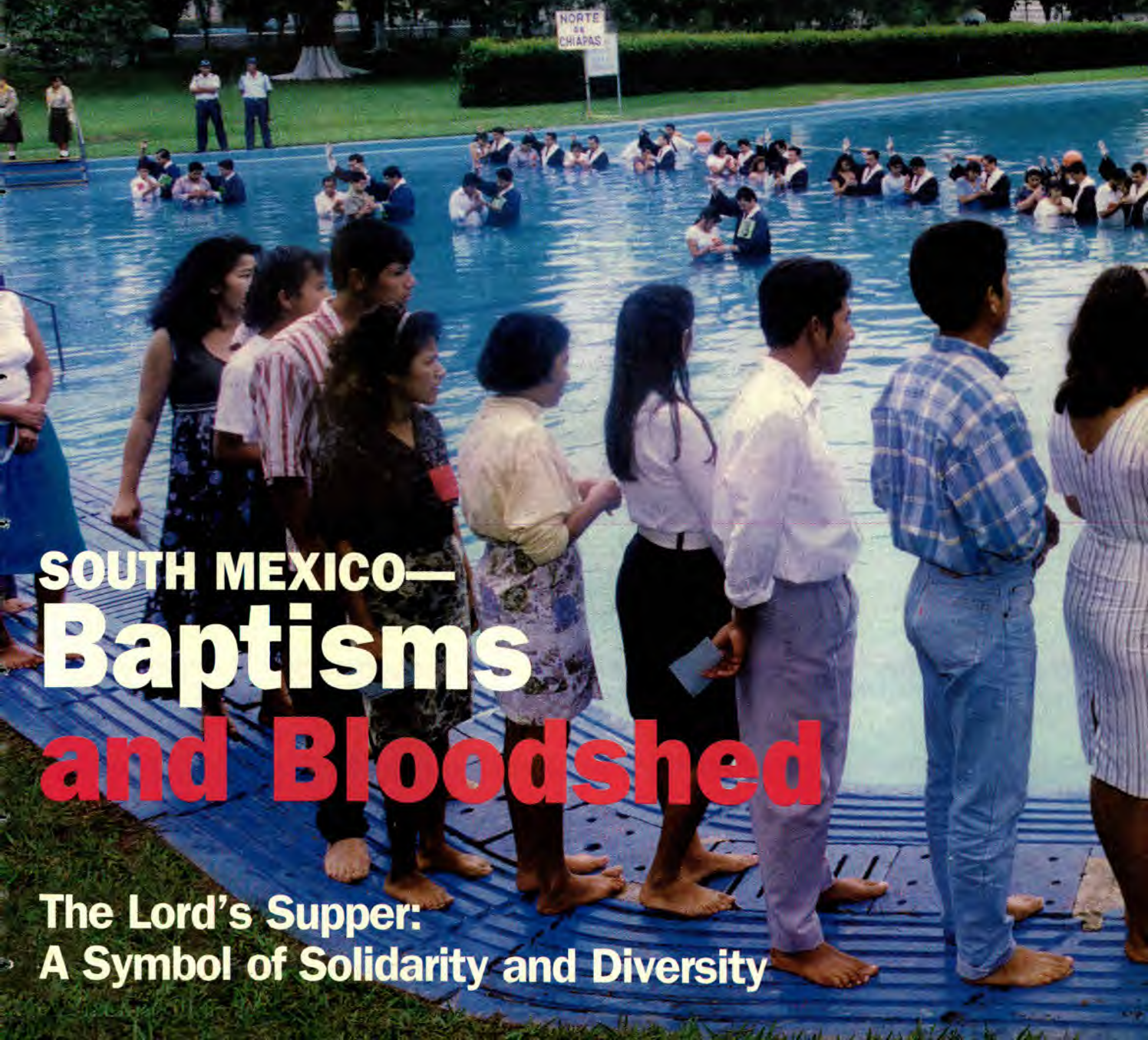


ADVENTIST Review

March 13, 1997

World Edition



SOUTH MEXICO— Baptisms and Bloodshed

The Lord's Supper:
A Symbol of Solidarity and Diversity

LETTERS

Winnin' 'Em Over

I enjoyed Chad McComas's "Lettin' 'em Loose" (Jan. NAD Edition).



However, I don't quite agree that "when no one in the church has an interest in doing a particular job," we should "let it go."

People should not be forced, but they can be persuaded. When Moses was called to lead the children of Israel, he did not accept the task at once. The Lord persuaded him to do it. We have many people in the church who can do a particular job but, perhaps feeling fearful or inadequate, refuse. But after persuasion and prayers, they eventually accept the post and do a fantastic job.

—**Michael S. Muze**

SOLUSI UNIVERSITY, ZIMBABWE

Adventists and Divorce

In "Till Divorce Do Us Part?" (Take a Stand, Jan. NAD Edition) Gina Spivey Brown refers to the often-heard suggestion that a person divorce their current partner and return to the first. Gina obviously disagrees with that notion, but her case would have been strengthened by citing Deuteronomy 24:1-4, which states that a return to a previous spouse—after divorce, remarriage, and another divorce—is an abomination to the Lord.

If we go by the Book rather than flying by the seat of our pants, we

might avoid many misconceptions.

—**Thurman C. Petty, Jr.**

BURLESON, TEXAS

Both Gina's and Loretta's viewpoints concerning divorce are actually very reflective of the convictions I have held. But about a year ago I was conned into a marriage by a man who deceived me about *all* the details of his past—including why his previous marriage ended and his alleged spirituality. After we had been married for a little more than a month, something happened that revealed to me that he didn't care whether I was dead or alive, much less love me.

I chose to leave for the sake of my own mental health and suffered tremendous guilt because there wasn't a clear-cut case of adultery. Everyone I knew, whether Adventist or not, was completely supportive of my decision, but while facing the reality of divorce I almost lost my faith because of my previous convictions that adultery was absolutely the only reason for divorce. Not until months later did I realize that I had done the right thing and become able to forgive myself for the mistake of marrying him.

In this day and age I don't believe that it's relevant to say that adultery is the only reason for a biblical divorce. (I'm not saying that divorce is OK for any reason, either.) True, Jesus says that the only acceptable reason for divorce is adultery, but He was talking to men who had the freedom to divorce their wives for burning a supper or because they

simply didn't delight in them.

It seems to me that there are further issues crying out to be examined in the light of the seventh commandment's application to modern society.

—**Name Withheld**

More on That Mosque

Pictured on page 13 of the Dec. NAD Edition is a mosque—with no identification given. Perhaps others would like to know more about this structure.

The mosque is the Hagia Sophia in Istanbul, Turkey. The original structure was built as a Christian church in 325 by Constantine, destroyed by fire in 404, rebuilt in 415, destroyed again by fire in 532, and rebuilt by Justinian in 537. After the Turkish conquest the minarets were added. In 1935 Kemal Atatürk converted the mosque into a museum. It's a wonderful example of Byzantine architecture.



The Hagia Sophia

—**Harry Mayden**

DIRECTOR OF EDUCATION
EURO-ASIA DIVISION

Upholding Doctrine

Yes, yes, yes to Roy Adams' "Doctrine—Don't Knock It" (Jan. 9). Too often

ministers and others denigrate doctrine as they talk about grace.

Grace itself is a doctrine, so how can doctrine not be important? Further, while grace is essential, it's only step 1. If we had stopped at our first step as children, we would never have walked, much less run and jumped! In the Christian walk, steps 2, 3, and onward are guided by our other doctrines, are they not?

—**Earl M. J. Aagaard**
ANGWIN, CALIFORNIA

I liked Roy Adams' point about upholding doctrine without being obnoxious or careless of other people's opinions.

I put this into practice during Ingathering last fall. A man started telling me all the things wrong with my church, and I told him I'd die for his right to believe that. He then took a paper. I thought it was a fair exchange.

—**Bill Tassie**
BURLINGTON, MICHIGAN

Enough Affirmation

I appreciated and learned much from the "good old *Review*" and its dedicated and able staff. I also appreciate and am learning from the good "new *Review*." However, I am increasingly troubled: after too many editions you continue to print letters extolling the virtues of the "new look."

In a January 9 letter someone wrote that the former *Review* "generally bored me because it didn't really tell the truth." I take serious umbrage to such a remark, which could not make former *Review* staffers feel all that good. At the same time you risk offending a large body of longtime readers.

—**Lowell Bock**
OAK GLEN, CALIFORNIA

Your point is well taken. Remember, though, that those on our current staff were also part of the "old" *Review*. Please also

note that the readers, not we, dictate the letters pages. Letters run always represent letters received. It's the only fair way to handle this highly read section.—Editors.

Family Violence

Thank you to the Annual Council for taking family violence so seriously and for your willingness to face these problems (see "Statement on Family Violence," Jan. 9). This will help many future families when those words are put into action within our churches.

—**Mette Frederiksen**
COPENHAGEN, DENMARK

Sporadic Reviews

My only complaint with the *Review* is that each month I receive all my copies within a six- or seven-day span. It would be nice to get them on the week they're issued. I get *Newsweek* every Tuesday; why does the *Review* come so inconsistently? With busy schedules, it's hard enough to read one copy a week, never mind three!

—**John Ciasca**
VIA E-MAIL

The NAD Edition of the *Review* is registered as third-class standard mail and will usually arrive a little late. However, the weekly *Review* is sent at the second-class periodical rate and should arrive on time. If you're having problems, a regional "publication watch" can be issued. First, contact your local postmaster—then, if necessary, *Review* and *Herald* Subscriber Services at 1-800-456-3991. First-class and overseas airmail options are also available, but are costly.—Editors.

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ADVENTIST Review

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The Church—Who Needs It?

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ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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While We Wait

Recently I came across some jottings among my papers, intended originally to form part 4 of an editorial series I did back in 1994, entitled "As We Wait."¹ The series sought to make the point that becoming a Seventh-day Adventist "does not sentence us to total public silence on the pressing issues of our times." That Adventists waiting for the second coming of Jesus "are not to become dropouts from society—detached passivists, heavenly minded zombies, completely out of touch with the realities of contemporary society."

Good as I think those sentiments were, they left something very important unsaid, and that's what these unused jottings were all about. They were written as I was flying from Santiago, Chile, where I'd witnessed one of the most inspiring demonstrations of grassroots mission I'd ever seen.² Let me try to recapture the original mood by sharing these jottings with you exactly as I scribbled them down that day:

"As I reflect on [the recent meeting in Santiago] at 35,000 feet above the Pacific en route to Lima, I am convinced that this is the task that should consume us while we wait for the Advent—the spiritual preparation of others and ourselves for that supreme event. Nothing must distract us from this mission.

"While we wait, let's not be like the evil servant in Jesus' parable, who took to abusing his fellow servants when his lord delayed his return. We should be watching while we wait. There should be oil in our lamps while we wait. While we wait we should be engaged in the activities commended by Jesus in Matthew 25—visiting the sick, feeding the hungry, clothing the naked, ministering to those in prison.

"While we wait, we must spread the word about His coming. While the Advent is nearer now than when our pioneers first preached it, there is apathy all around us and in the church. We need to try, if we can, to engender enthusiasm in the public mind (and in that of our own members) in the fact of His coming. Eschewing every form of excitement and hysteria, we must nevertheless dwell upon the event as the only lasting hope of the world. We must talk about the marvelousness of it, the grandeur of it, the thrill of it, the mystery of it, the transcendence of it. And, notwithstanding the apparent delay, the unexpectedness of it.

"The beauty of this truth must capture our thinking. So

many about us walk through life with no hope of a hereafter. Have we taken the time to understand what a dreary existence that must be? It's something that burdens the psyche of the humanist, the atheist, the agnostic. Do we believe in the Advent so unequivocally that we're able to transmit the idea as solid reality to intelligent, inquiring minds?"



So these were the jottings I found among my papers. What to do with them? I immediately sensed a connection with the big event happening in Washington at the time—the inauguration of President Clinton for a second term.

With hundreds of thousands of others, I made the trip to the heart of the nation's capital (the Mall) to witness the event as it unfolded on the steps of the U.S. Capitol.

A Washington inauguration crowd is not like any other that gathers on the Mall. Other events might feature competing attractions, with people surrendering choice spots and strategic vantage points. With an inauguration crowd, however, there's just one all-consuming attraction—the coming of the president. In that crowd there is no wiggle room. No one gives up a spot; no one surrenders a single foot of ground. The head that blocked my vision when I arrived was right there when I left three hours later.

I was impressed by that kind of dogged intensity. A half million people from all across America and around the world standing hours in the biting wind and bitter cold, waiting for the arrival of the president.

But a much grander moment is just around the corner. Are we waiting with equal intensity for it?

Contemporary society offers a multitude of competing programs and distractions. Do we stand our ground with similar doggedness? *The King is coming; does the whole world know?*

That also is our task—our big task—while we wait.

¹ See "As We Wait," *Adventist Review*, May 12, May 26, and June 9, 1994.

² See the report on my visit to Chile, "To Reach Every Culture," in the *Adventist Review*, Aug. 18, 1994, p. 12.

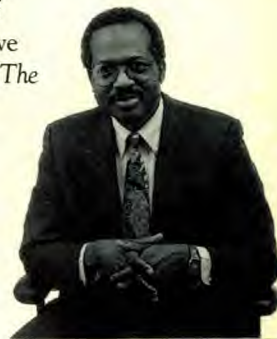


ILLUSTRATION BY TERRY CREWS

Groundbreaking Steps

A recent survey of *Fortune* 500 companies—the largest firms in North America—reveals that more of these businesses are tapping the talents of women for their highest decision-making positions.

According to the 32-page study, the percentage of women sitting on the boards of these companies broke through the 10 percent barrier for the first time, with women occupying 626 (or 10.2 percent) out of 6,123 total board seats. Of the 626 women directors, more than 10 percent (or 66 women) had never served on a board of directors before.

Funded by the Sara Lee Corporation, the 1996 *Catalyst Census: Women Board of Directors* of the *Fortune* 500 companies “serves as a reminder of where women sit in the governance apex of corporate America.*”

The annual census shows a 21 percent increase in seats held by women between 1994 and 1996. The *Catalyst* study also showed that 177, or 35 percent, of the companies have multiple female board directors. This figure is significant because there is a high correlation between firms with multiple female board directors and those with female corporate officers.

Many corporations are learning that including women at the highest decision-making levels is not only socially responsive and progressive; it is also *good* for business.

The *Nightly Business Report*, a daily television broadcast in the United States, indicates that American women make 50 percent of the buying decisions and comprise 50 percent of the workforce in the U.S. Women also make up nearly 50 percent of all people with wealth of \$500,000. With increasing numbers of wealthy women, corporate leaders are realizing the value of women decision makers in nurturing this growing market segment.

While the *Catalyst* study is encouraging for corporate women in the United States, I'm more encouraged by recent developments for women in the Adventist Church in North America.

Established in 1995 in the aftermath of the General Conference session vote not to ordain women to the gospel ministry, the North American Division Commission on Women in Ministry is reviewing church policy in an effort to recommend ways of increasing the participation of women at the church's organizational, professional, and decision-making

levels—from the local congregation to the General Conference.

The commission will also recommend ways of expanding the role of women in ministry.

At the NAD year-end meeting this past November, commission chair and NAD secretary Harold Baptiste gave a partial report of the commission's work. He said commission members discussed many topics, including the revision of church policies regarding the requirements and functions of credentialed and licensed commissioned (unordained) ministers.

Commission members also discussed ways to raise awareness of the church's affirmative action position on diversity, encourage conferences to conduct commissioning services

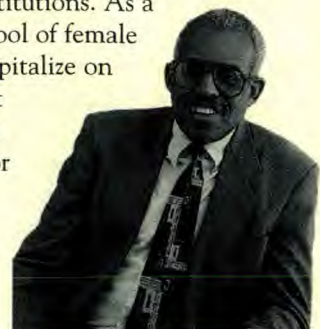
for commissioned ministers (as provided in current policy), and guarantee equal access to employee benefits by women in ministry. The body meets again this year and will present a final report at the 1997 NAD year-end meeting in November.

I believe the recommendations coming from this body can have a significant impact on the church in North America if our boards and executive committees receive them with an open spirit. Given the changing paradigms of ministry and the longstanding support women have given the local church, it's obvious that the Adventist Church would greatly benefit by increased participation of women at the church's decision-making levels.

The division took a significant step when its executive committee elected Rose Otis (formerly director of the General Conference Office of Women's Ministries) as the first female division vice president and the highest-ranking woman on the division staff.

I hope that similar appointments are made in our unions, conferences, and other institutions. As a church we must tap our growing pool of female talent. Leadership teams should capitalize on their insights and perspectives, not because it's socially responsive and progressive, but because it's *good* for the King's business.

* 1996 *Catalyst Census: Women Board Directors of the Fortune 500*, p 1.



GIVE & TAKE

LIFT UP YOUR TRUMPETS—AND CAMERAS

GET-TOGETHER: January's South Pacific Division Youth Congress, held in Brisbane, Australia, brought out all kinds of Adventists. At right Rosaville Afu, a Tongan, leads the renowned Cuelah College Brass Band at a Sabbath afternoon concert. Below, 14 of the 2,500 youth delegates (most of those pictured are from Australia and New Zealand) go camera-crazy near the Brisbane River.



ILLUSTRATION BY TERRY CREWS

ADVENTIST LIFE

Having persuaded a friend to attend an evangelistic meeting for the first time, we sat through a study of Daniel and the Revelation, the church walls redolent with sundry pictures of wild beasts and terrifying monsters.

When we sought his opinion of the meeting, he volunteered, "Regrettably, I didn't understand a word of it, but came away much impressed that Adventists are very, very fond of animals."

—Robert F. Dunlop, M.D., Hongkong Adventist Hospital

WHAT AM I?

Some Sabbaths I feel serious and concerned about the way the world and church are going. I guess I must be a *concerned brother*.

Some Sabbaths I enjoy lively music and gentle beat. I guess I must be a *radical*.

Some Sabbaths I disagree with radical suggestions made in the lesson discussion. I guess I must be a *traditionalist*.

Some Sabbaths I am so full of joy I want to make worship extra-special and have a get-together for lunch. I guess I must be a *celebrationist*.

Some Sabbaths I like quiet reverence in church and things done in the right order. I guess I must be a *legalist*.

Some Sabbaths I wish people would be less concerned about being right and more concerned about people. I guess I must be a *liberal*.

Every Sabbath I enjoy worshiping God because He loves me—and likes me. I guess—no, I *know*—I am a Christian.

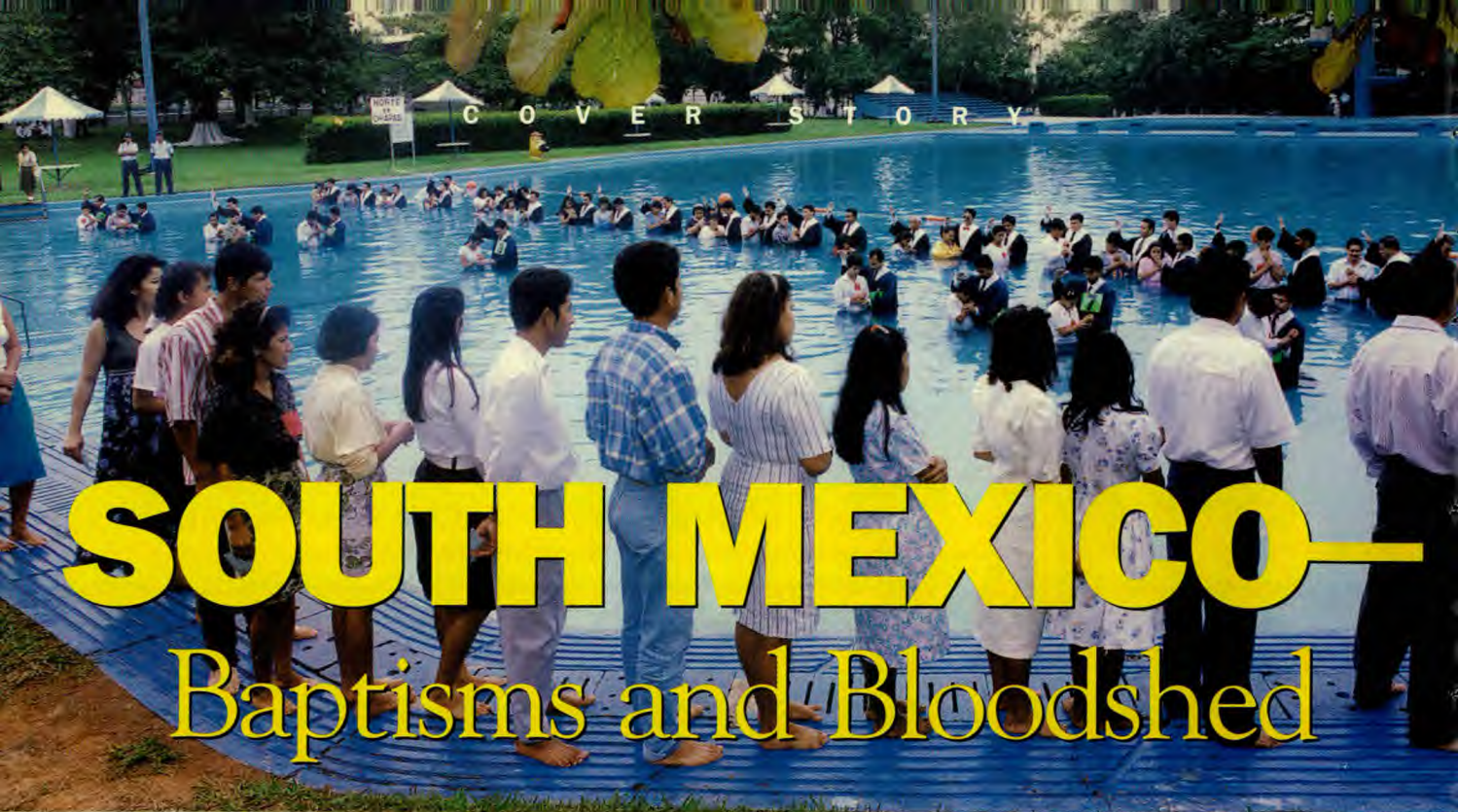
—Narelle Cunningham, Gosford church, Sydney, Australia



PHOTOS BY DICK DUERSEN

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SOUTH MEXICO— Baptisms and Bloodshed

THOUSANDS IN A DAY: About 5,000 people were baptized and joined the church on one Sabbath in Villahermosa.

BY WILLIAM G. JOHNSON

TWO STORIES ARE UNFOLDING IN Mexico. The first chronicles the religious revolution that is abroad in the land, as large numbers renounce their traditional Roman Catholic faith and embrace Protestantism. The second focuses on the bloody conflict between government and guerrilla forces in Chiapas, the southernmost state of Mexico.

For Seventh-day Adventists these stories overlap, run together, become one. Adventists are in the middle of both revolutions.

The pace of Adventist accessions in Mexico takes your breath away. Others acknowledge us as the fastest-growing church. This rapid growth centers in the south—the farther south, the faster the growth. But amid all the baptisms Adventists are suffering and dying for their beliefs. In Chiapas Adventists are being threatened, raped, kidnapped, tortured, driven from their homes and crops, and shot, bludgeoned, and hacked to death.

The world Adventist Church needs to hear what is happening in Mexico. We can rejoice in the amazing expansion of our fellowship and give glory to the Lord of the harvest for what He is doing; we may also learn from the dynamic of laity and clergy that has developed there.

The world Adventist Church needs to pray for our suffering brothers and sisters in south Mexico. Their example of faithfulness even unto death will inspire us all, but we should explore all avenues that might help alleviate their circumstances and restore religious liberty.

The icy north wind sliced through jacket and sweater, chilling me to the bone as I boarded American Airlines Flight 1461 at Baltimore-Washington International Airport. Danny Kim, video photographer superb and a companion on other overseas trips, was with me. We were bound for Miami, en route to Mexico.

In the United States it was Super Bowl weekend, and the papers were full of the impending contest between the Green Bay Packers and the New England Patriots. We were on our way to witness an event also charged with energy and excitement—a huge baptism in south Mexico.

Candidates would be baptized in several locations during the weekend. We planned to be present at two—Merida on the Gulf of Mexico and Villahermosa, farther west. Church leaders expected more than 2,000 to be baptized at Merida and about 5,000 at Villahermosa. During the weekend some 10,000 people in the South Mexican Union would follow in this biblical rite—probably the largest number from a single union at one time in the history of the Seventh-day Adventist Church.

Laity and pastors had worked diligently for months with a view to this weekend. Leaders requested that General Conference president Robert S. Folkenberg come, and he in turn invited Danny Kim and me. Rounding out the party was Jerome Lang, a businessperson from Lincoln, Nebraska, whom Elder Folkenberg invited to witness “a life-changing experience.” Danny and I linked up with Folkenberg and Lang in Miami, and we took off for Merida.

When you travel with the General Conference president, expect long days and short nights, meals on the run, or no meals at all. Set your life on “fast forward” for a few days and hope that your body holds up to the frenetic pace. And if the visit takes you to countries in which the Adventist Church is flourishing, expect huge crowds, VIP treatment in customs, welcoming bands, Pathfinder honor guards, music, police escorts, flowers, appointments with civic officials, press conferences, and speeches, speeches, speeches.

All these Merida turned on and more. Adventists south of the border regard Robert Folkenberg as a native son—not an American, but an Inter-American. And perhaps he is. Born in Puerto Rico, fluent in Spanish, he has a personality that overflows in response to the love and affection of the people of this division. He spent most of his ministry here, knows a great many of the workers, and is perfectly at home in these parts. And in coming to Merida, he was coming back to a place where 28 years ago he launched an evangelistic effort.

Pharisees’ insistence on ceremonial purity, as recorded in Matthew 15:1-3, he challenged Adventists to lives of holy, righteous living—not in order to be saved, but because we have found the reality of the transforming presence of Jesus, whose grace alone saves us.

I looked out over the audience. So many young faces. Such rapt concentration. Such joy in worship. And I thought, *The church is growing so fast here because people have found that the Adventist message works. They don't feel compelled to argue, discuss, debate, and dissect. They have tasted and experienced; they are happy with what they have found and glad to share it with others.*

At the close of the sermon Folkenberg made an evangelistic call, inviting those who would choose Jesus and join the church to come forward. I saw a large number—at least 100—with him after the meeting.

Morning came quickly, and we were soon up and off to the ocean to witness the baptism at Progreso Beach. Not the entire baptism, which even with 30 pastors baptizing at once would take much of the day—just its beginning, after a worship service at which Elder Folkenberg would preach again.

The crowds had gathered on the sand. They’d come in buses and cars (many of them Volkswagen Beetles); they’d come by the thousands. There were Pathfinder lines keeping people in place, bands, quartets, first-aid people, and portable comfort stations. Plus a platform, banners, and a public-address system.

Over on the left, as you faced the ocean, you could see the candidates. Each one had registered their name and address on arrival, and then gathered with others in a designated place according to home district. Each of the 30 pastors involved in the baptizing was assigned a number, and when the long lines formed for the

event, each candidate was again checked on a list against the pastor who would baptize him or her.

This was my first experience of a mass baptism. It was “mass,” not in the sense of people crowding into the water to be baptized willy-nilly, but in that so many individual baptisms were organized in one place on one day.

I was impressed by the orderly, reverent approach. No sleight of hand with candidates, no possibility of shenanigans, such as people coming back again and again to inflate the numbers—we’re dealing with computerized lists and double checks to safeguard the integrity of the event.

As warm as was our welcome in Merida, it could not have prepared us for what awaited at Villahermosa. Merida was enthusiastic; Villahermosa was tumultuous.

Make no mistake about it: Adventists aren’t just in the news in Mexico—they’re making news. The huge baptism planned in Villahermosa and Elder Folkenberg’s visit attracted widespread press coverage. A national TV station, channel 9, announced it would carry Elder Folkenberg’s sermon live, with satellite uplink, that Sabbath afternoon.

The government of the state of Tabasco made the sports stadium available to us and took over all the security arrangements. And topping it all off, the governor accepted the invitation to appear in person with his wife to address the gathering.

For Adventists in Mexico—and perhaps for all Protestants there—these interventions are extraordinary and unprecedented. And only a few years ago they would have been impossible.

Throughout most of this century Mexico has followed the strictest separation of church and state. The constitution adopted in 1917 removed all official influence by the Roman Catholic Church, turned over all church properties to state ownership, and forbade priests and other religious persons the right to vote.

Adventists also fell under these laws. Like other religious bodies, we were not permitted to incorporate or own houses of worship. The church functioned



ACT OF GRACE: Governor of Tabasco state Roberto Madrazo Pintado not only made available the sports stadium in Villahermosa, but addressed the huge gathering of Adventists and stayed for the meeting.

After the hoopla at the airport we barely had time to rush to the hotel, freshen up, and rush (no supper) to the public gymnasium, where 2,000 eager Adventists had assembled for Sabbath vespers.

That evening Elder Folkenberg’s sermon was entitled “Clean Hands, Dirty Hearts.” Preaching on the

through means of a philanthropic-educational-medical association.

Then in 1991 the Mexican congress voted changes to articles 127 and 130 of the constitution. Under the new laws religious bodies can incorporate and own property; however, no one church is to be favored.

Laws are one thing; practice is another. The political reality is that the Roman Catholic Church is still the majority religion by far and exerts vast influence. The favors granted by the governor, Roberto Madrazo Pintado, showed political courage.

We arrived at the stadium a few minutes before the governor and his wife. Then he came and the crowds grew denser, as civic and security officials mingled with the Adventists surrounding Elder Folkenberg. It was a rush, a melee, as the entourages of both parties merged and swept into the stadium to a band salute and the applause of the 22,000 people jamming the stands.

Pathfinders lined the route as the moving mass walked the length of the stadium, pausing only for Elder Folkenberg to take a drink from the ceremonial coconut water fountain prepared for honored guests. We made our way to a huge platform, complete with a backdrop with welcome messages and baptismal tanks constructed for the occasion.

After appropriate music and speeches of welcome, the governor rose to speak. Instead of a few perfunctory remarks followed by a hasty exit, he elected to make a major statement on behalf of religious freedom. Congratulating the Adventist Church for its social programs, he told the gathering that we could count on the support of his government as well as his and his wife's. Then he said, "I ratify my government's commitment to religious freedom and religious pluralism."

Nor did the governor then take his leave. He and his entourage moved from the platform to a covered area at

the side to listen to the musical concert and Elder Folkenberg's entire sermon.

At precisely 2:00 p.m., as Elder Folkenberg rose to speak, the program switched to live television coverage. The General Conference president seized the moment. His message addressed the thousands of Adventists present, but also reiterated the governor's commitment to religious liberty and laid to rest criticisms that Adventists are legalists because we keep the Sabbath.

The sun broke through; it grew fiercely hot as light and heat reflected from the white platform and backdrop.



THE SUFFERING CHURCH: Maria Elena (center), Hebreo Perez Martinez (right), and their pastor, Antonio Diaz, brought harrowing stories of persecution and bloodshed. Maria still has bullet fragments lodged in her back; Hebreo carries a long scar from a machete blow to the skull.

In our dark suits, white shirts, and dark ties, we felt like penguins washed up on an alien shore, gradually melting under the tropical sun. Mercifully Elder Folkenberg soon quoted one of his favorite texts: "They must not wear anything that makes them perspire" (Eze. 44:18, NIV), then he removed his jacket and invited the rest of us to do so. I found a sombrero discarded by someone from the governor's entourage and put it on for protection. Then a Pathfinder leader, sensing Elder Folkenberg's plight, brought an umbrella and held it over him.

It was a high day. Hot, but high. And with all the dignitaries from near and far, from church and from state, that were present, the most important people were the several thousand seated in chairs on the grass right in front of

the platform. They were the new members, baptized earlier that day.

The growth of the church in the South Mexican Union boggles the imagination. At the close of 1996 membership stood at 335,000; in January of this year alone they added at least 18,000 more—the huge baptismal weekend of 10,000 was only part of the story.

Why is it happening?

Because the Holy Spirit is working mightily. And so are the people. Here's what I found from interviews with laypeople, pastors, and church leaders:

■ Laity and pastors work in concert, but laypeople are taking the lead. The baptisms of January came from 4,576 public meetings, of which 4,180 were conducted by lay members and 396 by pastors.

■ Organizing: Preparations began last October, as pastors trained laity for the evangelistic thrust.

■ Methods: Lay members visited their neighbors, studied with them in their homes, and

then invited them to the public meetings they were about to conduct.

■ Materials: Thirty thousand sets of Voice of Prophecy lessons were printed, plus 50,000 copies of *The Faith of Jesus*, by Carlos Aeschlimann. This baptismal guide has been used intensively throughout Inter-America for many years.

With so many new members flocking into the church, how do they cope for houses of worship? "Most churches have two services every Sabbath," Elder David Javier Perez, president of the South Mexican Union, told me. "And Maranatha has been a godsend—they built 50 new churches in 1995 and another 50 in 1996."

For all its rapid growth, the South Mexican Union is strong financially—it does not receive one dollar in

appropriations from the division. The union has six conferences (self-supporting) and three missions.

Two other factors impressed me—the ratio of pastors to members and the age of pastors and leaders.

Each pastor has 10-15 churches with an average of 2,500 members total. It's simply impossible for a pastor to give close care to any church—local elders have to take the lead.

The pastors are young: their average length of service is only eight years.

Indeed, throughout the Spanish areas of Inter-America and increasingly in the English regions, leadership is young, division president Israel Leito informed me. Most conference presidents are in their early 30s, and union presidents are in their 40s. It has become the practice of leaders in their 50s to move back to pastoral work or into departmental lines, said Leito.

Both Folkenberg and Leito correlate the age of leadership with church growth in the division. They pinpoint the years 1968-1970, when the age of leaders in the Spanish regions dropped by 15-20 years average, as when church growth took off. Folkenberg himself was part of the phenomenon of those years: aged 29, he was elected president of the Honduras Mission.

Our trip to southern Mexico had a second objective: Elder Folkenberg wanted to express the solidarity of the world Adventist family with believers who are suffering for their faith.

The first plan called for us to fly into southern Chiapas by helicopter, since ground transportation is difficult in that mountainous region. Security concerns, however, caused that idea to be abandoned. Instead, two groups of believers, with a pastor from each group, made their way to Chiapas to meet with us. In a small hotel conference room, with access to the meeting carefully controlled, we listened to these members for nearly two hours.

A harrowing picture quickly emerged. Many of our people have lost homes and possessions, their crops have been taken, and they can't go out to gather firewood.

They have suffered verbal and physical abuse, some have been kidnapped, and some have simply disappeared and never been heard from again.

Some have been beaten, chased, shot at. And some have been bludgeoned, macheted, or shot to death.

The scene before us was stark. Here was Maria Elena, with bullet fragments still in her back. Here was Hebreo Perez Martinez, a youth of 19, with a long scar across his scalp from a machete blow.

Some of the events came right out of the week just past. Julian Perez Lopez told us that only eight days before, his aunt, 34, was shot and killed and her seven children taken away. He described how her relatives couldn't recover her body for burial for four days, and only then because the government sent in heavy security forces—although in the effort one police officer was killed.

Most gripping of all was Hebreo's story. On July 23 last year, while he was walking with another young man, Orlando, and a young woman, Brigida, age 26, they were ambushed by a group of about 40. Cries of "Kill them!" rang out. Orlando saw his uncle in the group and pleaded, "Uncle, don't kill me; I haven't done anything." But his uncle took a machete and decapitated him. Then they took Brigida, raped her in front of everyone, and killed her and her child.

Hebreo managed to run away, but they chased and caught him in a ravine. Orlando's uncle came up and said, "Kill him; don't talk anymore." They struck Hebreo in the head with a machete, clubbed him, shot him in the back, and left him for dead. But he revived and crawled into the woods. The killers saw the bloody trail and took up the pursuit again. Hebreo managed to hide in some thick bushes and elude them. He eventually made his way home with clothes torn off and body covered in blood.

"The people here represent a very large group of Adventists who have suffered," said Elder Erwin Gonzalez, president of the North Chiapas Conference. In the entire state of

Chiapas Adventists have about 130,000 members.

Many find themselves caught up in a social struggle. Several years ago a guerrilla movement arose in the most inaccessible region. The insurgents seek to compel the inhabitants of each village to support their conflict with the government. Members of other religious faiths go along with the guerrillas, but the Adventists refuse to take sides and so come under attack.

While the conflict in Chiapas has a political dimension, there is evidence that religious factors play a part. Adventists are suffering and dying because of their convictions.

Several Adventist churches have had to be abandoned. "But when a church is closed in one place," says Pastor Gonzalez, "another opens in a new place. Today the growth of the church in Chiapas is higher than ever, and our members are more faithful to what they believe and in tithes and offerings."

As the time together came to a close, Elder Folkenberg thanked and affirmed the believers in Chiapas. He assured them of the support of the world church and promised that aid would come for their physical needs. Then after a pastoral word he invited us all to fall to our knees while he committed these dear ones, and all our people in southern Chiapas, into the hands of the Lord.

It had been a long day for us all, but especially for Robert Folkenberg. That day he had spoken to huge audiences, met leaders in public life, and greeted hundreds of individuals.

Images from the day crowd around me. But one stands out: Elder Folkenberg tapping at his laptop computer, recording firsthand the accounts of the suffering of our people in southern Mexico, pausing only to brush a tear from his cheek. ■

William G. Johnson is editor of the Adventist Review.



Symbol of Solidarity and Diversity

Another look at the Lord's Supper

BY WARREN C. TRENCHARD

THEY MAY ATTACH DIFFERENT LEVELS of importance to it. They may use different names for it—the Mass, the Eucharist, Communion, the Lord's Supper. They may practice it at different times—daily, weekly, quarterly, annually. Nevertheless, the reenactment of Jesus' last meal with His disciples before His death is the most universally practiced event among Christians of every persuasion, in every location, and in every period of church history—however different the ways they conduct the celebration.

One thing is obvious about the Lord's Supper—it is a symbol. More accurately, it is a set of symbols. While it involves literal food, no one comes to this special meal to overcome hunger or to acquire nutrients. The types of food are too limited and the quantity too small.

The symbolic nature of the Lord's Supper is rooted first in the Jewish Passover meal—the feature event in the commemoration of Israel's exodus from Egypt. While the whole meal and its accompanying liturgy constituted a symbol of freedom for Jews, including the hope of freedom

from their contemporary and future oppressors, the individual elements were also figurative. For example, the unleavened bread, the cups of wine, and the bitter herbs had symbolic meanings stemming mostly from the Exodus experience. According to the Synoptic Gospels (Matthew, Mark, and Luke), Jesus and His disciples participated in a Passover meal on the night before His death.¹

It is this Passover setting that provides the second symbolic foundation of the Lord's Supper. During the meal Jesus blessed a piece of unleavened bread, broke it, and gave it to His friends, declaring: "This is my body" (Mark 14:22).^{*} Later He blessed one of the cups of wine and passed it around for them to drink, stating: "This is my blood of the covenant, which is poured out for many"

(verse 24). Paul, who provides the earliest written report of this experience, quoted Jesus as saying: "Do this in remembrance of me" (1 Cor. 11:24; cf. verses 25, 26). In other words, Jesus expected His followers to commemorate Him by periodically participating in this celebration. Thus for Christians the Supper functions as a symbol of Jesus' death, which provided the possibility of human salvation.



The bread stands for His broken body, and the wine His spilled blood.

The Lord's Supper not only reminds believers of Jesus' death but also contains the promise of His second coming. After He quoted Jesus' words at the

made the meal a symbol of spiritual freedom, not just a commemoration of an event in history. Believers in Jesus, therefore, celebrate the Supper in the interim by looking back and looking forward. Not to the Exodus and to future political liberation, but back to Jesus' saving death and forward to His transforming return. We who dine at His table symbolically ingest Him, believing that He has saved us by His sacrificial death and that He will come again to immortalize us.

who are many, are one body, for we all eat from the one loaf" (verse 17).

As we have seen, the major accounts portray the Lord's Supper in terms of teachings about Christ, salvation, and last things. Here, however, Paul writes about the Supper from a different perspective. He depicts it as a symbol of *solidarity* and *diversity*.



Supper, Paul added his own assessment of its importance by declaring: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (verse 26). The Synoptic Gospels reflect this focus on His second coming when Jesus declared that He would not again drink the fruit of the vine until He does so in the kingdom of God.²

Jesus' interpretation of the elements of the meal is not really alien to the broad meaning of the Passover—freedom. For His followers He simply

While this is clearly the basic meaning of the Lord's Supper, it is not exhaustive. The New Testament contains additional references and allusions to the Supper, reflecting some other important meanings. One of these, on which we will concentrate, is 1 Corinthians 10:16, 17.³ We may translate these rather poetic verses as follows:

"When we bless the cup of blessing, are we not sharing the blood of Christ? When we break the bread, are we not sharing the body of Christ?" (verse 16).

"Because there is only one loaf, we,

The idea of solidarity or community arises quite naturally from the act of eating with others. Throughout history humans have used meals as occasions for doing business, solidifying friendships, celebrating achievements, and commemorating family events. In the common meal we achieve solidarity through sharing the same table, the same food.

This relationship between eating and solidarity, as well as the particular role of the Lord's Supper, is central to

the small section of 1 Corinthians that contains our text. In general, chapters 8-10 are devoted to a discussion of Christian liberty and, in particular, to a consideration of issues related to eating food that had been offered in sacrifice to idols. This particular reference to the Lord's Supper is found in the smaller unit, 1 Corinthians 10:14-22, where Paul exhorts his readers not to participate in idolatrous feasts. He refers to their experience of the Lord's Supper in his arguments for abstinence from these pagan festivities. After exhorting his readers to "flee from the worship of idols" (verse 14), his logic in verse 16 suggests that because ritual eating and drinking establishes solidarity between the Deity and the worshiper, one cannot participate in both the Lord's Supper and pagan feasts devoted to idols. One cannot be in solidarity with both Jesus and a pagan god.

This understanding of the Lord's Supper does not immediately appear to have much meaning for modern Christians. Eating food that has been offered in idol worship or participating in pagan banquets is not high on the list of contemporary temptations! Nevertheless, Paul's reflections on the Supper in this text contain some timeless and universal implications for Christians in every time and place, including Seventh-day Adventists.

In verse 17, for

example, Paul makes use of a certain aspect of the Lord's Supper to portray the idea of Christian solidarity. All accounts

of the Supper, including his own, refer to Jesus' taking *one* piece or loaf of bread and *one* cup of wine. He breaks the former into smaller pieces and gives them to His friends. Likewise, He passes the cup among them for each to drink. Thus the *one* loaf and the *one* cup serve the group, with its many members. Here, however, Paul presses this further. He suggests that by the act of drinking

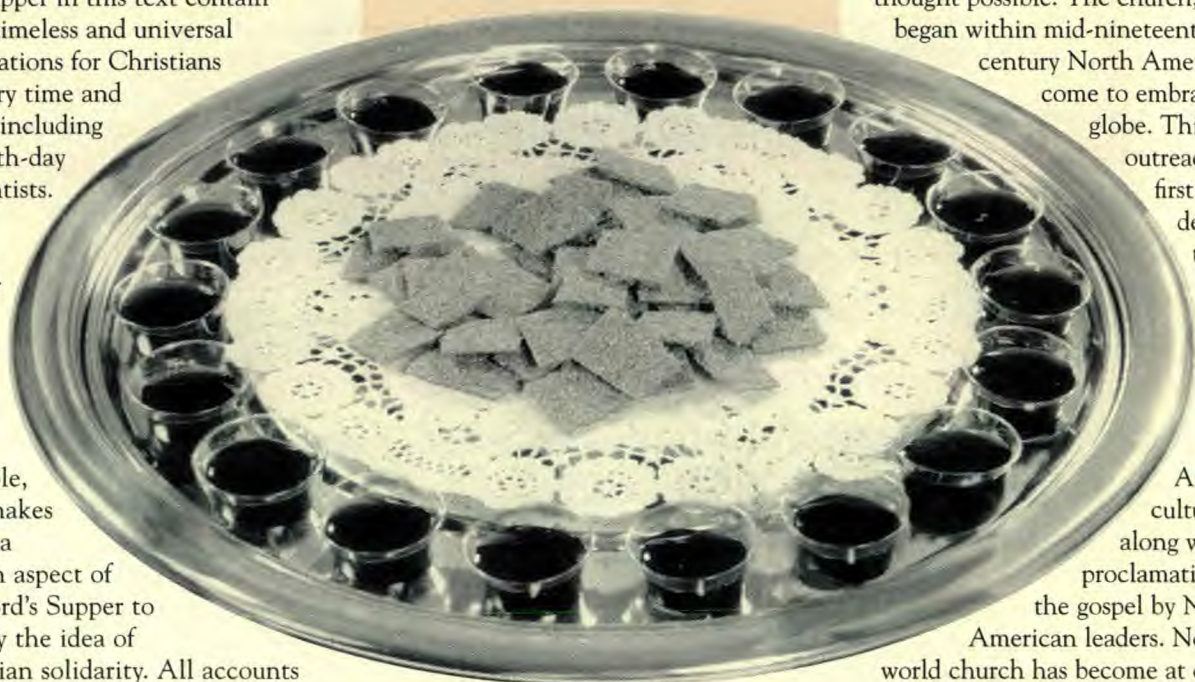
When Christians in all their diversity partake of the one loaf, the body of Christ, they join in solidarity with Christ to form one body.

from the cup and eating from the loaf Christians participate in the blood and body of Christ.⁴ This leads him to conclude that by eating from the one loaf, the many diverse Christians prove that they are, in fact, one body. In other words, the group has solidarity.

At first glance it may seem that Paul was describing Christians in terms of unity—many are really one. This is certainly an important New Testament theme.⁵ However, here he is not talking about solidarity as unity within a group, but solidarity of the group and all its members with the body of Christ, the one loaf. He is saying that when Christians in all their diversity partake of the one loaf, the body of Christ, they join in solidarity with Christ to form one body. Unfortunately, he does not further explore the theological consequences of this. The whole idea merely illustrates his contention that participating in a religious ritual, such as a pagan festival, binds a person in solidarity to what that ritual represents.

As contemporary Seventh-day Adventists we need to hear the message of this text. Today we face pressures with the potential of internal fracturing that are more complex and potent than we ever thought possible. The church, which began within mid-nineteenth-century North America, has come to embrace the globe. This outreach at first delivered the North

American culture along with its proclamation of the gospel by North American leaders. Now the world church has become at once



global and indigenous, at the same time universal and local. The church in the various regions of the world is coming of age. This elevates the need for continuing the transition to local leadership and presents the challenge of a fading ecclesiastical colonialism.

As the world church matures, its regional units are increasingly grappling with the problems of interpreting the church's message in terms of their own heritage, culture, and mind-set, and with the task of proclaiming that message in ways suited to local needs. These things are true not only internationally but also ethnically, even within North America. The pressures could splinter the church into numerous pieces.

This potential for the church to fracture along cultural lines could be duplicated in many other areas. Intellectually, the church represents a vast spectrum of concern for issues that on the one hand are highly esoteric and on the other banal and mundane. Politically, the church includes those who try to preserve their power and those who seek to replace them. Chronologically, the church contains the aged, who look back wistfully to the way things were, and the young, who strain forward in anticipation of the way things could be. Theologically, the church includes interpreters of the faith who walk different roads in their quest for understanding the Word and the good news. Vocationally, the church contains persons of the cloth, as well as those who have not been set apart.

Our text almost prophetically recognized the reality of this diversity. In the middle of verse 17 Paul uses the expression "we who are many." It is as though he is saying that by definition the church is diverse; it is not uniform. He reflected the same idea elsewhere in 1 Corinthians 1-4, where he recognized that members in the church have identified with different Christian leaders, such as Apollos, Peter, and Paul himself. In chapter 12 he described the variety of gifts that will be found among believers and compared that variety to the various parts of the human body.

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of Communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The Communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)—*Fundamental Beliefs, No. 15.*

However, Paul is not intent upon merely showing how different Christians are from one another. His reference to diversity in our text is designed to lead immediately to his real point—solidarity, community. Even though Christians are many and diverse, they are really united in solidarity to one another through their common sharing of Jesus. According to Paul, this is symbolized in the Lord's Supper. The common drinking of the cup of blessing is really a common sharing of Christ. The common eating of the bread is really a common partaking of Christ. There is only one loaf. Therefore, all who eat from it achieve solidarity, because they all share the same substance.

Of course, it is not the mere experience of the Lord's Supper that binds us together as diverse Seventh-day Adventists. The Supper is the symbol of a solidarity that is found in

our common partaking of Jesus Christ Himself as the Bread of Life. It is found in our common confession that He is the Lord of our lives and of our church. It is in our common reaching out to Him for cleansing from sin and for the certainty of its removal. It is in our common affirmation of His present ministry for us and His triumphant return. It is in our common sharing of these things with others.

Ultimately our solidarity results from our coming to trust Him absolutely. We are all different and will remain so in many respects, but even within that diversity we can achieve solidarity in Jesus.

This is one of the important implications of the Lord's Supper—a symbol of solidarity and diversity. ■

* Unless otherwise indicated, all biblical quotations in this article are from the New Revised Standard Version.

¹ See Matt. 26:17-29; Mark 14:12-25; Luke 22:7-23. According to John 13:1-20, Jesus and His disciples had a meal together on Thursday evening, during which He washed their feet. However, there is no reference to this as a Passover meal or to any of its elements, such as bread or wine. In the fourth Gospel the Passover meal that year was on Friday night (see John 18:28; 19:14).

² See Matt. 26:29; Mark 14:25; Luke 22:17. Elsewhere Jesus also referred to the end-time banquet theme. See Matt. 8:11; Luke 13:29; 22:29, 30.

³ See also John 6:51-56; 1 Cor. 5:6-9; and possibly 1 Cor. 10:1-4. Paul appears to be thinking of the Lord's Supper in 1 Corinthians 10:21, where, in this context, in parallel to drinking "the cup of the Lord," partaking "of the table of the Lord" seems to mean eating the ritual bread.

⁴ In verse 16 he reversed the usual bread-wine order found in the regular accounts of the Lord's Supper. This was probably because he wanted to develop a particular feature of the bread in the next verse.

⁵ See, for example, John 17:20-23.

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Me—A Child Abuser?

*Emotional and spiritual abuse can leave scars
that take a lifetime to heal.*

BY ALBERTA MAZAT

MOST PARENTS, TEACHERS, OR church leaders looking at this title would readily say, "No, I am *not* a child abuser; certainly not!"

"Child abuse" gives us mental images of children bearing swollen faces inflicted by heavy blows. We envision burn marks, broken bones, and dark bruises on the arms and legs of little victims.

Many of us know very well that we have not been guilty of such behavior.

Some of us may even be aware of Ellen White's instruction warning against ruling with a rod of iron, calling this a "fearful work." Most of us agree with Mrs. White that jerks and blows, violence and harshness, rude touches and violent action, are not appropriate parental behavior.¹

I am grateful for the many parents who truly make an effort to rear their children in the nurture and admonition of the Lord, and do so without resorting to physical abuse.

However, we may not realize that there are other kinds of abuse. Unwittingly, some of us may be practicing these. Let us look at two forms of abuse that do not receive as much attention in our literature—emotional abuse and spiritual abuse.

Any good dictionary provides a broad meaning of the word *abuse* to include "behaviors that hurt by making others feel bad."

Physical abuse is something we see. But the dictionary notes other manifestations—insulting, coarse, or bad language *about* the person involved, or *to* that person. Harsh, scolding words are abusive. Repeatedly using such words

affects a child's mind and soul and constitutes emotional abuse and spiritual abuse.

Emotional Abuse

Part of being made in God's image means that we possess not only physical aspects of personhood but also emotional aspects. God has emotions. God loves, respects, grieves, rejoices, feels sorry, pities, reasons, and can be deeply hurt.

When God entrusted Eve and Adam, and all subsequent parents, with tiny infant persons, I believe that He desired that these little ones be treated tenderly so that their emotions would not bring pain.

While God intended children to be reared in the nurture and admonition of the Lord, He also wants parents to be "patient with their imperfections" as God is patient with ours.²

Ellen White amplifies the counsel of Scripture. She emphasizes the importance of parents relating to children with loving words, kindly deeds, no loud-voiced commands, kindness, politeness, helping gently and tenderly, thanking, rewarding, showing affection, being cheerful and buoyant, patience, forbearance, love, and meekness.³

I am amazed—and reassured—to note that the very behaviors that secular researchers today say constitute emotional abuse are also mentioned again and again in *Child Guidance*. Ellen White cautions us about scolding; faultfinding; harsh, rasping words; impatience; fitful anger; trifling misdemeanors treated as a great sin; being irritable, exacting, and fretful; snatching or shaking a child; and demonstrating rough, severe, harsh, cold,



stern, forbidding behaviors. Such attitudes, words, or actions are detrimental to the good emotional health of a child.⁴

The specific behavior she speaks against most frequently is scolding. Scolding generally means finding fault with, rebuking, and berating. A milder

form of scolding may involve nagging or constantly reminding a child of behavior that the parent deems undesirable, spoken in impatient, irritated tones.

Instead of scolding, Ellen White advises parents to teach by wise direction and by seeking to bind their

children by "cords of love."⁵ She felt that scolding or fretting cancels out a parent's influence for good.⁶ Reproving, scolding, and snubbing can turn a child's trust to fear and deceitfulness.⁷ In Ellen White's view scolding never helps,⁸ but rather makes children "stubborn and secretive."⁹ Could this be what Paul

Emotional Abuse

BY ALBERTA MAZAT

Emotional abuse does not leave visible welts or scars, but it can as surely cause lasting trauma.

- ◆ Giving a child tasks inappropriate to her/his physical or emotional ability and holding unrealistic expectations for the child's achievement.
- ◆ Making demands on a child for early control of feeding, elimination, sleeping, etc., that are unrealistic for the child's age and abilities.
- ◆ Expecting a toddler to understand such concepts as mature social behaviors, reasoning, sharing, obeying, and truth telling in the same way that a 6- to 8-year-old child might understand them.
- ◆ Scolding a child for crying "for no good reason" when the child may indeed have her/his own very good unexplainable reason!
- ◆ Calling a child names, such as "stupid," "dumb," "lazy," and "hopeless," and sometimes adding, "You'll never amount to anything."
- ◆ Telling children that they are the cause of the

parent's headache or nervousness or disappointment, or making them responsible for the parent's anger.

- ◆ Being inconsistent by sometimes tolerating a particular behavior and at other times scolding and punishing a child for the same behavior.
- ◆ Threatening to leave a child alone someplace or to abandon the child because he/she is bad.
- ◆ Belittling, making fun of, or putting down a child—alone or in front of others.
- ◆ Withdrawing and/or withholding affection, especially when a child holds out his/her arms as a way of asking for affection that is direly needed just then.
- ◆ Giving the impression that what a child does is never good enough.
- ◆ Using facial expressions that show scorn, revulsion, or disbelief of what a child is saying.
- ◆ Not allowing a child to express or talk about negative feelings, such as anger, displeasure, and dislike.
- ◆ Rarely expressing approval and acceptance or appreciation for the child.

refers to when he exhorts fathers (and I am sure he would be willing to include women equally) not to exasperate or provoke their children to anger—the usual end result of scolding?¹⁰

But, you ask, what parent has not at some time been guilty of these negative parenting traits? Does

that mean we have been abusive? Probably so, at that moment.

Most of us realize that when we are emotionally depleted, when fatigue and family crises cause "burnout," we are afflicted with frustration and anger. Abuse is then lurking close by. When these conditions are repeated regularly, they constitute abuse.

Many parents regret such outbursts. They do not justify their behavior by blaming the child or the circumstances. They take responsibility and ask their children to forgive them. Such parents seek to change their ways and progress toward loving discussion and reasoning with their children rather than resorting to negative physical or emotional acts.

A positive step toward change occurs when parents carefully review each day's interactions. We need to become aware of harmful behaviors we may be engaging in. We also need to take positive action—we need to demonstrate and verbalize our love and acceptance to our children.

Christlike Communication

Ellen White offers these insights into Christ's dealing with others in *The Desire of Ages*.

- ♥ "Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love" (p. 137).
- ♥ Love was expressed in look and tone (p. 254).
- ♥ A "sweet, sympathetic spirit . . . shone out" in Jesus' "every look and word" (*ibid.*).
- ♥ Christ "never needlessly spoke a severe word" (p. 353).
- ♥ Christ "did not censure human weakness" (*ibid.*).
- ♥ Christ "did not use one unkind or discourteous expression" (p. 515).
- ♥ Christ ministered with "gentle touches" and "loving ministrations" (*ibid.*).
- ♥ Christ encouraged "the generous, loving impulses of childhood" (*ibid.*).

Spiritual Abuse

Spiritual abuse may be a little harder to understand. Emotional abuse affects children negatively by making it difficult, and sometimes almost impossible, for them to become loving, useful, confident, reliable, well-adjusted, and compassionate adults.

Spiritual abuse, then, affects how our children relate to God as their

Spiritual Abuse

BY ALBERTA MAZAT

Spiritual abuse occurs when we continually model a negative, oppressive religion, and when by our actions and teachings we portray God as distant, stern, and disapproving.

- As parents, giving the image of God as stern and punitive rather than accepting and loving.
- Saying that God loves us when we are good and cannot accept us when we are bad.
- Telling a child that it is sinful to be angry and resentful, and not allowing these verbal expressions in the home.
- Warning children that angels leave us when we go to places not approved of by God and that we scare them away when we are bad.
- Using guilt and/or fear to make a child conform to our religious beliefs.
- Putting undue emphasis on the “time of trouble,” causing a child to feel fearful and hopeless.
- Making religion a heavy burden rather than a cause for joy.
- Conducting tedious and irrelevant worship periods for the family and expecting children’s strict attention and involvement, with strong disapproval and punishment for noncompliance.
- Trying to give our children an impression of our perfection rather than appropriately admitting our mistakes, weaknesses, and problems.
- Making the Sabbath experience tiresome, boring, and restrictive week after week, nullifying the blessings God intended for families. (For positive Sabbath ideas, see Richard Davidson’s *A Love Song for the Sabbath* [Review and Herald, 1988].)
- Regularly criticizing Sabbath school, church, the pastor, and fellow members. Why should a child be loyal to a spiritual community that is so faulty?

heavenly parent. One aspect of parenting is to mirror God’s relationship with us. In a very real way we are to stand “in the place of God” to our children.¹¹ This means that parents play a crucial role in their children’s spiritual growth. Children who have not experienced Christlike love often are not able to love others in desirable ways or to accept joyously God’s will for their lives.

Tragically, some adults flee from God and the church because the religion of their childhood was so negative. For them, God is not loving and compassionate, but rather strict, stern, and just waiting to condemn them. Sabbath was not a precious gift of time for families to look forward to—weekly love-ins. God was called

upon to frighten them through threats, rather than to enclose them with loving arms.

Considerable research demonstrates that children are more likely to be drawn to and carry out in their own lives the religious beliefs of their parents when the parents follow certain practices. One of these practices is firm—not severe—discipline. Coupled with firm, fair, reasonable discipline is another vital practice: constantly demonstrating love, acceptance, and gentle reasoning.¹²

“Who Is Equal to Such a Task?”

Most of us could say with Paul, “Who is equal to such a task?”¹³ Few of us have been reared in homes that

have consistently given us good role models that being a good parent ourselves comes naturally. “It costs something to bring children up in the way of God.”¹⁴ It costs tears, prayers, and much patience.

One thing that encourages me is listening to Ellen White speak not only as a counselor, but as the mother of four boys. I’m sure they were normal, active, and sometimes naughty boys. Yet from her own experience Mrs. White states that by prayer, study of the Bible, and careful monitoring of our own feelings, actions, and words, we may succeed in this important duty.¹⁵

Let it be so, then, in Adventist homes around the circle of the world. May nothing take precedence over giving our children emotionally and spiritually healthy homes in which to grow and mature into healthy Christians on their journey to a heavenly home. ■

¹ For these concepts, see *Child Guidance*, pp. 37, 175, 205, 226, 252, to cite but a few.

² *Ibid.*, p. 186.

³ *Ibid.*, pp. 34, 208, 211, 215, 216.

⁴ *Ibid.*, pp. 94, 95, 147, 176, 252, 279, 280, 487.

⁵ *Ibid.*, p. 86.

⁶ *Ibid.*, p. 499.

⁷ *Ibid.*, p. 213.

⁸ *Ibid.*, pp. 33, 76, 246.

⁹ *Ibid.*, p. 248.

¹⁰ Eph. 6:4.

¹¹ *Child Guidance*, pp. 251, 480.

¹² See Alberta Mazat, “How Can We Turn Out Better Kids?” *Adventist Review*, May 19, 1994.

¹³ 2 Cor. 2:16, NIV.

¹⁴ *Child Guidance*, p. 479.

¹⁵ *Ibid.*, pp. 253, 254.

Alberta Mazat is a family therapist and the author of *That Friday in Eden and Questions You Have Asked About Sexuality*.



Lesotho Celebrates 100 Years, Thousands of Converts

BY CAROLYN BYERS, MALUTI HOSPITAL, MAPOTENG, LESOTHO

Beneath the majestic crags of Emmanuel Mission, Seventh-day Adventists celebrated their 100th year in Lesotho. Formerly Basutoland, this mountain kingdom is surrounded by South Africa like the hole in a doughnut. Since the beginnings of the nation these blanketed people have welcomed Christianity.

Seventh-day Adventists entered Lesotho in 1896 with the baptism of David Kalaka, a minister of the French Evangelical Mission. Kalaka worked at their Morija Mission press and translated the Bible into the Sesotho language.

The 52-year-old Kalaka had traveled to Kimberley, South Africa, to acquire eyeglasses. There he met Richard Moko, a teacher, court translator, and one of the first Adventist Black converts in South Africa. Promising to "help Kalaka's eyesight," Moko invited Kalaka to attend evangelistic meetings held by Stephen N. Haskell, an American minister. Impressed by the truths presented, Kalaka persuaded Haskell to visit Basutoland. While traveling with Haskell, Kalaka requested baptism. His desire was fulfilled at a general Kimberley meeting in 1896.

Recognizing Kalaka's talents, Haskell arranged for him to translate *Steps to Christ* into Sesotho—one of the earliest translations of this book into a foreign language.

Paramount Chief Lerothli granted Seventh-day Adventists property at Kolo, near the western border with South Africa. In 1899 Kalaka and missionaries Mr. and Mrs. J. M. Freeman started a mission station there. In time Kolo Mission became a center for medical work under the direction of Elder H. J.



GRATITUDE: Leribe chieftain Mamolapo Motsoene thanks Adventists for their work in Lesotho. Pastor P. L. Matete stands beside her.

Hurlow. Today, nearly 60 years later, the Hurlow family still serves Lesotho through the medical work: Wilbert Hurlow, great-nephew of H. J. Hurlow, is medical director at Maluti Hospital.

The second mission in Lesotho was established near Butha Buthe in northern Lesotho in 1910. There H. C. Olmstead began Emmanuel Mission and High School, thus founding Adventist education in Lesotho. The Lesotho minister of education notes that Adventists educate some 3,000 children yearly. Emmanuel also gained recognition for its care of children of lepers.

In 1951 Maluti Hospital opened at Mapoteng. The funding for Maluti came largely from a Thirteenth Sabbath Offering. The 177-bed general hospital is best known for its school of nursing and eye work. Ophthalmologist Warren

Staples, pioneer of the eye work, received a warm welcome at the centennial.

Chieftain Mamolapo Motsoene of Leribe spoke on behalf of King Letsie III in appreciation of the Seventh-day Adventist work in Lesotho. The Lesotho government's minister of education, minister of health and welfare, various local chiefs, and ministers of other churches shared the joy of the day. A specially prepared pamphlet, "What Seventh-day Adventists Believe," was presented to each attendee. The pamphlet briefly outlines Adventist history in Lesotho and translates the 27 fundamental beliefs, as found in the *Seventh-day Adventist Yearbook*.

As the Lesotho Field of Seventh-day Adventists crosses the 100-year mark, they record a membership of some 3,000 in a population of more than 2 million. "God's name be praised that He has carried us thus far," said one member.

"But," said another, "it is only a beginning."



LEADERS: Past Lesotho Field presidents D.W.B. Chalale, E. T. Maqache, P. Masitise; current field president P. M. Chobokoane; former Lesotho Field treasurer E. L. Nteso; and senior pastor H. T. Motloheloa.

From Theory to Practice: Volunteering for AWR

BY ANDREA STEELE, ADVENTIST WORLD RADIO

Climbing tall towers, working on radio interference problems, and learning Spanish—these are some of the activities Dionne Roberts, a Walla Walla College electrical engineering student, is doing this year as a Christian service volunteer (CSV) at the Adventist World Radio (AWR) station in Costa Rica.

A transfer student from West Indies College, Jamaica, Dionne didn't decide to be a CSV until last spring—when she discovered two electrical engineering calls open at AWR-PanAmerica. "This was an answer to my prayers," she says.

AWR-PanAmerica comprises an office/studio complex; a relay station on

Irazu, an 11,000-foot volcano; and antennas and five transmitters in Cahuita. Engineers have responsibilities at all of these sites. Programs are broadcast in four languages to the Caribbean and to Central and South America. The broadcasts to Cuba alone bring in hundreds of letters every week.

Dionne's first weekend in Costa Rica included a trip to the volcano relay antenna, where the weather was wet, foggy, and 20 degrees colder. A later trip to Cahuita, four hours away on the coast, took Dionne through a rain forest and banana plantations. Dionne says she plans "to learn more about the practical aspects of radio

while I use up some of the electrical theory I learned at WWC."

Also taking an electrical engineering position is Drayton Hanna, a native of Miami, Florida, who attends Andrews University. "I decided to answer the AWR call," says Drayton, "because I felt it would be a good way to serve the Lord and gain experience at the same time." Drayton's main project is to develop and implement a packet radio interface for the automation system.

Finally Klaidas Gelumbauskas, the first volunteer from Lithuania, works as an operator at the Forli, Italy, station, which serves Europe and North Africa. "I came to know the Lord in 1992," he says, "and have decided to serve the Lord, so I'm studying theology at Union College." Klaidas lives with an Italian family and is learning the language rapidly. "I dream of being a full-time missionary so that Jesus can come sooner," he says.

NEWS BREAK

British Adventist Church Opposes Sunday Resolution

Seventh-day Adventists in Britain are objecting to the December 1996 resolution by the European Parliament calling for member states to respect Sunday as the day of rest.

Speaking on the issue on behalf of the Adventist Church in Britain, Jonathan Gallagher, former British Union religious liberty director and currently news director for the General Conference, expressed opposition to such a move. He said, "To try to legislate religion is dangerous. Just look back in history and you see what happens when states try to enforce religious observance. To make Sunday the official day of rest for the whole European community discriminates against many other minorities and will not solve society's problems."

Gallagher also pointed out that the resolution also calls for recognition of the fact that alternative days of rest, held by other faith groups in Europe's multi-cultural society, should be respected.

Promoted by David Hallam, member of the European Parliament, the so-called resolution of urgency states that "the traditions and the cultural, social, religious, and family needs of its citizens" should be upheld by identifying Sunday as a special day.

This action comes after the European Court of Justice ruled that Sunday did not have any special significance in a case

regarding work practices. The court's view that no specific importance should be attached to Sunday as a day of rest and that anyone working on Sunday should not be discriminated against has angered supporters of "Sunday specialness."

The United Kingdom-based Keep Sunday Special campaign (KSS) has welcomed the vote of the European Parliament, stating that it shows the desire of Europe's politicians to support Sundaykeeping. They cite the ruling as endorsing the view that Sunday observance is a way of maintaining the structure of society and upholding family values.

KSS director Michael Schluter commented that the vote showed how Europe was united on the importance of Sunday. "Strong personal relationships in the family and community are a crucial factor in the health of the individual employer or employee," Schluter said. "The clear statement by the European Parliament puts the Sunday issue back on the political agenda."—*Adventist News Network*.

Thailand Outreach Brings New Baptisms

Nearly 80 persons were baptized in northern Thailand as a result of an evangelistic series in the Ubon area in January.

More than 40 pastors and lay volunteers from Thailand, Cambodia, and Laos participated in the meetings, which were held in 17 villages surrounding Ubon. David Parks and John Duroe, the respective Global Mission coordinators for the

The Commandment-challenged

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

Who wants a surgeon who just scraped through final medical exams? ("No, sir, I'm sure you won't need anaesthetic for this minor procedure.") Who wants an airline pilot with a bad memory? ("Now, do I push the red button or the blue button?") And who in the world wants a pastor who can't recite the Ten Commandments?

In a recent survey of 200 British Church of England clergy, almost two thirds couldn't remember all 10. We all have memory lapses, so let's forgive them. Take out a pen and paper and, without peeking into Exodus, see how many you can get. Chances are that even many Sabbathkeeping, lesson-studying, *Review*-reading, vegeburger-eating Seventh-day Adventists would be rusty on one or two. It's been a long time since we memorized them in JMV's.

The problem is, some of these clergy could name only two commandments—a miserable 20 percent of Christianity's most

fundamental moral code. Most 3-year-olds in Sunday school could beat that.

Many of these clergy don't even see the importance of the commandments. One who failed dismally reportedly told the *Sunday Times*, "The trouble is that they are very negative.

Most people prefer a more positive approach."

So what? Since when has Christianity been about what we prefer?

Of course it's easy for us to look smugly at the failure of these commandment-challenged clergy. What about us? Perhaps the danger for us as commandment-believing Seventh-day Adventist is closer to that of the rich young man (Mark 10:17-23). He could recite the Ten Commandments, and even claimed to keep them all. But he still lacked love, which was the heart of what Jesus called the greatest commandment (Matt. 22:37-40).

NEWS COMMENTARY

NEWS BREAK



STREET WITNESS: Through music and dance, volunteers shared their faith.

Northern and Southern Asia-Pacific divisions, were the principal speakers.

The program also featured a special road show that included local musicians and traditional dancing. More than 4,000 viewed the program in

various locations around Ubon.

Among the new members is a pastor of the 300-member Christian Missionary Alliance church, who will be following up interests with his former church members, reports John Duroe, Southern Asia-Pacific Division communication director.

New Adventist Work on Malaita Island

In the past 12 months a Seventh-day Adventist presence has been established in more than 60 communities in an unentered area of Malaita island, part of the Solomon

Islands. As a result, nearly 500 persons have been baptized.

The goal of the Malaita Mission is to create an Adventist presence throughout the island before the year 2000. Nearly 40 lay members and their families have been invited to coordinate this work.—*Adventist News Network*.

Georgia Adventist Serves on Key Legislative Committee

Randy Sauder, a former pastor in the Canadian Union who now serves in the Georgia General Assembly, has been named a member of the select House Appropriations Committee.



CONGRATULATIONS: Newt Gingrich, speaker of the U.S. House of Representatives, greets state representative Randy Sauder.

The appointment makes Sauder a member of the most powerful committee in the state's General Assembly. That committee appropriates \$12 billion a year for state projects. Sauder begins his second term in office after being named the National Freshman Legislator of the Year for his first two-year term.



Test Your Global Mission IQ

1. An evangelistic campaign, home Bible studies, welfare programs, and radio-broadcasts have helped build membership among West African immigrants to Palermo, Italy. Baptisms continue to strengthen the 56-member congregation. These immigrants are from which West African country?

- A. Nigeria
- B. Burkina Faso
- C. Ghana
- D. Senegal

2. In a newly independent country of Africa three teams of Global Mission pioneers serve in unentered areas. After a 30-year effort to gain independence, the people seek new expressions of freedom and are open to Bible evangelism. What is the name of this country?

- A. Eritrea
- B. Djibouti
- C. Zanzibar
- D. Somalia

3. There are more than 1,000 Adventist churches in this former satellite of the U.S.S.R. Moving stories abound. A prominent executive who was baptized three years ago

brought his family to a baptism. As the appeal was made, his wife stood up. "What is it?" he asked her. "I wish to go forward," she whispered. "Go, go," he said. Overwhelmed with emotion and embarrassment, she reached the front. She felt someone clinging to her. "I wiped my tears to see. I couldn't believe my eyes. It was my son, Ciprian. Oh, he came too! My whole being was overwhelmed by joy!"

Do you know the country where this beautiful story unfolded?

- A. Bulgaria
- B. Slovakia
- C. Estonia
- D. Romania

Answers

1. C. Ghana. Total Adventist churches in Ghana: 519; in Italy: 87.
2. A. Eritrea. Three ordained ministers serve our members in three churches in this northeastern African nation.
3. D. Romania. During the past five years the number of churches has grown from 809 to 1,010. Membership has grown from 60,000 to 67,000.

Compiled by F. Donald Yost, Office of Global Mission, General Conference of Seventh-day Adventists.

NEWSBREAK

News Notes

✓ A power outage at Mwami Adventist Hospital in Zambia failed to stop a baptism there on January 15. Chaplain Victor Haangala simply used candlelight as he baptized three patients in a bathtub. The unique service was witnessed by members of the hospital staff, local church officers, nursing students, relatives, and friends.

✓ Adventist World Radio has recently launched a site on the World Wide Web that offers news, stories about AWR, program schedules, statistical information, photos, and sound bites from AWR programs. The site is located at <http://www.awr.org>.



Artur Stele **Galina Stele**

✓ Artur Stele, who was teaching theology at the Zaoski Theological Seminary in Russia, was recently appointed president of the seminary. Graduating from Andrews University in Berrien Springs, Michigan, Stele and his wife, Galina, are the first Adventist

Russians to receive doctoral degrees abroad, reports Lee Huff, Euro-Asia Division president. Artur Stele replaces Mikhail Kulakov, who is continuing his doctoral studies.

What's Upcoming

- Mar. 15-22 Youth Week of Prayer
- Mar. 29 Thirteenth Sabbath Offering for the Eastern Africa Division
- Apr. 5 Missionary Magazines Emphasis

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S T O R Y

I Can't

I tried to resist as long as I could.

BY MERYL CAREY



REPENT! GIVE YOUR LIFE TO JESUS!
Jesus saves!"

Standing on a park bench is a young man preaching for all he's worth at the crowd that has formed around him to watch and listen. I'm standing on the sidewalk near him with a group of other young people, waiting for my turn at street preaching.

The expressions on the faces of the people vary as they pass by or stop to listen to our singing and preaching. Some look shocked, some intrigued, while others shake their heads or laugh. Nevertheless, there are always a few who listen carefully to what's being said.

If someone had told me two or three years ago that the summer after my sophomore year at Canadian Union College I would be standing in a park singing and preaching at people as they walked by, I would have said they were crazy. After all, I'm a shy person. *I can't!*

God Wanted More

Until two years ago my relationship with God had been "comfortable." Comfortable for me, I suppose. But God wanted more from me. And He started letting me know it.

Then I was uncomfortable. I knew He wanted more, but I wasn't sure how to go about giving Him more. Giving more of myself to God scared me. I knew it required trust, but I wasn't comfortable not knowing what He was going to do with the "more of me" I gave Him.

Things became less and less cozy in my freshman year as God kept asking for more of me. Finally, at the beginning of my sophomore year, I said, "OK, Lord, lead on!" I told Him I wanted to be involved in something for Him, not for myself.

"Big mistake!" the devil whispered. I was leaving my comfort zone, and I began to wonder if I could do all that God had in mind for me to do.

I thought about throwing in the towel. "I can't do what You're asking, Lord," I said. "I can't handle it."

But soon I was getting up at 7:00 on Sabbath mornings to go to church on the Hobbema Indian Reservation. We didn't get back until 3:00 p.m., which meant no lunch. After a long, tiring week of school, 7:00 a.m.? On Sabbath? Why?

I guess because I enjoyed it. I no longer concentrated on the fact that I *had* to do something for the Lord. I had grown to love the people at the church. I saw the pain in their lives, and I wanted to tell them about a God who helps to relieve their pain or at least supports them in their suffering. And each week I looked forward to seeing them again.

"This is good, Lord," I prayed. "It's a homey church. I can handle this."

The Extra Mile

But apparently God thought I could handle more. *Give Him an inch, and He asks for a mile*, I thought. But although I struggled for a while, I finally dared to give God that extra mile. I figured that since I'd gone *Ingathering* so many times,

giving out Bible study pamphlets in the town of Olds couldn't be that hard. And it wasn't hard—it was amazing. The group gave out 100 Bible pamphlets. Today, following an evangelistic series, there are more members in the local church.

"OK, Lord," I said. "That's it, right? There can't be much else to do. So I'll take just a wee little break.

"What? What now, Lord? This should be plenty. What? You want me to what? Huh-uh. Nope. Sorry, Lord. I can't do that kind of thing. I don't have the personality for it. It's impossible. *I can't!*"

However, the Lord didn't give up easily. Before I knew it, I arrived in Calgary at the beginning of the summer to help Pastors Kelly Schultz and John Adams and nine other youth plant a church.

The agenda was this: first week—literature evangelism (i.e., me going door-to-door selling books. Ha! Me, an introvert!). That weekend we handed out Bible study pamphlets and invitations to meetings we were going to hold for the next two weeks.

Now, the Bible pamphlets were OK. I had done that in Olds. But selling books door-to-door? That was scary. "Lord, please don't ask me to do this. *I can't!*"

Well, although I didn't win any awards for book selling, I did sell some books, and after the first few scary days it wasn't so bad. I leaned heavily on the Lord and discovered, as always, that He came through. It wasn't my favorite thing to do, but I didn't hate it. It also made handing out Bible pamphlets seem like a breeze. *Anything is easier than selling door-to-door.*

The nine of us young people grew closer together and closer to God. I could feel the Lord guiding me, helping me through each difficulty I faced. I could see Him making me laugh when a door got slammed in my face. I could see His Spirit working when I met a woman who introduced me to her daughter, Janelle, who has aplastic anemia. She needed a bone marrow transplant. I promised that I would pray for her and her daughter.

As the meetings began, we could all see that God had blessed the efforts of our small group. People began to come to the meetings.

Then came street ministry!

"Now, easy, Lord," I remonstrated. "Let's not jump into anything too fast. I can't do *that!*"

By Saturday afternoon the rest of the group and I were in Princess Island Park. Pastor Schultz got up and called to the people at the top of his lungs. Then we began alternating between singing and preaching.

"Lord, this is embarrassing. People are staring at us. I can't do this. I'm an introvert, remember?"

After two preachers had spoken, however, the embarrassment died away and I was enjoying the singing. I had to smile at the expressions on the faces of the people as I wondered what they thought. But it was encouraging to notice that some people actually stopped and listened.

I learned something that day and each day that we went street preaching. I learned that the most important requirement in doing the Lord's work is to be able to put self aside—the self that gets in the way of God's plans. It's hard to do, but I learned that nothing is impossible with God. The Lord was teaching me to lean on Him, not on crutches that I had leaned on in the past and used as excuses not to serve Him.

Still, the Lord had one more thing in store for me.

“You Want More?”

At the street ministry I had been singing for all I was worth. But . . . the Lord wanted more from me *again*. The voice that had been bothering me was louder than ever the last day of street ministry. It kept asking, “Why aren't *you* preaching? Won't the Spirit work through *you*?”

“Lord, hold up,” I protested. “I can't. Please; I've done all You've asked, but please not this. I really can't do this. Let the preministry students do it. They need the practice. I'm not a theology major. I don't need to do this.”

I watched as each one got up and preached. As the day wore on, the voice continued: “Haven't I always been there for you? I carried you through these past three weeks. Don't you believe in Me?” That last one hit me hard.

As the evening drew to a close, three people came and expressed their desire to come to church. We held a large prayer circle out in the open. We all knew that the Holy Spirit had been there that evening. And I finally surrendered. “All right, Lord,” I whispered. Although the three weeks were up, we were going to be back the following Sabbath. “I'll come back next Sabbath and preach Your Word,” I promised.

Things were difficult the following week on the Canadian Union College campus as I looked for a job and a place to stay. There were many opportunities and so many reasons I could have used as an excuse to back out on the promise I had made to the Lord. I knew the devil was trying his hardest, but I

also knew that the Lord was calling me.

On June 8, the fourth Sabbath since the program had begun in Calgary, I got up and preached what I felt the Lord wanted me to say. I never thought I could do it. I thought it was impossible. But I had learned that in the Lord there is no such thing as *I can't*.

I Know Now

Participating in a program such as this is scary. Not because of the work that has to be done, but rather because I realized that I can no longer say “I can't” to the Lord. I have no excuses anymore, having discovered that I can do all things through Christ, who strengthens me.

And that's precisely what's so unnerving. I have no idea what He's going to ask me to do next. But I know I won't be able to turn Him down.

At first it can be scary not to be able to hold God at arm's length anymore. But cooperating with God is fast becoming for me the best feeling in the world. It's wonderful to see the results from nine young people who said yes to the Lord and have now planted a church in Calgary.

My prayer is that many more young people will have this experience. I'm grateful to Pastor Schultz (our fearless leader), Pastor Adams (who lent his car to nine youth—a great act of faith!), Beryl Clarke (who opened her heart and home to all nine of us), to Canadian Union College teachers and administrators (who believed in us), my home church (for their support), and the Alberta Conference officials (who backed us all the way).

May God be praised! He (and they) gave me the opportunity to discover that I can't *not* work for the Lord! ■

Meryl Carey is a third-year student at Canadian Union College in College Heights, Alberta, majoring in English.



Resolved

“In keeping with the principles of Biblical stewardship, the Seventh-day Adventist Church recognizes the importance of aggressive management in controlling the risk associated with property, liability, personnel, and income losses. . . . This includes establishing specific policies and procedures to prevent losses before occurrence, implementing corrective actions when losses have occurred, and proactive education of Church employees and lay leaders in safety and risk control practices.”

October 1996 General Conference Annual Council Resolution

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Taking Care of Business

My husband and I have considered different business opportunities and were wondering how they would fit with proper Sabbathkeeping. We were considering building a mini-storage complex on our property and wondered if renting space by the month conflicts with proper Sabbathkeeping. Also, what if we had a mini-mall and rented out storefronts? None of these would be partners, just renters. We would never have our own store (a health food store) open on Sabbath.

But would we be poor witnesses if they were open on Sabbath?

The rental contract frees the believer from spiritual responsibility for all honorable activities that a renter may conduct on the Sabbath.

But while we are not obligated to require those who rent or lease from us to live according to our doctrinal standards, we are not to assume that in this matter "anything goes." There are certain activities from which no Adventist will want to benefit—even if the Sabbath is not involved. These include illegal dealings, such as gambling and prostitution, and even destructive legal activities, such as the sale of alcohol and tobacco.

Another matter of concern is one's physical proximity to the rented facility. If by "on our property" you mean contiguous or close enough to be unavoidably identified with the activities of the renter, you should, in my opinion, be especially concerned about your witness and choose to forgo financial gain rather than risk the specter of compromise or the diminution of example (see 1 Cor. 10:23; 1 Thess. 5:22).

One way to ensure a proper relationship between witness and profit is to work with your legal counsel to build into the rental agreement provisions that assure the rights of renter, but that also ensure the protections that you deem important to proper witness.

What is happening to our health-care system in North America? How can we justify all the mergers and partnerships with other hospitals and hospital systems that are forming? Does the church oppose these? Or do we care anymore?

We care very deeply. In fact, you will be interested to know that in December of 1996 our world president, Elder Robert

Folkenberg, and Elder Alfred McClure, president of the North American Division, completed a series of six consultations with North American Adventist health-care leaders. The leadership group was comprised of systems presidents, their chief associates, hospital presidents, board chairs, and others vitally connected with health-care direction.

During these sessions, structured over a period of several years, the issues related to maintaining a distinctly Adventist health-care program were openly discussed and examined in the

light of the mandates of the Scriptures and Ellen White's counsel.

The result of this sober and very exhaustive series of dialogues is outlined in the document "Defining and Fulfilling the Mission of a Seventh-day Adventist Health-care System in the Twenty-first Century." This nine-page instrument clearly enunciates the intentions of health-care leaders to maintain faith with the church's mission and identity.

Does that promise no affiliations? No. What it does promise, in the words of the document, is that while "collaborative relationships may take many forms, the following characteristics (among others) must be maintained: the Christ-centered mission of Adventist health-care ministry; distinctive Seventh-day Adventist beliefs and practices; and control and governance of material, balance-sheet assets by church-recognized entities, including the ability to withdraw."

The document further states: "The Adventist Health-Care Cabinet will monitor health-care economic, administrative, and legal trends and counsel and advise local administrators and health-care boards who must grapple with philosophical issues of contemporary health-care management as they relate to the spiritual mission of Adventist health-care providers."

My assessment is that while survival in today's health-care atmosphere often suggests collaborative efforts with non-Adventist facilities, this can be accomplished without violating the principle of specialness (or individuality) that we hold.

No Adventist should benefit from certain activities.

Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ethics and ministry.



Cleaning Up

ROSY TETZ

Don't you just hate it when you throw up? It's uncomfortable and it's messy.

The only thing worse is if it happens in public, such as at school or the store. If you have to throw up, the best place is at home, with your mom or dad or someone else there to comfort you. They can help you clean up and get you a drink and maybe help you lie down for a minute until you feel better.

Now, why do you suppose they do that? It's no fun for you when you throw up, but it's no fun for them, either. It's gross. Yet they willingly stay right there, rubbing your back, wiping your face, and saying things like "You'll be OK" or "Poor little thing." They do that because they love you. They understand how much you need comfort and how nice it is to have someone there to sympathize.

In Bible times people wore sandals. Whenever they went anywhere, their feet got dirty on the dusty roads.

When people had a party, they followed the custom of providing water and a towel so guests could get their feet cleaned. You've seen pictures of the way people dressed back then. They found it hard to wash their feet with all those clothes on. So someone would wash their feet for them. Since this was such a messy, unpleasant job, they made a servant do it.

At the last supper Jesus ate with His disciples before He died, they had water and a towel, but no servant. None of the disciples seemed willing to wash someone else's feet. Instead, they had been busy arguing about who would be the greatest leader in the kingdom they thought Jesus would set up. How could you be thought of as a leader if you were acting like a servant?

Jesus showed them how. He washed their feet. This confused them—why

was their Master doing servants' work?

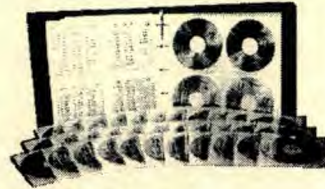
When Jesus finished, He told them, "I, your Lord and Teacher, have

washed your feet. So you also should wash each other's feet. I did this as an example for you" (John 13:14, 15, ICB). Jesus wanted them to know that the best kind of greatness is the greatness of helping people.

Sometimes at church we wash each other's feet. Maybe you've seen this done. We wash each other's feet to remember how important it is to help and love each other.



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
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Specially Saved?

ANGEL MANUEL RODRÍGUEZ

I recently heard a preacher quoting 1 Timothy 4:10 to argue that on the cross Christ saved the human race, but that those who will actually be saved are those who do not reject that salvation. Is that what the text is saying?

I suppose you have in mind the second part of 1 Timothy 4:10: "Because we trust in the living God, who is the Saviour of all men, specially of those that believe." The interpretation of this verse has been problematic, and consequently, different explanations have been given to the words of the apostle.

If you carefully read any English translation of this passage, it does not seem to make sense. How can everybody be saved and at the same time have a group that is *specially* saved? What does "specially saved" mean? Does it mean that the others did not deserve to be saved and yet they are also going to be saved?

When it comes to salvation, one is either saved or not saved. There is no middle ground; no one is going to be *specially* saved versus *just* saved.

Several solutions have been proposed to answer these questions. One of them argues that the word *Saviour* here means "benefactor" in the sense that God provides for the needs of all people. This idea is usually rejected, because the term *Saviour* in the Pastoral Epistles points to the saving work of Christ in a very specific way.

Another solution finds in this text the idea of universalism; that is, that God will ultimately save every human being. At the present time God is specially the Saviour of believers, but at the end He will show Himself to be the Saviour of all people; no one will be lost. Yet the New Testament again and again indicates that some people will be eternally lost.

The interpretation that you heard is another attempt to explain this passage. It argues that on the cross God legally saved the world (He is the "Saviour of all men"), but that the individual is specially saved when that salvation is not rejected.

There are several problems with this view. First, the idea that all have been saved is not found in the Pastoral Epistles. For instance, in 1 Timothy 2:4 Paul writes that God

"desires all men to be saved and to come to the knowledge of the truth" (RSV). If the interpretation under discussion were right, one would expect Paul to say that God desires all

persons to recognize that they have been saved. But Paul's statement indicates that not everyone has been saved in any form or way.

Second, the idea of a legal salvation is not present in the text. It simply states that God is the Saviour of all, and this is considered by the apostle to be a fact.

Third, in the King James Version we are using, the word "specially" seems to imply that "all men" are also actually saved; a view this interpretation ignores. There is no indication in the text that salvation is limited in any way to some people and not to others. I believe there is a better solution.

The key term in the text is the word "specially" (Greek: *málista*). A proper understanding of it will solve the problems. The word can be translated "specially, mostly, above all." Recent studies made on the usage of this term in Greek papyrus letters have shown that this particle was used to define in a more precise way what preceded it and could be rendered "that is," "in other words," or similar expressions. If we use that translation in 1 Timothy 4:10, the interpretational problem disappears: "Because we trust in the living God, who is the Saviour of all men, *that is*, of those that believe." The phrase "all men" would then mean "all sorts of people," possibly Jews and Gentiles. There is no need to introduce the idea of universalism or of a legal salvation that has no immediate effect on the final destiny of the individual.

On the cross God made provision for the salvation of every human being, but only those who believe will be saved. Christ's substitutionary atonement is universal in its extent, but because of the freedom God has given to humans, it is limited in its effect on our salvation.

*One is either
saved or
not saved.*

Angel Manuel Rodríguez is an associate director of the Biblical Research Institute at the General Conference. He is the author of many books.





Adventist Youth on the Move

During the last part of 1996 the following young adults left their homes to minister in other cultures. They served and they learned. May God richly bless their experience. Schools represented: AUC: Atlantic Union College; AU: Andrews University; CaUC: Canadian Union College; CUC: Columbia Union College; LSU: La Sierra University; OC: Oakwood College; PUC: Pacific Union College; SAC: Southwestern Adventist College; SAU: Southern Adventist University; UC: Union College; WWC: Walla Walla College.

Sandra Marie Larsen (SAU), to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Grand Junction, Colorado.

Kirstina Grace Lesley (PUC), to serve as assistant dean of girls, Stanborough School, Watford, Hertfordshire, England, of Woodbridge, California.

Rachel Mashawn Lincoln (WWC), to serve as grade 4 teacher, Palau SDA School, Koror, Palau, of Lake Stevens, Washington.

Tamara Lindeman (WWC), to serve as assistant girls' dean, Norwegian Junior College, Roysen, Norway, of Piscataway, New Jersey.

Jonathan Jay Linthicum (WWC), to serve as social studies teacher, JEH SDA School, Majuro, Marshall Islands, of Loma Linda, California.

Kristine Rochelle Lloyd (LSU), to serve as grade 2 teacher, Pohnpei SDA School, Colonia, Pohnpei, of Cherry Valley, California.

Daniel Jeeyoung Lyu (PUC), to serve as evangelist/teacher, Korea SDA Language Institutes, Seoul, Korea, of Riverdale, New York.

Henry Magno, to serve as physical education teacher, Ebeye SDA School, Ebeye, Marshall Islands, of Waianae, Hawaii.

Kathryn Lucile Martin (SAU), to serve as orphanage worker, Vovo Josephina Children's Home, São Paulo, Brazil, of La Salle, Colorado.

Thomas Andrew Mayer, to serve as science/health secondary teacher, Majuro SDA School, Majuro, Marshall Islands, of Paradise, California.

David Melendez (SAU), to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Bayamon, Puerto Rico.

Eric Matthew Millner, to serve as grade 4 teacher, Majuro SDA School, Majuro, Marshall

Islands, of Towaco, New Jersey.

Tina Marie Morris (LSU), to serve as grade 3 teacher, Pohnpei SDA School, Colonia, Pohnpei, of Corona, California.

Laura Dawn Morrison (SAU), to serve as Amazon launch nurse, ADRA/North Brazil Union Mission, Manaus, Brazil, of Cleveland, Tennessee.

Todd William Nagele (WWC), to serve as kindergarten teacher, Palau SDA School, Koror, Palau, of Oregon City, Oregon.

Darren Nebergall (WWC), to serve as maintenance/construction worker, Majuro SDA School, Majuro, Marshall Islands, of Buckley, Washington.

Courtney Page Needham, to serve as grade 1 teacher, Yap SDA School, Colonia, Yap, of Sequim, Washington.

Marcus Alan Nelson (AU), to serve as assistant boys' dean, Maxwell Adventist Academy, Nairobi, Kenya, of Berrien Springs, Michigan.

Jonathan Andrew Nicholaides (SAU), to serve as English teacher, Polish Spiritual Seminary, Maja, Poland, of Fletcher, North Carolina.

Alexander Nickolatos, to serve as grade 1 teacher, Majuro SDA School, Majuro, Marshall Islands, of Milton-Freewater, Oregon.

Laura Ann Ochs, to serve as math teacher, Ebeye SDA School, Ebeye, Marshall Islands, of Longview, Washington.

Heather Nicole Oliver (UC), to serve as teacher's aid, Saipan SDA School, Saipan, Northern Mariana Islands, of Shawnee, Kansas.

Joseph Verani Ordas (WWC), to serve as farm worker, Norwegian Junior College, Roysen, Norway, of Alhambra, California.

Nicole Michelle Peoples (SAU), to serve as orphanage worker, Vovo Josephina Children's Home, São Paulo, Brazil, of Panama City, Florida.

Kimberly Dawn Pfanmuller, to serve as grades 7/8 teacher, Yap SDA School, Colonia, Yap, of Kitwanga, British Columbia.

Jennifer Irene Pierce (LSU), to serve as grade 6 teacher, Pohnpei SDA School, Colonia, Pohnpei, of Banning, California.

Michael Pollock, to serve as grade 5 teacher, Yap SDA School, Colonia, Yap, of Roseburg, Oregon.

Jonathan Mark Ponder (WWC), to serve as secondary Bible teacher, JEH SDA School, Majuro, Marshall Island, of Loma Linda, California.

Brendan Jeffrey Poynter, to serve as English/Bible teacher, Thailand SDA Language School, Bangkok, Thailand, of Newport News, Virginia.

Bruce Lee Pratt (WWC), to serve as maintenance worker, Pohnpei SDA School, Colonia, Pohnpei, of New Meadows, Idaho.

Natalie Nicole Proctor, to serve as grade 6 teacher, Yap SDA School, Colonia, Yap, of Hazelton, British Columbia.

Jeffrey Alan and Tammy Rae Quackenbush (WWC), to serve as teacher/evangelists, Korea SDA Language Institutes, Seoul, Korea, of Windsor, California.



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Precious Mirrors

At the sound of a brass band so close to my window, I hurried outside to see the wedding procession. In spite of the big crowd, I soon spotted the handsome bridegroom riding on a well-decorated horse. I was told that the wedding was to take place not far from our mission campus.

Without hesitation I followed the crowd. I was one of the uninvited guests who watched the ceremony as it took place in the front yard of the bride's home. The bridegroom dismounted from the horse and approached a mat placed before the priest, where he was to sit. He approached cautiously, for there before him sat the object of his interest—the bride, under a shroud.

The ceremony began, but the bridegroom did not pay much attention. This was not an arranged marriage, he had never seen the girl, and it appeared that he was not to see her even on the wedding day. As the ceremony droned on, he noticed the priest trying to lift the bride's shroud. Immediately the bridegroom tried his best to see her face. Instead he was told to look at the mirror placed on the mat for that purpose.

Instantly the groom bent over and saw the reflection of his bride's beautiful face. The angle of the mirror was adjusted again, and then the bride cautiously peeped at the reflection of her bridegroom's handsome face. Watching the groom's reaction, I concluded he was happy over the choice his parents had made.

Most of us own a mirror. Because of mirrors we have neater, cleaner, better-looking people around us. A million thanks to those who invented a mirror that is cheap enough for even the poor to own.

In the days of the Exodus mirrors were made of expensive metal. Can you imagine what it meant to Hebrew women, ex-slaves, to own these? After all, they were in the wilderness, where there were no shopping centers. Yet it appears that these women unselfishly gave up these mirrors to be made into a laver for the sanctuary. "These pious women esteemed the higher adornment of the

spirit more than they did that of the outward appearance."¹

God too owns a very valuable mirror, which we are invited to look into every day. This mirror gives the true picture of ourselves and directs us to its Inventor, God.

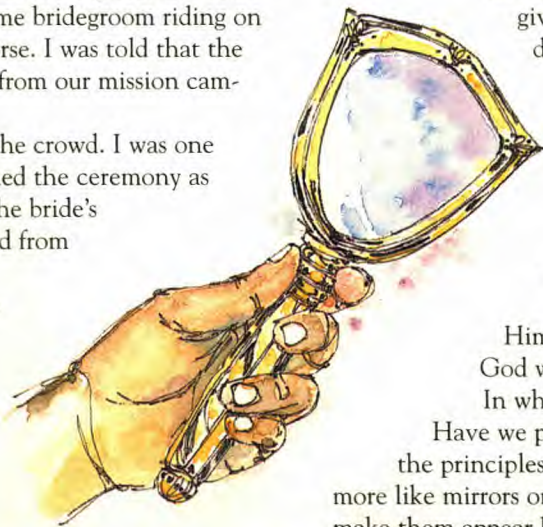
When Jesus spoke to the rich young ruler about this mirror, he claimed to have looked into it and let it guide him from childhood. Yet "his claim that he had kept the law of God was a deception. He showed that riches were his idol."²

Jesus "longed to make him like Himself, a mirror in which the likeness of God would be reflected."³

In what way could we be like this young ruler? Have we prized God's mirror but failed to reflect the principles of God's holy law in our lives? Are we more like mirrors on the walls of small shops that are used to make them appear big and prosperous? If so, we are neither rich nor prosperous, but wretched, poor, blind, and naked.⁴

Perhaps we are like mirrors found in fun houses. Children love to stand before the mirrors that distort their images. Perhaps we give the world a distorted image by not practicing what we believe and by not living what we preach.

The small windowpane of a shack can reflect the morning sun just as brightly as a building made of glass. So also every one of us as a child of God can be a mirror to reflect the Sun of righteousness. This is possible as we make God's holy principles our lifestyle. Now we see "through a glass, darkly,"⁵ but we shall one day see God face-to-face. Oh, what a glorious day that will be! ■



¹ *The Seventh-day Adventist Bible Commentary*, vol. 1, p. 684.

² *The Desire of Ages*, p. 520.

³ *Ibid.*, p. 519.

⁴ Rev. 3:17.

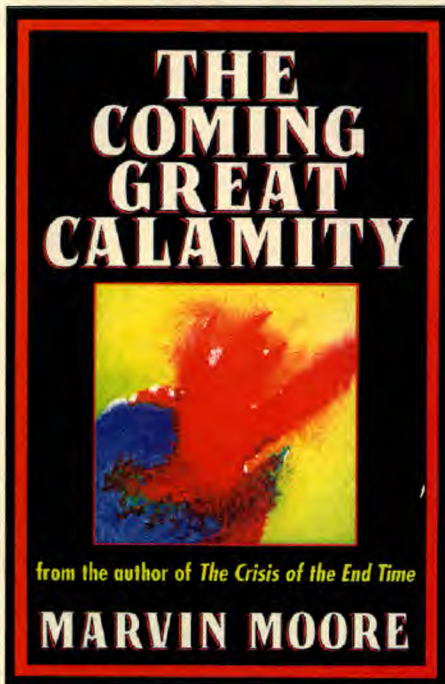
⁵ 1 Cor. 13:12.

Birdie Poddar is retired and writes from Hosur, India.





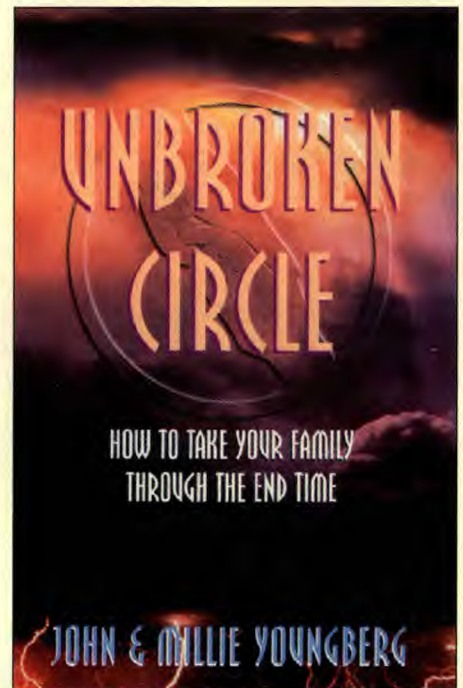
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