

ADVENTIST REVIEW

Anchor Points

July 26, 2007

A photograph of Pope Benedict XVI and Cardinal Tettamanzi in conversation. The Pope is on the left, wearing a black cassock and a white beard. The Cardinal is on the right, wearing a red and white cassock. They are both looking at each other and smiling. The background is a blurred interior of a church with arches and lights.

Notes From a Papal Observer

*Religious and political maneuvering
in an age of television sound bites*

KidsView inside!

COVER PHOTO: Pope Benedict XVI (right) and Ecumenical Orthodox Patriarch Bartholomew I exchange a sign of peace, during a mass celebrated at the St. Esprit Cathedral, the cathedral of the Holy Spirit, in Istanbul, Turkey. (AP Photo/L'Osservatore Romano, HO)

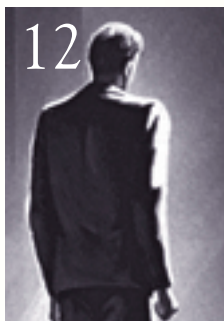
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Next Week in Adventist World

From Ancestor Worship to Living Faith

Adventists in Madagascar have developed a program to make new members, and nurture the ones they have.

Adventist Review

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LETTERS

Everyday Evangelism—Teaching Students to Love God

I appreciated the article by Homer Trecartin, “Everyday Evangelism” (May 24). Winning children to Christ should be our top priority. I admire our teachers for using their training and expertise in our schools. The example of Dolores in Trecartin’s article is a good illustration of what can happen to a student if shown love by teachers and fellow students.

God bless our faithful teachers!

—Clyde Brooks

OXFORD, GEORGIA

To Shimmy or Shiny?

I was upset to read about the person who shimmied down a tree (May 24 *KidsView*, Summer Camp Issue). I have both shinnied up and down trees and know how hard it is. To change the double consonant one space earlier in the alphabet makes a markedly different picture. To shimmy in any of its applications would be very dangerous when in a tree. Even old-fashioned proofreaders might not catch such a misprint since so many people mispronounce that word today; I was just disappointed that my church paper would join that crowd.

—Fred Calkins

VIA E-MAIL

“Shimmying” down a tree makes it sound

much easier than it is, as any tree climber knows. Thanks for the catch.—Editors.

Abandoning Morality?

Compliments to Elizabeth Lechleitner (“Young Adventists in a World of War,” June 14) for a scholarly review of how the Adventist Church has gradually abandoned its position on noncombatancy since World War II.

Hundreds of Adventist young men refused to bear arms in that war. The position of a religious organization that the killing of other men is now just “a matter of individual conscience” is troubling. Imagine the dismay if the church were to proclaim that the keeping of the seventh day as the Sabbath were a matter of individual conscience. Yet which would be higher on the ladder of Christian ethics?

Larry Roth is quoted as saying, “With near zero training on the subject and very few ‘experts’ in the church available to counsel those youth who raise the issue, it is fully understandable why today very few of our youth see combatancy as an issue.” A troubling failure of the priesthood to know right from wrong.

—Duane Cronk

ANGWIN, CALIFORNIA

The articles on Adventists and war, in the June 14 issue, pull back the curtain on what decades of official inattention has kept mostly out of sight. A big

thank you to the *Adventist Review* for shining new light on the moral questions associated with Christian participation in state violence.

Elizabeth Lechleitner describes a conflict between those who say “Yes” to patriotic, or state-sanctioned, bloodshed and those who (as in parts of Europe) continue to say “No.” Douglas Morgan (“The Prince of Peace in a Time of War”) shows that the original Adventist vision, though respectful of state authority, was unmistakably nonviolent. The pioneers, following Christ, embraced peacemaking without bloodshed.

The weapons-bearers who were interviewed, and the chaplains who failed to critique them, gave not a single argument based on the testimony of the Adventist pioneers, and made not a single reference to the commandments of God and the faith of Jesus.

By history and theology we are a peace church. But these days most people, perhaps even most ministers, have forgotten.

—Charles Scriven

KETTERING, OHIO

I was deeply disturbed by the article “Young Adventists in a World of War” (June 14). As pointed out in that article and the Morgan piece following, the Adventist denomination from the earliest days of its organization was a “peace” church. We registered with the governments as noncombatants. How much we have compromised!

The 1972 action of the General Conference supporting individual choice was a terrible mistake, but it still

advocated noncombatancy as the official position. Where is that advocacy today? We should be instructing our young people that killing is wrong, violating the spirit and teachings of Jesus. We should be incorporating this message in our educational institutions. We should be making strong public statements on behalf of noncombatancy.

I am not urging that Adventists who choose to bear arms be disfellowshipped. We should minister to them. But we should also point out their sin and challenge them to repent no matter what consequences may be involved. We certainly should not be giving them hero send-offs. How can Christians who supposedly follow the Jesus who said “Put your sword back into its place. For all who take the sword will perish by the sword”; “Love your enemies and pray for those who persecute you”; and “Father, forgive them for they know not what they do” take a weapon and kill fellow humans who are also God’s children?

We are told that youth enlist to gain educational advantages and get better jobs. Whatever happened to being willing to suffer for principle? Why not then just work on Sabbath? Is the fourth commandment more sacred than the sixth one? May God help this church to realize we are denying the gospel of Jesus and to take corrective action.

—**Roger L. Dudley**

BERRIEN SPRINGS, MICHIGAN

The Pros and Cons of Military Service

The June 14 *Review* contained good material on the pros and cons of military service. I was glad to see both sides of the issue explained. I wish this was explained 55 years ago when I was drafted as a “Conscientious Cooperator.” Too many of us are quick to condemn young people for joining the armed forces. Good issue.

I was surprised that Douglas Morgan wrote: “The much-discussed possibility of a draft still loomed over them, how-

ever. James White, the church’s foremost organizer, addressed the issue with a pragmatic line of thought in a *Review* editorial of August 1862 entitled ‘The Nation.’ White reasoned that if Adventists were drafted, they would be well advised to submit, and the government would assume responsibility for any violations of the law of God that the drafted individual would commit.”

Wow! No person responsible for their disobedience to God’s law? How things have changed!

—**Art Miles**

APISON, TENNESSEE

Medical Cadet Beginnings

Thank you for another outstanding and uplifting magazine. I have a comment about the “Timeline of Noncombatancy and Conscientious Objection,” in regard to “1950—Dr. Everett Dick begins the Medical Cadet Corps at Union College.”

My Golden Cords annual of 1936 includes the following statement on a page showing a picture of the Medical Corps: “This year completes three years that it has been organized under the able guidance of Dr. Everett Dick with the valuable assistance of Sgt. Zack T. Scarbough of the U.S. Army who is attached to the 110th Medical Regiment of the Nebraska National Guards as instructor, and Captain John A. Merideth, M.D., also of the 110th Regiment. The corps is organized as a branch war strength company of the 110th Medical Regiment.”

My husband, James Thompson, was a member of this group from 1936-1938.

—**Ruth Thompson Van Zant**

ALAMOSA, COLORADO

You are a sharp reader! Thanks for catching the error. Here’s the history, according to the Medical Cadet Corps Training Manual, by Everett N. Dick (1955): In 1934 Union College in Lincoln, Nebraska, began to give its young men military medical training, calling the group

the Union College Medical Corps. Dick was this group’s leader. In 1936 the College of Medical Evangelists (now Loma Linda University in California) organized a medical training unit known as the Medical Cadet Corps, with Dr. Cyril B. Courville leading. In 1939 the General Conference adopted the plan of training its young men for military service and the programs that were followed at the two colleges were united under the name Seventh-day Adventist Medical Cadet Corps. In 1950 the military training program was reactivated.—Adventist Chaplaincy Ministries/AR.

Consistency, Anyone?

Thank you, Bill Knott, for the courage, strength, and wisdom as you addressed a very important issue (see “Consistency, Anyone?” in the June 14 *Review*)!

Consistency is very important, but biblical accuracy is what we cherish about our beliefs and why we choose to be Seventh-day Adventists. That vital value distinguishes us from other religious groups. May we all keep that a reality.

Thank you for speaking up for us who do not have the influence or platform to keep error from taking a place in our churches or worship.

—**Helen Burnnett**

DELAND, FLORIDA

Keep the Cartoons

I, for one, immensely enjoy the cartoons in the Give & Take section. (I’m responding to a letter in the June 21 *Review* calling the cartoons hideous.) They add a joyful lilt to the magazine, which I look forward to every week. I hope I won’t have to be deprived of them!

—**Melanie Show**

LINCOLN, NEBRASKA

The Coarsening of the Culture

Sitting in our living room watching the evening news, my wife and I suddenly turned and looked at each other, each of us disbelieving what we'd just heard. A CBS news reporter in an interview had just used a vulgar expression that "rhymes" with the name of a certain beast of burden.

Obscenity is becoming mainstream in the West—though this editorial deals particularly with the United States where I live. I've heard it more than once on *Dr. Phil*—even though I hardly ever watch the program. I've heard it on *60 Minutes* from Mike Wallace. And topmost U.S. government leaders have blurted out profanity within earshot of microphones within the last two years.

Now I suspect that most of us reading this editorial are adults. Obscenities by themselves do not corrupt us. But they do assault our spiritual and aesthetic sensibilities. We feel violated, coarsened.

I like to laugh; and humor and comedy have been among my favorite shows on television over the years. But these days—and for a long time now—I've virtually given up on the typical American sitcom because of its heavy dose of vulgarity.

Andy Rooney of *60 Minutes*, legendary for his wry, witty commentaries on everyday life, recently took on the issue of "dirty words." "Americans," he said, "are using stronger language and more obscenities than they did 50 years ago." "[But] I don't use them in conversation even with my closest friends in private and do not feel in any way restricted because I can't use them in print." He sees "a correlation between intelligence and the frequency of the use or nonuse of the most common four-letter expletives." "My dumb friends use more profanity than my smart friends," he said (*Tribune Media Services*, June 14, 2007).

I think we're witnessing the death of what we used to call *good manners*. We're descending into the vulgar. In the words of Norman Lear, "The problem we face is endemic in our society. [Don] Imus was the boil reflective of the disease and the unending coarsening of our culture." The entire society is saturated with the problem. The Internet is awash with it. And so is much of contemporary literature.

It all reflects a lack of depth in the culture, an inability to summon the appropriate vocabulary for moments of conflict and tension. My family knows about my admiration for the writings of Charles Dickens, among other old-timers.

They've seen me spend hours of holiday time watching the BBC's dramatization of Dickens' *Bleak House*, for instance—a marathon performance in seven episodes, covering scenes of hair-raising conflict and tension, without ever descending into vulgarity or crudeness. That's class! And it calls for a command of the language infinitely beyond the inane drivel that today passes for acceptable script.

What got me going on this issue was a recent decision by the U.S. Court of Appeals for the Second Circuit in New York in a lawsuit brought by Fox Broadcasting against the Federal Communications Commission (FCC). The FCC

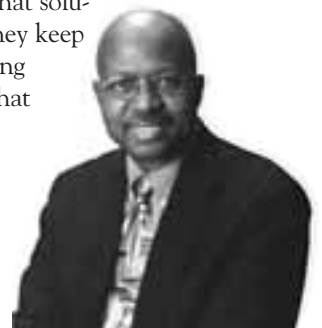
had cited Fox after pop singer Cher and celebrity Nicole Richie had blurted out obscenities on its programs. Fox claimed in its filing that the FCC's ruling had "set a dangerous precedent" in regard to free speech. The court ruled in its favor. (See *Washington Post*, June 5, 2007, p. A1.)

Commenting on the development, Los Angeles *Times* staff writer Jim Puzzanghera observed that the appeals court's decision "could reverberate through the government's entire regime for keeping indecent language and images off the airwaves."

"Overnight," said U.S. Senator John D. Rockefeller IV, "the court called into question nearly 30 years of FCC precedents and regulations aimed at protecting children and families from obscene language and indecent programming during family hours."

All this notwithstanding, I still find it a challenge to know how exactly to respond personally. How does one cut oneself off from the bulk of contemporary media and literature without becoming a cultural recluse—out of touch and irrelevant? Here's where one craves the counsel of more experienced individuals who are also committed Christians and who have struggled with the same issues. What solutions have they found? How do they keep current without watching or wading through all kinds of profanity? What filtering mechanisms have they developed?

I'd welcome responses from experienced Christians. The situation is critical, and getting worse.



Obscenity is becoming mainstream in the West.



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GIVE & TAKE

ADVENTIST LIFE

When our grandson was 5, we went to stay with him and his baby sister while their parents were away for a weekend. We took them to church and foolishly took Lego building blocks for him to play with in church.

He was sharing with the boy in front of us, and they got a little noisy over the back of the pew. The dad pulled the little boy down into the seat to be quiet. On the way home our grandson said, “Papa, even if that little boy was being noisy, it wasn’t *righteousness* of that man to pull his leg!”

—William Robinson, Selah, Washington



ILLUSTRATION BY TERRY CREWS

ADVENTIST LIFE

When I was primary leader in the Central Seventh-day Adventist Church in Vallejo, California, our theme one quarter was prayer. The children brought their requests to Sabbath school, we discussed them, then we prayed.

One Sabbath a boy asked for prayer for his father, a highway patrolman, who had not come to church for several months. The next Sabbath the boy burst into the room with arms wide to give me a big hug. He was almost shouting, “He’s here! He’s here! He’s here!” It was good to be able to thank God for answering his prayer so quickly.

Three days later, as his father stood beside a car he had stopped on the freeway, another driver, not keeping his eyes on the road, ran into the patrolman, killing him. Although this happened approximately 40 years ago, I have never forgotten it.

—Rachel Brautigan, Washington, Illinois



William Miller

Do you know how the Adventist Church became “Adventist”? Here are the Christian roots of Seventh-day Adventism.

The local church where “Christian,” “Advent,” and “Sabbath” combined was established by Christian Connection believers, a religious body that in the mid-nineteenth century was fifth in membership within the United States.

Members of the Christian movement sought biblical authority for every aspect of belief. They wanted “no creed but the Bible.” Thus, if they were convinced from the Scriptures of the literal soon advent of Christ and the continuing validity of the seventh-day Sabbath, their heritage demanded acceptance.

Because William Miller, a well-known Baptist preacher, exhibited profound knowledge of the Scriptures as he lectured upon the literal soon advent of Christ, scores of Christian Connection churches and many of its ministers and leaders became “Adventist” in the late 1830s and 1840s. The Washington, New Hampshire, Christian Connection church by the early 1840s was an “Adventist” church.

—From the Seventh-day Adventist Church Web site, www.adventist.org/world_church/facts_and_figures/history/index.html.en

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.

Notes From a Papal Observer

Muslim outrage over a 2006 speech by Pope Benedict XVI may have obscured what he really said.

BY LINCOLN E. STEED

THE SMALL TELEVISION PERCHED HIGH on the wall of my Rome hotel room like a technological gargoyle. Its picture quality further hinted at its antiquity, an effect aided by the thin sound trailing the visual images.

On that small screen I saw the pope of the Roman Catholic Church, Benedict XVI, meeting with Prime Minister Recep Erdogan of Turkey and other secular leaders

of a country he had once declared incompatible with the Christian values of the European Union. I also watched Pope Benedict meet with various Muslim clerics. I heard him say that Christians and Muslims worship the same God and must work together for the same principles of peace.

I saw him meet with Eastern Orthodox Patriarch Bartholomew I and affirm their steps toward mending the great schism of Eastern and Western churches: “May this meeting,” concluded Benedict, “strengthen our mutual affection and renew our common commitment to persevere on the journey leading to reconciliation and the peace of our churches.”

The historical background behind these events was the schism that culminated in the anathemas of 1054, by which the bishops of Rome and Constantinople excommunicated each other and their adherents. It led papal Rome to use one of the crusades to attack Constantinople (modern day Istanbul), then the seat of the Eastern Church.

But history’s wheels seem to be running backward nowadays: In 1964 Pope Paul VI and Patriarch Athenagoras rescinded the mutual excommunication in an early blush of ecumenism; and before his death in 2005 Pope John Paul II apologized for the sack of Constantinople.

On the local Cable News Network affiliate I heard the Vatican spokesman state his take on the amazing sequence of events: “We have been building bridges for decades,” he said, “and now is the time to cross those bridges.”

Actual and symbolic events crisscross our reality to such a degree that some things do not seem real—even as they happen. Such was a moment toward the end of the pope’s visit to Turkey.

Pope Benedict was touring the Blue Mosque with the grand mufti of Turkey, Mustafa Cagrici, when something quite remarkable took place. When they arrived at the mihrab, the focal point that marks the direction to Mecca, the mufti paused and began to pray. Pope Benedict joined him and prayed with his lips moving, even after the mufti stopped. Turkish TV commentators had no doubts about what happened.

Back in the United States I went to the Internet, looked up the event on “YouTube,” and watched it several times, just to let it sink in. It actually happened! But what did it mean?



The Increase of Papal Influence

When I first began to edit *Liberty* magazine, I rediscovered American history and delved into the times that produced the American republic. In particular I enjoyed reading the correspondence between Thomas Jefferson and John Adams—political rivals and inveterate letter-writers until their deaths on the very same day (July 4, 1826).

At one point they prognosticated about the survival of Christianity in the United States. Jefferson was unsure about its prospects. Adams was more confident. However, he felt Christianity could survive only if Romanism faded away—a rather Protestant bigotry to be sure! Then he wrote, “At present it has a mortal wound,” and opined that such was the strength of its error that it might take 200 years to pass away.

His “mortal wound” concept was, of course, a biblical reference, a once

deeply held interpretation of Protestantism. This nation was conceived in Protestant culture and norms, though this is not so self-evident today. Adams seemed not to have noticed that those same biblical passages speak of the “healing of the deadly wound” and of a world “wondering after the beast.” Adams was nearly two centuries gone when Pope John Paul II alighted from an airliner and kissed the soil of Protestant America. Had Adams been able to read the headlines of the day, which bannered “The Reformation Is Over,” he surely would have redrawn his timeline.

Of course we have an advantage over Adams. We have seen video images of three U.S. presidents—two past, one present—kneeling in apparent homage before the bier of Pope John Paul II. We have seen an emerging confederacy

between politically active Catholic and Protestant forces in the United States. It seems not to have shaken many Adventists to read Chuck Colson’s comments in the national media: “In truth the gulf between Catholics and Protestants, opened by the Reformation, has been bridged.” In fact, it seems just the inevitable cause and effect of the process to read again in recent weeks a renewed call by the Anglican Church hierarchy for full and complete union with Rome.

Maybe it’s because we live in a post-9/11 world, and our focus is more on neutralizing the threat of fanatical fundamentalism, that we fail to be more careful observers of the dynamics

LEFT: Pope Benedict XVI is welcomed by Mufti of Istanbul Mustafa Cagrici, left, upon his arrival at the Ottoman era Sultanahmet mosque, known as the Blue Mosque, in Istanbul, Turkey. (AP Photo/Murad Sezer)

ABOVE: Pope Benedict XVI, without shoes, during a visit in the Blue Mosque. Benedict’s visit was the second papal visit to a Muslim place of worship after Pope John Paul II’s historic stop in a mosque in Syria in 2001. (AP Photo/Patrick Hertzog, pool)

of the Catholic Church's religious posturing. We have bigger things to worry about!

Interpreting the Signs

Of course, more indicative of the Papacy's worldview than what the pope does is what he says. And a speech given by Pope Benedict, on September 12, 2006, in Regensburg, Germany, had both immediate and potentially long-term effects.

That speech led directly to the pope's visit to Turkey. But before that it sparked riots all over the Muslim world, as well as in areas where there are significant numbers of Muslim immigrants, because of how he seemed to link religious violence with Islamic fundamentalism. Western commentators simultaneously tut-tutted over the pope's gaffe and smirked that he had said the unthinkable in linking Islam to religious violence.

Given the furor over the speech one might expect some Catholic embarrassment about it. Not so. An article in *Liberty*, from an impeccably Catholic source, maintains this was the most significant speech by a Roman pontiff in the twenty-first century. Articles on various Catholic Web sites speak of the challenge Benedict has given all Christians. What's going on here?

Like most political events nowadays, the speech's location and timing is worth noting. September 12, 2006, and Regensburg, Germany, suggest a few things beyond the obvious. Regensburg is where Benedict taught theology at the university when it was founded in the 1970s. But Regensburg was also one of the locations of the German Diet when the Holy Roman Empire first struggled with the Reformation. Regensburg was both a center of Protestant fervor and a jumping-off point for the Counter-Reformation. And Benedict's speech, coming just one day after 9/11 remembrances instantly connected not only with the war on terror but with Protestant America's easy invocation of a just war in the Middle East.

Reading the text of the actual speech from the Vatican Web site is the best way to understand what the Pope really said in Regensburg (www.cwnews.com/news/viewstory.cfm?recnum=46474). (Incidentally, after the riots, the burned effigies of the pope, and lots of hate speech, the majority of those offended admitted that they actually heard/read no more of the speech than its provocative opening premise.)

After the requisite words of homecoming, Benedict related a 1391 dialog between the Byzantine emperor Manuel II Palaeologus and a Persian Muslim on the nature of Christianity and Islam. Their 26 conversations touched

on many topics, including the relationship between faith and reason, and the appropriateness of compulsion in faith. After a little juggling with the changing Islamic view of the process of conversion, Benedict quoted the emperor as saying, "Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats. . . . To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other

means of threatening a person with death."

This, and a rather more blunt imperial critique of Muhammad's contribution to faith, is what sparked riots among Muslims all over the world.

However, this was only the setting up of Benedict's argument. If there is culpability to this aspect of the Pope's speech it is that he seemed to accept a connection between radical, violent Islam and mainstream Islamic theology. We can only hope that mainstream Muslims are willing to sever any such connection. (Seventh-day Adventists might want to revisit Revelation 9, and Uriah Smith's classic *The Prophecies of Daniel and the Revelation*, for an understanding of Islam's role in prophecy. Ellen White endorsed this interpretation of Islam as the fifth trumpet and its role in European affairs at the beginning of the Reformation.)



*Many in the
Islamic world were
too apoplectic to
follow the logic
behind Benedict's
speech.*

To the Point

The pope's speech was built on a single premise, and the use of the Greek Byzantine emperor as an example was not just convenient, it was necessary. Benedict went on to build a case for a logical, nonviolent Christianity that is the product of the infusion of Greek rationality into papal traditions. Benedict spoke of a "convergence" between Greek philosophy and Christian theology. "This convergence," he said, "with the subsequent addition of the Roman heritage, created Europe and remains the foundation of what can rightly be called Europe."

Many in the Islamic world were too apoplectic to follow the logic behind Benedict's speech, of course. If they cared to respond rationally, they might have pointed out that it was through Islam that the full richness of Greek culture and philosophy was recovered. After all, Islam had Alexandrine manuscripts for a period when the West did not even know they existed.

And Protestants could doubtless provide uncomfortable reminders of the inconsistencies to Benedict's grand theme. Christianity did not come from a violent past and develop into

logical benignity; early Christianity was markedly nonviolent and pacifist. Early persecutors in imperial Rome observed that Christians seemed only too happy to die calmly. The tragedy of Christianity is that as it came under the patronage of the Church of Rome it adopted both Roman and Greek philosophical norms, became violent, and was increasingly willing to compel conversion.

Indeed, Benedict's speech was silent about religious violence in the Crusades, during the Inquisition, and other moments of regret to the body of Christ, although he gave a passing nod to various theological challenges during the late Middle Ages.

The Bottom Line

Most startling was Benedict's repudiation of the Protestant Reformation within Christianity. With the premise established for a logical, nonviolent, Hellenistic (Greek) Christianity, Benedict devoted the rest of his speech to outlining three major threats to this nonviolent rationality.

The first of the three dehellenizing threats is clear, direct, and, in my view, historically offensive. According to Benedict, "Dehellenization first emerged in connection with the postulates of the Reformation in the sixteenth century. Looking at the tradition of scholastic theology, the Reformers thought they were confronted with a faith system totally conditioned by philosophy, that is to say an articulation of the faith based on an alien system of thought."

The second threat that Benedict put out is the liberal theology of the nineteenth and twentieth centuries that would take Christianity back to a humanistic view of faith that emphasizes Jesus' morality, not His divinity. Benedict is correct in this as a threat to Christianity—but how this relates to his central point of the hellenizing of Christianity and its move away from violence is less than clear.

The third threat the pope enumerated is the idea, deriving from cultural pluralism, that we can remove this Greek rational overlay from Christianity as we apply it to other cultures. That, of course, is a half-truth. Biblical absolutes should not be morphed into more acceptable cultural norms. The problem is his premise that "hellenization" is a divine absolute.

This is an amazing sequence! Benedict points to the Reformers as the original "dehellenizers," that is, original threat to the logical, nonviolent center of Christianity. But he misidentified their challenge. When the Reformers identified a falling away from the original purity of the Christian

faith, they were not dealing with a philosophical issue. They instead decried the idea that the church had innate authority, or that tradition trumped biblical truth.

Benedict identified the central tenet of the Reformation, but in a way that tended to remove it from the Reformers and link it with something altogether different. "The principle of *sola scriptura* . . . sought faith in its pure, primordial form, as originally found in the biblical Word," he said.

"Metaphysics appeared as a premise derived from another source, from which faith had to be liberated in order to become once more fully itself. When Kant stated that he needed to set thinking aside in order to make room for faith, he carried this program forward with a radicalism that the Reformers could never have foreseen." What a leap of logic and obfuscation!

The principle of *sola scriptura* was one of the primary principles of the Reformation. Immanuel Kant was a philosopher who helped define the Enlightenment. Whatever his excesses, they were not those equated with the Reformation.

Benedict's message was clear: Protestantism is a threat to a peaceful, nonviolent Christianity when it insists on the Bible as its sole authority and emphasizes an individual's responsibility first and directly to God.

Benedict's post-9/11 message from Regensburg is stark: Islam may have

shown propensities to violence in the past, but Rome will accommodate it in a tent of rationality if it comes to the table. Protestantism, on the other hand, is the root departure from "safe" Christianity. It spawned the Enlightenment and the Western violence that now antagonizes so much of the rest of the world.

Perhaps Benedict would have religious people worldwide see papal authority as the solution to the religiously motivated violence that now plagues the world.

Perhaps it's time for us to reread Revelation 13.

An impeccably Catholic source maintains this was the most significant speech by a Roman pontiff in the twenty-first century.

Lincoln E. Steed is editor of *Liberty*, a magazine of religious freedom.



Standing With God

THE LAW

- | | |
|---|---|
| <p>I</p> <p>Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and the Lord thy God is one.</p> <p>II</p> <p>Thou shalt love thy neighbor as thyself: this is the second commandment, which is like unto the first.</p> <p>III</p> <p>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.</p> <p>IV</p> <p>Remember the Sabbath day, to keep it holy: Six days hath the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.</p> | <p>V</p> <p>Honor thy father and thy mother: this is the first commandment with promise.</p> <p>VI</p> <p>Thou shalt not kill.</p> <p>VII</p> <p>Thou shalt not commit adultery.</p> <p>VIII</p> <p>Thou shalt not steal.</p> <p>IX</p> <p>Thou shalt not bear false witness.</p> <p>X</p> <p>Thou shalt not desire thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his beasts, nor any thing that is his: for the Lord thy God is jealous, and he will not suffer thee to do so.</p> |
|---|---|

*Living as those who “keep
the commandments of God
and the faith of Jesus”*

BY ELLEN G. WHITE

THERE WAS A TIME DURING DAVID'S reign over the kingdom of Israel, when he saw that special contempt was shown for the law of God. . . . He saw that the disregard of the law of Jehovah brought moral desolation instead of increased piety, devotion, and love for God. . . . He beheld the influences that resulted from the transgression of the law of God, and it quickened his zeal, earnestness, and devotion, so that he felt urged to elevate the standard of righteousness, and hold it high amid the people. . . .

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future

is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. . . .

Our Solid Foundation

God has a law which governs the intellects of all the holy beings in His universe, and this law is designed to govern the inhabitants of this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because He would thus

be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died.

But because the law of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let His Son take upon Himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of His Son, who takes upon Himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Savior we are prisoners of hope.

Christ's righteousness becomes our righteousness, if we sustain a living connection with Him. Then we cease to transgress the holy law of God, and become partakers of the divine nature. . . .

John was shown the last work for this time (Rev. 14:9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." . . .

God is working for His people, that they may not be left in darkness. He would have us anoint our eyes with eyesalve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children.

The Importance of Faith and Practice

We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. . . .

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did to Elijah, "What doest thou here?" . . . I ask, "Is there no missionary work for you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. . . .

There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. . . .

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not

be inactive now. . . . Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." . . .

The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ says we are laborers together with God. . . . There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to His acceptance. . . .

If you are walking humbly with God, you will understand

the truth, and the preparation necessary to be made for this time.

"The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to know the simplicity of godliness.

Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may

find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Savior, are not taken by surprise. . . .

We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. . . .

O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor, and I will not ask for convenience or ease in this world. . . .

Do to the best of your ability, and God will cooperate with you.

*We see this
growing contempt
for the law of
God revealed
everywhere.*

This article is excerpted from one that appeared in the Advent Review and Sabbath Herald, now the Adventist Review, December 18, 1888. Seventh-day Adventists believe that Ellen G. White exercised the gift of prophecy during more than 70 years of public ministry.



“Eye for Eye, Tooth for Tooth” . . .

Did Christ Overrule Moses?

Another look at a puzzling issue

BY MAXWELL BLAKENEY

MANY YEARS AGO WHILE I WAS participating in the Pathfinder Club of the church my family attended, a young Pathfinder was rebuked by his counselor for retaliating against a member of his unit who had wronged him. Later, during a program to end the day, each Pathfinder was asked to repeat a Bible text. When his turn came, the boy who'd been wronged solemnly intoned: “Eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise,” quoting Exodus 21:24 and 25.

After the meeting, the counselor showed the young Pathfinder Jesus' comment on the Exodus passage during the Sermon on the Mount. Explaining Jesus' statement, the counselor seemed to leave the impression that Moses' admonition was meant for people who lacked the background to appreciate the principle of love as it was taught later by Jesus.

In my mind, both the appeal to Moses by the Pathfinder and the reference to Christ's statement by his counselor represented unsatisfactory solutions, inferring that the Old Testament encouraged standards of behavior not as elevated as those of the New Testament. I sought and found a resolution that upheld my belief that the Old Testament is just as sublime a revelation of God as is the New, and that the two sections complement each other. And in these times when people tend to justify retaliatory violence, I believe it's important that this issue be given careful consideration.

Minding the Context

As often happens with popular biblical passages, the expression “eye for eye, tooth for tooth” is frequently quoted by people who have never read or studied the statement as it appears in the Bible itself. Accordingly, they tend to ascribe a meaning to it that may not have been intended by its author. It's generally used to justify retaliation in kind for

physical injuries and other types of social violence.

Moses is the writer, and the expression appears in three passages dealing with judicial procedures in the books of Exodus, Leviticus, and Deuteronomy.

Here are the excerpts:

1. “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe” (Ex. 21:22-25).*

2. “If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him” (Lev. 24:19, 20).

3. “And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you. Your eye shall not pity: life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:18-21).

In his Gospel, Matthew records the way Jesus interpreted the phrase for His contemporaries during a sermon in Galilee early in His ministry:

“You have heard that it was said, “An eye for an eye and a tooth for a tooth.” But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two” (Matt. 5:38-41).

On the surface, what Christ said seems clearly to contradict what Moses wrote. Christ's statement opposes retalia-



tion of any sort, while those of Moses seem to support it.

But before He offered His interpretation of this and other teachings from the books of Moses, Christ was careful to assert that the interpretations He would give did not in any way change what the original statements were intended to teach. “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” (Matt. 5:17, 18).

So we face the challenge of studying the Bible carefully to find the basis of Jesus’ teaching—a teaching that comes across as being radically different from what was generally accepted by His hearers and accepted by many today.

Looking at It Another Way

Let me propose two arguments by way of explanation.

The *first* is that the three passages from Moses represent only one aspect of a number of inducements to repentant behavior found throughout his writings and the rest of the Bible. The *second* is that the peculiar phrasing is a figure of speech favored by Moses, and meant to emphasize equality in the administration of justice, rather than judicial retaliation in kind.

In a variety of statements the inspired writers of the Bible indicate that their goal in writing is to lead sinners to reconciliation with their Creator. Following are typical examples:

- To foster the knowledge of God and generate love for Him (Deut. 6:4-6)
- To provide a means by which God can re-create holiness in sinners (John 17:17)
- To generate increasing faith in God (Rom. 10:13-17)
- To sustain the holy lifestyle of those who choose to repent (Ps. 119:9-11; 2 Tim. 3:16, 17)

To accomplish the above goals and reach the varied temperaments of people, the biblical authors were inspired to use a range of methods. Their literature includes *threats of the dire consequences of continued inappropriate attitudes and actions, as well as appeals that set out the temporary and eternal rewards for living the principle of love*. This pattern is found throughout the Bible and was used by Christ Himself. Note the following in the Gospels:

- Inducements to love and faith (Luke 10:25-28; Matt. 5:3-10)



- Promises of reward for accepting repentance and conversion (John 3:16; Luke 2:32-34)

- Threats against intransigent unrepentant living (Matt. 13:41-43; Mark 6:11; Luke 12:47)

Jesus included a threat of consequences when He appealed to the man whose paralysis He had healed at Bethesda to discontinue his sinning (John 5:14). However, when He rescued a woman from the clutches of her own sinfulness and the self-righteous cruelty of her accusers, there was no threat of consequences as He encouraged her to stop her life of sin (John 8:10, 11). Christ was obviously impressed that the two cases were different and called for different approaches.

The passages in which the “eye for an eye” phrase occurs use the threat of judicial action on the part of the community as a deterrent to violence for

those who would respond positively to such inducement. Those who may want to be violent are warned that the community will punish them with severity appropriate to their actions. It should be noted also that the response is *judicial* (involving the whole community). *It was not personal retaliation.*

But in the attempt to eradicate violence from the society, the writings of Moses contain just as many passages that would be appealing to other personality types. In Exodus 23:1-8, for example, the people are admonished (among other things) to “not follow a crowd to do evil”; to rescue the straying animals of one’s neighbor; and to not pervert justice for the poor. In Numbers 5:5-8 they are encouraged to seek reconciliation through admission of faults and interpersonal forgiveness, rather than appealing to judicial arbitration. In Exodus 23:1-9, they are encouraged to respond to the hostility of others with kindness.

A careful review of Jesus’ words reveals that He used a comprehensive knowledge of the writings of Moses to establish that Moses did not teach that vengeful retaliation was acceptable to God.

Mercy Abundant Everywhere

Abundant mercy is promised to the repentant throughout the Bible. The Lord’s mercy toward humans and that of His children to one another is the theme of numerous biblical accounts. God revealed Himself to Moses as one who abounds in mercy to the penitent (Ex. 34:6-8).

Mercy is at the zenith of the system of confession and sacrifices by which the Israelites were taught to worship. The tablets with the Ten Commandments that God Himself wrote in stone were covered in an ark and placed under the mercy seat in the sanctuary, thus symbolizing their muted jurisdiction over the penitent.

At times these commandments are displayed and promoted in contempo-

rary society in a manner that suggests that some do not appreciate the fact that no human but Christ can stand their divine scrutiny—apart from God’s mercy. Moses was teaching that those who ignored repentance and reconciliation at the personal level exposed themselves to the same unmitigated response of the law on earth as in heaven. Personal reconciliation was

To reach the varied temperaments of people, the biblical authors were inspired to use a range of methods.

recommended over judicial arbitration.

Said Jesus: “Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly I say to you, you will by no means get out of there till you have paid the last penny” (Matt. 5:25, 26).

One More Look at Moses’ Three Statements

When the three passages from Moses are carefully studied, the “eye for eye, tooth for tooth” statement (and similar references) may be seen as forceful figures of speech used by him to express the idea of *equality in the administration of justice. The punishment must fit the crime. There must be equal protection and exposure for everyone under the law, regardless of status.*

The reference in Exodus comes in a situation where fighting causes contact with a pregnant woman that results in a premature birth or a miscarriage. Clearly the emphasis is on *appropriate restitution*. “Tooth for tooth” and “burn

for burn” are quite unlikely issues under those circumstances.

In Leviticus the issue is whether the punishment for blasphemy within the community is applicable to one who is not fully Israelite. The matter was taken to the highest level of appeal and the Lord directed Moses to include the concept of appropriate punishment for all who dwelt in the community.

Everyone was to be protected by, and exposed to, the jurisdiction of the law. “You shall have the same law for the stranger and for one from your own country; for I am the Lord your God” (Lev. 24:22).

The wording used in Deuteronomy comes in the context of the attempt to hurt someone by false criminal accusations. It states that the punishment should be whatever was intended for the one falsely accused. Again, the emphasis is on matching the punishment to the crime.

One more thing. Even though the Bible should not be expected to record all the deeds of the community during the long period of history it covers, the fact that it contains no examples of justice applied by gouging out eyes, knocking out teeth, and hacking off limbs constitutes strong evidence that the words of Moses were understood as figurative, rather than literal.

Christ asserted that the “eye for eye and tooth for tooth” statements should not be construed as meaning that retaliation and revenge are acceptable. And in so doing, He was in perfect harmony with the teaching of Moses and the prophets.

*All Scripture quotations in this article are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

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The Sanctuary Message

Most Adventist Bible studies and/or evangelistic series on “the sanctuary message” begin with Exodus 25:8 (KJV): “And let them make me a sanctuary; that I may dwell among them.” So used to the text, we forget how audacious it is.

First, the phrase “among them” (*betokam*) translates more literally “in their midst,” that is, God was to dwell physically with them. In other words, the One who thought up, designed, then created space, time, matter, energy, the One who made everything from one end of the infinite universe to the other (or, if the universe is finite, the One who created its boundaries and all that lies inside and outside them)—He condescended to dwell in an earthly building made with human hands. Our minds can only fidget along the surface of this concept, nothing more.

But that’s only the beginning. This God dwelt with the Hebrews, a race of ex-slaves, refugees from a nation that had subjugated, humiliated, and enslaved them for centuries. It would have been unbelievable enough a condescension had God done this among any of the great empires of antiquity, the Hittites, the Egyptians, the Romans. But instead He did it among a horde of homeless vagabonds. It’s as if the Lord today had His sanctuary built amid a refugee camp in some remote area.

Meanwhile, this sanctuary is where the blood of innocent animals was shed as part of the atoning process for sin, a process that included the “transfer” of sin to the building where the Lord Himself dwelt. The Creator of the universe, dwelling among us in a human structure—that’s amazing enough; but to make that structure the depository of human sin?

In fact, what happened to that sanctuary, God’s dwelling place, on the Day of Atonement? “And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel” (Lev. 16:18, 19, KJV).

God’s sanctuary, His dwelling place, needed to

be—what? Cleansed? And cleansed from the “uncleanness” of the children of Israel. Not only did God dwell among His people, He allowed this holy place, His dwelling place, to be defiled with human sin as the only means of atoning for and forgiving that sin.

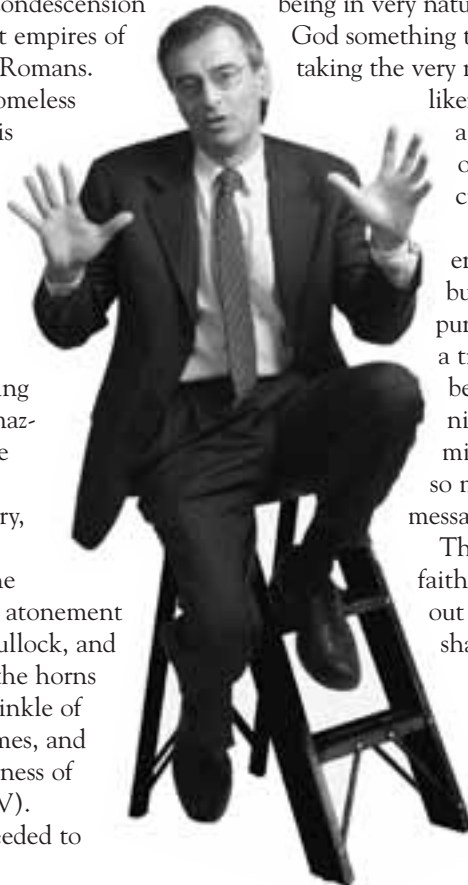
Even before typology, prophetic charts, historical dates, or the rise and fall of empires, “the sanctuary message”—in the Old Testament alone—revealed God’s intimate love and concern for saving His people.

Bring in the testimony of the New Testament, and God’s incomprehensible love, a love that transcends rationality (after all, why should the God of the universe really care about us here?), becomes even more apparent and, hence, even more incomprehensible. Jesus, the Creator, the One who made all things made (John 1:1-3) “dwelt among us” (John 1:14). That is, He took upon Himself humanity and in that humanity lived as a human being. Please! How are we supposed to grasp that?

Of course grasping that is easier than grasping this: “Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Phil. 2:6-8).

God’s living among us is incredible enough, but to take upon Himself the burden, the guilt, the defilement, and the punishment of sin in our behalf introduces a truth we can barely comprehend. If we’ll be studying the plan of salvation for eternity, how much can we grasp now? Finite minds, with finite time, can absorb only so much, and yet Jesus and the sanctuary message deal with infinite themes.

That’s where, I guess, faith comes in. For faith is a gift that allows the finite to reach out and lay hold of a small, yet precious, share of the infinite.



Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guide. His television program on the Hope Channel is called CLIFF!

MOZAMBIQUE

Mrs. Bush Lauds ADRA-led Anti-malaria Effort

BY KARA S. WATKINS, ASSISTANT DIRECTOR, MARKETING & DEVELOPMENT BUREAU, ADVENTIST DEVELOPMENT AND RELIEF AGENCY

The Adventist Development and Relief Agency's most recently funded project in Mozambique, Together Against Malaria (TAM), was the focus of a meeting held by United States First Lady Laura Bush the morning of June 27 in Mozambique.

"Defeating this epidemic is an urgent calling—especially because malaria is treatable and preventable," Mrs. Bush said during her remarks, in which she announced United States funding for the ADRA-led TAM project. "Nongovernmental organizations, religious institutions, volunteer groups, and individual citizens can also play a role in this historic effort."

Representatives from ADRA and its local project partner, the Inter-Religious Campaign against Malaria in Mozambique (IRCMM), as well as other groups, joined an estimated 250 people in welcoming Mrs. Bush to Maputo Seminary in Maputo, Mozambique, where she discussed the overarching goals of the President's Malaria Initiative (PMI) and its funding of an interfaith

project to combat the deadly disease in the African country.

Confirming this, Mrs. Bush announced the commencement of the Together Against Malaria project. Funded through the PMI by a grant

worth nearly US\$2 million, TAM will reach more than 1.5 million Mozambicans in the Zambézia province and will be managed by ADRA/Mozambique and implemented by the IRCMM, with technical support

provided through the Washington National Cathedral in Washington, D.C.

Darcy de Leon, country director for ADRA/Mozambique, reflected on the day's events. "We are very honored by Laura Bush's visit and for her support of the Together Against Malaria project," he said. "TAM represents an integral partnership between ADRA, the Inter-Religious Campaign, the Washington National Cathedral's Center for Global Justice and Reconciliation, the Mozambique Ministry of Health, and the United States government."

The project will train more than 250 faith leaders from 10 distinct religions to provide health education, train other individuals, and mobilize their unique faith communities to work together in fighting the spread of malaria.

"TAM will work on a grassroots level, initially in the densely populated



FIRST LADY SPEAKS: Mrs. Laura Bush addresses the Inter-Religious Campaign against Malaria (IRCMM), Wednesday, June 27, 2007, at the Maputo Seminary in Maputo, Mozambique. Mrs. Bush announced a three-year, nearly \$2 million grant to IRCMM, which was first established by 10 national faith leaders in Maputo. The Adventist Development and Relief Agency's Mozambique office will manage the anti-malaria effort. [White House photo by Shealah Craighead]



“GOD BLESS PEOPLE EVERYWHERE”: A youth group choir sings, “God bless Laura Bush, God bless people everywhere,” during her visit to Maputo Seminary, Wednesday, June 27, 2007. Mrs. Bush announced a nearly \$2 million grant to IRCMM, which was first established by 10 national faith leaders in Maputo. [White House photo by Shealah Craighead]

Zambézia province. Faith leaders in each provincial district will be trained in malaria control and prevention practices and then work with the Ministry of Health to reach the local communities,” continued de Leon. “However, we hope to see it expand to a nationwide project that will benefit virtually every Mozambican.”

In her speech, Mrs. Bush highlighted the importance and potential of mobilizing communities of faith to change their behavior and save lives. “Faith communities exist in every village in the country; therefore, faith leaders can reach their members and impact their attitudes and behavior related to malaria,” she remarked.

An interfaith partnership, IRCMM members include leaders from the Seventh-day Adventist Church, the Baha’i Community, the Islamic Congress of Mozambique, the Islamic Council of Mozambique, the Anglican Church, the United Methodist Church, the Hindu Community, Assemblies of God, the Christian

Council of Mozambique, and the Roman Catholic Church.

Mike Negerie, ADRA’s regional technical manager for health in Africa, also attended the meeting. “ADRA is honored to have been selected to help faith-based organizations develop the capacity to tackle the malaria problem in Mozambique,” said Negerie. “This interfaith partnership demonstrates the solid trust ADRA has built through the years; our partners know we will deliver sound, effective programs to benefit some of the world’s most vulnerable people, particularly mothers and children, who are at high risk for malaria and other diseases.”

“We express our gratitude for the support of the President’s Malaria Initiative and that of the millions of Americans who stand shoulder to shoulder with the world in eradicating malaria,” Negerie added. Other Adventists lauded the move.

“The churches have well-defined and active networks of local congregations, institutions, as well as trusted

relationships with millions of people,” Rajmund Dabrowski, a member of the IRCMM Working Group, and communication director for the Adventist world church told Adventist News Network. “Joint efforts of faith communities and assistance from the world community, such as the U.S. President’s Malaria Initiative, offers hope to defeat malaria in Mozambique,” he added.

Almost 6 million cases of malaria are reported per year in Mozambique, and the disease is a major cause of death in the south-eastern African nation, also contributing to the high level of poverty throughout the country by reducing productivity,

especially in rural areas.

Nearly the entire population of Mozambique is susceptible to the disease, including an estimated 3.6 million children under the age of 5, and 900,000 pregnant women. In Zambézia province, 18.1 percent—or almost 1 in 5—of children 5 and under have contracted the disease.

Along with other government officials and religious leaders, prominent attendees at the morning’s meeting included Maria da Luz Geubuza, the first lady of Mozambique; Dr. Paulo Garrido, the Minister of Health; Bishop Dinis Sengulane, Anglican bishop of Lebombo, Mozambique; and Admiral Timothy Ziemer, head of the PMI.

ADRA is present in 125 countries, providing community development and emergency management without regard to political or religious association, age, gender, or ethnicity.

Additional information about ADRA can be found at www.adra.org. —With reporting from Adventist News Network/AR Staff

UNITED STATES

Oakwood College Gains University Status, Intros Master's Program

BY MARK A. KELLNER, NEWS EDITOR

Oakwood College, one of four Seventh-day Adventist tertiary educational institutions owned by the world church headquarters, may formally adopt “university” as part of its name as early as 2008, Delbert W. Baker, the school’s president, said. The Commission on Colleges of the Southern Association of Colleges and Schools in Decatur, Georgia, voted June 21 to allow Oakwood, which is headquartered in Huntsville, Alabama, to advance from “Level II” to “Level III” status, allowing the school to offer graduate degrees.

A Master’s in Pastoral Studies will be the first graduate degree offered by the 111-year-old school, he said, noting that others are in the planning stages: “This will be the beginning of a series of programs we will offer in coming years,” Baker said in a telephone interview July 3.

“We think it’s a great thing. We’re moving to the next level and offering our constituents another opportunity” for educational advancement, he said. Baker noted Oakwood received accreditation for its baccalaureate program in 1958; this new step comes nearly 50 years later. Notable alumni of the school include U.S. Senate Chaplain Barry C. Black; Adventist world church vice president Dr. Ella Smith Simmons; North American church secretary Dr. Roscoe

Howard; former NAD president Charles E. Bradford; evangelists E. E. Cleveland and C. D. Brooks; and Philadelphia mayor John F. Street. The school has approximately 1,800 students enrolled annually.

As to what the new university will be called, Baker admitted that while “Oakwood University” is a leading candidate, the decision is not yet final. “The plan is, now that we’re offering graduate programs, we can move into, and take on, in fact, the name univer-

in Berrien Springs, Michigan. Instead, the Oakwood program, to be offered by the school’s department of religion and theology, is intended for workers already in the field who believe they need additional resources.

The program, he said, would “suit older workers, lay people, who want to come to the school. It would provide a service which is being requested by the constituents: to equip for leadership, administration, and training in the local church.”

Baker credited the “Committee of 100,” a group of Oakwood supporters, with supplying \$250,000 in funding to get the master’s program going. He also praised Religion and Theology Department head Agniel Sampson, who worked with academic vice president John Anderson, to “make the program a reality.” Credit was also due, Baker indicated, to provost Mervyn A.

Warren and financial affairs vice president Sabrina Cotton for their roles in the project. Ms. Cotton, he said, was instrumental in preparing the documentation needed to show the Southern Association that Oakwood could fund and maintain a graduate program.

He also noted the soon-coming completion of two construction projects: the Bradford-Cleveland-Brooks (BCB) Leadership Center, due to open later this

year, and Holland Hall, a new male residence for approximately 300 students, due early next year.

“I really believe that the graduate program, complementing the leadership center and the expanded capacity to enable more students to live on campus, and the solid financial picture, puts us in a good place to move to the next level in providing services,” Baker said.



EDUCATIONAL ADVANCEMENT: Dr. Delbert W. Baker, president of Seventh-day Adventist-owned Oakwood College, in Huntsville, Alabama, says the school will offer its first master's degree program this year and hopes to decide on a new name reflecting university status in 2008. [Ron Quick/Adventist News Network File Photo]

sity,” he said, adding that the final choice will come from a “process we have to take through with our constituents.”

Asked about the choice of a Master’s in Pastoral Studies as the first graduate degree to be offered, Baker stressed that this is not a Master’s of Divinity, nor is it designed to compete with programs offered by the Seventh-day Adventist Theological Seminary

UNITED KINGDOM

Adventist Internet Leaders Ponder Future Web Growth

For the fourth year in a row, technology specialists, pastors, and ministry leaders of the Seventh-day Adventist Church—numbering close to 100—gathered for a Global Internet Evangelism Forum to learn how to use modern technology to help spread the gospel message. The conference, held at Newbold College in Binfield, England, June 28 to July 1, came as new data emerged showcasing the increase in the use of the Internet—and its use for spiritual pursuits.

According to a July 2007 www.internetworldstats.com report, some 1.154 billion people, or 17.6 percent of the world's population, are online. The American-based Pew Internet Project February-March 2007 survey of 2,200 adults revealed that 35 percent of those surveyed said they have “looked for religious or spiritual information” on the Internet, contrasted with the 28 percent who went online seeking information about other religions in a 2003 Pew survey. That increasing number is one of several trends suggesting a continuing boost in Internet-based spiritual activity.

The Seventh-day Adventist Church remains committed to a progressive online approach, leaders say.

“Those who are still not with us need to know that there is a deliberate approach to the Internet in the church,” said Rajmund Dabrowski, communication director for the Adventist Church world headquarters, which sponsored the event. He said he was encouraged from the energy displayed at the conference, as well as the number of newcomers “buying in” to utilizing technology.

Recently, teenagers in Victor Hulbert's youth group put video clips of mountain boarding and other antics from a church camping trip on YouTube. They said their friends, who aren't Christian, saw the clips and were surprised that Adventists were “normal” people.

“This is actually evangelism,” said Hulbert, communication director for the Seventh-day Adventist Church in the United Kingdom. “They're seeing Adventists as real people who can have fun.”

Many attendees said it was a good forum for networking and picking up new strategies. Some seemed surprised the church's leadership is investing in listening to younger technology experts to improve methods of ministering via new media.

“Don't tell the [Adventist Church world headquarters], but . . . the Friday afternoon breakout sessions are headed disproportionately by young tech guys,” 28-year-old blogger Alexander Carpenter wrote on the *Spectrum* magazine blog during the conference.

Some participants pointed to 40-minute sermons still being used online, instead of shorter video clips now common on wireless devices. Others suggested more emphasis on coordinating church messages and encouraging youth to use the Internet for evangelism.

In the Thursday night keynote address Raafat Kamal, field secretary and Global Mission and Stewardship director of the Trans-European Division, said, “The Internet is the only mass medium whose audience share has grown during the past decade.”

Presentations through the weekend then expanded on the opportunities and challenges of using the new technology including a look at cyberethics, cultural globalization, and a review of Internet outreach projects.

Among the proposals raised at the event, Kirsten Øster-Lundqvist, an associate pastor at Newbold church, suggested more emphasis should be placed on encouraging youth to use the Internet for evangelism. “It is the 12- to 15-year-olds that do the social networking on sites like ‘MySpace’” she told participants.



SOMETHING RADICAL: Keynote speaker Raafat Kamal spoke at the Forum, themed “Radical Message, Radical Method, Radical Christ.” [Photo: Glenn Mitchell/ANN]

One U.K. attendee was enthusiastic about the event: “It was exciting to meet so many people enthusiastic about using the Internet for God,” British Union Conference Web and IT specialist, Yunuen Carrillo stated.

According to Glenn Mitchell, communication director for the Seventh-day Adventist Church in the Northern Asia-Pacific Division, having different locations for the GIEN meetings—2008's sessions are due to be held in Cape Town, South Africa—allows a greater assortment of participants.

Other speakers included Mark Finley, a general vice president of the world church; Miroslav Pujic, director of the Office of Adventist Mission's Center for Secular & Postmodern Studies; James Coffin, senior pastor of the Markham Woods Church of Seventh-day Adventists in Longwood, Florida; and Martin Lee, Web coordinator of Andrews University in Berrien Springs, Michigan.

According to Marvin R. King, Web manager for Adventist World Radio and a workshop presenter at the forum, participants were left with a motivation to improve their use of technology in the service of the gospel.

“The crowd's motivation to minister online didn't come as a result of learning new concepts or a new communication medium. The desire to make current sites better was driven by the success of social media's influence on human interaction,” King said.

For more information on the conference, visit <http://gien.adventist.org>. —Reported by Adventist News Network, British Union Communication, and Adventist Review staff.

The Transport

When time is of the essence, teamwork is essential.

BY RANDY HEWITT

SOMEWHERE IN NORTHERN NEW Mexico a little girl was dying. For several months she had been on the waiting list for a new liver, her condition worsening all the while. When the call came about the availability of a liver, her family was told that she had only six hours to get into the operating room in an Omaha, Nebraska, hospital, or the donor liver would die and her hopes and her parents' hopes along with it.

Her parents called the University of New Mexico's Lifeguard air ambulance hotline to arrange for her transport to Omaha, but the news was not good. Dense fog had settled into the region, preventing the transport team from safely reaching them. They would have to drive their daughter nearly three hours to Albuquerque in order to depart for Omaha. They bundled up their daughter, took their cell phone—a critical decision—and rushed to the car. The clock was ticking. Six hours to go.

Trained for This

The telephone jangled me into a fuzzy wakefulness about two hours before my shift was scheduled to start. My boss was calling to ask if I would be able to report to work early. My wife and I both knew he would not call unless it was something urgent. We juggled plans for our daughter's care, I grabbed my gear, and headed for the door.

The air ambulance business is unpredictable. Some shifts are spent in boredom; some shifts you don't have time to eat. Most transports are routine, some transports are tragically unique. Dispatchers normally don't tell pilots much about a transport except the departure point, the destination, and what type of patient is expected, in order to keep

our judgment clear regarding safety considerations. The added stress about caring for a patient's condition is best left to the medical crew.

On this transport our dispatcher briefed me about the patient and her family driving to Albuquerque, the police escort they had arranged, and advised that weather had been a problem. Could I meet them with the airplane in Santa Fe, a 15-minute flight, saving them more than an hour of their precious time, and depart from there instead of

Albuquerque? The clock was ticking. Five hours to go.

The sun was just coming up; the morning fog had not started to burn off yet. Although the weather in Albuquerque was characteristically beautiful, ceilings and visibilities in northern New Mexico, including Santa Fe, would stay below safe operating minimums for at least two more hours.

Someone had a good idea. Could we launch the program's helicopter in Albuquerque,

have them follow Interstate 25 toward Santa Fe as far as the weather would allow, retrieve the patient, and bring her to the airplane? The helicopter pilot agreed, the dispatcher contacted the family via their cell phone, the police were notified, and the plan was in motion.

The helicopter's crew was able to go about 40 miles north of Albuquerque before thick fog prevented them from flying any farther. They landed by Interstate 25, relayed their position, and waited. The clock was ticking. Four hours to go.

Working the Plan

By now I had finished checking the numerous things necessary for a safe flight, filed a flight plan, and had the plane pulled from the hangar and serviced. There was nothing more the medical crew or I could do but wait.

The telephone jangled me into a fuzzy wakefulness about two hours before my shift was scheduled to start.



We continued to get updates from dispatch about the family's position, the helicopter's position, and their estimated time of arrival. The situation was starting to look more positive than it had an hour earlier. Imagine how the family's hope swelled when they crested the hill, saw the fog diminishing, and spotted the helicopter waiting by the interstate to pick up the mother and her ill daughter!

The helicopter touched down in Albuquerque beside my airplane. Medical crews work quickly, sometimes without even needing to speak, caring for critical patients in conditions that could make a seasoned airline passenger think that judgment day was approaching. This trip was no excep-

tion: Before the rotors stopped spinning they had the girl and her mother loaded onto our plane, the right engine already running. By advance notification to air traffic control and a visual climb through the mountain pass we were able to save another 10 minutes on our departure.

The flight to Omaha was uneventful, and the ambulance was waiting on the tarmac for our patient. They rushed her to the hospital and into surgery. We beat the clock with about 30 minutes to spare.

Practical Lessons

Not all transports end this well. Indeed, I don't even know what the ultimate outcome of this case was—if

the girl ever returned home. I just know that those of us responsible for getting her to the hospital did our job.

Our Christian experience can be compared to the effort to save this little girl's life. Consider the dozens, if not hundreds, of people involved in trying to help her. Not just the transport organization, but also the police, the professionals in Omaha, the communication specialists, not to mention the person who donated the liver. Think about the specialists of all varieties, using their talents, training, and gifts to achieve a common goal and how valuable each team member is in their specific duty.

Now think about the mission we're engaged in: ministering to others, trying

to spread the good news in order to save people's lives. The clock is ticking. How much longer do we have?

Do we work together as a tight-knit team? Do we overlook the faults and oddities of our team members in order to empower them and utilize their talents? Are we willing to consider innovative ideas, even if they make us feel uncomfortable?

What about those people who feel they're not worthy or talented enough to be part of the team? No better example can be studied than that of Jesus, the One who knows human nature best. He chose to work with a wide variety of people, from diverse backgrounds, with very real character flaws, who still served under the guidance of the Master Healer. He saw

their ultimate value and wanted their participation, partly for the blessing that they would receive, and partly for the blessing they could be to others. Think Samson, Rahab, Jonah, David, Peter, Mary Magdalene, Saul who became Paul, even Judas.

May each of us have the grace to work well with other members of the team, wisdom to reason with those who harm people by exclusion, and the commitment to keep our eyes on Jesus.

Lives are depending on us.

The Hewitts (Randy, Wendy, and Haley) live in Albuquerque, New Mexico, and attend one of the local Adventist churches.



Questions for Reflection

- 1.** Why is training so necessary in caring for critically ill people? Are you properly trained for the ministry God has called you to do? If not, why not?
- 2.** If people of all specialties are required to care for the sick, what is your specialty in caring for the members of your church?
- 3.** Why is it important for the church to have people of different talents and gifts? How balanced are your congregation's outreach and nurture activities?
- 4.** For critically ill patients, time is often of the essence. How important is it to reach people with the gospel in a timely manner? Are there dangers in acting too fast?



They Still Go

During the latter part of 2006 and early part of 2007 the following individuals left their home countries to live and work in foreign mission fields. Please remember them in your prayers.

Regular Missionary Service

Ampofo Benjamin Akyiano, returning to serve as dean, faculty of theology, Haitian Adventist University, Haiti, and one child, left August 22, 2006.

Lydia Andrews, to serve as chair of the nursing department, Valley View University, Ghana, and Newton Andrews, left February 15, 2006.

James Eric Appel, returning to serve as physician/medical director, Bere Health Center, Chad, left April 14, 2006.

John William Ash III, returning to serve as president, Taiwan Mission, Taiwan, and Connie Marthelle Ash, left August 3, 2006.

Donald R. Bankhead, returning to serve as administrator, Services Association of Seventh-day Adventists, Tamil Nadu, India, and Marjorie Jean Bankhead, left September 11, 2006.

Brian Elbert Bates, returning to serve as physician/surgeon, Seventh-day Adventist Clinic, Guam, and two children, left August 10, 2006.

Marklynn Ruth Bazy, returning to serve as elementary school teacher, Ekamai International School, Thailand, left August 14, 2006.

David Vincent Bell, returning to serve as administrator, Chiang Mai Adventist Education Center, Chiang Mai Adventist Academy, Thailand, Annabelle Great Bell and one child, left August 4, 2006.

Samir Hilmy Berbawy, returning to serve as president, Nile Union Academy, Egypt Field, and Tanya Renee Berbawy, left July 2, 2006.

Dilson Bezerra, to serve as pastor, Transvaal Conference, South Africa, Lea and two children, left February 22, 2006.

Suzanne Wassell Boyer, returning to serve as elementary school teacher, Yang Ming Shan Christian School, Taiwan, left August 3, 2006.

Jolene Ruth Brecht, returning to serve as dental hygienist, Seventh-day Adventist Clinic, Guam, and Richard Brecht, left January 1, 2007.

Robert Luis Britton, returning to serve as ADRA director, West Congo Union Mission, West Congo, Lourdes Josefa Britton and two children, left August 16, 2006.

Walter Gabriel Britton, returning to serve as ADRA director/country director, ADRA/Honduras, and one child, left July 1, 2006.

Joseph Robert Bullock, to serve as dentist/director, Antananarivo Adventist Dental Clinic, Madagascar, left September 20, 2006.

Hesron Rukundo Byilingiro, returning to serve as president, Rwanda Union Mission, Rwanda, left May 10, 2006.

David Jon Candy, returning to serve as principal, Hong Kong Adventist College, Hong Kong, and two children, left August 23, 2006.

Edgar Castillo, returning to serve as country director, ADRA/Armenia, Georgia, Mildred and two children, left December 31, 2006.

Zeno Lancelot, Charles-Marcel, returning to serve as physician/professor/chairman, School of Health, Montemorelos University, Mexico, and two children, left February 20, 2007.

Ik Jong Choi, returning to serve as staff auditor, Northern Asia-Pacific Division, Republic of Korea, and three children, left January 9, 2007.

Frederick Walton Christensen, returning to serve as project engineer, Adventist World Radio, Guam, and three children, left November 11, 2006.

Max Henry Church, returning to serve as director, ADRA/Tanzania, and four children, left August 28, 2006.

Conrad Duane Clausen, returning to serve as biology professor, University of Eastern Africa, Baraton, Kenya, and Venus Ee-Siriporn, left

October 4, 2006.

Newton Upanton Cleghorne, to serve as dean, School of Religion and Theology, Northern Caribbean University, Jamaica West Indies, and Wayne Elizabeth Cleghorne, left August 9, 2006.

Michael David Collins, to serve as president, South Sudan Field, Uganda, and Evelyn March Collins, left March 1, 2006.

Phyllis Eileen Collins, returning to serve as nurse practitioner, Seventh-day Adventist Clinic, Guam, left December 31, 2006.

Myrna Costa, returning to serve as president, Antillian Adventist University, Mayaguez, Puerto Rico, and two children, left August 12, 2006.

Warren Leroy Creed, returning to serve as orthodontist, Adventist Medical Center, Okinawa, Japan, and three children, left December 21, 2006.

John Chappell Crissey III, returning to serve as assistant professor/business studies, Newbold College, England, and two children, left August 24, 2006.

Janice Ivette Cristancho, returning to serve as associate professor, Nursing Department, Antillian Adventist University, Puerto Rico, and Horacio Cristancho, left August 2, 2006.

Darcy Leroy de Leon, returning to serve as country director, ADRA/Mozambique, and two children, left December 22, 2006.

Luis Antonio Dulca, returning to serve as physician/professor, Montemorelos University, Montemorelos, Mexico, Kelly Elizabeth Dulca

and one child, left February 17, 2007.

LoNita Susan Fattic, returning to serve as ADRA director, ADRA/Sudan, left July 31, 2006.

Sergie Benedicto Ferrer, returning to serve as undertreasurer, Southern Asia-Pacific Division, and Mercedes Mostrales Ferrer, left July 12, 2006.

Victor Fernando Figueroa, returning to serve as theology professor/coordinator of masters program in theology, Montemorelos University, Montemorelos, Mexico, and Maria Ines Figueroa, left September 20, 2006.

Sarah Anne Fisher, returning to serve as teacher, Nile Union Academy, Egypt, and Michael Lawrence Fisher, left February 2, 2007.

Ivan Eduardo Flores-Heilbron, returning to serve as director, School of Music, Colombia Adventist University, Colombia, and Ana Isabel Flores-Heilbron, left January 21, 2007.

Karl Lee Forshee, returning to serve as engineer, Adventist World Radio/Guam, and one child, left August 21, 2006.

Henry Leslie Foster, returning to serve as associate professor, business department, Mission College, Thailand, Ida Patricia Ann Foster and one child, left January 2, 2006.

Trevor George Gardner, returning to serve as president, Caribbean Union College, Trinidad, and Patricia Enid Sebro Gardner, left January 2, 2007.

Gordon LaVerne Garner, returning to serve as maintenance director, Adventist World Radio/Guam, left January 3, 2007.

William Lewis Gerling, returning to serve as physician/family practice, Guam Seventh-day Adventist Clinic, Guam, left November 12, 2006.

Herbert Norman Giebel, returning to serve as physician/family practice, Ile-Ife Hospital, Nigeria, Gail Giebel and two children, left September 19, 2006.

Oscar Anibal Giordano, returning to serve as physician, HIV/AIDS Africa Office, South Africa, and Eugenia Giordano, left July 20, 2006.

William Haskell Green, returning to serve as dean, College of Education and Religion, Northern Caribbean University, Jamaica, West Indies, and Rita Dianne Henriquez-Green, left November 3, 2006.

Scott Kendall Griswold, returning to serve as director, Religious Study Center, Buddhism, Thailand Mission, Bangkok, Julie Alane Griswold and three children, left August 5, 2006.

Karla Ylain Guerra, returning to serve as dentist/director of dental clinic, Davis Memorial Clinic and Hospital, Guyana, and one child, left April 7, 2006.

Stephen Roscoe Guptill, returning to serve as Department of Education director, Southern Asia-Pacific Division, Philippines, and Margaret Davis Guptill, left August 2, 2006.

Wayne Albert Hamra, returning to serve as professor, Mission College, Thailand, and Sarapee Hamra, left August 4, 2006.

Douglas Todd Hardt, returning to serve as treasurer, Caucasus Union Mission, Georgia, and one child, left January 16, 2006.

Douglas Allan Hartzell, returning to serve as history teacher, Maxwell Adventist Academy,

Kenya, Carol Lisa Hartzell and two children, left August 5, 2006.

Matthew Bruce Holm, returning to serve as information systems manager, Guam Seventh-day Adventist Clinic, Guam, left November 9, 2006.

Keith Masao Horinouchi, returning to serve as preventive care specialist, Guam Seventh-day Adventist Clinic, Guam, and Madeline Horinouchi, left December 29, 2006.

Eric Duane Johnson, returning to serve as principal, Palau Mission Academy, Palau, and two children, left July 25, 2006.

Gary Glenn Johnson, returning to serve as secretary-treasurer, Guam-Micronesia Mission, Guam, and two children, left July 19, 2006.

Karl Errol Johnson, returning to serve as theology professor, Salve Adventist University, France, left August 22, 2006.

Nagi Ayoub Khalil, returning to serve as country director, ADRA/Yemen, LynnDel Elaine Khalil and three children, left August 25, 2006.

Hongjae Kim, returning to serve as physician, Guam Seventh-day Adventist Clinic, Guam, Yung Sung Kim and two children, left August 13, 2006.

Roy Kenneth Kline, Jr., returning to serve as hospital administrator, Scheer Memorial Hospital, Nepal, Fylvia Fowler Kline, left July 17, 2006.

Carl Herman Koester, returning to serve as treasurer, South Sudan Field, Uganda, and Beverly Ann Koester, left November 29, 2006.

Lyndle Merle Lamberton, returning to serve as orthodontist, Seventh-day Adventist Services Harere, Zimbabwe, and Janet Maxine Lamberton, left June 5, 2006.

Oswaldo Lara, returning to serve as physician/surgeon, Malamulo Hospital, Malawi, left December 26, 2006.

Darla Ann Lee, returning to serve as nursing lecturer, University of Eastern Africa, Baraton, Kenya, left December 31, 2006.

Onn Liang, to serve as Theology Department head, Taiwan Adventist College, Taiwan, left September 13, 2006.

Jason Lee Lohr, returning to serve as physician, Ile-Ife Hospital, Nigeria, left January 2, 2007.

Osman Alejandro Longa, returning to serve as assistant professor, Central American Adventist University, Costa Rica, left January 2, 2007.

Alice Jean Lemon Mabuto, to serve as associate treasurer, Southern Africa-Indian Ocean Division, Zimbabwe, left July 17, 2006.

Jagannadharao Manukonda, returning to serve as physician/internist, Andrews Memorial Hospital, Jamaica, West Indies, left January 31, 2007.

Douglas Keith Martin, returning to serve as pastor, Hong Kong Adventist Hospital, Hong Kong, China, and Gerrie Lynn Martin, left December 31, 2006.

John Ernest Martin, returning to serve as principal/teacher, AIIAS-Junior Academy, Philippines, and Joyce Ann Martin, left May 10, 2006.

Emile Maxi, to serve as director of church development, New Zealand Pacific Union Conference, New Zealand, June Maxi and two children, left August 20, 2006.

Ralph Timothy McDonald, returning to serve as vice-chancellor, University of Eastern Africa, Kenya, left August 2, 2006.

Lee Hastings Meadows, returning to serve as physician, Guam Seventh-day Adventist Clinic, and one child, left August 8, 2006.

Julian Melgosa, returning to serve as president, Adventist International Institution of Advanced Studies, Philippines, and Annette Alyce Melgosa, left May 28, 2006.

Robyn Rae Mordeno, returning to serve as ADRA finance director, ADRA/Asia Regional Office, Thailand, Ferdinand Quijada Mordeno and two children, left May 28, 2006.

Alvin Whitney Mottley, returning to serve as dentist, Community Hospital of Seventh-day Adventists, Trinidad, left November 25, 2006.

Darrel Martin Muehlhauser, returning to serve as departmental director, South Sudan Field, Uganda, left October 31, 2006.

Andrew Mwangi Mutero, to serve as associate professor, Central Africa Union Mission, Cambronn, Margaret Mutero and two children, left July 19, 2006.

Janet Amy Ellen Nightingale, returning to serve as certified nurse midwife, Guam Seventh-day Adventist Clinic, left May 8, 2006.

Kenneth Lynn Norton, returning to serve as pastor, Koror, Belau church, Guam, Micronesia, and two children, left July 5, 2006.

James Kenji Nozaki, returning to serve as physician, Guam Seventh-day Adventist Clinic, and two children, left September 6, 2006.

Eric Edwin Russell Oakley, returning to serve as dentist, Guam Seventh-day Adventist Clinic, and two children, left August 29, 2007.

Etzer Obas, to serve as president, East Congo Union Mission, left July 12, 2006.

James Harry Park, returning to serve as assistant professor, Adventist International Institute of Advanced Studies, Philippines, Diana Rae Park and one child, left June 30, 2006.

Delbert Bervin Pearman, returning to serve as treasurer, Ethiopian Union Mission, Marilyn Curdell Pearman and one child, left August 7, 2006.

David Stephen Penner, returning to serve as principal, Newbold College, England, left October 26, 2006.

Donald Mark Pettibone, returning to serve as assistant director, Auditing Service, East-Central Africa Division, Kenya, and Marion Susan Pettibone, left January 12, 2007.

Lim Teng Pheng, returning to serve as mission secretary, Cambodia Attached District, Agusta Pheng and two children, left August 11, 2006.

Felicia Jean Phillips, returning to serve as church planter/pastor, Albania Mission of Seventh-day Adventists, and William Lamar Phillips, Jr., left May 5, 2006.

Paul Pichot, returning to serve as rector, Adventist University-Zurich Campus, Madagascar, and Rupelin Gorospe Pichot, left August 19, 2006.

Kenneth David Pierson, returning to serve as dentist, Saipan Adventist Clinic, and Crystal Ann Edmister Pierson, left October 16, 2006.

Daily Gifts

VALERIE N. PHILLIPS

I once had a friend who lived for a season in a lovely lakeside house. The owners, away for several months, had left a detailed set of house rules, one of which was “Always keep the drapes drawn.” The view from their living room was stupendous. Their large (and well-draped) picture window looked out directly onto an inlet of the lake, leaf-wreathed in perfect summer splendor. The sunset was spectacular. We know—we looked!

Now to be fair, maybe those people were worried about privacy, or the cost of air conditioning, or fading upholstery, I don’t know and shouldn’t presume. But at the time, I thought it a tragedy to be in the near presence of such beauty and have an actual rule about not looking. I just knew in my heart that if I were blessed to live there, I’d pull those drapes back daily and fully drink in the beauty. Why, I’d plan my every day so I could watch the sun set on that beautiful scene.

Or would I?

Another time, another lake. I was with colleagues, driving home from a conference in a lovely little tourist trap of a town just as the sun was setting. As we passed a condo cordon rimming the lake edge, I wondered aloud, “All that money spent to buy one of those condos, and I wonder how often they actually stop their busy little lives to look at the sunset.”

Immediately, I heard the Holy Spirit whisper, “Doesn’t the same sun set at *your* home?” And how often did I stop to enjoy it? Here I was, sitting in judgment on people I didn’t even know, about a problem they might not even have. But I sure did. Not only had I judged them, but I’d personally underappreciated the daily showing of the setting sun just outside my very own windows. I pretty much missed that spectacular daily gift, and so many others.

Imagine how frustrating this must be: to sacrifice thoughtfully to get someone you love just exactly the right gift—something you know they need and know they’ll love—and that you know they could never afford to get for themselves. Imagine them telling you that they love it, but knowing all along that they haven’t opened it.

That’s what we do each time we don’t actively appreciate God’s gifts to us: the beauty of a sparkling world, the blessing

of the Sabbath, the uniqueness of His other children, even each time we don’t exercise a talent He’s given us. Perfect gifts, left unopened, unseen.

I once feared I was going blind. While I anxiously waited for the day of the eye exam, I earnestly examined everything I saw, consciously collecting “mental snapshots” in case someday that was the only scrapbook through which I could page. I’m reminded that each of us is in danger of turning a blind eye to the splendor of God’s prodigal giving.

Someone once recommended to me keeping a daily praise journal, jotting down in it fresh awarenesses of blessing. I can’t say I do it daily, but I pull it out frequently, read through previous entries, and add things, large and small, that I only seem to notice when I thoughtfully intend to. I think God keeps a praise journal of sorts too. It’s called the book of life. We’re that precious to Him.

I remember a scene from an old movie: the man gives the woman a beautifully wrapped gift, which she hugs to her heart, exclaiming, “It’s beautiful. I

love it.” He offers, “There’s more. Open it.”

Good counsel indeed. There’s more, much more. Open it. Throw back the drapes! There’s no time like the present.

*Immediately,
I heard the
Holy Spirit
whisper.*

Valerie N. Phillips is associate director of the women’s residence hall at Andrews University in Berrien Springs, Michigan, where she has ministered to collegiate women for more than 25 years.





Ask the Doctors

DR. ALLAN R. HANDYSIDES and DR. PETER N. LANDLESS

Migraines

I have terrible migraine attacks that seem related to my menstrual periods. I have tried several different medications, but to no avail. I'm rather desperate. Any advice?

First, you need to consult your own doctor, and possibly be referred to a specialist in migraine. This condition is truly debilitating for millions.

Many factors are involved in migraine. Some people have clear-cut triggers such as hormonal fluctuations, which seems to be the case with you. Yet others find that chocolate, nuts, cheese, or other foods may trigger an attack. Anxiety or stress may be a trigger too; though it is not helpful when friends and associates act as though the migraine sufferer is somehow deficient in coping skills. Some find that missing meals may also trigger an attack. Changes in lifestyle—drinking more water or cutting out foods such as cheese or meat, etc.—and some medication may help.

Migraine often manifests itself as a searing unilateral headache, but it can be bilateral for many sufferers. Associated symptoms of nausea and vomiting as well as sensitivity to light and noise make it even more unbearable. A migraine is often preceded by an aura, or a sensation that warns it is coming. This may be an opportune time to take medication to abort a full-blown attack.

Dramatic advances have been made during the last 15

years with medications called “triptans.” About seven of these medications are in common usage.

Migraine is currently thought to involve several nerve pathways. It seems that the trigeminal nerve—that is, the cranial nerve that provides sensitivity to the side of the face and head—somehow is activated to release chemicals that work on blood vessels and the inflammation sequence, so that blood vessels in the membranes around the brain are dilated. This results in a release of inflammatory reactants by prostaglandin products, which often makes the migraine episode drag on.

Recent studies have shown that adding a “prostaglandin inhibitor” to the triptan medication provides statistically better relief at both 2 hours and 24 hours. Individuals, of course, have differing tolerance of these medications, which are not without potential side effects.

We do not feel it appropriate in this column to make specific treatment recommendations for migraines, except for common sense ones such as avoiding triggers like chocolate, cheese, and stress. But you could discuss with your doctor the addition of a nonsteroidal anti-inflammatory to your usual triptan-type medication.

If your migraine is cyclical, it might be possible to adapt your cycle to four menstrual periods annually rather than one each month, with the use of a modification to a birth control pill sequence. But, here again, birth control pills sometimes cause more frequent migraines in susceptible candidates.

In a recent Adventist Review article you talked about the new human papilloma virus (HPV) vaccine. How much at risk are we as Adventists, because surely we have better statistics than the general public.

When the recommendation to offer immunization to all young women of about 14 years old was made, data of the HPV prevalence was used. That data, taken from the 2003-04 National Health and Nutrition Examination Survey, found about 27 percent of women had tested positive for the infection. Some 37 types of HPV were identified. In 20- to 24-year-old women, about 45 percent were infected. This prevalence declined to 20 percent in women ages 50 to 59.

The vaccine targets only four types of HPV, numbered types 6, 11, 16, and 18, which are associated with cervical cancer. The total rates of infection for these four is about 3.4 percent.

Among women reporting never to have had intercourse, the overall infection rate is 5 percent for all HPV types.

Adventist young women may be at lower risk, but studies on Adventists have shown a significant gap between our “creed” and our “deed.”

It is indeed important to create loving protective relationships with our children, but the risk of the vaccine is so low and its protection so important, we are of the opinion: “better safe than sorry.”

That being said, everyone has freedom of choice, and a good, clean, Christian lifestyle is the best protection from all these types of infection.

I have heard of a few people with lung cancer who have never smoked. If tobacco causes lung cancer, then how does this happen?

There is no doubt that cigarette smoking—inhalation of tobacco

smoke—is a cause of lung cancer. It is, however, not the only cause.

We need to remember that lung cancer is actually a group of cancers, each derived from different cells found in the lung. People living or working in an environment polluted by the tobacco smoke of others are also at increased risk. So are those living in densely populated urban areas breathing the polluted atmosphere of the city. When one considers a population living in the cleanest of air, some will still get lung cancer. The lowest rates, of course, are found with those breathing the purest air.

Pollution is something we Adventists need to give more attention to. Not only is there the global risk of increasing carbon dioxide levels leading to global warming, but children living close to a freeway are at risk of adverse respiratory effects.

A few years ago in California, research indicated that children living in areas of pollution had more slowly growing lungs. A more recent study following up on that information found that the distance from a freeway at which a child lived correlated with pulmonary studies. Children living closer than 500 meters (1,644 feet) to a freeway had poorer pulmonary functions than those living more than 1,500 meters (.93 mile) from a freeway.

This suggests not only pollution in general but traffic pollution specifically has an effect.

Such developmental alterations are likely to persist throughout life because by 18 years of age our lung function is generally fully developed.

Is there any way to prevent a stroke? My father had one, and I worry that I too may have one.

I share the same concerns because my mother (Mrs. Handsides) had a stroke and lived in a handicapped state for 14 years. It is estimated that some 200 to 300 for every 100,000

Americans will have a stroke within the next year. Age is the biggest risk factor, and the longer we live, the greater the risk. I guess we don't want to stop living, but the risk doubles every decade older we get.

Stroke is caused when blood vessels to the brain either block or burst, and atherosclerosis is a major underlying cause of these problems. About 83 percent of strokes occur when the vessels plug up, and 17 percent when they burst.

Risk factors besides age are high blood pressure, high LDL (the “bad” cholesterol), diabetes, smoking, lack of exercise, and the metabolic syndrome of obesity. Insulin resistance, high blood pressure, increased abdominal girth, and abnormal blood cholesterol all contribute to increased risk.

Another warning sign can be the transient ischemic attack (TIA). This may present as an abrupt but passing neurological event such as weakness or a loss of vision or speech. Many such people have a blocked carotid artery and may need a carotid endarterectomy or other intervention. A person who has had a TIA needs careful evaluation.

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Send your questions to: Ask the Doctors, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland, 20904. Or you may send your questions via e-mail to blackmers@gc.adventist.org. While this column is provided as a service to our readers, Drs. Landless and Handsides unfortunately cannot enter into personal and private communication with our readers. We recommend that you consult with your personal physician on all matters of your health.

Remember What?

When I was young I remember snickering to myself when my mom would walk into a room, look around vacantly, and ask, “What was it I came in here for?” Now that I’m older, forgetfulness no longer seems a laughing matter. Remembering clearly experiences I had as a young child is not difficult, but recalling where I laid something down no more than five minutes ago can be much more challenging.

According to recent news reports, however, researchers say they have the answer to improving memory retention—memory boot camp.

A June 13 ABC news article by journalist Gigi Stone¹ describes a class curriculum taught by Gary Small, director of the University of California, Los Angeles (UCLA), Center on Aging. Along with the usual menu of physical exercise, healthful nutrition, and stress reduction, Small has added an innovative new element called mental aerobics.

“If you learn specific memory techniques, you will improve your memory performance not only in a very short period of time,” Small states in the article, “but you can have sustained effects up to four, five years.”

The goal, it seems, is to stave off Alzheimer’s disease or dementia—and many people are quick to cash in on the trend.

“Brain health programs are popping up around the country,” Stone writes, with the latest example being the Sarasota Neurobics Club in Florida. This gym, it seems, doesn’t boast a single treadmill or exercise bike. Instead, for a monthly fee of \$125, members are given “access to computers loaded up with brain fitness software and personal training sessions. . . .

“The idea is that the mind works best when it works out, which means stretching beyond what it does every day and tackling new tasks.” Solving anagrams and crossword puzzles is also proclaimed by some experts as a memory enhancer, and the market for video games designed to help us become “mentally sharper,” such as Nintendo’s “Brain Age,” is growing rapidly.

The Entertainment Software Association, Stone says, reports 24 percent of the computer and video game population is now over the age of 50—a demographic many computer companies are noting.

But is exercising the brain actually a new concept?

Adventist Church cofounder and prophet Ellen G. White wrote copiously in the nineteenth century about the impor-

tance and benefits of studying the Bible—largely for the purpose of coming into a saving relationship with God, gaining a clearer knowledge of the character of our Lord, and understanding more fully His will for our lives. But one of the practical advantages of Bible study she espoused was memory enhancement.

“Nothing will so help to give [students] a retentive memory as a study of the Scriptures,” Ellen White wrote in *Testimonies for the Church*, volume 8, page 156. “Nothing will so help them in gaining a knowledge of their other studies.”

But she wasn’t referring to just the cursory glance at a text or two done in haste, because she also wrote that “little good is accomplished by skimming over the surface of the Word. Thoughtful investigation and earnest, taxing study are necessary to an understanding of [the Bible].”²

When I reflect on the love and majesty of our Creator, I am amazed not only by the “big” things He has done for us, but even more so by the small and intricate ways He has arranged for our well-being and our spiritual and physical growth. God made us, and He knows what’s best for us—even how to best exercise our brains.

“Grow in the grace and knowledge of our Lord and Savior Jesus Christ,” Peter tells us (2 Peter 3:18). The more time we spend in God’s Word, the more we will mature in our love and faith relationship with Jesus. Our hearts will become closer knit with His, our minds will more clearly understand His will for our lives, and our plans and desires will become attuned to His. Bible study is not optional—it’s vital.

Let’s make exercise not only of our bodies but also our minds a priority. Who knows, maybe the next time we’ll remember what it was we came into the room to find.

¹www.abcnews.go.com/print?id=3274649.

²White, Ellen G., *Counsels to Parents, Teachers, and Students*, p. 483.

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