

ADVENTIST Review

August 12, 1999

World Edition

No Turning Back *Burkina Faso: Tough Choices and a Growing Church*

More Than Words

My House, Christ's Home

"I'm Gonna Find Me a New Doctor"

LETTERS

What Happened to Children's Corner?

I appreciate the *Review* so much because there is usually something for every member of the family, even the children. But could you please tell me what has happened to the Children's Corner, by Rosy Tetz? We are missing her insightful lessons. Will she be back soon?

—Rhoda Wills

BERRIEN SPRINGS, MICHIGAN

Children's Corner has been replaced by Tuesday's Child, which gives not only a story for the children but also ideas for using the story in family worship. — Editors.

"Ellen White's Disturbing Disclaimer of 1904"

This was a truly great article (May 13 World Edition). Since Ellen White lived so long ago, it is important to understand why she preferred to refer to herself as the Lord's messenger. Roger Coon clearly presented the historical context in such a way that it was easy to understand why she would avoid calling herself a prophet. Articles such as this one greatly help all of us understand Adventist history better.

—Brent Thomas

CALISTOGA, CALIFORNIA

"A Very Young Church"

I wanted to express my appreciation for the article on Mongolia in the May 13 issue. The format of an interview using e-mail was refreshing.

As an employee of Adventist



Frontier Missions, I was very pleased to see Brad and Cathie [Jolly] mentioned in such a positive way at the beginning of the article. They certainly gave up a lot to build the strong foundation that is there today. Thank you for an article from the heart.

—Vicki Wiley

BERRIEN SPRINGS, MICHIGAN

"Don't Adventists Use the Bible Anymore?"

You can't know what this article in the *Review* (May 20 Cutting Edge Edition) has meant to us. I am thankful this has been brought out to show the need for Bible- and Christ-centered sermons, and I am praying that our pastors who are not preaching this message will answer the wake-up call. The church we belong to is exactly what is being described in the article. Just a few verses, and the rest you could label as a "counseling session" on our behavior. Good points are brought out,

but we could read these in a book. Two or three times a week we listen to a sermon—videos of Dwight Nelson and other evangelists—to strengthen our walk with Christ, sermons we are not getting at church.

I am writing to say we are at the end of time and we need to wake up to our need of Christ in our lives, and to reach out to others. Thank you so much for this call to Bible study. I appreciate the instructions on how to study the Bible.

—Name Withheld

“Global Vision Evangelism Reaches Around the World”

Steven Vistaunet’s report about the Northwest Global Vision’s work (June NAD Edition) was so inspiring! I have wondered, however, if Duane McKay’s hope that foreign mission service would result in “a dramatic growth in” home mission service has seen fulfillment in the North Pacific Union Conference. Vistaunet says that foreign mission participants seldom are content to merely occupy pews when they return, but he doesn’t share specific ways in which local mission service is flourishing.

I look forward to an upcoming article with pictures of volunteers using Picture Rolls, giving Bible studies, and conducting medical exams in those parts of North America where the infrastructure is falling apart, unemployment is rampant, facilities are in horrible shape, and yet there are people eager for hope!

—J. Philip Williams
JEFFERSON, TEXAS

“Publish. . . or They Perish” (Cont.)

A church that loves books has meant a lifetime of joyful discovery for me. *Swift Arrow*, *Under the Blood Banner*, and a dozen other Christian tales nourished a boyhood imagination and faith. However, I may never have

known about an “ABC” if not for our church’s unique personal delivery system. It was the faithful colporteur that brought *The Bible Story* and *Bible Readings for the Home* to our home that paved the spiritual highway for our family to join God’s remnant church. God’s words to Isaiah remain fully in force today, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11).

—Brad Newton
SIMI VALLEY, CALIFORNIA

Injecting Hope

I want to say to everyone on the *Review* team how much the *Adventist Review* means to me. At last I feel as if I’m not the only Adventist who has been yearning for a fresh approach to our faith and its expression. When I read the *Review*, it is the nearest I can get to a fellowship group, to sharing new ideas, sharing visions and new perspectives. Thanks to all of you for going out on a limb and making these changes.

Often when I read the *Review* these days, tears come to my eyes because in the *Review* I find what I have so often yearned for in my church. Thank you for injecting hope, taking risks, and being open and honest. It means so much to me, and I hope I will have a chance to put a little bit back into the *Review*, every now and then, when I can write something.

—Karen Holford
ENGLAND

ON THE COVER: BURKINA FASO MISSION PRESIDENT GILBERTO ARAUJO (CENTER) AND HEAD ELDER WIELTE ASSIST A CHARTER MEMBER IN FINGERPRINTING HER “SIGNATURE” TO THE CHARTER MEMBERSHIP OF LOROPENI ADVENTIST CHURCH.

ADVENTIST Review

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ADVENTIST Review

"Behold, I come quickly . . ."

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

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Point Made

BILL KNOTT

I had the Brazilian men's volleyball team on the run that night three years ago when my 5-year-old walked into the family room and ruined my chance at sporting immortality.

"What are you watching?" he asked, unaware of the international drama that was unfolding on the screen.

"The Olympics," I said tersely. I grimaced as a gigantic figure spiked the ball off an American head.

"What are the 'lympics?" he continued. Evan was unaware of the fact that males of the species can't communicate in more than three syllables while watching sporting events.

"Games," I said.

He studied me for a moment—long enough to discern that I had pledged allegiance to the team in the dark-blue jerseys.

"I'm for the yellow team," he announced with a certain impishness in his eye. This was a trick he had learned from his mother, who had long ago discovered that the best way to protest my occasional Sunday afternoons watching televised sports was to cheer for the team I opposed.

He now had at least half my attention. In between ferocious volleys, I would educate my son on appropriate fan loyalty.

"Evan," I said with studied patience, "the team in the blue shirts is from our country—the United States. The team in the yellow is from Brazil. You're supposed to cheer for the team from your own country."

He studied me for a moment, trying to frame the question that was already written all over his face.

"Is that a rule?" he asked quietly.

He had me pinned, as surely as if he had thrown me in Greco-Roman wrestling. Actually, it felt more like a javelin to the regions of the heart.

"Well, it's not exactly a rule," I told him. "It's just that you want to be proud of your country, blah-blah-blah, blah-blah-blah . . ."

Evan wandered off, quite unaware of the tremors he had set off in my soul.

Oh, I'm a patriot for sure, the kind who still gets a lump in his throat when I hear the strains of "The Star-Spangled Banner" as they raise Old Glory to the highest point. But what prejudicial part of me was oh-so-quick to affirm the

virtue of a group of Americans I had never met, and equally quick to assert the lesser value of a group of Brazilians I had also never met—Brazilians, who, by the way, were clearly the superior volleyballers, at least on that night?

How quickly I had succumbed to the unwritten rules of sport:

1. *You must always cheer for your own.*

2. *Anything at all can be used to identify one of your own.*

I looked into a candid spiritual mirror and was dismayed at what I saw. I

have been used to thinking of myself as progressive, tolerant, inclusive, even open-minded. And perhaps, by the grace of God, I am some of those things on my better days. But lurking just beneath the surface was this bit of me I never want my son to see—again.

Loyalties are wonderful. Convictions are fine things. Passion for a righteous cause can give our lives focus and direction. But prejudice—the awarding of virtue without cause, the embracing of only what I know and can understand—pulls at the fabric of our relationships and the tapestry of our Advent movement. It threatens to unravel what is best in our lives for the sake of only red threads, or green threads, or brown, or black, or white.

Nineteen centuries ago Jesus asked a question that still probes our hearts: "If you love those who love you, what credit is that to you? Even 'sinners' love those who love them" (Luke 6:32, NIV).

His question challenges us today, in this denomination, to rise above the worldview that we inherited and the prejudices we grew up with. In His name, and with His love, we can begin to see those of other races and other language backgrounds for who they really are—children of a greater God than we have yet imagined. As we call Him Father, we may yet be moved to call each other "brother," "sister," "friend," and "fellow traveler."

That will be a victory all can celebrate. And on that day, God willing, I will be wearing yellow and holding some Brazilian hands.

Prejudice pulls at the tapestry of our Advent movement.



The Verdict Is Guilty

ROY ADAMS

Like puffs of fresh air, the newspaper headlines rolled in on a humid July Thursday in Washington, announcing the verdict in a Florida courtroom the previous day.¹

In a historic development, a group of six ordinary citizens in the Sunshine State had just handed Big Tobacco something unpleasant to chew on. "A Florida jury," wrote the *Washington Post*, "yesterday ruled against the tobacco industry in the first class action lawsuit by sick smokers to come to trial."² The jury found "that cigarette makers addicted and defrauded smokers and could be forced to pay billions of dollars in damages." In the exact words of the verdict, the industry had "engaged in extreme and outrageous conduct."

In the minds of the jury as they deliberated were some of the victims they'd seen in the courtroom: "Mary Farnan, who has been smoking since age 11, has lung cancer that has spread to her brain. Frank Amodeo's throat cancer forces him to eat through a hole in his stomach. Loren Lowery, a Vietnam veteran, has had part of his tongue cut out and his jaw replaced twice."³

The jury verdict was a warning shot across the bow of a heartless industry, a salvo that's bound to make the stomachs of its most confident corporate fat cats growl just a little. For if the verdict manages to create the impression in the minds of millions of sick smokers that the industry is vulnerable, then the resulting flood of litigation could well cripple the deadly business. And that is what we want.

Learning From History

Any euphoria we might have over these events, however, needs to be tempered by the complexity and unpredictability of the American judicial system. Big tobacco, moreover, is no slouch when it comes to putting up a fight. And long after public attention has shifted to other things, it'll be right in there, wielding the power of its humongous stash of blood money.

And history makes clear how ephemeral the public mood can be. In her engaging new book on the American struggle over tobacco, Cassandra Tate listed the impressive coalition arrayed against the foul weed near the end of the nineteenth century: The Anti-Cigarette League, the Non-Smokers

Protective League, the No-Tobacco League, the Anti-Cigarette Smoking League, physicians, educators, legislators, and civic and religious organizations.⁴ So successfully did these groups influence public sentiment that by the second decade of our century, "the sale of cigarettes was illegal in eight states, and anti-cigarette bills were pending in at least twenty-two other states."⁵ A New York judge in 1904 "ordered a woman to jail for thirty days for smoking in front of her children."⁶

Then came World War I. That's when the United States government, joined by civic organizations and ordinary citizens, began supplying cigarettes to millions of soldiers "as a gesture of support." It was an ominous development that, according to Tate, "helped transform what was once a manifestation of moral weakness into a jaunty emblem of freedom and democracy." "By wrapping cigarettes in the protective cloak of patriotism, the war undercut the campaign against their use."⁷ The U.S. Congress

ordered the War Department to include cigarettes as an essential part of a soldier's ration; and (if you can imagine it) "the War Industries Board encouraged domestic production by designating cigarette manufacturing as an essential industry." Most startling of all, "even some groups that had been hostile toward cigarettes—including the YMCA and the Salvation Army—helped supply them to servicemen."⁸

Every reform movement rides on the public mood—a fickle commodity indeed. And the gains we see today can all evaporate overnight if we lose our vigilance.

So why am I writing all this in the World Edition? To alert Adventists around the world that with the increasing loss of customers in the U.S., these marketers of death are headed to a locality near you. Take a page out of the America struggle, and press the battle where you are.

¹ See any major U.S. newspaper for July 8, 1999.

² *Washington Post*, July 8, 1999, p. A1.

³ *Time*, July 19, 1999, p. 34.

⁴ Cassandra Tate, *Cigarette Wars: The Triumph of "the Little White Slaver"* (New York and Oxford: Oxford University Press, 1999), chap. 2, especially p. 57.

⁵ *Ibid.*, p. 65.

⁶ *Ibid.*, p. 5.

⁷ *Ibid.*, p. 65.

⁸ *Ibid.*, p. 66.



Photo © PhotoDisc



GIVE & TAKE

EXCHANGE

In this feature, Adventists share requests for correspondence.

I exchange letters with a friend Bashar Shamoun, in Iraq. He comes from a Catholic background and has attended the services at the four-member Adventist church in Mosul (where he lives) for more than a year. He's requesting old *Adventist Reviews*, any other church-related magazines, Christian music tapes—anything like this in English or Arabic. Please send to:

Imad Abid
P.O. Box 334
al-Fuhais, Amman 19152
Jordan

I just want to praise the Lord, for He reaches all of us wherever we are.

—Victor Moreno, Panama City, Panama

WE NEED YOU

Send Give & Take submissions to . . .
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include phone number. Submissions will
not be returned.

CREATIVE READING CONTEST

Here they are—the photos inspired by a contest we began in April's Cutting Edge Review. We wanted to know the most creative places our readers would take the Review, and we got some great responses. Thanks to all who participated—you'll receive a free Review cap in the mail.



BABY, BABY: "Everyone reads the *Review* in our family," write the Pineos from Lac Seul, Ontario. But does everyone read it while sitting in a basket?



JUST PLANE FUN: Ivy Drieberg's husband, Justin, caught her enjoying the *Review* on a jumbo jet headed for Australia. The Driebergs, who usually live in Moreno Valley, California, often pack the *Review* when they go on vacation.



EDUCATIONAL MATERIAL: David Brass's mom sent us this picture of him "reading" the *Review* as a little boy in 1951. Now that he's all grown up (and a pastor, incidentally), we're sure he does more than just pretend to read this magazine!



AND THE WINNER IS . . . Justin Woods found the most unique (and least comfortable) place to read the *Review*—on a rooftop in Umpqua, Oregon. Congratulations, Justin! We'll send your \$50 winner's check right away. You might want to spend it on a cushion or two . . .

No Turning Back

Thoughts from West Africa's front line

BY GLEN WINTERMEYER

BELIEVING IN MISSIONS IS ONE thing. To really be a missionary requires something very different. Throughout my life my admiration for missionaries has run deep. I remember going to camp meetings as a small child, tethered to Mom by a small leash to keep me in sight. There in those camp meetings I was transfixed by the stories of Eric B. Hare, Josephine Cunningham Edwards, Leo Halliwell, and others (frequently their bag of tricks contained a *huge* snakeskin!). Couple this with the godly influence of my mother, and it's easy to see why I have been drawn to missions.

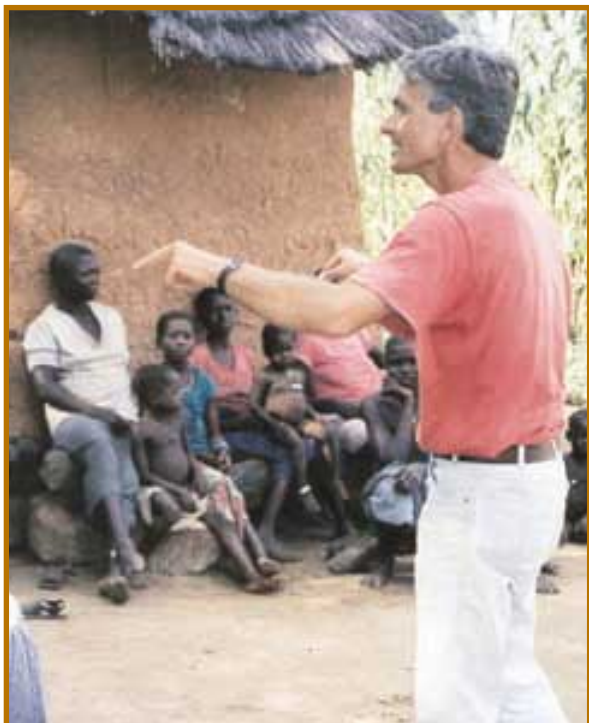
As a child I surely idealized, even romanticized, the mission life. It wasn't until my wife, Karen, and I went as missionaries ourselves that I really began to appreciate the fortitude it takes to give up one's country and culture and adapt to another—to be willingly vulnerable. Yet our service pales



WHAT'S A LITTLE MUD? Glen Wintermeyer (left) and Wielte pushed their shared *moto* through a murky river en route to an appointment.

in the face of what I see some of God's devoted frontline missionaries doing today.

In recent years there has been a growing realization among missions-minded Seventh-day Adventists that large parts of the world remain untouched by Christianity. In fact, approximately 1,700 people groups, each with 1 million people or more, have little or no opportunity to hear the good news of Jesus. That, my friends, is nearly 2 billion people who



HE DID IT FOR YOU! AFM missionary Kurt Unglaub emphasizes the good news of Jesus' love to eager villagers of Sanmbitera.

don't even know His name! Let's not rest on our good works, thinking the work is nearly done.

My appreciation for missionary work has profoundly changed over the years. In my work for Adventist Frontier

Missions (AFM), I travel to some of the most isolated and unreached corners of this planet—corners where the gospel of Jesus has rarely been preached.

Burkina Faso in West Africa is one such place. A man named Phinyale, who had recently heard of Christianity, invited AFM missionary Kurt Unglaub and me deep into the bush to his village of Sanmbitera. Little did I imagine the requirements to fulfill *that* invitation! The following entry from my journal outlines this experience. It was an event that put my adaptability to the test.

Kurt borrowed a couple motos (motorcycles) to ride.

Our goal was a remote village some 10 miles away. The narrow winding trail took us through tall elephant grass and streams of various sizes.

It is amazing how unimportant other things become when one is deep in the

bush, intent on carrying the gospel at any cost. Wielte, my passenger, guide, and interpreter, trusted his life to my driving. I avoided the trail's frequent water and mud holes and tried to keep our good clothes clean.

A short way into the journey we came to a big water hole. The trail disappeared into it and came out on the other side. I thought to myself, Kurt, what are you getting me into? Off came my shoes and socks and into the mud and water we went, pushing our motos through the ooze. So much for keeping clean.

Arriving at the other side, I washed my feet, ready to put on my socks and shoes. As I stood there, wondering how to perform this stunt without getting dirty again, my feet and legs suddenly felt like they were being pierced by darts of fire. Looking down, I saw hundreds of ants covering my feet and legs. Instantly I took up dancing and rushed back into the mud and water.

But this crossing was only practice. A short way down the trail we came to a small stream with steep muddy banks that were four to six feet high. As I slipped down the bank with my moto, Kurt said, "Be on the lookout for crocodiles and snakes."

His advice was a little disconcerting, since I was beyond the point of no return.

Active Christians (less than 10 percent of the world's population) have been called to evangelize the unreached world.



ACTIVE CHRISTIANS

NOMINAL CHRISTIANS
(Christians in Name Only)

NON-CHRISTIANS Within Reach

Down into the murky water we went, and then Kurt added, "Get my camera and take some pictures." Of course, the only good photographic angle was in water deep enough to fill my pockets!

The bush trail led us through several small villages of three to five mud huts arranged in a circular fashion. As we made our noisy passage through one village courtyard, a little boy cried out, "Never before have I seen white monkeys on motos!" After two or three more water crossings and rides through several more small villages, we arrived at our destination—Sanmbitera.

Upon our arrival, Phinyale quickly rushed to us and knelt in the dusty clay to thank us for coming to his village. That moment remains emblazoned in my mind. His act filled me with emotion and reverence.

In addition to his own friends and neighbors, Phinyale had also invited people from nearby villages to come witness this long-awaited event. Wielte led the group worship with some chantlike music. He sang a phrase, and the people repeated it in unison, clapping to the rhythm of the song. In this format people easily learn songs and Bible texts without the aid of books, which would do them no good, since they neither read nor write.



ALL TOGETHER NOW: Wielte leads song service in Sanmbitera.

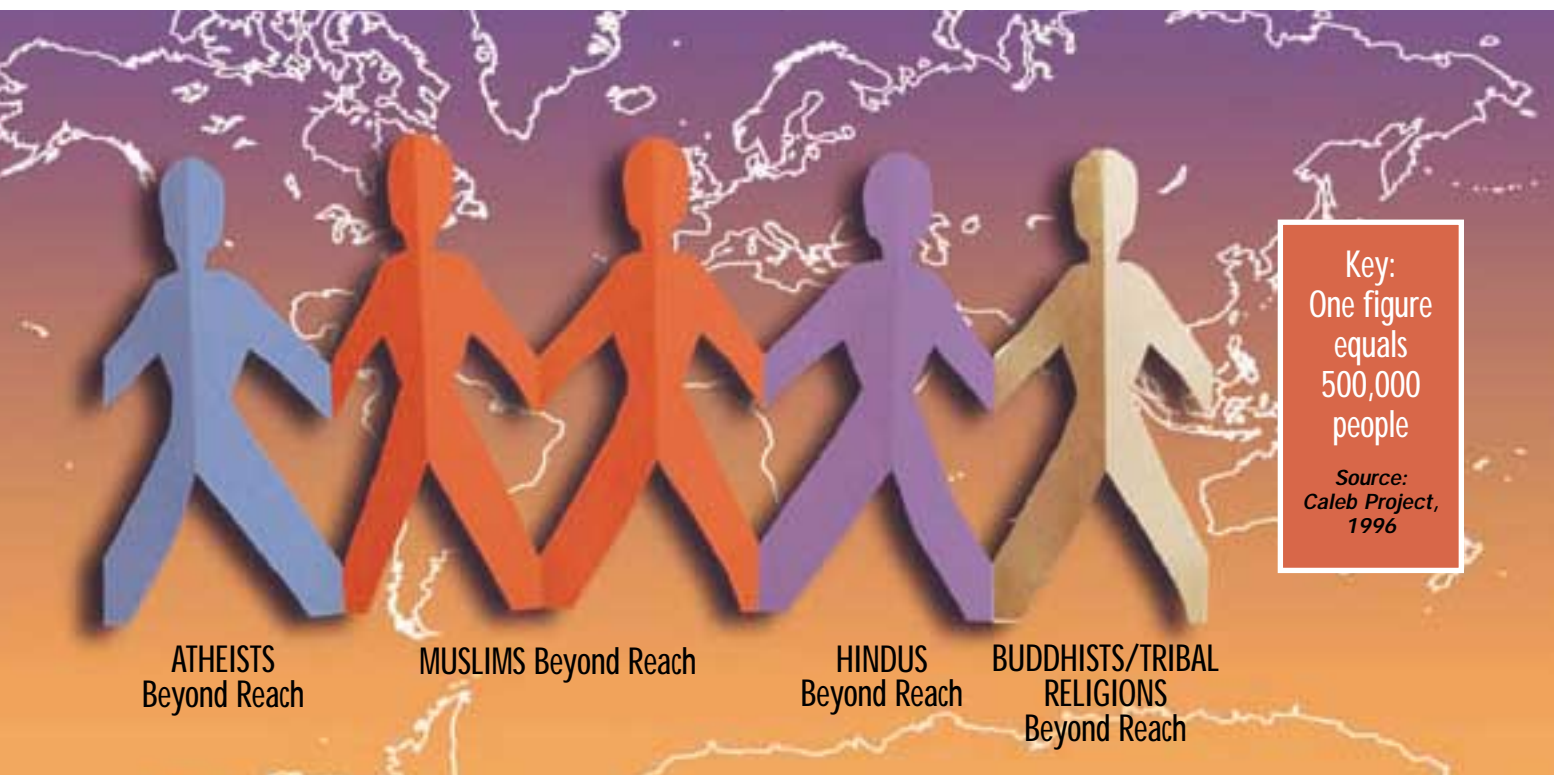
Following Wielte's songs, Kurt shared God's love with them, beginning with the Creation story. He explained God's rules for all humankind and His desire for all to worship Him. Kurt called everyone to repentance and obedience to God. At the close, 41 villagers knelt in

a circle for prayer. What a touching moment!

Immediately following the prayer, Phinyale started feeding his chickens. As they gathered at his feet, he suddenly reached down and grabbed a hen. He took it over to Kurt and gave it to him as an expression of deep gratitude. Kurt, taken aback, just stood there. I leaned over to him and whispered, "Take it. It's his tithe."

But how were we going to get that chicken home over 10 miles of rough terrain? Not lacking for ingenuity, they grabbed the chicken and lashed her legs with a vine. Then, pulling her legs apart a bit, they stuck the handlebar of the moto between her legs. That poor chicken got to ride upside down all the way back to Unglaub's home. Surely, if there were any eggs, they were well scrambled!

A couple compelling lessons came to my mind from this experience. First, the challenge of the bush is immense. Literally hundreds of these villages dot western Burkina Faso. Most are accessible only on foot, by bike, or by motorcycle (for the fortunate few). Yet this is only one tiny, remote corner of Africa. I have visited



Sabbath in Loropeni

By Margaret Unglaub

I'm happy. It's Sabbath in Loropeni, the day that I love the very best. It affords me blessed rest and insights into the Lobi people whom we serve.

Still, I miss the Sabbath mornings we used to have in the States. I miss going to a church where I can slip into my padded pew, meditate to the organ music, and gaze out the stained-glassed windows, thinking my own personal thoughts. I miss the comfortable, temperature-controlled environment that lulls my mind and body into a restful, meditative frame of mind. Most of all, I miss the pleasure of being able to communicate and be understood.

What is Sabbath like here in our village? Services, held in a small chapel constructed of poles and elephant grass, begin at 9:00 a.m. Thirty to 40 people attend regularly. Newcomers and children can easily swell the numbers to 60 or 70. The people love to sing, either in Lobiri (the tribal language) or French.

Testimony time provides an opportunity for each person to share something about his or her walk with the Lord. They praise the Lord and share even the smallest incidents in their lives. Their simple faith is beautiful. They will share humorous experiences, and then laugh and laugh. Sometimes the stories they share are sad. They'll tell about their failures as well.

The group then divides, putting newcomers with more experienced attendees to spend some time memorizing Scripture in Lobiri.

After a short break we sing a few more songs, gather the tithes and offerings, then enjoy a combination teaching/preaching presentation during which we use felts, pictures, objects, or stories to illustrate the concept being taught. We field lots of questions as we explain concepts that are totally foreign to the Lorobi way of thinking. For example, the stories of Jacob, Joseph, David, and others that illustrate jealousy and revenge intrigue them greatly, as the "good guy" in the story often takes

a beating but then "wins" by having the best attitude and faith in God.

Next the people mention prayer requests that vary from healing for sick roosters to relief from oppression by evil spirits. The most common request is that they will have more faith in Jesus. We then split into small groups for prayer.

In parting we end with everyone joyfully raising their hands and saying, "Thangaba hanoussi hiewi bouo" (God give you a happy Sabbath).

Yes, the seats get hard, my back does hurt, and it does get hot and muggy. I have to concentrate hard to understand the language, and my mind tends to wander. Yet I gain so much by joining into this Sabbath experience with "our" people. They inspire me! I learn from their simple faith how to be a more trusting Christian. Sabbath truly is the very best day in Loropeni.



FRONTIER MISSIONARIES: Missionary family Kurt and Margaret Unglaub with their three children (from left), Sarah, Eric, and Amy.

Kurt and Margaret Unglaub, with their three children, are missionaries with Adventist Frontier Missions. They have been church planting among the Lobi people of Burkina Faso, West Africa, since February 1993.

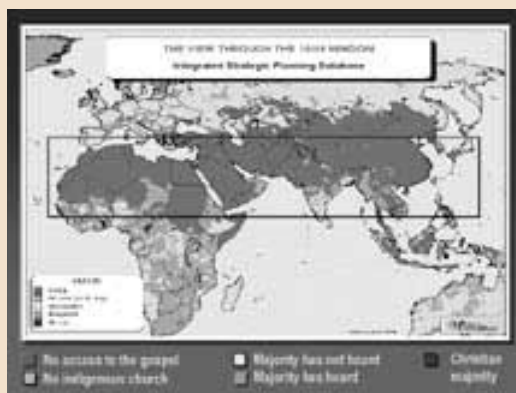
many other areas of the developing world, all equally starved for the good news of Jesus.

I left the bush with the burning questions "Who will go? How will they learn of Him?" Recently I stood on the edge of the Ganges River in Varanasi, the holiest of all Indian cities. John Baxter, our AFM missionary there, turned to me and asked, "Glen, how will all these people ever be reached with the gospel?" Clearly, someone must be willing to go and tell.

I learned a second lesson from this adventure. I wished to keep clean and unstained by that bush trail. While cleanliness is desirable, I find that keeping clean often gets in the way of

10/40 Window

THE 10/40 WINDOW is the least evangelized part of our world. Its borders extend from latitude 10 to 40 degrees north, with margins extending from the western coast of West Africa to the Pacific Ocean.



A. Sixteen of the 19 poorest, least evangelized countries lie within this window.

B. Ninety-nine percent of the least evangelized, poorest people are here.

C. Eighty-four percent of the people with the lowest quality of life live in this window.

D. Fewer than 10 percent of all Christian missionaries work here!



CIRCLE OF PRAISE: Loropeni church members conduct prayer meeting in front of their elephant-grass-and-pole chapel.

ministry. Frequently the seekers are the sick, the oppressed, the poor, and the untouchables. I'll never forget the first AIDS patient I met 10 years ago. I admit to the deep struggle within me before I could touch and care for this child of God. What is my priority? Cleanliness or service?

Last, it is a great temptation for us to want to turn back when confronted with tough situations. I remember standing at the edge of that first big mud hole and thinking, *It really would be nice to go back home.* That sentiment only got stronger as I was sliding down into the snake- and crocodile-infested river. Turning back is not an option for those who are carrying the gospel to hard-to-reach places. I think of Moses doing his job, and I think of Jesus. What would have happened had the King turned back? I determined then, as I do now, to keep my focus in a forward direction, keeping my eyes on Jesus.

Across this world many, like Phinyale, are seeking something better. At the same time the Holy Spirit is preparing the adventurous hearts of others to go help these seekers find the source of all things good. The

compelling question is "If not you, who? And if not now, when?"

Glen Wintermeyer is personnel director for Adventist Frontier Missions, in Berrien Springs, Michigan.

World Missions Definitions

People group—A significantly large group of individuals who perceive themselves to be separate from other groups by virtue of shared language, religion, ethnicity, residence, occupation, class or caste, or a combination of these. Most mission organizations recognize about 11,000 people groups in the world.

Unreached people—A people group with fewer than 2 percent evangelical (active) Christians and fewer than 5 percent Christian adherents—using "Christian" in the broadest sense.

Least reached—The least evangelized people in a country or geographic region. There may or may not be organizations working to share Christ within these groups.

Untargeted people groups—Unreached people groups that do not have a reported church planting team on-site and no mission organization has committed itself to commencing a project there within the next two to three years. Approximately 230 people groups are still untargeted.

Adapting to the Culture

CALVIN B. ROCK

What is the best way to relate to the seemingly irreversible trend of applauding during the divine worship service? This seems more appropriate for a setting where praise is given to the performer, as in a concert hall.

Some say that there is no difference between applause and a hearty "Amen." I disagree, and there are many in my congregation like me. But what can we do?

Applause during divine worship is often justified by such scriptures as Psalm 47:1. It seems, however, that for most it is not so much an act related to Scripture as a cultural phenomenon spawned by our telegenic age.

Cultural spontaneity does not make applause in church wrong. Much of what we do in worship is culturally influenced, i.e., with respect to the necessity of kneeling during prayer, removing one's shoes while on the rostrum, and females covering their heads during worship.

But while culture does not make applause in worship wrong, neither, in my opinion, do the usual scriptural explanations make it right. David's encouragement above applies less to modern worship than to Israel's subdued encounters at Sinai and Habakkuk's solemn injunction, "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20).

The essential question is not How did ancient Israel or the apostolic church or our Adventist pioneers worship, but rather What does worship mean for us today? Those who see it as an audience with the high and unspeakably holy God before whom seraphim bow (Isa. 6:1-3) will be minimally demonstrative. Those who see worship primarily as a time of rejoicing and fellowship will respond more overtly.

What can one who disagrees with clapping during worship do? First, find, if you can, a congregation that suits your preference and settle there. Second, since there are "many" others concerned, encourage your pastor to have two services, one with each format. Third, if all else fails, try to understand that applause, formerly associated with secular events, seems now "culturally sanctified" for sacred settings as well. True, this is somewhat offensive to some of us, but I find the situation tolerable when thought of as but a foretaste of our rejoicing when we reach our home in glory.

We don't have crosses anymore. What can I do as a pastor to make this imagery real for the people of the twenty-first century? Wouldn't it be better to replace it with something more comprehensible for moderns?

While crucifixion is not a modern mode of execution, the death of the condemned by any means can be used to make the point of Christ's stellar sacrifice.

But the cross has its own special stigma and impact that should not be

lost sight of. In Bible days the cross was the most dreaded and degrading manner of execution—more feared than drowning, stoning, or decapitation. Understanding its loathsome representation to Romans, Greeks, and Jews (1 Cor. 1:18-25) deepens one's appreciation for the depth of Christ's humiliation.

Yes, the cross is still relevant. Properly presented, it says that God is love and Satan is vile, and that the kingdom of grace functions by principles that are very different from those of the kingdoms of this world. It also says that Christian discipleship necessarily involves suffering and self-denial in that "the servant is not greater than his Lord" (John 15:20).

The Bible writers might have chosen some other object connected with Christ's ministry as the primary symbol of His service. But none could rival the message and meaning of the innocent Lamb on the cruel cross.

Relax our emphasis? Never! We would do well to *increase* our emphasis, ever exalting the cross as the clearest evidence of Christ's love and the centerpiece of all our doctrines.

I like the old words of the poet,
 "Let every mourner come and cling—
 To the cross,
 Let every Christian come and sing
 'Round the cross,
 Here let the preacher take his stand,
 And with the Bible in his hand,
 Proclaim the triumph of the Lamb and the cross!"

*Relax our
emphasis?
Never!*

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



More Than Words

In communicating the gospel, we cannot save with words alone.

BY JENNIFER MAE BARIZO

ONE WORD, YAHWEH, NO MATTER how convincingly it may be said, can mean nothing to a deaf man. Love, to a person who has not known it, may have no significance at all. And to those who have never heard of it, *salvation* is just another three-syllable term that rolls off the tongue like any other word, with no ability to save at all.

I admit, words alone are not enough for me; they don't explain things to me as well as a face, or a touch, or a sound. Do you remember the day you were baptized? I do, but to tell you the truth, I don't remember what the pastor said. I remember the sound of his voice, like a river. And swiveling my head to catch a glimpse of the crowd. My mother. Those people who loved me, their presence like an offering of love. In that one instant I saw my life, my 10-year history, all the faces I had known. They were to be etched in my mind, the last sweet memory of my life before death, before my resurrection in Christ.

I can almost relive the moment when my body was lowered into that watery grave, that slow beautiful plummet into God's arms. My heart felt as if it were in my throat, and for a split second I felt as if I were drowning; I swallowed a gulp of that hallowed water and wished that I had plugged my nose. Once I was buried in those waters, I longed for air, I ached for His breath, to be bathed once again by light. And it happened. I opened my eyes.

I could breathe again.

Do you remember when things were that easy? To me, as

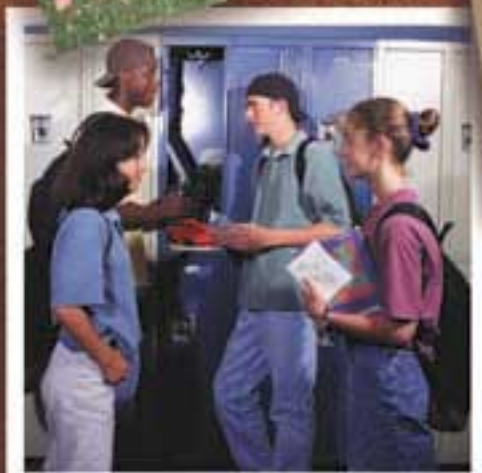
a 10-year-old, salvation was as simple as lifting my hand up slowly when Jesus asked for my heart. I didn't have any questions. I didn't wonder *Do I have the time?* I didn't ask "What will my friends think?" And I certainly didn't say "This is too simple; it can't be true." I didn't doubt at all. I gave my heart to Jesus in a school assembly, at the end of a Week of Prayer, and the gospel was clearer then than it has ever been for me—Jesus' asking me to come, and my whispering "Yes."

Too Busy for Connection

As adults we live a different kind of life. We are inevitably drawn toward chaos. We analyze everything. We complicate the simple things of life, inundating ourselves with data all day long, making technology a little god. We find solace in words, letting e-mail and voice mail take the place of contact, of touch.

It is ironic that we should become like this. We who have lived to watch technology allegedly simplify our lives. We who have the World Wide Web's blanket of connectedness thrown over our offices and homes, a blanket we share with the rest of the global community. We who are flanked by technology on every side, with cars and computers and cellular phones—possessions that not long ago only the wealthy had.

In the May 31 edition of *Newsweek*, Don Norman, author of *The Invisible Computer*, said that "information generated and absorbed by appliances should be able to move between devices with the firmness of handshakes



and the ease of air kisses.”¹ Norman was predicting the future, when computers would rule *everything*, from our dishwashers to our fish tanks. He wrote of computerized toilets that would monitor the family’s health by taking chemical samples of bodily wastes. He spoke of refrigerators that would note the expiration date on milk cartons and water sprinklers that could be remote-controlled from the office.

The future looks like a place where we’ll all be sitting in recliners drinking lemonade served to us by a computerized maid. Simple? No. Because as human beings, no matter how much easier technology makes living, we will always find a way to make ourselves too busy for our own good. Too busy for human connection.

Hannah Arendt, the German-born American political philosopher, wrote: “Nothing that we use or hear or touch can be expressed in words that equal what is given by the senses.”² No matter what we say, no matter what promises we pledge over the Internet, no matter how many *Adventist Review* articles we read online, it will never rival the tangibility of the human spirit.

We are wealthy in words but hungry for meaning. We are buried in so much data that we have a hard time locating the truth. And we may have enough information at our fingertips to save the world, but we are sorely short on love.

Words Are Not Enough

In communicating the gospel, we cannot save with words alone. According to Albert Mehrabian, author of the book *Silent Messages*, feelings and attitudes are communicated only 7 percent with words. Thirty-eight percent is communicated by our tone of voice, and 55 percent nonverbally.³ Jesus’ ministry demonstrated this. His ministry was one characterized by contact, not just by a prayer or a sermon, but by movement and touch. Jesus reaching out to touch the leper’s skin. Jesus putting His hands on the eyes of

the blind. Jesus breaking the loaves. Jesus extending His hand to Peter on the Sea of Galilee.

I have no doubt that if Jesus were on earth today, His cellular phone would be ringing off the hook and His e-mail address book would be bursting. But I also know that it would not make Him a less personal or a less intimate God.

We are wealthy on words, but hungry for meaning.

Even with the world in His hands, His power lies in His abounding love. The average person today has the amount of computing capability that only large corporations had a decade ago. But as with Christ, the power of people lies not in the amount of data they have acquired. It lies in their ability to love.

Ellen G. White wrote, “Christ’s method alone will give true success in reaching the people.” She described His way of mingling with men and showing sympathy for them. She went on: “There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen.”⁴

Gunter Grass, a German writer quoted in the *Paris Herald Tribune*, March 23, 1970, wrote: “I don’t know about God. . . . The only things I

know are what I see, hear, feel, and smell.”⁵

Be honest with yourself. There is something divine in our God-given ability to savor life, our capacity to experience God’s love. Admit it, we are blessed, not because of who we are, but because of what we have—simple pleasures such as prayer, the scent of clover, the shape of a loved one’s face, the morning’s sweet light. That is why we have the obligation to share our joys and our faith with everyone we meet. And not just with words. “Because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction” (1 Thess. 1:5, NIV).

As we grow older, we sometimes begin to forget the simplicity of the gospel. We presume that since our vocabularies have expanded and since our computers have been upgraded we have more knowledge about the love of God. But the sad part is that we often lose the feeling—that wonder we had for Jesus as children, that passion we had as youths. And sometimes we regain it, because our Saviour never stops reentering our lives. Without a word He knocks at our heart’s doors, gesturing for us to come closer, then reaches out His hands to lead us home. ■

¹ Don Norman, *The Invisible Computer*, quoted in *Newsweek*, May 31, 1999.

² Hannah Arendt, *The New Yorker*, Nov. 21, 1977.

³ Albert Mehrabian, *Silent Messages* (Wadsworth Publishing Co., 1971).

⁴ Ellen G. White, *The Ministry of Healing*, p. 143.

⁵ Gunter Grass, *Paris Herald Tribune*, Mar. 23, 1970.

Jennifer Mae Barizo is a musician and writer sharing her talents with the *Adventist Review* as a summer intern.





Your Picture of God

It was one of those incredibly busy Friday afternoons. Mom was in the kitchen making a casserole for a Sabbath church potluck. The living room still had to be dusted. A load of clothes still had to be put in the dryer. And to top it all off, 4-year-old Jason was sitting in the middle of the kitchen floor. Without trying to, Jason was blocking all of Mom's movements as she hurried from the stove to the refrigerator to the sink.

Jason was trying to learn how to tie his shoelaces and wasn't paying any attention to the hurry all around him. Finally, when Mom had just rescued a china dish after tripping over him, she stopped hurrying for a moment and drew a deep breath. In her sweetest voice she asked, "Jason, why don't you go play with your toys in your bedroom?"

"Can't," he said. "I put them away for Sabbath."

Mom sighed. Yes, she had told him to put away the toys. "Well, why not go out on the lawn and play? It's a beautiful day."

"Can't," Jason replied. "The sprinkler's going."

By now Mom needed any good idea, and she seized the first one that came to mind. "Why don't you go—draw something at the table? Go draw Mommy a picture." She hurried to get his crayons and a stack of paper.

Jason began drawing with eagerness. Minutes passed, and Mom hurried through her baking without having to step around a little boy in the middle of the floor.

Finally Mom realized that she hadn't heard anything from Jason for a number of minutes. Trying to sound very casual, as mothers often do, she asked, "What are you drawing, Jason?"

Without looking up from his paper, Jason answered, "A picture of God."

Mom thought for a minute, and

then continued. "Jason, why are you drawing a picture of God?"

"'Cause I want to," he said quickly.


Another long pause from Mom. "But Jason, no one knows what God looks like."


This time there was a long pause from Jason. Finally he looked up from his crayons and said firmly, "They will when I get through."


Every time we have family worship or attend a worship service at church, we are helping to draw a picture of God. It may not be an actual picture made with crayons or pencils like Jason's. But worship helps us and the people around us understand what God is like. Worship means trying to describe what God is like—how great He is and how kind He is. Worship also means thanking Him for the way He shows His love to us.

Family Time

On Tuesday (or whatever day you like), gather your family together for worship.

 Beginning with the person with the most letters in their name, ask each person at your worship to share one word that they think describes what God is like. Write each word that describes God on a long thin strip of paper (about four inches long by one inch wide). With tape or a stapler, make one piece of paper into the first link of a chain. Then add each new word as a link in the chain. Try to get at least 20 links in your chain! Hang it where you will see it every time you have worship together.

 Look up Psalm 103:1-13 to find at least 15 wonderful reasons to worship God.

 Sing a special song about worshiping God. Try "Father, I Adore You," or "I Love You, Lord." Sing your song as your worship to God.

 Pray that tomorrow will bring you even more things to praise God for.

Chinese Union Mission Forms in Hong Kong

BY TADAOMI SHINMYO, DIRECTOR OF THE COMMUNICATION AND PUBLIC AFFAIRS AND RELIGIOUS LIBERTY DEPARTMENT OF THE NORTHERN ASIA-PACIFIC DIVISION

The inaugural session of the China Union Mission was held under the motto "One Accord, One Mission," on June 13-15, 1999, at the Kowloon Panda Hotel, Hong Kong. The Chinese Union Mission is the outcome of merging with the South China Island Union Mission, covering Taiwan, Hong Kong, and Macao, and the East Asia Association including mainland China and Mongolia. In the meantime Mongolia was separated from the Chinese Union Mission and became an attached mission field of the Northern Asia-Pacific Division (NSD).

Global Representation

More than 100 church leaders



NSD president P. D. Chun

attended the meetings, including officials from the General Conference, Northern Asia-Pacific Division, the two foreign organizations, and 13 special guests.

Although there were many seats for the delegates from mainland China, we did not see any Chinese delegates. There were no representatives from government offices or religious bureaus.

One of the special guests was General Conference president Jan Paulsen, who helped to make the China Union Mission a reality. He was the chair of the General Conference Survey Commission for the merger. Paulsen served as chair of East Asia

Association in 1995 and 1996. In the opening ceremony of the session, he said, "This is really a historic meeting. Our business is spiritual. Salvation is always a gift. God does not reject anyone who wants to be saved. If God does not give up saving people, why can we give up because of difficulties of evangelism in some countries?"

Another special feature of the session was an invitation to former presidents of the Far Eastern Division and South China Island Union

Mission (SCIUM), and chairs of the East Asia Association (EAA). Not all those invited could come, however, but Ottis Edwards, Doyle Barnett and his wife, Samuel Young and his wife, Nathaniel Yen, and H. Carl Currie were able to participate in the historic meeting. Most were assigned morning or midday devotionals.

New Leadership

Northern Asia-Pacific Division president P. D. Chun presided over the meeting at the start. However, he soon passed the chair to Eugene Hsu, China Union Mission's first president. The committee discussed 14 items, including operating policy, structure, and reports of SCIUM and EAA officers. The new union will operate under the auspices of the Northern Asia-Pacific Division. One of the most important items was the nominating committee. The 21 committee members, including the three officers of the China Union Mission (Eugene Hsu, president; Stanley Ng, secretary; Paul Cho, trea-



NEW LEADERSHIP: right to left, secretary Stanley Ng, president Eugene Hsu, and treasurer Paul Cho

surer), spent about eight hours in prayer and discussion to choose associate officers, departmental directors, union executive committee members, and union institutional board members.

The associate officers and departmental directors include Chek Yat Phoon, vice president; Robert Folkenberg, Jr., field secretary for Global Mission; Shin-Seng Liu, ministerial association/shepherdess; Verna Chuah, family, women's, and children's ministries; Chin-Chen Huang, Sabbath school and personal ministries; Billy Liu, youth, Adventist chaplaincy, and AmiCus ministries; John Ash III, Chinese Media Center.

Current statistics show that there are 7,587 Adventist members in Taiwan, 3,766 in Hong Kong, including Macao, and 254,305 in mainland China. Since the population of China is about 1.3 billion (the largest in the world), the newly organized China Union Mission has the largest target population of the Adventist Church's 90-plus unions around the world.

Karachi Adventist Hospital Assists Cyclone Victims

BY GAIL SCHATZSCHNEIDER, HEALTH PROMOTION DEPARTMENT, KARACHI ADVENTIST HOSPITAL IN PAKISTAN

On May 19, tidal waves from a powerful cyclone ravished many villages in southern Pakistan. CNN reported that at least 200 bodies were swept away to sea and hundreds were unaccounted for. Gail Schatzschneider and a team of staff members from Karachi Adventist Hospital assisted the victims. She files the following report. —Editors.

The cyclone of May 19 left many victims in Sindh (southern) Pakistan. The hospital's disaster relief team was assigned islands off Pakistan's mainland where the government has not gone to help. The people are humble fisherfolk who live on large sandbars in straw huts. During the terrible storm the little huts were blown and washed away with many people also.

Team members made three trips to the islands, delivering whole-wheat flour, rice, lentils, ghee (clarified butter), noodles, tea, and later sugar. We delivered approximately 5,000 pounds (2,270 kilograms) of food between June 12 and 15.

Clean Water

When asked what they need most,

the people said "clean water." Wells were out of the question because they yielded salt water. To help purify the water, unclean water from a canal on the mainland was transported in plastic containers. This water was then poured into a pit on the island. The dirty fresh water mixed with the salty ground and it becomes salty water. Animals were living in this drinking water. The ocean was cleaner, and indeed some people are drinking ocean water.

On June 16 the Karachi Adventist Hospital medical staff returned from a two-day medical camp. Two doctors and six nurses spent two days seeing patients on eight to 10 islands. They examined at least 150 patients who had headaches, body aches, TB, eye infections, stomachaches, and mouth ulcers.

Our medical team enjoyed helping the people and wanted to return. The four

women nurses are young and loved the adventure, even though they had to wade through water again and again to carry medicines to the island where children and adults smoked and chewed betel nut.

Housing Need

The people on the islands need houses



HELP'S ON THE WAY: ADRA/Pakistan workers unload 5,000 pounds of food shipped to cyclone victims.

with a concrete foundation to withstand the next storm. Instead of straw they need wooden houses covered with straw and thatch. All materials must be transported by boat to many islands. Brick houses would not be acceptable, since the cool breezes must blow through the walls to cool the homes.

Families as well as houses have been torn apart. One man cried, saying he has six children but his wife was washed away. It is difficult to imagine how anyone survived. There was simply no place to go for safety when the 20-foot wall of water hit them. A boatman said he was in water up to his neck all night. I wondered how any children survived. Though we saw several children there, we didn't see many babies. It is estimated that 2,500 people lost their lives.

The local people in Karachi are giving donations to help with expenses. Karachi Adventist Hospital will provide at least one more medical camp.



THANK YOU: Fisherman George Francis (left) receives food from Gail Schatzschneider of Karachi Adventist Hospital and Iqbal Inayat of ADRA/Pakistan on Jamro Island.

Peace for the Congo?

BY CORRINE VANDERWERFF, A PROFESSIONAL WRITER AND MOTIVATIONAL SPEAKER FROM SHERWOOD PARK, ALBERTA, CANADA

Six African countries have endorsed a cease-fire for the Democratic Republic of the Congo. The six represent the primary engaged forces, but imposed peace is, at best, a holding in check of hostilities by outside forces. Bartered peace is difficult enough when there are only two parties in a relatively small and accessible area, never mind six.

The Democratic Republic of the Congo is only one third the size of the United States, is heavily forested, and has practically no viable road system. Complicating things further, the rebel leaders did not sign the cease-fire agreement, and rebel forces pocketed in untamed areas have vowed to fight on.

Fighting accelerated in August when rebel forces advanced on the capital city, Kinshasa, after President Laurent Kabila expelled the Rwandan Tutsis who had helped him overthrow the previous government. Enough countries became involved for pundits to dub the conflict

"Africa War I," and the rebels have since splintered into at least three major factions.

Even during the cease-fire talks, rebels pushed toward Mbuji-Mayi, the diamond capital of the resource-rich Congo.

The Congo is a beautiful land with friendly people. But they're among the world's poorest. The war, a carryover of the Rwandan conflict of 1994, is gruesome, with brutal massacres that happen more frequently where there are no immediate communication links with the outside world.

Strategists must consider all this, and more, in their peacekeeping plans. Some question whether peace is worth the bother.

A thousand times yes!

Hearts may turn to God in the heat of battle, but imposed peace provides opportunities for learning the art of forgiveness and for healing ruptured relationships.

NEWS COMMENTARY

NEWS BREAK

Loma Linda University Medical Center Announces Cutbacks

Loma Linda University Medical Center (LLUMC) executives are forecasting layoffs necessary to close a projected \$41.3 million budget deficit. The medical center announced it will lay off employees, cut programs, and impose across-the-board pay cuts for its entire staff of 4,500 in an attempt to close the projected debt.

"In order to accomplish this, \$14 million in nonpatient-care labor will be reduced by eliminating positions and implementing wage and salary reduction for a period of six months," said LLUMC president B. Lyn Behrens in an official letter released to all employees at the medical center. "The executive team is voluntarily taking an additional 5 percent pay cut, along with implementing overall reductions in management staff."

According to the letter, frontline employees, such as nurses, therapists, and clerks, will be hit with the 5 percent pay cut. No employee responsible for patient care

will be laid off, according to Behrens. The layoffs will occur among support staff, such as food service, maintenance, clerical, and supervisory workers.

"We do not take these actions without regard for the personal sacrifice they will require from all of us," said Behrens.

The cutbacks are prompted by reductions in Medicare reimbursement payments throughout the U.S. and the emergence of health maintenance organizations that can negotiate significant cuts in insurance payments to hospitals.

"The majority of the hospital's funding comes from Medicare, Medicaid, and patients enrolled with health maintenance organizations, or HMOs," said Augustus Cheatham, vice president for public affairs at Loma Linda University Medical Center. "Last year the hospital wound up with an \$8 million budget surplus. If we do the same amount of business

this year, the reimbursements from federal, state and HMO contacts will result in a \$41.3 million loss. So what we've got to do now is change the course to make sure we at least break even."



Global Mission Prayer Ministry

Please pray for: Anthony Alexander, his wife, Saratha, and their five children.

Anthony Alexander, a former Global Mission pioneer who has established several new churches in Sri Lanka, has been held in prison since March 1998, under "suspicion of terrorism," without a trial.

Anthony began his ministry by asking church leaders to send him where there was no church. He went to the "un-



tered" hill country of Sri Lanka and established five new churches and led 175 people to baptism—most of them Buddhists or Hindus.

Hired as a full-time pastor, Anthony next went to Jaffna in north Sri Lanka, where he established a school that now has more than 100 students. While working there he and his family lived in the middle

of the worst fighting of the civil war between the Sri Lankan army and Tamil guerrillas.

More than half the pioneers working in Sri Lanka became Seventh-day Adventists through Anthony's ministry. His ministry was marked by compassionate care for people. "We can't just preach to the people," he said. "We need to first work with them in their suffering."

Now the Alexander family desperately needs our support as brothers and sisters in Christ.



Further Help

You can further help by writing letters to Pastor Alexander and various authorities. For further information on how to write, please call 1-800-648-5824 or e-mail gminfo@adventist.org.

N E W S B R E A K

Based in California, the private nonprofit hospital operates some of the largest clinical programs in the United States in areas such as neonatal care, outpatient surgery, and corneal transplants. Some of the programs that will be eliminated with this budget cut include mammography screening operation and a high-tech training center.

"We've never had to make an adjustment of this magnitude," said Cheatham, adding that the cuts in jobs and programs are the largest in 15 years.

The announced cutbacks are the latest in a series of financial challenges for the hospital. In May Standard & Poor's lowered the hospital's bond rating on the institution's \$60.69 million health-care revenue bonds from BB+ to BBB- because of the hospital's weak liquidity. The hospital's chief financial officer resigned effective May 12 and was replaced with an interim CFO.

Like LLUMC, other hospitals, including University of California San Francisco/Stanford, Georgetown University Medical Center, and the University of Pennsylvania, have also made drastic cuts to adjust budgets and incur less debt. Hospitals are hoping to stop the losses by aggressively lobbying the U.S. Congress for legislative relief.

Commending her employees for their commitment and dedication to the special mission of Loma Linda, Behrens states that a focus on mission "is hollow unless

an institution takes the tough management actions required to remain strong, viable, and competitive."

"I continue to appreciate the positive attitudes reflected by so many of our employees," said Behrens. "That spirit of hopefulness is aligned with the feeling of the leadership team that with God's help, we can do this and do it well."—*Adventist News Network*.

Education Work Grows in South America

Officials in the South American Division report that enrollment in Adventist schools, academies, and universities reached 194,804 this year.

"We surpassed 200 schools in South America, doubling this number in just seven years. We went from 101 schools in 1992 to 203 in 1999, and 13 schools were opened this year," says Roberto Azevedo, division education director.

What's Upcoming

Sept. 4	Lay Evangelism Emphasis
Sept. 11	Adventist Review emphasis
Sept. 18	Family Togetherness Day
Sept. 25	Thirteenth Sabbath offering for the Africa-Indian Ocean Division

For Mature Readers

ANGEL MANUEL RODRÍGUEZ

Recently our teenage son asked us about the biblical reasons to refrain from premarital sexual intercourse. Can you help us?

Premarital sex has become an accepted way of life in most Western ("Christian") countries—promoted as the norm in most movies and television programs. Who, then, has the courage (some may say, the stupidity) to talk against it? God does, and so should we.

In discussing this subject we have to examine the biblical teachings about virginity, sexual promiscuity, marriage, and sex. Here are some things to consider:

1. *Regulations on Virginity:* Female virginity was highly valued in the Old Testament, as evidenced in its laws. Loss of virginity could, in some cases, result in capital punishment (Deut. 22:20, 21); while in others, marriage was required (verses 28, 29). Sex outside of marriage was a social, moral, and spiritual evil that was unacceptable to the Lord. With respect to male virginity, there is no biblical law that specifically deals with it, making it necessary to look for other evidence.

2. *Regulations on Sexual Promiscuity and Adultery:* We find specific legislation condemning male sexual promiscuity through prostitution and/or adultery. Satisfying one's sexual desires with a prostitute was not an acceptable practice in Israel (Lev. 19:29; Prov. 5: 7:10-27). In the New Testament, prostitution was also clearly rejected and condemned (1 Cor. 6:15, 16). In the Old Testament adultery was a capital crime, resulting in the execution of both individuals (Lev. 20:10; Deut. 22:22). This simply emphasizes the seriousness with which God took this aspect of the social and religious life of His people.

In the New Testament adultery and fornication are considered incompatible with Christian life and doctrine (1 Tim. 1:10; Heb. 13:4; Eph. 5:3; 1 Thess. 4:3). Hence, the evidence points to the fact that virginity was expected from men in Israel and the Christian church.

3. *Biblical View of Marriage and Sex:* The biblical indictment against sexual promiscuity is based on the Bible's view of the dignity of the person and on the holy nature of marriage. The Lord rejects any activity that degrades those two principles. According to Genesis 2:18, 21-24 man and woman were created for compan-

ionship, to establish a permanent commitment to each other in love. The physical unity of their bodies was possible and meaningful in a setting of permanency and love.

Sex without love is spiritually, morally, and emotionally degrading.

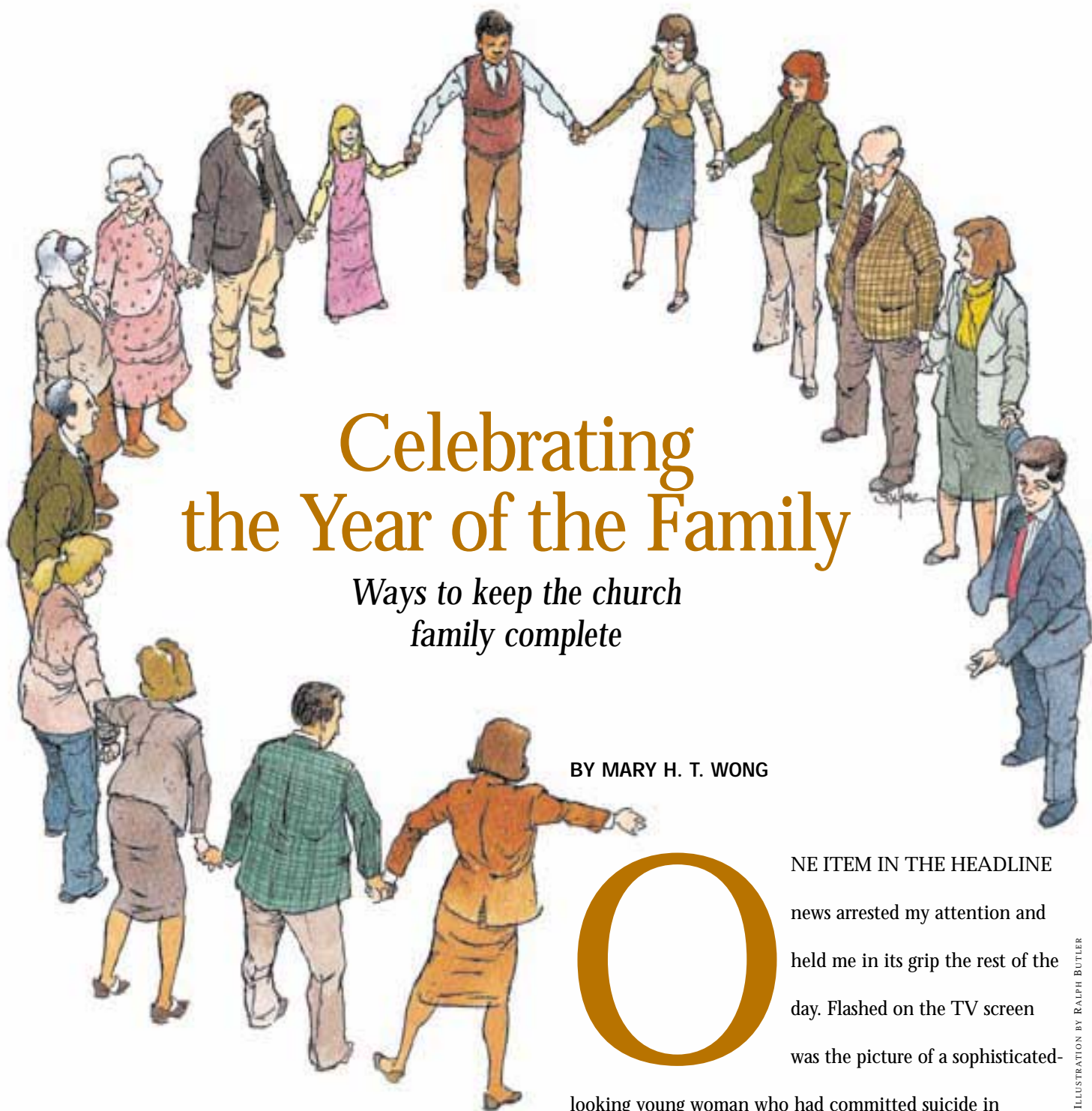
In the Scripture, a person is not just a body that can be detached from the totality of his or her being, to function simply as an object of pleasure by another for personal sexual satisfaction. Since one's personal value cannot be separated from one's body, a dehumanization of the body has a direct impact on our self-image, leaving behind permanent scars in the soul. Sex without love and permanent commitment bypasses personhood and drags the individual to a lower status of existence.

Marriage, instituted by God, provides the existential ambience within which each of the partners finds self-realization, permanent companionship, respect, and expressions of loving concern for the other (1 Cor. 7:10). The mutuality of the public commitment and its dimension of permanency make it safe for both individuals to fully surrender their whole person—not just the physical body—in love to each other. Consequently, the couple comes out of the sexual relationship—the most profound human expression of love—enriched and with a deep feeling of self-realization; they become one (Gen. 2:24). It is only in mutual trust and love that we surrender ourselves to another person. Physical pleasure separated from soul commitment in love, even if enjoyed by consenting adults, splits that which God united.

The Scriptures reject premarital sex because sex without love (*agape*), commitment, and the permanency explicit in a marriage relationship is spiritually, morally, and emotionally degrading. But God's grace, through Christ, knows no limits; it offers those who have fallen short of the divine expectation healing through divine forgiving love. Those who accept it will be re-created in God's image. To them Jesus' merciful voice says: "Go, and sin no more" (John 8:11).

Angel Manuel Rodríguez is an associate director of the Biblical Research Institute of the General Conference.





Celebrating the Year of the Family

*Ways to keep the church
family complete*

BY MARY H. T. WONG

O

NE ITEM IN THE HEADLINE
news arrested my attention and
held me in its grip the rest of the
day. Flashed on the TV screen
was the picture of a sophisticated-

looking young woman who had committed suicide in

ILLUSTRATION BY RALPH BUTLER

a Comfort Inn room a year before without leaving any trace of her true identity. She was known as Kathy Smith to those with whom she talked prior to her death. With no identity available, she was put in an unmarked grave without any headstone. During the newscast the police appealed for help in establishing her identity.

While it was a tragedy for a young woman to take her own life, it was a greater tragedy that, because no one had reported her missing, her identity could not be established. To me it

even if we have all of these, if the family circle has been broken, family members cannot experience the joy of true fellowship.

As we celebrate the year of God's family, we need to ask if our church family is complete. We are thrilled and impressed with the phenomenal number of new members added to our church family each day through Global Mission projects and satellite evangelism. What sometimes escapes us, however, is that while we are busy bringing in new members, we lose some as well. Wandering youth and inactive members of all ages are the missing members in our church families.

Our Children, Our Future

Although many of our youth are lost to the world because of factors beyond our control, we are partly responsible for the loss of some of these precious souls.

Christ attached a great deal of importance to children. He made time for them in His hectic schedule (Matt. 19:14; Mark 10:16). In the final hours before His return to heaven He instructed Peter to "feed" His lambs (John 21:15). Christ pointed out that it would be better "to be thrown into the sea with a millstone tied around his neck than for him to cause one of the little ones to sin" (Luke 17:2, NIV).

Despite the great importance of nurturing children, some parents neglect their spiritual training. They have set academic excellence and worldly success as higher priority. They expend a great deal of time and effort in improving the academic skills of their children while neglecting time for their spiritual nurturing.

In countries where there are classes or extracurricular activities on the Sabbath, some parents allow their children to attend school. Or children may refuse to go to church (if forced to go, they tolerate it until they can choose not to go) because there are more interesting activities to keep them away. Parents may feel that Sabbath school and church programs do not cater to their children's needs, and are

not in keeping with the development in modern technology and pedagogy that provides for active rather than passive learning. They want programs for their children that challenge them to be thinkers rather than reflectors of others' thoughts (see *Education*, p. 17).

Our children are the future of the church. Unless efforts are made to keep them within the fold, they will be lost to the world, and our church family will be incomplete. How can we ensure that our children will fulfill the role that God has designed for them rather than let them be used by the devil to perpetuate evil?

Ways Parents May Provide Spiritual Training

Here are two suggestions for providing spiritual training and increasing loyalty to the church:

1. Have a long-range goal to prepare for life beyond this world.
2. Learn how to train children and acquire materials for this purpose.

Through seminars and church publications, church leaders and family ministries directors can play an active role in helping parents set the right priorities for their children, and recognize the necessity of providing spiritual training for them from the earliest years of their lives. Up-to-date materials and innovative ideas for conducting family worship can be developed, translated, and made more easily accessible to church members, especially those in the world divisions outside of the United States.

Through revival meetings, parents can be made aware of how their own personal lives and examples can have an impact on their children. They will recognize the need to model an intimate relationship with God and loyalty to the church as they help their children know God through personal experience rather than just a knowledge about God.

Efforts to improve the materials and methodology for instruction used in the Sabbath school and church service can be considered. The General Conference Sabbath School Department is cognizant of this

ILLUSTRATION BY RALPH BUTLER



meant that she either didn't have any family or had been so long out of touch with them that no one noticed when she had disappeared.

For the Adventist Church, 1999 has been designated as the Year of the Family, with the theme "Experience the Fellowship of God's Family." A great deal of emphasis has been attached to such elements as unity, communication, and love as necessary ingredients for enjoying the fellowship of God's family. However,

urgent need, and a new curriculum for the children's Sabbath School that is in keeping with the interests of children will soon be made available to the churches. These new curriculum methods have been developed for countries in which English is not used. While it may be difficult to find a budget for the translating and adapting of materials, this is an essential investment for the future of our church and for eternity.

Ministers can plan their sermons with the needs of children and youth in mind. Leaders and teachers in children's Sabbath schools can discover innovative ways to reach the children by attending workshops and training programs, and reading books and journals on children's ministries. *Why Nobody Learns Much of Anything at Church: And How to Fix It*, by Thom and Joani Schulltz (Group Publishing), can provide Sabbath school and church leaders with additional insights.

The church family is also made incomplete by people who have left the church. Often, when a child is lost, the whole neighborhood and the police turn out in force to look for the missing child. Many have left the church, yet are we putting forth sufficient effort to reclaim them? In the parable of the lost sheep Christ told how the shepherd deemed it so important to find the one "lost sheep" that he left his 99 sheep in order to search for it in the wilderness. Then He emphasized how heaven rejoices over the repentance of one sinner (Luke 15:10).

In Matthew 9:10-13 Jesus is pictured as associating with publicans and sinners because it was He "came to call not the righteous but sinners to repentance. In His dealings with Mary Magdalene, Zacchaeus, and other sinners, He has shown us an example of the need and the methods we should use to reclaim inactive members.

Planning for the Reclamation of Inactive Members

Church pastors can plan activities with the church members that might

help the backsliders reconnect with the church. Keeping track of missing Sabbath school and church members will encourage members of the church to be involved in visitation programs to keep them updated on church news, bring them church publications and sermon tapes, and pray with them.

The training of members by the personal ministries director will make the program more effective. To make it easier for inactive members to return to the church, they can be first invited to join cell groups in which they can forge a close relationship with a few people before they rejoin the congregation. Special days with programs planned for the returning members can be included in the church calendar of events. Finally, one of the best ways to win them back is by establishing friendships. Then if a tragedy occurs in the family, the church members will be among the first ones there to lend support.

A Challenge for the Year of the Family

As we celebrate the fellowship of God's church family this year, we must remember that our church family is incomplete if our children are missing and if missing members have not been reclaimed. Unless we make an effort to restore the breach, whatever fellowship we may experience will be a joy incomplete.

Are we like Kathy Smith's family? Are we oblivious to the young people and inactive members we have lost? Are we actively engaged in reclaiming them? Is our church family complete? This is a question that God will ask us when we see Him someday. ■

Mary H. T. Wong is children's, family, and women's ministries director for the Northern Asia-Pacific Division. She writes from the Republic of Korea.



What
sometimes
escapes
us is
that while
we bring
in new
members,
we lose
some as
well.

S T O R Y

My House,

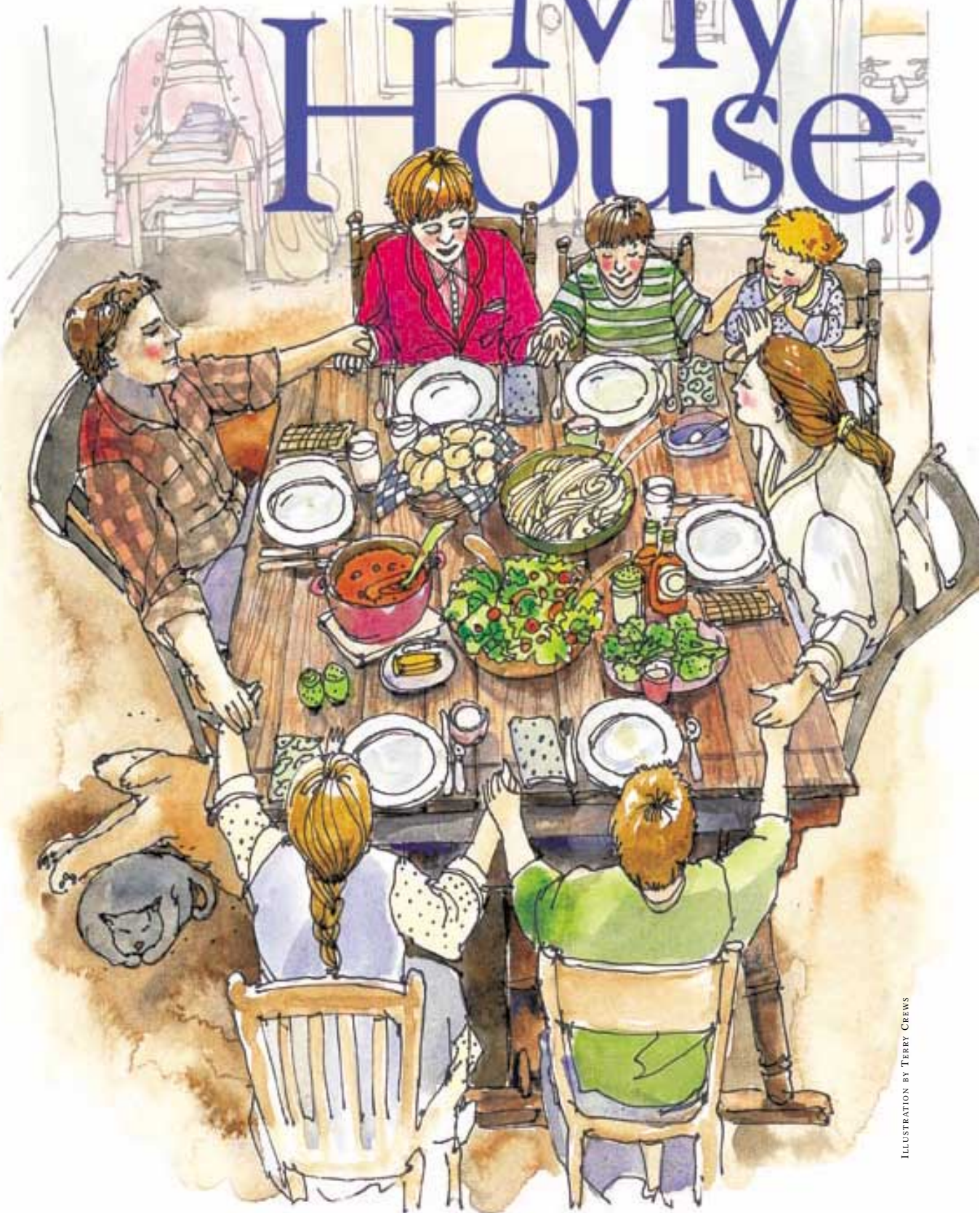


ILLUSTRATION BY TERRY CREWS

Christ's Home

You don't have to have the mind of Christ to be a good host, but it helps.

BY MADELINE S. JOHNSTON

WHILE MY HUSBAND PURSUED doctoral study in an Eastern city, our family of six lived in a small apartment in a run-down section of town. One Friday we had all been too busy to prepare a special Sabbath dinner, or even to clean very much.

Naturally, then, the next morning a young woman appeared at our church for the first time. As the worship service began, the head deaconess came to our pew and whispered to me, "Would you please invite this young woman home for dinner today? I can't; I don't have anything prepared."

My immediate instinct was to decline. I would be embarrassed to invite anyone to our apartment that day. But I realized I couldn't decline—our family was not only a minister's family, but a missionary family home on study leave, and we could sense that church members imbued us with a certain aura that included high expectations.

Thus, with an inner gulp, I said, "Yes, I will." And I did. But I felt near panic as I pondered what I could pull together quickly as a reasonable meal for seven.

That Wasn't So Hard

As it turned out, Lynn proved very adaptable, and she fit right in. We all enjoyed getting acquainted with her. I don't recall what we ate, but none of us went hungry. We drove her to her apartment later. She explained she was a graduate student, new to the area. In subsequent weeks we continued to enjoy her friendship.

Late that Saturday night we were surprised by a telephone call from a dear friend of ours in the General Conference—one to whom we felt personally indebted

because of the fatherly kindnesses he had shown to us as our paths had crossed in the mission field and later on furlough. He was one of those rare administrators who put people before policies; and if a policy couldn't be bent, he explained and apologized with genuine caring. If there was anyone we would hate to disappoint, it was he.

After the usual pleasantries he said, "I'm calling just because I want to thank you for inviting my friend Lynn home for dinner today." He went on to tell us that this young woman, the daughter of Adventist leaders elsewhere, was very dear to him. He kept in touch with her, and they had talked by phone that evening. He told us that she had suffered a divorce and had come to this place, far from home, to do graduate study and begin a new life. The divorce had shaken Lynn's faith, too. She seriously considered abandoning it altogether. Through this experience the church had seemed cold and heartless. That Sabbath morning she had decided to give church one more try. If no one befriended her at church that day, she decided, she would never attend again.

Remembering how close I came to refusing hospitality to someone in such need, even though the Bible mandates hospitality, has served as a sobering lesson to me in the years since. ■

Madeline S. Johnston spent 20 years as a secretary in the Department of World Mission of the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan. She is now the faculty adviser to the weekly student newspaper there.



“I’m Gonna Find Me a New Doctor”

BY LOREN DICKINSON

I DO SERIOUS SEARCH AND RESCUE AROUND junkyards, because I’m an old car hobbyist. It’s the way I find road-tested parts at right prices. But a recent excursion led me to something I hadn’t expected.

The dried-up character who seemed to be minding the store was a friendly but dilapidated bachelor of 65. Though fluent and helpful, he was severely wasted. “I’ve got arthritis of the back something fierce,” he moaned. “Just got home from the hospital, but it didn’t do no good.”

His language wasn’t like that of the college kids who inhabit my life. But I got the point. “The doctors don’t know how to treat me; I’ve been to three, but I don’t feel no better.”

“I’m sorry,” I said. I truly meant it.

“Yeah, and the last one even told me to quit smokin’ and boozin’.”

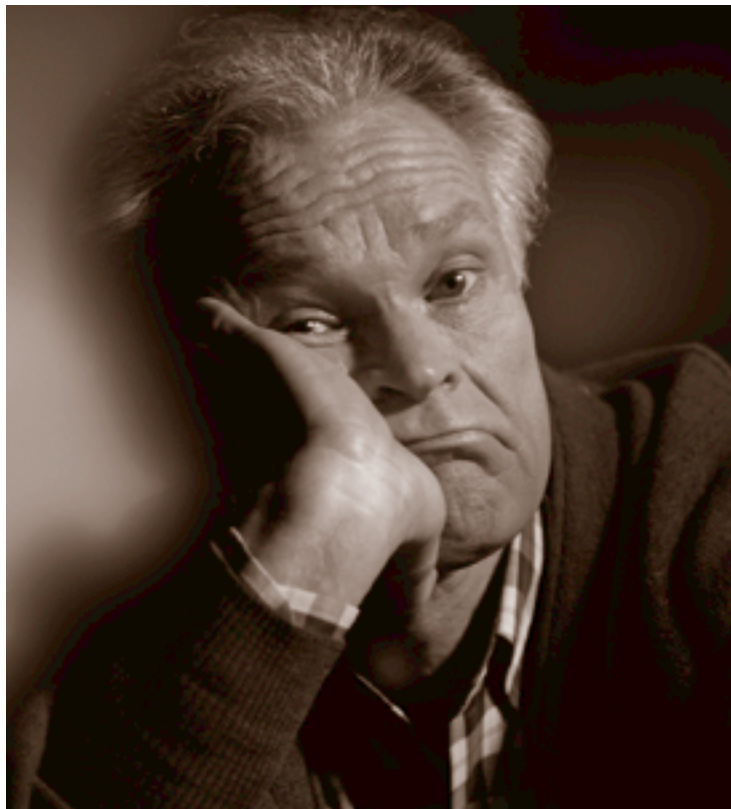
“That,” I said, “sounds like perfect sense to me.” Then I added, “And what do you think you’ll do about that?”

I can tell you his reply word for word. “I’m gonna find me a new doctor.”

The junkyard junkie is a classic case. He’s experiencing some very annoying information he wants neither to hear nor believe. What if he finds a new doctor? What changes then? His psychological discomfort may subside, but his physical disorders won’t.

He by no means is alone in playing mind games with dissonant and unsettling information. Some Millerites did it 150 years ago. With certainty they predicted Christ would return in their lifetime—in fact, October 1844. But He didn’t—a

very dissonant event. To assuage their tortured minds, Millerites faced anguished choices. So they made them. Some discredited their leaders. Some redated their calendars. Some bitterly renounced their faith and checked out.



I often do no better than the Millerites did with dissonant information. Weight is one. I’ve been carrying about five pounds too many. But my diet goes virtually unchanged, and I still jog a mere mile a day. I’ve gone weeks, in fact, without dropping on the scales because I don’t want to know the truth, the unsettling truth.

What’s the answer for the arthritic or for us? I think it’s this: We must search for reputable, well-founded ideas that make sense. Let’s live by the best data and behaviors we can get hold of (even when that means we may have to deal with the dissonance they produce). Scripture offers the perfect

starting point. “Whatever is true, whatever is honorable . . . right . . . pure . . . lovely . . . let your mind dwell on these things” (Phil. 4:8, NASB).

Nobody needs a new doctor. Nobody needs new scales. What we honestly need is to believe and live by the good sense we’ve come to know or are still discovering. ■

Loren Dickinson is a professor of communication at Walla Walla College, College Place, Washington.



PHOTO © PHOTODISC

Water for the Thirsty

ANDREA STEELE

The Holy Spirit is traveling the airwaves in Madagascar, carrying the message of hope to nearly 14 million people. The *Voice of Hope* in Malagasy went on the air for an hour a day on March 29, 1998. Since then people all over the island have responded with joy. "Your programs have given me new hope," write many listeners. "I want to thank you because you are the one who invited me to Christ."

"Up to 150 letters arrive weekly at the production center and Bible school here in Antananarivo," says Elian Andriamintantsoa, Malagasy *Voice of Hope* producer. "Many listeners travel here to the studio to meet the speakers and to share their excitement about the message. That keeps the producers excited about making programs!"

Frontline evangelistic teams on the island discover dozens of people who have listened to AWR and studied their Bibles and asked for baptism. The king of the Bara tribe Ivohibe and 35 people in his village joined the church after an evangelistic series. Most of them had first heard the message on AWR. In Amboasary village, 70 people, most of them listeners, were baptized after an evangelistic meeting, and at last count, 150 people now meet in a church under the trees. Listeners in Sadabe village requested a pastor to "come and baptize" them, and offered a piece of land for a church.

Although there are 50,000 church members on the island, most of them live and worship in very isolated areas. Each pastor may have a dozen churches to care for; most churches see their pastor perhaps once in six months. Adventist church members greatly appreciate the "nourishment and encouragement" of AWR's daily broadcasts.

AWR broadcasts change lives: "I was an alcoholic, not a



WORKING FOR JESUS: These women produce the children's program in Malagasy for airing on Adventist World Radio to Madagascar.

Christian, and about to lose my job," writes Francois. "Then I heard the saving message from you. I tuned in by chance, and tried to apply the instruction you gave—repentance and prayer—but I did not know how to pray. So I said simply to God, 'Save me and change me.' And something strange happened within my mind and body. I began to hate alcohol. Now I know I am saved, and it's not a surgeon who did it, but God through AWR." Francois has since been baptized.

Madagascar is a verdant and fertile land; but there is a great absence of water. Ninety percent of the rural population have no assured access to fresh water. Now the gospel is broadcast over Adventist World Radio, covering the whole island with the water of life!

Andrea Steele is director of public relations and listener services for Adventist World Radio.



They Still Go

Regular Missionary Service

The following persons left for regular missionary service in the latter part of 1998 and early 1999. Please remember them in your prayers.

George Chempil Abraham, returning to serve as dentist/director, Antigua SDA Dental Clinic, St. Johns, Antigua, West Indies.

Vera Gama Michel de Matos, to serve as translator, Brazil Publishing House, Tatui, Brazil, and **Ismael de Matos**, of Hyattsville, Maryland.

Norman David Emerson, returning to serve as physician/internal medicine, Guam SDA Clinic, Tamuning, Guam, **Oleta Emerson**, and one child.

Leopold Henry Garbutt, returning to serve as orthopedic surgeon, Bella Vista Polyclinic, Mayagüez, Puerto Rico, **Ann Elizabeth Garbutt**, and one child.

Eduardo Alberto Gonzalez, returning to serve as professor, Montemorelos University, Montemorelos, Nuevo León, Mexico, and **Sylvia Gonzalez**.

Aldemar Hernandez, to serve as instructor, Antillean Adventist University, Mayagüez, Puerto Rico, of Angwin, California.

Edwin Hernandez, returning to serve as vice president for academic affairs, Antillean Adventist University, Mayagüez, Puerto Rico, and **Magaly Hernandez**.

Keith Masao Horinouchi, returning to serve as preventive-care specialist, Guam SDA Clinic, Tamuning, Guam, and **Madeline Horinouchi**.

Chester Lee Huff, returning to serve as president of Euro-Asia Division, Moscow, Russian Federation, and **Barbara Huff**.

Karl Errol Johnson, returning to serve as secretary, French Polynesia Mission, Papeete, Tahiti, and **Ariane Johnson**.

Rodger Ferguson Jones, to serve as physics lecturer, Pacific Adventist University, Papua New Guinea, **Jennifer Jones**, and two children, of Carmichael, California.

Matthew Mark Kent, returning to serve as professor, New Testament, Spicer Memorial College, Pune, India, and **Daphne Kent**.

Sung Min Lee, returning to serve as pharmacist, Guam SDA Clinic, Tamuning, Guam, **Esther Seungai Lee**, and two children.

Neil Foster Lovitt, M.D., returning to serve as family practice physician, Guam SDA Clinic, Tamuning, Guam, and **Katherine Lovitt**.

Michael John Mahoney, to serve as assistant administrator for clinical services, Guam SDA Clinic, Tamuning, Guam, **Bonnie Ruth Mahoney**, and three children, of Pioneer, Tennessee.

Thomas Joseph Massengill, returning to serve as treasurer, Southeast Asia Union Mission, Republic of Singapore, and **Dorothy Jean Massengill**.

Harry Mayden, returning to serve as director of education, Euro-Asia Division, Moscow, Russian Federation, and **Joyce Mayden**.

Lincoln Saturo Morikone, returning to serve as laboratory director, Hongkong Adventist Hospital, Hong Kong, and **Drusila Morikone**.

Michael Frank Munsey, returning to serve as elementary teacher, Yang Ming Shan Christian School, Taiwan, and **Lana Elizabeth Munsey**, of Caldwell, Idaho.

Leslie Charles Neal III, returning to serve as art professor, Montemorelos University, Montemorelos, Mexico, **Heidi Linette Neal**, and two children.

Daniel Reece Neisner, returning to serve as chaplain, Hongkong Adventist Hospital, Hong Kong, **Shirlee Neisner**, and three children.

James Kenji Nozaki, to serve as physician/family medicine, Guam SDA Clinic, Tamuning, Guam, of Colton, California.

Pablo Perla, returning to serve as president, Dominican Union Mission, Santo Domingo, Dominican Republic, and **Martha Perla**.

Martine Polycarpe, returning to serve as accountant, Guam-Micronesia Mission, Agana Heights, Guam.

Jagannadha Rao, to serve as physician/internist, Andrews Memorial Hospital, Kingston, Jamaica, and **Kamala Rao**, of Nassau, Bahamas.

Robert Lavern Robinson, returning to serve as treasurer, Euro-Asia Division, Golanovo, Moscow, Russia, and **Brenda Annette Robinson**.

Sampson Kenneth Twumasi, returning to serve as religion lecturer, Bugema University, Kampala, Uganda, of Michigan.

Scott Roy Von Bergen, returning to serve as dentist, Guam SDA Clinic, Tamuning, Guam, and **Sheila Von Bergen**.

John Lennart Wilcox, to serve as associate director, ADRA/Peru, Lima, Peru, and **Fiona Louise Wilcox**, of Washington, D.C.

George Louis Wonenberg, returning to serve as dentist, Adventist Dental Practice, Bulawayo, Zimbabwe, Africa, and **Becky Wonenberg**.

Neil Stewart Brantley, to serve as English language teacher, Montemorelos University, Nuevo León, Mexico, of Berrien Springs, Michigan.

Everton George Dawkins, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Miami, Florida.

Michael and Jamie Delay, to serve as elementary teachers, Ekamai International School, Bangkok, Thailand, of Collegedale, Tennessee.

Dos Santos, to serve as assistant food controller, ADRA/Bolivia, La Paz, Bolivia, of Riverside, California.

Carolyn Patricia Douglas, to serve as English/Bible teacher, Japan English Schools, Yokohama, Japan, of Garland, Texas.

Briggett Michelle Dunn, to serve as elementary teacher, Ekamai International School, Bangkok, Thailand, of Arden, North Carolina.

Esther Jemima Edwards, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Brooklyn, New York.

Raymond C. Gager II, to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Berrien Springs, Michigan.

Tosco-Gabriella Henry, to serve as English/Bible teacher, San Yu English Bible Center, Pingtung City, Taiwan, of Collegedale, Tennessee.

William Edward Hawthorne, to serve as teacher/technical adviser, Davis Indian Industrial College, Paruima Village, Guyana, of Vernon, Alabama.

Adventist Volunteer Service

During the past year the following persons have left home to serve as volunteers in other countries. Most of the following are young people, and they have returned home by now. But we want them to know that we recognize and appreciate their service.

Radical Man!

STEPHEN G. DUNBAR

As we turn into the twenty-first century the concept of radical activism continues to take on an ever increasingly sinister profile. There are the Timothy McVeighs who stand as icons for antigovernment groups, the Irish “Christians” killing for their beliefs, Middle Eastern terrorists blowing up buses, hotels, and innocent people.

Even causes that were once viewed as fighting for the good have been tarnished by radicals. Some Greenpeace protesters spike trees and seriously injure forest workers, while some antiabortionists harass and even murder abortion clinic physicians, and “Christian ministers” have redefined evangelism to mean TV appearances and swindling megabucks.

However, despite the unorthodox methods used by such radical groups and individuals, they leave behind a minimal impress on the history of humankind when compared to the life of one particularly radical Man.

Two thousand years ago, when Jesus stepped into the human scene, life for the common person was relatively little different than it is today. There were new discoveries that were beyond comprehension. Government was too big, crime was on the increase, wages were too low and taxes too high.

There were the rich and those despised by the rich, religious purebreds and Gentile mongrels, those blessed with health and others cursed with illness. Those who were to be the spiritual leaders in Israel accepted instead the false security of religiosity and the deceptive witness of Satan about the character of God in blessing those who were good and cursing those who were bad. After all, they were the elite among the saved, the rich, the blessed. They were the sustainers of the traditions. And they liked it that way.

Imagine the shock to their conventional minds when Jesus began to focus the radical spirit of agape into every action of their laws.

Their heads bow in shame, recognizing their own faults and failures as Jesus, the radical soul lover, lifts the head of the adulterer in whose eyes He sees a repentant heart.¹

Watch them squirm and mutter as Jesus, the radical healer, actually touches, then hugs and laughs with the leper whom they have cursed and evicted like so much religious refuse.²

There He is again, the radical provider, giving the bread of life to those left starving by the loveless acts of tradition.³

And now, on the Sabbath, the radical re-creator takes the hand of His fellowman, mangled under the weight of Pharisaical contempt, and makes it whole.⁴ He breaks the

Pharisees’ rules as much to free their hearts as to free those who have no hope in keeping them. His actions, so radically different from the Pharisees’ perceptions of acceptable religious behavior, stem from a heart moved by radical compassion.

Unlike those whose aim it was to maintain self-serving laws at the cost of insignificant sinners, Christ’s unorthodox ministry involved continual acts of compassion and tender mercy to the suffering. All those on whom the religious leaders

looked with disgust, those oppressed by the continual reminder of their sin and guilt as evidenced by their physical sicknesses, Jesus *delighted* to heal.

His heart was on their side, and no amount of evidence could sway Him to oppose those He had come to save. Pious inactivism had finally been upstaged by a demonstration of radical love.

And now, as we turn into the twenty-first century, society continues to crave an authentic definition and active demonstration of a love that is radically different from what popular culture has always offered. Humanity craves a love that is motivated by His selflessness, activated by His righteousness, and demonstrated by His willingness.

It is this love, the reality of Jesus’ own life, that is freely accepted and freely given by all who are changed by the power of this radical Man.

¹ John 8:3-11.

² Luke 5:12-15.

³ Mark 8:1-8.

⁴ Matt. 12:9-14.



Stephen G. Dunbar is a Canadian taking post-graduate studies in marine biology at Central Queensland University, Queensland, Australia.

