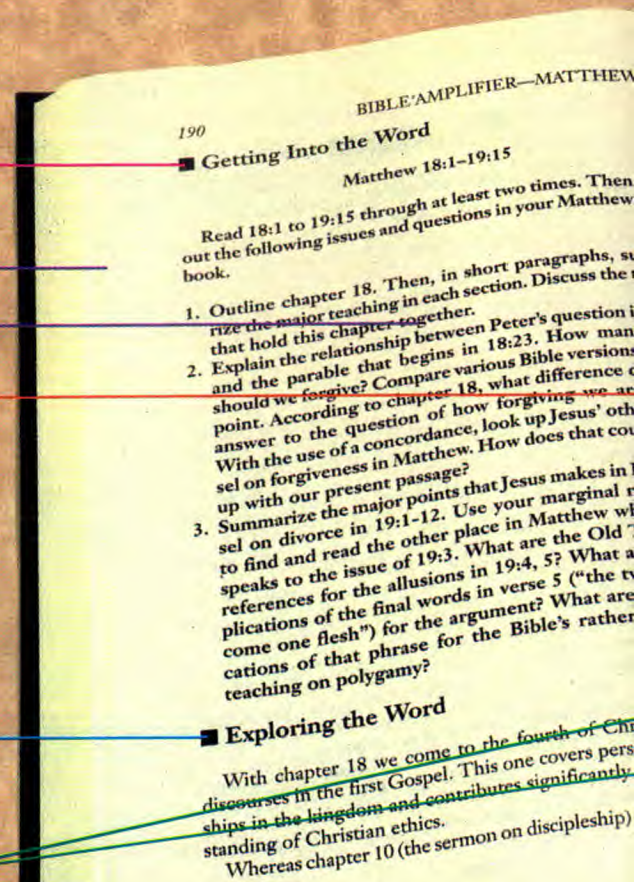
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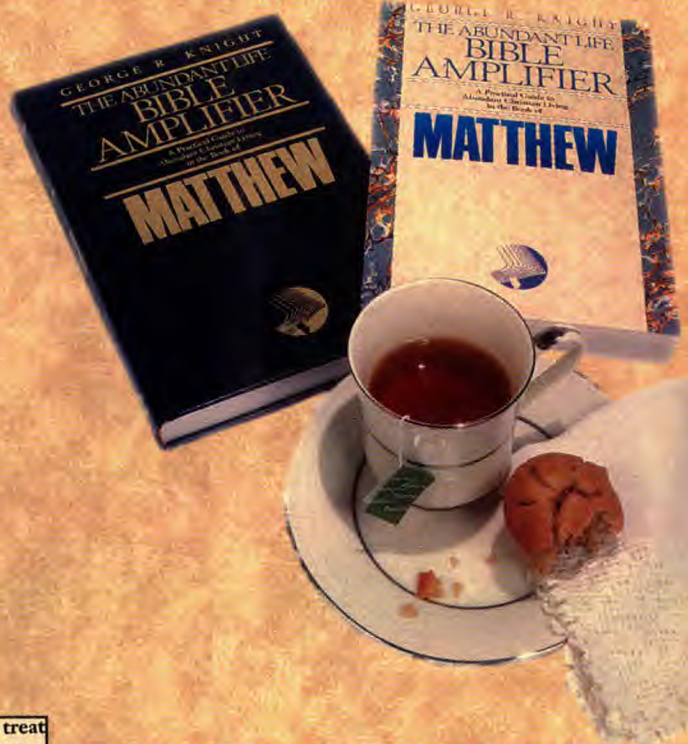
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THE LIFE OF THE CROSS

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with the outward (missionary) orientation of the kingdom, chapter 18 is a collection of teachings devoted to internal relationships—relationships between members that make churches into successes or failures. Jesus' teaching on divorce (19:1-12) has been included in the chapter because it also deals with internal ethical relations in the kingdom. This entire section of Matthew, running from 18:1 to 19:12, can be viewed in terms of Christian living in the light of the cross.

scribed to the disciples. Even on the way to mind could have understandably been on His motivated by compassion (vs. 34). Such as children and little ones. Such, also, should the followers of such a O to 9 on offenses, and ten verses are held to signifying children and children to "unimpor- 6.

Applying the Word

Matthew 18:1-20:34

1. What is my view of greatness? Have I operation in my daily life? In what spe prove that implementation?
2. How have I exemplified mercy this pas

"The desire to stand out, to be superior, to h admire "me," is part of the great rebellion o

this word. Then examine the treat *Seventh-day Adventist Bible Comm Bible dictionary. In what ways is helpful in understanding Jesus' w it fall short?*

Further Study of the Word

1. For general insight, see E. G. W 432-442, 511-523, 547-551; E. G Lessons, 390-404.
2. For an informative summary on see J. B. Green and S. McKnight,

210 BIBLE AMPLI

Researching the Word

1. Matthew 18:10 brought to our a guardian angels. Through the us discover what you can about the w gels in both testaments. List thei tion to humans, God, etc. After study, it will be helpful to compar

ence in Christ. disciples that the greatest in the ren. We need to understand that

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Adventist Health Systems Make Innovations

Looking ahead to dramatic industry changes, two Adventist health systems implement strategies to increase effectiveness and lower costs.

Change is inevitable. But very few industries are facing changes as drastic as that proposed for the health-care industry. (See "Adventist Hospitals—Facing the Health-Care Turmoil" on pages 12-14.)

Seventh-day Adventist hospitals and clinics have been in the business of "making people whole" long before it became a high-tech, high-finance industry. And while some things don't change—commitment to patients, maintaining Adventist distinctives, and contributing substantively to the church's mission—Adventist hospitals must change to remain competitive.

Two efforts to make Adventist health care more competitive and to strengthen the respective institutions in their particular geographic areas took place recently.

On the East Coast

In suburban Washington, D.C., Adventist Healthcare Mid-Atlantic (AHM) has restructured itself so that its president, Bryan Breckenridge, will continue as the Chief Executive Officer of Shady Grove Adventist Hospital in Rockville, Maryland, and also be CEO of Washington Adventist Hospital in Takoma Park.

Both institutions will stay legally separate, but they will share a common board of directors in addition to the CEO.

Managed-care contracting, marketing, public relations, strategic planning, human resources, and other activities will be coordinated for both institutions (and the entire regional system) by AHM.

On the West Coast

Adventist Health System/Loma Linda and Adventist Health System/West are joining forces to form Pacific Integrated Healthcare (PIH), a new integrated health-care delivery network.

The joint venture will bring two desired results. It will enable Adventist-owned and -managed hospitals throughout California, Hawaii, Oregon, Utah, and Washington to obtain more contracts as health maintenance organizations (HMOs). The larger the system, the more competitive it will be in offering managed health care to business and municipal organizations, as well as the citizens of the respective communities.

The new network will also provide long-term access to a large pool of highly qualified, well-trained primary-care physicians. In southern California 11 residency training programs currently exist under the auspices of AHS/West and AHS/Loma Linda and provide a constant source of physicians with wide areas of expertise.

Leaders hope that costs throughout the system will be reduced through greater efficiency and that patient care will be improved because of physicians being accessible to more of the institutions within the system.

This venture is a continuation of a consolidation begun about two years ago by AHS/West among several hospitals in the southern California area—Glendale Adventist Medical Center, Simi Valley Hospital and Health Care Services, and White Memorial Medical Center. With managed health care and

HMOs on the rise, especially in large metropolitan areas, the Southern California Healthcare Network (SCHN) was formed to tap into this growing market.

The southern California effort was successful to the point that now the two largest Adventist health-care systems in the West are joining to expand their service areas.

The new network is already serving more than 1,300 managed-care contracts. Services include physician office visits, home medical and extended care, physical and occupational rehabilitation centers, mental health facilities, and, with the opening of Loma Linda University's new Children's Hospital, an entire 244-bed hospital dedicated specifically to the wide spectrum of pediatric medicine.

The new PIH will offer a full spectrum of hospital and non-hospital-based services throughout five Western states. More than 4,400 physicians and specialists currently serve on the medical staff of the network, making a combined staff of more than 18,000 employees. Almost 3,700 hospital beds are available throughout the system, which owns assets totaling more than \$1.6 billion.

Frank Dupper, president of AHS/West, also will be the chief executive officer for PIH.

Information for this article came from Adventist Healthcare Mid-Atlantic and Adventist Health System/West.

Global Mission Projects



Youth Evangelism in Euro-Asia

Project #110

During 1993, 400,000 people were baptized worldwide as a direct result of youth evangelism.

This represents 60% of overall church growth! In Russia and other countries of the Euro-Asia Division, church leaders are capitalizing on the strength of their young people by planning 50 youth evangelistic series to be held in 1994. Costing \$1,000 per series, these meetings will bring many—young and old—to a knowledge of Jesus Christ and His soon return. Help make it happen!



	Received as of May 9, 1994					Goal	Still needed
	% 0	20	40	60	80	100	
YOUTH EVANGELISM IN EURO-ASIA #110: <i>Hold 50 evangelistic series</i>							\$50,000 \$50,000
CHINA #207: <i>Printing "Desire of Ages" at \$1 per copy</i>							\$100,000 \$12,554
ANDORRA #410: <i>Evangelize unentered areas</i>				COMPLETED			<i>Thank You!</i>
ISTANBUL #612: <i>Establish an English language school</i>							\$100,000 \$58,950
VIETNAM #704: <i>Establish five English language schools</i>				COMPLETED			<i>Thank You!</i>
MALI #905: <i>Support two Bible workers for door-to door visitation</i>				COMPLETED			<i>Thank You!</i>

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■ MEXICO

Hard Work and Miracles Pave the Way to Med School

Look at what happens when God opens doors.

Talk to anyone. Everyone knows that Adventist education is expensive.

Expensive? Yes.

Impossible? No way!

Daniel Quiroz, a medical student at Montemorelos University in Mexico, knows that when things look least promising, God steps in to make possible things that some people only dream about.

Daniel began life in Honduras, in a small bamboo hut with a dirt floor. As a child he wanted to attend an Adventist

By Michael Lynch, professor of Social Science at Central American Adventist University, Alajuela, Costa Rica; as told to Charles Rentfro, former teacher and treasurer of Brazil College, São Paulo, now in Greeneville, Tennessee.

school. But his parents were too poor to pay tuition. So he attended a small public school until he finished the elementary grades.

Still wanting to attend an Adventist school, Daniel tried to earn money as other students did at the Adventist academy in Pena Blanca, Honduras. They spent their summers earning money to attend school the following year. But by age 15 Daniel still weighed only 80 pounds, and he was physically unable to endure the rigors of working full-time.

But Daniel kept busy working for pineapple and coffee plantations in the area. One day as he worked, Oscar Villeda, academy principal, happened to park his car nearby. He asked Daniel if he would be willing to care for the

school's many beehives in exchange for his tuition being paid. He replied that he would endure the risk of bee stings for the opportunity of earning a scholarship at the school.

After getting his mother's permission to attend school, Daniel packed all he had—three clean shirts—and left with Mr. Villeda.

Daniel took full advantage of the opportunities he had at Pena Blanca. He was an industrious, reliable, studious youth. He graduated with top honors, and the IBM subsidiary in Honduras offered him a position with the corporation.

But on graduation day it wasn't the offer he received from IBM that Daniel accepted; it was an offer to attend the Central American Adventist University in Costa Rica and study theology.

In addition to his studies, he worked on the staff of Adventist World Radio, but soon felt the Lord leading him to a career in medicine.

No vacancies for medical school were available where he was in Costa Rica, so Daniel explored the possibilities of attending Montemorelos University in Mexico. But time was short. And he had very little money to invest in the venture.

Within seven days God made it plain that He wanted Daniel to study medicine in Montemorelos. An anonymous sponsor made available US\$6,000 to pay his first year's tuition, air transportation to Mexico, and even the bus trip from Mexico City to Montemorelos in Nuevo León.

When Daniel arrived at Montemorelos there was the small matter of taking the entrance exam. With little

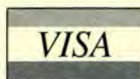
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preparation, he took the five-hour exam and waited anxiously until morning for the results.

Dr. Alejandro Gil, dean of the medical school, told him that his scores were the highest of all those who had taken the exam. And that was only the beginning. During that first year, Daniel earned top scores in his classes.

Summer came, and Daniel began earning money to pay for his tuition for the next school term. He decided to work as a literature evangelist in Nogales, Mexico. Daniel had no previous experience, but his cheerful approach won him many friends and helped him sell books.

Going into a large professional building, Daniel slipped past the receptionist and went directly to the main office. The woman in the office demanded to know how he had gotten into her office.

"I've been trying for several days to see you about important matters," he said. Persuading her to sit down, Daniel explained that he was trying to earn money so that he could be trained to serve humanity. He described the benefits that she and her family would receive from the books he was offering.

Sold on his winsome presentation, the woman—Ellen G. Montes de Oca—ordered six sets of books: three for her grandchildren, two for herself, and for her husband, whose passion was history, a Spanish edition of the Conflict of the Ages Series, by Ellen G. White.

Montes de Oca signed a check for US\$1,000. Then she invited Daniel to eat dinner at her home. And before leaving the office, she called the manager of the three restaurants she owned and told him that Daniel was to have free meals at her restaurants as long as he worked in Nogales. She recommended the books to her friends and business acquaintances in the community.

Daniel sold more than US\$12,000 worth of books that summer. Not only did he earn enough to continue another year in medical school, but he was top

student literature evangelist in Mexico.

Daniel finished another successful school year, and spent the summer trying to earn tuition for the next year. With three weeks to go, he still had not earned enough to go back to school.

As he was canvassing the business district in Culiacán, Sinaloa, Daniel spotted the large El Banco Internacional. He stepped briskly into the lobby to meet the manager. He gave Daniel permission to speak to all the employees, but warned him that he probably wouldn't have much success.

The manager assured Daniel that *if* he made any sales, the purchases could be paid for by payroll deduction, and Daniel would be given a single check for the entire amount.

Daniel contacted every employee in the building. And everyone he contacted made at least one purchase (some made as many as 10). By the time he left the building, Daniel was holding a check for US\$4,000.

The manager authorized Daniel to visit the other three bank branches in Sinaloa. And at the end of three weeks

Daniel had earned another full scholarship by selling more than US\$11,000 worth of books. Again he was the most successful student literature evangelist in Mexico.

Daniel is now nearing completion of his medical school training. Besides his studies, he ministers in rural areas away from campus. He recognizes the debt he owes to God and His people for the opportunities he's had. So he enjoys sharing with others the blessings that God has made available to him.

Camp Meeting Changes

Greater New York Conference

Ghanaian June 22-26

Indiana Conference

Hispanic June 18

Southeastern California Conference

La Sierra University August 10-13

Southern California Conference

Memorial Day Convocation May 27-29

Independence Day Convocation

June 29-July 3

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September 2-4

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To New Posts

Adventist Youth Service

Oscar A. Alba (PUC), to serve as worker, Voice of Prophecy, Rio de Janeiro, Brazil, of Angwin, California, left Miami July 1.

Rhonda Anderson-Buess (LSU), to serve as ADRA worker, Tanzania Adventist Seminary and College, East Africa, of San Jacinto, California, left Los Angeles June 17.

John Scott Appel (SC), to serve as nurse, Central Amazon Mission Launch, Manaus, Brazil, of Apopka, Florida, left Orlando September 28.

Anu Aromaki (LSU), to serve as ADRA worker, ADRA/Tanzania, East Africa, of Ylojarvi, Finland, left Los Angeles June 17.

Sheila Aspilla (LSU), to serve as ADRA worker, ADRA/Tanzania, East Africa, of Brampton, Ontario, left Los Angeles June 17.

Dana Monique Bassett (OC), to serve as teacher, Rwanda Union Mission, Rwanda, Africa, of Southampton, Bermuda, left Bermuda August 31.

Patrick Beadle (CUC), to serve as English/Bible teacher, SDA Education Centre, Gambia Mission Station, West Africa, of Columbia, Maryland, left New York October 24.

Gordana Bajanski (AU), to serve as secretary, Sagunto Adventist College, Sagunto, Spain, of Chicago, Illinois, left in 1993.

Kim Marie Benfield, to serve as English-Bible teacher, Central Amazon Mission Language Schools, Manaus, Brazil, of Forestville, California, left Miami October 12.

Jason David Blanchard (SC), to serve as youth pastor, Brightwaters church, Trans-Tasman Union

Conference, Gordon, Australia, of Latham, New York, left August 4.

Laura Bowlby (LSU), to serve as ADRA worker, ADRA/Tanzania, East Africa, of Fortuna, California, left Los Angeles June 17.

Jared Andrew Boyatt (WWC), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Beaverton, Oregon, left July 15.

Michael David Bramham (PUC), to serve as teacher, Koror SDA Elementary School, Palau, of Santa Rosa, California, left San Francisco August 4.

Clifton Bryce Brooks (SC), to serve as engineer assistant, Adventist World Radio, Alajuela, Costa Rica, of Wayzata, Minnesota, left Miami January 5.

Tamara L. Burch (SC), to serve as teacher, Ebeye SDA High School, Marshall Islands, of Kalamazoo, Michigan, left Los Angeles August 4.

Gary Michael Caldwell II (PUC), to serve as school chaplain/youth pastor, Murwillumbah SDA Church, Trans-Tasman Union, Gordon, Australia, of Sutter, California, left Los Angeles October 12.

Julie Ann Carlson (WWC), to serve as elementary teacher, Malaolap SDA School, Majuro, Marshall Islands, of Woodinville, Washington, left Los Angeles August 4.

Kevin Min Choe (U. of Alberta), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Edmonton, Alberta, left Vancouver, British Columbia, April 22, 1993.

James Martin Christianson (WWC), to serve as secondary teacher, Yap SDA Elementary School, Caroline Islands, of Riverside, California, left Los Angeles August 29.

Jennifer Cline (LSU), to serve as ADRA worker, ADRA/Tanzania, East Africa, of Loma Linda, California, left Los Angeles June 17.

Gregory Paul Cover (SC), to serve as secondary teacher, Israel Field, Jerusalem, Israel, of Greenville, South Carolina, left Atlanta June 13.

Jacqueline Michele Crombie (WWC), to serve as teacher, Mugonero Hospital, Kibuye, Rwanda, Africa, of Armstrong, British Columbia, left Vancouver, British Columbia, October 3.

Melissa Cushman (LSU), to serve as ADRA worker, ADRA/Tanzania, East Africa, of Old Hickory, Tennessee, left Los Angeles June 17.

Melchor Dapo (PUC), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Shashemene, Ethiopia, left San Francisco November 10.

Craig Mitchell Davis (SC), to serve as elementary teacher, Chuuk SDA School, Weno, Chuuk, of Paradise, California, left San Francisco October 18.

Stephan Arthur Dibiase (AU), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Berrien Springs, Michigan, left Los Angeles August 11.

Meriha Lee DiScala (WWC), to serve as teacher, secondary/typing/home economics, Pohnpei SDA School, Kolonia, Pohnpei, of Sandpoint, Idaho, left Los Angeles August 4.

Rajkumar Dixit (CUC), to serve with church planting, Sepik Mission, Wewak, Papua New Guinea, of Miamisburg, Ohio, left Los Angeles October 8.

Mark L. Dukeshire (CaUC), to serve as English teacher, Mouseitbeh Adventist Secondary School, El Matn, Lebanon, of Tusket, Nova Scotia, left Nova Scotia September 1.

Joseph Allen Ellsworth (SC), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Olive Branch, Mississippi, left Atlanta May 3, 1993.

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The Gift of Listening

Jeane and I were experiencing the realities of lessons we had just learned at the mission institute. Twelve thousand miles away from home, we were in the midst of the second stage of culture shock.

The first stage was great. We were missionaries. Travel to interesting places. Try many new foods. Meet wonderful people. Discover a land filled with exotic tropical flowers.

Then came the second stage.

We felt a big emptiness inside. The sounds of strange languages made home feel even farther away. Cut off from all that had been familiar for more than 40 years, we felt frustrated. Friction grew between us. Short of patience, our conversations became a bit harsh.

There was plenty of communication. We talked a lot about our feelings. However, we each found ourselves developing a careful reply while the other person was still speaking. Two people talking and nobody listening!

The situation was becoming desperate. Alone in a new culture, we had no familiar place to go, no personal friend to visit. And our furlough was still four years away.

I well remember the day we knelt together and poured out our hearts to the Lord. We held each other's hands tight as we reached out for the hand of God. We needed help! And the Lord provided a precious breakthrough.

Drifting Apart

I was the one more guilty of not listening. My concepts of head of the household made it difficult for me to listen. I had all the answers! My choleric dominance demanded a wife who would *listen* and follow.

Jeane, with her strong choleric orientation, had an agenda of her own. Two strong wills struggling to be heard.

Very discouraged, I decided that I would try to listen to Jeane. Choosing not to turn on my "personal computer" that was so good at producing volumes of male logic, I focused my whole attention on what Jeane was saying. When she paused, I said, "Let me see if I understand what you mean."

With considerable confidence I rephrased her



*It took three
attempts before I
understood. No
wonder we were
drifting apart.*

concerns in my own words.

"No, darling, that is not what I meant!"

I was crushed! I was humbled. I listened as she repeated her concerns. With my confidence in shambles I tried to repeat the thoughts of her heart.

"You are coming closer, but that is not what I meant. This is what I said!"

I listened again. It took three attempts before I understood.

I am still learning how to listen. After 43 years with Jeane, I know she is a wonderful woman. We men say what we mean in a straightforward, sometimes blunt way. Jeane uses appropriate words, but the meaning lies much deeper in the realms of her heart. How precious now to hear what her heart is saying. Changes came as we began to really listen.

It wasn't long before we entered the third phase of culture shock. Now the Philippines became a wonderful home for us. We loved it! We even felt homesick for our home in the Orient during furloughs.

Communicating is formulating our ideas in clear, concise words, but the better half is learning how to listen.

There is Someone else who desires to dialogue with us. "Come now, and let us reason together, saith the Lord."¹ The sound of this voice is "still" and "small."²

Habakkuk was a man who had learned how to listen. In his dialogue with God he climbed to his housetop to listen. And God spoke to the listening man.³ We also must take time to give our spouses, our children, and our God a precious gift—the gift of listening.

¹ Isa. 1:18.

² 1 Kings 19:12.

³ Hab. 2:1, 2.



J. H. Zachary is an associate secretary of the Ministerial Association of the General Conference of Seventh-day Adventists in Silver Spring, Maryland.

BY J. H. ZACHARY

INTRODUCING

It began as a private devotional experience for a Christian professor. Then family and friends prevailed on Jack Blanco, head of the Religion Department at Southern College, to publish his New Testament paraphrase. It energized the devotional lives of people from coast to coast.

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I deeply appreciate Dr. Blanco's New Testament paraphrase. It has been such a blessing to me that I have been looking forward to his completion of the entire Bible."—Robert S. Folkenberg, president, General Conference of SDA

Passages that through familiarity have almost become clichés leap from the page with new life, luster, clarity and relevance."—Richard M. Davidson, chairman, Old Testament Department, Theological Seminary, Andrews University

I never thought I would see the day when I would have to take a Bible away from my sons to get them to go to bed."—Wayne Hicks, youth leader, Upper Columbia Conference of SDA

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YOU TO HAVE
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“The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.”¹

“The measure of the Holy Spirit we receive will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others.”²

“The prayers that have been ascending for the fulfillment of the promise, the descent of the Holy Spirit, not one has been lost. Each prayer has been accumulating ready

to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world.”³

“This promised blessing (the Holy Spirit) claimed by faith, brings all other blessings in its train.”⁴

“A chain of earnest, praying believers should encircle the world to pray for the Holy Spirit.”⁵

“Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the (Holy Spirit) may fall upon us . . . If we pray for the blessing in faith, we shall receive it as God has promised.”⁶

¹Ev 701

²R&H, May 5, 1896

³1 MR 180-181

⁴DA 672

⁵R&H, Jan 3, 1907

⁶TM 509

AND HIS PRICELESS GIFT HAS YOUR NAME ON IT.

It's Yours for the Asking.

"Wait for the gift my Father promised, which you have heard me speak about . . . the Holy Spirit."

Acts 1:4, 5

"The Holy Spirit was sent as the most priceless treasure man could receive."

Our Father Cares, 249

"If you . . . know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

Luke 11:13

"The Holy Spirit . . . is the greatest of all gifts. The Creator Himself can give us nothing greater, nothing better."

Mount of Blessing, 132

"And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."

Acts 2:38, 39

"The Spirit awaits our . . . reception."

Christ's Object Lessons, 45

* A deeper relationship with God and a closer relationship with Jesus (Romans 5:5; John 4:26; 16:13-15)

* The assurance of acceptance with God and spiritual growth (Romans 8:13-17; John 16:7-11)

* A new heart and a new spirit in you (Ezekiel 36:26, 27)

* A growing likeness to Jesus (Galatians 5:17, 22; 1 Corinthians 3:16)



"For it is not by might nor by power, but by My Spirit, says the Lord."
Zechariah 4:6

THIS GIFT BRINGS YOU

* A new love for Scripture and new insights into its meaning (1 Corinthians 2:10-15)

* A more fulfilling experience in prayer (Romans 8:26, 27)

* An ability to share Jesus boldly and effectively with others (1 Corinthians 12:4-13; Acts 1:8; 4:31)

* An outpouring of the former and latter rain (Hosea 6:3)

My Covenant

I want to receive the Gift of the Holy Spirit, and I look forward to Jesus' soon return. Therefore, by the grace of God, I choose to pray at approximately 6:15 every morning,* seeking the promise of the Holy Spirit for

Myself and my family

My local pastor and church family

Members and leaders of my wider world church

A vast outpouring of God's Spirit worldwide

My Signature _____

**You may desire to pray at another hour, thus joining believers in a different time zone around the world.*

Several years ago, when a group of Adventist Christians gathered to pray, an idea was sparked. Why not pick a time of day when other Adventists around the world could join together in claiming Jesus' promise in Luke 11:13.

The idea caught. It began small, but those participating grew in numbers. Church leaders were approached with the concept at the 1990 General Conference session. When it was presented to the world dele-

YOU CAN RECEIVE THIS GIFT



gates, more than 2,000 of them, from more than 160 countries, signed a covenant that day to begin praying for the gift of the Holy Spirit at 6:15 each morning.

Now many thousands of men, women, and teens, living in the various time zones of the world, are praying for the Gift each day at a quarter past the hour.

They invite you to join this global prayer network and receive God's gift. It's yours for the asking!

----- Please tear off and give to your pastor or keep in your Bible. -----

Please count me as a member of the global prayer network that is praying for this Gift of God. I want to join you in prayer at 6:15 a.m. or _____ (select the best time for you) daily for the promise of the Holy Spirit.*

Name _____

Address _____

City/State or Province/Postal Code _____

Telephone _____

_____ This is a renewed covenant for me.