

ADVENTIST Review

March 26, 1998

AnchorPoints

THE MISSION

of Adventist Health Care
in the 21st Century

LETTERS

Hannah More

My *Review* of January 22 will forever



be treasured—a striking cover, an outstanding article about Hannah More (“A Winter’s Tale”)—poignant, pitiful,

accusing. If I had lived in Battle Creek, and if this different-appearing person had been at my door, how would I have responded?

Commendation to author Bill Knott for the vast research involved in the preparation of this outstanding and pitiful story.

—Alta R. Robinson

APOPKA, FLORIDA

My heart was touched again by this poignant story of neglect and injustice. I read some of the original documents and the Ellen White materials years ago, but Bill Knott’s retelling of it was excellent!

Can we learn the lesson of this story? Can we move toward a higher level of spiritual maturity in which we recognize compassion and social justice as just as much a part of the holiness God seeks as are truth and righteousness? If not, then Sister White’s testimony seems to be in vain.

—Monte Sahlin

BURTONSVILLE, MARYLAND

The situation of Hannah More continues to be replayed in many Adventist situations—children are excluded at church schools and summer camps,

congregations divide themselves into “haves” and “have nots,” etc.

Whatever the excuse, when is the basic reason not selfishness?

We need to ask ourselves Do my home and family bring God’s love into my community or dangle it from a distance? Do God’s gifts to me bless Him and my neighbors or merely enhance my own résumé? We often guard the sanctity of our family circle—and turn Christ in the form of a stranger away from it. As a visitor, He will never be a threat to our safety, privacy, or marriage. His Spirit will guide us, so let’s not let the manna that He has given us become contemptible through our own refusal to share it.

—Evelyn Caro

WHITTIER, CALIFORNIA

Just a month before reading this article I had gotten a book about Hannah More from our church library. It was heartwrenching to read about this woman who gave her life for others, but had to go outside our church to find emotional and physical support. We need to pay attention to our church members and pray that God will show us whom to help and how.

My husband and I ride a motorcycle, and in the summertime we like to visit Adventist churches outside our region. We dress in leathers for safety and attend church in this attire. Even though we have gotten strange looks, there has never been a time we weren’t welcomed and invited to the church fellowship dinner. Maybe our church is catching on that what one

wears has nothing to do with what is in the heart.

Thanks for the good article. I really am enjoying the *Review*.

—LaVella Pinkney

VIA E-MAIL

Praying for Children

Stephen Chavez’s “Now I Get It” (Jan. 22) was an answer to my prayers. I conduct a study and prayer group consisting of 10 senior ladies. The most urgent prayer requests are for children (most now married) and their families. In most cases the children attended Adventist schools but no longer attend church. My heart aches for these mothers, and I was praying for the right words to relieve their feelings of guilt and to help bring comfort and peace of mind into their lives.

My digesting every paragraph of this article and furnishing a copy of it to those who don’t get the *Review* has done wonders in my ministry. We join you, Elder Chavez, in praying for our children.

—Loneta Pauly

KEENE, TEXAS

Enough Evidence to Convict

I read David Ekkens’s “Enough Evidence to Convict” (Jan. 22) with mixed feelings.

I too am glad that our college is still recognized as a sectarian institution. However, I am greatly dismayed that one of our schools was actually applying for state moneys. Why should

the "teacher part of me" weep for "lost revenue" that should never have been requested? Church schools that accept government funds soon learn the world's golden rule: He who hands out the gold makes the rules.

If our schools are running according to God's plan, He will provide the resources necessary to operate. If our schools are losing their missionary vision, no amount of government money will cure their spiritual life.

—Cary D. Corbin

HAMBURG, PENNSYLVANIA

Depression

Words cannot express my thanks for Peter Mariner's "The Hopeless Feeling" (Jan. 22).

I am also dysthymic with major depressive episodes and a disassociative disorder. After seven years in counseling I have begun to understand what people like Peter go through. The phrase "Yea, though I walk through the valley of the shadow of death" takes on new meaning. How good it was of our loving God to give Peter the bit of the Robert Frost poem when he needed it!

—Judith Murray

BRISTOL, VERMONT

Blast From the Past

How neat to open the *Review* and see a 1965 photo of Elders Roger Holley, Robert Folkenberg, and Leighton Holly, Jr., and their wives (see Give & Take, Jan. 22).

Roger came to our little church in Forest City, Iowa, shortly after he returned from Japan during World War II. I was a preteen at the time, and he was the first minister to talk to me about giving my heart to Jesus and being baptized. Later we moved to Des Moines, and his brother, Leighton, Sr., baptized me.

How wonderful will be that great reunion day when we can meet with our families and the ministers who

have been so instrumental in helping us along the Christian walk!

—Ardythe Hovland

AIEA, HAWAII

Review Delivery

I have noticed some letters stating unhappiness with the delivery of the *Review*. Some have even contrasted the delivery of the *Review* with that of other national magazines, such as *Time* and *Newsweek*. If I may, I would like to shed some light on this subject.

Unlike other national magazines, the *Review* has only one printing press (Review and Herald in Hagerstown, Maryland), meaning all *Reviews* must be mailed from the same place. Time of delivery, then, depends on the distance a subscriber lives from the printing press.

Other national magazines have at least two printing presses—one for the East Coast and one for the West Coast.

—Ronald John

RUNNING SPRINGS, CALIFORNIA

When we received our first *Review* upon moving into our new home in southern Sudan, we were surprised at how current the issue was. Even with the delays of our mail coming in a mail pouch on a United Nations flight, we usually receive our *Reviews* within four weeks of the publication date. It reaches our Nairobi ADRA office in just 14 days. By comparison, our union paper continues to arrive six months after publication date. We read about snow trips in the middle of summer.

Thanks to the subscription department for getting the *Review* mailed around the globe. It is our main source of encouragement in a very difficult mission field.

—Ralph Staley

ADRA/SOUTH SUDAN
NAIROBI, KENYA

ADVENTIST Review

COVER STORY

8 The Mission of Adventist Health Care

Serving the health needs of its constituents is just one of its challenges.

BY B. LYN BEHRENS

ARTICLES

12 The Great Medical Missionary

Why Adventists are involved in health care.

BY ELLEN WHITE

14 Breathe In, Breathe Out

Cancer is not necessarily a death sentence. It may be an invitation to a closer relationship with God.

BY JOHN AND REBECCA GRIFFIN

22 Two Dozen Muffins and a Sabbath Potluck

Of serving and being served.

BY CYNTHIA COSTON

24 Hope for Stumblers

Beginning again may be one of Christianity's greatest benefits.

BY STEVEN P. VITRANO

31 Hope

The Christian's antidote to despair.

BY ANN CUNNINGHAM BURKE

DEPARTMENTS

2 Letters

7 Give & Take

17 Clifford Goldstein

18 World News & Perspectives

27 Sandra Doran: Dialogues

28 Children's Corner

29 Bulletin Board

30 Reflections

EDITORIALS

5 The Church and Politics

6 On the Mark

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.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the *Review and Herald*® Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1998, General Conference of Seventh-day Adventists.

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E-mail: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice.
Subscription queries and changes of address: Call 1-800-456-3991, 301-791-7000, ext. 2439. or E-mail shanson@rhp.org.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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PRINTED IN THE U.S.A.
Vol. 175, No. 13

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The Church and Politics

The statement in a January 1997 *USA Today* editorial set me thinking. Written in the wake of a political firestorm in the U.S. capital over allegations of misconduct on the part of the president, the piece zeroed in on charges by the first lady that a right-wing political conspiracy was out to get her husband.

Whether Mrs. Clinton's charges were valid or not, the newspaper said, "some Clinton nemeses have succeeded only in sully their own reputations." Jerry Falwell is one of them, it said. "The Virginia-based TV evangelist peddled 60,000 copies of a ridiculous video linking Clinton to drug-running, murder, and treason. He persuaded the public only that there is a lunatic fringe."¹

Now, I'm as far as you can get from being an admirer of Jerry Falwell. So it surprised me that I could have become as embarrassed by the statement as I did. It seems to me that Christians damage the credibility of one another—even those not of their particular faith—when they allow themselves to get sucked in by irrational and harebrained speculations—whether on prophecy, history, or current events. Here an already cynical press catches a man of the cloth recklessly insinuating himself into partisan politics, mouthing off on issues that have little or nothing to do with the claims of the gospel.

That is why I'm always a little nervous when I hear that the Adventist Church in any country has somehow become identified with one or another political party. I don't think the church as a corporate body should ever signal a political affiliation or preference in partisan politics.

Now, as an individual Adventist I have that right—the right to make up my own mind on matters of public policy; the right to hold or espouse a particular political viewpoint. What I say when I contact my elected representatives or other leaders in government is my business and mine alone.

But when it comes to speaking officially for the church, all that freedom ends. We do not have the liberty, as individuals, to venture helter-skelter into the complex and precarious arena of politics, making statements on behalf of the church. The stakes are much too high for that. Ours is a multicultural, multiethnic, multinational body, with mem-

bers living in countries that span the entire political and ideological spectrum. No one should lightly presume to speak for such a group in matters of politics.

Society must not see us as part of a lunatic fringe.

At the same time, it seems obvious to me that we cannot completely stand clear of politics in the real world—either as individuals or as a corporate body. In the complex interconnectedness of modern society, our influence counts one way or the other—whether we vote or not, whether we're vocal or quiescent,

whether we're activist or passivist. In a sense, even Jesus could not fully remain aloof. We see this in the fact that His simple, apolitical message of the kingdom, coupled with His huge following, managed to throw the political leaders of the day into virtual panic. In the end they nailed Him (pun intended) precisely on a political charge: "He opposes payment of taxes to Caesar," they said, "and claims to be Christ, a king" (Luke 23:2, NIV).

So as we face the complicated political labyrinth of our times, our aim should not be that of absolute avoidance. Rather our attitude should be to stay close to the gospel and to make sure that every public position or posture we adopt grows out of the moral imperatives implied in Scripture. I think we're within the ambit of our mission when we speak on racism, for example—or on abortion, or on the international threat to human health and safety posed by substances like tobacco, alcohol, and drugs. We are called, I think, to bear witness on the broad issues of human freedom and dignity, issues that transcend the shallow confines of partisan politics and narrow nationalism. On this score, Ellen G. White's burning outrage against slavery² should be a model for us.

My strong belief in religious freedom leads me to respect the right of Jerry Falwell and his ilk to advocate a political agenda. By the same token, however, I think they deserve the severest censure for prostituting the gospel in the service of partisan politics. Religion and politics are not a good mix.



¹ *USA Today*, Jan. 29, 1998, p. 14A.

² See *Early Writings*, pp. 275, 276.

On the Mark

CARLOS MEDLEY

This above all: to thine own self be true.¹

The story reads like a fairy tale come true—the fodder you find in those motivational self-help books.

Russell Conwell, a Boston lawyer, found a new calling as Baptist minister. He then took the pulpit at the Grace Baptist Church in Philadelphia, Pennsylvania, and later built the largest Protestant church building of its time in the United States—the Baptist Temple.

In 1882 a young man asked Conwell to train him for Christian ministry. The two agreed upon a date, but when the day came, seven men showed up for the training. It didn't take long before the ministerial classes gained popularity, and Conwell recruited other instructors and contracted space for his rapidly growing school.²

That's how Temple College began in 1884. From those humble beginnings the college grew and evolved into a world-class research university with more than 30,000 students pursuing 230 undergraduate, graduate, and postgraduate degree programs. Temple University students are enrolled in 14 colleges and schools located on nine campuses, including locations in Rome and Tokyo.

The university has approximately 200,000 alumni, including a long list of artists, businesspersons, physicians, athletes, diplomats, celebrities—and this journalist.

As an alumnus I'm proud of my alma mater. However, mingled with joy is heartwrenching sadness. Temple's storybook legacy, like that of other colleges, is a vivid picture of what happens when a Christian organization strays from its spiritual roots. It's ironic that a student today can train for more than 200 degrees but cannot obtain the very training on which the school was founded—Christian ministry.

This fact became indelibly clear when university officials announced that the 106-year-old Baptist Temple, the most visible symbol of the school's Christian roots, will be demolished.

I believe that Temple's history holds an obvious lesson for Adventists. Unless we make a conscious effort to guard our convictions and actions, we are in danger of losing the very essence of our spiritual identity. We must

hold fast to our distinctive purpose and mission.

In today's turbulent times, when politicians vacillate with the tide of public opinion, it's imperative that Adventists remain faithful to their character and calling. Consider the following:

Character. Christ calls us to "become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Phil. 2:15, NKJV).

It's important that our Christian integrity remains impeccable so that our message can be received. Can we expect the world to accept our message if our lives bear little resemblance to God's

truth and power?

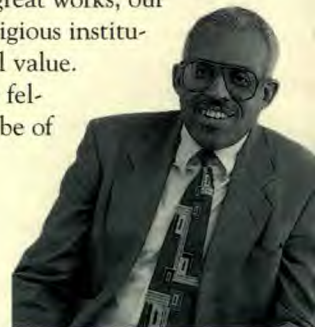
Calling. Ellen White, a pioneer of the Adventist Church, urged fellow believers to cling to the old waymarks of truth that God gave to the remnant church. These distinctive truths include the Sabbath, the Bible, the sanctuary message, and the state of the dead.

Today many church leaders believe the Adventist Church needs to improve its public relations, especially with other denominations. I certainly believe we should acknowledge the ministry of sincere Christians. However, as we affirm others, we must not forget the distinctive role that God has assigned the Adventist Church. We must never forsake purity to win friends and influence people.

God calls His church to spread the gospel of Jesus Christ throughout the world. However, as we evangelize, we must not dilute the message in the name of relevancy, or disregard our biblical landmarks as being passé. If we fail to hold fast to God's guideposts, all of our great works, our innovative strategies, and our prestigious institutions will have but a mere temporal value. Even if we gain the applause of our fellow humans, to God our work will be of little eternal worth.

¹ William Shakespeare, *Hamlet*, Act I, scene 3, line 78.

² Joseph C. Carter, "Temple University's Founder Russell H. Conwell" (unpublished paper).



GIVE & TAKE

ADVENTIST QUOTES

“Some Adventists have predicted the Sunday laws so much, they have stopped going to church on Sabbath.”

—Pastor Bobby McGhee, in a sermon cautioning believers against being more focused on the crisis than the Christ

“As information doubles, knowledge halves and wisdom quarters.”

—Eugene Brewer, during a sermon promoting Christian education in Deltona, Florida

“‘A righteous man hateth lying.’ Problems 13:5.”

—7-year-old Jonathan Prest, in Anchorage, Alaska

ADVENTIST LIFE

Each Friday evening as my parents prepared to go to choir practice, 3-year-old Alden would beg to go with them. Finally one night he accompanied them.

On the way home, however, he dissolved into tears. “I didn’t get to see any fire trucks!” he sobbed, misunderstanding “choir practice” for “fire practice.”

—Lenna Lee Chase-Davidson, Owasso, Oklahoma

In *Early Writings* Ellen G. White describes a scene during her first vision: “We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads.”

Upon hearing the account for the first time, my very young daughter asked, “Will there be bathrooms on the way?”

—John M. Kentlein, Takoma Park, Maryland

As school secretary during a Week of Prayer at Glendale Adventist Elementary School, I had been asked to pick up Elder H.M.S. Richards, Sr., and bring him to one of the classrooms to give a worship talk. Because of age and poor eyesight, Elder Richards didn’t drive.

When I arrived at their modest home in Glendale, Elder Richards invited me to see his library, a building in his backyard that the Voice of Prophecy quartet had built for him as a birthday present. In it were rows and rows of bookshelves containing Bibles, commentaries, history books, and dictionaries. In my youthful ignorance I asked him what he read for fun, for diversion.

He said, “Sister, this is my fun. I would rather come out here and read for hours in these great books than do anything else.”

—Garnet Lawson, Falls City, Nebraska



ILLUSTRATION BY TERRY CREWS

THREE POINTS, A POEM, AND A PRAYER



SPEAKER FOR NET 2020? The *Review* can’t print many kid pictures (so please don’t swamp us), but we couldn’t pass up this one of budding evangelist Christopher Michael Daggett, in Gardiner, Maine. Photo by Susan Hayford-Wallen.

WE NEED YOU

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THE MISSION OF ADVENTIST HEALTH



BY B. LYN BEHRENS

The following article was adapted by the author from her keynote address to a conference entitled "The Mission of Adventist Health in the Twenty-first Century." Although the article focuses on Adventist Health—the church's health network in the western U.S.—the remarks have interest and value for the church at large.—Editors.

ONE STORMY NIGHT FOUR YEARS AGO a United Airlines jet approached a runway at an airport in California. The valley was filled with fog, necessitating an instrument landing. Just 100 feet off the ground, the aircraft broke through the clouds, and the pilot was shocked to see that the plane was headed for a field 50 feet south of the east-west runway. He roared the engines and the plane shot upward, aborting the landing.

The problem? A slight malalignment of the instruments. Not enough to create a problem during the transcontinental flight, but just enough to bring disaster during landing.

We stand at the threshold of a new century and a new millennium. This past century has seen enormous advances in health care. Life expectancy has been extended dramatically. Biomedical research and technological innovations have advanced the diagnosis and treatment of disease. Prenatal interventions, genetic manipulations, transplantation of various organs, and new treatment modalities are everyday occurrences.

At the same time a storm has gathered around health care. Social, political, and economic winds are blowing at gale force. Thus it is important to check our navigational instruments and chart a course for mission fulfillment that is accountable to individuals, the wider society, and our God.

Recipients and purchasers of health care are demanding

that it be affordable, accessible, and of excellent quality.

"Affordable" means controlling and reducing costs. Overall the United States spending on health care increased from \$250 billion in 1980 to just under \$1 trillion in 1995.¹

"Accessible" means guaranteeing health coverages to all Americans. This includes serving those who are medically indigent and members of minority and poor populations.²

"Quality" means providing, for those individuals and populations served, high-quality state-of-the-art medical care, thereby increasing the likelihood of excellent health outcomes and ensuring first-class customer service.³

In 1996 the Hastings Center in New York published an international report entitled "The Goals of Medicine . . . Setting New Priorities."⁴ Representatives of 14 countries, including the U.S., participated in the project. The report defined four goals:

1. The prevention of disease and injury, and the promotion and maintenance of health.
2. The relief of pain and suffering caused by maladies.
3. The care and cure of those with a malady, and the care of those who cannot be cured.
4. The avoidance of premature death, and the pursuit of a peaceful death.

Adventist Health (the church's health-care systems for the western United States) has defined its goals in congruent terms: "Adventist Health is a family of caring people

ADVENTIST HEALTH CARE

reaching out to those in need. We follow Christ's example of servanthood as we promote physical, mental, and spiritual health and healing. Through creative partnerships, we enhance the quality of life of the communities we serve."⁵

Our service embraces the diversity of age (from infancy to senior citizens), ethnicity and race, religion, and social status. The orienting magnet is "need." Need, at first glance, is easy to define—for example, trauma victims and acute illnesses. But we are also responsible for the well-being of individuals and for the population in general.

The shift from focusing on illness care to health care is a 100-year tradition of SDA health care. Implementing it, however, continues to be a challenge. There will need to be a reorientation not only of patients and the population at large but also of providers, payors, and purchasers of health care.

Promoting Physical Health and Healing

Is progress being made in the promotion of health and the prevention of

disease? Yes and no. In 1984 a Carter Conference was held in Atlanta, Georgia. Thought leaders from around America, including professionals and religious leaders, reflected on what was termed "closing the gap." Eight common precursors of disease were identified: tobacco, alcohol, overnutrition, injury, unintended pregnancy/infant mortality, firearms, hypertension, and violence.⁶

In spite of advances in the science of medicine over the past decade, these preventable precursors of disease remain significant etiologies of morbidity and mortality in the American population and for people around the world. The top three causes of death in the U.S. continue to be heart disease, with 739,000 deaths/year; cancer, with 538,000 deaths/year; and strokes, with 158,000 deaths/year. Each is to some degree related to hypertension—a treatable illness.⁷

Further, 1997 data confirm that smoking is the most preventable cause of death. Worldwide, smoking causes some 3 million deaths every year, 419,000 of them in the U.S.—almost 20 percent of all deaths. Every packet of cigarettes costs the U.S. \$3.90 in

smoking-related expenses. Tobacco use is estimated to drain the U.S. economy of more than \$100 billion per year in health-care costs and lost productivity. These estimates do not factor in the diseases associated with environmental smoke, burn care from smoking-related fires, or the perinatal care of low-birthweight infants born to mothers who smoke.⁸

Likewise, it is estimated that alcohol costs the U.S. public \$46 billion a year in lost work and diseases related to it. While some progress has been made in decreasing alcohol-related vehicle deaths, 1995 data indicate that one person dies every 13 minutes from drunk driving, and the costs for medical care after drunk-driving accidents amount to \$5.5 billion.⁹

Promoting Mental Health and Healing

A dense moral fog has settled over the landscape of our world. The prevailing themes of the entertainment industry are immorality and violence. The history of this century is permanently stained with the record of episodes of genocide—the Jews in the Holocaust, even Christians killing

Christians in Rwanda.

Mental health issues include emotional and psychological issues such as despair, depression, and various psychoses, as well as the social and relational issues of marital dysfunction, divorce, and violence, including domestic violence and abuse:

■ More than 50 percent of U.S. children spend part of their life in a single-parent home. Almost 50 percent, by the age of 16, will have seen their parents divorce and remarry. Thus they will have the task of not only adjusting to the loss of the usual biological parent, but also adjusting to a further marriage and to complex family relationships.¹⁰

■ The U.S. ranks first among industrialized nations in violent death rates. Homicide and suicide claim more than 50,000 lives each year, with an additional 2.2 million persons injured by violent assaults.¹¹

■ Youth are increasingly both the perpetrators and the victims of violence. Suicide and homicide affect all age ranges, including children and adolescents. Between 1980 and 1992, in youth aged 10 to 14 years, suicide increased by 80 percent for White males, by 225 percent for White females, and by 300 percent for Black males. In 1994 the incidence of mortality from firearms per 100,000 population in White youth aged 15 to 24 years was 9.6 for suicide and 8.7 for homicide; in Black youth, 8.6 for suicide and 79.8 for homicide.¹²

■ In the U.S. in 1992, 702 wives died at the hands of their husbands. Domestic violence is the leading cause of injury in women aged 15-45. On average, women experienced more than 1 million violent victimizations at the hands of an intimate in one year. The same rate of domestic violence and abuse occurs in homosexual relationships. One woman is battered in the U.S. every 30 seconds. This is a global problem; for example, in Russia in one year 14,500 women were killed by their husbands or boyfriends.

■ Abuse and neglect are also problems for children. Five children in the U.S. die every day from abuse. For

children younger than five, more die at the hands of their parents and caregivers than from any other cause. In 1994 almost 1.2 million cases of child abuse and neglect were reported, including physical, sexual, and emotional abuse.¹³

Mental health also relates to the intellectual development of persons, enabling them to achieve their cognitive potential. Education, or the lack of it, is a significant contributor to the economic status of a person.

Whole-person care transforms health-care into ministry.

In 1996 the average incomes of men and women with a college education in the U.S. were two to three times that of those with only a high school education. There was also a significant difference in the average incomes of men and women at all levels of education, with women receiving up to 50 percent less income than men for the same level of education. This fact has social implications. Specifically, the majority of single families are headed by women; therefore, more children are liable to experience poverty.¹⁴

Data from 1994 reported the observed poverty rate of children. In the U.S., one of the most economically advantaged countries in the world, 21.8 percent of children were living in poverty. Most severely affected were Hispanic (41.5 percent) and Black children (43.8 percent). Those children living in female-headed single-parent families had a five to six times greater poverty rate than children living with both parents.¹⁵

Promoting Spiritual Health and Healing

The important relationship between the spiritual and the physical dimen-

sion is now recognized by health-care providers, academia, and the wider public.

Harvard University recently sponsored a conference on the relationship of religion and medicine attended by more than 1,000 professionals. The National Institute for Health Care Research reported that nearly one third of the 126 U.S. medical schools offer a course or program in spirituality and healing that encourages the students to adopt a more humanistic view of medicine.¹⁶

The report of the International Project of the Hastings Center noted that "suffering, particularly when connected with a chronic or terminal condition, can raise for patients questions about the meaning of life itself, of good and evil, of personal fate and destiny—questions commonly thought of as spiritual or philosophical, not medical in nature. . . . Medicine . . . can offer no answers to such questions . . . yet as human beings, physicians and nurses will be looked to for some kind of response."¹⁷

For more than 130 years our church has recognized and responded to this invitation. Christ came as the great Healer and Master Teacher. He attended to the physical, mental, and spiritual dimensions of those He served. "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."¹⁸

Further, when Christ sent both the 12 apostles and the 70 disciples on their first missionary journey, He instructed them to heal the sick and share the good news of His kingdom (Luke 9; 10). "The same ministry is committed to the Christian physician [health provider]. He is to unite with Christ in relieving both the physical and spiritual needs . . ."¹⁹

Care of the spiritual as well as the physical and mental dimensions is whole-person care. Whole-person care transforms health care into health-care ministry.

Continuing the Mission

L. Kaiser has stated that the top priority of the twenty-first century is the redesign of the health-care system to “design out sickness.”²⁰ A course must be steered between “economic commodity and social mission.”²¹

The U.S. health-care system is in the process of being reengineered. California is on the leading edge and rapidly experiencing enormous changes through the formation of multihospital systems, the mergers of physical practices into megagroups, the development of integrated delivery systems, the conversion of not-for-profit entities into for-profit corporations, and the realignment of various relationships.²² These and other opportunities and challenges create uncertainties in predicting the future.

A cascade of “provider partnerships” already exists to serve patients and the populations from which they are drawn. These include professionals (physicians and other health-care workers) and various facilities (acute-care hospitals, ambulatory centers, and skilled-nursing facilities). Further, there are purchasers of care (employers, coalitions, and government agencies), the health-care brokers, and the payers (HMOs, government programs, and insurance carriers).

The challenges are so large that in the coming decades new and different relationships must be explored.

Synergy can occur in less formal partnerships when a wider variety of persons and entities become oriented toward the health and well-being of their fellow citizens. Churches, schools, health-care providers, and various agencies, such as housing, transportation, and law enforcement, have informally partnered with citizens in communities to effect very necessary positive change. Such creative partnering must continue and should be expanded.

In order to fulfill the mission of Adventist health care in the twenty-first century, we need to adhere to four guiding principles:

1. We must identify and preserve the core of our mission, while stimulating

progress²³ in a changing world.

2. We must co-vision and co-create with our formal and informal partners, fueling the passion of people for the mission.

3. We must achieve the appropriate balance between autonomy of individuals and entities, and their integration into our delivery networks.

4. We must remember: no mission, no margin; but also: no margin, no mission.

Leadership must embrace and manage change, align incentives and desired outcomes, build from a founda-

*No mission,
no margin; but
also: no margin,
no mission.*

tion of values/virtues—especially those exemplified in Christ’s life—and nurture the personal wholeness of self and others.

The late Henri Nouwen wrote, “I leave you with the image of the leader, with outstretched hands, who chooses a life of downward mobility. It is the image of the praying leader, the vulnerable leader, and the trusting leader. May that image fill your hearts with hope, courage, and confidence as you anticipate the next century.”²⁴

Adventist health care has the privilege and responsibility to continue Christ’s healing and teaching ministry, bringing healing, health, and wholeness to individuals, families, and communities.

Our challenge as health-care leaders is to identify how we can accomplish this calling in spite of and because of limited resources and in the midst of the tornado of change that engulfs U.S. health care. ■

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⁶ Robert W. Ambler and H. Bruce Dull, eds., *Closing the Gap. The Burden of Unnecessary Illness* (New York: Oxford University Press, 1987).

⁷ *Monthly Vital Statistics Report* 45, No. 3, Supplement 2, Table 16 (1995).

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¹⁰ Eugene M. Lewit, “The Future of Children,” *Health Care Reform* 3, No. 2 (1993).

¹¹ *Healthy People 2000*.

¹² *Ibid.*; U.S. Bureau of the Census, *Statistical Abstract of the United States: 1996* (Washington, D.C.: U.S. Bureau of the Census, 1996), Tables 140, 141; *Monthly Vital Statistics Report* 45, No. 3 (5), Table 17 (1994).

¹³ *Statistical Abstract of the United States: 1996*, Table 347.

¹⁴ *Talking Points on College Cost and Price* (National Association of Independent Colleges and Universities, 1996).

¹⁵ Lewit, *Statistical Abstract of the United States: 1996*, Table 733.

¹⁶ “Blurring the Boundaries Between Religion and Science,” *The Chronicle of Higher Education*, Mar. 7, 1997.

¹⁷ “The Goals of Medicine.”

¹⁸ Ellen G. White, *The Ministry of Healing*, p. 20.

¹⁹ *Ibid.*, p. 36.

²⁰ “Sickness and Sacrifice,” *Hospitals and Health Networks*, Mar. 20, 1997.

²¹ *California Health Care 1997 to 2005: A Millennium View of the Future. Transitions, Transactions, and Transformations* (CHA, 1997).

²² Ginzberg and Ostow; David Blumenthal, “Quality in Health Care—What Is It?” *New England Journal of Medicine* 335, No. 12 (1996): 891-893.

²³ James C. Collins and Jerry I. Porras, *Built to Last: Successful Habits of Visionary Companies*, chapter 4.

²⁴ Henri J. M. Nouwen, *In the Name of Jesus. Reflections on Christian Leadership* (New York: Crossroad Pub. Co., 1989), p. 73.

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The Great Medical

BY ELLEN WHITE

IN THE DAYS OF CHRIST THERE WERE NO sanitariums in the Holy Land. But wherever the Great Physician went, He carried with Him the healing efficacy that was a cure for every disease, spiritual and physical. This He imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which He passed, with the solicitude of a loving father He laid His hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were His words! From Him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.

The Mighty Healer worked so incessantly, so intensely—and often without food—that some of His friends feared He could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that He cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that He must be persuaded or constrained to cease His manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent.

Jesus was teaching the people when His disciples brought the message that His mother and His brothers were without, and desired to see Him. He knew what was in their hearts, and “he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

The enmity kindled in the human heart against the gospel

was keenly felt by the Son of God, and it was most painful to Him in His home; for His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But with their short measuring line His brothers could not fathom the mission that He came to fulfill, and therefore could not sympathize with Him in His trials.

Some of those whom Christ healed He charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of His miracles, the more they would try to hedge up His way. But notwithstanding His precautions, “so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.” Again and again He was followed by the priests, who expressed their violent sentiments against Him in order to stir up the enmity of the people. But when He could no longer safely remain in one place, He went to another.

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: “Ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

The life of Christ and His ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practiced by those who claim to walk in the Saviour’s footsteps. By His example He has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining

Missionary

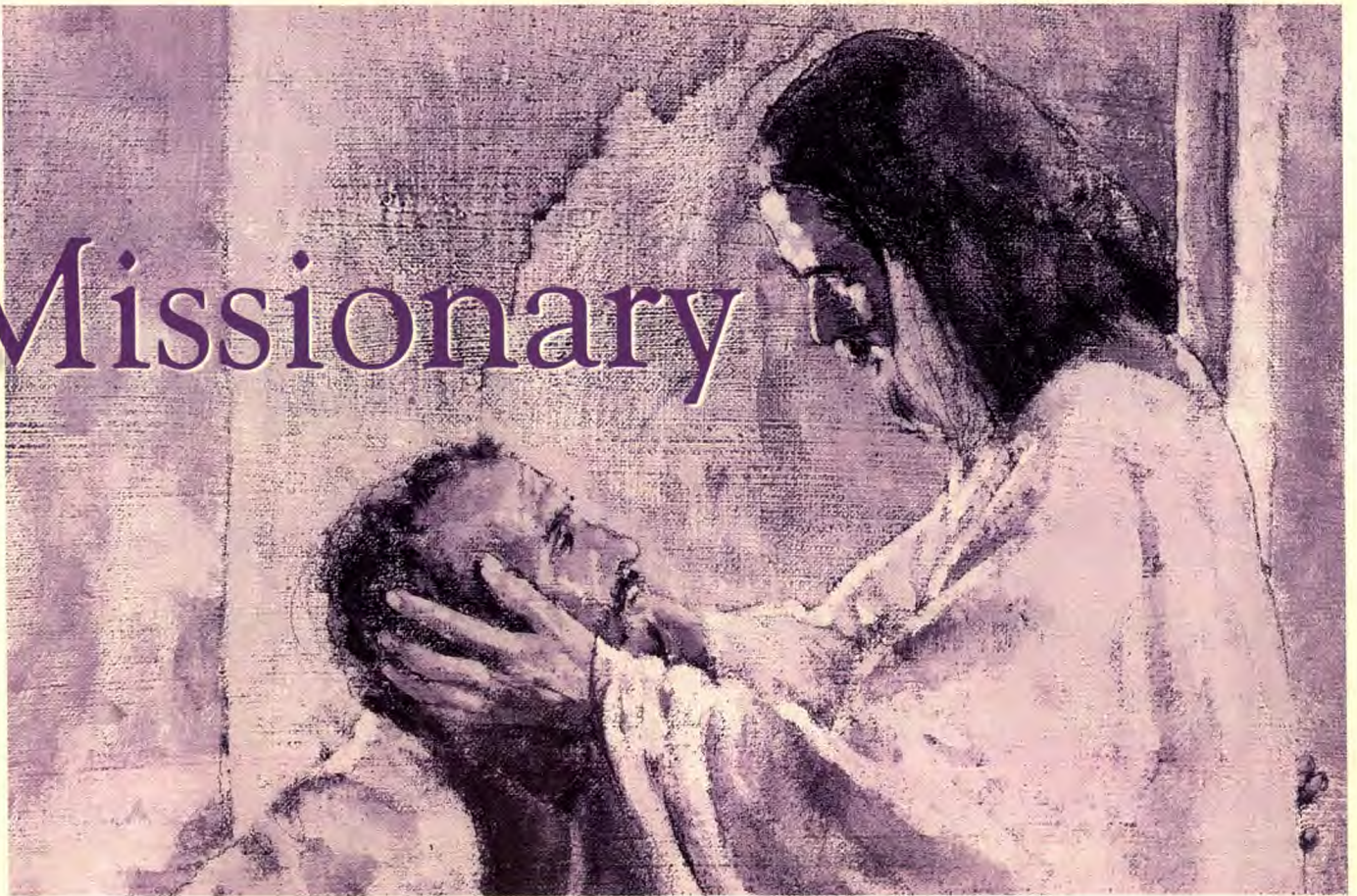


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the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.

Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him they will be changed into His likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Keep their minds fixed

upon the One altogether lovely, the Chiefest among ten thousand. Talk of His love; tell of His power to save.

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some cannot do as much as others, but everyone is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of His children to have intelligence and knowledge, so that with unmistakable clearness and power His glory shall be revealed in our world.

This article first appeared 94 years ago in the June 9, 1904, edition of the Advent Review and Sabbath Herald (now the Adventist Review).

Ellen White was one of the pioneers of the Seventh-day Adventist Church. Adventists believe that she exercised the biblical gift of prophecy through more than 70 years of public ministry and service.



Breathe In, Breathe Out

Why is it that we neglect life's simple pleasures until we face the possibility of losing them all?

BY JOHN AND REBECCA GRIFFIN

IT STARTED WITH A CREAM PUFF. AFTER I threw up about an hour later, I reasoned that I had food poisoning. I went back to report it to the hospital cafeteria, where I had eaten. Signing my name at the bottom of the page that said I had food poisoning, I walked away feeling that I had done my civic duty.

But a week later I threw up again.

It's Probably Nothing

Beginning to notice a trend, I swung in to see my friend Dr. Colip. We sat and talked about my symptoms, then he said, "We're really not going to understand this until I take a look down there. Have you had breakfast?" I hadn't, so he sprayed anesthetic on the back of my throat, preparatory to conducting a gastroscopy. "It's really not that bad then," he said as he sprayed. We both agreed that this was something we could do, but my stomach disagreed violently. There's something truly unforgettable about having a tube about the width of your little finger inserted into your esophagus. The camera mounted on the end of the tube failed to reveal any problems in my stomach.

"There's nothing really to worry about," he assured me. "But I'd recommend that within the next six months or so you get some lab work done." As I left Dr. Colip's office, I felt somewhat shaken, but relieved that he had given me a clean bill of health.

Walking into the sunshine, I thought, *This is great. I don't have anything to worry about.* However, that night, when I got up to go to the bathroom, I noticed that my urine was a very dark brown. Dark-brown urine is a bad thing. And as I lay in bed for the next couple hours wondering why it was that way, I mentally ran through several possible diagnoses.

I couldn't stop thinking about the possibilities, so I got out

of bed, went to my office, and did a urinalysis. I discovered bile in my urine. Pancreatic cancer was the first thing that came to my mind. I've diagnosed a lot of people with pancreatic cancer after discovering bile in their urine.

An hour later my office nurse arrived, and I had her draw some of my blood and send it to the lab. I gave Dr. Colip a call and said, "Chuck, I've got bile in my urine." There was a long pause.

"Well," he said, "it could be a gallstone stuck in the gallbladder." I was skeptical.

During the noon hour I had an ultrasound done on my pancreas. The technician said, "Well, the good news is you don't have a gallstone stuck in your gallbladder."

"What does the pancreas look like?" I wanted to know.

"It's a little hazy in that area," she said.

We scheduled a CT scan for that afternoon. I canceled the rest of my appointments for the day and headed to the hospital. Have you ever walked into a room where there's a large group of people and all of a sudden everything falls silent? I walked over to where all the doctors were standing around looking at X-rays. They were my X-rays. And there, in plain view, was a big round tumor in my pancreas, about the size of a lemon. It was obstructing the ducts coming out of the liver and was pressing into the vena cava. *I'm dead*, I thought.

A Friend in Need

As I walked back to my office, I thought, *What a difference a few hours can make.* I called my attorney, Lloyd Summers. "I need a will and a whole bunch of other documents drawn up. Can you have it for me by tomorrow?"

"I think I can," he said.

I called Larry Dodds, president of Adventist Health.

"Larry, I don't think I'm going to make it. I think I'm dying. I've got an office here and a practice; I'm going to need some help."

Larry said, "I'm going to help you."

I called Jerry Schoepflin, my associate rheumatologist. "Jerry, I have a lot of patients I'm not going to be able to help for the next year, probably never. Would you help me out?" He said he would cover for me and help get the patients distributed.

I called Jerry Erwin, who is in the business my wife is in. "Can you help us?" I asked. "My wife is just starting this business, and I'm not sure what we're going to do."

He said, "I'll help you out."

I spent the rest of the afternoon just thinking. When you have a few hours or a few days to live, it's amazing what you think about, what you can plan. Sometimes I think it would be better if we died first, then lived. Maybe our plans and thinking would be more focused.

I went to see Dr. Wes Rippey, and we sat down and talked. The first thing he said was "We aren't going to talk statistics." Studies show that about 10 to 15 percent of the people who have the surgery we planned—called a Whipple procedure—die on the table. The really bad news is that at the end of two years only two or three out of every 100 patients will still be alive. Instead of talking statistics, we developed a treatment plan together. I was to go into surgery on Sunday morning.

I've taken care of a lot of patients with pancreatic cancer, and none of them lived more than a few weeks. So I went home that evening wondering, *What am I going to do?*

We called our children the next day. I spent Thursday night just basically crying and praying.

On Friday I went down and signed documents, piles of documents, until about 1:00 in the afternoon.

Friday night was special. We met with our children, all four of them, two from college and two from high school. We had a very long talk that evening.

There's a lot of things you don't talk to kids about. Stuff like what you had planned for their futures. I had wanted to walk my daughter down the aisle at her wedding. There were other things: where the life insurance policy is kept, what should be done with the house, with the businesses.

Late Friday evening there was a knock on the door. It was Pastor Bill Bossert. He



sat me down and said, "John, have you thought about anointing?"

Well, I've talked about these things theoretically for years. I've always been a strong believer in prayer, but I felt that God knows everything—what's in the future, what's in the past, what our needs are now, what our needs are going to be—so why do I need to ask?

And yet several places in the Bible it says "Ask." Then in another place He says, in effect, "I would have given you more if you would have asked for more." Now I was in a position where I wanted more. I decided at that moment that we were going to have an anointing.

I'll never forget what I had for breakfast the next morning. We had Cheerios in the cupboard, but I wasn't in a Cheerios type of mood. The kids like Lucky Charms; maybe there's some merit there, who knows? I chose Life. I ate two bowlfuls.

Out of Control

That Sabbath was especially significant. It was the quarterly Communion service. My children were all there, and we had a great time of sharing.

That afternoon my friends Larry Dodds, Jerry Schoepflin, Jerry Erwin, and their wives, along with my wife, Sylvia, and my family, met in the church.

Pastor Bossert had asked me to bring a text. Psalm 23 came to mind, especially the verse that says "Though I walk through the valley of the shadow of death, I will fear no evil" (verse 4, NKJV). I had heard people talk about it, but it didn't seem to fit me. I was scared sick. I was in a panic. He asked, "What text would you like to remember?" The one I remembered and is etched on my brain is John 10:10: "I have come," said Jesus, "that they may have life, and that they may have it more abundantly" (NKJV).

That was my text. Abundant life is what I wanted.

We knelt and prayed and cried, and I was anointed with oil. When I left the church that day, I felt a sense of relief that I had done what I could.

At 7:00 Sunday morning I went into surgery. Wes Rippey and his father, Dr. William Rippey, were the surgeons. They operated for seven hours, taking out part of my pancreas, jejunum, and stomach. They also removed my pylorus, duodenum, gallbladder, and part of the vagus nerve. Then they

reconnected what was left.

I don't remember much after that. My family says that I was awake, but I don't remember. The thing I do remember is waking up in intensive care, looking out the window, and watching the sun rise. I knew I must be alive, and I was grateful for that.

The next few days I was very confused. I was in and out of consciousness, and I had tubes everywhere. After several days they decided to take out the urinary catheter. The nurse said one little thing just after she removed the catheter and just before she left the room: "Of course, if you can't void, we'll have to put this thing back in seven or eight hours." Immediately I resolved, *I don't want that thing back in.*

Eight or nine hours later nothing was working as I had planned. I decided to do something drastic. I climbed out of bed with my slippers, gown, bandages, and housecoat and grabbed the two stands with four pumps and bottles hanging above me, and I went into the bathroom and turned on the shower. I was trying to emulate a waterfall, if you get the picture. I left the shower with a sense of triumph.

While I was in the hospital people sent me letters saying they were praying for me. It blew my mind. Grade school kids and fellow church members sent me cards. One of my patients, a Lutheran, told me she put me on a prayer line, and her whole church was praying for my recovery. I had Mormons, Catholics, all kinds of people, praying for me. It was incredible. It still humbles me when I think about the compassion and concern they had for me.

Solitary Refinement

After a month in the hospital I still couldn't keep any food down. My doctors figured that I could vomit at home as well as in the hospital, so they discharged me. When I finally came home, I still had tubes and pumps that had to be plugged in. I couldn't leave the house. I had an incredible opportunity to think about why God saved me. My tumor turned out to be benign, and I wasn't going to die. But why? Why was my life

spared? I struggle with that issue still. As I recovered my strength, I couldn't see patients or do a lot of things, but I could commune with God.

I wish that each of you could have that experience (without the



vomiting). It was like one long Sabbath. The Sabbath isn't just a day—one 24-hour period out of seven. The Sabbath is a refuge in time, an opportunity to communicate with God, to know Him better. It's what we need: time to stop and think, a spiritual "resort" in time. I preach that to my patients now. We need to talk more about the Sabbath.

I have a patient whose job requires her to work six days a week. On the seventh day she has to clean house, take care of her personal finances, take the kids to the basketball game, and entertain. There are lots of important activities, and developing relationships with your family is one of them.

But we need to spend time developing a relationship with God. That's

what the Sabbath is for. It's like breathing in. In our bodies the respiratory system is vital. I've seen professional people—pastors included—crash and burn spiritually because they don't take enough time to develop that most important relationship with God, breathing in His Spirit on the Sabbath.

After six weeks I stopped vomiting, and in two months the last tube was removed. I stand in awe to this day when I think that God picked me for healing. I am not well known in Boring, my hometown. I'm just one of 250 million people in the United States, and one of about 6 billion people on earth, and the galaxy we live in is one of billions of galaxies that God watches over and cares for with ease. Yet He took time to touch my body and my soul and bring healing.

How can I be anything but grateful? The compassion He has shown me—I don't know what to say, except that there's one thing I can do. And that is to pass His love on to others.

God didn't charge me for His mercy; there was no contract; I didn't agree to anything. He gave this to me as a free gift. I can *still* do what I want. He gave me this gift no strings attached.

So how can I pass along God's mercy? The same way I received it—freely. I'm not the only one who's had this kind of healing. I know some who have had illnesses as severe or worse than mine, and God has healed them. Some of the illnesses are from bones, joints, and organs that aren't working right. But sometimes there are emotional illnesses. There are people who have taken a beating from depression, abuse, schizophrenia, alcoholic addictions, and many other things.

Friends, we have something to offer. The breathing in is the Sabbath, but the breathing out is compassion and love. ■

John Griffin is an internist who practices medicine in Boring, Oregon. Rebecca Griffin is a junior at Walla Walla College, studying journalism and public relations in the Department of Communications.



Justification by Faith Alone (and Then Some)

More than a century ago Ellen White—following her interpretation of John’s apocalypse—warned that Protestants and Catholics in America would put aside their historical animosities and unite to promote a common religious and political agenda.

However impossible that prediction might have seemed back then (after all, in the 1800s Catholics and Protestants were killing each other in the streets), today the question is no longer *if* the two groups will “unite,” but *when*. Over the past few years there’s been a remarkable reconciliation of sorts between evangelicals and Catholics in the United States, a change in attitude that would have been deemed improbable a decade (much less a century) ago.

Take, for instance, “The Gift of Salvation,” signed by Protestant and Catholic leaders last December. Though not the result of an officially sponsored dialogue (like the Lutheran-Catholic “Joint Declaration on the Doctrine of Justification,” signed last year), the document is nonetheless indicative of this change in attitude between Catholics and Protestants.

How could Catholics have signed their names to a paper that says “that justification is not earned by any good works or merits on our own. It is entirely God’s gift, conferred through the Father’s sheer graciousness, out of the love that He bears for His Son, who suffered on our behalf and rose from the dead for our justification”? Or that “in justification, God, on the basis of Christ’s righteousness alone, declares us to be no longer His rebellious enemies but His forgiven friends, and by virtue of His declaration it is so”?

Easily, because the document also says that there are differences between evangelicals and Catholics that “require further and urgent exploration.” Among these are: “the meaning of baptismal regeneration, the Eucharist, and sacramental grace . . . diverse understandings of merit, reward, purgatory, and indulgences; Marian devotion and the assistance of the saints in this life”—*things that by their very nature conflict with the truth the document purports to uphold.*

If grace is by faith alone, why do we need not only a sacrament for it, but a church organization to administer that sacrament? And how can indulgences be harmonized with Pauline justification? And how does one square the



claim that Catholics and evangelicals believe the same gospel with this recent statement by Edward Cardinal Cassidy, president of the Pontifical Council for Promoting Christian Unity: “It is through Christ’s Catholic Church alone . . . that the fullness of the means of salvation can be obtained”?

Through “Christ’s Catholic Church alone”? We thought it was by faith alone.

Christianity Today, whose editors by and large seem positive to the document, acknowledged the criticism: “According to this argument, the evangelical public might be wrongly led to believe the Catholic Church has conformed to a Reformational position on justification when, in fact, the only ones who have changed are the handful

of people who sign these documents.”

What these Protestants don’t realize, or refuse to admit, is that as long as its basic structure rests on the doctrine that only through it, the Roman Church, can the merits of Christ be continually applied to the sinner, Rome will never be able to accept biblical justification.

Why are these Protestants, despite fervent denials, willing to compromise the most basic tenet of their faith in order to achieve “unity” with Rome? The answer is simple: though in the past few years a common political agenda has brought these two groups together, they still have to deal with almost 500 years of religiously based animosity. However much signers of “*The Gift of Salvation*” and its predecessor, “*Evangelicals and Catholics Together*,” claim that religion is what unites Catholics and Protestants, the truth is the opposite: religion is what divides them. “*The Gift of Salvation*” is, really, an attempt to get the problem of religion out of the way so they can pursue a common political agenda.

You don’t need to be a prophet to know how far these Protestants will compromise truth in order to achieve their political dreams. We have one who has already told us.

Clifford Goldstein is editor of *Liberty*, a magazine of religious freedom.



Black Leaders "Come to the Table" at Adventist World Headquarters

BY CELESTE RYAN, ACN MARKETING AND COMMUNICATION COORDINATOR

Did you know that the Adventist Church's satellite system, Adventist Communication Network (ACN), is one of the largest and best-run networks in North America? During the past four years these 1,500 downlink sites have become very valuable for our internal use for training, outreach, evangelism, and news.

Recently ACN discovered an added value when a well-known community-based organization, the National Council of Negro Women (NCNW), led by Dorothy I. Height, requested to use the ACN satellite network to uplink a program to mark their forty-eighth annual convention.

The nonprofit, Washington, D.C.-based women's organization, founded by Mary McLeod Bethune in 1935 and currently comprising 250 chapters across the United States, wanted to uplink a special program to its members via satellite.

"We agreed to accommodate the NCNW because of the fine work they do in the community, especially for women and families," says Kermit Netteburg, ACN general manager. "These kinds of outreach contacts will be valuable to the church in untold ways in the future."

The program, uplinked live from the General Conference on December 7, was downlinked at 100 Adventist sites across the United States. Under the theme "Come to the Table," Maya Angelou, Ruby Dee, Ossie Davis, Susan Taylor, Dorothy Height, and other renowned participants celebrated the contributions brought to communities by past and current female leaders.

They also addressed some of the problems still facing America's communities and offered solutions.

"We're honored that the National Council of Negro Women turned to us," said Paula Webber, news producer for ACN's news and mission show *First Wednesday*.



Dorothy Height

"We appreciate the hospitality of the Adventist churches that accommodated NCNW members. From the feedback we're getting, hundreds of community leaders who had not visited an Adventist church before got a very good impression."

As a result of the joint project, Gerri Davis, a donor records manager for NCNW and a member of the Emmanuel-Brinklow Adventist Church in Maryland, received a number of inquiries about the church.

"It was awesome that this venture became a ministry for me personally and for the staff at our world headquarters," she says. "After their luncheon and visit to our cafeteria, my coworkers, program volunteers, and executives from other corporations who worked with us on the project became interested in our diet and menus. Then our Christian interaction had a profound effect, causing them to want to know more about our beliefs."

Upon realizing the positive effects this program had on her colleagues, Davis concluded, "You never know what serves as a ministry in reaching others."

Celebration Health Center Launches Creative Mission

BY CARLOS MEDLEY, ADVENTIST REVIEW NEWS EDITOR

From the opening fanfare to the closing fireworks, officials from Florida Hospital trumpeted the rewards of a healthy lifestyle as they unveiled the new Celebration Health Center near Orlando on November 23.

More than 100 persons, including local government officials, church administrators, business leaders, and well-wishers, attended the ceremony. Located in the heart of Celebration, Florida, the new innovative

megahousing project organized by the Walt Disney Company, Celebration Health Center is a unique hospital and lifestyle facility. The public was invited to tour the facility and take part in several interactive displays.

The 265,000-square-foot complex mixes old-fashioned customs and futuristic concepts. Celebration Health Center brings together an unusual blend of services, including women's medicine, rehabilitation and

sports medicine, diagnostic imaging, outpatient surgery, multispecialty physicians' offices, a fitness center, and a restaurant, all in one place. Although physicians at the center will treat disease, their focus is on wellness, treating the whole person, and putting people in command of their own health.

Because of the Adventist Church's 100-year-old track record in delivering health care, Florida Hospital was invited to develop this state-of-the-art health component for the town of Celebration.

Des Cummings, executive vice president for Florida Hospital, says the hospital's mission is the *creation of health*. The center's philosophy is based on the eight principles of health (nutrition, exercise, rest, water, sunlight, temperance, trust in God, and air) found in Ellen White's *Ministry of Healing*.

These principles were updated and embodied in the hospital's watchword of *creation*, which includes *choice, rest, environment, activity, trust, interpersonal relationships, outlook, and nutrition*.

Celebration Health Center



STATE-OF-THE-ART COMPLEX: Celebration Health Center provides a unique combination of treatment and wellness services.

also serves as the testing ground for five model communities across North America in which quality of life issues are being studied. Celebration is one of these communities. The Healthcare Forum, a worldwide association of health-care executives and systems, is directing the research.



GRAND FINALE: The grand opening ceremonies ended with ticker tape, balloons, doves, and fireworks.

N E W S B R E A K

ACS Assists Florida Tornado Victims

Adventist Community Services (ACS) and the Adventist Development and Relief Agency (ADRA)/North America mobilized response teams in four Florida counties in the aftermath of several killer tornadoes that left at least 38 dead and hundreds homeless.

With the help of volunteers and Florida Pathfinder clubs, ACS operated several mobile kitchen units to feed disaster survivors and rescue workers in the Winter Garden and Kissimmee areas near Orlando. Florida South Hospital provided the food.

Youth Emergency Service (YES) Corps volunteers from Forest Lake Academy in Apopka also helped to staff one of the Kissimmee centers. YES Corps is made up of young adults and older teens who are trained for disaster assistance and who get involved in community action projects.

Relief centers for families in need of supplies are being established throughout central Florida. Mark Buhler, an ACS volunteer from the Orlando area, is coordinating the search for relief center sites where ACS will operate the distribution of needed supplies and donated items.

Ira Harrell, Southeastern Conference ACS director,

organized volunteers to help staff the distribution centers.

ACS also operated collection centers for donated goods at several locations throughout central Florida, including the Forest Lake and Winter Springs Seventh-day Adventist churches.

A reception center for trucks with donated goods opened at the Osceola County Fairgrounds near Kissimmee. This is a multiagency warehouse that the Osceola County Emergency Management Agency (EMA) asked ACS to manage under its agreement with the state of Florida and the state EMA donations plan.

Groups or individuals interested in sending goods, relief supplies, or cash donations to central Florida can call the ACS hot line at (800) 381-7171. Items needed for distribution include blankets, bottled water, grocery items, toiletries, and pet food. Clothing is not needed at this time.

ACS works under national agreements with the Federal Emergency Management Administration (FEMA) and the American Red Cross. It is also a member of the National Voluntary Organizations Active in Disaster (NVOAD), the umbrella organization for disaster response organizations in the United States. Working under the auspices of ADRA, ACS distributes and manages the donation of goods in North America.

Don't Sweat the Small Stuff

BY MYRNA TETZ, MANAGING EDITOR OF THE ADVENTIST REVIEW

It's just another competition," Sondra Van Ert, of the U.S. Olympic ski team, wrote in a recent *U.S. News and World Report* article. "I try hard to downplay that this is the Olympics." She said that she was trying to stay focused, to keep calm and adjust to Japanese ways (such as getting used to the elevator saying "Sorry you had to wait," and the ski lift that says "Please move ahead").

That wasn't easy, for all during the Olympics she wore a parka that identified her as a U.S.A. 1998 Olympic team member in bold gold embroidery. According to the *U.S. News* report, she was a gold medal favorite in the snowboarding giant slalom at the Winter Olympics in Nagano.

Even though she knew there were going to be "a zillion reporters out there" she reminded herself, "Just look at the racecourse, look at what I've got to do, don't worry about anything else." Then, when things became really overwhelming, she tried not to get hung up on a lot of details

and dilemmas. It was then she remembered "Don't sweat the small stuff."

Those are familiar words. Anyone who has ever conducted or attended an Adventist-sponsored stress seminar remembers the leader urging the importance of releasing tensions by repeating, "Don't sweat the small stuff. All stuff is small stuff."

Sondra's counsel "Just look at the racecourse" is good too. Paul admonished the Galatians as though they were competing in the Olympics. "You were running a good race. Who cut in on you . . . ?" (small stuff).

"I have fought a good fight, I have finished the race, I have kept the faith,"[†] Paul later proclaimed. A lot of focus. Not much small stuff. A better Olympics. At the end, a crown.

* Gal. 5:7, NIV.

† 2 Tim. 4:7, NIV.

NEWS COMMENTARY

NEWS BREAK

Adventists to Observe Fiftieth Anniversary of the Universal Declaration of Human Rights

Seventh-day Adventists around the world will commemorate the fiftieth anniversary of the Universal Declaration of Human Rights by declaring December 11, 1998, as a special day for worldwide prayer and gratefulness for religious freedom and human rights.

The church is joining the world community in recognizing the importance of restating the values enshrined in this United Nations document, particularly the declaration's Article 18, which defends religious freedom and promotes the respect of human dignity.

According to a spokesperson at the General Conference Public Affairs and Religious Liberty Department, the commemoration by Adventists will include special convocations in local churches and communities, with a celebration on December 12 to underscore the importance of human rights, and religious freedom in particular.—*Adventist News Network*.

Andrews University Sells the Last Campus Business

Following a trend in the past 30 years (during which many Adventist schools have closed or sold their businesses), officials at Andrews University in Berrien Springs, Michigan, recently closed a chapter in the

school's history with the sale of the Apple Valley Supermarket, the last commercial business on campus. Andrews owned the market for 22 years.

The new owners, David and Kevin Benfield, of Redlands, California and Hinsdale, Illinois, respectively, will continue to run the store and its five satellite locations. The university retains ownership of the land and buildings.

Proceeds from the sale will retire Apple Valley's debt and go into an operating endowment for the maintenance of campus buildings, says Ed Wines, university vice president for finance.

President of India Commends Adventists

In a meeting with Southern Asia Division president Ronald D. Watts, Indian president K. R. Narayanan commended the Seventh-day Adventist Church for the contributions the church is making to the country.

Narayanan spoke of the Ottapalam Adventist Hospital in Kerala, since his first election to parliament had been from that district. He also expressed his appreciation for the contribution of the Adventist Development and Relief Agency in drilling boreholes to help provide a supply of drinking water. In his conversation with Watts, the Indian president spoke of his personal philosophy of integrity and honesty in public life.

"I was delighted to have the opportunity to meet with

Religion in the News

One in Four Baptist Teens Considers Suicide

A survey of Southern Baptist teens shows that while 93 percent pray daily and weekly, about 25 percent have considered committing suicide.

"It's shocking to know that some of the same kids who think about killing themselves may pray either daily or weekly," said Clyde Hall, manager of the Baptist Sunday School Board's youth discipleship section.

The survey also showed that 75 percent of those teens have trouble controlling their tempers and almost half cheat on tests. But according to the results, 83 percent do not take drugs and 78 percent don't drink, reported *Baptist Press*, the news service of the Southern Baptist Convention.

The survey of 2,501 youth was taken at 1997 summer youth conferences. Ninety-five percent of the respondents claimed to be Christians; 55 percent were girls, and 45 percent were boys. The survey found that 25 percent of high school students, compared to 18 percent of junior high students, said they had contemplated suicide.—*Religion News Service*.

64 Years Ago . . . Let Him Who Boasts

A friendly one-upmanship amused readers of the *Advent Review and Sabbath Herald* (now the *Adventist Review*) in 1934 as several elderly readers vied for the honor of having read the magazine for the most years.

Apparent "winner" was C. F. Stevens, who wrote in a cover note that he had been a faithful reader of the *Review* for 84 years. It would have been hard to outdistance him: he was a child of 9 and living in Paris, Maine, when the first edition of the *Second Advent Review and Sabbath Herald* was published in the nearby Andrews home in November 1850. He had received the *Review* continuously throughout his long life, and wrote that "I prize it above any of the many periodicals to which I have access."

"Our good church paper should be read and valued by all who wish to be reliably informed regarding the history and present progress of our work in all the world," Stevens concluded.

The *Adventist Review* is fast approaching its sesquicentennial year (1999-2000), and is again looking for longtime readers. How long have you been reading the *Adventist Review*, and what has it meant to you? Send your stories to:

Bill Knott, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904. CompuServe: 104474,550

NEWS BREAK



NEW FRIENDS: Indian president K. R. Narayanan (center) believes the Adventist Church in India, led by Ronald Watts (left), is making a valuable contribution to the country.

Mr. Narayanan," said Watts. "As leader of the world's largest democracy, with 950 million people, he has a very intense schedule. I was pleased to be able to pray for him and for his responsibility in leading the people of India into the twenty-first century."

Watts was accompanied to the December 8 meeting by J. John Wycliffe (above right), who works at the General Conference. Wycliffe, a member of the Southern Asia Division executive committee, comes from Kerala and is personally acquainted with the president.—*Adventist News Network*.

News Notes

✓ **Cuba Report Airs April 1.** The Adventist Communication Network, the church's satellite system in



Edward Motschiedler

North America, will uplink a 30-minute video report on the church's growth in Cuba. The report will air at 7:30 p.m. Eastern time. Call (800) ACN-1119 for satellite and channel information.

✓ **Edward Motschiedler**, Ohio Conference president, was recently elected secretary of the Columbia Union Conference. Motschiedler replaces Harold Lee, who became union president.

✓ **James Dok**, associate pastor of the Adventist church in Long Beach, California, recently became the first Cambodian minister ordained in the North American Division.

CompuServe Users. You can access the *Adventist Review* online each week within 48 hours of presstime. The *Review* is available free in the Adventists Online Forum (section B, GO SDAOLB). To join the forum, call 1-800-260-7171.

What's Upcoming?

Mar. 22-28	Youth Week of Prayer
Mar. 28	Thirteenth Sabbath Offering for the Southern Asia Division
Apr. 4	Missionary magazine emphasis
Apr. 11	Youth spiritual commitment

Two Dozen Muffins and a Sabbath Potluck

There is no such thing as an insignificant gift.

BY CYNTHIA PATTERSON COSTON

IT WAS 7:00 ON A FRIDAY MORNING. MY boys ate breakfast while I prepared their lunches. The phone rang. It was John, our church school board chair. He sounded tense. "Hi, Cynthia. Can I talk to your husband?" My husband came to the phone. John quickly broke the news: "Bruce, the church school is on fire."

Bruce, vice chair of the church school board, canceled all his morning appointments and took off in a flurry to see what he could do to help. A meeting of the school board and the teachers was scheduled for midmorning to make decisions about the challenges that loomed ahead.

My boys and I were left seated in the kitchen, feeling shocked and empty. We too wanted to leave in a flurry and do something to help. But what could two little boys, ages 6 and 7, and their mother do at a fire scene that firefighters, builders, and men with pickup trucks could not do better?

As I started to process the news about the school, I realized that Bruce had left the house so quickly that he had missed breakfast. I surmised that most of the board members and teachers had also left home without thinking

to eat. "I've thought of something we can do to help," I said to my boys.

We quickly baked two dozen muffins and placed them in a basket. Hopping into the van, we showed up with breakfast just as the teachers and school board were beginning their meeting at the church. Few of the people at the fire scene had eaten, so our small contribution of muffins and juice was much appreciated. Indeed, there *was* something that two little boys and their mama could do to help.

What Goes Around

It was 15 months later, at 3:30 on a Sabbath morning. Our family was in Washington, D.C., visiting my brother and anticipating a family wedding over the weekend. The phone rang. It was Susan, the assistant manager at our veterinary hospital at home. She sounded tense. "Can I speak to Dr. Coston?" she asked. "Dr. C., your house is on fire."

We canceled all our weekend appointments and took off for home in a flurry to see what was left and what needed to be done. We all felt shocked and empty on the drive from Washington, D.C. What are two boys, ages 7 and 8, and their mother and father going to do when they have just lost everything they own?

When we arrived at our house, the fire was out. There were already about 25 people standing around who wanted to do something to help. But what could they do with our burned clothes, singed teddy bears, and water-damaged furniture that builders and insurance people could not do better? It seemed that there really was not much anyone could



PHOTOS © PHOTODISC

do to lessen our loss—the horror was too fresh, the devastation too large.

But those 25 family members, friends, and neighbors worked tirelessly, hauling our possessions out of the house, loading them on pickup trucks, and filling a storage unit we had hurriedly rented. Their help was much appreciated.

As we worked at our burned-out house that Sabbath morning, our church friends learned of our loss during the announcement time of the worship service. Pastor Rick informed the congregation that the fellowship dinner would go on as planned, but that the location had been changed. The dinner would be held on our front lawn.

Comes Around

By 1:00 that afternoon there were 200 members from our church family on our front yard, complete with folding tables, lawn chairs, blankets, flowers, and enough food to feed everyone. Of course, few of us at the fire scene had

eaten, and the large contribution of food was much appreciated. The neighbors on our cozy cul-de-sac had a great time sampling all the vegetarian dishes. They never once complained that our quiet little street was completely clogged with cars, vans, and pickup trucks; or that groups of running, jumping children blurred the property lines around our home as they played with our sons.

Indeed, there was something that a church family could do to help after all. Their warm casseroles, chilled gelatin salads, and loving hands helped us find the courage to get through that long day.

And Around

A long time ago Jesus blessed a little basket that contained only five loaves and two fish, and the resulting meal fed more than 5,000 people. Just as surely as God performed a miracle over that little basket, so He performed the same miracle over my little basket filled with 24 muffins. Fifteen months later those two dozen muffins

turned into a meal that served more than 200 people on our front yard.

What do you do when you see someone in crisis? There's probably not much you can do that someone else couldn't do better. But you could make 24 muffins for a board meeting or a cottage cheese loaf for an impromptu front yard potluck. And someday, in 15 months or less (or more), you could be the recipient of a miracle that blesses your small contribution so completely that you cannot contain the whole of it.

"Cast your bread upon the waters, for after many days you will find it again. Give portions to seven, yes to eight, for you do not know what disaster may come upon the land" (Eccl. 11:1, 2). ■

Cynthia Patterson Coston lives in Woodstock, Virginia, with her husband, Bruce, and their two sons, Jace and Tucker.



Hope for Stumblers

Sometimes it's downright tough to keep going.

BY STEVEN P. VITRANO

JACK STANDS BESIDE THE OPEN GRAVE. THE love of his life has been taken from him. They were filled with such joy when it was learned that Betty was to have a baby. But it was not to be. Complications voided the birth, and after too many days of suffering and agony Betty's heart stopped beating. Jack, of course, is devastated. And standing beside the grave, he wonders how he can bear the loss.

We've been there, haven't we? We know the agony, don't we? But knowing that Betty belonged to Christ made a world of difference. Jack's heart is comforted—and so are ours—by the assurance that salvation from death will come with Christ's return, when "death is swallowed up in victory" (1 Cor. 15:54).*

When we speak of salvation, why is it we focus almost exclusively on the cross and say so little, if anything, about the Resurrection? We rejoice in the justification and reconciliation that are ours because of Calvary, but have we forgotten that without the Resurrection there is no salvation? "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished" (verses 17, 18). Because of this, Jack does not weep as those who have no hope. He and Betty will live and love again. In the face of hopelessness there is hope because Christ lives.

But why is our salvation so dependent upon Christ's resurrection? Because *His* resurrection makes *our* resurrection possible: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ" (verses 22, 23). For Paul, Christ's return was a blessed hope, a salvation yet to come that he anticipated with great urgency: "For salvation is

nearer to us now than when we first believed; the night is far gone, the day is at hand" (Rom. 13:11, 12).

But there is more. Christ's resurrection is just as critical for our salvation now as it will be in the future. In writing to the Corinthians who have been "called to be saints," Paul says, "For the word of the cross is folly to those who are perishing, but to us who are *being saved* [present tense, continuous action] it is the power of God" (1 Cor. 1:2, 18). And in writing to those who have been "sanctified by the Spirit for obedience to Jesus Christ" (1 Peter 1:2), Peter says: "Like newborn babes, long for the pure spiritual milk, that by it you may *grow up to salvation*" (1 Peter 2:2).

"Being saved," "grow up to salvation"—the ideas are equivalent to Paul's desire in Ephesians 4:13-15, that "we all attain to the unity of the faith, and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ. . . . Rather, speaking the truth in love, we are to *grow up* in every way into him who is the head, into Christ."

This too is gospel. It is the good news that we can be saved and are being saved from behavior that is not like Christ so that we may grow up to maturity in Christ.

But it is scary. We recoil from it. Especially when we read James 1:2-4: "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing." We recoil because we are constantly reminded of how we fail to be like

Christ, how we fail to be perfect and complete, how we fail to be holy.

Nor does Satan let us forget our failures. I will never forget Debbie. She sat across the desk from me with her hands upraised and despair written on her face. "I give up. I can never get it right. I try so hard, and all I ever hear is, 'You must do more.' I can't do more. I walk around in a cloud of guilt all the time. If you can't help me, it's all over."

We, all know Debbie, don't we? We've met her, and she is us. How can we find assurance? Is it by throwing out God's require-

ments? By hitting out at the law? Not at all.

The secret, rather, is to look to Jesus.

In Romans 5:10

Paul tells us: "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled,

shall we be saved by his life." Reconciled by Christ's death, saved by His life. No living Christ, no salvation. But we have nothing to fear: the tomb is empty. He lives! And it is the living Christ who gives us the confidence that we need. This is the truth so beautifully portrayed in the book of Hebrews.

Hebrews 1:3 tells us that after the cross, "when he had made purification for our sins, he sat down at the right hand of the Majesty on high." And why is that important? Because of what He is doing there. "Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord" (Heb. 8:1, 2). Wonderful! Not only is Christ at the right hand of God; He is there to minister in our behalf as *our* high priest.

But *how* He ministers as our high priest is love's answer to our desperate need: "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil." "For because he himself has suffered and been tempted, he is able to help those who are tempted" (Heb. 2:14, 18).

And now notice what that means in terms of assurance: "Since then we have a great high priest who has passed through the heavens,



ILLUSTRATION BY TERRY CREWS

Jesus, the Son of God, let us *hold fast our confession*. For we have not a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sin. Let us then *with confidence* draw near to the *throne of grace*, that we may receive mercy and find grace to help in time of need" (Heb. 4:14-16).

Notice how the atonement and the priestly ministry of Christ are brought together in the passage. For salvation, come to the cross. For salvation, come to the throne of grace. The doctrine of the sanctuary should not only emphasize judgment in the fulfillment of prophecy, but forgiveness and mercy and grace and confidence and assurance. We need that assurance. Our young people need it. Debbie needed it. We all make mistakes. At times we all fail to do what we know we should do, or not do what we know we should. We live in a world in which lawlessness, corruption, and perversion must astonish even the devil, but we must not despair. Christ is alive, seated at the right hand of the Father. And because He lives we can experience continuing victory in Christ as we await the second advent of our Lord.

To become like Christ is not "automatic" for those who "have been saved." "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). When we meet various trials and our faith is tested, we must make choices, and the choices we make determine whether or not we overcome. But when we choose to yield to Christ and He empowers us, we become "more than conquerors" (Rom. 8:37). Yet even when we fail, we have a throne of grace to which we can flee "that we may receive mercy and find grace to help in time of need."

Christ is our advocate, and we should never doubt that God will forgive. Jesus said that the divine rule of forgiveness is "seventy times seven" (Matt. 18:22). We may lose some battles, but in Him we are

going to win the war! The tomb is empty. "If we confess our sins, he is faithful and just, and will forgive our sins, and cleanse us from all unrighteousness" (1 John 1:9).

Could good news be better than this? ■

* All Scripture quotations in this article are from the Revised Standard Version.

Steven P. Vitrano is a professor emeritus of preaching, worship, and evangelism at the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan.



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Discerning the Divine Imprint

In her book *Autobiography of a Face*,* Lucy Grealy discusses her experience as a child growing up with a physical disfigurement that adults and children reacted to by gaping, pointing, and making cruel remarks. The discovery of cancer in her jaw in elementary school led to radiation treatments that caused burning sores inside her mouth, chemotherapy that left her bedridden and nauseous for more than two years, and dozens of surgeries. Surprisingly, it is not the physical pain she recalls most, but the emotional:

"I spent five years of my life being treated for cancer, but since then I've spent 15 years being treated for nothing other than looking different from everyone else. It was the pain from that, from feeling ugly, that I always viewed as the great tragedy of my life. The fact that I had cancer seemed minor in comparison."

Lucy was haunted by what she referred to as her own ugliness. As a result she felt unlovable, isolated, and alone. She could not imagine herself ever being attractive to another human being. In college she wore genderless baggy clothes. "For me, dressing as if I didn't care was an attempt not to care, to show the world I wasn't concerned with what it thought of my face. In my carefully orchestrated shabbiness, I was hoping to beat the world to the finish line by showing that I already knew I was ugly."

Physically unappealing people. How do we treat them? Researcher Lois Hoffman, in a study involving the reactions of teachers and other caregivers to children, found that unattractive children are treated more negatively than children whose physical appearance is more appealing.

Even parents, she found, tend to favor their offspring who are prettier, more handsome, more attractive, than a brother or a sister.

Within a social context, unwritten laws abound. This person is acceptable. This person is not. Every Sabbath school class, church school, and congregation has its members who are easier to love than others. Often as a group we read our cues from one another, responding favorably to those we have decided are worthy.

Without previous warning I recently asked 35 college students to try to give me the name of a child who was the butt of jokes in their elementary school. I wanted to know if they could remember someone who was universally accepted as the

outcast, the scapegoat, the one whom all had tacitly agreed to torture mentally and emotionally. My students' faces immediately told me that they did not have to pause for long. One by one they responded, giving the single name that they had not forgotten in more than 10 years. Lewis Robbins. Sally Steitz. Joe Adams. Others had names that were less kind. Space Boy. Skinny. Beach Ball. Only two could not produce a name.

Our natural response to the unappealing is rejection, disgust, hatred. As Christians, our challenge is to move beyond surface judgments, to love the unlovely, befriend the friendless. While

we don't often dwell on the thought, Scripture tells us that Jesus Christ Himself was not physically appealing. "He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him" (Isa. 53:2). I wonder, How would we have responded to Him had we traversed this earth with the Son of God, who had taken on the lowliest of flesh?

My hope is that I will never lose the ability to see beyond the trappings that house a human soul, that I will pause to discover the imprint of the divine in each person who crosses my path, that physical boundaries will not limit my vision.

Looking back, I too remember the class scapegoat in public school, 30 years after the fact. "Reject" faced the fourth-grade girls, lined up against the wall in the Stanton School gymnasium, and, at the teacher's mandate, sought to find his square-dancing partner. Stopping at each giggling girl vigorously shaking her head no, he bowed, reddened, and stammered, "Will you have this dance with me?" Fourteenth in line, I prayed that a classmate before me would have the courage to respect his dignity as a human being and take the proffered hand. But in the end I held my breath, nodded my head, and do-si-doed with the one I could not bear to turn away.

* New York: Houghton-Mifflin, 1994.

Sandra Doran, Ed.D., is an educational consultant, author, and speaker. She teaches at Providence College in Rhode Island.



Our natural response to the unappealing is rejection.

I'll Scratch Your Back



the second mile." It comes from Jesus' idea. Sometimes we need to cooperate even if the other person won't cooperate. We need to be willing to help even if there's nothing in it for us. We need to be willing to scratch someone else's back even if they won't scratch ours.

ROSY TETZ

There are some animals that are very selfish. Take hyenas, for instance. Many of them get their food by stealing it from other animals. Spotted hyenas will steal food that a leopard or cheetah has caught—they'll even try to steal food from a group of lions!

There are some ants that are even more selfish. Slave-maker ants keep black ants as slaves. The slave-maker ants will raid a nest of black ants and steal their eggs. When these eggs hatch in the slave-maker ants' nest, they think they are in their own nest, and they go right to work. They dig new tunnels and bring back food and even feed the food to the slave-makers.

There are other animals that have learned to cooperate. There are some kinds of birds that like to sit on certain big animals, like buffaloes, or rhinoceroses. The big animals like to have the birds there because the birds pick off ticks and flies that are pestering them. Everyone is happy—the birds get yummy stuff to eat, and the big animals aren't bothered by insect pests.

Some fish do this too. The big fish keep very still while the little fish give them a cleaning. The little fish will even swim inside the open mouths of the big fish to clean there—and the big fish don't eat them. They need each other.

We have a saying about cooperation: "You scratch my back; I'll scratch yours." It means that if you help me, I'll help you. Usually when two people cooperate, both of them win. It is important to learn how to do this.

But Jesus wants us to do more. He wants us to go beyond cooperation. Once He told His followers, "If some-

one forces you to go one mile, go with him two miles" (Matthew 5:41, NIV).

Jesus was saying that when you have a job to do, don't just do the bare minimum in a grouchy way. Do your best. Do it with a smile. Do it graciously.

We have a saying about this too. We call it "going

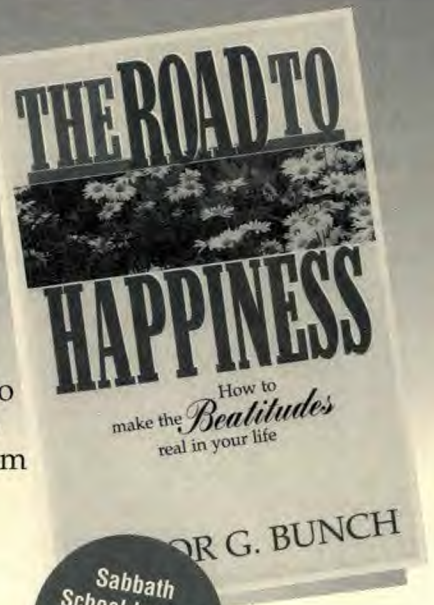


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At Rest

BUTHERUS, Benjamin G.—b. Jan. 13, 1905, Nekoma, Kans.; d. Nov. 18, 1997, New Berlin, Wis. He served in the educational field for 43 years. He served as principal for various academies across the United States, as president of West Indies College in Jamaica, and as educational secretary for the Michigan Conference. After retiring, he was assistant nursing home administrator for Bethel Manor, Evansville, Indiana. He is survived by his wife, Elsie; one son, Duane; one brother, Dan; two sisters, Viola Bartel and Evelyn Avey; two grandchildren; and four great-grandchildren.

ESCANDON, Jorge—b. July 30, 1908, Utica, Colombia; d. Dec. 16, 1997, Santa Clara, Calif. He served in the publishing, temperance, and public relations departments in 13 countries of the Inter-American Division. He is survived by his wife, Luisa; two daughters, Perla and Marlene; two brothers, Rafael and Antonio; three sisters, Sara, Judith, and Rosa; and two grandsons.

FINNEY, Rodney E., Jr.—b. Apr. 18, 1904, Montour, Iowa; d. Nov. 29, 1997, St. Helena, Calif. He served in Colorado, Montana, Washington, British Columbia, Tennessee, Wisconsin, Singapore, and California. He was conference president in British Columbia and Wisconsin, and a missionary in Singapore from 1969 to 1977. He was also a former editor of *These Times*.

KOELMOSGEN, Virginia—b. Jan. 11, 1904, Olathe, Kans.; d. Jan. 11, 1997, Deer Park, Calif. She served as a secretary in the Southern California, Rocky Mountain, and Central California conferences; the Pacific Press Publishing Association; and the General Conference Insurance Department's West Coast office.

LEE, Milton—b. 1915, Shanghai, China; d. Dec. 4, 1997, St. Helena, Calif., in an auto accident. He served in China,

Taiwan, and Hong Kong as an evangelist and radio speaker for more than 50 years. He is survived by his wife, Helen; one son, Fred; one daughter, Sylvia Fillman; and two grandchildren.

MOREL, Grace—b. June 4, 1901, Kankakee, Ill.; d. Aug. 19, 1997, Angwin, Calif. She served for 50 years as an English teacher in academy and at Pacific Union College. She cataloged numerous academy libraries, as well as the personal library of H.M.S. Richards, Sr.

REID, Kathleen Ruth—b. Mar. 19, 1915, Watford, England; d. July 24, 1997, Fletcher, N.C. She served with her husband in eastern Africa for 32 years. She later taught school in New York for seven years. She authored a book for African parents and was active in women's ministry while in Africa. She is survived by her husband, F. G. Reid; one son, John Reid; four daughters, Nancy Torontali, Jeannette Hayes, Dorothy Becker, and Margaret Lynes; one brother, A. C. Hayton; one sister, Mary Knight; nine grandchildren; and two great-grandchildren.

RESSALAM, Kunnathukal Samuel—b. Feb. 7, 1919, Trivandrum, Kerala, India; d. Nov. 7, 1997, Takoma Park, Md. He served as a teacher in India for 37 years. In 1976 he retired from his position as principal of the SDA High School in Bangalore and joined family members in the United States. He is survived by his wife, Leelamma; six children, Raju, Lyla (Molly) Mammen, Leena Maccado, Arlen (Joy), Laurel Jesudas, and Lilac Thomas Kunjoo; 15 grandchildren; and one great-grandchild.

SCHNEIDER, V. O.—age 80; d. Dec. 4, 1997, Keene, Tex. He served as a literature evangelist in Michigan and Wisconsin, and as pastor in Arkansas, Texas, and Minnesota. He served as departmental director in North Dakota and Oklahoma, where he built the Summit Ridge Retirement Center. He is survived by one son, Don; and one daughter, Diane Ketchum.

STRICKLAND, Carl Leon II—b. June 30, 1920, Canaan, Maine; d. July 18, 1997, Bangor, Maine. He served for 35 years as an educator, pastor, naturalist, and artist in Arkansas, Oklahoma, Maine, New York, Texas, Nebraska, New Hampshire, and Pennsylvania. After retirement he served nine years as an associate pastor in Massachusetts. He is survived by his wife of 54 years, Beverly; two sons, Carl III and Mark; three daughters, Bettina Rowe, Jayne Davidson, and Lois Pervier; one brother, Blin; and seven grandchildren.

TELLER, Nancy—b. Jan. 25, 1934,

Bethlehem, Penn.; d. Oct. 26, 1997, Jamestown, N.Dak. She served with her husband in the pastorate and as a mother. She is survived by her husband, Stanley; one son, Peter; one daughter, Nannette Wright; and six grandchildren.

WELCH, Donald Wilton—b. Oct. 30, 1927, Hastings, Nebr.; d. Oct. 7, 1997, Durham, N.C. He served as president of Florida Hospital (Hialeah and Orlando), Huguley Memorial Center in Texas, and Takoma Adventist Hospital in Greeneville, Tennessee. He was also a former president of Adventist Health System/Sunbelt. He is survived by his wife, Jean; two sons, Don and Randy; two daughters, Lisa Gano and Kim Bath; one brother, Wally; and two grandchildren.

WERNER, Philipp J.—b. Apr. 10, 1910, Germany; d. Nov. 24, 1997, Williamsport, Md. He served as a missionary in Tanzania, Rwanda, Burundi, and Zaire for 35 years, and in Peru for five years. He also served in Zaire and Martinique for three years on SOS mission service. He is survived by his wife, Luise; one daughter, Ingrid Brandt; one son, John; and four grandchildren.

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Reflect Me

BY MARY L. MAXSON

"Be imitators of God, . . . as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph. 5:1, NIV).

I arrived at the hospital Wednesday evening, signing in—as is the procedure for volunteer chaplains. I glanced over my shoulder and caught a glimpse of a middle-aged man with wet cheeks, struggling to stifle a cry. When I heard this gut-wrenching wail I dropped everything and dashed over to the grief-stricken man. Simultaneously a woman who was approaching the front door rushed over to console him. Joining them, I listened intently—between the sobs—as Joe* poured out his story.

"I'm alone!" he gasped. "I'm alone! I can't stand it. What am I going to do?"

The physician had just reported to Joe that his mother's kidneys were shutting down. The liver was malfunctioning. Joe realized she had little time to live, because he had observed her copper-toned skin and knew this was a sign of death.

Recalling the scene, he continued describing how his mother had whispered, "I love you. You know that? And God loves you too. Do you know that?"

"It was these words of acceptance," Joe said, weeping, "that I couldn't stand any longer. I can't comprehend how someone can love me that much. She's the only one that I have. Everyone else has gone."

Between breaths he shared his life's story. The consoling nurse and I listened intently to this heartrending life commentary. He was an unwanted child. He never knew his father. His natural mother hated him and had no desire to keep him. Her sister Sue (his aunt), whom he called his mother, took him into her home. Raised him. Loved him. Accepted him.

Two years before, Sue's husband, Bill, had died, leaving Joe as caretaker. "I owe it all to her," Joe muttered. "I couldn't pay her back for the years she took care of me and loved me. She always accepted me—just as I am."

His only close friends had died of AIDS. There was no one to comfort him. When he had admitted his gay lifestyle,

the rest of his family (his cousins) disowned him. Only "Mother Sue" didn't reject him. He couldn't imagine life without her.

As I listened to Joe's story, I couldn't believe what I was hearing. "Could it be?" I reflected. "Could it be that Mother Sue is the only Jesus he would ever see?"

The nurse and I encircled him with our arms, forming a circle. As we hugged him, he laid his head on my shoulder. As we held each other in the hospital lobby, I asked him if he would mind if I prayed. "Oh, thank you so very much" was his immediate response. "I'd love for you to pray. I can't remember the last time when someone wanted to pray with me."

Only God knows what I prayed—no doubt I asked for God's love, mercy, and grace to surround this despondent man. As he departed, I promised to visit Mother Sue that evening.

Approaching Sue's hospital bed in CCU, I shared with her my moments with Joe. "You know," she said, "I remember when Joe was baptized. He loved the Lord so much." She continued, "Joe has been such a help to me since Bill has gone." She reminisced for a long while.

Gazing and smiling at me, she quietly uttered, "You are the most beautiful person I've ever seen in my life." (Laughingly I told her I would come see her every day!) "The Lord must have sent you. You seem to glow." Did she see a reflection? If so, whose reflection was it?

Could it be that Jesus sent me for Sue?

Jesus admonishes us, "Mimic Me. Imitate Me. Reflect Me. Show the world who I am and what I look like."

Could it be that the nurse, Mother Sue, and I will be the only Jesus Joe will ever know? ■

* All names have been changed.



Mary Maxson is an editorial secretary for the *Adventist Review*. She is also a volunteer/chaplain's associate for a hospital in the Maryland area.



Hope

And they shall leave
behind weakness and
dying, like
graveclothes
folded in the
tomb. Even we
(which are
alive) shall know a
twinkling
when we

change!

lift!—

whole, above the
broken.

Then He shall
prepare a
table before us,
where is
no enemy; lead
us where lies no
shadowed valley,
but green and flowered
forever. Where
brighter than
seven suns,
He is the light.

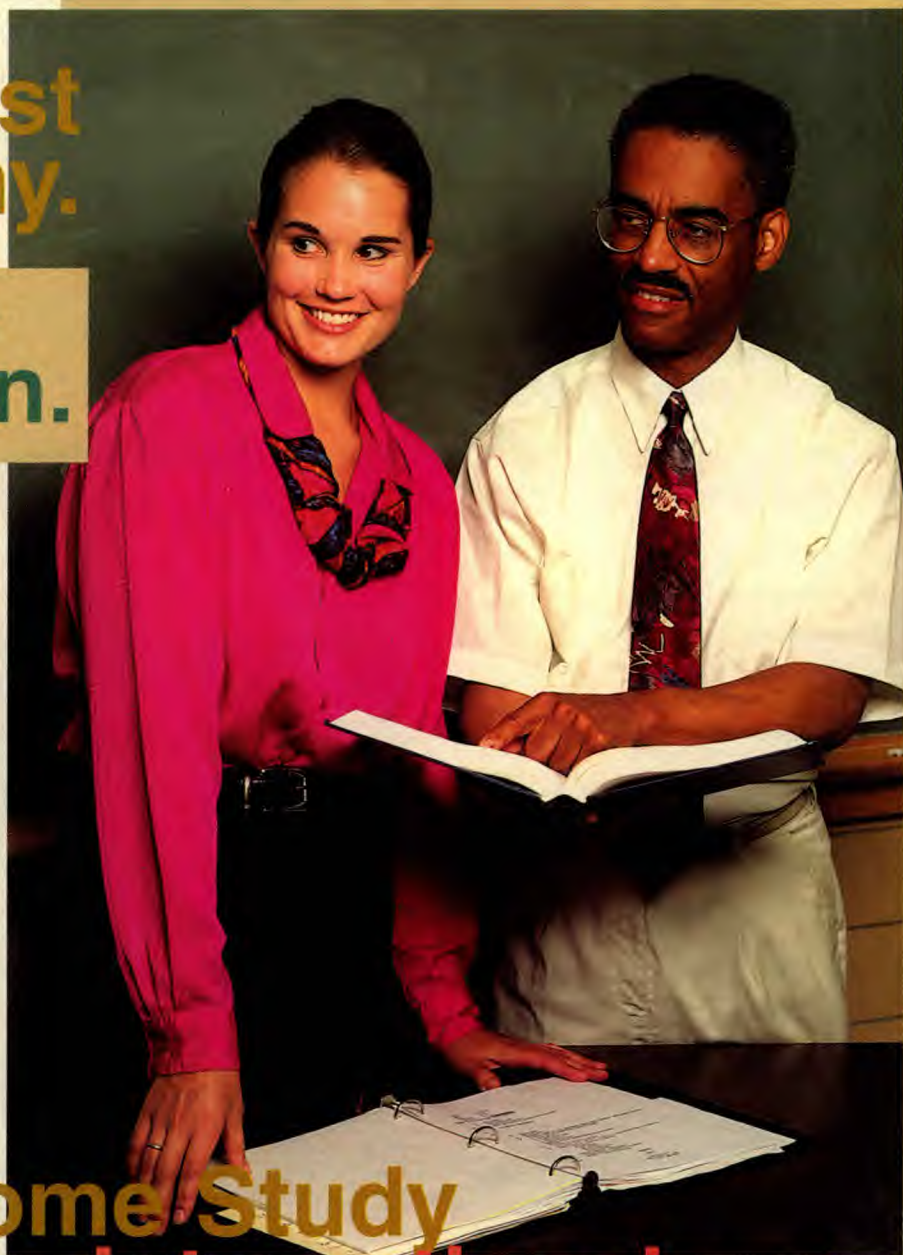
*Ann Burke is a poet and freelance writer
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