

April 2012

ADVENTIST WORLD



The Power of One

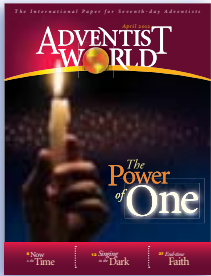
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April 2012



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 www.adventistworld.org
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On the cover: The General Conference Youth Department has a message for the church's youth and young adults: "It only takes a spark."

PHOTO AND ILLUSTRATION BY BRETT MELITI

A Young Earth

The world is getting younger. It is an assertion that seems to defy almost everything we know about chronology and science, and from everyday observation.

The world's population is getting younger.

This seems more plausible, even though it still seems to counter our personal experience of aging. We don't feel or act younger as time passes. For those of us past age 50, our bodies testify in the other direction.

But the facts—carefully assembled by those who know—are unassailable. The median age of the world's 7 billion souls has been declining in recent decades, and now ranges from a low of about 15 years of age in some countries of the 10/40 window to a high of more than 40 years of age in several regions of Europe.* More of the world's people are young than at any other time in recorded history.

And what is true of the world's population is proving true of the population of the Seventh-day Adventist Church. Even among a people who practice "believer baptism"—with children raised in the faith often becoming members only after age 10 or later—there are millions of church members around the globe under the age of 30. That fact is both sobering and inspiring. It reminds us that the church's "energy potential" is vast and still largely untapped—that there are hundreds of thousands of youth and young adults whose Spirit-given gifts can yet be recruited to the mission of telling the world. But it also means that we must quickly develop a special sensitivity to the ministries and methods that will best engage them and their non-believing peers.

Read this month's cover feature, "The Power of One," with a prayer in your heart that the Seventh-day Adventist Church's youth ministries will become its most effective tool for sharing the good news of a Savior who changed the world in just 33 years.



Bill Kautz

*Central Intelligence Agency, *The World Factbook*

WORLD REPORT

Religious Liberty Conference to Spotlight Global Freedom



RELIGIOUS LIBERTY ENCOUNTER: Reverend John G.W. Oliver, chairman of the Cape Town Interfaith Initiative, left, and Imam Seyyed Mohammad Ali Abtahi, an Iranian theologian, scholar, and pro-democracy activist, converse during the 6th IRLA World Congress, held in 2007 in Cape Town, South Africa. The imam is currently imprisoned in Iran for alleged political crimes.

IRLA

■ A major international event in Punta Cana, Dominican Republic, in April will affirm once more that "religious liberty is part of the DNA of the Adventist Church," according to General Conference president Ted N. C. Wilson. The seventh World Congress for Religious Freedom, organized by the International Religious Liberty Association (IRLA), expects to bring together some 800 government officials, community activists, church leaders, scholars, and legal experts for a three-day series of meetings, beginning April 24.

In a short video message Wilson said the event offers an unprecedented opportunity "to mix with those who hold positions of influence in society—to explore how, together, we can speak for the millions of people around the world today who face discrimination,

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imprisonment, or worse, simply because they've chosen the path of faithfulness."

A 2011 international study by the Pew Forum on Religion and Public Life suggested about a third of the world's population—more than 2.2 billion men, women, and children—live in places in which religious persecution not only exists, but is actually on the rise. This grim forecast for religious minorities comes as no surprise to John Graz, director of the Public Affairs and Religious Liberty Department for the world church and secretary-general of the IRLA. "As we meet together in Punta Cana to explore current religious freedom issues, this terrible reality of persecution will be ever before us," he said.

"We serve a God of freedom who appeals to us through love, not fear," Wilson added. "Preserving and promoting religious freedom for all people—no matter what their faith tradition—will always be a central Adventist value."

The seventh World Congress, the first such event to be held in the Inter-America Division, has attracted presenters from around the world, including ambassador Robert Seiple, former U.S. ambassador at large for International Religious Freedom, and Neville Callam, Baptist World Alliance general secretary and leader of 100 million Baptists worldwide. Other attendees from the local region include Dominican Republic president Leonel Fernández, prime minister Gerrit Schotte from Curaçao, prime minister Michiel Eman from Aruba, and Caridad Diego Bello, Cuba's minister for religion.

For more information about the congress and for streaming video of plenary sessions, go to www.irla.org.
—reported by Bettina Krause, IRLA

Paulsen Receives Honor From Norway's King

■ Jan Paulsen, the most recent former president of the General Conference of Seventh-day Adventists, has been named a commander of the Royal Norwegian Order of Merit. The announcement from the Royal Palace states that "H. M. the King has appointed Jan Paulsen commander of the Royal Norwegian Order of Merit for meritorious work for the good of humanity."

"I am totally surprised and very honored by this recognition coming from His Majesty the King of Norway and his councillors," Paulsen, 77, said. "It warms my heart that the accolade came with the recognition of 'service for the good of humanity,' for that is what the life of Christian service is all about," he added.

The Royal Norwegian Order of Merit was founded by King Olav V in 1985 and is conferred on foreign and Norwegian nationals as a reward for their outstanding service in the interest of Norway. The actual date when Paulsen will be presented with the insignia of the order has yet to be decided.

Ted N. C. Wilson, current General Conference president, congratulated his predecessor, saying, "This is a wonderful demonstration of how God can bring a life of Christian service to the forefront for the world to know of His power. We are grateful for this special recognition of Pastor Paulsen by the Norwegian government, and thank him and Mrs. Paulsen for their many years of dedicated service to God's church and the good of humanity, which has been so nicely recognized by the king of Norway."

Reidar J. Kvinge, president of the Seventh-day Adventist Church in

Norway, said: "It is a great honor for the Seventh-day Adventist Church in Norway that the global service of Dr. Paulsen has been recognized in this way."

Paulsen was president of the General Conference of Seventh-day Adventists from January 1999 to June 2010. He holds a Doctor of Theology degree from the University of Tübingen in Germany.

Jan Paulsen began his ministerial service in 1953 in Norway, later serving as a teacher in Ghana and as teacher and college president in Nigeria, at what is now known as Babcock University. From 1976 to 1980 he was the principal (or president) of church-run Newbold College in England, which houses the main theological faculty of the Seventh-day Adventist movement in the Trans-European region.



NORWEGIAN HONOR:

Jan Paulsen, president of the General Conference of Seventh-day Adventists from 1999 to 2010, has been named a commander of the Royal Norwegian Order of Merit, an order established by King Olav V in 1985.

MEGAN BRAUNER/GC

For 12 years he served as president of the Trans-European Division in St. Albans, England, before coming to Silver Spring, Maryland, as a general vice president of the Seventh-day Adventist Church.

—reported by Tor Tjeransen, communication director, Norwegian Union Conference

“Revived by His Word” Initiative Launches

■ Beginning April 17, Seventh-day Adventists around the world are invited to read one chapter of the Bible every day up until the July 2015 conclusion of the General Conference session. “Revived by His Word,” as the initiative is called, is gaining support from church members and leaders around the world.

“Around the world, and particularly in Africa, I have seen the transforming power of the Bible in the lives of people at every level,” said Pardon Mwansa, a general vice president of the world church who is involved with the project. “By committing to this program of daily, prayerful Scripture reading, I believe Seventh-day Adventists will not only learn much about the God they serve, they will also find a great blessing,” he added.

According to organizers, “the goal of the entire project is to provide an opportunity for Jesus to speak to His people through His Word so they will know Him better, seek Him more deeply, and share His love more fully.”

“If there’s one habit that will change the life and conversations of Adventists around the globe, it’s the habit of daily placing ourselves before the open Word of God and filling our minds with the message of God’s love,” said Bill Knott, editor of

Adventist World and a member of the church’s Revival and Reformation Committee. “I’m praying that thousands—hundreds of thousands—of believers will take up this challenge and make the next three years a time of special grace and power for this remnant people.”

More information on the project is available online at www.revivalandreformation.org, under a special banner. —*Adventist World* staff

Wilson Meets Jamaican Leaders, Haitian Adventists, During Tour

■ Seventh-day Adventist Church president Ted N. C. Wilson met with top Jamaican national leaders during a recent tour of the island nation to promote the church’s Revival and Reformation initiative.

Wilson, his wife, Nancy, and local Adventist Church officials paid a courtesy call to Jamaica’s prime minister, Portia Simpson Miller, and governor-general, Sir Patrick Allen. The visit coincided with the island nation’s fiftieth anniversary of independence.

Miller commended the church’s contributions to education and national development in the country. “The Seventh-day Adventist Church plays such an important role and has been doing a wonderful job in Jamaica,” she said.

There are some 270,000 Adventists worshipping at more than 650 churches in Jamaica. Church officials in the country estimate that about one in every 11 people there is an Adventist.

Wilson told the prime minister, “We want to be seen as an integral part of society. We want Seventh-day Adventists to be known as people who truly and genuinely fulfill the ministry



JAMAICAN WELCOME: Adventist world church president Ted N. C. Wilson greets Jamaican prime minister Portia Simpson Miller in Kingston on February 3. The two leaders discussed the role of the Adventist Church in the country and prayed together.

NIGEL COKE

of Jesus,” he said, citing education, health outreach, social programs, and spiritual guidance.

While in the Caribbean, Wilson also toured Haiti. Two years after a devastating earthquake, Adventists there continue to rebuild churches and schools with the help of Maranatha Volunteers International, the Adventist Development and Relief Agency, and the offerings of church members worldwide.

—reported by Nigel Coke, *Inter-American Division*

Polish President Meets Country’s Adventist Church Leaders

■ Leaders of the Seventh-day Adventist Church in Poland were among representatives of the Eastern European nation’s religious communities who met with Polish president Bronislaw Komorowski on January 24, 2012.

Addressing the religious leaders, including representatives of Christian, Jewish, and Muslim organizations, Komorowski said that Poland is “a

Continued on next page ▶

very diverse community of people in terms of language and culture, as well as religion.

He focused on the idea of the state as a “good community [which] is able to embrace, hold, appreciate, and bring out everything that is good in diversity.”

Referring to the wide interreligious formula of the meeting, Rakowski said, “For me the very nature of the meeting was important. While hosting many significant dignitaries of the religious world, it was very neutral and—in the positive meaning of the word—secular. There were no prayers or rituals that could have caused any discomfort to any of the invited guests.”

The Adventist delegation gave Mr. Komorowski a gift edition of *The Desire of Ages*, by Ellen G. White, and a series of films on the heroes of the Protestant Reformation.

The Seventh-day Adventist Church has been present in the Republic of Poland for nearly 125 years and today has about 7,000 members.

—reported by Andrzej Siciński, tedNEWS



POLISH PRESIDENT: From left, President Bronislaw Komorowski of Poland greets Seventh-day Adventist pastors Pawel Lazar, Marek Rakowski, and Ryszard Jankowski.

tedNEWS

Listening, Studying, and Sharing

In response to the action of the 2010 General Conference session, a Fundamental Beliefs Review Committee was established by the church to consider any adjustments that may be deemed necessary in the church’s 28 fundamental beliefs. General Conference vice president Artur Stele chairs that committee, and recently sat down with Adventist World editor Bill Knott and news editor Mark Kellner to talk about how the process will unfold.

KNOTT: I’ve been told that the Fundamental Beliefs Review Committee is deliberately building a process to engage not only theologians and scholars but also the wider church in considering any refinements to the church’s 28 fundamental beliefs. Why is it important to reach out beyond those who have expertise in handling the Word?

It’s very important that the whole church gets involved, because this movement doesn’t have doctrines that are engraved in stone. We have our fundamental beliefs, which are expressions of how the worldwide church understands the biblical message. That’s why it’s very important that whenever we look into them or consider a revision, everyone gets involved—lay members, pastors, theologians, administrators, everyone.

KELLNER: So the layperson who studies the fundamental beliefs is being invited to make comments about the

clarity or the accuracy of that wording just as much as those with advanced degrees?

Exactly. The Holy Spirit is leading the church, and every member is precious. The Lord can use and speak through every member.

KNOTT: I understand the committee is asking for suggestions on revised wording, but that you’re hoping for submissions that are very compact.

First of all, the task is not to rewrite the fundamental beliefs. The task is to see if the wording that we have used for a number of years requires a change. Language is dynamic, and in the more than 30 years since the Statement of Fundamental Beliefs was endorsed by the 1980 General Conference session, it’s possible that new language can better express what the church has historically believed on these points. We’re engaged in an editorial revision of the fundamental beliefs, not a rewriting of them. Second, we have a special assignment



FINE TUNING: General Conference vice president Artur Stele chairs the Fundamental Beliefs Review Committee, which hopes to bring its report to the 2015 General Conference session.

SANDRA BLACKMER

Creation. How significant is that belief to the life of the Seventh-day Adventist Church?

Fundamental Belief No. 6 is crucial, because the whole system of beliefs that we have as a Seventh-day Adventist Church is so interlinked. If you take one out, especially one as central as our belief in special creation, the whole building collapses. And No. 6 is one of the foundational beliefs that really undergird the entire structure of our beliefs. If you don't believe in Creation, then you definitely will not believe in the biblical account of re-creation, the creation of new heavens and a new earth. If you don't believe in Creation as described in the Bible, the Sabbath—of which it is the weekly memorial—quickly declines in significance. It's vitally important that the language we choose to express our belief in Creation clearly articulates what we mean to express about what the Bible teaches.

KNOTT: The Fundamental Beliefs Review Committee has dedicated a specific period of time for what it has called a "year of listening." What does that mean?

The 2005 General Conference session established a formal process by which any possible revisions to one of the church's fundamental beliefs are carefully considered by all relevant groups. A preliminary draft is prepared, reviewed by the church's Executive Committee, then distributed through the church's media to every division, to every union, to every seminary, to theologians, to church members. Time is given for them to react and respond. Then, before the General Conference session, all the suggestions are reviewed, and a final draft is approved and sent to the GC session. That's the normal way.

This time we have suggested going even one step further. Before we start the voted plan, we would like to give one whole year for all our members, theologians, pastors, to send in their recommendations to the working group that prepares the preliminary draft that starts the process. We want the widest possible input as we start the process—and that means we have to take significant time to "listen to the church." The beliefs we are describing are not just those of one group within the church, or the belief of a Biblical Research Institute of the General Conference. These are the beliefs of the *whole* Seventh-day Adventist Church. That's why it's important to move slowly, with the opportunity for *everyone* to be involved, and to use this as a spiritual opportunity to immerse ourselves again in what the Word teaches us. ■

WHAT DO YOU THINK?

Individuals are invited to make suggestions for integrating the current Fundamental Belief No. 6 (available at <http://www.adventist.org/beliefs/fundamental/index.html>) and "An Affirmation of Creation" (<http://www.adventist.org/beliefs/statements/main-stat54.html>), or for revising the wording of other statements by:

1. Identifying the change of wording recommended.
2. Providing a brief rationale of 150-200 words maximum.
3. Sending suggestions by one of these methods:
 - a. **Mail:** FBRC, Biblical Research Institute, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600, U.S.A.
 - b. **E-mail:** FBRC@gc.adventist.org

On Sabbath, March 24, 2012, I had the wonderful privilege of working side by side with our brothers and sisters in Brazil, hand-delivering copies of *The Great Hope* (a portion of *The Great Controversy*) to the warm and gracious people of São Paulo.

Weeks of careful planning led up to this special event. Books were ordered, grids were plotted on maps of the entire city, and training was given. When distribution day arrived, everyone knew what to do and where to go. The results were astounding. In one day, by the grace of God, about 26 million copies of *The Great Hope* were distributed throughout South America—3 million in São Paulo itself.

But that's just the beginning. Over the next two years church members in the South American Division have committed to distributing about 70 million copies of this powerful book across the continent. They are already seeing amazing results.

In the city of Juiz de Fora one Sabbath afternoon a Baptist man received a copy of *The Great Hope*. By Sunday evening he had read the entire book, visited the nearest Seventh-day Adventist church, and asked the pastor to be baptized! Imagine what would have happened if no one had given him the book.

A Unique Book

The distribution of *The Great Hope* by the South American Division is a prime example of the many world divisions that are planning, or have already begun, to distribute *The Great Controversy* in its classic or abridged versions. The devil did not want Ellen White to write *The Great Controversy*, and in fact tried to kill her as she was in the process of writing it. But she, through God's power, persevered, and stated that this book, above all other books, is the one she wanted circulated the most.

By TED N. C. WILSON

Now Is the Time

Share It With the World

Why is that? Because *The Great Controversy* graphically portrays the progress of God's work from the beginning of the Christian church, down through our time and into the very last days before Christ's coming. Clearly the devil does not want people to be alerted to how he works and to know the importance of the Word of God as our foundation for life. *The Great Controversy* powerfully portrays Satan's diabolical efforts to draw attention away from the Word of God and the precious message of salvation that Christ offers to all of us.


This book has been the source of countless conversion experiences, and that's one of the most important reasons we need to share it. It is also one of the main reasons the devil doesn't want it to get out.

Witch Doctor Converted

Even witch doctors have accepted Jesus Christ as their Savior after reading *The Great Controversy*. A few years

ago a Seventh-day Adventist evangelist went to a small hillside village in northeast India to present the message of Christ to the people there. The local witch doctor was furious and repeatedly pronounced death threats on the Adventist pastor, who was praying for this man and visiting with him.

However, after five months the witch doctor became deathly ill. The evangelist visited him and explained that there was a battle raging between Christ's angels and evil angels in his personal life, and left a copy of *The Great Controversy* with the witch doctor. One week later the evangelist returned and found that the man had not only read the book, but already changed his lifestyle. He was smiling and invited the evangelist to share a meal. They prayed together, and within a month the man began throwing away all of his witchcraft tools. The evangelist came regularly, studying the Bible with this dear man and his family, and they were all baptized



“The Great Controversy portrays Satan’s diabolical efforts to draw attention away from the precious message of salvation that Christ offers to all of us.”

into the Seventh-day Adventist Church. When the villagers came for healing, the former witch doctor shared with them the truths he had learned from reading *The Great Controversy*, and explained that he had accepted Jesus as his Savior.

My firm conviction is that there will be thousands and thousands of highly committed Christians who will become members through the Great Controversy Project and their contact with Seventh-day Adventist believers.

Strong Lay Support

Divisions around the world are supporting this project, and many in an extremely dynamic way. The church worldwide has committed to distributing approximately 175 million copies of various versions of *The Great Controversy* during 2012 and 2013. This is the work of the Holy Spirit! In addition, this project has caught the attention and excitement

of local church members, who are strongly promoting the book.

In Nigeria 12 dedicated lay members decided to print enough copies of *The Great Controversy* to reach 10 percent of the Nigerian population, making their goal 16.7 million copies. This project came as a wonderful surprise to the West-Central Africa Division, as they had set 12 million books for their division goal.

A businessman in Indonesia volunteered to print a half million copies of the classic version of *The Great Controversy* in the Indonesian language (a cost of US\$1.5 million), and challenged other businesspeople to sponsor more books. His challenge was immediately met by another lay couple who agreed to print an additional 20,000 copies for distribution in that country.

In the United States the 40-member church in Konnarock, Virginia, is impacting their area in a big way. Although most of the members are on

small, fixed incomes, they are faithfully supporting the Great Controversy Project. Teaming up with two other Adventist churches in Wytheville and Marion, they have so far distributed nearly 48,000 copies of this life-changing book, and are hoping to eventually reach the entire state of Virginia.

When Catastrophe Becomes Opportunity

In Peru, one Adventist family had the special opportunity to share *The Great Hope* with millions of viewers during a live interview on national television. The Paredes family were on board the ship *Costa Concordia* when it ran aground on January 13, 2012.

To save their lives, the family jumped into the cold water, where they waited almost 40 minutes to be rescued. The father said that his family was able to stay calm in the midst of the crisis because of their hope in Jesus and His promises of eternal life. At the end of the interview Paredes used the opportunity to talk about *The Great Hope* and explained that the Seventh-day Adventist Church offers this book as a gift to people who want to learn more about God and His love for us.

This book contains contact information for requesting the complete classic edition of *The Great Controversy*, as well as Bible lessons and other materials.

An Opportunity for Everyone

Let me offer a special word of encouragement to those who would like to be part of this project, but aren't sure how to go about it.

First, get some copies of *The Great Controversy* and have them close to you in the car or house. Keep one in your briefcase or somewhere near. Second, earnestly pray, “Lord, You told Ellen White that this book was to be circulated more than any other book.

I'm an extension of that, but I don't know whom I should give it to, or how it should be given. In the next 24 hours, open for me an opportunity to help someone to receive this book. I don't know who or how—a family member? a neighbor? Just give me the opportunity and tell me to give it."

Then believe that the Lord is going to open an opportunity. When you give it, give it with the most gracious love and concern for people you've ever had. The Lord will create the opportunity; this is His work. He's responsible for opening these doors, so let's be awake enough to see that the door is open.

Phenomenal Results

As people around the world in every division go out to share these books, we ask that you pray that the Holy Spirit will block any effort on the part of the devil to keep people from reading it. *The Great Controversy* portrays the hand of God's intervention to protect His church through the ages in such a remarkable way that readers cannot help being melted by God's incredible proactive approach toward each of us, and the ultimate triumph of righteousness and truth.

The results from this project, through God's direct blessing, are going to be phenomenal. And they ought to be. We are living in the critical period just before the final events that the book itself portrays, events that are grounded in the prophecies of Daniel and Revelation. How important it is for us to get this message out, and to believe it ourselves. Jesus is coming soon! ■

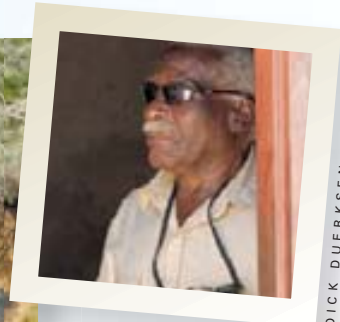


Ted N. C. Wilson
is president of the
General Conference of
Seventh-day Adventists.



A One-Day Church

Sinde, Zambia



DICK DUERKSEN



Professor Wilson is nearly blind. His vision has slowly been darkening for years by a deteriorating condition that cannot be reversed.

But Wilson's mind is bright and his heart happy, especially when a church deacon calls the Sinde congregation to worship by banging on the old shock absorber that hangs in the cashew tree beside their brand-new One-Day Church.

Wilson is a teacher—and a rancher and farmer—who would tell you that his "real job" is planting churches like the one in Sinde.

"When they ask me to teach at one of the public schools," Wilson says, "I agree, and quickly begin telling my students that their lives can be full only if they accept Jesus as their personal Savior. Before long we have a new church under a tree near the city well."

The Sinde congregation has completed the walls, platform, and pews for the One-Day Church and the One-Day Sabbath school center that were built for them two years ago by ASI and Maranatha Volunteers International.

The professor hears the worship bell and sees heaven filling with his students.

The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha storyteller Dick Duerksen.





What About Vitamin Supplements?

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

Please address the confusing information regarding vitamin and other nutritional supplements. I'm especially thinking of studies that claim vitamin E is a contributing factor to cardiac disease and death (several years back), and the more recent one that claims that vitamin E supplementation noticeably increases the risk of prostate cancer in men.

This is indeed a confusing issue to many, because so many supplements make claims about their health benefits. The supplements industry is huge and very profitable. It's estimated that more than half of all Americans take at least one supplement and spend approximately US\$25 billion annually on them. Supplements of various kinds are used worldwide.

What is a supplement? It's a substance taken by mouth but is not a food; it may be in the form of a liquid, tablet, capsule, powder, or even injection. It's intended to add that which the diet may not be providing in sufficient quantity. Supplements may be readily purchased and generally are not tested, controlled, and regulated as are standard medications, so many of the claims regarding them haven't been substantiated. A dietary supplement may contain a vitamin, mineral, hormone, amino acid, or plant or animal extract; in fact, it may contain anything.

There have been a number of clinical studies over the past few years to test benefits and risks.

Vitamin E has not fared well when claims of its protective benefits against heart disease and stroke were tested. In fact, it was associated with an increase in the diseases it was purported to prevent. Additionally, in the recent Selenium and Vitamin E Cancer Prevention Trial (SELECT), researchers found that vitamin E supplements may actu-

ally increase the risk of developing prostate cancer by 17 percent.

Equally surprising results were seen when beta-carotene supplements were tested on the hypothesis that they would prevent the development of cancer. The study had to be stopped prematurely because the group taking the additional beta-carotene was shown to have an increased incidence of lung cancer. Beta-carotene is a substance found in yellow vegetables and is safe when taken in the diet because it occurs naturally in yellow vegetables, but not when taken as a supplement.

The recent Iowa Women's Health Study (about 39,000 women studied over 19 years), published in the journal *Archives of Internal Medicine* in late 2011, raised more concern regarding routine use of supplemental vitamins and minerals (routine meaning in the absence of specific deficiency due to disease states or dietary deficiencies). One portion of this study suggests a link between multivitamin intake and increased death rates in older women. Copper and iron supplements were also associated with this worrying trend.

In stark contrast to the above study is the startling fact that iron deficiency is the commonest nutritional deficiency in the world. Two billion people are anemic, many of them as a result of iron deficiency. Those living in developing countries would cer-

tainly benefit from appropriate iron supplementation.

So who should receive vitamin and mineral supplementation?

- Those suffering nutritional deficiencies from an inadequate diet.
- Pregnant women—folic acid supplementation has been proven to decrease neural tube deformities; also iron supplementation may be needed.
- Those with dark skin and individuals with fewer than 15 minutes of sun exposure per day may benefit from supplemental vitamin D.
- Those with gastrointestinal diseases, which cause decreased absorption of nutrients, e.g., celiac disease (gluten sensitivity).
- Those undergoing cancer treatment (chemotherapy).

The best way of obtaining essential nutrients is by eating a healthful diet rich in fruits, nuts, vegetables, and legumes, and if dairy is excluded (total vegetarian or vegan diet), vitamin B₁₂ should be supplemented. Commercially available supplements also may interact with other medications and cause dangerous situations, so before taking supplements, check with your physician. ■



Allan R. Handysides, a board-certified gynecologist, is director of the General Conference Health Ministries Department.

Peter N. Landless, a board-certified nuclear cardiologist, is an associate director of the General Conference Health Ministries Department.

By GERALD A. KLINGBEIL

Singing in the Dark

Join the choir.



BILL KNOTT

The year was 1529. The place was Spire, Germany. A small band of Protestant princes were on their way to participate in the Diet of Spire, convened by Emperor Charles V. This was not a singing group. They looked perplexed and worried. Faced with immense pressures from both the emperor and the papal party, they had two options: either uphold their commitment to Scripture and the Reformation (and face terrible civil war and persecution) or succumb to the pressures of the majority and recant the principle of liberty of speech and conscience.¹ It is said that Martin Luther composed “A Mighty Fortress Is Our God” for this particular occasion—the moment when life, faith, and the future of the Reformation hung in the balance.

A mighty fortress is our God, a bulwark never failing;

Our helper He, amid the flood of mortal ills prevailing.

For still our ancient foe doth seek to work us woe;

His craft and power are great;

*and armed with cruel hate,
On earth is not his equal.*

No Singing Event

Fifteen hundred years earlier a small group of men and women huddled together fearfully. The shadow of the cross loomed on a hill. The earth itself seemed to be in mourning, and darkness and tremors had unnerved the inhabitants of Jerusalem. Jesus was dead, their beloved Master would not walk with them again to touch the undeserving and neglected and preach the kingdom of God—or so they thought. Imagine the sense of disillusionment, fear, and agony the disciples must have felt. Sabbath saw their highest hopes and wildest dreams crushed, and they were afraid for their own lives. No one felt like singing. They hid in the upper room and fearfully waited.

The next morning two of the disciples were on their way home.² Their way to Emmaus stretched out before them for seven long miles. Their hearts were empty; their hopes had been crushed. And yet at the end of their journey, after they recognized the risen Savior, they were

bursting to shout (and sing) the good news of an empty tomb. “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” they asked each other (Luke 24:32), and notwithstanding another long journey and the dangers of night travel, they rushed back to Jerusalem to tell the others.

*Did we in our own strength confide,
our striving would be losing,*

*Were not the right man on our side,
the man of God’s own choosing.*

Dost ask who that may be?

Christ Jesus, it is He,

Lord Sabaoth His name, from age to age the same,

And He must win the battle.

More Singing

Throughout history God chooses strange moments to do His singing. The second half of the seventh century B.C. is marked by major changes and challenges in the ancient Near East. The Neo-Assyrian Empire is on the decline and a new power, located in ancient Babylon in Mesopotamia,

is beginning to assert its influence and might. Judah, under King Josiah, has been given another opportunity, and a great reform is under way. The king is supported by prophetic voices; one of them sits now tucked in between Habakkuk and Haggai among the 12 minor prophets. Zephaniah is a unique prophetic book. Its author must have been a member of the royal family, as his genealogy (Zeph. 1:1) reaches back four generations to King Hezekiah.

When God speaks through Zephaniah,

amidst of evil and judgment and destruction a song is about to be sung over God's remnant people. Listen carefully to its words: "The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing" (Zeph. 3:17, NIV).³ God is not a distant, far-removed god—He wants to be close to His people and is about to utter a song, a loud song, of joy over those who have relied upon His Word, who

From Mourning to Singing

Zephaniah, the pre-Resurrection disciples, the German Protestant princes—they all should not have sung. Darkness was all around them; judgment was imminent; destruction was sure—and yet, they joined the choir and sang in harmony with the God who Himself is ready to sing out for joy over His creation.

That word above all earthly powers, no thanks to them, abideth;

The Spirit and the gifts are ours through Him who with us sideth:

Let goods and kindred go, this mortal life also;

The body they may kill; God's truth abideth still,

His kingdom is forever.

His kingdom is forever, and ever—and ever. In the midst of our own darkness, can you already hear the music? ■

*Every divine message of impending judgment also contains a call to **return** and a glimpse of divine restoration.*

niah, He addresses Judah and Jerusalem. When you find a moment spend some time reading the entire book in one go (which will not take too long). Chapter one feels like a huge tsunami is rolling toward Jerusalem. It's judgment time and God's people do not seem to get it. It's end-time for Jerusalem, and idolatry, oppression, or plain apathy just seem to go on as they have gone on before. This is no time for joyous songs of worship. This is crunch time. "The great Day of the Lord is near" (Zeph. 1:14), the prophet shouts, and it is bigger than just Judah and Jerusalem (Zeph. 1:14-2:3).

Zephaniah, however, does not stop there. Every divine message of impending judgment also contains a call to return and a glimpse of divine restoration (Zeph. 3:1-13). In the

trusted His leading and relished His grace. This is not, however, a sentimental love song celebrating the good vibes of religious experience. It is God's melodious shout of victory—the only reference in Scripture where we find God singing.

And though this world, with devils filled, should threaten to undo us,

We will not fear, for God hath willed His truth to triumph through us.

The prince of darkness grim, we tremble not for him;

His rage we can endure, for lo! his doom is sure,

One little word shall fell him.

¹ Read about the history of what came to be known as the "protest of Spies" (thus "Protestants") in Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1950), pp. 197-210.

² Read the story again in Luke 24:13-35 and capture the transformation happening on this momentous first day of the week.

³ Scripture quotations credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide. ESV has "exult over you with loud singing"; NASB translates "rejoice over you with shouts of joy." Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved. Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



Gerald A. Klingbeil is an associate editor of *Adventist World* and enjoys singing with his wife Chantal and their three daughters, Hannah, Sarah, and Jemima.

Saying Grace

Going deep into the meaning of a tableside prayer.

By NATHAN BROWN



A few years ago New York journalist A. J. Jacobs challenged himself to live literally as the Bible commands for a year. His first task was to comb through the Bible to find as many commands, rules, and instructions as he could. From the Ten Commandments and the golden rule to each detail of the Old Testament's laws of purity, Jacobs' list totaled more than 700 specific instructions. Then, with a group of theological and spiritual advisers, he set about putting them into practice. His book—*The Year of Living Biblically*¹—chronicled his experiment.

For a full year Jacobs poured himself into his project, and of course, it made an impact on his beliefs and attitudes. He felt he became a better person, more considerate of others, and “addicted to thanksgiving.”

Indeed, it was the act of giving thanks that he listed as one of the greatest discoveries of his experiment. “The Bible says to thank the Lord after meals,” he explained. “I did that. Perhaps too much. I got carried away. I gave thanks for everything—for the subway coming on time, for the comfortableness of my couch, etc. It was strange but great. Never have I been so aware of the thousands of little things that go right in our lives.”²

Giving Thanks, Asking Blessing

Jacobs stumbled across one of the secrets to living life as a follower of God. The Bible tells us repeatedly that our lives and all that sustains us are gifts from God—and that our best response is gratitude. Most religious traditions around the world and throughout history practice some form of blessing and thanksgiving before or after meals or both. Whatever its form, it is an acknowledgment that both food and life proceed from the divine power we believe in.

However, biblical instructions about “saying grace”—offering a prayer of thanks and blessing before eating—are not as easy to find as we might assume. Perhaps the closest specific instruction is found in Deuteronomy 8:10: “When you have eaten and are satisfied, praise the Lord your God for the good land he has given you” (NIV). (See also Deut. 6:11, 12.)

But we also have the example of Jesus, who “thanked God for the food” when feeding the 5,000 (Matt. 14:19, NCV).³ He also “took some bread and thanked God for it” when sharing the last supper with His disciples (Matt. 26:26, NCV). It also seems that there was something so distinctive in this action that it was at this point that the disciples who traveled with Jesus on the road to Emmaus finally recognized Him (see Luke 24:30).

Giving thanks before eating also seems to have been a habit of Paul's, as this detail is included in the story of his shipwreck (see Acts 27:35). In 1 Timothy 4:3, 4 he describes gratitude to God as the most important ingredient of any meal.

So while we are not given specific guidance for saying grace or how it should be done, the act of saying grace, giving thanks, or asking a blessing before meals is consistent with the Bible's more general instructions, stories, and examples. But from both spiritual and practical perspectives, this practice also seems worthwhile for a number of reasons.

Remembering God

Many religious traditions have adopted some kind of regular daily pattern of set times for prayer as one way of prompting believers to turn and return their hearts and minds toward God. Saying grace is one simple way of practicing this in our lives. From the description we are given of Daniel's daily prayers, it's possible they were based around mealtimes in this way: "He prayed three times a day, just as he had always done, giving thanks to his God" (Dan. 6:10, NLT).⁴

Whenever we stop our work or other busy activities to eat, we can take the opportunity to remind ourselves of God and His love for us. As we pause for a meal, the food itself is a prompt: "To eat is to see, smell, touch, and taste God's provisioning care."⁵ As we experience this physical reality, we are reminded of the reality of God and our need to respond to Him.

Seeking First the Kingdom of God

There is something right about simply pausing before a meal to thank God. We may be hungry, the food may smell inviting, and we might be quite ready to eat, but still we pause.

While our physical needs are important, in a small but real way we choose to seek first God and His kingdom. We act out—and thus remind ourselves of—Jesus' teaching: "So don't worry about these things, saying, 'What will we eat? What will we drink? What will we wear?' . . . Your heavenly Father already knows all your needs. Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need" (Matt. 6:31-33, NLT). When we have food in front of us, we can recognize that He has already fulfilled His promise, and in pausing, we reaffirm our priorities in His kingdom.

Eating Well

When we say grace, we acknowledge that when we eat, we do it, as we do everything else in our lives, in the presence of God. What and how we eat will be affected by our

recognition of God and His claims on our lives. When our health and the lives of others around the world are influenced by choices we make at our tables, the acknowledged presence of God will help us make better decisions to live for Him more fully and serve Him and others with our physical strength.

Paul put it like this: "Whether you eat or drink or whatever you do, do it all for the glory of God" (1 Cor. 10:31, NIV).

Sharing With Others

When we acknowledge God in our eating, we are also drawn toward being mindful of those who are hungry in our world. The blessings we receive are to be shared, sometimes immediately, sometimes by our consistent work to help those in need.

We want others to be able to thank God for His goodness and provision for them, and whatever resources we have give us the privilege of being able to work with God in helping make that happen: "God will generously provide all you need. Then you will always have everything you need and plenty left over to share with others. . . . And when we take your gifts to those who need them, they thank God" (2 Cor. 9:8-11, NLT).

"Be Thankful in All Circumstances"

The simple act of saying grace can be profound, connecting and reconnecting us with our Creator, challenging us to live better, pushing us toward our neighbors and helping us practice a life of thanksgiving.

When we think about it like this and "say grace" with a grateful and reverent heart, we are following Paul's instructions to receiving the blessings of life: "Always be joyful. Never stop praying. Be thankful in all circumstances, for this is God's will for you who belong to Christ Jesus" (1 Thess. 5:16-18, NLT). ■

¹ A. J. Jacobs, *The Year of Living Biblically: One Man's Humble Quest to Follow the Bible as Literally as Possible* (New York: Simon & Schuster, 2007).

² <http://ajjacobs.com/books/yolb.asp?id=rules>

³ Scriptures credited to NCV are quoted from *The Holy Bible, New Century Version*, copyright © 2005 by Thomas Nelson, Inc. Used by permission.

⁴ Scripture quotations marked NLT are taken from the *Holy Bible, New Living Translation*, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

⁵ Norman Wirzba, *Food and Faith: A Theology of Eating* (New York: Cambridge University Press, 2011), p. 180.



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Gilbert Cangy, with a gleam in his eye and a smile lighting his face, exudes energy. Beckoning me to sit in a chair in his office, he seems eager to share.

There's no doubt that Cangy is excited about youth. The journey he embarked upon in his teens led him to the General Conference Youth Ministries Department office, where "we sit, talk, and dream together. We look for ways to connect the young person to their church, to find ways of creating meaningful intergenerational connections between the youth and their local congregation." So with a leadership style that is more about consulting than directing, Cangy and his colleagues (associate directors Jonathán Tejel and Hiskia Missah, and assistants Silvia Sicalo, Maria Dunchie, and Erica Richards) at the church's headquarters, his colleagues in the 13 world divisions of the church, and young adults as part of the various large youth movements in the church, are dreaming big. They're looking for ways to share God with young people, to get them ignited—and united—so they burn brightly with salvation's message.

"We have determined that our theme for the next five years will be 'The Power of One.' We have one purpose, we have one goal, we have one mission. [Youth Ministries] needs to have a concerted approach that's more than a Pathfinder camporee or a young adult convention. Our purpose needs to be part of *all* our efforts."

Working together in a collaborative manner is key. "This isn't just the desire of the youth department, as we see in the prayer of Jesus in John 17. What was the purpose? So 'that the world may believe that You have sent me' [verse 21]. A sense of unity—that doesn't mean uniformity—is probably



PRAYER POWER: Youth ministry leaders from around the globe pray with the GC Youth Ministries team during a 2011 advisory meeting.

The Power of One

By **KIMBERLY LUSTE MARAN**

One God. One Spark. One Fire.



A SPIRITUAL MOMENT: Youth and young adults in South America attend a candlelit evening Communion service.

ALL PHOTOS: GC YOUTH DEPARTMENT



the most important evidence of the power of the gospel. If we cannot work together, we're saying that the cross of Jesus isn't powerful enough for us to work on any challenges we face."

The hope is to change perceptions on youth ministry, and the approach—from the headquarters to the local church. First is a refocusing on the spiritual life. "Once we have that relationship with Jesus, the next step is discipleship. We want to move our young people to become fully devoted to Jesus." Discipleship, development of community, and mission are the three components of the "re-visioned" ministry. A trifold brochure produced by the department (in keeping with the "Tell the World" initiative) reads this way: "Reach Up (Discipleship), Reach Across (Church Community), Reach Out (Mission/Service)."

"We need to develop lifestyle rather than an event once or twice a year," emphasizes Cangy. "We need to give as many expressions of mission as possible and engage the young people—and more than engage, we need to give them ownership of the church. We can provide some models, but we also just need to listen. Ask, 'So, what would you do?' They are the best evangelists for our world today."

Adrift, but Not Lost

The seeds for these ideas, and the approach Cangy and his team are using today were planted years ago. In his teens Cangy drifted away from the church. He found a job as a sailor—and what he thought was the perfect escape.

"I was free! But it didn't take too long for me to realize that I really wasn't." Cangy, becoming disillusioned with life, with what he was doing, cried out to God, saying, "If You really exist, what can You do for me?" God put it in my heart to come back home and start fresh with Him." Cangy soon became youth leader in his local church.

"The Lord led me to read the book of Acts," Cangy says, "and I was just amazed by the power of the Holy Spirit that was the gift of God. [The other young people and I] started to claim that. We talked about revival and reformation. We weren't satisfied with what we saw around us and refused to settle with mediocrity. God blessed us in a very powerful way with an experience with the Spirit while we were on a church camp [out]. . . . My best days in ministry go back to the time I was a local church youth leader. Already at that time

God had planted the seed of ministry in my heart."

Saying Yes to God

Australia, college, marriage, and children were next for Cangy. After ministerial training, he pastored a church in Victoria. Five years later, in 1993, he was called to youth ministry in Sydney. "I remember the first week I arrived in Sydney," Cangy relates. "I told the administrators, 'This is far enough from the local church.' But in 1999 I got called to the division office and even though I protested they voted me as youth ministries leader for the [South Pacific] Division. I could not say no. God was doing something in my heart."

Cangy credits a meeting with two young adults in helping create a willingness in him to follow God's call—no matter what. He was still reeling from the executive committee meeting that morning when he kept an appointment to let the young adults pray for him. A young woman said: "God has shown us that you have an important decision to make, and we've been sent to pray for you."

Says Cangy, "I was stunned. These guys are not into church politics; they had no idea what was going on in those

YM Department in Brief

We are a global movement of destiny, united in purpose and mission, yet diverse in culture, language, geography, economy, and heritage. It is through the power of Christ and His Spirit that we can celebrate our unity in the midst of such diversity. In a world of ethnic and national divide, this exquisite expression of unity in Jesus is the most powerful expression of the reality of the gospel in the midst of God's people.

 For more:
gcyouthministries.org

OUR MISSION: *To lead young people into a saving relationship with Jesus Christ and help them embrace His call to discipleship.*

OUR MOTTO: *The love of Christ compels us.*

OUR AIM: *The Advent message to all the world in my generation.*

OUR THEME: *The Power of One*





meetings. The young woman opened the Bible to Jeremiah 29:11 and, after reading the verse, they laid hands on me, praying for all the fears that I had, one by one. By the time they finished their prayers, it was like I was released into that ministry. . . . By God’s grace my family and I did 11 years as youth director at the division, and it was a tremendous blessing for us.”

While sitting as a delegate in a business meeting on the floor of the 2010 General Conference session in Atlanta, Georgia, United States, someone tapped Cangy on the shoulder, asking him to meet with the chair of the nominating committee. “At that moment,” he recalls, “I knew what it was. My life was about to change. I got up and walked to my destiny.”

Putting It All Together

Cangy has been in his current position, director of the General Conference Youth Ministry Department, since he was elected at the session—and has quickly moved to unite youth

leaders around the globe. “Together, in consultation, we started to formulate a direction for the youth of the world. . . . When we came together on March 28 to April 2, 2011, all 13 [division leaders] recognized what [our team was] talking about. The most gratifying thing was to hear them say, at the end of our advisory, ‘Gil, this is not your plan; this is *our* plan.’”

The framework is in place. It’s based on what leaders perceived to be the global needs of young people, and it charts a direction. But this is just the beginning. “We have created a new model for youth ministry, a model that we see as being biblical, very Christ-centered. We are also in the process of rewriting the manual for youth ministry for the world church. It’s a time of change, a fresh start—and it comes at a time the church is very concerned about young people.”

Cangy continues: “The whole world has changed dramatically—technologically, culturally, sociologically, generationally. We alone cannot

keep up with the pace of change. We’ve got to do some listening—we need to listen to what our young people are saying to us. Our young people *are* trying to articulate their faith in this kind of changing world. They are using a different language, they’re using a different method, to express the same gospel message. . . . We also have to consider that young adults today are leading corporations. They juggle millions of dollars in the marketplace. Then when they come to church, their giftedness is not always valued, and they don’t feel that they own the mission of the church.”

Hope for Samuels

Cangy—and his team—are filled with hope. “I love the model of Samuel. It gives me hope,” Cangy says. “Samuel went to sleep near the ark of God. This little kid did not settle for what he was seeing around him. He didn’t settle for mediocrity. His mother had taught him that God speaks. . . . [Samuel] refused what he saw around him; and he went



Follow Their Lead

BY ERICA RICHARDS, *editorial assistant, General Conference Youth Ministries Department*

During the week of October 7-12, 2011, more than 300 Adventist leaders from around the world met at the General Conference world headquarters for Annual Council. Among the leaders present were several young adult delegates who were elected by their respective divisions to serve the church by providing their perspective on church issues.

Adwoa Asamoah, representing West-Central Africa, commented: “This year’s Annual Council saw the direction of the Holy Spirit as promised by Jesus when He was leaving this earth. I pray that leaders and members alike will continue to allow Christ to direct the paths for His church.”

The young adult delegates also met with GC youth ministries director Gilbert Cangy to talk about the mission of the church as it relates to youth ministry. The delegates agreed to act as a sounding board for future decisions within youth ministries.

Stefan Guiliani, delegate for the Euro-Africa Division, added: “The 2011 Annual Council was a great experience. I gained insight into our worldwide church that I find encouraging and valuable. It was good to see global initiatives that give a feeling of worldwide unity and cooperation and the spiritual focus of our leadership. I am grateful for the opportunity to serve.”



GENERAL CONFERENCE Youth Ministries Department associate youth director/Pathfinder director **Jonatán Tejel Subirada** grew up a PK (pastor's kid), frequently moving until his family settled in Madrid, Spain, where he spent his adolescent years. He was baptized by his father on December 26, 1981. In 1990

he began studies in theology at Sagunto Adventist College. He attended there for three years, and then moved to Collonges (France), where he completed his theology degree in 1995. Tejel has more than 12 years of experience as a youth ministries director, speaks four languages (Spanish, Italian, English, and French), and was the creator/editor of *Conexión*, a youth ministries magazine for the Adventist Church in Spain.



General Conference Youth Ministries Department associate director for senior youth/young adults **Hiskia Israil Missah** (above), is a native of Indonesia. He served from 1995 to 2005 as youth director for the Southern Asia-Pacific Division (SSD), in addition to public affairs and religious liberty director. Known as a youth speaker/evangelist, he has a strong passion for young people and has developed Voice of Youth materials, mobilized youth to do community services, and prepared and developed materials for youth

leadership. Prior to joining SSD, Missah served as president of the East Java Conference, and as youth director in the West Indonesia Union Mission.



Gilbert Cangy, director of the General Conference Youth Ministry Department, speaks to large crowds during his global travels, but also takes time to talk to the younger set.

to sleep thinking, *If God is going to speak, He's going to speak here, so when He speaks, I want to be here to listen.* And it's as if that was all that God was waiting for. God broke the silence, and this little kid became the agent of change for his nation. There is hope, because God is still willing to speak. And out of nothing, out of mediocrity, out of the worst of circumstances, God can raise up Samuels."

As we wrap up our time together, I can still feel Cangy's energy, passion, and love for whom God has tasked him with working: the youth and young adults of the Adventist Church. "While we are focusing on our overall approach to the ministry, we cannot neglect events, which do serve a purpose. We want to reshape the world youth congress, which will be in Africa in July 2013. We want this to be the model of youth gatherings, so we're dreaming and putting it together. We're excited!"

Cangy adds: "We believe in our young people. We just need to, by the grace of God, ignite their interest and imagination. Not necessarily tell them what they need to do, because God can do that better than any of us. All we need to do is create the spark and let them know that we believe in them, that we're ready to trust them. And then the choice is theirs." ■



Read about the strategic planning and more at:

<http://gcyouthministries.org/Ministries/GlobalYouth/tabid/79/Default.aspx>.



Kimberly Luste Maran is an assistant editor for *Adventist World*.

A Tale of Two Cities

Two very different cities have something in common.

By WILLIE TAFADZWA CHINYAMURINDI

What do the cities of Telford in the west of England and Mossel Bay in the Western Cape province of South Africa have in common? Geographically, they are separated by a vast ocean. Demographically, when entering Mossel Bay you are greeted by shanty towns that residents call home. Conversely, the residents of Telford enjoy the vast terrain of the English countryside. The difference in opulence between the two towns is stark. Despite these and many other differences, there is a commonality that threads these cities together. It's what I call the "Adventist Youth Presence."

A Fragrance of Hope

This presence is a fragrance of hope that an army of workers who are "rightly trained"¹ leave behind in a community. Our youth can—and do—leave a powerful aurora in their communities.

Within a two-month time frame I attended two major youth events. One in the United Kingdom (viewed as a bastion of secular teaching) and the other in South Africa, a country reeling from past hurts. Fresh in my fiber are the stories of members of these

two communities after experiencing the Adventist youth presence.

"Please Pray for Me . . ."

Mattie, a 39-year-old woman in Mossel Bay, opened her gates to three strangers dressed in immaculate suits and badges with a cross and three angels. "We are here at a youth camp," said one of the young people to Mattie as she approached her. She offered Mattie the book *When God Said Remember*.

"Please pray for me and the challenges I am going through at work and in my life," responded Mattie to her three guests. While they prayed with Mattie, other young people were visiting homes in the same community, enrolling residents of Mossel Bay for Bible study, offering prayer, and giving out literature. In one afternoon more than 500 doors were knocked on, and the presence of Adventist youth was felt.

"I Wish You Could Come Every Day!"

On the other side of the world in Telford, Adam Keogh led a delegation of young Adventists to a nursing home. Armed with broad smiles and

hymnals in their hands, they entered the posh-looking nursing home. Maureen Gatharia, from Ireland, led a hymn. The residents were overjoyed. As the young people left the home, one of the residents shouted out, "I wish you could come every day!" Other youth knocked on doors, enrolled people for Bible studies, and conducted street evangelism activities.

Though these two groups of young people are unlikely to meet, they are united by the common cause of being relevant to the needs of their community. The challenges these communities face are different, but the solution is common—and young people are helping to change lives and bring hope. They exude the Adventist youth presence.

True Mission Work

Communities around the world are in need of help. Adventism provides a wholistic solution. The Adventist youth presence is most effective in service to the community and being able to meet the physical, mental, social, and spiritual needs of people.

Busi Khumalo, director for youth and Adventist chaplaincy ministries in the Southern Africa-Indian Ocean

Division, emphasizes the important role of young people and their involvement in community: “True mission work is meeting people where they are and responding to their plight.” This was the method used by Christ: “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”²

Joy in My Heart

I left the British summer to come to a South African winter—yet in both locations I was warmed by the synergy of this global movement.

Gratitude for being part of the Adventist youth presence in these countries—and others—has helped me define the meaning of home as a place where a positive presence is felt. This presence cuts across the divides and geographical barriers, a presence actuated by the life and example led by Jesus. Important in His ministry was not the city He went to but the lives touched while there. This tale of two cities, and the Adventist youth presence, brings joy to my heart. ■

¹ Ellen G. White, *Education*, p. 271.

² Ellen G. White, *The Ministry of Healing*, p. 143.



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University in Milton Keynes in the United Kingdom. He writes from Port Elizabeth, South Africa, where he is collecting data for his research.

Mission Caleb

As the official youth evangelism program of the South American Division, Mission Caleb is a unique youth project that focuses on discipleship by challenging young people to dedicate part of their summer break to do evangelism in places where there is no Adventist presence. Mission Caleb participants initiate community service projects to give visibility to the Seventh-day Adventist Church and are encouraged to make missionary commitments in their respective churches.

In August 2011 a Caleb mission camp was set up on Ortellado Island, in the province of Formosa, Argentina, with the objective of establishing a church. There are about eight families living on the island, which has a population of approximately 50. The Mission Caleb youth distributed books and Bibles and taught community members how to look up verses in Scripture. They also distributed clothes, school supplies, and toys.

The youth enjoyed sharing lunch and dinner with the island families. They taught hymns and songs and organized recreational activities. They also put together three evangelistic meetings.

So far, 22,980 youth have joined the Mission Caleb movement and helped spread the gospel to 1,143 cities.



Pathfinders on Easter Island



Thanks to the hard work and faith of many Pathfinders, Master Guides, and their leaders, Easter Island now has an Adventist congregation. One of the largest islands in the southern part of Chile, its population of 3,791 identifies itself as mostly Roman Catholic.

In 2007 Master Guide Cecilia Maldonado moved to Easter Island and began working in the community. As she built relationships with the young people

on the island and their families, they were able to form a Pathfinder club, and the dream of building a Seventh-day Adventist church was born.

Despite many obstacles, God worked miracles, and on May 21, 2010, the first Easter Island Seventh-day Adventist church was completed after just two weeks of construction.

On May 23 more than 100 young people, as well as 100 pastors and Pathfinder leaders, traveled from different parts of Chile to attend baptisms and the church’s inauguration—in a structure that normally accommodates about 50 people. Another church has already been planted with plans for more in the near future.

PAST, Present,

What we celebrate each time we observe

Growing up in a humble province on one of the islands of the Philippines where grape juice was a luxury, I always looked forward to the annual celebration of the Lord's Supper in our church. Drinking the grape juice from the tiny plastic cup increased my thirst for more of these services. In the same way, eating the tiny unleavened bread, which I had never tasted at home, further intensified my craving.

Obviously, the Lord's Supper was not instituted in order to satisfy one's craving for rare grape juice. There was more beyond those symbols. As I grew up and studied the Bible more seriously I learned that the significance of the Lord's Supper pointed us to three dimensions: its significance in the past, its meaning for the present, and its importance for the future.

The Past

There are two important events to remember about the Last Supper. The first one involves the Jewish Passover celebration. Jesus introduced the Lord's Supper to His disciples on the evening of the Passover feast, indicating that the Lord's Supper had replaced one of the important Jewish festivals. Recasting the words of Moses, Jesus gave them new meaning. Jesus changed the phrase from "the blood of the covenant" (Ex. 24:8) to "My [Jesus'] blood of the new covenant" (Matt. 26:28; Luke 22:20),¹ which is shed for many for the forgiveness of sins. In effect, Jesus claimed that He was the Passover lamb.

The second event is the remembrance of the Lord's Supper. Jesus told His disciples to commemorate this new event in the upper room, by saying: "This is My body which is given for you; do this in remembrance of Me" (Luke 22:19, NASB).² From the remembrance of Israel's liberation from slavery in Egypt through the celebration of the Passover, Jesus now commanded His disciples to remember the salvation brought by His own death through the observance of the Lord's Supper. This command to remember is also given to Christ's believers today. This memory of the past brings us to the reality of the present.

The Present

Two important concepts in the Lord's Supper are meaningful for the present. The Lord's Supper emphasizes the significance of communion with Him and our communion with one another as believers. Paul states: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17, KJV). Although not spoken during the Last Supper, these words of Jesus highlight an important theological concept of Communion: "He who eats My flesh and drinks My blood abides in Me, and I in him" (John 6:56, NASB). So the real purpose of eating and drinking in the Lord's Supper was not to satisfy one's physical needs. The Communion service is to remind us of our much deeper need of Christ and of one another. We are dependent on Christ for our spiritual needs just as we are dependent on one another for our social needs.

Have you ever wondered why the image of "eating" was used for this important commemoration rite? In biblical times "sharing a meal" was quite meaningful. Unlike this modern era that promotes the practice of "fast food" and "eating alone," eating in ancient times was generally communal and took a longer time. Making peace with one's enemy, establishing a covenant with someone, and showing forgiveness to a "sinner" were usually marked by a meal (Gen. 31:44-46; 26:28-31; Luke 15:23). The different implications of a meal in ancient times should also be manifested today among Christ's believers, whenever they participate in the Communion service. That's what makes the Lord's Supper meaningful for the present.

The Future

The past and the present significance of the Lord's Supper direct our minds to the future. In Matthew's Gospel Jesus concluded the last supper with His disciples with these words: "I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My

By FERDINAND O. REGALADO

AND FUTURE

the communion service

Father's kingdom" (Matt. 26:29, NASB). In effect, these words could be viewed as Jesus' vow of abstinence to strengthen the certainty of His second meal with His disciples and with us in the future.

However, while Jesus abstains, we have an active role to play. In anticipation of the future meal with Jesus we are invited to participate in the Communion service at the present. Paul's words to the Corinthians emphasizes the implications of the ordinance of the Lord's table for the future. He writes: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor. 11:26, NRSV).³ Participating in the Lord's Supper is part of a proclamation of the gospel, and we preach the gospel with the anticipation of the future. Moreover, these texts reveal God's promises: the reality of His kingdom and the trustworthiness of His second coming. The Lord's Supper "significantly links the first advent with the second."⁴ At the same time, it "reminds us of the joy of personal fellowship with Christ that awaits us when the kingdom of God is fully established."⁵

The Lord's Supper points us back to the atoning death of Jesus and inspires us to participate in it by proclaiming and living the gospel; it also compels us to look to the future when we finally can have personal communion with Christ and "share a meal" with Him for eternity. ■

¹ Unless otherwise indicated, translations of the Bible texts are the author's.

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³ Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

⁴ Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1956), vol. 5, p. 523.

⁵ Richard Rice, *Reign of God: An Introduction to Christian Theology From a Seventh-day Adventist Perspective*, second ed. (Berrien Springs, Mich.: Andrews University Press, 1997), p. 382.



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NUMBER 16

The Lord's Supper:

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ” (1 Peter 1:6, 7, NKJV).* “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing” (James 1:2-4, NKJV).

By faith he passes the temptation over to Christ, and leaves it there. Faith in the Savior’s strength makes him more than a conqueror. It is the miracle-working power of Jesus that arms the Christian with strength to overcome as Christ overcame.

Temptation is not sin unless it is cherished. Looking unto Jesus, the Author and Finisher of our faith, will fill the soul with peace and abiding trust. “When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him” (Isa. 59:19, KJV).

“We Have a Right”

By ELLEN G. WHITE

Claiming God’s Prom

1 John 1:9

Matthew 11

John 14:1-3

Looking to Jesus

The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against Jesus. But he cannot hurt the Savior except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Savior is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord’s battles. To such are given the commendation “Blessed is the man that endureth temptation” (James 1:12, KJV). Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the stronghold, saying, “My Savior, I cast my helpless soul upon Thee.” The fiercer the temptation, the more strongly he clings to the Mighty One.

Those Who Are Tempted

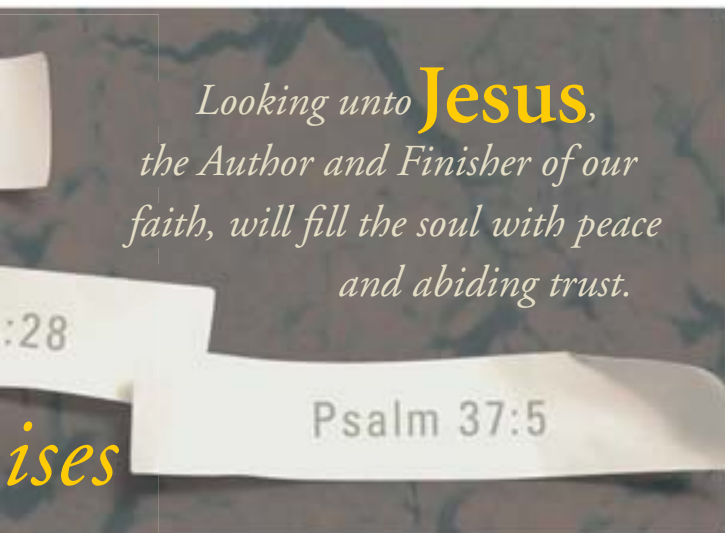
A few hours ago I listened to the complaint of a distressed soul. Satan came to her in an unexpected way. She thought that she had blasphemed the Savior because the tempter kept putting into her mind the thought that Christ was only a man, no more than a good man. She thought that Satan’s whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress.

I assured her that these suggestions of the enemy were not her own thoughts, that Christ understood and accepted her; that she must treat these suggestions as wholly from Satan, and that her courage must rise with the strength of the temptation. She must say, “I am a child of God. I commit myself, body and soul, to Jesus. I hate these vain thoughts.” I told her not to admit for a moment that they originated with her; not to allow Satan to wound Christ by plunging her into unbelief and discouragement.

To those who are tempted, I would say, Do not for a moment acknowledge Satan’s temptations as being in har-

mony with your own mind. Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises, rather than upon the sure, immutable word of Him who cannot lie.

The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in Jesus they have conquered. So may every soul who looks in faith to Christ.



The Pledged Word

A man cannot put his feet in the path of holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprove of sin and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer us unless we submit to his control.

Christ was crucified as a deceiver, yet He was the light and life of the world. He endured the contradiction of sinners against Himself.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16, KJV).

Can we measure the love of God? Paul declares that it “passeth knowledge” (Eph. 3:19, KJV). Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of

everlasting life? Shall we not accept the enmity which Christ has placed between man and the serpent? Shall we not eat the flesh and drink the blood of the Son of God, which means to live by every word that proceedeth out of the mouth of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, “In the strength of Jesus Christ I will be a conqueror. I will not be overcome by Satan's devices.”

Why Christ Came

Christ came to this world to reveal the Father's love for fallen man. In the heavens above and in the earth beneath, in everything that is beautiful and lovely, in the lofty tree, the opening bud, the blossoming flower, we see an expression of the love of God. There is no measurement by which the love of God can be computed.

Standing before the cross of Calvary, we can gain some idea of the love of the heavenly Father. Behold Christ, the Son of the infinite God, dying on the cross for sinners. He clothed His divinity with humanity, that human beings might become partakers of the divine nature. In Christ we have a manifestation of the Father.

There is a narrowness in human comprehension that is dishonoring to God. Let not him who claims Christ as his Savior entertain the thought that God's mercies are confined to him and to the few in whom he is interested. The love and mercy of God are for everyone. Let us gather up the divine tokens of His favor, and return praise and thanksgiving to Him for His goodness, which is bestowed upon us not to be hoarded but to be passed along to others.

Sharing With All

We are altogether too selfish, too exclusive. The rays of light shining upon us we are to reflect to others. God expects everyone who enjoys His grace to diffuse this grace as freely as Christ bestows His mercies. As the sun shines upon the just and the unjust, so the Sun of Righteousness reflects light to the whole world. Why should those who have been made partakers of the heavenly gift be so exclusive? Why men should try to keep their light to themselves, instead of letting it shine forth to the world, is a marvel to the heavenly universe. ■

* Texts credited to NKJV are from the New King James Version.

This material is adapted from the diary of Ellen White, written on December 10, 1889, and December 13, 1889. It is available in *Manuscript Releases*, vol. 18, pp. 341-345. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

What's Left?

In many Bible versions the word “remnant” is not found in Revelation 12:17. Is it correct to insist that the passage refers to a remnant?

In order to answer your question I have to deal with Hebrew and Greek terminology. Please stay with me as I examine the evidence.

Based on the meaning of that terminology and its use in Revelation, I maintain that the concept of the remnant is found in Revelation 12:17.

1. Theological Comment: The Scripture consistently teaches that God has always had a remnant people. As the enemy of God has attempted to destroy God’s servants, the Lord has always preserved a group of faithful followers through whom He continues to fulfill His salvific design for humanity. This remnant has played a significant role in the cosmic conflict, and its very existence indicates that God is still directly involved in the conflict on behalf of His servants. At the time of the end the dragon and its allies have one common goal: the extermination of what is left of God’s people (Rev. 13:15). At that critical hour in the conflict, God is again preserving for Himself a faithful remnant that keep His commandments and have the testimony of Jesus (Rev. 12:17).

2. Greek Terminology: In Revelation 12:17 the Greek adjective translated “remnant” is *loipos*. According to Greek dictionaries, it refers to what remains or is left after a particular action has taken place and can be translated as “the rest” (Rev. 9:20), “the remnant,” or “those who remain” (see Rev. 11:13). In some contexts it could also mean “others” (see Acts 2:37). *Loipos* belongs to a family of words directly related to the idea of the remnant. The verb *leipō* means “to leave behind/over; to lack” (Titus 1:5; 3:13) and is found in several variant compounds. For instance: *kataleipō* = “to leave behind,” “to leave a remainder” (see Rom. 11:4); *hupoleipō* = “to leave a remainder” (see verse 3), and *perileipomai* = “to leave behind” (see 1 Thess. 4:15, 17). The verb and the different verbal compounds could be used to express the idea of a remnant, to what remains or is left.

The Greek version of the Old Testament uses the verb *leipō* to translate the Hebrew verbs *šā’ar* (“to be left remaining”) and *pālat* (“to escape”). The Greek verb and its variant compounds are sometimes used to refer to a surviving remnant (e.g., Isa. 10:19). This information indicates that the concept of a remnant is not foreign to the verbs. Concerning the noun *loipos*, used in Revelation 12:17, the Greek version used it to translate the Hebrew terms *yeter* (“remnant”) and *šē’erit* (“remnant”). Again, it expresses the concept of a remnant. The evidence summarized above indicates that in the case of *loipos* we are dealing with a term that is closely associated with the idea of a remnant—what remains or is left behind.

3. Context: The use of remnant terminology in the book of Revelation clearly supports and reaffirms the conviction that the concept is present in Revelation 12:17. The word “remnant” (*loipos*) is used eight times in Revelation. It is used to refer to the rest of the trumpets (Rev. 8:13), to those who survive after a catastrophe (Rev. 9:20: the rest of the people not destroyed during the sixth trumpet; Rev. 11:13: the inhabitants of the city who were not killed; the survivors), the rest of the worshippers of the beast who were finally killed (Rev. 19:21), and the rest of the dead resurrected after the millennium (Rev. 20:5). The word is also used to designate God’s people. In the church of Sardis there is a remnant, but the church is exhorted to wake up because that remnant is about to die (Rev. 3:2). In the church of Thyatira a faithful remnant has rejected the teachings of Jezebel (Rev. 2:24).

This concern for a faithful remnant in Revelation, together with the use of the biblical terminology and the teaching that God has always preserved for Himself in the cosmic conflict a faithful remnant, supports the conclusion that the term *loipos* in Revelation 12:17 is referring to God’s remnant at the time when the conflict is to come to an end. ■



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

End-time Faith

By MARK A. FINLEY



If you ask the average Christian “What is faith?” you may hear answers something like this: Faith is belief. Faith is knowing God will answer your prayers. Faith is asking God for whatever you want and knowing that He will give it to you. These answers view faith as almost some kind of heavenly good luck charm. There is a much more biblical answer. Faith is a gift, given by God to each believer. It is the absolute confidence that God is worthy of our worship and trust. Faith is having a relationship with God as a friend well known that leads us to do whatever He asks because we know He has our best interests in mind (see John 15:13-15; Jer. 29:11).

In today’s lesson we will discover how to have a strong end-time faith that can withstand the crisis at the close of this earth’s history.

1 Read Luke 18:8. What concern did Jesus express about faith in the last days? Why do you think faith will be in such short supply before the return of Jesus?

2 How does the Bible describe genuine biblical faith? Compare Hebrews 11:1 with 2 Corinthians 5:7. Faith is the “substance of things hoped for.” It provides the foundation for our entire Christian life. Day by day we look beyond what is happening around us to the One who is above us. In spite of the circumstances that may trouble us or bring grief to our hearts, we have the rock-solid belief that Jesus, our best friend, is working out the purposes of our lives for our best good.

3 Read Luke 17:5, 6. What earnest plea did the disciples make to Jesus? How did Jesus respond? At first Jesus’ response seems strange. When His disciples pleaded with Him to increase their faith, He simply stated: “If you have faith as a mustard seed, you can say to this

mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you” (verse 6). What Jesus was saying is really quite simple: The mustard seed is the smallest of all seeds; Jesus was encouraging His disciples to use the faith they had. He was simply saying, “You’re asking Me to increase your faith. I have already placed faith in your hearts; exercise it. In other words, the more you express the faith you have, the more your faith will grow.”

4 According to Romans 10:17, faith comes as we saturate our minds with God’s Word. God’s faithfulness is revealed in His Word. The more we study the Word, the more our faith will grow. But is it possible to read the Bible and get little profit from our reading? Why? Discover the answer in Hebrews 4:2.

5 Read the following Bible passages and reflect on the role of faith in the plan of salvation. Are we saved by faith, or grace? What role does faith play in our salvation? What role does grace play? Read Romans 1:16, 17; 3:23-26; 5:1, 2; Ephesians 2:8-10.

6 Compare Ephesians 6:16 with Genesis 15:1. What is the shield of faith? Why is faith like a shield? Faith shields us from the temptations of the enemy because it trusts wholly and completely in Jesus. Faith leads us to trust Him, and He is more than capable of being our shield from all the wiles of Satan.

7 How are God’s end-time people described in Revelation 14:12?

What is the faith of Jesus? It is much more than faith *in* Jesus; it is Jesus’ quality of faith filling our hearts and lives. It is Jesus’ own faith imparted to us through His grace. Day by day as we thank Him for His gift of faith through His grace, as we exercise the faith He places in our hearts, and as we fill our minds with His Word, Jesus’ faith in us will grow. We will become like Him whom we most admire. This is last-day, end-time faith. ■

Letters



Adventists and Alcohol

Thank you to Peter N. Landless for his six reasons for rejecting the

use of alcohol in "Adventists and Alcohol" (December 2011). I would like to add a seventh, and more of a theological and biblical reason. In 1 Peter 2:9 we believers are described as a royal priesthood and, like John the Baptist, are called to prepare the way for the second coming of Jesus. Those called to minister in God's work were prohibited to drink alcoholic beverages (Lev. 10:9, 10; Luke 1:15).

HERBERT PFEIFER
Murrhardt, Germany

The Lord Is Wonderful

Reading Gerald Klingbeil's interview with Angel Manuel Rodríguez, "The Lord Is Wonderful!" (December 2011), reminded us of when we had opportunities to hear the lectures of Angel Manuel Rodríguez. One of

the most anticipated class periods was when we had time for questions and answers. We really enjoyed those moments.

Rodríguez was very humble in stating, "If you don't know the answer, you just don't know. In heaven there will be plenty of time to understand what we now don't understand." His prudence to respond and defend our Christian theology is an example to us all.

OSCAR AND BETTY GONZALEZ
Villavicencio, Colombia

Operation Global Rain

The texts in the article "Operation Global Rain" (November 2011) are very interesting. From my point of view, not only is the personal, spiritual preparation of every individual important, but so is the preparation in heaven itself. We can do whatever we want—we can pray for the outpouring Holy Spirit—but we cannot receive it until the judgment in heaven is finished. Sure, we have to be ready for the outpouring, but first the holy service of Jesus in heaven and His judgment has to be finished. All events depend on God's time, which He has determined. After judgment is finished, the Holy Spirit is poured out and

the last seven plagues follow. The time of pouring the Holy Spirit is near, but not here yet!

I look forward to the outpouring of the Holy Spirit, and I expect it with my whole heart. I hope it will be soon.

DANIELA PRIKRYLOVA
Brno, Czech Republic

Walking in Their Shoes



I appreciated the article "Walking in Their Shoes," by Rick Kajiura (October 2011), about the extraordinary ministry that Allen and Kelley Fowler are involved in at the Navajo Indigenous Reserve in Arizona (United States).

As an administrator and indigenous-people specialist in Brazil, I have worked for almost 40 years with several reserves and tribes, mostly at Xingu National Park, developing activities and environmental projects. I've also been coordinator for the isolated indigenous people.

Prayer & PRAISE

Please pray for me and the woman I love. We both attend an Adventist church, but she is affected by peer pressure, and she is avoiding me because I keep talking about how we must live as Christians.

STEVE, *South Africa*

Please pray for my son who had surgery; and pray I am able to meet my monetary needs.

RAMESH, *India*

Pray for me. I will soon be taking an examination for school. I also need money for my account.

FREDERICK, *Democratic Republic of the Congo*

Please pray for our young adult convention. We are having problems working out the details for accommodations. I believe God has solutions for each and every challenge, and I know we have to engage in prayer to receive His power and blessings.

NELSON, *Portugal*

I was very excited to read about the Fowlers' work, and I understand very well the purpose of this ministry. They are right: The best way to work with indigenous people and to receive their trust is to respect, participate, and understand their difficulties and way of life. We should always do our best to make clear our good intentions. They will accept us into their communities.

MOACIR CORDEIRO DE MELO
Londrina, Paraná, Brazil

Prayer Is Vital

Adventist World opens my heart for God to use me to do His work. Mark Finley's Bible study "Prayer Is Vital" (July 2007) taught me to pour my heart out to God in prayer, have faith in Him, and pray that His will be done in my life and in interceding for loved ones.

I thank God that I am an Adventist, and pray He will use me and other Adventists to draw His children closer to Him.

CHINYERE IROBINANSO
Port Harcourt, Nigeria

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.



LIANA:
Depressed, suicidal, and an alcoholic, she found God's peace and now prays with others.

ONE-MINUTE *Testimony*

Liana Kim can't remember being hugged when she was a little girl or hearing her mother say "I love you." By the fifth grade Liana was severely depressed and began to drink alcohol. She thought about committing suicide.

One day she cried out for help to something bigger than herself. "God? Buddha?" she prayed. "If you are real, whoever you are, please help me! I want to live a happy life, and I will work for you."

Liana began to read the Bible. As she discovered Jesus her depression disappeared. Now she and her husband work with a prayer room, praying with other people. "Even when I didn't know God, He heard my cry and used my painful experiences to help others."

Watch Liana's story and share it with friends at www.answered.tv. New prayer stories are posted weekly.

—SARAH K. ASAFTEI

I am a literature evangelist. I have to sell a certain amount of literature to qualify for benefits and a bonus. Please pray that the Lord will show me how to be successful.

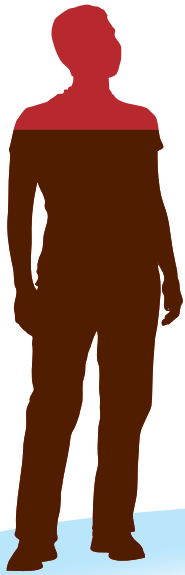
PATTIE, *United States*



ALICE MADANHI

Where in the World Is This?

ANSWER: In South Africa the Pathfinder Club of the Fish Hoek Seventh-day Adventist Church poses after placing first in an event at last year's Kimberly Pathfinder fair. They made a "victory bell" using the skills they learned in Pathfinders.



Know Your Body

If you experience an unexplained weight loss that exceeds more than **10 percent** of your body weight in six months, you may need to see a doctor. Your body may be trying to tell you something. Don't ignore it.

Source:
Mayo Clinic: *Vibrant Life*



It's Not the Heat . . .

The greatest and most urgent need of the church is not funds or personnel, but, according to Ellen White, “a revival of true godliness.” The Lord is more than willing to grant us the gift of the Holy Spirit. She goes on to enumerate four conditions to accomplish this vital work: “confession, humiliation [humility], repentance, and earnest prayer” (*Selected Messages*, book 1, p. 121).

At one of our Adventist institutions the electronic display registered a glowing 85 percent humility for the day! That institution must have been the envy of the world and the dream of every board chair, who would certainly be “in good health” and all “well with his soul” (see 3 John 2). Don't we wish?

—submitted by G. T. NG

“The call to **follow** Christ is a call to die—be dead to self, dead to fornication, dead to stealing, dead to evil passions.”

—TUNDE OJEWOLE, *Pioneer Church, Babcock University, Ilisan-Remo. Nigeria*

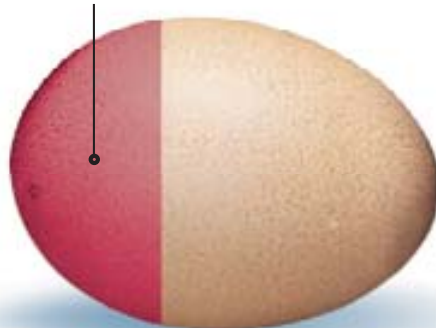
By the Numbers

Twenty-eight percent of the participants of Loma Linda University's Adventist Health Study—2 are lacto-ovovegetarian. They consume milk, milk products, and/or eggs, but eat no red meat, fish, or poultry.

The Adventist Health Study—2 is made up of more than 96,000 Seventh-day Adventists in the United States and Canada.

Source:
www.llu.edu/public-health/health/early_findings.page?

28% of Adventists are lacto-ovovegetarian



50 WORDS OR LESS

My Favorite... Bible Promise

■ My favorite Bible promise is from Jesus: “Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matt. 11:28). Knowing that He’s with me makes my burdens easier to manage. Praise God!

—COLLETTE, *Paris, France*

■ My favorite Bible promise tells me that all my physical, spiritual, and emotional needs are fulfilled in God. “And my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. 4:19).

—RUBEN, *Manila, Philippines*

■ “I am the resurrection and the life. He who believes in Me, though he may die, he shall live” (John 11:25). This has been my favorite Bible promise since my dear wife passed away two years ago.

—BERTRAM, *Bristol, England*

■ I don’t need 50 words. My favorite Bible promise speaks for itself: Jesus said: “Behold, I am coming quickly!” (Rev. 22:7).

—JASPER, *Chicago, Illinois, United States*

Next time, tell us in 50 words or less about your favorite Adventist preacher or Bible teacher. Send it to: **letters@AdventistWorld.org**. Put in the subject line: 50 Words or Less.

“Behold, I come quickly...”

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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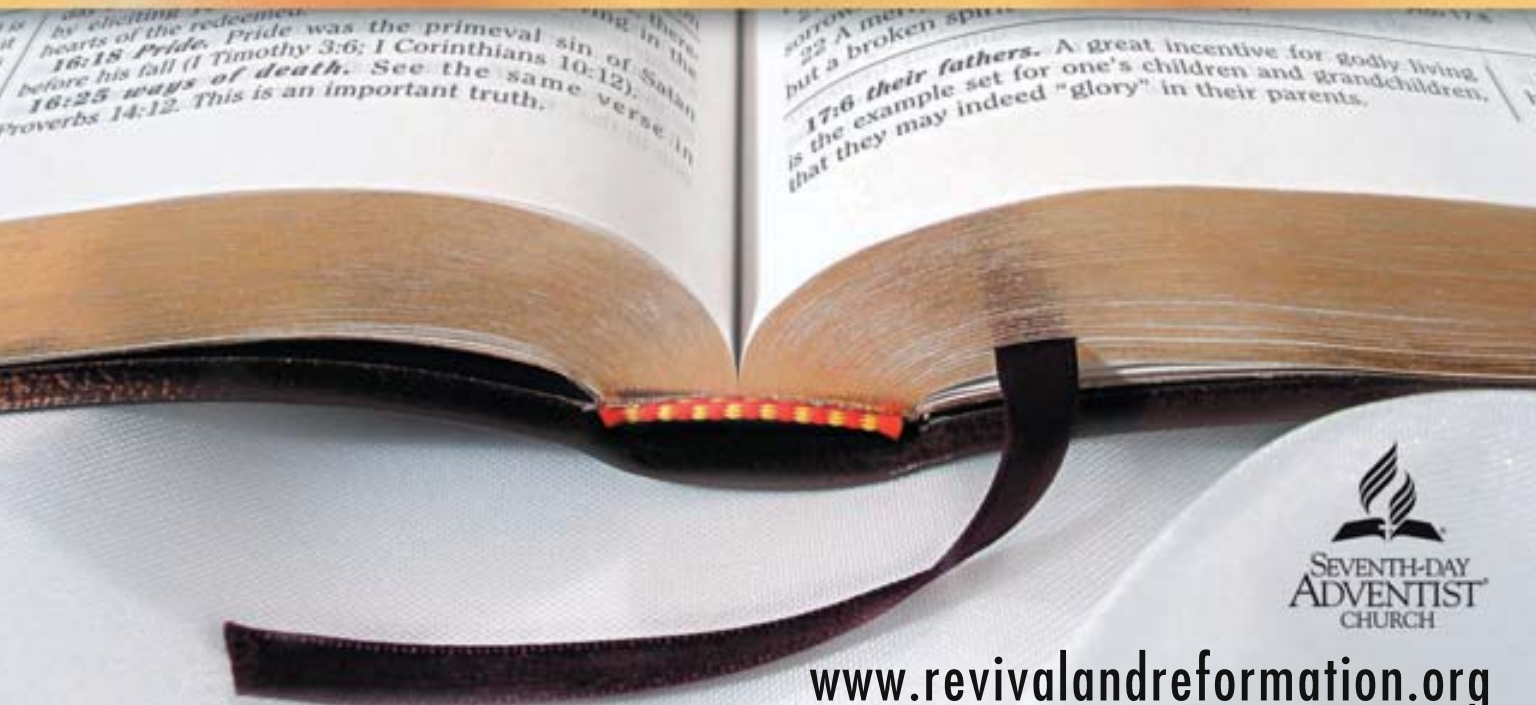
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