

# ADVENTIST REVIEW

## Cross Walk

March 15, 2007



**Can You  
Hear Us**

**NOW?**

*Just because we're deaf doesn't mean we're invisible.*



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BY ESTHER M. DOSS



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## Adventist Review

"Behold, I come quickly . . .

Our mission is to uplift Jesus Christ by presenting 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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# LETTERS

## Fresh Glimpses of God

I just finished a hurried reading of the January 25, 2007, AnchorPoints *Adventist Review*. What a blessing! Somehow I ended with the lead article, “A Voice on the Hill: The New Congress and the Adventist Agenda,” and when I closed the magazine and sat contemplating the cover, my heart swelled with pride about what God is doing through our church. From the James Standish cover article about our endeavors to keep freedom before our lawmakers; to Valerie Phillips’ simple poem, “The Lord of Plane Things,” so beautifully illustrated; to the Russian evangelism article (pp. 18-20) and Allan Robertson’s wonderful “Experiencing the Trinity” article that gave me a fresh glimpse of our God; to the two heaven-focused articles (Denise Dick Herr’s “Shoes for Heaven,” and Sandra Blackmer’s “The ‘Good’ Old Days?”)—[this issue was] pure inspiration for me. Thank you for such a fine example of what God can do through dedicated people.

—Mary Bishop

ARROYO GRANDE, CALIFORNIA

## Congress and the Adventist Agenda

As a European reader of *Adventist Review* I wonder if the General Conference Department of Public

Affairs and Religious Liberty hasn’t anything to say about the United States’ war in Iraq, the worldwide battle against terrorism, and the flagrant violations of human rights involved, especially in Guantánamo.

—Eric Buchli

LANGENTHAL, SWITZERLAND

## “Mission Spotlight will be sorely missed when it is phased out.”

—Eunice Dahl Galleher

HAYFORK, CALIFORNIA

*In fact, we have been active in a number of the areas you mention. Particularly, we supported antitorture legislation that was passed last year in the U.S. Congress. In addition, both in Liberty magazine and through our television show on the Hope Channel, we have dealt very publicly with the violations of due process both domestically and internationally. It is likely we will be working on legislation regarding the right to timely and fair trial this Congress in cooperation with other civil liberties groups.*

*I should add that the original article in the Review had a section on these due process issues as well as issues of wealth inequality, health-care access, genocide, and other related issues. The article had to*

*be edited in order to fit into the space; it was an unusually long article that exceeded the length requested. I am grateful to the editors for printing as much of it as they did.*

*To stay informed about what we are doing in Washington, visit [www.religiousliberty.info](http://www.religiousliberty.info) and sign up for our free e-mail updates. Those with a keen interest in civil and religious liberty will enjoy hearing about the public campaigns we are involved in.*  
—James Standish, associate director, Public Affairs and Religious Liberty.

## A Tragic Lesson

I hope I am missing the point of Roy Adams’ editorial “A Tragic Lesson” (Jan. 25, 2007). Was he trying to point out how stupid it is to go out into the desert without water, or was he trying to warn his fellow ministers that if they dare question church dogma they will be defrocked, and God will kill them? If this is truly the attitude of our church, then count me out.

—Ron Nielsen, M.D.

AUBURN, WASHINGTON

*The writer has a point, though neither of his two descriptions of my possible motive for the editorial fits the case. I’m not an expert on Pike, but I’ve read a good deal on him over the years, much of which could not come out in so short a piece. But almost every aspect of his story was tragic. Saturated as I was with it when I wrote, I unconsciously assumed too much—that readers would be able to draw their own lesson from the reckless willfulness that characterized the bishop’s entire life, of which his foray into that*

wicked desert was the final example. I hesitate to draw out the lesson in this space, there being no room for elaboration or caveats. But passages such as Proverbs 16:18 and 1 Timothy 1:18, 19 come to mind.—Roy Adams.

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### Tragic Lesson Continued

A few weeks after Bishop James A. Pike's tragic death in the wilderness of Judea, I read a little book published by his surviving wife, *The Wilderness Revolt: A New View of the Life and Death of Jesus . . .* (Doubleday, 1972). In it she told how she was unable to lead the rescuers back to her husband. She wrote how she received encouraging messages from spirit mediums all over the world, telling her to keep looking, for he had fallen on some rocks but was still alive. Unfortunately, none of them told her where to find him.

Even though the spirits did not help her in time to save his life, her book gave a clear message: "Trust the spirits!" The Pikes, whose son had committed suicide and then assured them that he was "just fine on the other side," had given up their faith in Christ and replaced it with faith in the spirits!

—Ralph Neall

COLTEWAH, TENNESSEE

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### Pressing Back the Tide of Evil

I read with interest Ellen White's article "Pressing Back the Tide of Evil" (Jan. 25, 2007). I also read the editors' note at the beginning of the article referring to the "history and passion with which devout Adventists have historically engaged with the issues of their world."

I agree wholeheartedly with this premise as well as that of Mrs. White in speaking out "by voice and pen and vote." I cannot help but wonder then, in the 50 years I have been a member of this denomination, why I have yet to be aware of any stand taken by this church against the practice of abor-

tion. Regardless of the circumstances of the pregnancy, abortion is still the taking of human life, viable or not.

I applauded the stand taken by the

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**"I cannot help but wonder, in the 50 years I have been a member of this denomination, why I have yet to be aware of any stand taken by this church against the practice of abortion."**

—Ron MacDonald

COBALT, ONTARIO, CANADA

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Roman Catholic Church on this issue. I wish the Adventist Church had the same courage to stand up for the "right to life" of all.

—Ron MacDonald

COBALT, ONTARIO, CANADA

*For the Seventh-day Adventist Church's statement concerning the issue of abortion, go to [www.adventist.org/beliefs/guidelines/main\\_guide1.html](http://www.adventist.org/beliefs/guidelines/main_guide1.html).—Editors.*

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### Vanished, and Not-so-vanished

Ross Chadwick's article "Vanished Without a Trace" (Dec. 28, 2006) makes an excellent point regarding the destiny of the unsaved. However, in the interests of historical accuracy it should be noted that Sir Ernest Shackleton died of a heart attack on board his ship, the *Quest*, January 5, 1922. Ultimately,

because of his widow's wishes, his body was interred at Grytviken, South Georgia, March 5 of the same year.

*IF ANY EXPLORER DIED WITHOUT A TRACE IT WAS SIR JOHN FRANKLIN.*

—Angus McPhee

RATHMINES, NEW SOUTH WALES, AUSTRALIA

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### Memories From Academy Days

Memories from academy days overwhelmed me when I read Roy Adams' editorial "They Made My Day" (Nov. 23, 2006).

Oscar Heinrich was principal of Campion Academy in Loveland, Colorado, during my junior/senior year. And his wife, Judy, was always a beautiful person and a great role model. Their children were just cute toddlers at that time. *Mission Spotlight* has meant so much to me and will be sorely missed when it is phased out. It has been such an asset to our worldwide church and has awakened the mission spirit in so many of us.

The Redding church is just 61 miles from our church here in the mountains. What a special ministry has been developed there in sending cards and thank-you notes. A great idea!

—Eunice Dahl Galleher

HAYFORK, CALIFORNIA

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### Letters Policy

*The Review welcomes your letters. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: [letters@adventistreview.org](mailto:letters@adventistreview.org).*

# The Door at Midnight

I woke in the night, sleep probably disturbed by the pale light flooding the streetside window. Edging across the dark hotel room, I pushed aside the muslin drapes to stare across the empty square. No new footprints in the lightly falling snow. No echo of footsteps hurrying through the stillness of this icy Wittenberg midnight.

As Providence would have it, I was spending the night in the second-floor room of a 600-year-old building directly across the square from the most famous door in Christian history. But who rests soundly in the presence of the past? How does imagination quiet itself long enough to slumber where world-changing things occurred? Not for me to sleep peacefully this Friday evening, drawn into the warm depths of the Sabbath. No, I decided, face against the frozen pane, the price of knowing history is a lasting sense of wakefulness.

Some things, however, are clearer in the middle of the night. The noise, the colors, the visual barrage of daytime images recede, leaving only the starker world of light and shadow, edge and outline. And what had seemed for 40 years a charming tale of long-ago Martin Luther in a Saxon square now spoke with elegant simplicity. Behind the multiform and cacophonous diversity of what we used to commonly call Protestantism lie several truths that reveal themselves only when you see the place where it all started, and in the middle of the night.

**1. This faith thrives in the public square.** Luther walked a half mile along a bustling town street from his cloister home at the other end of town to post his declarations on a church door. This wasn't an act of introspective, quietistic piety, but the public act of a man who clearly knew that great ideas have great consequences, that truths are made for living, and that light beneath a bushel is something less than light. Those who prefer an inner world of reflection and devotion won't find much to comfort them in the story started in Wittenberg. Protestant faith, originating in an act of protest, stands forth for all to see.

**2. This faith invites dialogue.** We too easily forget that the first and plainest meaning of Luther's act was an actual invitation to debate with him the soundness of the Roman Catholic Church's practice of indulgences. He sought—and

got—a vigorous response from scholars and from laypersons to his 95 debatable propositions. Any faith that grows from Luther's actions half a millennium ago must be equally unafraid of dialogue and even argument. Those whose first commitment is to God and truth need not fear the tussle of ideas or the crackle of debate. Holding hands and singing "Side by Side" may warm the heart, but what, we need to ask, will fire the godly imagination next week, next month, next year?

### 3. This faith embraces education.

Luther posed his propositions first to those whose skills in Scripture, history, theology, and languages had been honed by the best education their culture and their faith could deliver. Thus, one of the primary requirements of Protestant faith has always been an insistence on personal accountability to the truth. That demand can be met today only by believers who care deeply enough about Scripture and truth to read more widely than their parents did,

and to make certain their own children have been shaped by a lifelong love for learning, for excellence, for quality. The church door in Wittenberg is also the entrance to a classroom as well.

**4. This faith is grounded in Scripture.** Luther's many opponents found it necessary to resort to blunt threats and intimidation in their attempt to silence him because he had committed himself to an ever-deepening understanding of God's Word. When you read his 95 theses for yourself, as I did again in Wittenberg by the light of the bedside lamp, you encounter a mind that has found a new authority and an unshakable confidence. Such faith does not require the comfort of consensus or the solace of unanimity. The great test of any truly Protestant idea is not "How does this make me feel?" or "Who else believes this?" but "Where do I find this taught in the Word of God?"

Here's a call to remember the stock from which we sprang, and the witness of a mind made new by deep acquaintance with the Bible. Perhaps you too will find yourself awakened in the middle of your night by the sound of strong, insistent hammering, or the tower bell tolling the lateness of the hour.



PHOTO BY BILL KNOTT/DIGITALLY ENHANCED



# GIVE & TAKE

## POEM

### Grace

Leaves of autumn disappear  
Beneath the winter snow.  
Although they're never seen  
again,  
They help new leaves to grow.  
Not unlike mistakes we've made  
That bring us so much sorrow,  
When buried under Jesus' blood  
Give grace to face tomorrow.

—Marcia Mollenkopf, Klamath Falls, Oregon



## ADVENTIST LIFE

My wife, Gail, and I were watching Doug Batchelor on 3ABN as he was discussing evolution and creation. He said that some scientists feel that the missing link between apes and humans has finally been found. Pastor Batchelor commented, “So you have Mr. Missing Link, and Mrs. Missing Link, and all the little Missing Links.”

At this, my wife declared, “Those little Missing Links are called Linkettes!”  
—Ray Cress, Crestline, California

When our daughter was about 3, I was playing for a wedding, and she was in a pew with her father about halfway back in the congregation. She was standing up in the pew with her arm around her father's neck, and the service was progressing as it was supposed to. All of a sudden she leaned over to her father and in a *loud* whisper said, “Daddy, when are they going to take up the offering?” which broke up the audience all around her in laughter. Maybe she had the right idea.

—Norma Reile-Carlson, Mesa, Arizona

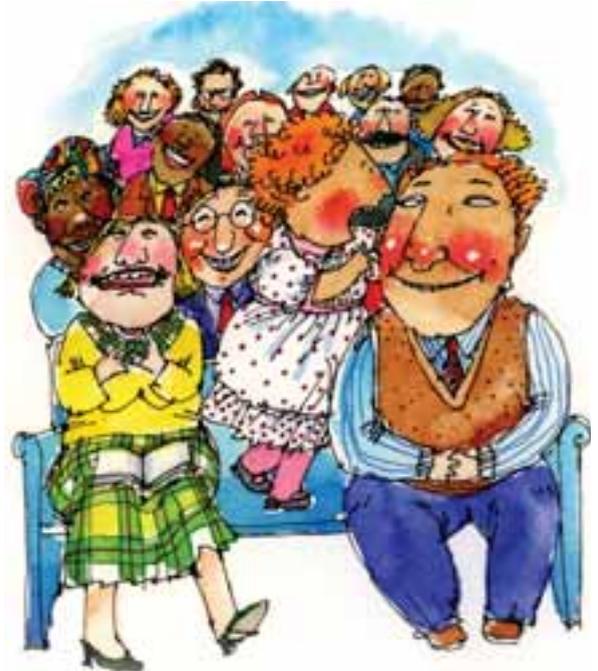


ILLUSTRATION BY TERRY CREWS

Last week a 21-year-old man took a temporary driver's license into the Washington State Liquor Control Store to make a purchase. The sharp clerk looked at the photo on the license and said, “You're not the person in this picture!” The young man quickly left, of course, leaving the license with the clerk.

The girl from the store later showed the license to an Adventist friend who said, “Why, I know this man. This is Pastor Rentfro!”

The temporary driver's license was mine. I had dropped it in the trash after receiving my permanent one at the Washington State Department of Licensing. The card shows my photograph and date of birth as 02/03/1920.

So the old adage “Crime does not pay” is true; especially if you are pretending to be an 87-year-old pastor buying liquor!

—Dick Rentfro, Thorp, Washington

## LET'S PRAY

**Have a prayer need?** Have a few free minutes? Each Wednesday morning at 8:15 EDT the *Adventist Review* staff meets to pray for people—children, parents, friends, coworkers. Send your prayer requests and, if possible, pray with us on Wednesday mornings. Send requests to: Let's Pray, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Fax: 301-680-6638; E-mail: [prayer@adventistreview.org](mailto:prayer@adventistreview.org).

# Can You H

*Heeding the voice of the deaf community*

BY ESTHER M. DOSS

**H**AVE BEEN TOLD THAT I GREW UP IN A unique home. My parents are both Deaf, and communicated through American Sign Language (ASL). I feel blessed to have such loving parents. They cooed to me as an infant in their hand language. I picked up ASL quickly, and this became my first language. My mother and father proudly share how I “said” my first word. At 8 months old, I waved goodbye and signed “work” to my dad as he headed out the door.

We were within walking distance from many relatives. I quickly sensed the communication barriers and how my parents were mostly left out. At family functions they sat to themselves, visiting with each other since their attempts to make conversation with other family members were to no

avail. They were just too different and too difficult to talk with.

While growing up I tried to learn about my family history. When I asked my parents, they replied, “I don’t know. No one has told me. When I ask, they think I’m forgetful. I don’t ask anymore.” I had to ask around, and then relay the information to my parents.

Deaf friends were my parents’ true family. They communicated fluidly, having much in common. They shared similar experiences, difficulties, and triumphs. They were also very accepting of one another, understanding what it feels like to be left out in the cold.

My parents attended residential schools for the Deaf. Students went home only during major holi-

*Either*

days and summer vacations. Often students felt like their own families were strangers, and found communicating with parents, siblings, and other relatives very challenging. Deafness felt like a disability when they were around them, and they were handicapped, left out, or stupid. Back in school, being Deaf was very normal and celebrated. Everyone was able to sign openly with one another, and students thrived. Because of this bonding, the school with all of its students and faculty became another family. These relationships last for a lifetime.

### Ethos of Deafness

Deaf people are a beautiful people, rich in history and culture. They know how to have a fantastic time, how to work, and how to be creative. They live and interact as a

of profanity and insults. Either Lalafay would come to know Jesus or she would flee. Mom enlisted my help in prayer and witness.

Lalafay didn't flee. She still said unkind things about God, but she always came back. We started with attention-getting literature on the table. We looked for materials that were easy to read. Not being able to hear the spoken language makes learning to speak and write English fluently difficult. English is like a second language to many Deaf people, including Lalafay.

We told her about new things we learned by reading these books or magazines, and pointed out some interesting trivia. Lalafay took interest. In fact, she began to pick up some of the literature off the coffee table, asking if she could

borrow them. Our loans would be over a period of months, but she always returned them.

We hosted "Deaf Camp Meeting," an outdoor meeting held in our front yard. The kids

slept in tents while adults bunked in our home. There were games, skits, and always a church service and vespers given by Deaf Adventists. These meetings

# Hear Us NOW?

distinct people group with their own customs, norms, habits, thought patterns, language, and common experiences. Since they are a culture group, the letter d in "deaf" is capitalized.

"Hearing impaired" implies they are missing something, aren't normal, not complete, and disabled. "Deaf" has a different meaning. It's a word that describes a quality that unites Deaf individuals into a cohesive, vibrant community. Deaf people tend to believe that deafness is not a disability or a handicap. They prefer to be called "Deaf."

### Then Came Lalafay

I grew up surrounded by my parents' Deaf family and their rich culture. This meant Lalafay became a part of my life too.

I first met Lalafay when I was 10. My mother and she were schoolmates at the Arkansas School for the Deaf. Although complete opposites with very different lifestyles, they remained good friends. After all, they were "sisters."

Lalafay was a rough woman with an intimidating, fiery temper that erupted at any given moment. She always squeezed a cigarette between her fingers while she signed, while a scowl typically graced her face. An atheist since she was a little girl, Lalafay called anyone who believed in God "absolutely crazy!" in exaggerated sign. I was afraid of her.

Over the next few months Lalafay frequently visited us. In fact, she spent nights with us, bringing her grandchildren for me to play with. My mom didn't know what to do with this chain-smoking, beer-drinking, swearing atheist who easily became agitated or upset. Mom had concerns about the negative influences Lalafay might have on me.

Mom decided to share Jesus with her, to endure the blasts



LONG-TIME FRIENDS: Lalafay (left) and the author's mother, Wanda Watson, during Lalafay's illness

*Lalafay would come to know Jesus or she would flee.*

PHOTO (LEFT) BY STOCKBYTE

were absolutely homespun and without frills. Mom had hoped to introduce some of her Deaf friends to Jesus. Lalafay enjoyed the weekends immensely.

When Lalafay found out that we weren't planning future camp meetings, she became very upset. "Why not?" she demanded. Mom explained that a lot of work goes into these little get-togethers. Lalafay, with exaggerated signs, exclaimed, "I'll help!"

Mom and I looked at each other. If Lalafay was willing to help, we would have another meeting. Lalafay mowed the lawns, cleaned up the camping areas, and memorized her lines for skits, and more. She made the meeting a success.

Lalafay and her husband, Jim, moved out of the city to the country to be near us. We were stunned. Deaf people tend to move to the cities where Deaf culture flourishes, with all kinds of fun events, parties, and fellowship. Lalafay was even the president of the Deaf Senior Citizens, and never missed one event in the city. Moving to the country would cut off fellowship with many people with whom she could fluidly communicate. Not another Deaf soul lived within 30 miles or so, as far as we knew.

We did enjoy having a Deaf friend living only a couple miles away. We visited each other several times a week. Lalafay came over to learn how to raise a vegetable garden. We helped her and her husband build the addition to their home. We carpooled to Deaf events, such as Deaf Senior Citizens luncheons, school reunions, and Deaf club meetings.

I don't think Lalafay noticed, but she was changing. She no longer mocked our love for Jesus; profanities were no longer a part of her vocabulary; and she wanted to quit smoking. Without intimidation, I affectionately teased her, "If you are my mother's 'sister,' then you must be my aunt!"

### Facing Death

Soon after I went away to boarding academy, Lalafay suffered a massive stroke. Mom dashed to her side, and found Lalafay terrified that she was going to die. "Don't let me die! I don't want to die!" she repeated over and over with one arm. She grabbed my mother, and was in absolute fear. My mother prayed with her, and gave her all the support she could. Lalafay relied on that friendship to get her through.

A mutual Deaf friend, Mae, came to visit Lalafay in the hospital. Mae claimed, "She is a different person than before she moved up your way. Did you know she would bring me books and magazines that you loaned her? She refused to take them back until I read them." That explained the long loans. Lalafay was witnessing, too.

Over the next eight years, her health became frail. She had ministrokes, lung cancer, heart disease, and the list goes on. She couldn't even eat solid food because the muscles in her throat were almost paralyzed. She was signing with one hand, and moved in baby steps around the home before being confined to a wheelchair.

While her body grew feeble, her spiritual life was healing and growing. Her Bible and study guides lay on her dining table where she sat all day, every day. In spite of the difficulty

## Did You Know . . . ?

- Deaf people are members of a completely different people group with their own rich language (American Sign Language) and culture.
- The Deaf population in North America is approximately 6 million.
- Only 2-4 percent of Deaf individuals are Christians.
- Ninety-eight percent of Deaf people do not attend church anywhere.
- There are only 300-plus Deaf Adventists.
- Deaf people are almost completely unreached with the good news about Jesus Christ and His last-day message.

## Resources

### Adventist Deaf Ministries

P. O. Box 6114  
Mesa, AZ 85216  
[www.deafadventist.org](http://www.deafadventist.org)  
[adm@deafadventist.org](mailto:adm@deafadventist.org)

Adventist Deaf Ministries has a number of resources, including sermons in ASL on DVD, printed materials, outreach tools, materials for learning ASL, as well as Bible correspondence school and networking materials. Check out their Web site for information, news, and even some tidbits and stories on Deaf culture. *In fact, you can receive a free quick reference guide to Deaf ministry titled "Can You Hear Us?" simply by contacting Adventist Deaf Ministries.*

### Pacific Press

[www.pacificpress.com](http://www.pacificpress.com)

Pacific Press prints the *Easy Reading Adult Sabbath School Bible Study Guide*. This Sabbath school quarterly is edited by George Belser, who is himself a Deaf individual. Go to: [www.absg.adventist.org/EasyReading.htm](http://www.absg.adventist.org/EasyReading.htm) to access this online.

[www.aslinfo.com](http://www.aslinfo.com) is a source of information and resources related to American Sign Language, interpreting, and Deaf culture.

<http://deafness.about.com> has additional information, news, and resources relating to deafness and Deaf culture.



**SCHOOL DAYS:** Lalafay while a student at the Arkansas School for the Deaf

in getting around, she visited our church frequently.

The highlights for her were the special Sabbaths at our church when Pastor Trexler was the speaker. On such Sabbaths, as many as 40 Deaf people visited our little country church. They wanted to see Pastor Trexler, a Deaf pastor, preach in their own language. Pastor Trexler was often given the privilege to speak to the entire congregation during the worship service. As he signed animatedly on the platform, I voice-interpreted for those who could hear. The hearing members were so blessed by his sermons; visitors who normally wouldn't step foot in church came just to "see" him preach. Lalafay was especially blessed.

Lalafay came to love Jesus with all her heart, soul, and mind. She became a bundle of joy and smiles. The fussiness and outbursts were a thing of the past. In fact, she became so tender that she cried easily. The nurses, doctors, and aides loved her, telling me, "Lalafay is such a sweetie! And she is

## How You and Your Church Can Be Deaf-Friendly

- **Take an interest in the lives of Deaf people.** Find out who they really are, and what struggles and triumphs they are experiencing. Be their friend. The best way to learn about Deaf people is to be with them!

- **Don't be shy; communicate.** Trying to communicate with a Deaf individual can be terrifying. Keep in mind that this is how Deaf people feel on a day-to-day basis. Relax and just take it slow. If you don't know ASL, try writing. Also, occasional gestures are appropriate.

- **Socialize.** Invite them to your home for a meal. Make sure they're invited to church socials and are participating, rather than sitting on the sidelines like a wall flower finding comfort in the refreshments.

- **Include Deaf individuals.** If a Deaf person asks what was just said, don't fall for the temptation to say, "It's not important." or "I'll tell you later."

- **Be a student.** Ask Deaf people about their culture. You'll be amazed at what you'll learn.

- **Make sure your church has materials to meet a Deaf person's needs.** Materials are available to help build faith and to help them become strong believers, such as the Easy Reading Edition of the Sabbath school lesson and sermons or studies in ASL on DVD. There are also outreach materials. (See resources on page 10).

- **Network your Deaf friends with other Deaf church members.** It is critical for all of us to have spiritual friends whom we can relate to. Deaf people are no different. There are camp meetings and retreats nationwide that will enhance their spiritual growth, and where they can develop friendships. Also, check to see if another Adventist church nearby might have a Deaf member.

- **Get them involved.** Don't let your Deaf members be mere spectators. Find out what their spiritual gifts are, and put them to work!

- **The interpreter is not a guardian.** Never assume that the interpreter is taking care of all the needs of Deaf members or visitors. That is not the role of the interpreter. That is the role of the entire church.

- **Assume nothing.** Each Deaf person is different from the next. They may have interests or requests that another Deaf person may not appreciate. There isn't a one-size-fits-all description of a Deaf person's likes and dislikes. You will need to communicate with your Deaf members.

- **Never forget that you, as a hearing person, are a stranger in the Deaf culture.** It is an all-too-common complaint that hearing workers engaged in Deaf ministry don't have a real heart for the Deaf, think and act from a hearing standpoint, and act superior. Do not make decisions for Deaf members or try to protect or control them. Remember, authenticity and a willingness to treat people as equals are key traits of friendship.

always so happy!" She truly had changed.

During our visits, Lalafay lifted her one usable arm to ask questions about the teachings of Christ. She especially enjoyed descriptions of the Second Coming, and how the dead in Christ would rise to meet the Lord. This study was often requested. After the story was told, Lalafay would sign, "I'm not afraid to die. I know what will happen."

When Pastor Johnson moved into our church district, I gave him Lalafay's address. Immediately Pastor Johnson was at her home studying with her, via pen and paper. Over a few weeks, He discovered that this woman believed everything that Adventists hold dear. He wrote a question for her to read: "You are Adventist already! Would you like to become a member of the Adventist Church by profession of faith?"

She beamed and scribbled, "Yes!"

The next day Mom went for her usual visit. Lalafay didn't quite seem herself, though she had her usual cheerful smile. She again lifted that one arm and signed to Mom, "Can you tell me again? What happens when you die?"

Mom, familiar with the routine request that came at each visit now, once more told her the story. "Death is like falling into a restful, deep sleep today and waking up tomorrow. The very next thing you will hear will be the first sound you will have ever heard: the Lord Jesus saying, 'Awake! Ye that sleep in the dust! Arise!'"

Mom continued the story, using visual signs that practically paint the Second Coming scene in the air. "Not only will you be alive, but you will be able to hear, sing, jump, run, and play like a young child. So don't worry if you die, because I'll see you tomorrow." Mom noticed Lalafay smiling in an odd sort of way.

Before Mom dashed off to the store, she told Lalafay that I would be visiting her the next day, which was Sabbath. Mom thought for a moment as she got up and said, "And I'll see you tomorrow, too." They hugged and Mom was out the door.

Mom had just settled into the living room after putting away the groceries when a flashing signal light indicated she was getting a phone call. She placed the phone receiver onto her TTY machine, turned it on, and typed, "Hello, GA."

The caller typed in a reply, "This is Jim. Lalafay just passed away. She died 45 minutes after you left."

Mom sat at the desk, stunned. Then

she remembered the last thing she had signed to Lalafay. "I'll see you tomorrow." Tears streaming down her face, Mom nodded her head. She sure would.

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*Esther M. Doss serves in public relations and development for Adventist Deaf Ministries.*



# Anxious for Nothing

**W**e had just come out of a deeply moving week of prayer in our church. Our pastoral staff felt impressed to lead our congregation into a true week of prayer—not a week of preaching or reading. Preaching and reading during weeks of prayer had, in times past, been OK I suppose, but this time, God was taking us to a different place—a place I had never previously been with a congregation.

Over several days our church family and visitors gathered to seek God's face like we'd never done before. It was a powerful season of the Holy Spirit building simple faith into our lives, counterbalancing the encroachment of complexity pressing in on us. God moved us during that week to a place where we were learning, yet again, to simply take Him at His Word, no questions asked.

Each night of that week we made specific requests of the Lord. The intensity of our intercessions and cries made clear we would not be denied. We asked God to break strongholds off our lives; we asked the Father to release His favor over us; we prayed mightily for our families; we asked God to give us a heart for the lost; we implored God to break the stranglehold of debt from our families; and finally, we asked for healing over every part of our lives through a massive anointing service Sabbath morning that concluded it all. The visitation of the Spirit over the church was as Peter described it in Acts: A time of refreshing . . . from the Lord (see Acts 3:19).

But on reflection, it was not so much the mighty acts of God and the highly charged atmosphere of His presence that came over the place night after night that moved me most; it was the simple reality reinforced in my spirit that we can actually count on God to help us in time of need. I cherished being childlike again in simply trusting the Father's Word, and that is, He means what He says—period. This desire for childlikeness and simplicity of faith was tested in short order.

I had to catch a flight right after the Sabbath services for a leadership event I was scheduled to do the next day on the West Coast. The services had run long, and it was difficult to bring to a conclusion all that God was doing that day, not to mention the preceding week. When I finally got to my car, I noticed the clock on the dashboard indicating that I had exactly 27 minutes to make my flight, and the airport was 15 minutes away. It was also the last flight of the day to my destination.

As I went through traffic to the airport, I became increasingly stressed and anxious, thinking there was no way I would be able to make the flight. Even if I made it to the airport and was able to access my ticket at the kiosk, the security checkpoint would probably stop me dead cold. I could feel the icy fingers of anxiousness engulfing my heart. Then, my wife (who was taking me to the airport), observing the anxiety building in me, spoke a gentle word, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God" (Phil. 4:6, NKJV).\*

Here it was, the moment of truth following that most powerful week: Would I take Him at His Word? I whispered a brief prayer. "Father, I choose not to be anxious over my need to make this flight. Therefore, I make this simple request; please open the traffic, move me through quickly at the ticket counter, clear a path for me in the security area, and get me on the plane in time. I ask, believe, receive, and thank You for Your blessing in this matter, amen."

At that moment, a peace settled over me that everything would be fine, despite all that stressed me out before. Even if I didn't make that plane, I believed that God had it all under control, that He didn't need me to be anxious about any of it.

I made the plane!

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*Fredrick A. Russell is senior pastor of the Miracle Temple Seventh-day Adventist Church in Baltimore, Maryland.*



# The Good “New” Review

*The story continues.*

*On January 20, 2007, assistant editor Bonita Joyner Shields interviewed Bill Knott, editor of the Adventist Review, as well as the living former editors—Kenneth H. Wood and William G. Johnsson—during a special Adventist heritage Sabbath school program at the Spencerville church in Silver Spring, Maryland.*

**BJS:** Elder Wood, as I’ve read your “famous” statement when you accepted editorship of the magazine in 1966—“Fasten your seatbelts, we’re going to open the Review!”—I’ve often wondered what your thoughts and dreams for the Review were at the time you said that.

**KHW:** The truth is, Bonita, that I have no recollection of that. After 41 years, some things become lost to one’s memory! What I do remember is this: I had a deep concern about the fact that the common talk at that time was to say, “The Good Ol’ Review.” This was fine when the pioneers were alive, because it was a kind of sweet talk about someone in the family. But as time went along, my fear was that this would become like talking about an old-maid aunt—she’s sweet, she’s there, but not particularly relevant. So I tried to get the expression “The Good New Review” going. I even got [former General Conference president] Elder [Robert] Pierson talking that way. We tried to make it more appealing to a younger generation.

As a denomination grows and ages, the danger is that something gets lost. The pioneers had deep convictions about this church. In my opening editorial, in 1966, I articulated not only what [my predecessor] Elder [Francis D.] Nichol had said in his first editorial, but my own convictions. Could I read a few sentences from it?

“The Seventh-day Adventist Church is more than a church. It is a mighty movement, a unique movement. It has a special mission to perform for God. It is to carry the Three Angels’ Messages of Revelation 14 to the entire world. To prepare a people for the imminent return of Jesus . . . Because of this belief, we will do everything possible through the pages of the *Review* to strengthen this conviction among our readers. . . . We shall challenge every member to discard the lukewarm characteristics of Laodicea, so that together we may storm and overwhelm the strongholds of the enemy.” I was idealistic in those days! “As editor, we shall ever be con-

scious of the Seventh-day Adventist Church not as a North American church, not a European church, not an Asian church, or an African church. It is a world church. The *Review* will do all it can to strengthen this concept and promote the unity that Christ declared should characterize His people.”

I still feel that way.

**Elder Johnsson, you have been called “the man who brought theology downstairs.” What was your motivation behind this task? And did you meet opposition?**

**WGJ:** That reference was from my first editorial. I came to the editorship at a time of great theological debate—Desmond Ford, Walter Rea, along with the debates of the previous decade. Theology is very important, but unless it deals with issues of life, it is misguided theology. And so much of what was going on at that time—the argumentation and, sometimes, name calling—was not very Christian.

If we go back to the days of 1888, Ellen White said some strong things to the editor of the *Review*, Uriah Smith. I’m paraphrasing: “Whatever your views, whether they’re right or wrong, I don’t want to have anything to do with them while you manifest the spirit that you do.”

When I came to the editorship of the *Review*, I brought that conviction—which I still hold strongly.

**Elder Knott, I’ve heard you share your journey from the local pastorate to the Review. It has always been inspiring to me. Would you share with us part of that journey, and the role you see that the Review plays as a minister to our people?**

**BK:** I had quite a struggle when I first received a phone call from Bill Johnsson, inviting me to come and talk to him about a position on the staff of the *Adventist Review*. I had been called to pastoral ministry—I *am* called. It was a difficult time to think through what that transition might mean to that core calling in my life. It was when I began to understand not only the history, but the continuing pastoral ministry of this magazine in the lives of tens of thousands—even hundreds of thousands—of readers, that I began to see this as an extension of what I felt called to do. Quite literally, when



**ADVENTIST REVIEW EDITORS: Kenneth H. Wood (1966-1982), Bill Knott (present), and William G. Johnsson (1982-2006)**

I sit in my office writing an editorial, faces come up in front of me: that head elder in Grand Rapids, that deacon in Walla Walla, that layperson in tiny little Quinebaug, Connecticut. These are the people who gave me the privilege of being their pastor, and they helped to shape my idea of what a church journal should be like.

**This question is a free-for-all! Do you see the changes in media enhancing the *Adventist Review* in print, or possibly being a challenge to it?**

**WGJ:** The multiplication of media platforms introduces both threat and opportunity. You may have noticed this week that *Time* magazine is laying off 300 of its staff, after having already laid off 600. All magazines and newspapers are struggling.

It seems to me that the *Review*, and any publication, must diversify and move into other platforms. We incorporated an online edition of the *Review* about 10 years ago. Almost anyone

under 35 today gets their information not from print, but from the Internet. I think it's a time of great possibility.

Now, I think print is here to stay. But print will be only one of various media platforms.

**Elder Knott, you have just taken up the mantle as editor. Would you like to share with us any of your hopes and dreams for the magazine?**

**BK:** I'm reminded of something that [North American Division president] Don Schneider said in introducing me to a group of officers about a week ago. He said, "We thought we'd invite him before he could make too many mistakes!" And that's sort of what it feels like at this point. I can lay out hopes and dreams, but I'm new at this.

I shared in a recent editorial that one of my goals as an editor is to produce a magazine worthy of the men who have preceded me. That doesn't mean we will achieve this in every par-

ticular; however, it will be consistent with their visions of the magazine. It does mean that it will continue to be a journal in which people find quality, faith, relevant news, and information. It's a magazine that reflects the welcoming nature of the Adventist Church, and the different Adventist Church that has emerged since the times when those editors may have been serving.

Adventists for more than 150 years have had a commitment to a core set of biblical beliefs. But the experience of Adventism is quite different today for many people than it was even 50 years ago. We are spread internationally in a way we never could have been had it not been for the leadership of some of the people represented here. The *Adventist Review* has to reflect that internationality if it's going to continue to be the relevant paper for the world church. And it will continue to be the supporter and encourager for those who are taking the gospel to the world.

# Union College “Rescue and Relief” Students Assist in Tornado’s Wake

BY JACQUE L. SMITH, DIRECTOR OF PUBLIC RELATIONS, UNION COLLEGE

International rescue and relief students from Union College in Lincoln, Nebraska, believed they had seen the worst that Florida’s winter rainstorms had to offer during two weeks of ocean survival and dive rescue training. But in the predawn hours of Friday, February 2, news of tornadoes a few hundred miles north of their training posts in the Florida Keys prompted the group of 19 students and staff to move from theoretical training to practical service.

In cooperation with ACTS (Active Community Team Services), a faith-based, volunteer disaster response team, the group exchanged a rest-filled weekend for an all-night drive to put their humanitarian relief skills into action. Arriving in hard-hit Lady Lake, Florida, at 3:00 a.m. Sabbath morning, February 3, they were volunteering by 6:00 a.m. The students assisted with the setup of ACTS’ circus-sized tent near the now-destroyed Lady Lake Church of God, a central point of disaster relief.

“The rescue and recovery teams had completed most of their work by the time we could get to the disaster site,” said Michael Duehrssen, codirector of Union’s international rescue and relief program, part of the Health Sciences Division at the Adventist college. “The priority for our group was helping ACTS prepare and distribute meals,



**SETTING UP THE TENT:** Alicia Archer (from Nucla, Colorado) sets up a relief station tent.

water, and personal care items to the people in the greatest need following the storm.”

The distribution site near the church was a hub of media activity over the weekend, including visits from Florida governor Charlie Crist and R. David Paulison, director of the U.S. Federal Emergency Management Agency (FEMA). While volunteering, Union students were shadowed by

local and national news crews covering the aftermath of the storm, and the Ocala, Florida, *Star-Banner* newspaper mentioned their contribution to relief efforts.

In addition to helping at the ACTS tent site, a team of Union College students drove a cargo truck through devastated neighborhoods distributing food, water, diapers, blankets, and medical supplies to those unable to reach shelters or afraid to leave what little they had left unsecured.

“We had many opportunities to pray with the people we were assisting,” Duehrssen said. “We praise God that we were in the right place at the right time to be able to help—even if it was for only two days.”

Memories of roofs ripped from buildings and trailer homes wrapped around trees are seared in the volunteers’ minds. “You see disasters on the news, but none of us had ever been in the middle of something like that,” said Jeremy Sterndale, a junior

from Wilmington, Delaware. “It was pretty remarkable.”

In the midst of the physical devastation, Shawndra McComb, from Canon City, Colorado, said it was the personal moments with people that she will remember more than the hard work of lifting trees and salvaging belongings. One man expressed renewed faith in God after receiving help from the Union College volunteers. Another



JAMES GOFF

**FOOD DISTRIBUTION:** Jeremy Sterndale (from Wilmington, Delaware) helps with food distribution.

told McComb, “I wish the world was this nice all the time.”

“They were so grateful for anything,” McComb said. “I like helping people when they need it.”

For the Union College international rescue and relief students, their brief

experience in central Florida was a timely reminder of their unique major’s ultimate purpose—to share hope while relieving suffering.

On February 5 the rescuers-in-training returned to south Florida to prepare for their next service and education adventure. On February 7, 21 Union College students and three staff traveled to Venezuela for 10 weeks of training in tropical medicine, preventative health care, and humanitarian relief in remote villages.

Union’s international rescue and relief major is the only four-year program of its kind in the United States. With an emphasis

on hands-on learning, the bachelor of science curriculum combines rescue and survival skills, emergency medical care, humanitarian relief, public health, disaster management, and cross-cultural training.

*Note: James Goff, who provided photographs for this story, is an international rescue and relief major at Union College.*



JAMES GOFF

**COMFORTING BODY AND SOUL:** Aaron Kent (from Eau Claire, Michigan) and Jeremy Sterndale pray with a victim who is grateful for the food and assistance they shared.

## Our Reputation: Who’s Responsible?

BY SHELLEY NOLAN FREESLAND, COMMUNICATION DIRECTOR, ADVENTIST WORLD RADIO

Muslims around the world are known for their sense of humor,” said a young Muslim man detained at the airport.

“I did not know that,” replied the stone-faced Caucasian security officer.

“It was a joke,” the first man explained.

This scene occurred in an early episode of a new half-hour Canadian TV sitcom called *Little Mosque on the Prairie*. Its plot centers on a Muslim lawyer who abandons the big city and moves to a rural town in the prairie to become the spiritual leader of a small Muslim community. Many of the town’s residents are wary of their more “exotic” neighbors, and the misunderstandings that result provide much of the humor for the show.

The sitcom has raised spirited discussions about the boundaries of humor, with media coverage occurring as far away as Jerusalem and Britain. The *New York Times* aptly termed the show a “precarious premise” (Dec. 7, 2006).

### NEWS COMMENTARY

One of the program’s strongest defenses may be the fact that its creator is Zarqa Nawaz, a writer, filmmaker, and mother of four who is a practicing Muslim. She says she took inspiration for *Little Mosque* from her own experience of moving to the prairie city of Regina, Saskatchewan, Canada, after being born in Liverpool, England, and raised in Toronto. “It rests on my shoulders to get the balance right between entertainment and representing the community in a reasonable way,” she reveals. “You have to push the boundaries so you can grow and evolve as a community” (*New York Times*, Dec. 7, 2006).

Adventists too have been on the receiving end of others’ misconceptions, and we should ask ourselves why. Where does the responsibility for understanding lie? As individuals and as a church, we would do well to regularly examine whether the way we portray ourselves is leading to a true picture of God and His plan of salvation.

**AUSTRALIA**

# Veteran Church Communicator Wins Award



COURTESY OF ANN

**AWARD RECIPIENT:** General Conference Communication director Ray Dabrowski (left) presents John T. Banks with the Bridge Award.

The Adventist world church Communication Department on January 29 presented John T. Banks, a veteran Adventist Church communicator, with the 2007 Bridge Award. Banks most recently served as associate director for communication at the church's world headquarters in Silver Spring, Maryland. He retired in December 2006 and returned to his home country of Australia.

The Bridge Award recognizes "life-long service to corporate communication, media relations of the Seventh-day Adventist Church, and mentoring others in innovative Adventist media productions." It was established in 2001 by the Communication Department of the world church in recognition of outstanding contributions to Seventh-day Adventist communication, locally and

internationally, and in particular for visionary thinking, fostering professionalism and excellence in responsible journalism, and relevance of communication through broadcasting and public relations and media productions. —Adventist News Network/AR.

**MEXICO**

# Adventist Health Food Company Branch Manager Killed



COURTESY OF INTER-AMERICAN HEALTH FOOD COMPANY

**JOEL AMILCAR HERNANDEZ:** Police are investigating the February 15 shooting death of Joel Amilcar Hernandez, who served as general manager of the Inter-American Health Food branch in Navojoa, Sonora, Mexico.

Local police continue their investigation of the February 15 shooting death of Joel Amilcar Hernandez, who served as general manager of the Seventh-day Adventist-owned Inter-American Health Food branch, Colpac Foods, in Navojoa, Sonora, Mexico. A native of Panama, Hernandez, 43, died near his home.

"We are shocked and saddened by his death," said Joel Zukovski, director of the Inter-American Health Food Company, headquartered in Miami, Florida. "Our prayers go out to his family and the staff at Colpac. . . . He was a good manager and will be greatly missed."

Hernandez had managed Colpac since 2001 and previously worked as the general manager of the Cetebedi branch in Costa Rica. He earned a master's in business administration in 1995.

He is survived by his wife, Ruth, and three sons.—IAD Communication Department/ANN/AR.

**BURUNDI**

# Adventist Radio Station to Open Soon

The capital city of a central African nation of 8 million people will soon hear the Seventh-day Adventist message via a new FM radio station.

The station, named "Radio Agakiza," which translates as "Salvation Radio," will broadcast programs in Kirundi, Swahili, French, and English. It is located in the capital city of Bujumbura, and broadcasts have the potential to reach a population of 1 million people in the city and surrounding area.

The "Salvation Radio" project is taking place under the supervision of the Burundi Union and the East-Central Africa Division. Adventist World Radio (AWR) is assisting with the purchase and installation of equipment.

AWR president, Ben Schoun, says, "In the capital cities of Africa, FM stations are an important media tool for communication to the masses of people. The broadcasts from this station will bring a peaceful and hopeful influence over this territory, where there has been tension and conflict. We want to express appreciation to the government of Burundi for granting a license for this station."—Adventist World Radio/AR.

AUSTRALIA

# Adventists Declare National Day of Prayer for Drought

Members of more than 400 Seventh-day Adventist churches across Australia united in prayer February 17 to pray simultaneously for the end of a severe drought and water crisis plaguing the country since last August.

“Australia is experiencing drought conditions unparalleled since records have been kept in many areas of the country,” said Chester Stanley, president of the Adventist Church’s Australian Union Conference (AUC). “The statistics, figures, and broken records keep coming.”

“Authorities are saying that something like 98 percent of New South Wales, the most populous state, is suffering from it. But of course the whole country is affected,” said Gary Krause,

director of the Office of Adventist Mission at the Adventist world church headquarters in the United States.

The idea for a corporate prayer as a part of worship services came from church members. The focus for prayer on that day included prayers for rain, but also for those people who have been impacted by the drought.

“This is a crisis, and I think as a church we need to be on our knees,” said Stanley. “But I think also it is a great opportunity to declare to our communities around Australia that we are Christians and that we are a praying people. We should not be seen as a group of people who lock ourselves away but as people who care for our communities.”—*South Pacific Division Communications Department/ANN/AR.*

MASSACHUSETTS

# Atlantic Union College President Announces Retirement

This time, he means it. George Babcock, Atlantic Union College (AUC) president since 2003, said he will retire May 31, at the end of the academic year. It’s actually his re-retirement: Babcock previously retired from a senior vice presidency at Southern Adventist University in Collegedale, Tennessee. Before going to Southern, he was associate director of education for the global Seventh-day Adventist Church.



George Babcock

When Babcock was asked to lead AUC in 2003, the New England Association of Schools and Colleges had already recommended terminating AUC’s accreditation. During Babcock’s tenure, accreditation status was restored, and the college’s financial status was improved, allowing the United States Department of Education to remove reimbursement restrictions for student loans and grants. Additionally, there was a 44 percent increase in enrollment last year.—*AUC Public Relations/AR.*

UNITED NATIONS

# Adventist Representative Commends Antiviolence Initiative

Although the United Nations is making progress, far more action is needed to help curb the global problem of violence against women, the Seventh-day Adventist Church’s UN liaison said.

Attending a February 15 policy summit on gender issues, Adventist representative Jonathan Gallagher commended the ongoing effort.

“Women and girls continue to experience violence at intolerably high levels,” comments Gallagher. “Combating this evil must be a top priority for both governments and civil society, and we welcome initiatives designed to highlight and prevent such abuses. As a church we deplore violence, especially directed at women, and are actively involved in changing mind-sets that accept such unacceptable behavior.”

The UN continues to address gender issues at such meetings and the Commission on the Status of Women. “I’m delighted that there [was] a significant Adventist presence at this important UN Commission with a delegation of women leaders in attendance,” Gallagher adds. “It is part of our theology and mission to ensure that every individual made in the image of God is treated with dignity and respect. Violence against women has no place in our world, and as agents for change in our communities we must continue to work to end such offensive abuses.”—*PARL News/AR.*



UN COMMISSION: A panel discussion on the Status of Women meets in New York.

# Say It With Feeling

“Speak when you are angry and you will make the best speech you will ever regret.”—*Ambrose Bierce*

**“You can make more friends in two months by becoming really interested in other people than you can in two years by trying to get other people interested in you.”**—*Dale Carnegie*

“Many attempts to communicate are nullified by saying too much.”—*Robert Greenleaf*

**“Asking the right questions takes as much skill as giving the right answers.”**—*Robert Half*

“The right to be heard does not automatically include the right to be taken seriously.”—*Hubert H. Humphrey*

**“Argument is the worst sort of conversation.”**—*Jonathan Swift*

**“How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, ‘Your God reigns.’”**—*Isaiah 52:7*

**“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”**—*Jesus Christ (Luke 4:18, 19)*

**“Our lives begin to end the day we become silent about things that matter.”**—*Martin Luther King, Jr.*

“Most conversations are simply monologues delivered in the presence of a witness.”—*Margaret Miller*

**“A word aptly spoken is like apples of gold in settings of silver.”**—*Proverbs 25:11*

“Be sincere; be brief; be seated.”—*Franklin Delano Roosevelt*

**“One of the basic causes for all the trouble in the world today is that people talk too much and think too little. They act impulsively without thinking. I always try to think before I talk.”**—*Margaret Chase Smith*

**“The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer’s love. How important, then, that it be so trained as to be most effective for good.”**—*Ellen G. White (Christ’s Object Lessons, p. 335)*

“Christian belief takes as fundamental the idea that humans are created for communication; they are gifted with language.”—*Rowan D. Williams*



# Potluck Witness

**BY GLENDA-MAE GREENE**

*We welcome our newest blogger to the Adventist Review. We think you will appreciate Glenda-mae Greene's warm style. Her contribution completes the trilogy of bloggers who will share with us during 2007.—Editors.*

**Unexpected Witness  
Sabbath, February 10, 2007**

After church, 20 of us settled in various spaces in the house—the “kids” on the screened porch, the adults in the kitchen or in the family room, and Raschelle’s little boys snuggled on a guest room bed.

We were as diverse as sociology textbooks could describe it. Two things bonded us together—a Caribbean background and the Adventist tradition. But the similarities ended there.

Then it was time to put the food on the table. We’d decided on haystacks—the easiest meal we could think of. I thought every Adventist would recognize the word *haystacks*, but three of the young ladies and several of the boys had never heard of it. I realized then that it was a ritual only on the Adventist school menu.

Two hours later, I realized that the study of Ecclesiastes never took place. Was there no other purpose in our gathering? Just the sharing of bread that brought the eaters together? Was that all?

**Sunday, February 11, 2007**

No, that wasn’t all. This evening as Mom came home from her walk,

our next-door neighbor greeted her with a smile.

“So you had a party yesterday.”

“Not really,” replied my mom.

“My daughter teaches what you’d call Sunday school, but we Seventh-day Adventists call it Sabbath school.”

“Never heard of Adventists.” Our neighbor wanted to know more.

Perhaps that unexpected witness was the purpose of our gathering.

**Family Reunion  
Sabbath, February 17, 2007**

My cousin and her husband came to visit us this weekend. I haven’t seen Audre and Carl for 13 years. It was exciting reconnecting with them, rejoicing in the silver hairs that marked the passage of time, and the stories that came with them. We heard about their elder daughter’s family—the marriage, their ministry, and their young son. We heard about the school they had built. But nothing touched us as much as the sundown worship we shared.

Carl’s mellow baritone voice and Audre’s graceful tinkling of the ivories moved us to sing hymn after hymn, basking in the warmth of family togetherness. *This is what worship is about*, I thought. *A time when we, all of one mind, can praise God. A time when music and man meet the God of the universe.*

We all chose at least one song, repeated at least one text, said at least one thing we were thankful for, and breathed at least one phrase of thankfulness to the Lord of the Sabbath. We were all blessed. Then some of the rituals Audre and I had shared when we were young came back into focus. Some 40 years ago this experience

**P R O F I L E**



**Glenda-mae Greene**, a fourth-generation Adventist, spent 30 years in teaching and administration before she had to take early retirement. She enjoys writing, reading, mentoring, counseling, and bird watching. She writes from Palm Bay, Florida.

would have seemed outrageously lengthy, but not this time.

So what made the difference? Maturity, perhaps. But it was more than that. It was a defining moment for me. I had finally begun to think about the words of the hymns we were singing, and the meaning of the texts I was sharing. I was beginning to come to grips with the logistics of the family of God. It was more than Red and Yellow, Black and White. It was more than old and young, liberal and conservative. It was an inexplicable sense that we are joined with people who have one goal in mind—going to heaven. I found myself yearning to do the things that would bring us closer together, both now and for eternity.

# “THIS IS MY BODY”

*Those four words of Jesus have divided Christendom. What do they mean? Adventists trace their interpretation back to Swiss Reformer Ulrich Zwingli.*

BY JOEL N. MUSVOSVI

**A**S HE BROKE BREAD WITH HIS DISCIPLES that historic Passover evening 2,000 years ago, Jesus used four words (as we have them in English): “This is my body” (Matt. 26:26; Mark 14:22; Luke 22:19). And we find them at the heart of the Reformation controversies concerning the doctrine of the Lord’s Supper.

How do we Adventists understand those words? In what follows, I’d like to show that our position on this question grew largely out of that taken by Ulrich Zwingli, the leader

of the Swiss Reformation in the sixteenth century. But before examining Zwingli’s position in the light of Scripture, let’s do a brief overview of the two other major historic interpretations of the Supper for background and contrast: the Catholic position and the Lutheran.

### **The Catholic Interpretation**

The Roman Catholic interpretation of Jesus’ words is known as *transubstantiation*. Transubstantiation refers to the

transformation of the elements, holding that the bread and wine of the Lord's Supper "are changed as to substance into the actual body and blood of Christ."<sup>1</sup>

This belief received full approval and proclamation as a dogma at the Fourth Lateran Council in A.D. 1215.<sup>2</sup> Thomas Aquinas observed that at the words of consecration by the priest, the miracle is performed by the power of God, resulting in the re-creation of the actual body and blood of Christ, though the shape and taste of the elements remain unchanged.<sup>3</sup>

During the medieval period the Roman Catholic Church further developed the teaching of transubstantiation. It taught that both the body and blood of Christ are present in each element; and that, therefore, the laity, though receiving only the bread, were receiving the whole of Christ. The Supper was seen, moreover, as a propitiatory sacrifice to God.<sup>4</sup>

But as G. W. Bromley has pointed out, if Christ is substantially present in the consecrated bread and wine, that would make them objects of worship.<sup>5</sup>

And, indeed, the Roman Catholic Church, coming itself to that logical conclusion, does make the elements into objects of veneration, with the bread and wine receiving the same adoration as the living Christ.<sup>6</sup> The Council of Trent (1545-1563) affirmed these teachings.<sup>7</sup>

The doctrine of transubstantiation does not seem to have the support of Scripture, however.

We might note that Christ instituted the Supper *before* He died as a sacrifice for us. When He pronounced the words "This is my body which is broken for you," He was physically sitting with His followers in the upper room, an indication that He never meant His words to be taken literally, as the Catholic Church has done.

### **The Lutheran Position: Consubstantiation**

Martin Luther rejected the doctrine of transubstantiation as taught by the Catholic Church. He rejected the idea of a re-creation of Christ by human priests as a sacrifice to God on behalf of humanity. According to him, the bread and wine retain their nature, but there is a miraculous and mysterious *real presence* of the whole person of Christ—that is, body and blood—in, under, and along *with* the elements.<sup>8</sup> In other words, Christ's real body and blood (the substance) are present with (Latin *com*) the bread and the wine.

For Luther, the Christ who was pres-

*It was no longer necessary for each believer to come and kneel at the altar, for Communion was not a sacrament. The Lord's Supper was not a miracle, but a commemoration.*

ent in the Eucharist was not limited to space and time, for His flesh was not like human flesh. It was sinless and vitally connected to divinity.<sup>9</sup> In the doctrine of *the real presence*, the participant in the Lord's Supper receives the flesh and blood of God's Son. Thus in the Eucharist the historic Christ of the first Supper comes again to sinful man. The same Christ who lived and walked among us, who died on the cross, who rose again, and who sits at the Father's right hand, is the Christ who is present in the Lord's Supper.<sup>10</sup>

So in Luther's Christology Christ cannot be localized. The same Christ who could walk through bolted doors and disappear mysteriously could be present in the bread and wine even

when the Eucharist was celebrated in a thousand places at once.<sup>11</sup> Those who eat the bread and wine physically partake of the body and blood of Christ. The unworthy communicant also receives the body and blood of the Lord, but to his damnation.<sup>12</sup>

Luther took literally the words of institution, "This is my body." He argued that as gold remains gold even when decked by a prostitute, Christ is present in the bread and wine, even when taken by a faithless communicant.<sup>13</sup>

In Luther's view the Lord's Supper is still a sacrament that imparts a certain grace to the communicant. To

him the Eucharist is more than a memorial feast; in it is the "eternal food" of which Jesus spoke in John 6. In its observance an eternal reality enters into the life of the communicant.<sup>14</sup> Thus, Luther's only real disagreement with the Catholic doctrine has to do with its belief in the re-creation of Christ's body and blood at consecration by the priest. He rejected the idea that the priest *could* re-create Christ. But he still retained the concept of the miraculous and real presence of Christ in the bread and wine.

John Calvin's view, though not identical, was not significantly different from that of Luther.<sup>15</sup>

### **Zwingli's View of the Lord's Supper: Symbolic**

Ulrich Zwingli's understanding of the Lord's Supper differed radically from that of both the Catholic Church and Luther. Though Zwingli believed in a literal interpretation of the Bible, he also recognized in Scripture the presence of images and symbols. Making a distinction between Christ's natural body (which He had while here on earth), the glorified body He now has in heaven, and the mystical body (which is the church), Zwingli insisted that the words of institution

“this is my body”) *must be interpreted metaphorically*. This, he believed, is the only interpretation that “made scripture plain, simple, reasonable and humanly intelligible.”<sup>16</sup> The only means of receiving Christ, Zwingli argued, is by faith, and one cannot do that by merely eating the bread and drinking the wine of Communion.

Zwingli called attention to the words of Jesus in the Gospel of John: “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (John 6:63, NKJV).<sup>\*</sup> These words became for him the exegetical key to unlock Jesus’ words at the Last Supper.<sup>17</sup> Accordingly, Zwingli interpreted Christ’s words at the Supper: “This is,” as meaning “this signifies.” Since Jesus is seated at the right hand of the Father, His body cannot, at the same time, be in the bread and wine. But Christ is spiritually present to the believer who receives Him by faith.<sup>18</sup>

According to Zwingli, therefore, the bread and wine *represent* the body of Jesus, just as a portrait represents a real person, but is not that person. To emphasize the symbolic nature of some of the sayings of Jesus, Zwingli cited statements such as “I am the door,” “I am the vine,” “I am the living water.” Certainly, Jesus did not mean to convey the impression that He was really a door, a vine, or water in a literal sense.<sup>19</sup> Such an interpretation would be nonsensical.

In his most complete exposition on the Lord’s Supper, “Amica Exegesis,” Zwingli stressed the centrality of faith in the Christian life. Faith cannot be realized by a mere physical act, even the act of eating of the body of Christ. If it were so, he who administered the Communion would be greater than he who received it. Therefore, the only body of Christ that is on earth is His community of believers who are united to Him by faith.<sup>20</sup>

What, then, is the Lord’s Supper? Zwingli asserted that it is a common meal of thanksgiving and remembrance.<sup>21</sup> Is Christ present at Communion? Zwingli’s answer is “yes.” In what form is He present? Spiritually,

not physically. He is assuredly present for the believer who will partake of Him by faith.<sup>22</sup> Hence the Supper is a commemoration of the body of Christ that was broken for the sins of the world. It provides a setting for thanksgiving on account of what Christ did for us.

In his reform program Zwingli ordered that Communion bread be carried around by appointed ministers or deacons on large wooden trenchers from seat to seat among the believers. The wine was also to be carried in wooden beakers to all members.<sup>23</sup> It was no longer necessary for each believer to come and kneel at the altar, for Communion was not a sacrament. The Lord’s Supper was not a miracle, but a commemoration.<sup>24</sup>

### Zwingli’s Symbolic View—And Ours

Zwingli maintained that in the Communion service the individuals receive only bread and wine. But by contemplating on the Lord’s death, they receive a spiritual blessing from participating in the symbols. Thus by faith we are lifted up to God’s right hand where Christ sits, there to enter into spiritual communion with Him. Christ is not lowered down to sinful humanity at the table. The bread and the wine are mere symbols of a historic reality, Christ’s suffering and death for a sinful race.<sup>25</sup> Faith is the requisite to receiving Christ and participating in His blessing. Without faith there is no benefit derived from the Lord’s Supper.

Among the Reformers, Zwingli gave the clearest view in his exposition of the Lord’s Supper. Emphasizing the words of its establishment as a celebration (“This do in remembrance of me”), he *stressed the memorial aspect of the feast*. Thus, in this supper the believer “is graphically reminded of and participates in the total drama of God’s redeeming activity in Christ.”<sup>26</sup> Our faith is nourished as we participate in this ceremony, vividly recalling the sacrifice of Christ. The memorial feast itself does not bring grace to the participant, but it is an outward sign of the grace the believer has already

received. As we participate in the Lord’s Supper, we’re brought by faith into a meaningful communion with Christ, who is spiritually present.

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<sup>1</sup>Williston Walker, *A History of the Christian Church* (Edinburgh: T. & T. Clark, 1959), p. 239.

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

<sup>3</sup>*Ibid.*, p. 248.

<sup>4</sup>M. E. Osterhaven, “The Lord’s Supper, Views of” in *Evangelical Dictionary of Theology*, Walter A. Elwell, ed. (Grand Rapids: Baker Book House, 1984), pp. 653, 654.

<sup>5</sup>G. W. Bromley, “Transubstantiation,” *ibid.*, p. 1108.

<sup>6</sup>Osterhaven, p. 654.

<sup>7</sup>*Ibid.*, p. 654.

<sup>8</sup>E. G. Scwiebert, *Luther and His Times* (St. Louis: Concordia Publishing House, 1950), p. 703.

<sup>9</sup>*Ibid.*, p. 702.

<sup>10</sup>*Ibid.*

<sup>11</sup>*Ibid.*, p. 703.

<sup>12</sup>Louis Berkhof, *Systematic Theology* (Grand Rapids, Mich.: Eerdmans Publishing Co., 1941), pp. 642-653.

<sup>13</sup>John Dillenberger, ed., *Martin Luther: Selections From His Writings* (Garden City, NY: Anchor Books, Doubleday & Company, Inc., 1961), p. 235.

<sup>14</sup>Schwiebert, p. 708.

<sup>15</sup>See Berkhof, p. 646.

<sup>16</sup>G. R. Potter, *Zwingli* (Cambridge University Press, 1976), p. 297.

<sup>17</sup>G. R. Elton, ed., *The New Cambridge History*, vol. 11, “The Reformation” (Cambridge: University Press, 1965), p. 102. See also Potter, p. 299.

<sup>18</sup>Potter, p. 299.

<sup>19</sup>Ward, p. 209.

<sup>20</sup>Cited in Potter, p. 303.

<sup>21</sup>Potter, p. 304.

<sup>22</sup>*Ibid.*

<sup>23</sup>V.H.H. Green, *Renaissance and Reformation* (London: Edward Arnold Publisher, 1964), p. 162.

<sup>24</sup>Ward, p. 209.

<sup>25</sup>Schwiebert, p. 704.

<sup>26</sup>John Dillenberger and Claude Welch, *Protestant Christianity* (New York: Charles Scribner’s Sons, 1954), p. 52.

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# Angel in a Red Dodge

*Being one is as important  
as meeting one.*

BY JEFF SCOGGINS

**H**E WASN'T TRULY AN ANGEL. Neither was it a life-and-death situation. I was just driving up I-81 from Tennessee in a soggy drizzle. I had crossed the Virginia border and stopped to grab something to drink.

Pulling up beside a red Dodge pickup I slammed my door and slogged my way to the covered sidewalk in front of the store. I excused myself past two farmers who stood watching

the rain splash at their feet. I bought a soda and pushed the door marked "Pull" as I hurried to get back on the road.

"Lovely day," I said with a grin as I excused myself back across their path.

"Actually, it is," said one, breathing in deeply. "We need it."

"Glad it's here then," I said. "Ya'll take care now." I ducked into the rain again, and I swam back to my truck. One of the men on the sidewalk got into his own truck and backed out.

### Suddenly Stranded

I shoved the key into the ignition and turned it. *Click.* I turned it off and tried again. *Click, click, click.* Yuck.

The man in front of the store stood watching me as I splashed back toward him. I stood there beside him considering my options, hoping the rain would slow.

"Battery shot?" he asked after a while.

"I hope it's only the battery," I said. "I'll check the connections and see if something has come loose."

"Need tools? I got some in my truck," he offered.

"No, but thanks; I have tools," I said, and started back into the rain.

"You got a raincoat too?"

"Well, no. I guess I don't."

"I do. I'll get it for you."

Without waiting for a reply, he ran to his truck and came back with a poncho. He helped me sort it out, and I hauled out my toolbox. Grabbing the necessary tools I popped the hood, cleaned and tightened my battery cables, then turned the key again. Still nothing.

Back in front of the store we discussed what else might be the problem.

"I'll tell you what," said the farmer. "I know where there's a parts store open on Sundays. It's about 10 miles from here, and they do free tests. Let's see if we can jump-start your truck, and you can follow me down there."

I offered back his poncho, but he refused.

"I live here. You got a long trip to go all wet." And again, without waiting for my reply, he ducked back into the rain.

He pulled his Dodge in front of my Ford, and we hooked up my jumper cables. My truck started right up.

"Listen, I can find this store if you'll tell me where it is," I said as we ran back to shelter. "I hate for you to drive all the way there."

"Oh, that's not a problem. But actually, it is easy to find." And he proceeded to give me directions.

I handed back his poncho. "I do appreciate your help. Will you let me give you something for your time?" I asked, reaching for my wallet.

He would hear none of it. I insisted.

"OK, listen," he said. "Someone helped me out awhile

back; a lot more major than this. He wouldn't let me pay him, either. Just made me promise I'd help two more people—at least. You're one of 'em. You promise me the same thing, and we'll call it even."

I just grinned. "You got yourself a deal."

### The Second Mile

I found the auto parts store, and they confirmed that the problem was no more serious than my battery. I had another one at home and decided to make sure I didn't stall the car until I got there.

Heading back toward the interstate I pulled up at a traffic light. A red Dodge pulled up beside me, and the farmer

rolled down his window. "Just thought I'd make sure you found the place OK. Was it just the battery?"

I briefly explained what happened before the light turned, then the angel in the red Dodge made a left. I went straight and pulled onto the interstate, my eyes watching the shoulders of the road for anyone who might be having car trouble.

An angel in a red Dodge? Why not? Who says God reserves angels for just life-and-death situations?

*"Will you let me give you something for your time?" I asked.*

*Jeff Scoggins is a district pastor, serving the Minnesota Conference.*



## Questions for Reflection

1. We've all benefited from the kindness of strangers; what was, for you, one of the most memorable occasions?
2. What are some real-life obstacles to stopping to help someone in need?
3. What biblical principles come into play when we go out of our way to help someone in need? List at least three.
4. What are some specific ways to make random acts of kindness the rule in our lives, rather than the exception?

# Perspectives

I don't think I'm old. In the scheme of the whole circle of life thing, that is. But my 7-year-old daughter doesn't think so. One Sunday morning, while I was getting ready for a run, she asked to come along. It was too cold outside, and I didn't think she could last the miles I'd planned to cover; I also knew I couldn't carry her all the way home when her legs gave out, either.

I softened the blow when I told her no by saying, "Hey, won't it be great in a few years, when you are about 13 or 14, to train for a race with me? Then we could do it together!" This was met with a confused expression on her face. And her reply was equally forthcoming. Looking at me with her enormous brown eyes, she asked with complete sincerity, "Will you still be able to run by then?" To put this in perspective, I'll be in my mid-30s "then." But this child also thinks I'll be dead when she goes to college.

When I was 3, and I have distinct memories of this, I thought the characters of *Sesame Street* lived in our television set. In my mind, all that separated me from Big Bird's world of wonderment was an inch of glass (it was a 1970s set). I remember thumping on the screen to discern how best I could break into the TV set and join up with the *Sesame Street* crew. It seemed easy. Break the glass (I didn't know that was harmful), and boom, I'm in. Simple, right? (Luckily my efforts were thwarted.)

A few months ago I was asked to participate in a taping of a Hope Channel television program. I got a set of DVD copies of the broadcasts to take home to excite my family and friends. So after dinner one night we popped in one of the episodes, and there I was. As everyone giggled at my broadcasting "debut," my 3-year-old son stared long and hard at the screen and exclaimed with delight, "Hey, Mommy! She looks just like you!"

Perspectives matter to the ones who hold them. My 7-year-old thinks I'm ready for retirement, because to her, being a long way from age 7 is a lot closer to age 80. But she's 7. Her world is first grade, Junie B. Jones books, Adventurer Club, and piano lessons. She relates to me in the scheme of how she perceives her world.

It doesn't make sense to my little boy that Mommy can be on TV and sitting next to him on the couch at the same time. TV is for *Thomas the Tank Engine* and *The Wiggles*—not for his mother. He saw someone who looked exactly like me, and his mind never made the connection that it actually was me. Why not? Because his thinking is based on the worldview of a 3-year-old.

Years ago, if I had succeeded in cracking open our television set to be on *Sesame Street*, I would have been in for a rude awakening (even before my parents got to me). There would have been no animated overgrown

birds and trash-can grumps to play with—just broken glass, wires and circuits frying, and possibly smoke. Clearly I know better now.

We grow and, with each passing day, our perspectives on pretty much everything change. Aging, education, experience, maturity—they all shape our ever-evolving thought processes. The truth is that we never will reach the pinnacle of all understanding, for we will grow and change until the very end.

But here is what I love about God (among the many things). He is always in step with our ever-changing perspectives. Truly the Master of His own creations, He knows just how to meet us where we are. He knows how to speak the language we understand best, or to speak loudly or softly depending on how well we're listening that day. And we can trust Him to know how best to work with our individual perspectives to tell us what we need to know, when we need to know it.

As long as our lives are in His hands, our experiences all serve to mold our existence in the way He sees best. And to me, because He is the God who loves me with no limits, His perspective is the only one that truly matters.

*Perspectives  
matter to the ones  
who hold them.*

*Wilona Karimabadi is marketing and editorial director for KidsView—Adventist Review's magazine for children. She thinks kids have the best perspectives.*

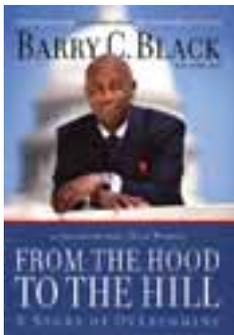


# BOOK

• M A R K •

## ***From the Hood to the Hill***

Barry Black,  
Ph.D., Pacific  
Press Publishing  
Association,  
Nampa, ID,  
2007, 224 pages,  
US\$22.99, hard-  
cover. Reviewed  
by Dr. Allan  
Handysides,  
director, Health



Ministries Department of the General  
Conference, Silver Spring, Maryland.

*From the Hood to the Hill* is an inspiring story of the triumph of one individual over adversity. Success is a result of multiple factors—not the least of which is God’s leading and providence. The life of his mother is also pivotal to his success.

The Adventist work ethic, melded with superior intellect and discipline, have yielded great dividends for Black. The old-fashioned judgmental Adventist attitudes acted not as inhibitory, but as prodding goads to excellence. Ambition is certainly a part of Black’s success. Many parts of his progress relate to calculated actions and initiatives. Strategic planning applies to career development as well as to naval operations. Young people reading this book will be encouraged to develop long-range vision and goals. Not all environments would be suitable to driving ambition.

Growing in a milieu of hardship and deprivation, the story confirms once more the benefits of mentoring relationships. Those people who mentored

Black may have had few material possessions, but their unselfish belief in a youngster furnished him with a sense of self-worth. Barry developed resiliency, the ability to “bob like a cork” over the troubled waters of his early life. No wonder he chose the Navy!

The Navy, with its pervasive system of rank, obviously nurtures an element of competitiveness that can bring a sense of success or failure to an indi-

vidual. Despite these hazards, Black did not forget from where he came. Though he has enjoyed great prominence—as Kipling wrote, “walked with kings”—he has not lost “the common touch.”

This book is a great read and one I recommend—especially to young people embarking out in life. The humanness of Black shines through. He is a very suitable role model.