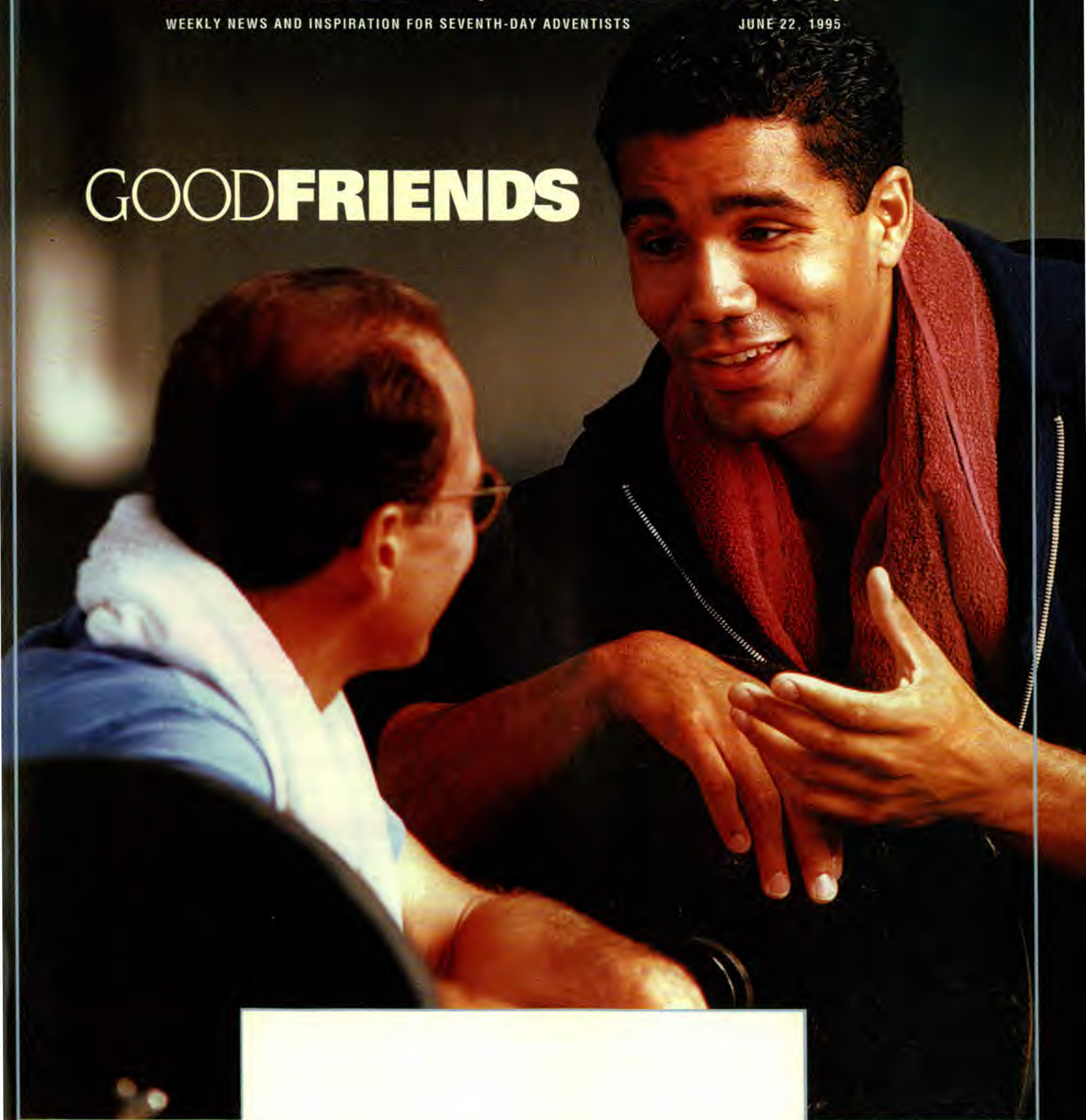


ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 22, 1995

GOOD FRIENDS



Bible Paraphrases

The five pages in the NAD April Review ("Bible Paraphrases—Their Possibilities and Perils") giving information on the many translations and paraphrases of the Holy Bible are invaluable. They should form part of a booklet that gives a complete description of all the popular modern translations and paraphrases, approved by capable and informed Bible scholars of the Adventist Church. This booklet should be brought up-to-date at regular set periods, so a sincere seeker for truth would know what can be found and where to find it.

R. J. Roy
Prescott, Arizona

If one person reads either *The Message* or *The Clear Word* and gains a closer walk with God, the publishing has been a success. Here are the probabilities in my opinion: An unchurched individual wondering what Christianity is all about would never pursue their curiosity if the King James Version or New International Version were the reading choices. Our society needs a book explaining the basic tenets of Christianity that reads as easy as a novel. *The Message* and *The Clear Word* are those books. After a relationship with God has been established, further study will lead such an individual to theological study with more accurate translations.

Milton M. Bliss
(74532,1400)

Historically the Seventh-day Adventist Church has not been reluctant to raise an eyebrow on occasions when other religious organizations act parochially in authenticating doctrinal preferences. To elevate traditional Bible commentary observations beyond footnote status and inclusion as an addition to valid scriptural manuscripts is public acknowledgment of spiritual insecurity and a giant step in the direction of religious cult classification.

Warren L. Johns, Esq.
Brookeville, Maryland

I am distressed by the overall negative feeling I had after reading the critique of *The Message*. I fear that the effect will be to discourage its use as potentially dangerous. While I certainly agree that a paraphrase should not be one's only version of the Scriptures to consult, I disagree with the implication that it should not be read in church.

Coming in the Adventist Review

Next Week—Bulletin No. 1!

Next week's issue of the *Adventist Review* will be *Bulletin* No. 1 of the General Conference session. Because it will also be a NAD edition, it will have a print run of about 300,000 and go out to almost every Adventist home in North America.

We will produce *daily* issues of the *Review* on site at the General Conference session, with the final *Bulletins* completed after we return from Utrecht—in all, 10 *Bulletins*. These *Bulletins* will be mailed out to all subscribers; they can be purchased separately by calling 1-800-765-6955.

The next regular issue of the *Review* will be the August NAD edition (August 3).

Why not, if it expresses the point of the scripture as well as or better than traditional translations? Perhaps this hesitancy arises in part from the unfortunate tendency of some to approach the Scriptures as a body of knowledge to be used to prove points of doctrine, rather than as a means of seeing and hearing God. It seems we have often been so concerned about correctness of doctrine and details that the fundamentals of walking and living as a child of God have fallen into relative neglect.

For getting the "big picture," for hearing the voice of God speak during

devotional times, I have found *The Message* unsurpassed.

Craig Zuppan
Yucaipa, California

Why are we so negative toward *The Clear Word*? I wholeheartedly disagree with your statement "But when we read *The Clear Word*, let's be sure to restrict it to private devotions." As a Sabbath school teacher I find this statement totally offensive. Do you mean to suggest that Sabbath school teachers should not use source materials from other Christian writers in their class presentations?

Arthur F. Blinci
Grand Terrace, California

I do not and would not dream of using *The Clear Word* for anything other than my own personal edification. What I love about *The Clear Word* is the obvious Adventist slant. I like to compare it scripture by scripture with the Bible. It is such easy reading, and I have found it to be a blessing and a wonderful enhancement to my devotions. I have shared some chapters from Psalms with my non-Adventist friend and she wants a copy, but I will not get her one for reasons stated in the article.

I would hope and pray that people would use their good sense with this book and not make it into something it is not (like a new Bible). I would never want Elder Blanco's ministry to his own people to be turned into a fiasco, and in fact I could hardly believe that anyone would use this book to teach a Sabbath school class. Don't turn this blessing into a curse.

Terri Schanken
Tampa, Florida

Feeling Loved

What a delight it was to read "Assigned Seating," by Andy Nash (Mar. 23). My children (ages 8 and 10) demanded a second reading of it to them! They agree: feeling loved is even cooler than feeling cool.

Thanks for a column the whole family enjoys!

Susan Ranzolin
Stoneham, Massachusetts

ADVENTIST REVIEW

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"United in Christ" For 10 days in Utrecht unity will be a lifestyle as well as a slogan. Read all about it in the first *Bulletin* of the 1995 General Conference session.

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Cover photo by
Bruce Ayres/Tony Stone

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Freedom Run Amok

Numbed by the daily body count and the pictures of infants wiped out in the Oklahoma City bomb blast, I could not bring myself to write about the tragedy. Besides, many others have commented on it, including my colleagues Myron Widmer and Steve Chavez (see editorials in last week's issue). Enough is enough.

But the horror of Oklahoma City won't go away—for any of us. As the story continues to unfold, bringing new dimensions, taking strange twists, and exposing dark mysteries, three aspects trouble me deeply. I write personally, not attempting to speak for the other editors or the church, although I hope that what I share will benefit the church.

Violence

I find incomprehensible the mind-set that destroyed the federal building and the lives of so many. I cannot fathom the thinking that would carefully plan such horror.

To me, all violence repels. I do not own a weapon, although I respect others' right to do so and can understand the reasons. I grew up in a society in which even the police didn't carry a gun (I expect that has changed!). I cannot comprehend why people pay good money to support Hollywood's cult of violence. Yes, I know the history and the Second Amendment to the United States Constitution (and also the various arguments as to just what that means), but the pervasive violence in this otherwise gentle and generous culture flies right by me.

As a shy 18-year-old I went before a magistrate for permission to perform my national service (equivalent to the draft) in the Australian Army on a non-combatant status. The law allowed for such exemptions, but you had to argue

on your own behalf and face questions peppered by a government lawyer.

The magistrate granted my request. On the parade ground I was the only soldier who drilled without a rifle, just as I was the only young man in my platoon who didn't report each Sabbath.

It wasn't easy. Why did I do it? Because I wanted to follow Jesus. By word and deed, I believe, He left me an example of nonviolence.

And also because I believed the teachings of my church. From the days of the pioneers Adventists have advocated noncombatancy in times of war.

Let's not forget it—that's still our official position, even if it seems to be weakening in some parts of the world. We Adventists today can have nothing to do with the thinking of David Koresh and company that led to the stockpiling of arms in their Mount Carmel commune, or any other resort to violence. Let the world know that Seventh-day Adventists and violence are poles apart.

Freedom

Another aspect I find incomprehensible is the mind-set that, under the guise of protecting freedom, takes the law into its own hands and runs amok.

The evidence is still coming in about the individuals and the forces behind the Oklahoma City murders. But let's tell it like it is—the deaths were murders, no matter what sort of twisted rationale developed in sick minds; and the perpetrators were people whose individuality had gone crazy.

Oh, America! Where else on the planet could a Gordon Liddy be permitted to go on the air and give instructions to listeners as to the best way to kill law-enforcement officers? But that, of course, is this country's great strength: we permit even a Gordon Liddy because

we hold freedom of speech so dear.

A free society comes at great risk. In the name of freedom left-wing radicals like the Weathermen of yesteryear advocate violent overthrow of the establishment. People with a passion for the unborn shoot up doctors already very much born. Right-wing militia groups arm themselves against the coming takeover by the new world order.

And babies die in Oklahoma City.

Adventists, let's examine our own hearts. Could our love of freedom, our individuality, run amok? Could we be found so suspicious of authority that even in the church we forget we are part of a family, the body of Christ?

Conspiracy

Conspiracy theories breed paranoia, and paranoia leads to violence in the name of freedom. No need to dwell on this—the press has been full of it.

But what about us? Do we feed on conspiracy theories? Or do we refuse to give them the time of day?

Pastors, laity, all who publish, whether in the recognized Adventist press or independent journals, beware! Every time you make accusations or cast hints about Jesuits in the General Conference, New Age infiltration in the church, satanic plots among the clergy, etc., etc., you will get a hearing. But remember, you may encourage a sick mind to contemplate a desperate act.

It's shocking but true: Adventist leaders at times receive death threats. And not from outside the fold!

Paul said it right: "In the last days perilous times shall come" (2 Tim. 3:1). But our God is big enough to bring us through them. Let's leave the action to Him.

WILLIAM G. JOHNSON



Spring Requiem

As I write, fighter jets streak over London, Paris, Berlin, Moscow, and Washington, D.C.

Old soldiers have crossed continents and oceans to stand beside the graves of comrades fallen 50 years ago. Older citizens remember the night wail of air-raid sirens, the throb of bombers, the devastating aftermath of fire and rubble. They remember ration cards and scanty food, troop ships and exploded cathedrals. And they remember the day the guns finally fell silent across Europe. It was spring.

As I write, film clips on the evening news bring me face-to-face with the nearly naked and the nearly dead who stare with sunken eyes from behind the barbed-wire fences of Dachau, Auschwitz, and Buchenwald. Today, survivors standing before microphones remember the utter darkness of horror, the total eclipse of hope. For a lucky few deliverance came. It was spring.

As I write, a bell tolls again and again on a tranquil campus in Ohio. Twenty-five years ago the young were flooding the streets of Chicago and Washington, D.C., carrying placards and leading candlelight processions. Angry demonstrations erupted from Berkeley to Columbia. But Kent State University?

Tear gas hung in the air. Students in shirt sleeves milled about. Then harassed soldiers, trained for combat rather than crowd control, fired a volley of live bullets from a grassy knoll. Fourteen students fell. Four died, some still carrying the books for their next class.

Through a news photographer's grainy snapshot an entire generation entered the anguish of a young woman who knelt beside an unmoving but still bleeding body and wailed with arms

uplifted: "My God, they're killing us!" People remember that it was the first warm day of the season. It was spring.

As I write, the latent whir of helicopter blades disturbs the consciousness. Twenty years ago on this day Saigon fell. Whether soldier or civilian, friend or foe, victor or vanquished, the fear was the same. When the last helicopter lifted off it left behind arms outstretched for help and voices begging for reprieve.

Today Americans walk down a black

*Even when evil seems
to have the upper hand,
God holds out a
gift to us.*

gash in the green turf and touch a wall etched with names. There they leave tulips and daffodils, the mementos of spring.

As I write, a shattered shell of a building stands in the heart of Oklahoma City. For days we have looked over the shoulders of weary rescue workers, praying that someone's beloved will return to them alive.

Our tears mingle with the tears of children whose parents never came home and with those of parents whose babies have been snatched away. The death count rises even as a tide of questions numbs us. Our flags whisper at half-mast.

At the White House a group of children talk of the disaster. The microphone finds the small voice of a little girl. Quietly she suggests, "We could all plant trees."

And so before the great choirs sing, before prayers are prayed and eulogies are read, before they fly to a vigil for the nation's broken heart, the president and first lady walk through the early-morning dew and plant a sapling. It is a dogwood laden with blossoms. It is spring.

The reality of this world is that good and evil grow side by side. But even when evil seems to have the upper hand, God holds out a gift to us—the ability to grieve.

"Blessed are those who mourn," Jesus said, "for they will be comforted." Only when we mourn can we find comfort. If we suffer loss but choose to ignore or minimize it, we may never heal. Our wounds remain hidden and unattended.

Mourning has many forms. It can be active—we can weep with the powerless when they are trampled by the powerful. We can lift up the weak who are suffering at the hands of the strong.

Mourning can bring insight. By grieving we enter into solidarity with those who have died trying to hold back evil. By grieving we cherish all the innocents, all those near and dear, whose love and lives have been stolen from us by the enemy.

By grieving we reaffirm our values and our humanity. We recognize the sweetness of life and our own frail mortality. We resist cynicism, and yes, despair. By grieving we take a step toward healing and toward hope.

As I write, my Jewish neighbors have celebrated the Exodus with another Passover. And Christians throughout the world have marked another Easter. People of faith believe God ultimately does intervene. It is spring.

KIT WATTS

Adventist Radio Beams Hope Into China

The Adventist Church's shortwave radio ministry reached yet another milestone on May 16 with its first-ever live broadcast from Guam.

Broadcasting over Adventist World Radio's newest transmitter on Guam, General Conference president Robert S. Folkenberg (left, in photo) exhorted many of the 200,000 Adventist believers in China with a message of encouragement.

Eugene Hsu (right), president of the East Asia Association, translated Folkenberg's message. He also reported that the broadcast had been announced several weeks before in China and that Adventists were waiting for the message with "keen anticipation."

The new transmitter, the third 100,000-kilowatt transmitter at the Guam facility, was financed via donations. The unit joins the other two transmitters in airing programs in four Chinese languages to the 1.2 billion people of China. The newest transmitter will provide more prime air time and greater geographical coverage.

About 50 persons gathered at the AWR station for a short dedicatory service. "This station, these transmitters, and the broadcast of the gospel from this facility are all possible because people had a dream," said Kenneth Mittleider, AWR

board chair and a General Conference vice president. "Church leaders and laypersons alike knew God could use this technology to carry the message across frontiers and boundaries as no other evangelistic method could."

During his brief dedicatory remarks, Folkenberg made the surprise announcement that a donor has offered funds to purchase a fourth and final transmitter to complete the station's original vision.

"Saying thank you for the gift that will make the transmitter possible is not enough," said Folkenberg. "We say thank you for the simplest of things. But the biggest thank-you will come from the hearts of millions of people in Asia who will now be able to hear the gospel for the first time."

AWR executive director Walter Scragg said, "AWR's long-range goal is to add new languages as rapidly as possible to its broadcast

schedule. That can be done only when there is transmitter time available. The fourth transmitter will greatly increase the hours available for new language transmission."

V. F. Bocala, secretary of the Asia-Pacific Division, summed up the impact of AWR broadcasts: "AWR is one of the greatest instruments we have for transmitting the gospel. This division is geographically the most widespread territory—there are 24,000 islands! Thus AWR is reaching into the most far-flung areas, and into the homes of groups, like Muslims, whom we can contact in no other way."



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

WORLD CHURCH

New Indonesian Tribe

Discovered. A group of Adventists in Irian Jaya, Indonesia, recently discovered a previously unknown tribe called the Keuw, reports Thed John Mehuwe, communication director for the Irian Jaya Mission.

The Keuw people apparently have no weapons because they have always lived in peace. The Adventists reported the discovery to government officials and later accompanied

the officials on a visit to see the new tribe. The government has granted the church permission to work with the Keuw, Mehuwe says.

NORTH AMERICA

Governor Lauds Carolina

Wellness Program. The Carolina Conference received the (North Carolina) Governor's Award for Excellence in Wellness.

The state recognized the conference for maintaining the best wellness (health-care) program for an organization

with 1-500 employees.

With a program of education and incentives, including cash bonuses for participation in exercise classes and weight-reduction programs, the conference significantly decreased medical costs.

The award was the first of its kind given to a religious organization, says Kenneth R. Coonley, conference president.

AUC Graduates First Cyber

Student. A former prison inmate who completed most of his coursework through a computer network has

become the first student to graduate from Atlantic Union College's Electronic Distance Learning program. The student received an Associate of Science degree.

"Attending and marching in graduating exercises from AUC has been a monumental step for the student," says Jon Nosek, an EDL spokesperson who worked with the student for several years. "He has never had a graduation before."

New Editors Appointed for Guide, Celebration. The Review and Herald Publishing



Faith Crumbly



Carolyn Rathbun

Association and the General Conference Administrative Committee recently appointed new editors for *Guide*, the church's journal for preteens and younger teens, and *Celebration*, a magazine for Sabbath school leaders.

Faith Crumbly, formerly editorial assistant for *Celebration*, recently became managing editor. She has worked as acting managing editor since January 3, 1994. Crumbly has worked on the *Celebration* staff since 1992. She replaces Jack Calkins, who became executive producer of training and outreach events for North America's Adventist Communication Network.

Carolyn Rathbun, an English teacher at the Grants Pass Adventist School in Oregon, will become editor of *Guide* on July 3. Rathbun, who received the Zapara Award for excellence in teaching in 1989, has also received study grants from the National Endowment for the Humanities.

Rathbun replaces Jeannette Johnson, who became news and information director for the Adventist Development and Relief Agency.

To New Positions. Erma J. Lee, North Pacific Union associate education director, becomes associate executive secretary of education, K-12, for the North American Division, effective August 1. Lee replaces Marion

Volunteers Hold Training Sessions in Eastern Europe

About 45 volunteers from North America completed an enormous witnessing training project in the former Soviet republics of Belarus, Moldova, Ukraine, and Russia.

Each volunteer coordinated teams of Russian pastors, lay leaders, and translators, who conducted 39 workshops on methods of personal witnessing and how to use Sabbath school classes as small groups for outreach and training.

As a part of the training more than 4,500 church members participated in door-to-door witnessing, conducted religious surveys, and invited neighbors to study the Bible. The participants contacted more than 25,000 homes and enrolled nearly 6,000 persons in new Bible studies.

More than 15 tons of Bible study materials, training materials, Bibles, and copies of *Steps to Christ* were carried by train to churches where the sessions were conducted. About 2,100 persons were trained to hold similar meetings in their home churches.

"The church members were overflowing with praise and gratitude to God at the end of the sessions," says Tony Finch, director of the North American Division Center for Volunteerism and coordinator of the NAD volunteers. "Until they experienced it, they never knew the power of personal witnessing."

L. Hartlein, who is retiring after 47 years of denominational service.

Charles Sandefur, Rocky Mountain Conference president, becomes president of the Mid-America Union, on August 1. Sandefur replaces Joel Tompkins, who is retiring after 40 years of service to the church.

Carl David Andreassen, a pastor in Denmark, was elected president of the Danish Union. Andreassen replaces Gunnar Pedersen, who became a theology professor at Newbold College in England.

Richard Müller, a lecturer at Middle East College in Beirut, Lebanon, and formerly a pastor in Denmark, was elected Danish Union secretary. Müller replaces Philip Philipsen, the former

secretary/treasurer who was reelected as treasurer.

FOR YOUR INTEREST

GC Auditing Service Opening.

General Conference officials are seeking an auditor with certified public or chartered accountant qualifications to work in Japan, Korea, Taiwan, and Hong Kong.

For more information regarding this mission opportunity, write to Larry R. Colburn, General Conference Secretariat, 12501 Old Columbia Pike, Silver Spring, MD 20904; or call (301) 680-6652.

CHURCH CALENDAR

- | | |
|----------------------------|--|
| June 24 | Thirteenth Sabbath Offering for the Euro-Asia Division |
| June 29-
July 8 | General Conference session in Utrecht, Netherlands |

ALSO IN THE NEWS

Catholic Encyclical Calls for Christian Unity.

In a new encyclical letter, Pope John Paul II calls for greater efforts to overcome denominational divisions and build Christian unity around the world, reports Religion News Service.

The letter, titled "That They May Be One," is addressed to all Christendom.

While emphasizing the Catholic Church's ongoing efforts to negotiate doctrinal differences, the pope made it clear that any reunion with Protestant and Orthodox churches must happen on Vatican terms, and preserve the pope as the church's prime authority.

Some Protestant leaders, like Archbishop of Canterbury George Carey, welcomed the pope's letter as a sign of the pope's commitment to the ecumenical movement, Religion News Service says.



Pope John Paul II: trying to build unity while preserving papal primacy.

Making a Difference in a Fractured World

The end of the cold war has given rise to tensions and conflicts that few could have foreseen. Old animosities have resurfaced. Ancient feuds, long thought forgotten, have reemerged in all their hellish fury. Countries united for decades—even centuries—have suddenly split asunder, unleashing some of the most ghastly barbarism in the history of humanity.

Yet this is the very world into which our Lord has sent us. This is the confusion into which we are to take the message of His love. This is the chaos that challenges our faith in the healing power of the everlasting gospel that we preach.

How can the church make a difference in a world so torn and divided? How do we acquire the kind of credibility that commands respect, that demands a hearing amid the blood and chaos?

In the article that follows, sociologist-theologian Caleb Rosado, Ph.D., calls on the church to get ready for nothing less than a total paradigm shift, if we are to meet the challenge of the twenty-first century. And he puts his finger on what could well be *the* most explosive issue of the new millennium (for the world and the church)—the issue of unity in a fractured world.

We cannot achieve unity simply by wishing it. We cannot achieve unity by passing blame. We cannot achieve unity simply by wringing our hands. We achieve unity by confronting the divisive issues that face us with the dynamic power of the gospel. In this insightful piece, Rosado tries to point the way. It deserves the attention of every concerned Adventist.—*Editors.*



United in Christ

Diversity and the mission of the church

BY CALEB ROSADO

You've probably heard the following story:

"Two battleships assigned to the training squadron had been at sea on maneuvers in heavy weather for several days. The visibility was poor with patchy fog, so the captain remained on the bridge keeping an eye on all activities.

"Shortly after dark, the lookout on the wing of the bridge reported, 'Light, bearing on the starboard bow.'

"Is it steady or moving astern?' the captain called out.

"The lookout replied, 'Steady, captain,' which meant we were on a dangerous collision course with that ship.

"The captain then called to the signalman, 'Signal that ship: 'We are on a collision course; advise you change course 20 degrees.'"

"Back came a signal, 'Advisable for you to change course 20 degrees.'

"The captain said, 'Send, 'I'm a captain; change course 20 degrees.'"

"I'm a seaman second class,' came the reply. 'You had better change course 20 degrees.'

"By that time the captain was furious. He spat out, 'Send, 'I'm a battleship. Change course 20 degrees.'"

"Back came the flashing light: 'I'm a lighthouse. Change course 20 degrees.'"

The captain experienced what we might call a "paradigm shift"—a movement away from old categories that no longer explain reality, a redefinition of taken-for-granted boundaries, the emergence of new ways of thinking, new ways of valuing and perceiving the world. When one is immediately confronted with an unexpected and dangerous coastline, even a course change of 20 degrees won't do. What's needed is a complete change of direction!

That's Where We Are

As the church rapidly advances toward the shoreline of the twenty-first century, it cannot continue to carry on business as usual—with a small, 20-degree change here and another there. Such changes won't do. The dictum of success

for the twenty-first century is this: "We cannot become what we need to be by remaining what we are."²

We live in dynamic, changing times. Steve Wilstein reminds us that "it's dangerous to believe you will remain successful simply by doing the same things that once brought success. That will be true only if the world doesn't change. . . . To be successful over the long haul, you need to change before it stops working. It's hard because nobody wants to change something that's working."³

There is an Arab proverb that states: "The dog barks but the caravan moves on." Those opposed to change may "woof, woof" all they want, but the caravan of change moves on. There are forces already in place in our society that make change inevitable. The *Encyclopedia of World Cultures* lists three of these forces:⁴

1. The increasing wave of refugees, displaced population groups searching for survival and a new home. (As of the beginning of 1995, there were many millions of people worldwide in this state of political dislocation.)

2. The breakup of what appeared to be unified countries, resulting in internal political strife and disunity. (What happened to the Soviet Union and Yugoslavia are merely the tip of the iceberg. Somalia, Rwanda, and Haiti are all examples of internal disunity, political disruption/corruption, and socioeconomic chaos.)

3. The revival of ethnic nationalism, perhaps the most impacting force.

All three transformations result in part from attempts to shirk off the remaining vestiges of nineteenth-century colonial efforts by Western nations to restructure the world according to their needs. The result of these and other global transformations is the emergence of two opposing, yet potent, forces that are set to collide if not understood—"Jihad versus McWorld." In an article by the same title,⁵ Benjamin R. Barber sees these two forces ("tribalism and globalism") as a threat to the very survival of our planet.

"Jihad" represents narrowly conceived faiths standing against every kind of interdependence. "McWorld" represents the onrush of economic,

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**The church
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awareness of
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forces that
impact its
mission.**

ecological, technological forces that demand integration and uniformity. Jihad is a heterogeneous, centrifugal, fragmenting force pushing for ethnic separatism, while McWorld is a homogeneous, centripetal force pushing for uniformity within a global telecommunity.⁶ Religion is the operative factor of the first; technology, that of the second.

Both forces are destructive of democracy, for neither respects the individual. Both collided on February 26, 1993, with the bombing of the World Trade Center in New York City by religious fundamentalists. It was not coincidental that the World Trade Center was the site chosen for the attack, since it is the symbol of the forces of McWorld.

The significance of all this is that McWorld—led by the United States—and all that it represents in terms of creating a global, political-technological-economical world market without borders, creates a sameness that seldom recognizes the uniqueness of the individual. The result may end up being a global telecommunity, modeled after a Western worldview that does not acknowledge the uniqueness and contribution of smaller nations and groups. Like small farms absorbed by multinational agribusinesses, such smaller entities, with so much to contribute, may end up in historical oblivion.

It is this danger that the Jihad-oriented (less-developed) nations seek to avoid, thus their concern with its “ethnic cleansing” mind-set and methodology.

General Conference president Robert S. Folkenberg, in a dialogue with the editor of the *Adventist Review*, September 22, 1994, recognized the forces of Jihad and their potential “threat” to unity. “I believe one of the greatest threats to organizational unity, and therefore mission, will be ethnic balkanization and tribalism, in which the desire for control and ‘upward mobility’ will subversively dominate the agenda.”

Folkenberg is right, and the result of these sociopolitical transformations that are creating havoc in our world, is that our world is disintegrating at the very time that it is coming together. The push/pull, centrifugal/centripetal forces of tribalism and globalism are creating what Harold Isaacs calls the “paradox” of our time.

He says: “The fragmentation of human society is a pervasive fact in human affairs and always has been. It persists and increases in our own time as part of an ironic, painful, and dangerous paradox: the more global our science and technology, the more tribal our politics; the more universal our system of communications, the less we know what to communicate; the closer we get to other planets, the less able we become to lead a tolerable existence on our own;

ADVENTIST REVIEW SEMINAR

the more it becomes apparent that human beings cannot decently survive with their separateness, the more separate they become.

In the face of an ever more urgent need to pool the world’s resources and its powers, human society is splitting itself into smaller and smaller fragments.”⁷

The forces of McWorld, pushing for uniformity, can also be as threatening as Jihad. The solution to the paradox lies in maintaining unity in diversity in balanced tension—a process for working together that recognizes and respects diversity, while working for unity.

No 20-degree change will do. What worked yesterday may not work tomorrow. A complete paradigm shift is called for. The movement of the caravan of change is inevitable, no matter how much those who oppose it may woof.

Is Diversity an Enemy?

Our world is changing, and such changes, especially in the area of diversity, are challenging the very structures of the church and its vision for mission. Michael Fullan of the University of Toronto suggests that “change can be likened to a planned journey, through uncharted waters, in a leaky boat, with a mutinous crew, and the enemy shooting at you.”

He is right. Though the church’s journey into the twenty-first century has been charted spiritually, it has not been socially. And it is in the social realm that much of the structural conflicts in the church reside—even theological conflicts, with their attendant desire for power, often have their genesis here.

If, as Fullan again reminds us, “change is inevitable, . . . [while] growth is optional,” we may well ask the question: Is the church willing to grow? Growth is possible only if the church responds to change with a proactive process of anticipation rather than with a reactive stance of resignation. The church does not function in a social vacuum. It is influenced by the society of which it is a part. Therefore, it needs an awareness of the social forces that impact its mission.

The big question before the church is Who is doing the leavening process—the gospel? society? or both? Failure to understand this question results in much ethnic conflict, because the solutions brought to bear on the problem more often arise out of the power of self-preservation rather than the power of the gospel.

Toward a Solution

What’s the solution to the conflict arising out of diversity?

Before a solution can be attempted, perhaps a definition of diversity will be in order. Diversity refers to the biological, cultural, physical, and socioeconomic differences (such as race/ethnicity, age, gender, disabilities, class, education, and values) that people bring to the church body and that have the potential of giving rise to conflicts. Managed well, however, such differences can result in a synergetic unity in diversity, where the effect of all working together is greater than the sum total of all the parts working independently.

The solution, then, is found in the essence of the gospel—inclusiveness, that is, oneness with God and oneness with one another. And the central dynamic that must guide the church through the uncharted waters of change is the essence of the gospel, “unity in diversity in Christ.”

“Unity in diversity in Christ” is an expression of the principle of inclusiveness. Since we are one with God, we are also one with one another, equal before both (John 17:23; Acts 10; Gal. 3:28; Eph. 2:14-22).

Diversity has been managed quite well in the past, but it was done for purposes of exclusion, at both the individual and institutional dimensions. Today multicultural ministry, as the frontier of mission for the 21st century, is demanding a new paradigm or model, one of inclusion, centered in Christ. (See diagram and sidebar below.)

Said Ellen G. White: “The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together” (*Selected Messages*, book 1, p. 259).

Why Unity?

This Christ-centered model of diversity in Christian unity has at its heart two basic goals.

Goal one is to create a church body that transcends all social barriers of age, class, culture, disabilities, ethnicity, gender, or race; and to

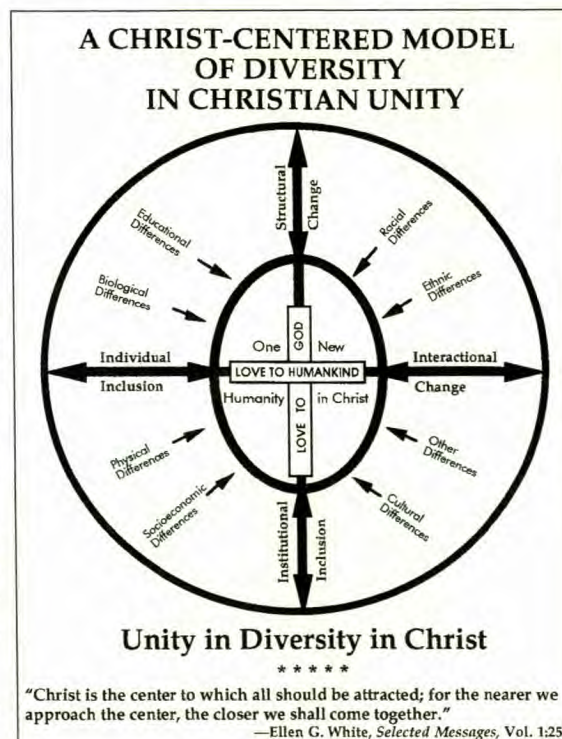
**“The nearer
we approach
the center,
the closer we
shall come
together”**

The Essence of Inclusiveness*

The principle of inclusiveness gives rise to a new model, the *Christ-centered model of diversity in Christian unity*. This should serve as the basis of all restructuring efforts in the church. This model has eight key features that are basic to the removal of negative ethnic, gender, and race considerations—distinctions that can lead to the balkanization of the church.

1. The model illustrates the new paradigm of inclusiveness.
2. It centers on the cross as the magnet that draws all people (John 12:32), and that provides the foundation on which all can find oneness in Christ (Gal. 3:28).
3. Its inner core is an ellipse with two foci, giving us a bifocal vision—love to God and love to humankind.
4. The model illustrates God’s action of breaking down the “dividing wall” of hostility between groups and creating one new humanity in Christ (Eph. 2:11-22, NIV).
5. It operates on two dimensions of change: the horizontal (interactional change dimension), embracing and valuing diversity; and the vertical (the institutional, structural change dimension), harnessing and empowering diversity.
6. It gives rise to Christian fellowship (*koinonia*) and to the oneness found in the early church, symbolized by the outer circle. It is here that the differences that normally divide us in society encounter the level ground of the cross in a spirit equality, resulting in a “new humanity in Christ.”
7. The arrows reaching out from the center and back again are symbolic of our mission to the world to bring people into the fellowship of the church.
8. The end result of this model is the manifestation of the gospel in a church fellowship that reflects the unity for which Jesus prayed. It will reveal to the world a picture of God as a loving, caring, compassionate friend, the God of all nations (John 17).

* This model is the work of an ad hoc subcommittee of the North American Division Multicultural Commission of the Office of Human Relations.



The principle of diversity in Christian unity should be taught as a "testing truth" doctrine.

reflect the love and oneness of a "new humanity" in Christ, while respecting differences.

Can our attainment of this goal be measured? I think so. Think, for example, of what I would call the "Five P's" of the church—its *perspectives, policies, programs, personnel, and practices*. We can measure results by asking whether all entities of the church, in all five areas (1) reflect the heterogeneity of the church; (2) are sensitive to the needs of the various groups in the church; (3) incorporate the contributions of all groups to the overall mission of the church; and (4) create a cultural and social ambience that is inclusive and that empowers all groups.

One quick test of the Five P's is whether, after all decisions have been made, *everyone in the new entity looks like you*. If that happens, then you did it wrong! Diversity in Christian unity needs to be the basic premise of all that is done in the church.

Goal two is to develop an inclusive mind-set and culture within the church that recognizes, respects, and values diversity in Christian unity as integral to the gospel.

The church needs to provide training and

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indoctrination in diversity in Christian unity at all levels of church life, in the same way people are indoctrinated and trained in regard to the Sabbath, for example.

In fact, the principle of diversity in Christian unity should be taught as a "testing truth" doctrine in the public and personal areas of church life and evangelism. Instruction in diversity in Christian unity should be integral to the curriculum of all educational entities in the church, from kindergarten to graduate education. Such action will go a long way in reducing the serious conflicts that arise from time to time in the Adventist Church worldwide.

The key dynamic for effective, inclusive structures is to keep the two dimensions of "unity in diversity" in balanced tension. This is only possible "in Christ" (Gal. 3:28), for it is "in Christ" that the two estranged parties are reconciled into one through the destruction of exclusive structures (Eph. 2:13-19). It is only "in Christ" that the two dynamic dimensions of "unity in diversity" are maintained in balanced tension, without erring to either side. Erring on the side of unity results in uniformity and sameness at the expense of our human uniqueness and distinctiveness. Erring on the side of diversity magnifies differences and separation at the expense of our common, shared humanity.

Unity is not synonymous with uniformity; neither is diversity synonymous with separation. The solution to the tension is to respect and value diversity while working for unity. The strength of the church lies in unity in diversity in Christ.

Extremes in Human Relations

The first extreme in human relations has to do with similarities, where no differences between cultures are recognized. This is the direction of McWorld (see main article), resulting in uniformity. In the end it turns out to be exclusive. The other extreme has to do with differences. Here groups are regarded as having nothing in common. This is the direction of Jihad (see main article), resulting in separation and exclusion.

The solution lies in the center, focusing on the cross. Here the ground is level, and here, while valuing and respecting diversity, Christian unity is the goal. The result is inclusion, fulfilling Jesus' prayer in John 17:23.

I suggest five guiding questions for all planning and decision-making in the church: 1. Does the action taken (or about to be taken) reflect the gospel? 2. What would Jesus do in this situation? 3. Have the people who will be affected most by this proposed plan or decision been consulted for their input? 4. Without regard to age, culture, disabilities, ethnicity, gender, race, or seniority, is this the best person for the job? 5. Is the form of power being promoted by this plan or decision (a) the power of my *self*? (b) the power of my *group*? or (c) the power of the *Holy Spirit*? These five questions should serve as a litmus test for all church action.

TWO EXTREMES TO AVOID IN HUMAN RELATIONS



¹ Cited by Stephen R. Covey, *The 7 Habits of Highly Effective People* (New York: Simon and Schuster, 1989), p. 33.

² Max DePree, *Leadership Is an Art* (New York: Doubleday, 1989).

³ Steve Wilstein, "Getting What It Takes to Win," *Hemispheres*, June 1994.

⁴ Timothy J. O'Leary and David Levinson, eds., *Encyclopedia of World Cultures* (Boston: G. K. Hall & Co., 1991), vol. 1, p. xvii.

⁵ Benjamin Barber, "Jihad Versus McWorld," *Atlantic Monthly*, March 1992.

⁶ For fuller explanation of the implications of these forces to diversity, see Samuel P. Oliner and Caleb Rosado, "Author's Introduction" of the special issue, "Race, Gender, and Ethnicity: Global Perspectives" of the *Humboldt Journal of Social Relations* 19 (1993): 2.

⁷ Harold Isaacs, *Idols of the Tribe* (Cambridge, Mass.: Harvard University Press, 1975), p. 2.

Caleb Rosado, Ph.D., is professor of sociology at Humboldt State University in Arcata, California. He is also an international consultant on issues of diversity and multiculturalism with corporations, schools, government agencies, and churches.



ADVENTIST
HEALTH CARE
PART 3

Mission in the Midst of Turmoil

If the survival of most hospitals depends on networking, will Adventist hospitals be able to protect their distinctive mission?

BY MYRON WIDMER

This concludes our series on the witness of Adventist hospitals in communities, and the most significant challenge now facing our hospitals.—Editors.

It is an understatement to say that the hospital industry in America is in deep turmoil. Costs keep rising. Hospital beds go unfilled. Outpatient clinics are booming. Businesses are joining forces and demanding cheaper prices. And the government continues its push for reform.

As expected, the upheaval is exacting its toll on the health-care providers—including 60-plus Adventist hospitals in North America. Industry leaders expect up to a third of America's hospitals to close in the near future.¹

And most of those that do survive will no longer be independent. They will have been forced to merge or affiliate with other hospitals—all to create integrated networks capable of providing the kind of comprehensive and competitively priced health care demanded from all sides.

One statistic alone sheds light on the turmoil. During the four years prior to 1994, 69 hospital mergers occurred. But in 1994 alone, the number involved in mergers or buyouts skyrocketed to 650.²

An industry newsletter describes the current health-care milieu as the "largest reorganization

since the nineteenth century." It says that the traditional delivery system is changing "from a fragmented cottage industry, which focuses on episodes of care, to an integrated network of providers that deliver a continuum of care to a specific population."³

No hospitals are being left untouched. Even the larger, stronger hospitals are being compelled to buy out or network with smaller hospitals, outpatient clinics, and physicians' groups to keep patients flowing their way.

And Adventist hospitals are feeling the impact. Mardian Blair, president of the Adventist Health System/Sunbelt, with headquarters in Florida, predicts that one day almost all Adventist hospitals will be in some kind of a network relationship. The *specific nature* of the network is unknown right now. It may run from loose affiliations to the merger of entities.

Whatever the shape might be, networking is more challenging and sensitive for Adventist hospitals than for secular ones. Not only must Adventist hospitals work hard simply to survive; they must also ensure that their distinct mission, their *raison d'être*, will be protected—which already has been a continuing struggle as the health-care industry has become more competitive.

Donald Jernigan, executive vice president of Adventist Health System/Sunbelt and a speaker at Sunbelt's fifth annual mission conference, said that

church members must begin to “understand the consequences of a position that says we cannot move beyond our existing relationships. In the vast majority of our current hospital markets, either we will find an acceptable relationship within an integrated delivery network that can compete for major blocks of people, or we will observe the liquidation of much of our health-care system.

“At most, there are probably only three or four markets in which we are strong and dominant enough to stand alone and create the tightly integrated network of hospitals, physicians, and other services that can contract as a single unit.”

His assessment indicates that most Adventist hospitals soon will have only two choices: fold up shop, or network with non-Adventist providers.

Neither is optimal

Closing down an Adventist hospital would eliminate the presence of an often underestimated witness for the Seventh-day Adventist Church.

What other ministry of the church has so many community residents coming through its doors seeking help? None! And while our hospitals don't directly fill our baptismal tanks, the goodwill they generate can break down prejudice and pave the way for evangelism by an active local church.

The second option—entering into some form of networking with non-Adventist health-care providers—isn't optimal either. It raises what Jernigan says is “a legitimate concern that moving further into collaborative relationships with other hospitals, physicians, and managed care plans has the *potential* of compromising our mission as we have historically understood it.”

Now, he does *not* say that “compromising our mission” is inevitable, but that the *potential* for it exists in networking. That is a clear distinction that needs to be remembered.

What's the Best Choice?

So after this brief introduction to a complex issue, what choice would *you* make for our

Adventist hospitals? Close up shop, or network?

The whole question itself raises one of those issues that we simply wish would go away quietly. It's controversial and sensitive. Sometimes we'd almost like to turn the clock back a full century, to the time Adventist sanitariums were going full steam ahead with plenty of patients, little competition, and seemed openly evangelistic during the long stays of patients.

But we can't return to the past. And 100 years of the passing of time may make the past even sound better than it really was.

Yes, we want our medical institutions with their distinct mission to succeed, not close. Yet we feel uneasy about networking because of our historic teachings about not joining with “unbelievers.” We find ourselves hesitant even to network with other Christian hospitals when the networking will not change an iota of our hospital's management or witness, yet will ensure our hospital's survival.

The decision really comes down to this. *Do we truly believe that our Adventist hospitals are valuable, even vital, to our mission—even as door openers, rather than direct soul winners?*

If not, then we might as well sell them and get all the money we can to create more effective methods of teaching healthful living and reaching communities for Christ.

If we deem them *vital components of our mission*, then we are forced to explore options for survival, including Adventist hospitals networking with like-minded, not-for-profit Christian hospitals and health providers when they cannot form their own network of Adventist entities.

If that's the option the church chooses, Jernigan says that “our task is to find a relationship in an urban/suburban integrated delivery network that meets simultaneously the twin objectives of (1) our facility bringing much-needed ‘added value’ to the delivery network, and (2) protecting legally and/or financially our ability to operate our facility consistent with Seventh-day Adventist policy.”

Jernigan describes the “added value” as those nonegotiable distinctives that make up the Adventist hospital's “mission domain” and must be protected in any relationship—an intentional spiritual ministry, the concept and observance of Sabbath, a healthful diet, Adventist leadership, the right to hire workers that are supportive of our distinct mission, and the right to follow church positions on specific medical practices.

Keep the Mission or Sell

Jernigan never presupposes that networking is the answer for every case. In fact, if *both* critical objectives *cannot* be met for a particular hospital, he says that church members must recognize that



"we will most likely need to sell our facility in the very near future, because within one to two years it will have lost much of its value. We will not be able to compete in many instances outside the collaborative network relationship, and we would be better off to sell now than allow our assets to lose their value over a fairly short period of time."

In other words, if acceptable networking cannot be found and our hospital will soon be shut out of the market without joining a network, we might as well sell it immediately while someone else—who does not hold such nonnegotiable values—still has the time to buy it and enter a network with those whom we cannot join.

Networking, at its essence, is a business relationship with one or more entities to further the purposes of all parties. Jerigan and AHS/Sunbelt president Blair explain that networking comes in all shapes. In general, networking includes the following:

■ **Loose affiliations** or cooperatives, in which parties work toward the same goals but do not join businesses in any way.

■ **Joint-venturing**, in which entities jointly buy or create new services or facilities (medical clinics, hospitals, HMOs, or medical groups) and have equal or a certain percentage of ownership, voice, and risk in the management of the new service.

Adventist health systems across North America already have entered into a few of these joint ventures, in which Adventists have been asked by groups or communities to manage—but not own—such things as community hospitals.

■ **Merging of existing assets.** This is the most critical kind of networking, for it involves giving up some control (or interest) of existing Adventist facilities by becoming a partner with another entity—which may also give up full control of its own institution to join the partnership.

However, nonnegotiable values and rights can be written into the contract to guarantee their protection. And if this cannot be done, or if it is agreed to in the contract and then not protected by the other party, either party would have the option of withdrawing from the partnership or buying out the other party.

In a best-case scenario, the community would never know that a change in ownership had taken place. In a worst-case scenario, the Adventist Church might be forced to sell one of its long-held hospitals. But then, if it had *not* joined the network, it probably would have been shut out of the market and not survived at all.

Now we should ask, Are there entities with which Adventist hospitals *cannot* do busi-

ness? Absolutely, say hospital leaders. Many Adventist hospitals have refused time after time to join into relationships with many *for-profit* hospitals who do not share the same values and business ethics as Adventists.

And what about other Christian hospitals, including Catholic hospitals? This is an area that is not as clear-cut to hospital leaders. It is currently under intense discussion among Adventist health-care leaders, church leaders, and members because of the market pressures already forcing Adventist hospitals to network or close up shop.

In at least two towns across North America, Adventist hospitals now face only three options: (1) close; (2) network with a nearby secular, for-profit hospital (which is unacceptable in both cases); or (3) joint-venture in some form with the local Catholic hospital.

Decisions are being made, (some already have been made), and Adventist leaders are wrestling with the issues and deciding how valuable these hospitals are for our mission.

At the end of Jernigan's presentation at the mission conference, he said that some forms of collaborative relationships, in which we can define and articulate our unique approach to health care, might just provide Adventists with "a great opportunity to share our faith in a much broader way than we have in the past, and in so doing, make clear to others and ourselves the added value we bring to health and healing in communities across this country."

Indeed, we Adventists have a rich heritage of health and healing insights to share with the world.

And the ability of Adventist hospitals to survive this time of turmoil is linked directly to the degree that the church is committed to them as vital components in the church's overall mission.

¹ American Hospital Association, *MPR Exchange*, newsletter, March/April 1995.

² *Modern Healthcare*, Dec. 19-26, 1994.

³ *MPR Exchange*, March/April 1995.



Myron Widmer is an associate editor of the Adventist Review.

*We feel uneasy about
networking because of
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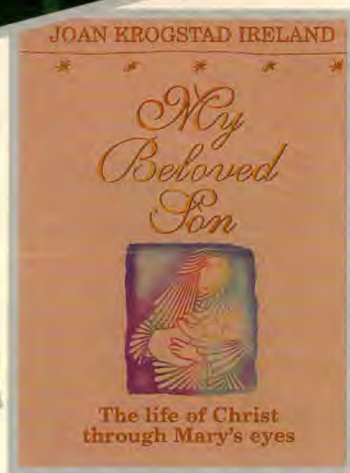
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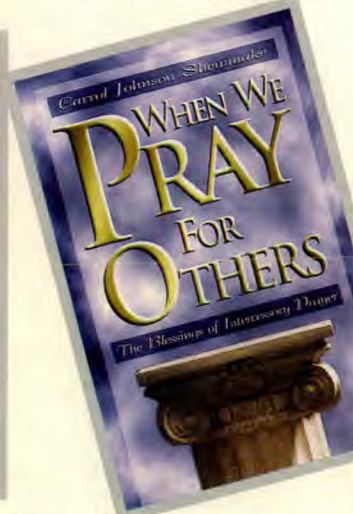
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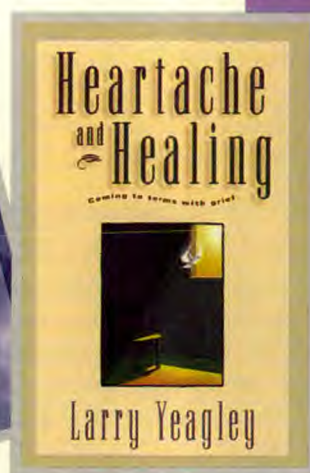
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My Nose—It's Broken!

BY WAYNE HICKS

Sasha is 15 years old. He lives in Magadan on the eastern coast of Russia. I met him two summers ago when I traveled there. He is one of the kindest and gentlest teenagers I have ever known. He broke my nose.

I know you are asking, "How could he be gentle and break your nose?" I will try to answer.

Sasha had just started coming to the Magadan Pathfinder Club. Teenage friends had invited him there. Soon after, we discovered that Sasha was a natural-born basketball player.

My teenage sons insisted that I should

be the one to guard him. They felt I had the experience to know Sasha's moves. I think they really meant they would rather see Sasha embarrass their dad instead of them!

I accepted the challenge. Sasha seemed to be everywhere and shooting everything. I got dizzy watching him run circles around me. It was a delight when I got my hands on the basketball a few times.

One of the opportunities to touch the ball came on a long pass. I knew that I had the ball, and that Sasha could not reach it no matter how high he jumped. But that did not mean he wouldn't try!

And jump he did. I had the ball and saw something out of the corner of my eye above me. I looked up just in time to see Sasha's elbow come down on my nose.

The bleeding stopped in two hours. The bones knitted together in two months.

I was impressed. Not with the accident, but with Sasha's attentiveness during my recovery. I guess I did not expect such kindness from a teenage superathlete.

A few days later my family and several teenagers, including Sasha, were getting off a Magadan bus. Sasha's gentleness shone again. Across the street a gang of boys in their rush to catch their bus knocked down an older lady. Her shopping sack flew one direction and her wig flew another. Immediately Sasha went and helped her to her feet. He picked up her purchases. He placed her wig back on her head (unfortunately, he put it on backward). He helped her home.

Perhaps some of us think gentleness is not a macho, popular thing. Jesus and Sasha teach us a better way.

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and seek My face, and turn
from their wicked ways,
then I will hear from heaven
and will forgive their sin
and heal their land.*

Randy Maxwell

A Good Friend Is Hard to Find

What is the male mystique?

BY LEN McMILLAN

Two men met in a café along the waterfront, embraced robustly (with the required backslapping, of course), conversed briefly about some recent activities, then moved on to this dialogue:

"So how are you *really*?"

"OK—as good as can be expected. You?"

"Same. I know what you mean."

"Yeah."

"Yeah . . ."

"Yeah . . . it's heavy."

"It is heavy."

"It's not easy . . ."

"I know what you mean: it never is."

"But, hey, no pain, no gain."

"Pain's good for you."

"That's what they say . . ."

"So what else is new?"

What did these two men really say? Did they both know each other well enough to *hear* the deeper meanings behind their male grunts and monosyllabic phrases? I believe that what these two men were really expressing was the pain of male isolation and alienation.

We men seldom allow ourselves an opportunity to get to know other men in

ways that permit a mutual exchange of feelings. Men seldom talk about their personal feelings, preferring instead to talk about their accomplishments.

The sad fact is that most men simply do not trust each other enough to

For some, manhood is a neat package with no loose strings of emotion to catch on the conveyer belt of life.

become good friends. Men stare, stalk, and survey each other, but seldom reveal intimate details about their life to other men. Someone once compared the introduction of two men like two dogs circling around and sniffing each other.

Studies indicate that men seem to use the word "but" quite frequently in con-

versation, while women tend to use "and," which implies that men are naturally more argumentative than women in our culture.

"But" is the conversational crossed sword that sends two men into combat. Competition keeps men at a distance. Distance breeds ignorance. Ignorance breeds prejudice. And prejudice is the precursor to violence and war.

When men delve into the unfamiliar territory of bonding and friendship, they often find themselves ill-equipped to establish real friends. Males are schooled in the arena of power, competition, one-upmanship, and winning at all costs. Because of their competitive upbringing, many men have only one friend—their spouse or girlfriend. Males consider it permissible to verbalize their feelings with a woman, but may feel uneasy sharing them with another man.

Are Feelings Really OK?

Because of the *male mystique*, many men try desperately to feel what they ought to feel, desire what they're *suggested* to desire, and like what they *should* like. Manhood is a very neat package with no loose strings of emotions to get caught in the conveyer belt of life. Unfortunately, this tightly wrapped package precludes most men from ever experiencing the bonding of intimate friendship with another male.

I remember a bonding that occurred between myself and a man almost 25 years my senior. I always thought of it as father and son, until one day he said, "Len, I love you." Tears welled up in his eyes as we embraced again. I choked back my tears and mumbled, "I love you too." As we hugged and slapped each other on the back (real men do not hug without pounding each other on the back) he concluded, "My only regret is that someone did not give me permission to say that 70 years ago."

How sad that men have been taught that it is not permissible to express love to another man verbally. As we mature and develop our adult personality, we often build up layers of control and repression. We are taught to deny our emotions or at least express them in a way that is acceptable to the *male mystique*.



Protecting our sense of manhood is often more important to us than developing close personal relationships. Love for another man is demonstrated with a handshake. Love for a child becomes strong discipline or gift giving. Love for a woman becomes sexual domination. Sadly, many men walk through life encased in a suit of emotional armor lest anyone think them not a man.

History, literature, and the Bible reveal (although rarely) camaraderie and devotion between two men. Huckleberry Finn and Tom Sawyer, Tonto and the Lone Ranger, Butch Cassidy and the Sundance Kid, Captain Kirk and Mr. Spock, and David and Jonathan are all examples of intimate relationships between two men. Such relationships may become deeper and more endearing than those between male and female. "A friend who sticks closer than a brother."¹

The friendship between David (soon-to-be king of Israel) and Jonathan (son of the current king) illustrates true male bonding and friendship. The obstacles in their relationship were seemingly over-


whelming. First, David had been anointed by the prophet Samuel as the next king of Israel, when it should have been Jonathan's position by birthright. Furthermore, Jonathan's father, Saul, hated David and was determined to kill him. In spite of these and other obstacles, the bond between them was so strong that both men continued to risk their lives in order to remain friends.²

True friends are more than acquaintances. "A friend loves at all times."³ That means through good times and bad. During times of stress as well as joy. During adolescence and midlife. In fact, "greater love has no one than this, that he lay down his life for his friends."⁴ The ultimate compliment Jesus could give His disciples was "I no longer call you servants. . . . Instead, I have called you friends."⁵

Best Model

If you want to learn how to establish male friendships, study the life and friendships of Jesus. True friends are forever and can be depended upon during a time of crisis. True friendship will bond even closer during crisis, while

acquaintances and golfing buddies quietly slink away.

Faithful friends are life's greatest treasure, and being a true friend is one of the identifying marks of a real man. Jesus commanded men and women to "love each other as I have loved you."⁶ Establishing friendships is not an option; it is a biblical command. 

¹ Prov. 18:24. Bible texts in this article are from the New International Version.

² See 1 Sam. 20.

³ Prov. 17:17.

⁴ John 15:13.

⁵ Verse 15.

⁶ Verse 12.



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The historical contributions of Black Adventists will be featured at the GC session in Utrecht.

The Jubilee Project

A display at this year's GC session celebrates 50 years of progress and looks ahead to making a contribution "until He comes."

BY MELINDA SEWER MUGANZO

The General Conference session convening in Utrecht this month will be an array of cultural sights and attractions.

One such display will be the Jubilee Project. This visual celebration, sponsored by the Black Caucus of Seventh-day Adventist Administrators, will mark the fiftieth anniversary of the establishment of regional conferences in the United States (1945-1995).

The booth will feature video presentations, brochures, and cultural artifacts designed to chronicle the events, activities, and pioneers who brought the three angels' messages to a distinct group of individuals within the United States. The display will focus on three

aspects of this ministry: (1) the early roots, (2) growth and development, and (3) insights into the future.

The Early Roots

Blacks were an integral part of Adventist history from the very beginning. During the Millerite movement pioneers such as Charles Bowles, John Lewis, William Still, and William Foy were key leaders. Sojourner Truth and Frederick Douglass were other famous Black personalities connected with the movement.

Following President Abraham Lincoln's Emancipation Proclamation on January 1, 1863, Blacks began to take a more active posture in the

fledgling Sabbath movement.

Ellen White and James Edson White were in the forefront of those who urged the church to work aggressively in evangelizing Blacks. Three decades later the Adventist Church developed a specific work for African-Americans. Artifacts from these early days will be on display at the Jubilee Project.

The ship's bell from the *Morning Star*, the boat used by James Edson White to work among Blacks along the Mississippi River, will also be on display; as well as other items of cultural heritage from Oakwood College.

Growth and Development

Another emphasis of the Jubilee Project will trace the growth and development of the regional work as it prospered in areas of evangelism, support institutions (such as Oakwood College), and financial self-support.

Inspirational video segments tracing these decades of accomplishment will feature Charles E. Bradford, former president of the North American Division; Earl E. Cleveland, well-known evangelist; Delbert Baker, university administrator; and other prominent Black leaders.

Insights Into the Future

The final component of the Jubilee Project will examine how the regional work will continue the work of ministry in preparation for the second coming of Christ.

Regional conferences in the North American Division currently have 220,000 members, reflecting widely diverse backgrounds. But the strengths of the work—fiscal, spiritual, and operational stability—indicate a bright future.

The jubilee celebration will be on display throughout the duration of the General Conference session. It is a "must see" for those who will be at Utrecht.

Melinda Sewer Muganzo is a graduate of Oakwood College who serves in the Family Life Department of the Southeastern Conference in Altamonte Springs, Florida.

■ AUSTRALIA

Adventist Hospital Doubles Cancer Treatment Capacity

Sydney Adventist Hospital, in Wahroonga, New South Wales, recently marked the official opening of a refurbished radiation oncology treatment center.

The \$3 million expansion program began in July 1994, to facilitate the rapidly growing demand for its services. "The radiation therapy cancer treatment [was] insufficient to meet the needs of patients in the Sydney, Central Coast, and Newcastle areas, as there are always waiting lists at every center," said Monica Charlton, chief radiation therapist. "The new development at Sydney Adventist Hospital effectively doubles our treatment capacity and is therefore significant for every person touched by cancer."

The official reopening of the Radiation Oncology Center focused on improved patient care. Joining Warwick Stokes, chief executive officer, and Bryan Ball, board of trustees chair for Sydney Adventist Hospital, were several members of parliament: Kerry

Chikarovski, Philip Ruddock, and Stephen O'Doherty.



Robert Collard, former patient; Kerry Chikarovski, member of Parliament; Bryan Ball, board of trustees chair; and Warwick Stokes, chief executive officer of Sydney Adventist Hospital, officially open the refurbished Radiation Oncology Center.



Jenny Wyse, radiation therapist (left), explains the block cutter to Kerry Chikarovski, a member of Parliament. The new machine is the first of its type to be used routinely in Australia.

"Radiation therapy is just one way of fighting cancer," said Charlton. "Our new equipment includes a computerized block-cutting machine—the first of its type in Australia—and a state-of-the-art linear accelerator."

The new block cutter is used in the manufacture of leadlike blocks that prevent healthy, soft tissue—particularly in organs like heart and lungs—from being damaged by radiation. "Radiation that kills cancer cells has no way of avoiding good cells as well." The new machine is a

faster and more accurate method of making sure that the radiation goes to the tissue it is aimed at.

The linear accelerator is a completely computerized machine with "dual energy capabilities." It fights deep cancers with high-energy protons and shallow cancers—in delicate tissues like face and eyes—with electrons.

The opening ceremony included a moving address by former patient Robert Collard, who completed a course of treatment in December 1994. "The care went beyond my physical needs," Mr. Collard remembered. "The staff of Radiation Oncology and the Cancer Support Center . . . [ministered] to my emotional needs at the same time they treated my physical condition."

Sydney Adventist Hospital is the largest private hospital in New South Wales. The 320-bed facility has been serving the community since 1903.

By Joanne Thomas, director of public relations for Sydney Adventist Hospital.

This index, for January through June 22, 1995, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories and poems are not included. The index has four sections: Authors, Titles, Subjects, and News. Indexing is prepared by the *SDA Periodical Index*, James White Library, Andrews University, Berrien Springs, MI 49104-1400.

List of Abbreviations

CI	Current Issues
CS	Cover Story
D	Devotional
E	Editorial
ER	Editor's Report
F	Feature
FA	Faith Alive
FH	From the Heart
FI	Faith in Action
GE	Guest Editorial
L	Lifestyle
R	Reflections
ST	Story
T	Theology
TP	Turning Point

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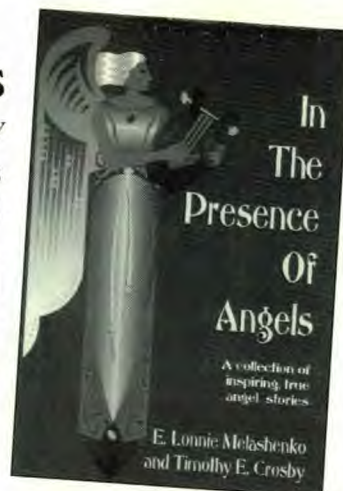
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 I have despaired but have recovered hope.
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 now I know the Shepherd.”

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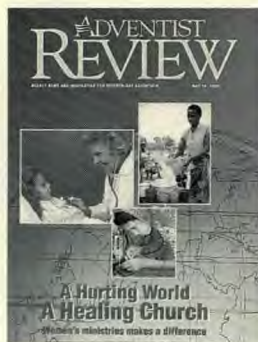
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Credit Where It's Due

At the peak of his fighting career, world heavyweight champion Muhammad Ali was particularly noted for his cockiness. One day on an airplane, just before takeoff, a flight attendant came down the aisle and reminded him to fasten his seat belt.

"Superman don't need no seat belt," Ali grumbled.

"Superman don't need no airplane either," the attendant retorted. With a smile of chagrin, Ali buckled his seat belt.

Some Christians make the same mistake as Muhammad Ali. After a certain amount of success, they think they're Superman. They forget that it is God who has given them the abilities and opportunities to achieve their goals. They come to think that they are solely responsible for what they have accomplished.

This was Peter's mistake on the Sea of Galilee. In the midst of a howling storm, the disciples were doing everything they could possibly do to save themselves. Just at the time when all seemed lost, someone spotted Jesus walking on the heaving waves. Frightened, they all thought He was a ghost. "Take courage," Jesus said. "It is I."

"If it's You," Peter said, "let me come to You on the water."

When Jesus beckoned for him to join Him on the water, Peter stepped out of the boat and actually walked on the surface of the Sea of Galilee. What he was doing was a rare accomplishment, but he looked at the event from a human viewpoint. He forgot that it was Jesus who was giving him the power to walk on water.

Recognize the Source

In the history of professional football, there is at least one great player who never forgot his dependence upon God for his accomplishments. Nicknamed the Galloping Ghost, football running back Red Grange was noted for his ability to elude tacklers. One day a reporter asked him why he seemed to be able to avoid tackles so easily.



We are tempted

to think we

alone are

responsible


for our

accomplishments.

"I can't explain it or take credit for it," Grange said. "You can teach a man how to block or tackle, run or pass, but you can't teach a man how to run so tacklers can't tackle him. No one ever taught me, and I can't teach anyone. If you can't explain it, how can you take credit for it?"

Usually when an athlete answers such a question from the media, he offers some human explanation—concentration, hard work, good coaching, self-discipline, devoted parents, whatever. But Red Grange was humble about his abilities. He didn't try to take credit for something that God had given him at birth.

Even King Solomon, the wisest man who ever lived, could have learned something from Red Grange. After achieving such greatness and leading Israel during its golden era, Solomon forgot where all of his blessings had come from. He began to take full credit for his success. And because of that, God had to step in and remind him of his place in the scheme of things.

Whatever the ability—punting a football, solving difficult mathematical formulas, writing beautiful poems, baking delicious cakes, arranging graceful flower displays—it all comes from God. When we Christians begin to take personal credit for something that results from God's power, as Peter did, we are getting in over our heads. But if we continue to recognize God's influence in our lives, God will make us champions. 



Gary B. Swanson is editor of Collegiate Quarterly. He writes from Silver Spring, Maryland.

BY GARY B. SWANSON

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