

TUMBLING

BORN LOSERS

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

DECEMBER 14, 1995

HOW  
**JESUS**  
TOUCHED  
**marginalized**  
LIVES pg.10



### In the Spirit of Love

Wellesley Muir's "All the World Wondered" (Oct. 12) is a thoughtful treatment of the prophecies in Revelation 13 that are being speedily fulfilled before our eyes. While he strikes a clear and scripturally imperative note of warning against the fatal fallacies of Catholicism, he does it in a spirit of Christian love toward Catholic people. Recognizing that Catholic theology and ecclesiastical policy, wherever it can prevail, show no tolerance toward those who hold Bible truth above that church's tradition, Muir reminds us that many Catholics *themselves* are as humane, compassionate, and self-sacrificing as the most exemplary of Bible-loving Protestants.

I appreciated Muir's emphasis on God's loving call to *His* people in Babylon to come out of that fallen communion (Rev. 18:4). Seventh-day Adventists have a solemn commission to echo that call, but how can we legitimately call God's faithful people out of Babylon if the spirit in which we deliver God's warning has the savor of bigotry and belligerence, qualities that lie at the very heart of Babylon's fallenness? Bluntly stated, Adventists who hate Catholics or anyone are no better off than Catholics who hate Adventists or anyone else.

Brian Jones, Pastor  
Clintonville, West Virginia

### Official Paranoia?

In his September 28 editorial, "Help! The Paranoids Are After Me!" Stephen Chavez observed that some paranoids in our church had "turned suspicion into an art form" and had "so perfected the practice of unmasking the devil's devices that they can chronicle all the 'worldly influences' that have crept into the church."

As a denomination we may have inadvertently condoned such practices by allowing some of our religious liberty departments to go beyond the advocacy for the preservation of our constitutional rights of religious freedom into areas of policing "conspira-

cies." To help our members to avoid religious paranoia, our church needs to rid itself of official paranoia.

Philip Law, Ph.D.  
Union City, California

### Handling the News

I read with interest "Finding New Ways to Do the Lord's Business" (Oct. NAD issue), regarding proposed changes in organization structure as developed by the Commission on Mission and Organization.

Insofar as any recommendation decentralizes responsibility and fosters greater local-level input and orientation, I support it; however, when (and if) any recommendation tends to consolidate decision-making power among a smaller or more remote body of individuals, I fear for its success—though on a spreadsheet, it initially appears cost-effective.

The union paper and possible consolidation of union papers, as suggested briefly on page 20 of the October issue, might tend to consolidate news management among fewer individuals—and this may not be healthy.

Historically, as news staffs become more centralized, publications tend to concentrate on the in-house news more readily at hand and to move back from the more difficult broader investigative pieces upon which readership dotes and grows. Whatever changes come, let us hope that Adventist journalism will grow closer to the people, not more remote from them.

Edwin A. Schwisow  
Department of Communication  
North Pacific Union Conference  
Portland, Oregon

### What's the Point?

I'm 72 years old and a lifetime Seventh-day Adventist. We've had the *Review* in our home for more years than we can remember, and read it through each week! We love it—and this is the groundwork for my question. How in the world does an article like Andy Nash's "Sabbath Afternoon Drives" (Oct. 19) get into the *Review*?

What is its point? Is he attempting to teach us "oldies" how to spend our Sabbath afternoons with our younger counterparts, the boomers and the Xers?

We raised two of the boomers and are now enjoying their Xers. We also love Jesus and His Sabbath. I'm sure that Andy Nash does too, in his own way. I'm so glad that his mother, in a recent interview, explained, "I thought it was wrong to ride fast on the Sabbath—or I would have."

Just how to celebrate the Sabbath, God's creative genius, and love is a subject that we all need to study in depth. Criticism of one's ideas without a positive response is a negative approach. Let us all study the Bible and the Spirit of Prophecy as to just how holy this time is to our God. After all, the Sabbath will be the final test of our love for Jesus.

C. Jim Danforth  
Edmore, Michigan

*Remember, the Andy Nash piece is part of his series Growing Up Adventist. In this column, Andy writes with whimsical humor about life as a young Adventist Christian. He doesn't try to tell others what they ought to do—he simply reflects on the joy, fun, and sometimes struggles of being Adventist.—Editors.*

### Just the Facts

I enjoyed reading about our church ("Gambling on the Gospel," Oct. NAD issue). We have taken some gambles here in Las Vegas, and they are paying off. We appreciate the Global Mission funds that have helped us capitalize on a few of the monumental opportunities here.

One sentence in the report seemed a little misleading: it suggested that regular attendance at Mountain View is close to 700. The reality is that on one occasion we had an attendance close to 700. Average attendance is 300-400.

David Gemmell, Senior Pastor  
Mountain View Church  
Las Vegas, Nevada



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DECEMBER 14, 1995

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Cover photo by Joel D. Springer

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# A Whiff of Revival

Revival is in the air. For some evangelical Christians, the world is on the verge of the greatest outpouring of the Holy Spirit in human history—and they single out a little church in Canada as the focal point.

Early in 1994 strange things began to happen at Toronto's Airport Vineyard church. Worshipers "slain by the Spirit" fell like sacks of potatoes to the floor. Some were convulsed with laughter; some barked like dogs or roared like lions; some were reported to have been miraculously healed.

Word of these happenings spread quickly. Soon crowds of seekers began to descend on Toronto, and the church had to move to a new location. The "Toronto blessing" became the city's top tourist attraction for 1994, drawing hundreds of thousands. Some who came took the "blessing" back home, and the experience swept around the United States, across the Atlantic to England, down to Australia.

All this moved *Christianity Today* to devote a cover story to the phenomenon ("Toronto's Mixed Blessing," Sept. 11, 1995). A major treatment examined the revivals associated with the great American preacher of the eighteenth century Jonathan Edwards and gave an evenhanded treatment of the current experience. According to *Christianity Today*, some evangelicals are wary of the Toronto blessing and associate it with satanic deceptions. *Christianity Today's* evaluation: wait and see.

Where do Adventists stand on this matter?

We're not in the business of judging others—we leave that to the Lord. But revival is a topic that holds great interest to us—it is close to our hearts.

This statement of Ellen White's burns in our collective consciousness as it has

since she first penned it in the *Advent Review and Sabbath Herald* of March 22, 1887: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."

The Lord's messenger had much to say about revival in the last days. Just as John the revelator saw in vision a pure, holy people redeemed from the earth in the end-time (Rev. 14:1-5), so Ellen White predicted: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children" (*The Great Controversy*, p. 464).

## Genuine Versus Spurious

But she also contrasted the genuine with the spurious. True revival brings "deep heart searching and humility," self-denial and sacrifice, and transformation of life (p. 462). False revivals may attract widespread interest and large accessions to the church, but they do not leave lasting results. They focus on the sensational rather than on the plain messages and warnings of God's Word (p. 463).

"Popular revivals," she wrote, "are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles" (p. 463).

We Seventh-day Adventists not only have the instruction from the Lord; we have the lessons of our own history. At the beginning of our movement God manifested His presence among us in marked and dramatic fashion. Our pio-

neers knew what it meant to agonize with God in prayer, and the Lord brought direct answers—for guidance in the affairs of the church, for healing. Their experience paralleled the apostles' at Pentecost as recorded in Acts 2. At least one instance of speaking in tongues occurred, although this feature was not and never has been significant for Seventh-day Adventists.

However, the fledgling Adventist movement soon became tainted with fanaticism. Some believers, for instance, went on hands and knees to church as they misapplied Jesus' admonition to become like little children (Matt. 18:3). Such excesses brought reproach upon the movement, and ever since we as a people have been wary of anything that smacks of "pentecostalism."

For this reason the excitement among evangelicals over the Toronto blessing has passed us by. I have heard of one or two Adventists who have become involved with it, but to most of us—and to me—it stirs up too many memories of our early days to warrant further interest.

But we *are* a people of revival. We look for revival. We long for revival. We expect revival.

Not the Toronto blessing—we'll leave the Lord to handle that. But the sort of revival that we see portrayed in the Scriptures and Ellen White's ministry.

"A revival of true godliness among us is the greatest and most urgent of all our needs"—those words still challenge us. Maybe they haunt us: Will we ever see them fulfilled? Why hasn't the revival come? When—if ever—will it come? And what part will I, must I, have in it?

We will look at these questions next time.

*Continued December 21: "Revival—When?"*

**WILLIAM G. JOHNSON**





# Reflections on an October Day

On October 16 the eyes of the world were fastened on Washington, D.C., as hundreds of thousands of Black men converged on the Capitol.

Reminiscent of a spiritual pilgrimage, the Million Man March brought together Black men from all across North America. Bankers, brokers, corporate executives, educators, scientists, artists, and physicians clasped hands with factory workers and garbage collectors, as well as the homeless and unemployed. It was a display of Black unity rarely seen before.

From the steps of the Capitol the sea of humanity extended along the national Mall to the Washington Monument—16 blocks away. The throng also spilled onto many adjacent streets.

By leaving their families and communities to make the sojourn, these participants gave the world a panorama of the African-American male in all of his glorious diversity—a view that was more realistic than the distorted images often projected by Hollywood.

Their very presence sounded a bold, dramatic statement.

## Protest

Through the demonstration, these men were protesting Black-on-Black crime that ravages their neighborhoods, denouncing drug pushers who destroy the lives of thousands of Black youth, and lamenting the high proportion of Black babies born out of wedlock. They yearned to see the Black male regain his rightful place as head of the Black family.

These men also came searching for ways to rebuild their blighted communities, to provide jobs for their brothers who suffer disproportionately from high unemployment, and to raise the

educational level and quality of life for their sons and daughters. They sought to reduce the alarming rate of Black incarceration and raise the level of respect for Black women, who are too often abused and mistreated by Black men.

The Million Man March was one of the largest demonstrations ever held in the U.S. capital and the largest ever sponsored by Black organizations, the Associated Press reported. My heart swelled with pride when I learned that many Adventists used the occasion to distribute literature and provide other services.

## Day of Atonement

Billed as a “day of atonement and reconciliation,” this demonstration was unique. The organizers did not seek new legislation or request government handouts. Instead, speaker after speaker admonished the audience to take responsibility for their lives and to pledge to make a positive difference for the sake of their families and communities. Some speakers even urged the men to look to God for the power to change their lives.

Unfortunately, the powerful impact of the crowd was somewhat blunted by the fierce controversy surrounding the march’s chief organizer, Louis Farrakhan, who is also the spiritual leader of the Nation of Islam. Farrakhan has been labeled as a controversial leader whose speeches are laced with fiery rhetoric and peppered with divisive remarks.

His views have been so controversial among both Whites and Blacks that many Black leaders and organizations chose not to participate in the march.

While I surely don’t endorse Farrakhan’s theology or his strident,

divisive rhetoric, I cannot honestly deny that an extremely significant phenomenon took place on October 16.

Despite the controversy, I sincerely believe God can use the occasion to turn a corner in America. While many have opposed the march, the seeds have been sown for some positive changes.

Washington *Post* writer David Maraniss made this interesting observation: “Viewed from a cultural and sociological perspective, there was a certain momentum, if not inevitability, to the Million Man March that had little to do with Farrakhan.” Maraniss went on to say that the timing of the march, coming on the heels of North America’s divisive reaction to the O. J. Simpson verdict and the congressional debates over welfare reform, gave the occasion a greater urgency.\*

Echoes of this message reverberated in the voices of numerous participants. When interviewed by news reporters, several men, while expressing differences with Farrakhan, said, “This march is much bigger than one man. The needs of Black people are much bigger than one person.”

In my opinion, the peaceful witness of African-American men that day resonates today louder than any remarks from the podium. Perhaps America should reserve any judgment on the march until that *united* voice has spoken.

\* David Maraniss, “A Clear Day, a Cloud of Contradictions,” *Washington Post*, Oct. 17, 1995, p. A19.



## NORTH AMERICA

### Record Crowd Attends Retirees' Convocation.

More than 2,000 persons attended the weekend meetings of the North American Division Retirees' Convocation at Walla Walla College in College Place, Washington, September 6-11. The crowd was the largest in the convocation's 14-year history, says James E. Chase, NAD coordinator for retirees' affairs.

The theme of the meetings was "Reaching Up to God, Reaching Out to Others." At the annual banquet a \$70,000 offering was raised, which will be used to help finance the NET '96 evangelistic series and Picture Rolls for evangelists in developing countries.

**Pennsylvania Church Holds Concert for the Visually Impaired.** The York Seventh-day Adventist Church in Pennsylvania conducted a distinct program on October 28 that ministered to the visually impaired.

The program featured singer Judy Cave Whitman (see photo), who has been sightless since the age of 18 months.



More than 50 visitors attended the program, which was publicized in the local

newspapers. The concert also served as an opportunity for Christian Record Services representatives to inform the community about CRS's ministry to the visually impaired.

## Good News From Cuba

Despite enormous challenges, Adventist leaders in Cuba are planning a major evangelistic outreach—"Mega Cuba"—next year, reports Jaime Castrejon, Inter-American Division ministerial secretary.

Church leaders have set a baptismal goal of 2,000 for 1996, approximately 15 percent of the church's 13,000 membership in Cuba. "By February 24 leaders hope to welcome more than 1,000 new members into the church," Castrejon says.

Along with the evangelism plans, construction has started on a new Adventist seminary that will accommodate 200 students. The facility will replace the former Antillian Adventist College, which was taken over by the government years ago.

Castrejon also reports that for the first time in Cuba a weekend meeting for Adventist women was held. The historic convocation included 100 pastors' wives and other women involved in religious and community activities.

**NAD Leaders Comment on Colorado News Stories.** A major Colorado newspaper has recently carried an article concerning the activities of Colin Cook, whom it identifies as a Seventh-day Adventist.

The allegations involve inappropriate conduct toward those who had come to him or his organization, FaithQuest Colorado, Inc., for counseling. According to the article, Cook denies involvement in any improper activities since 1986.

Mr. Cook's seminars and counseling activities are neither connected to nor endorsed by the Seventh-day Adventist Church, says Don Jacobsen, administrative assistant to the North American Division president.

**SDAs Provide Health Ministry at Cape Cod Fair.** After months of prayer, three Adventists in Cape Cod, Massachusetts, were invited to set up a medical booth at the local county fair. They

had only two weeks' notice.

The team took blood pressures and provided health literature, says Sue Kingman, Adventist Community Services director for the Cape Cod area.

**Columbia Union Teens Network at YouthNet.** Some 250 students from Columbia Union academies and high schools gathered to "network for a brighter future." They met at the Mount Aetna Retreat Center in Maryland for the union's second YouthNet retreat, November 6-9.

The program included recreation, and spiritual workshops and activities. Attendance at this year's retreat doubled the previous year's total. The youth participated in dramatic skits, provided special music, and took part in team-building projects, says Tamara Terry, an assistant communication director for the Columbia Union.

The worship service was led by North American



Division youth director José Rojas (see photo).

**Florida K-12 Enrollment Reaches New Record.** For the seventh year in a row, K-12 enrollment in Florida Conference schools has reached a new record. Enrollment for the conference totals 3,372, up 18.5 percent from the 2,845 students enrolled in 1988, reports education director Gerald Kovalski.

Kovalski says the growth is not attributable to population growth, but to the financial support given by the conference and local churches to education as a function of ministry, ongoing teacher development focusing on quality and versatility of instruction, strong spiritual emphasis in each school, and student-oriented services such as psychoeducational assessment and individualized instructional planning.

**To New Positions.** Donald W. Corkum, Alberta Conference president, recently was elected Wisconsin Conference president. Corkum replaces Arnold Swanson, who is retiring.



**Leon B. Wellington**, Central Jamaica Conference president, recently was elected West Indies Union secretary. Wellington replaces M. E. Weir, who is now the union's communication and public affairs and religious liberty director.

**Denis Rosat**, formerly public affairs and religious liberty director for the French Swiss Conference, is the new president of the Swiss Union Conference. Rosat replaces Johann Niedermaier, who is retiring after more than 40 years of service to the church.

## Baby Moses Celebrates 10 Years With New Heart.

Eddie Anguiano, known to the world 10 years ago as "Baby Moses," celebrated on November 20 the tenth anniversary of his historic heart-transplant surgery.

When 4 days old, Eddie became the youngest person in the world to undergo a successful heart transplant. He paved the way for nearly 300 other children at Loma Linda University Medical Center to have their faulty hearts replaced with good ones, says Dick Schaefer, LLUMC public relations director.

Born on November 16, 1985, Eddie is the oldest living survivor of infant heart transplantation.

## Adventist Health System/West Gets a New Name.

Adventist Health System/West—as well as all its hospitals and associated businesses—is now named Adventist Health.

AH president Frank Dupper says the name

change was needed because the health-care organization's rapid growth resulted in a puzzling array of names for its entities. "This name includes our Adventist heritage and references our Adventist mission," Dupper says. "We want to take advantage of the positive association the name 'Adventist' carries."

## WORLD CHURCH

### Baptisms Increase Dramatically in Northern Pakistan.

As a result of increased public evangelism in northern Pakistan, baptisms have increased dramatically in 1995, the Trans-European Division reports.

As of September 30, baptisms in the Northern Section totaled 1,542, or 30 percent more than all of 1994. This is seen as remarkable growth in a predominantly Muslim area.

Division officials say the reason is partly because of the region's many successful evangelistic series. One such meeting was conducted by Newbold College principal Derek Beardsell in Rawalpindi, where 70 persons joined the Adventist Church.

### Brazilians Commemorate First Baptism, Sabbath School.

In separate services, Adventists in Brazil commemorated the 100th anniversary of the country's first Adventist baptism and Sabbath school, reports *Revista Adventista*.

About 2,500 persons gathered at the Indaiatuba Sports Gymnasium to commemorate Brazil's first Sabbath school class. Sponsored by

the Central São Paulo Conference, the program featured Ray Vierira (the grand-nephew of Guilherme Stein, the first Adventist baptized in Brazil), who gave a brief historical account of the Sabbath school.

Stein was one of 12 original members attending the first class in 1895. He eventually became the first editor at the Brazil Publishing House.

In another celebration, 1,500 Adventists gathered in the Waldemar Blatkauskas Gymnasium in Piracicaba to commemorate the 100th anniversary of Stein's baptism.

### Adventists Promote Anti-Smoking Agenda in Jordan.

The government of Jordan has decided to use Breathe Free, an Adventist smoking-cessation program, as part of its thrust to help people stop smoking, says Valerie Fidelia, Middle East Union health and temperance director.

The decision came after a team of Adventist leaders from MEU, the General Conference, and the International Commission for the Prevention of Alcoholism and Drug Dependency, dialogued with government officials in October.

The Adventist leaders trained health professionals

and Adventist ministers to conduct Breathe Free workshops. The team also conducted two Breathe Free sessions, gave lectures at colleges and schools, and were interviewed by area media.

## ALSO IN THE NEWS

### Billy Graham's Son Named Successor of Father's Ministry.

Franklin Graham (left), son of Billy Graham (right), has been appointed first vice president of the Billy Graham Evangelistic



Association, "with direct succession to become chairman and chief executive officer, should his father become incapacitated," reports Religion News Service.

Billy Graham, 77, suffers from Parkinson's disease, yet remains active in evangelism.

Franklin, 43, is currently president of Samaritan's Purse, a Christian relief agency based in Boone, North Carolina, and chair of the World Medical Mission. He has described himself as a former rebel who struggled with living up to the family name.

## CHURCH CALENDAR

<b>Dec.</b>	<b>16</b>	World Stewardship Day
<b>Dec.</b>	<b>23</b>	Thirteenth Sabbath Offering for the North American Division
<b>Jan.</b>	<b>6</b>	Soul-winning Commitment emphasis
<b>Jan.</b>	<b>6</b>	A Day of Prayer in North America
<b>Jan.</b>	<b>27</b>	Health Ministries emphasis
<b>Feb.</b>	<b>3</b>	Bible Evangelism emphasis



# SINGLE

talks about living in a church that loves families

BY MARJORIE MOORE

**D**URING THE 11 SHORT YEARS I have been part of the Seventh-day Adventist Church, I have observed an anomaly—one of which I am a part, and sometimes a very vocal part.

The anomaly is being single in a church of families. It has seemed strange to me that so much effort and so many resources of our church are directed toward families when such a large percentage (more than one third) of our members are single—widowed, never married, divorced, young.

The only alternative that some congregations offer to those of us who are single is to encourage us to join matchmaking groups.

It is true that the Bible upholds the value of families and that it demonstrates the symbolism, responsibility, and rewards of family life. Some of the more familiar examples include:

■ The family as a symbol.

Paul writes that husbands should “love your wives, just as Christ loved the church and gave himself up for her” (Eph 5:25, NIV).

■ Family responsibilities.

In Proverbs 31:10-31 King Lemuel

Singles play an important part—

describes a capable, wise, and well-off woman. According to him, a wife of noble character “is worth far more than rubies.” “She considers a field and buys it”; “Her husband has full confidence in her.” “She gets up while

it is still dark; she provides food for her family and portions for her servant girls” (NIV).

In Proverbs 22:6 the promise is made: “Train children in the right way, and when old, they will not stray” (NRSV).

A more  
balanced  
look at

Scripture has  
lessons  
for today's  
Christians.





#### ■ The rewards of family life.

Of the relationship of God and Abraham, God says: "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just" (Gen. 18:19, NIV).

And the fact that Christ's first miracle occurred on the occasion of a wedding feast demonstrates the significance and sacredness of marriage.

#### What Does the Bible Say About Singles?

For all that the Bible says about families, I can't believe that God expects singles to be excluded. I think the Bible supports this contention. In many Bible stories singles play a starring role.

Christ was single. What a contribution He made to His community—and to us!

In Old Testament times singles did not necessarily marry young. Isaac was considered a respectable family member when he still lived with his parents at age 40.

In the New Testament, Mary, Martha, and

plifying love and loyalty among single women.

#### Where Do Singles Fit In?

Adventist families today certainly need the church's ongoing support and encouragement. But so do singles, including those who are not temporarily single.

And we who are single can do much to help one another and our fellow members. Here are my suggestions.

##### 1. JOIN FAMILIES!

Singles can become part of one or more extended families. I've discovered that one family in my congregation and one family who are not Adventists have come to view me as one of them.

The Adventist family nurtures me and lets me nurture them back—an opportunity I enjoy. The non-Adventist family appreciates and welcomes me as a Christian. This pleases me, since I may be one of their few connections to the Bible and its truths. I think it's a good idea for people living alone to be part of

us something we can't buy—the gift of unconditional love.

##### 3. PARTICIPATE IN THE CHURCH.

Most church administrators are married people and can overlook the need to get the singles' point of view. Become an advocate for singles. Be involved yourselves and get other singles involved—not just in activities, but in decision-making and leadership.

Many singles offer great vitality to the church. Some have more time to invest than many married people have. And when singles are drawn into the church by the Holy Spirit during an evangelistic series, who can better relate to them than other singles?

##### 4. STAY CLOSE TO THE SINGLE OF SINGLES.

Jesus knows us, our needs, our future. Is there a loving husband or wife awaiting us? A child needing our home? Is there a special contribution we can make for God as a single? We need to learn of Jesus and His ways.

#### The Church's Part

The church has a part to play too. Church members should pray for more sensitivity to singles in their congregations. Some should invite singles to their homes for fellowship and meals. Nominating committees should include singles in vital positions in the church.

God has promised the widowed and those who are alone, "for thy Maker is thine husband" (Isa. 54:5). We singles should see ourselves as God sees us—as one beloved and important.

Finally, all of us, both married and single, can learn to be more fully ourselves. We need both to be self-reliant and to relate to one another with love and compassion. Above all, no matter what our situation, we are not alone. As Paul wrote: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).



*Marjorie Moore is a writer living in the metropolitan Washington, D.C., area.*

sometimes a starring role—in many Bible stories.

Lazarus—siblings—lived together in a loving, supportive household. This suggests to me that because one is single, one need not be expected to live alone or to live outside family relationships.

And the Bible says emphatically that God has a special place in His heart for the widowed. Throughout the Old and New Testaments the people of God are encouraged to look after their welfare (see Ex. 22:22; Deut. 10:18, 14:29; Ps. 68:5; James 1:27).

Actually, singles are talked about in the Bible quite often. Paul counseled men to remain single (1 Cor. 7:26-29) for the benefit of the Lord. And Naomi and Ruth were heroines in a world of married people, exem-

plifying love and loyalty among single women.

##### 2. ENJOY OTHER PEOPLE'S CHILDREN.

Children need singles. Singles can offer them a different perspective than their own parents can. Sometimes young people will open up to a single more than to their own family. And for children with no family or a single parent, a loving and respectful adult can truly be a godsend.

Where can we find children to enjoy? In families you "join" (as mentioned above), in Sabbath school, in hospitals, and in the care of agencies providing needed services.

Believe me, in return children will give



# Removing the Stereotypes and the Pain

*How Jesus Treated Women*



**H**istory is replete with the victimization of women, a process that originated with the serpent in the Garden of Eden. But this is not a feminist article. It is simply about women—about their essential worth and how Jesus saw them.

After the Fall, Eve was given the role of mother. She also, in the scheme of things, became a nurturer and a helper to her husband, Adam, sharing in the work and responsibilities of the home, as God had designed. Both parents participated in the discipline and training of their children in obedience, and taught them lessons from the book of nature. There is no evidence that God had relegated the woman to an inferior role or to an unfair position.

Yet the cultural concepts guiding Judeo-Christian society have kept women subservient for thousands of years. Women have been viewed as passive, dull, engaging in self-adulation, dependent, and morally and intellectually inferior.

Nor did the women's movement of the sixties and seventies provide any panacea to cure society of its preju-

dices. The feminist doctrine advocating that women be given the same rights and status as men, and the desire of women to feel empowered and in control, found no point at which the process reached its conclusion. Advocates and extremists continued to battle Freudian theories and practices that promoted the philosophy that "anatomy is destiny." And some of the views of feminists clashed inevitably with certain religious concepts, traditional family values, and the strong belief in the dominance of the male. Such provocative issues, however, did not influence the Adventist Church enough to raise the eyebrow.

But realities of the nineties have brought to the doorsteps of the church such issues as physical abuse and sexual harassment, justifying to a large extent the vehemence with which female therapists have reacted to the social conditions that have kept women in an inferior role in society.

In the time of Jesus, of course, there were also cultural biases and stereotypes in regard to women. And recognizing

the need to rescue women from the demeaning circumstances that deprived them of their dignity, Jesus came to their defense. In doing this, He often needed to confront His own disciples, disabusing their minds of the terrible misconceptions and prejudices by which they had been handicapped.

It is significant that in His defense of women Jesus affirmed them within the same tradition that had previously limited their possibilities for social justice and diminished their opportunities for success. He liberated them from a past that had undermined their spiritual and emotional well-being, and their right to salvation.

We look now at three of His major encounters with women.

## **The Woman at Simon's Dinner**

*"While Jesus was in Bethany in the home of a man known as Simon the Leper, a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table" (Matt. 26:6, 7, NIV).*

The indignation expressed by the disciples over this act (see verse 8) demonstrated how little they thought of the

**BY PAMELA SAMMS**





woman's role. Their predisposition had held them prisoner and they lost completely the meaning and significance of that woman's selfless act.

But the fact that Jesus allowed her to perform the noble deed of ministering to Him was a signal that her own spiritual needs were being met—a fact not perceived by the disciples. Instead, they saw the exercise as pointless and as a lack of economic sense. How could one waste such expensive oil? They did not recognize the symbolic meaning of the woman's act. They did not know it pointed to His burial.

But Jesus knew, thank God!

### The Woman at the Well

*"When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?' . . . Just then his disciples returned and were surprised to find him talking with a woman" (John 4:7-27, NIV).*

Here was a display of cultural bias (verse 27) and Jesus' wittiness and use of psychology in handling it. (Read the entire story in verses 1-42.) Verse 27 shows the disciples' subtle prejudice, while the rest of the story reveals the woman's struggle with self-victimization and feelings of inferiority. She was argumentative throughout the dialogue with Jesus—defensive, while engaging in a classic case of self-bashing. Though she at first refused to give herself a chance to heal, Jesus was patient with her.

She must have felt powerless and helpless—even hopeless—in the society she knew so well. And while she pretended to play "hardball" with Jesus (seeming to make herself unreachable), He understood, allowing her the full range of her emotions and expressions, knowing full well that the internal barriers needed to be removed. Mistrusting the biases of the larger culture (He being a Jew and she a Samaritan),

she was testy. She thought about the dislike the Jews had for the Samaritans, who, with a mixed ancestry and a mixed religion, were regarded by Jews as inferior.

*Jesus knows our psychological  
boundaries and the empowerment  
that we need in our lives.*



For her, then, it was double jeopardy: racial and cultural. Her difficulty was compounded because of her sexually permissive lifestyle, and Jesus had to address this, too.

But it is important to observe that Jesus did not condemn her, nor did He blame or victimize her. Instead, exonerating her on the good qualities that she had, He left her with a lesson—a lesson for life, a lesson of His love. And He presented her with a choice, the choice to break free from her past.

### The Woman Caught (John 8:3-11)

*"Jesus straightened up and asked her, 'Woman, where are they? Has no one*

*condemned you?' 'No one, sir,' she said. 'Then neither do I condemn you. . . . Go now and leave your life of sin'" (John 8:10, 11, NIV).*

The view of a slave psychology of the oppressed is evident in this simple narrative. (Read the entire story in verses 3-11.) She was dragged, already a victim, to be further condemned and embarrassed in public by her accusers, a group of scribes and Pharisees.

Undoubtedly, they felt their reaction was quite a normal treatment for a woman who had transgressed the rules of the society, and they wanted to see her punished. Jesus, having read their motive and witnessed the injustice meted out to her, offered her the opportunity for a life of freedom from the power of sin. His supernatural knowledge of their hearts scattered the woman's accusers and drove them from His presence.

Jesus knows our psychological boundaries and the empowerment that we need in our lives. He is sensitive to women's issues, and we can feel safe in His presence as we share our experiences with Him through prayer and the

simple life of faith.

**L**ike the woman of Samaria, many women around the world have nurtured feelings of powerlessness—even hopelessness. But we need not be defensive, nor should we join the cynics. Let us, rather, allow Jesus to break through our barriers, to get past our facade, and save us!



*Pamela Samms lives in Nashville, Tennessee. She wrote this piece from Quebec, where she was a public school teacher.*



# Thinking Heaven's Thoughts

*There's only one thing Barbara Folkenberg enjoys more than studying the Bible—that's sharing with others what she's learned about her Saviour.*

BY BETTY KOSSICK

**A**t 78 years of age she looks a decade younger. She says she keeps herself young by "going to the valley, finding people who are hurting, and helping them."

Barbara Folkenberg, mother of you-know-who, is an avid Bible student. She doesn't just read, study, and put the Book back on the shelf; instead she lives out its principles by sharing and teaching—hallmarks of this vibrant, humble woman's existence. Speaking about the Bible, she says, "God is opening to us the very thoughts of heaven."

"You can acquire a lot of knowledge about the Bible, but it doesn't mean you're converted. Joy is listening to [God] speak to our hearts," Folkenberg emphasizes. She tells how Bible study developed her lifestyle. "Through His Word, Jesus put in my heart a love for others. So teaching others how to study the Bible is a way I can show appreciation for what He's done for me, to return love to Him for loving me so much. Also, studying God's Word with others develops long-lasting friendships." A bonus she treasures.

## In the Beginning

Born into the Adventist pioneer scene, a progeny of the Aaron Miller and E. E. Andross families, Folkenberg relates that

she learned her basic Bible-marking study techniques from her paternal grandmother Matilda Erickson Andross, at age 12. From this loving association she grew a positive attitude toward God and His Word. "Bible study is so precious!" she exclaims.

Glancing afar, recalling a long-ago scenario, Folkenberg says that one of her fondest memories of her childhood in the mission field was her baptism in Trinidad, "under the bamboo on the Maracas River." When she was young, she determined to serve Jesus. Thus she continues to pray, "Jesus, I know You're in control. When I ask, I know that Your answer will give me the abundant joy to enable me to be Your servant."

A servant, a soul winner, she is. Married one month out of Pacific Union College, she went as Pastor Stan Folkenberg's bride to Cuba. In Puerto Rico their three children, Bob, Don, and Jeanie, had their early training. Later the Folkenberg family returned to the United States, where the children were schooled and married. After that, Inter-America again beckoned, and she taught "hundreds of students." Then a call to minister in Switzerland lasted for seven years. At age 60 she began working as a Bible instructor in the Pacific Northwest.



In her second-floor study Folkenberg has a comprehensive library. Highly computer-literate, she avails herself of the latest Bible study aids and resources from the Ellen White collection on computer and CD-ROM.



No longer at the threshold of youth, and widowed since 1991 after 53 years of marriage to her “best friend, Stan,” Folkenberg could choose to take it easy. Instead, her desk calls her to study, to prepare her one-to-one Bible studies, as well as seminars on how to study the Bible. She delights in presenting “God’s Guidance System,” a Bible-marking plan. She insists, “I’ve got to keep involved. I’ve got so many projects in the back of my mind I want to complete that I’ll never live long enough to do them all!”

But Barbara Folkenberg assures everyone that she’s no wonder woman. Especially in rearing her children, including Bob, who presently serves the Seventh-day Adventist Church as General Conference president. “I’m afraid I’d have failed alone! My husband was such a lovable people person, with a sense of humor, one who set aside time for the children. He possessed excellent attributes for our children to emulate.”

Folkenberg remembers a concept of love and obedience ingrained into her thinking before her children were born: “Daddy [C. E. Andross] shared with me a letter written by Ellen White to my grandpa Andross. I especially remember the last sentence: ‘Above everything else, teach them [your sons] to be obedient.’” This admonition, given two generations previously, spurred her one aspiration for her three children, “that was for them to be led by God and serve Him.”

With son Bob serving a 9-million-member church as president, did she see any early signs of leadership? “Perhaps early on I saw him searching for a better way to do things. Most encouraging for me through the years was to see his faith grow. That was very rewarding to me as a mother. I believe his strongest trait is faith—willingness to step out with God. I also think Bob’s angel has had to work overtime.” She prays daily, “Lord, give Bob a closeness to You and wisdom to face whatever. You know Bob’s needs today; fill them please, Lord.”

Smiling, she reaches back into time to tap a memory of Bob when he first went away as a student to Milo Academy in Oregon. “When he came home for the first visit, he put his head on my shoulder—he missed home!” Now globe-trot-



Barbara Folkenberg's love of life, combined with her deep knowledge of the Scriptures and a passion for introducing people to Jesus, have brought many to a relationship with Jesus Christ over the years.

ting is often his lot, giving his mother more opportunity for prayer.

### A Lasting Influence

Of course, a devoted Bible student must have a favorite text. Folkenberg does. “It’s Ephesians 3:20: ‘Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.’”

With such a promise, no wonder she urges this point: “If I have an opportunity, if the Lord opens a door, who am I to say, ‘No, Lord’? You know, all my studies aren’t with happy people or in lovely circumstances; many are quite troubled. However, Jesus doesn’t look on us as we are, but as what He sees we can become.”

And what does Robert Folkenberg say about his “life with Mother”? He considers it an opportunity to share his thoughts: “Few clergy or theologians have the grasp of the Word that my mother has, for few spend the many hours a day immersed in study. When she studies the Scriptures with others, they sense not just her knowledge of God’s Word, but even more, her profound love for the Lord. Loving people into a relationship with God has been a way of life for her since my earliest memories in Puerto Rico.”

As son Bob continues to reflect, he adds, “If there is any value I crave more

than another, it is to emulate the growth in grace that she has exemplified during my lifetime. What a joy it is even now to frequently find a choice thought or selection from the Scriptures or the Spirit of Prophecy in my E-mail box!

“The values I cherish I owe to my parents. I have been blessed so richly, above all, because of parents who loved the Lord; who practiced their religion (I never heard them raise their voices with each other or with another); who shared their faith every day; and studied the Word, not as a task, routine, or ritual, but because they demonstrated a hunger to know God and His will.”

**T**hus, when Barbara Folkenberg declares “Bible study is precious,” she’s revealing a lifetime of devotion to what and whom she loves, a lifetime of claiming the “providential circumstances” of which she speaks so confidently. A confidence she wants to share with others to help them prepare to meet Jesus.



Betty Kossick is a freelance writer who lives in Cadillac, Michigan.



# The Almost Angel

BY ELLA RYDZEWSKI

Have you ever wished you were prettier, handsomer, taller, or shorter? Maria did. Actually many people would say Maria was pretty. She had dark curly hair and lovely brown eyes. In fact one day as she stood in the hall at school some older girls came up and asked if her name was Letitia. Shy Maria could hardly mumble, "No, I'm Maria."

"Oh," one of the girls said. "Letitia must really be cute if she beats you."

You see, the girls had heard about Letitia McDonald. Letitia was a beautiful little girl in the same first-grade class as Maria. Letitia had long blond curls that fell down her back and a face like a porcelain doll. Letitia also had the gift of being an extrovert. Now if you don't know what an extrovert is, I will tell you. An extrovert is someone known for being talkative and friendly.

Now Maria was just the opposite. If anyone spoke to her, she would often hang her head and not know what to say. Because of her shyness Maria got left out of many games and spent a lot of time just watching other children play.

Then came December and time for the children to put on a Christmas play. Teacher started making plans to use as many of the

children as she could. When she came to the two angels, she picked a girl named Dorothy, and of course she picked cute Letitia. And then guess what? As a backup she chose Maria. That meant if one of the girls became sick, Maria would take her place. Maria felt so happy that Teacher would choose her.

As the time for the Christmas play drew near, Letitia caught a cold and had to stay home. Teacher told Maria

she would play the angel. When Maria went home that night, she just bubbled over—she was going to be an angel! This pleased her parents. They never attended programs at school, but just this once, they said, they would go to see Maria play an angel. As the time drew near, her excitement rose.

Then, would you guess, the very day of the play Letitia came back to school. She had recovered enough to be in the play. Poor Maria.

When she got home, she could hardly drag herself through the door. Of course, her parents didn't go to the play, and Maria cried herself to sleep.

At about 9:00 p.m. Papa heard a knock at the door. Who should it be but Uncle John, Mama's brother. He was one of those relatives who unexpectedly appears once in a while and then disappears again for a couple years. Had they been at the play they would have missed him. Mama woke Maria up. "Uncle John's here," she said, "and he has a Christmas gift for you."

Maria jumped out of bed and was soon opening a large oblong box. As she took the top off the box, she saw staring up at her a beautiful angel doll in a white dress. But most important of all, it had dark curly hair.





# Tumbling

*How God makes us shine*

BY DEBBY THOMPSON

**T**umbling.” That’s the name given to the process of changing rough pebbles into smooth, beautiful, polished stones. Rocks of various sizes are placed together in a motor-turned barrel, with water and silicon carbide—a smoothing grit.

For days the stones go around and around in the barrel, gradually becoming less rough, losing all traces of earthly abuse from the elements. The grit is gradually changed by the artisan to a higher grade, producing greater and greater smoothness. Finally, when the stones appear smooth enough, a polishing agent adds a high-gloss sheen. The stones are then rinsed and dried, and their sparkle remains permanent.

## That’s What Jesus Does With Us

How much this parallels the Christian experience! The stones chosen by the artisan are coarse specimens, but somehow he or she sees in each one a hidden beauty, and eagerly seeks to uncover its finer qualities. In the same way, Christ, the Great Artisan, seeks souls who may be rough and marred by sin, but who carry inside the remnants of His image.

Each day the artisan opens the barrel of stones and inspects his or her work. The stones vary in size and shape, and

though they will all be smooth at the end of the process, they will each retain their own individual qualities. They tumble together, each one touching the others, each one

aiding in the smoothing and refining of the others.

In the same way, Jesus touches His love creations daily—each one different, yet each “tumbling” with fellow Christians in mutual polishing. With varying degrees of maturity they work together, side by side, all going in the same direction.

The stones must pass through several stages, each stage producing finer qualities. The sludge of each process is poured out and discarded. Cracked, stubborn stones that will not yield to the polishing process must be set aside, for they will only resist further refinement and put

scratches on the others. Jesus works with us lovingly through all trials and temptations, removing the sludge of sin, washing it away. But those who refuse to make progress are like those cracked stones.

And Satan, seizing any opportunity to work his way into even the tiniest “crack” in our connection with God, wedges his way in, eventually producing a total break.

At the end of the polishing process, the remaining stones have become so refined that they gleam brightly—whether dry or wet. All traces of roughness are gone, and the beautiful stones are free to catch the light of the sun, to reflect its glory.

Jesus is our Maker, our Redeemer, our Artisan. He will stay with us through all of life’s “tumbling,” and finally bring us forth shining brightly in His love, eternally! ☸

*Debbly Thompson wrote this piece from Campbell, California.*



# Charles Dudley

on

# Youth

BY CHARLES E. DUDLEY, SR.

Children and adults who have grown up in sheltered, second-, third-, or fourth-generation Adventist homes often don't know what the "real world" offers. A few break away, though, thinking that they are being cheated out of new and exciting "real" experiences. But all too soon many find it's a mirage.

For a moment consider the "real" world of some young people and their families:

The pastor's wife frantically summoned her husband to come home immediately. When he arrived, police officers were pointing pistols at his son's head. Little did the pastor realize that his son was a fugitive from justice.

His son had been with a few other boys from the neighborhood when one proposed they rob a store on the other side of town. Not realizing that this was something his colleagues had been doing for thrills and kicks on many occasions, he went along for the ride.

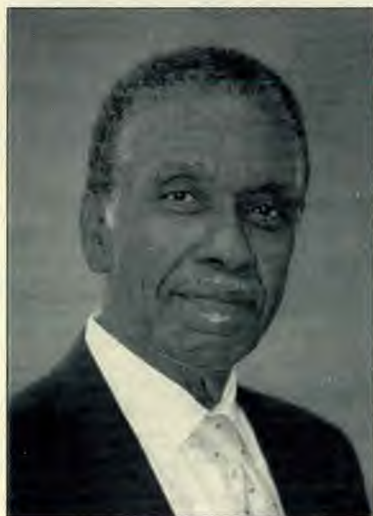
After the crime his colleagues left town, and he went to visit relatives. The police put out an all points bulletin on the youth as fugitives. When the pastor's son came home a few weeks later, the police were

there to do their duty. The youth was arrested and is now in prison awaiting a possible 30-year prison sentence.

*He is an Adventist teenage youth.*

A second-generation Adventist lay dying of AIDS. He called his parents to his bedside and looked into their faces and said: "I had to come to this before I would come to myself. I am glad that my sins are forgiven and that God loves me!"

*He was an Adventist youth.*



Charles Dudley

A divorced Adventist mother was left with her children to rear as best she could without any child support. When her son hit 18, he joined the U.S. Marine Corps. The years in the service, however, took their toll: her son came home with little interest in spiritual things.

He too was with neighborhood friends when they suggested robbing a convenience store. He too just went along for the ride and didn't participate in the robbery. But things turned sour when one of his nervous colleagues panicked and shot and killed the store attendant. The police soon caught all of the robbers, including the former marine—who got a sentence of 30 years in jail.

And just after he began serving his time, a fight broke out in the prison's exercise yard. He attempted to quell the confrontation and was stabbed in the back and hospitalized.

*He is an Adventist youth.*

He was sitting in Sabbath school when one of his gang quietly entered the church to kill him. When the gang member finally cornered the Adventist youth, he drew his gun to "blow him away."

But another gang member in the balcony



saw what was happening and threw an "uzi" down to the Adventist youth, who proceeded to cut his assailant asunder.

The Adventist youth immediately left town under the conviction that he must mend his ways and stop "playing" with church and God. He entered a rehabilitation center in another city and found peace and joy as he helped other Adventist young people through similar troubles.

When he returned home for the holiday season his heart was filled with joy for the Lord, and he sought to share these blessings with his former gang members. They weren't very receptive, and he was killed.

*He was an Adventist youth.*

I'm sure these and similar experiences break the heart of Jesus. He loves His people. And He never intended that His followers would allow the "real" world to invade their lives and tear up their families and relationships.

This past year juveniles committed 14 million crimes in the United States. They impacted the lives of tens of millions of people, and cost the economy \$425 billion. Such crime has risen 40 percent in the past 10 years, killings 93 percent.<sup>1</sup>

At a community forum in Knoxville, Tennessee, the city's chief of police remarked that chronic youth offenders exhibit six characteristics, either singly or in combination. They:

1. Belong to a delinquent peer group.
2. Have weak family attachments.
3. Experienced early childhood abuse, usually physical.
4. Perform poorly in school.
5. Lack consistent discipline.
6. Live in high-crime neighborhoods.<sup>2</sup>

How does society begin to correct youth crime? At the same forum, a juvenile court judge stressed the need for youth "to do something constructive [with their lives] . . . before they reach adolescence." He denounced "the growing social acceptance of children growing up without men in their lives." The judge said that youth need both a father and mother for healthy development. To this end, he said that parents of younger children need strong parenting support from others.<sup>3</sup>

Other speakers at the community forum, according to the newspaper report, "expressed nothing but pure common sense when it comes to curbing youth

crime. It doesn't take a genius to know that wholesome recreating, supervision, helping parents be better parents, and the presence of strong mom and dad role models all contribute to the building of the character and accountability of children. It's always going to be those basics that make the difference."<sup>4</sup>

### **What About Our Youth?**

What about our own youth who attend our Sabbath school classes and sit in the pews each week? Are some perplexed, frightened, or troubled? Absolutely! And we as a collective group of Christians, a church, must address their needs seriously, individually, and corporately.

Parents must work with their children. Church leaders must help youth and parents. Youth must nurture youth. All should be challenged to become serious in helping our Adventist youth cope with the difficulties facing them in today's society if we want to see them in God's kingdom when Christ comes again.

So what can we—as caring Christians—do? Consider these thoughts:

**Strengthen the Church School Program.** For years a certain pride existed in receiving a Christian education. Joy was found when one was able to attend a church school. Christian teachers helped develop hearts, minds, and characters of children in spiritual things.

Regretfully, many people today don't want the blessings of a church school where a child's mind is trained to love God supremely and to care for the interests and needs of fellow beings. The expenses of keeping church schools open seem to be less of a priority. But as someone said, "Christian education doesn't cost; it pays": spiritually, mentally, physically, and socially. Attending public school takes its toll on Adventist youth.

**Rebuild the Sabbath School Programs.**

**Parents,**  
youth, and  
**church** lead-  
ers **must**  
**address** the  
needs of  
**youth** if we  
are to see our  
children in the  
kingdom.

The Sabbath school program sets the tone for worship and for living a Christian life the remainder of the week. Parents should ensure that their children come to Sabbath school every week. A better bridge should be built between church school learning and that of Sabbath school classes. Christian teachers should be involved in molding the characters of children all week long.

**Encourage Adventist Youth Societies.** We need more of these. Leaders must reflect upon the past blessing of these programs and encourage the formation of more. Consider the benefits to our youth from the progressive class work; living with nature through camping and learning the meaning of "wilderness survival" for the times that are just ahead; sharing the gospel with communities through youth outreach programs; Friday night or Sabbath afternoon AY meetings;

and the positive role modeling by adult leaders.

The diminishing of leadership roles (especially by Black youth) within churches tends to change the minds of those youth who will be tomorrow's leaders—if they remain with the church.

**T**he church that cannot save its own youth will never be able to save the world! Youth have something to offer in the development of the church that will benefit not just our youth, but the world. However, they must not be left to completely take over and change the old paths. They must be guided into all paths of truth.

<sup>1</sup> Horace Johns, "Using Common Sense to Curb Crime and Violence," *Nashville Pride*, Jan. 27, 1995.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

*Charles E. Dudley, Sr., is a retired pastor and church administrator.*





# Living Past the Pain

Sandra F. Doran

There's no such thing as an easy divorce. Like taking a finely twined rope and disentangling the braided hemp strand by strand, the process is complex, exhausting, and painful. Says Pat Conroy in *Atlanta* magazine, "Divorces should be conducted in [slaughterhouses] or surgical wards. In my own case, I think it would have been easier if Barbara had died. I would have been gallant at her funeral and shed real tears—far easier than staring across a table, telling each other it was over."<sup>1</sup>

Divorce in the Adventist Church carries its own set of implications. Added to the pain, the ravaged emotions, the loneliness and despair, comes a new confusion over role, place, personal identity. The drama is played out in local churches; congregations, plunged into shocked involvement, struggle to pick up the pieces, sway toward one side or the other, vacillate between condemnation and understanding.

A recent correspondent described the awkwardness of being divorced and being Adventist. "My marriage partner of 10 years and I both came from Adventist families in denominational employment. Now she is gone with our only child. My problem is, how can I best relate to my former in-laws, who are members of my local church? They walk out when I am given a part on the program."

## Stand Tall

My advice to him is the same as my advice to anyone being publicly spurned. All that any of us can do when misunderstood and maligned is to behave in a pleasant, nonconfrontive manner and leave the rest to God. Says Paul, "If it is possible, as far as it depends on you, live at peace with everyone" (Rom. 12:18, NIV).

We cannot change other people, or

control what they say or do. But we can hold our heads high. We can continue to conduct ourselves in an appropriate manner and not allow the negative reactions and unkind responses of others to alter our *modus operandi* into reactionary and defensive patterns.

There's nothing worse than being misunderstood. Another writer recently told me about being falsely accused by a member of his congregation in regards to a theft that had taken place at the church. In such instances, our natural tendency is to want to go around stamping out fires, seeking alliances, gaining support. But such attempts serve only to blow the blaze into a full-fledged conflagration.

No one was more defamed, denigrated, and slandered than was Jesus Christ. How did He react in the face of such flagrant disrespect? "He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth" (Isa. 53:7, NIV).

It takes an immense amount of faith to continue attending church when there are those in the congregation who make the experience less than rewarding. It's not easy to act on principle when darts are being hurled your way. Yet the only course of action that has any potential for healing is that of maintaining your dignity by refusing to reciprocate. The truth has a way of making itself known, although it may take months or even years before things are played out.

One caution is that of guarding against a smug, self-righteous attitude. While recognizing that we are accountable to God alone, it's important to our own spiritual and psychological health to function in a nonaccusatory manner, even in the midst of those who misunderstand and reject our efforts.

## Learn to Let Go

To those who feel that they have a legitimate cause for walking out when certain members within a congregation rise to speak, I offer one simple piece of advice: learn to forgive; let go.

In old Hawaii there is a custom called *Ho'o Pono Pono* that has interesting implications for those who live in churches—and families. In a gathering of the entire family, each member is asked to voice everything he or she has against every other member of the group. With complaints voiced, the head of the family then turns to an individual who has a grievance against another member, and asks "Do you disentangle him/her?"

To this question, the individual must reply, "Yes."

Then the person is asked, "Who disentangles you?"

The correct answer is "God."<sup>2</sup>

It's hard to release the emotions of rage or pain that entangle us. Sometimes it's easier to walk out of a church service than to make peace with our own inner tensions. Yet we ourselves have been freed from an enormous debt through the blood of Jesus Christ. Thus disentangled, we can release others from our anguished grip and leave their ultimate destiny in the hands of God. ☸

<sup>1</sup> Pat Conroy, "Death of a Marriage," *Atlanta*, 1978.

<sup>2</sup> R. D. Laing, *The Politics of the Family and Other Essays*. (New York: Random House, 1972), p. 38.

Dialogues is your column. Send your concerns or observations to: Sandra Doran/c/o the *Adventist Review*.

Sandra Doran is a field supervision fellow and doctoral candidate in special education at Boston University. She also conducts seminars on writing, family issues, and raising "tough kids."



■ FLORIDA

# Letting the Son Shine Through

*Youth learn to let God use them to reach out to other students.*

**S**tress management. Grief recovery. Sexual abuse and harassment. Date rape. Addictions. AIDS. Suicide. Conflict management.

Anyone over the age of 25 will have a difficult time remembering any or all of these subjects being addressed formally during their high school years. Yet these are just the types of problems that many teens typically face from day to day in contemporary society.

At Forest Lake Academy in Apopka,



"Big brother" Abe Lim spends time at the computer with his "little sister" Amanda Aguas. The big brother/big sister program served 85 elementary students this semester.

Florida, students are facing these and other challenges with an innovative peer counseling program. The Student Esteem Program (StEP) uses support groups, tutoring, crisis counseling, and other student-based programs to provide peer support when and where it's needed most—during the teenage years.

StEP was initially organized by Stephanie Johnson, academic counselor at Forest Lake Academy. She began in 1991 with about a dozen students. Currently, about 130 students are actively involved.

Johnson teaches four classes to prepare students to work with StEP—Human Relations, Group Techniques, Social Issues, and Peer Mediation. The purpose of these classes is to help students learn active listening and problem-solving skills, as well as to learn when to refer students to other resources that can help them solve their problems. "The class has helped me learn to get along with people better," says Bryan Birmele, a junior. "I understand better how people think."

Students who participate in StEP have numerous opportunities to serve other youth through one of several "internships." Some become involved in a big brother/big sister program at Forest Lake Elementary Educational Center or Orlando Junior Academy. Some work at the thrift store operated by the Forest Lake Seventh-day Adventist Church. Some are involved in off-campus tutoring programs. And several students help lead out in local Pathfinder Clubs.

The StEP concept includes campus activities that encourage peer support and acceptance. One of the most popular is "CanOpeners." Held once a week, CanOpeners gives students an opportunity—in a confidential setting—to open up and "let the good stuff out." As many as 85 students break into small discussion groups and speak about anything they choose.

Students involved in StEP report that they expect the skills they are learning to be valuable as they grow older. Being able to analyze situations and figure out solutions to problems has improved stu-

dents' relationships with their parents as much as their relationships with other students.

Johnson believes the skills learned by the youth now will benefit their future, long-term relationships with coworkers, professors, family, and church members. "Students learn how



Peer mediation teaches students how to solve disputes. Written contracts signed by the mediator and each of the two participants record the actions used to solve grievances. So far, all mediation contracts have been honored.

to care, therefore making the church a more caring church," she says. "They do this by learning to meet the needs of others as a way of introducing them to Christ and solidifying their relationship with Him."

StEP's mission statement summarizes its reason for existence with these words: "Students should be taught to reach out to each other, encourage one another, and to pray for each other's well-being. It is through meeting people where their needs are that students can introduce others to a caring Saviour. Then, as a result, they are on their way to becoming caring Seventh-day Adventist Christians."

*By Devon Chesson, a student at Forest Lake Academy.*





## Global Mission Advance

*A progress report from the Africa-Indian Ocean Division.*

**W**ithout fear of exaggeration, I can say that the territory served by the Africa-Indian Ocean Division is one of the most challenging areas in the world. The area is burdened by currency devaluation, financial mismanagement, political instability, protracted wars, millions of starving refugees—you name it.

In spite of all this, the church forges ahead impressively. By the end of 1993 we had joined the 1 million member club of the church's divisions. General Conference president Robert Folkenberg was to perform the symbolic 1 millionth baptism in Rwanda in January of last year, but he could not, because of the outbreak of war in that country. However, by the end of the quinquennium our membership stood at 1,057,734.

During this time we made deliberate attempts to penetrate new places with the gospel. You may have heard of our success in Gabon. From just a few members, we now have hundreds and hundreds of members because of the activities of an American missionary, Max Pierre. He is now assisting in the building of 40 churches in Gabon.

A lay minister in western Rwanda, Israel Botanimba, enrolled about 700 villagers for Bible studies in an unentered area. The local community leader, threatened by this unknown new influence, had Brother Botanimba arrested and detained. But his Bible students secured his release after two days of incarceration, and now a new building is being constructed to house new members there.

In spite of the widespread economic downturn and political upheaval in our territory, our members have shown that they have a remarkable trust in the stewardship of their God-given treasures. Consequently, during the past quinquennium we have added two conferences—one in the Indian Ocean Union and one in the Nigerian Union. We now have a total of eight conferences. And we have plans to enter the remaining two unentered territories in our division—the British Indian Ocean Territory and the Kerguelen Islands.

If the Lord tarries, by His grace we are going to give God three gifts by the turn of the century: nine new conferences that were previously missions, for a total of 16 local conferences; three new union conferences (Indian Ocean, Nigeria, and West African); and a membership numbering 1,750,000.

Please pray that the peace that is gradually returning to Liberia and Rwanda may mature. And please pray that the war in Sierra Leone may also stop.

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*Excerpted from remarks made at the 1995 Annual Council by Luka T. Daniel, president of the Africa-Indian Ocean Division. The AID covers most of Western Africa, as well as Madagascar, in the Indian Ocean.*



## It's a Record!

Seven moms proudly displayed their new twins in the Special Care Nursery at Sydney Adventist Hospital recently. (Another mother delivered twins less than three hours after this photograph was taken.)

That's eight sets of twins delivered at the hospital in one day—breaking the previous record of seven sets of twins born at one time in another Sydney-area hospital. The Delivery Suite staff has wisely resisted the temptation to offer an explanation for this unusual "baby boom."

The eight women and their children are (standing left to right) Susan Dale (*Jessica and Luke*); Elizabeth Kellaway (*Andrew and Nicholas*); Georgina Winder (*Patrick and Daniel*); Laura Lollback (*Rachel and Fiona*); Coralie Batchelor, nursing unit manager, Special Care Nursery (*Arthur and David*); (seated) Sally Owen (*Joshua and Breanna*); Barbara Mortimer, whose twins were born less than three hours after this photograph was taken; and Kathy Meers (*Jennifer and Catherine*).

*By Joanne Thomas, public relations director for Sydney Adventist Hospital in New South Wales, Australia.*



## ■ MARYLAND

# Adventist Hospital Participates in National Kidney Transplant Program

**M**ore than 60 individuals with acute renal failure are on the waiting list for a kidney transplant at Shady Grove Adventist Hospital in Rockville, Maryland. Shady Grove is the only Maryland hospital outside Baltimore that is approved for kidney transplant surgery.

The hospital, which received official approval from the state of Maryland in October 1992 to perform kidney transplants, has completed three transplants in the past year, all of which have been successful. "We

started this program because local residents and physicians felt it was important to establish a community-based transplant center," says Cory Chambers, executive vice president at Shady Grove. "There are transplant centers in Baltimore and Washington, D.C., but commuting to these facilities is often a hardship for local residents, given that transplant patients and their families are required to make numerous visits before and after the actual surgery."

An individual needing a kidney trans-

plant has his or her name entered into a national computer base that lists all patients waiting for a transplant. Once a kidney becomes available, a myriad of factors determines who will receive the kidney, including blood and tissue type, length of time on the waiting list, proximity to the donated kidney, and physical condition. The transplant is then performed at the hospital through which the patient's name was placed on the waiting list.

The average length of time an individual has to wait to receive a kidney transplant is 18 months. More than 700 people in the Washington, D.C., metropolitan area are currently waiting for a kidney transplant.

*By Robert Jepson, director of public relations for Adventist HealthCare/Mid-Atlantic.*

## BULLETIN BOARD

### At Rest

**ANSLEY, Gladys Laura Piatt**—b. Aug. 4, 1906, Lamar, Colo.; d. Oct. 11, 1995, Cañon City, Colo. She worked as a registered nurse in California and also served as a missionary in Mexico, South Africa, and Malawi until 1954. She is survived by two brothers, Fred and Phil Piatt; one sister, Helen Oxley; one daughter, Phyllis Donaldson; and two grandchildren.

**BENNETT, (Nell) Helen V.**—b. Jan. 25, 1927, Columbus, Ga.; d. May 23, 1995, Collegedale, Tenn. She worked as payroll clerk for Southern College for 22 years, where her husband taught in the Religion Department. She is survived by her husband, Douglas; two daughters, Cynthia Spears and Judy Shoemaker; and seven grandchildren.

**HAYWARD, John L.**—b. Mar. 7, 1924, Naugatuck, Conn.; d. Sept. 2, 1995, Keene, Tex. Before his retirement he pastored in Massachusetts, Georgia, Texas, and Michigan and served as president of the Illinois Conference and secretary of the Lake Union. He is survived by his wife, Edna; two brothers, Edward and his identical twin, James; three sisters, Dorothy Coffin, Valmar Judd, and Frances Smith; two daughters, Susan Hamstra and Merrilee Sjolander; one son, William; and one grandson.

**JORDAN, Annie**—b. Laurens, S.C.; d. July 9, 1995, Howey-in-the-Hills, Fla. She was a registered nurse and instructor of nursing at Union College, Denver campus, and Miami-Dade Community College. She also served

with her husband, who pastors in the Florida Conference. She is survived by her husband, Chet; two brothers, Harold and Alfred Phillips; two sons, Jonathan and James; and two daughters, Jan Williams and Joy Diener.

**KREBS, Gretly**—b. Oct. 16, Buchholz, Switzerland; d. Aug. 11, 1995, Bern, Switzerland. She worked three years at the Hamburg Publishing House as a secretary and translator and then returned to Switzerland, where she served at the Southern European Division for more than 50 years as the multilingual secretary and translator. She is survived by a sister, Irma Steiner; and two nieces, Loya Coffin and Beatrice Fagioli.

**KURTZ, Sheila M.**—b. Nov. 23, 1938; d. Sept. 17, 1995, Toronto, Ontario. She served with her pastor husband for 23 years and worked at Hinsdale Hospital from 1980-1990. She is survived by her husband, Alvin L. Kurtz; one son, Dale; and one daughter, Colleen Reim.

**MOTE, Robert Grant**—b. Mar. 1, 1912, Crawfordsville, Ind.; d. Aug. 1, 1995, Loma Linda, Calif. He worked for 37 years as a pastor and secretary-treasurer. He is survived by his wife, Caroline; two brothers, Fred and Lee Mote; two sisters, Hazel Schell and Leota Marler; one son, Gordon; and one grandson.

**MULVIHILL, Clifford**—b. May 9, 1927, Merced, Calif.; d. Oct. 18, 1995, Riverside, Calif. He pastored in Nevada and California; taught at San Diego and Lynwood academies, Atlantic Union College, and La Sierra University. He is survived by his wife, Fe; parents, Francis and Irma Mulvihill; one brother, Don L.; one sister, Joyce Curtis; one son, Gary; one daughter, Linda Gibson; and two grandchildren.

**RICE, Lewis Edmond**—b. Aug. 12, 1916, India; d. Mar. 2, 1995, Napa, Calif. He was an engineer and air-conditioning contractor for the Middle East Division offices and Middle East College.

**RIFFEL, Esther M.**—b. May 9, 1901, Kanopolis, Kans.; d. Aug. 27, 1995, Madison, Tenn. She spent more than 20 years in mission service with her husband in the Philippine Islands. Three years of this time they were interned as prisoners of war under the Japanese government. After the war they pastored several churches in the Northwest and retired to Tennessee 33 years ago. She is survived by her husband, William B. Riffel; one son Gordon; two daughters, Retta Snider and Dorothy Huff; 11 grandchildren; and 12 great-grandchildren.

**SAXBY, Gayle L.**—b. Jan. 12, 1964, Sacramento, Calif.; d. June 14, 1995, in a moped accident on the Greek island of Samos. She was an assistant professor on the faculty of religion at Loma Linda University and had taught at the university since 1988. She had also served in the pastoral ministry at the North Hills church in Claremont, California. She is survived by her parents, Doyle and Lorelei Saxby; and two brothers, Kent and Monte.

**WALKER, Gladys Marie**—b. July 17, 1913, Chilton County, Ala.; d. Sept. 24, 1995, Apopka, Fla. She served with her pastor husband in Florida, Alabama, Georgia, Tennessee, and Kentucky. After her husband, Allen W. Walker, died in 1955, she continued to serve at the Walker Memorial Hospital until her retirement. She is survived by a sister, Florence Downs; a stepdaughter, Ruthie Carson; two grandchildren; and six great-grandchildren.



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# Born Losers

**B**ruce Bracknell of Australia is a fruit picker who falls out of trees—a lot! He's broken his nose, his skull, and every rib in his body, as well as every bone in both arms and legs. Not all at once, of course.

But it can be pretty dangerous for others to be anywhere near Bruce while he's working. As a result of his many losing bouts with gravity, he's broken the bones of five other people, two dogs, a horse, and a koala. You'd think the insurance companies would pay him to stay out of trees.

As human beings most of us have a great deal in common with Broken-Bones Bracknell. We can't seem to keep from falling either. Try as we might to do the right thing, we keep returning to the acts and behaviors that we know are dangerous or wrong—"as a dog returns to its vomit" is the way Solomon described it.<sup>1</sup>

Yet this condition puts us in some pretty interesting company—people like the apostle Paul, one of Christianity's giants, who called himself "the worst" of sinners<sup>2</sup> and said, "I have the desire to do what is good, but I cannot carry it out."<sup>3</sup>

Keep in mind here that Paul wrote these confessions in a world that also included Nero and Caligula. Yet Paul *didn't* describe himself as "the worst" of sinners except for possibly the emperors of Rome.

Actually, those who are closest to God are the ones who often feel the most unworthy. That's because they're comparing themselves to God, rather than to fellow sinners. Job confessed, "I am vile";<sup>4</sup> Abraham considered himself merely "dust and ashes."<sup>5</sup>

Most of us classify people into good guys and bad guys, as though we're watching an old-time Western and judging people by the hues of their hats. In fact, we're *all* born losers.

## Getting What We Deserve?

We've all heard stories of notorious losers such as the man who walked into a pawn shop in West Plains, Missouri, to sell a bracelet he




*What if we all  
got what we  
really deserve?*

had stolen. The shop owner recognized the jewelry as something his own wife had recently lost in a burglary. He notified the police, who apprehended the thief. In Charleston, West Virginia, a mugger, brandishing a knife, demanded money from a victim. Because the victim had only \$12.50 in cash, the mugger accepted a \$300 check. When he tried to cash the check at the bank the next day, he was arrested.

**W**hen we hear a story like this we think, *What do you know? Somebody finally got what they deserve!* But from a Christian perspective, the issue of getting what you deserve is unsettling.

The fact is, if we got what we deserve, we would *all* be lost. "All have sinned and fall short of the glory of God."<sup>6</sup> That's why the Christian realizes that on this earth we are only saved or unsaved.

We are all, like Break-Neck Bracknell, out of our trees spiritually; it's the nature of sinful humanity. We are all fallen, all broken.

Yet Jesus heals us, restores us, and has asked His Father to forgive us—even before we've ever felt the need to ask His forgiveness. Thanks to Jesus, we will never have to get what's coming to us. Though we're each born losers, we can become *born-again* winners. 

<sup>1</sup> Prov. 26:11, NIV.

<sup>2</sup> 1 Tim. 1:15, NIV.

<sup>3</sup> Rom. 7:18, NIV.

<sup>4</sup> Job 40:4.

<sup>5</sup> Gen. 18:27.

<sup>6</sup> Rom. 3:23, NIV.



*Gary Swanson edits the Collegiate Quarterly. He writes from Silver Spring, Maryland.*

**BY GARY SWANSON**



# God's Christmas Cards to:



**W**hat would God emphasize if He sent you a Christmas card? Comfort or counsel? Encouragement or reproof? And what messages would He send to persons in the news?

**F**or the second year, Voice of Prophecy director-speaker Lonnie Melashenko presents a week of special greetings "from God" to four of 1995's headline-makers. (Last December's broadcast, "God's Christmas Card to Susan Smith," won a prestigious Silver Angel Award for the VOP.)

**L**isten the week before Christmas, December 18-21, for this year's broadcasts. They're also available on cassette (\$10 for the four-part series). Ask for "God's Christmas Cards II" (9551D).

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