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ADVENTIST REVIEW

INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MAY 2, 1991



**For a
Brighter
Future
in
Pakistan**

Living Epistles

I was deeply touched by Dr. Richard Hammill's narration of his encounter with Professor Landeen ("Why I am a Seventh-day Adventist," Mar. 21) and how it changed him to become a Seventh-day Adventist.

A year after my graduation, and while serving as a young pastor-teacher in Calcutta, I, along with a few of my idealistic colleagues, was going through a tremendous crisis of confidence when I met Dr. Hammill outside the Calcutta church after he had finished his Sabbath sermon. There was something gracious and humane about the man, and I went to him with my agony over the bureaucracy of the church organization. All I remember now is Dr. Hammill putting his arms around me and whispering a prayer. His prayer rings in my ears even today: "Reveal to us Thy will and Thy purpose, O Lord, and give us the strength to be Thy witnesses." That moment spent with a visitor from the General Conference Education Department in 1960 confirmed forever that I have a reason and a mission to be an Adventist.

I am convinced that it is epistles written by Landeen, Hammill, and such others that carry the good news to many young people.

John Fowler
Associate Editor

Ministry

War Reports

I greatly appreciated the editorial series "Living in the Blessed Hope" (Jan. 10, 24; Feb. 14, 28; Mar. 7). Too often in the past we have sensationalized the prophecies and have had to eat humble pie when things did not turn out as we said they would.

Perhaps, however, this might be a good time for us to reexamine some prophecies, including those in Matthew 24. We have always held that wars are one of the signs of the last days. But our Lord said, "Ye shall hear of wars and rumours of wars." He introduced the topic with the *hearing*, so perhaps modern media might come in as one of the

signs of Christ's coming. When in the history of wars could the whole world get daily, if not hourly, briefings on the conduct of a war, both in words and pictures, live from the battlefield?

We have always had wars, ever since Eden. But we have never had the *hearing* and the *rumors* we experience today.

Ivan Crawford
Loma Linda, California

Back to Life

Please bring my aunt Mabel back to life! The picture of the Ellen G. White family on page 17 of the February 28 *Review* mistakenly states that Grace Jacques is "the only surviving family member of those pictured here." The small girl immediately to the left of Arthur White is Mabel (Robinson) Miller, daughter of Ella May (White) Robinson and Dores E. Robinson. She is alive and extremely



well, and lives in San Diego, California, with her husband, Dwight Miller. So please bring my aunt Mabel back to life!

Tim Kubrock
Great-great grandson of
Ellen and James White

Well, you've done it—published a historic picture of that pensive lady seated next to Ellen White, wearing a necklace!

Six of Ellen White's seven grandchildren are in that picture, the seventh, Francis, not yet having been born. The lady under discussion was Ella White-Robinson, daughter number 1 of W. C. White, child of his first marriage to Mary Kelsey, who died tragically while in her early 30s. Ella's sister Mabel, Mary's

other daughter, stands directly behind Ella.

This necklace has been discussed, analyzed, examined by magnifying glass, even blocked out in some copies of the picture, but now here it is!

Ella would *never* have spent one penny on any item of jewelry. She once confessed to me that one of her greatest sacrifices was having to renounce the wearing of a wedding ring. So the family explanation of that necklace is: When the Ellen White family was sailing home from Australia in 1900, they went ashore at a Pacific island where Ellen White was presented with a shell necklace in commemoration of the visit, and that is what Ella is wearing.

Alta Robinson
Daughter-in-law of
Ella Robinson

Griggs University

Three important points need to be emphasized in connection with the degree programs offered by Griggs University, the new collegiate division of Home Study International.

1. In an attempt to answer numerous requests from fields outside North America, HSI developed these degree programs to provide an economical and practical option for *mature adult* workers and lay leaders to complete a degree.

2. HSI's role has always been to supplement and augment educational services within our system.

Three SDA colleges in North America—Atlantic Union College, Columbia Union College, and Southwestern Adventist College—offer a wide array of programs for adults who may be interested in completing degrees through guided independent study. HSI is working closely with these colleges to avoid needless competition and proliferation of programs.

3. HSI is *not* changing its name. In order to reflect the academic nature of our programs, the three major divisions have been named as follows: Home Study Elementary School, Home Study High School, and Griggs University.

Joseph E. Gurubatham, Ed.D.
President
Home Study International

ADVENTIST REVIEW

MAY 2, 1991

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 11 Dear Miriam
- 21 Focus on North America
- 27 Ross Report
- 29 World Report
- 31 Reflections

EDITORIALS

- 4 The Lord's Supper—Again
- 5 Washing and Worshiping

NEXT WEEK

“Ezekiel: Prophet of the Bright Future” A review of this quarter's Sabbath school lessons.

“Loving Troubled Children” The story of two homes with big hearts.

ARTICLES

CURRENT ISSUES

8 Sizing Up the Seventh Assembly

An analysis and critique of events at the recent session in Canberra and what Seventh-day Adventists might learn from them.

by Roy Adams

DEVOTIONAL

12 Beyond Belief

Theology and lifestyle are essential—but not sufficient.

by Douglas Cooper

THEOLOGY

14 Speaking to This Generation

Does our distinctive Adventist message have anything to say to contemporary society?

by Charles E. Bradford

CURRENT ISSUES

17 Sabbath School: An Institution in Poor Health?

With attendance only half what it was 30 years ago, Sabbath school in North America is in need of revitalization.

by Monte and Norma Sahlin

WORLD REPORT

29 Schools Improve Village Life

The church reaches out to Pakistan with an emphasis on education.

by Ray Dabrowski



8 Sizing up the 7th



12 Beyond belief

General paper of the Seventh-day Adventist Church
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The Lord's Supper—Again—1

Here I am—in a hotel room in Canberra, Australia.¹ It's Friday evening, and I am trying to read through Numbers 28. That's where I am in my Bible reading for this year.

But my mind wanders from the text before me again and again. And I find I have read the same verse several times over. (Do you ever have that experience?) So I stop my vain attempt to push myself through that Numbers chapter, and jot down some of the thoughts welling up inside of me. That's what you're reading now.

Some time ago in a series of editorials² I commented on the importance of the Lord's Supper—the Eucharist, as many other religious communions refer to it—to the ecumenical movement. I referred to one ecumenical authority who put his finger on this ceremony as one of the most significant obstacles in the way of Christian unity.³ What I have been hearing all week at the World Council of Churches 7th assembly indicates that this matter still presents a huge impediment in the search for unity.

What has struck me afresh this week—and the thing that's interrupting my Bible reading tonight—is the deep significance attached to this age-old Christian observance by the major religious communions of the World Council, in contrast to the cavalier—almost sloppy—way we sometimes treat aspects of this service in some of our churches. The seriousness with which these theologians and divines view the Lord's Supper contrasts markedly with the penchant on the part of some of us for cute, avant-garde experimentation and innovation in this area.

Unhappy Innovation

Some of our innovations, in my judgment, have not enhanced the significance of the service. And I again (as I did in my previous editorials) single out the foot-

washing ceremony for attention. Two things come immediately to mind. I deal with one here, and with the other in part 2.

In the old days—and still today in the overwhelming number of churches—the ceremony of foot washing was preceded by a brief sermon or homily designed to remind communicants of the significance and sacredness of the ceremony to follow.

In recent years—I first saw this in the Far East—some churches have come up with the idea that it would somehow enhance the service if people went directly from their Sabbath school classes to the foot-washing service, without benefit of homily. This has meant that people get to the appointed place at different times over an extended period, and that those who show up for the divine service only, without benefit of previous announcements, are left confused and disoriented. And it is not unusual to arrive at the place set aside and find oneself completely alone, save for the deacons or deaconesses appointed to administer the water.

There are at least two problems with this procedure. First, it destroys the sense of community and fellowship that should characterize this entire service. And second, it flies in the face of fundamental human psychology. Both of these problems came together in one recent case with which I'm familiar.

My partner and I had just finished washing, and I was getting ready to leave the almost-empty room when two teenagers walked in. Fresh from the (comparative) lightheadedness of a teenage Sabbath school class, these two giggling youngsters dutifully entered the place of foot washing with no adult to guide them and with no example to follow.

The Lord gave me presence of mind. I approached the lads, instructed them how to go about it—for one of them it

was his first Communion service, having just been baptized—placed my hands on both their shoulders, and prayed with them. I think they appreciated it. And I got the impression that that little gesture solemnized the occasion for them. It gave it meaning.

Concern

How can we possibly expect earl-teens, on their own, to do the correct thing in the complete absence of mature guidance? I shudder to think what would have happened in this one instance had I not happened to be on the scene at just that time. And I am aghast when I contemplate the possible reaction of a staunch member of the Greek Orthodox faith, for example, who converts to Adventism and runs into this kind of sloppiness. Where is our sense of mystery? Are we completely bereft of liturgical sensitivity? Is there no better way of finessing this significant service?

I certainly am not opposed to innovation and change. In regard to the Lord's Supper, however, I believe we should tamper as little as possible with the established protocol that has come down to us, unless the change is manifestly better. I believe we ought to exercise extreme care to ensure that whatever change is contemplated or effected will serve to enhance the dignity and solemnity of the service and increase our understanding of the meaning of the sacred symbols. No change should be made that brings embarrassment or awkwardness to communicants at the Lord's table.

(Continued May 16)

¹ For the final report of my visit to Canberra, see page 8.

² *Adventist Review*, Sept. 14, 28, Oct. 12, 1989.

³ *Ibid.*, Sept. 14, p. 4.



Washing and Worshiping

Sudney Laing, pastor of a church in Dublin, Ireland, had heard all the timeworn excuses for why people don't attend church. In response, he made up a list for his parish paper entitled "Ten Reasons Why I Never Wash." Here are his reasons, with some of my reflections for Adventists.

1. I was made to wash as a child.

We haven't quit washing for this reason, but many Adventists say they have quit going to church because their parents made them go. Sometimes they made us eat, too, but we haven't given that up! Maybe our parents were just training us up in the way we should go, so that when we are old we will not depart from it (Prov. 22:6).

2. People who wash are hypocrites . . . they reckon they are cleaner than other people.

How many members stay away from church "because of all the hypocrites"! Of course the church has hypocrites. It also has saints. I would rather go because of the saints than stay away because of the hypocrites. Should only perfect people attend worship? If we find ourselves not living up to our profession, we need more than ever what the church offers: rebuke, forgiveness, encouragement.

3. There are so many different kinds of soap, I could never decide which one was right.

Variety doesn't bother us when selecting consumer goods; why should it when choosing a church? True, a mistake in other areas likely won't be fatal, while choosing the wrong church could be—eternally. But won't disconnecting oneself from the "body of Christ" also prove fatal? Our chances of eternal life will be greatly enhanced by attending the church that most closely follows God's Word.

4. I used to wash, but it got boring, so I stopped.

Many things we do each day are boring but necessary. Church is no less necessary than anything else—unless this life is more important than the next. If we find church boring, whose fault is it? Might too much TV be the reason? An uncritical, humble, seeking, loving attitude in church provides a great cure for boredom. Without such an attitude, maybe we would be bored in heaven.

5. I still wash on special occasions, like Christmas and Easter.

You wouldn't want to sit by me in church if I followed this rule! Yet some Adventists attend church only on special occasions. Jesus regularly went to church on Sabbath (Luke 4:16), and His followers (Christians) will too. If the Lord wanted us to worship Him only twice a year, why did He give us a weekly day of worship?

6. None of my friends wash.

If this sounds silly in regard to washing, how much sillier it sounds in regard to church. God says, "Do not follow the crowd in doing wrong" (Ex. 23:2, NIV). A church sign read "This Is a CH __ CH. What Is Missing? UR." UR responsible for your actions; no one else is. The Pharisees asked, "Have any of the rulers or of the Pharisees believed on him?" (John 7:48). They followed their peers. We must follow Jesus.

7. I'm still young—when I'm older and have gotten a bit dirtier I might start washing.

Is church only for old people? What about those who never get to be old people? "Remember your Creator in the days of your youth, before the days of trouble come" (Eccl. 12:1, NIV), advised a man who had a bigger fling than you can dream of. How much trouble we could avoid by listening to him! Many have regretted not having gone to church sooner, but not many have regretted having gone too soon.

8. I really don't have time.

What is more worth your time than washing—"in the blood of the Lamb" (Rev. 7:14)? If it's *time* we need, how about spending some each Sabbath in a place that will help us prepare for *eternity*? Those who give the Lord the seventh day each week will have infinitely more time in the long run than those who don't. What will we do "when the trumpet of the Lord shall sound, and time shall be no more"?

9. The bathroom's never warm enough.

It's warmer than the outhouse! Kidding aside, maybe if we attended faithfully and helped with the church expense, they could afford to keep it warmer. If that doesn't work, we can keep our coats on. Then again, maybe it's socially or spiritually cold. There's a challenge: let's warm it up with our friendliness and zeal. "Gather warmth from the coldness of others" (*Testimonies*, vol. 5, p. 136).

10. People who make soap are only after your money.

What do they want it for? To make more soap for when we run out. What does the church do with it? Keep up the building for those who need its message and fellowship; share material and spiritual food with the community and the world, thereby hastening the Lord's coming. Do we have something better to spend it on?

Washing and worshiping. There is a connection. "Unless I wash you, you have no part with me" (John 13:8, NIV), Jesus declares. Let us respond, as we seek Him in His temple, "Wash me, and I shall be whiter than snow" (Ps. 51:7).

EUGENE F. DURAND

Progress in South Africa

SA Commission Brings Encouraging Reports

Bright prospects for a unified Adventist Church in South Africa brought tears of joy to many church leaders as they gathered for their annual two-day Spring Meeting session in Silver Spring, Maryland, April 10-11.

More than 100 General Conference Executive Committee members and guests from around the world heard Trans-European Division president Jan Paulsen, who chaired the Commission on the Church in South Africa, give a report of the committee's progress.

Against a backdrop of the meaning of the cross, which gives equal value to all people and unites all believers, the commission began its quest—to initiate a unifying process for the racially divided church.



Jan Paulsen

The 13-member commission spent 12 days in South Africa last March interviewing representatives from 46 church entities and groups and drafting recommendations. The committee members visited five cities, including Johannesburg, Durban, East London, Cape Town, and Bloemfontein.

“Our overriding concern was to construct a set of recommendations that reflected the heart of the gospel,” Paulsen said. “Before every interview we took about three minutes to set forth spiritually why we were conducting the commission. We explained that the reason for the commission was not rooted in the politics of the day but in the gospel itself.”

“As the commission did its work, it became clear to me that the Lord had already made a decision as to what we should be doing as a church,” Paulsen explained. “As a commission we were merely the instruments used to articulate the will of God in this matter.”

Three major recommendations came out of the commission, and will be presented to the Annual Council for final approval in October. They include:

1. A merger of the South African Union Conference (which is predominantly White, coloured, and Asian) and the Southern Union Mission (which is predominantly Black) into a new administrative unit by December 31, 1991.
2. A merger of all local conferences and fields within the South African and Southern unions into new unified administrative units with redrawn geographical boundaries by December 31, 1992.
3. An incorporation of the new recognized union into the Eastern Africa Division—this to take place at a date set by the General Conference in consultation with union officials.

The commission also will recommend that the new union be given union conference status. And commission members are calling for a public statement on Christian oneness and unity from the

By Carlos Medley, News Editor of the Adventist Review.

General Conference. Within the statement, an acknowledgment of the Adventist Church's inadequate response to the South African situation is to be articulated.

To nurture the process over the next four months, commission members appointed three working groups to handle communication, geographic boundaries, and finance. These subgroups will submit their reports to the commission by August 1, 1991.

“The area of finance is a critical one,” said Paulsen. “Commonness and equality must also express itself in a common wage scale with a single wage factor. This has enormous implications for the church. We cannot do this overnight. The salary changes must be phased in over several years.”

“The greatest need is for communication and prayer,” Paulsen says. “To help church members see the need for change. And to diffuse the deep tensions that have built up over many years.”

In responding to the commission report, General Conference president Robert S. Folkenberg cautioned that “the issues before us are massive.”

“Don't underestimate them,” he said. “The correctness of the decisions bears no relationship to the trauma involved in the unifying process. There's a tremendous amount of deep pain and hurt.”

“It would be wrong for me to avoid mentioning,” Folkenberg went on, “that our situation in the North American Division (NAD) [with separate Black and White conferences] contributed to the challenges of the commission. The Afrikaners [the White minority] had looked to the NAD model of a minority structure as a justification for continuing their divided system.”

But, said Folkenberg, “I'm so pleased the commission said that ‘the issue is not North America.’ ‘North America,’ it said, ‘should not be our model for what's right and wrong. The matter of unity is a moral principle.’”

Another response to the report came from Don E. Robinson, General Conference undertreasurer and a commission member. “As we came to our final meeting,” he said, “there was a very strong realization that we can't wait any longer. The other churches in the country have done what all Christians should do. Our church is the last, or close to the last. We cannot afford to delay. We're optimistic that our members in South Africa can demonstrate to the world that they love one another.”



Robert S. Folkenberg, GC president

Ominous Financial Picture

While GC Committee members were still savoring the encouraging reports from South Africa, they received some sobering news about the General Conference's financial outlook.

During his review of the General Conference's financial statements, Jack Powers, an auditor from the certified public accounting firm of Maner, Costerisan & Ellis, P.C., told the gathering that the General Conference's financial picture has changed dramatically over the past five years.

As of December 31, 1990, the operating fund balance was \$52,497,461, representing a decrease of nearly \$11 million, or 17 percent, as compared to 1989. The total also represents a decrease of nearly \$35 million, or 40 percent, when compared to the 1985 year-end statements.

Don E. Robinson, GC undertreasurer, said the major reason for the decline in 1990 was that expenditures exceeded income by \$11 million. This occurred in part because of a 1989 Annual Council action approving a budget that authorized a \$7 million drawdown of unallocated (nontithe) reserves, which was used for GC and world operations.

Other major factors affecting the decrease included a \$1.4 million shortfall in Ingathering and increased operating costs.

In order to keep expenses aligned with projected income, the GC committee voted a measure that calls for a \$7 million (or 4.3 percent) reduction in the total operating budget for 1992.

The committee also reviewed a measure that would limit GC operating expenses for 1992 to 4.85 percent of gross NAD tithe income plus tithe to the GC from world divisions. A similar measure has called for the North American Division to limit its expenses to 1.8 percent of the North American Division gross tithe. The measure will be presented at the 1991 Annual Council and the NAD Year-end Meeting for final approval.

Spring Meeting Briefs

In other business the delegates:

- Voted to designate the last Sabbath of May (starting in 1992)



Rose Parade Honors NAD Youth

One highlight of the Spring Meeting came Thursday morning when Robert L. Cheney (left), president of the Pasadena Tournament of Roses, presented the Lathrop K. Leishman award for a Pathfinder float, representing the church's first entry into the Tournament of Roses Parade.

The award, received by North American Division president Alfred C. McClure (right), honored the float as the best entry from a noncommercial sponsor at the parade last January. With the theme "Playing in Peace," the Tournament of Roses project spurred 650 volunteers who gave more than 8,200 hours in preparation time. Five tons of plants and other natural materials and 50,000 roses were used in constructing the 55-foot-long float.

During the ceremony Norm Middag, North American Division Pathfinder coordinator, unveiled the design of the church's 1992 entry titled "Happiness Through Service."

as the Annual Global Baptism Day. Divisions that find this date inconvenient have the option of choosing another. However, all baptisms will be included in the Annual Global Baptism Day report.

■ Elected **Richard Oliver Stenbakken**, a chaplain and colonel in the U.S. Army, to direct the Adventist Chaplaincy Ministries and National Service Organization at the General Conference.

Stenbakken, the highest ranking Adventist chaplain in the U.S. Army, has more than 20 years of service in the U.S. Army. The Andrews University alumnus has served as family life director under the U.S. Army Chaplain Board and currently oversees the work of all Army chaplains in Alaska.



Richard Stenbakken

Stenbakken will assume his new duties in July 1992. He replaces Clarence (Bud) Bracebridge, who died from leukemia last February. Martin Feldbush,

ACM associate director, will serve as acting director until Stenbakken arrives.

■ Authorized the General Conference and North American Division presidents to appoint jointly a task force that will study all aspects of the church's publishing work in North America and make recommendations to the General Conference committee.

■ Authorized a six-month delay of the 6.1 percent cost of living adjustment for General Conference employees that was to take effect on July 1. Now the salary increases will go into effect January 1, 1992. The delay will bring a savings of \$495,000.

Robinson says, "This deferment was proposed because the General Conference, being located in the Columbia Union, follows the same wage rates as the Columbia Union. Since that union voted a deferment, we believe that the General Conference must follow suit."

The *Adventist Review* will print more actions from the 1991 Spring Meeting session in next week's Newsbreak.

Sizing Up the Seventh Assembly

Toward an analysis and critique

BY ROY ADAMS

The winds that would blow across the landscape of the World Council of Churches (WCC) in the years ahead were evident at its seventh assembly in Canberra. Of the many factors that might be cited here, I would refer, in particular, to issues of youth and theology.

Youth

In what was billed "a preassembly youth event," some 300 young people from 90 countries came together to explore the assembly's theme and their own role and function in the upcoming convocation. Among other things, they took special note of the 11 percent youth representation at the impending gathering, down from 13 percent at the sixth assembly in Vancouver, and far below the central committee's goal of 20 percent. It did not matter much to them that the Vancouver assembly had pushed back the age limit for official youth delegates at future assemblies to 27 (down from 30), thus making the goal considerably more difficult to achieve. They were ready to press the issue as the assembly got under way.



"If young people can lead out in revolutions and war," said a European youth delegate at an afternoon plenary session, "then they should be considered eligible to share in the (WCC) presidency." The surprising demand—surprising, given the chronologi-

cal ripeness of past occupants of the (erstwhile) seven-member presidium—was greeted with loud applause, and, at a subsequent meeting, with approval, albeit only after a stipulation that the youth president was to be under 30 (rather than under 27, as would be the case if the normal youth classification were followed).

As the vote was taken, I could detect signs of trouble ahead. There were a sizable number of nays and an even larger number of abstentions. My own official estimate was that had these two groups united in opposition to the motion for a youth president, the ayes would have lost. It was obvious to me, then, that the assembly was in no mood for further compromises.

So when youth delegates, with the hope of increasing their number on the central committee, proposed amendment after amendment to the report of the nominating committee, they found their attempts defeated again and again. Frustrated, if not surprised, they took to the floor, protest banner at the ready—they had clearly anticipated trouble, warning that the WCC was committing "ecumenical suicide" if it ignored its youth. Thirty-eight of them lined up behind fiery Anglican Church of Canada delegate Audrey Sandford of Montreal as she brusquely challenged the presiding moderator and the whole assembly.

It was a nasty confrontation, and came in the midst of a plenary session that saw an almost total breakdown of order, with a completely frazzled moderator trying to feel his way through a dozen motions, questions of privilege, and points of order from all kinds of special-interest groups in reaction to the nominating committee's report. "Great theater," one reporter said to another. "The Tower of Babel reenacted," the other shot back.

When the nominating committee's report was finally tallied, the youth had managed to secure



In an uproar over youth representation, youth delegates and "stewards" (see text) expressed their feelings to the assembly. Theologian Chung Hyun Kyung (above) set fire to a scroll bearing the names of selected individuals who had died tragically in years past.

only 11 (or 7 percent) of their own on the 150-member central committee. Their disappointment was palpable. And some of the (nondelegate) youth helpers at the assembly—the stewards—threatened to go on strike.

I considered this youth fracas symptomatic of other pressure points in the world body, highlighting, as it did, the whole issue of representation. This issue



In Armenian tradition, the “greening” of the cross looks beyond death to new life. The symbolism came as part of the plenary: “Churches in Solidarity With Women.” The WCC declared the 1990s the Decade of Women.

was raised with undiminished stridency by a bewildering array of special-interest groups, including women, the “differently-abled,”¹ aboriginal peoples, Pacific Islanders, Irish (not to be confused with British), Scots (not to be confused with English), sub-Saharan Africans (not to be confused with their counterparts from North Africa), Orthodox, Latin Americans, Asians. In fact, it was this representational tension that led to a last-minute increase in the size of the presidium from seven to eight.

Theology

But however tense these pressure points, I do not sense any chronic, long-term problems resulting from them. Instead, I have the sense that the message of yet another youthful voice at the council may be indicative of a potentially far more divisive problem for the world body in the coming days.

The issue was theology. And the youthful voice was that of 34-year-old South Korean Presbyterian theologian Chung Hyun

Kyung. In a dramatic presentation of the assembly’s theme (“Come, Holy Spirit—Renew the Whole Creation”), Chung invoked the spirits of ancient and modern sufferers and martyrs in a litany of injustices against humanity and nature: “the spirit of the people who died during the Crusades,” of the “victims of genocide during . . . the period of . . . Christian mission to the pagan world,” of “people killed in Hiroshima and Nagasaki,” of “Korean women in the Japanese ‘prostitution army’ during World War II,” of “Mahatma Gandhi,” “Malcolm X,” and “the people killed at Bhopal and Chernobyl,” of “the Amazon rain forest now being murdered every day.”

Her incantation ended, Chung set fire to the rice paper scroll from which she’d read, letting the smoke and ashes drift upward into the air.

Continuing, Chung proceeded to explain the Holy Spirit in the context of the indigenous gods of Korean (and Asian) folklore.

Though she received a standing ovation for the performance, the presentation stirred controversy throughout the assembly. But Chung was unrepentant. For 2,000 years, she said at a subsequent meeting, orthodoxy was defined by Western Church Fathers and other Western male theologians. Enough of this Western imperialistic intellectualism. The time has come for you to listen to us!

Her enthusiasm won her applause at every turn, but Chung’s confrontational style and her (apparently) syncretistic² theology obviously caused some council leaders considerable unease, not to say embarrassment. Central committee moderator Joachim Held confessed at a press briefing that he had difficulty with Chung’s generalization of the Holy Spirit, her attribution of the feminine gender to the Holy Spirit, and her confusion of the Holy Spirit with other spirits. Chung’s presentation, said Held, was “unconventional, to say the least.”

Archbishop of Canterbury-elect George Carry, in a reference to the issue, confessed that “some of the things I have read

and heard here [at the assembly] make me wonder if I am hearing the authentic terms of biblical and historical Christianity.” Said Carry, “We have no divine mandate to create new theologies unrelated to what was delivered to the saints.”

An influential former director of the Faith and Order Commission, the WCC theological think tank, spoke privately of Chung’s report as reflecting “total confusion.” The WCC, he said, is moving ahead “without any clear sense of [theological] direction.” And in a paper presented at one of the sectional meetings, Dr. Elizabeth Templeton of Great Britain spoke of having “a curious feeling at this assembly that we swallow camels of alien ideology if it comes in the guise of ethnic religion.”

But Chung was not without influential backers. Professor Janet Crawford, lecturer in church history in Auckland, New Zealand, said coldly that “to condemn [Chung] without dialogue is not a very ecumenical behavior.” And Lois Wilson, a former moderator of the United Church of Canada and a WCC president, described Chung’s presentation as “feminist theology at its best.” Even the WCC general secretary Dr. Emilio Castro came to her defense: “Dr. Chung has the right,” he said, “to utilize [native] traditional categories to plant the gospel in Korean culture. Let us listen! Let us correct. Let us review. Let us challenge. But let us not condemn.”

It would likely take more than this, however, to palliate offended Orthodox delegates. For them the Korean professor’s challenge could hardly have been more ill-chosen. The area of pneumatology (doctrine of the Holy Spirit) has always been of critical interest to them, and the vigorous reception of Chung’s presentation in some quarters of the council brought nothing but grief.

Orthodox priest Leonid Kishkovsky, president of the National Council of Churches in the United States, complained about the Orthodox being perceived within the world body as “museum pieces, relics of the past, stereotypes,” and saw Orthodoxy’s continued involvement in the WCC as “fragile.”

How this will all play out in the days ahead, no one really knows. But it is certain that many delegates from the financially supportive European areas of the council were not amused. At the very least,

the furor is bound to force the WCC to come to grips with fundamental questions of theology—something that has receded into the background in recent decades, in the wake of an increasing emphasis on contemporary sociopolitical questions.

Ecumenism and Adventist Mission

Revelation 14:6-12 is a scripture that has special meaning for Seventh-day Adventists. It is our *raison d'être*. We believe that God has committed to us a special message for this hour.

But how should we understand our mission in light of the phenomenon of the ecumenical movement in our time? What should be our approach to people of other Christian denominations? Should it be *confrontation, cooperation, or proclamation*?

The relevance and complexity of this question came home to me as I mingled with all kinds of people at the assembly, and as I sat day after day watching delegates and observers arrive for the plenary sessions—delegates in casual Western garb; delegates in the colorful dress of their particular countries; delegates in their religious habits; bearded Greek Orthodox delegates in flowing black robes, with names like Athanasius, Theofilos, Dionysius, and Constantine.

Perhaps most of us will agree that *confrontation* is not the way to go. An incident at the assembly confirmed this for me. One hot afternoon, with the doors into the plenary hall wide open to let in fresh air, four demonstrators claiming to be Adventists entered the stage area with a huge protest banner, helium-filled balloons attached. Once directly in front of the 3,000-member assembly, they let it go. Coming to rest against the ceiling, it provided a perfect camera shot as it spoke its message to all and sundry: "Seventh-Day Adventists Believe . . . This Prophecied Romeward Unity Is the Spirit of Anti-Christ!"

I found myself deeply embarrassed and sickened by this crude and unethical tactic on the part of these self-appointed "Adventist" demonstrators, and I'm sure the great majority of our people would have found it equally offensive and lacking in good taste.

It is very difficult to see how such an approach could win friends, let alone influence people. It is manifestly counter-productive.

How about *cooperation*? In this respect, I am thinking of ways in which Adventists can, on our own, take up and advance some of the items on the World Council agenda, *simply because they are right*.

The affirmation of women, for instance. The World Council has declared the nineties the decade of women. With one of the founders of the Seventh-day Adventist Church a woman, perhaps we, of all churches, should be in a position to take the lead in this area.

Or the WCC affirmation of youth. Our church began with young people. And it was one of them who wrote about the great "army of workers . . . our youth, rightly trained, might furnish."³ Youth bring vitality, a sense of adventure and daring, a new vision, a new promise for the future. They're not afraid to push back new frontiers. So, given our history, we need not hesitate to affirm them, to invest in them, to empower them.

Take also the WCC's concern for the environment. With our strong view of creationism and our profound understanding that this is our Father's world, we can be in the forefront of the struggle to protect the environment. Nor should our zeal be dampened by our belief in the imminence of the Advent. The two are not mutually exclusive.

And we could go on if space permitted—to mention the WCC's affirmation of the "differently-abled" and of aboriginal peoples and minorities; its emphasis on justice, peace, and the integrity of the creation; its accentuation of the Holy Spirit and the Eucharist.⁴ All of these emphases fit into the ambit of the three angels' messages.

And here is where the matter of *proclamation* comes in. What marvelous tidings the Lord has given us to share! Correctly understood, they are broad enough to include all that is good in the WCC agenda.

I find my heart beating in unison with a great deal of the social and humanitarian concerns expressed by the seventh assembly. But I remain suspicious and apprehensive of the (hardly disguised) left-wing ideological orientation of the majority of the voices within it. It was painful, moreover, to see a body that might have a positive influence busily destroying its clout by spreading itself

politically all over the face of the earth.

This does not mean, as I was quoted in *Time* magazine to say, that church people should never talk about or involve themselves in politics of any kind.⁵ It was church people, after all, who brought about the recent revolution in Poland. And it was church pastors and their members in Leipzig whose protracted protest eventually brought down the Berlin Wall. We are inconsistent if we applaud the church's political action in Europe and then lambaste the WCC for its political involvement. My disappointment of the political debate I saw in Canberra had to do, rather, with the shrill call for peace with no obvious concern for justice. If the Canberra debate was the best the churches could do, then silence is better.

And what I found almost completely lacking at Canberra was any emphasis on the transcendent future of which the Bible speaks. It is true that there are Christians, some of them in our own ranks, who become so heavenly minded that they cease to be of any earthly use. The seventh assembly seemed headed for the ditch in the opposite direction. There was no mention of evangelism—dialogue has come into vogue. No mention of the Second Coming. No mention of the hereafter. It was wholly and completely a *this-worldly* vision.

I cannot believe that there are not millions of people belonging to the churches of the World Council who still cherish a biblical vision of the future. Perhaps what we are witnessing, then, is a World Council in which that kind of sentiment has become unpopular and out of place. If that is so, then it is the most revealing and alarming commentary on the future direction of the world body. And it provides Adventists with an even greater opportunity to proclaim the message of Revelation 14:6-12.

(Concluded)

¹ A beautiful WCC euphemism for "disabled."

² "Syncretism" refers to the merging of the forms of different beliefs or practices.

³ *Education*, p. 271.

⁴ See page 4 of this issue.

⁵ *Time* (Australian), Feb. 18, 1991, p. 43.



Roy Adams is an associate editor of the *Adventist Review*.

Concerned About “Celebration”



By Miriam Wood

Though I have never attended a “celebration church” service, I have read about them and heard friends describe them. I find myself seriously disturbed and concerned, for I cannot believe this is the right way to worship. What do you think?

First, if you live in an area where there is a celebration church, I think you should attend a service there so you will have firsthand information on which to base your conclusions.

I would like to suggest a list of questions that seem to me appropriate for us to ask ourselves regarding all our church worship experiences.

1. Does the service stress the power and majesty of God, the Creator of the universe, who “spake, and it was done”? Is sufficient reverence maintained so that we realize that we are not, and never will be, on a level with God?

2. Does the service stress the importance of an individual relationship with Christ, rather than a kind of “group” relationship, since salvation is individual, not corporate?

3. Does the service stress the importance of character development, in addition to “feeling good about yourself”?

4. Does the service somewhere stress the uniqueness of the Adventist message, which was given so that the world could be warned of Christ’s soon return?

5. Does the service stress the real joy and comfort of belonging to Christ?

6. At the conclusion of the service, does each worshiper feel that he or she has been helped in overcoming weaknesses and resolving anew to be a faithful child of God?

For several years I enjoyed our pastor’s sermons and felt that he interpreted the Bible and Ellen White’s writings correctly. Then

he moved to another pastorate.

Our new pastor is a good speaker and a friendly person, and has a great deal of leadership ability, but his interpretations of some of our doctrines are different from those of the former pastor. Instead of feeling blessed and at peace after the Sabbath service, I feel turbulent and uneasy. This is the only SDA church in my town, so I cannot change my membership. What shall I do?

I would be less than honest if I did not admit that there are now variations in doctrinal interpretation in our denomination. This has come about gradually, and we will have to deal with it.

But rather than feel discouraged, you should view this as a challenge to study the Bible and Ellen White’s writings very carefully for yourself. Instead of relying on the interpretations of a pastor, be sure of *whom* you believe, *what* you believe, and *why*. You can pursue an in-depth study of any subject you choose, making notes for yourself and keeping records of your conclusions. In this way you will feel secure, with your feet firmly planted on solid ground.

I do not mean to disparage church pastors in any way, but I feel strongly that it is a mistake to rely on another’s beliefs and interpretations without careful study for oneself.

One of the most enjoyable periods of my life occurred a number of years ago when a group of friends formed a Bible study club. We met once a month a couple hours before sunset on Sabbath evening, and the person at whose home we met gave a Bible study. Then we discussed and analyzed the topic until we felt satisfied with our conclusions. After this we had a season of prayer and then enjoyed the sandwiches and fruit salad that all had contributed. It was a blessed experience.

I am a member of a medium-sized church. We have managed, with the leadership of dedicated pastors, to maintain a real family atmosphere, so that all (we hope) feel that they belong. When we have a wedding, for example, we invite everyone.

In recent years a custom has grown up that makes it difficult for some of us, now that we are older and on a fixed income. It has become “the thing” to have a large shower for the bride and groom, to which all are invited to bring a nice gift. But then it is necessary, according to our custom, to give another, more expensive gift at the time of the wedding.

We can’t keep this up, but I don’t want to hurt the young people. Any suggestions?

First, let me say that I love the picture you have painted of your church. The Lord has blessed all of you and your pastors with caring hearts.

I can sympathize with you and others, however, who cannot afford two gifts for each wedding. My solution would be to give the wedding gift at the shower and enjoy the festivities and the air of romance and sweetness. Then before the wedding I would write a beautiful letter to the bride and groom, sharing some of the lessons you have learned during your own marriage. To give of ourselves is the greatest of all gifts. You might even enclose a picture of yourselves for the newlyweds to put in a scrapbook as a lifelong reminder of loving friends.

Be sure to attend all the weddings. It’s very disappointing to the bridal couple not to have a “bumper crop” of guests on their big day.

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been “observing human nature in all its complexity.”

Beyond Belief

Theology and lifestyle are essential—but not sufficient.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent” (John 17:3).

I believe in my governor. Now, I have not been to the state capitol to meet him. In fact, I have never seen him. Nonetheless, I believe he exists and that he is a man of goodwill. I am even willing to submit myself to his legal position of authority and power. I pay my taxes. I attempt to obey his laws. But I cannot say that I know the man.

Sadly, there are many people whose religion is based on a relationship with God similar to that I have with my governor. They believe He exists. They are willing to submit themselves to His position of power and authority. They are willing to contribute money to Him. They make an effort

to obey His laws. But they do not really know Him! And this is very sad. God, unlike my governor, is not looking for constituents. He is looking for children! He is looking for such a passionate love relationship with men and women that it leads to their transformation and His own reproduction, His own incarnation, in people.

Carl Jung, the world-famous psychoanalyst, was once asked if he believed in God. “No,” he said, “I do not *believe* in God. I *know* that He exists” (*The Networker*, July-August 1987, p. 26).

Genuine spirituality goes *beyond belief*. Many people who consider themselves religious focus their energy on believing. To move from religion into true spirituality, they must find a way to move from the foundation step of believing into the much deeper experience of knowing. “Know-



BY DOUGLAS COOPER

ing" in the biblical sense means loving—loving with a deep passion and intimacy. "And Adam knew Eve his wife; and she conceived . . ." (Gen. 4:1). The Song of Solomon portrays the romantic and sexual attraction between a man and his bride as an example of the intensity of passion God feels for the believer.

Imagine a young man who falls head over heels in love with a gorgeous girl. She is everything he desires: caring, gentle, intelligent, elegant, radiantly beautiful. He gives her gifts. He wants to be with her every moment. He desires her emotionally, physically. He wants to embrace her, kiss her. His passion for her knows no bounds. He wants to live with her always, to have a family with her. One day he musters up all his courage and asks her, "Will you be my bride?"

She pauses. She smiles thinly. She says to him, "I believe you are a really fine person, but I must tell you, I could never be intimate with you. What I like about you is your mind. You have such a great intellect, such wonderful ideas. But I am interested only in a platonic relationship with you."

God must sometimes get tired of our platonic religiosity. He wants closeness. Often all He gets is intellectual acknowledgment.

Passion for God

The Bible writers were people who had a passion for knowing and experiencing God. Modern believers have drifted into such cool intellectual substitutes for this vital encounter that one wonders if any of us understands the passion of a David, who could write: "As the hart panteth after the water brooks, so panteth my soul after Thee. . . . My soul thirsteth for God, for the living God." "My soul followeth hard after thee" (Ps. 42:1, 2; 63:8).

The most important discovery for many of us in the past decade was this: our religion is different from our intimate, personal spirituality. Always before we had assumed that being a loyal member of the church and being a deeply committed Christian were synonymous.

Some of us had to struggle to get past measuring our spirituality by the degree of our commitment to certain lifestyle

standards. To gauge our imagined spiritual maturity by our success in achieving conformity and certain standards of behavior around food and drink and dress and entertainment had a very attractive payoff—it fed our egos. It made us members of an exclusive club.

We could feel superior to almost everyone else we met.

Next we had to work through the idea that our personal spirituality could best be measured by the correctness of our doctrine and the purity and intensity of our religious beliefs. For most of our lives, the soundness of our theology had been the center of our religious experience. It was a great struggle for us finally to grasp the concept that John Wesley

*Spirituality can never be
completely grasped
with the mind.*

succinctly expressed long ago: "Orthodoxy . . . is a very slender part of religion." Slowly it began to dawn: believing correctly was not enough.

To believe certain truths, even to be skillful and zealous about proclaiming those truths, is not always a measure of one's spirituality, of one's intimacy with God. To know about God is not necessarily to know God.

The truth is, the most brilliant theologian in existence is the devil. Since he worked side by side with God for millennia before his fall, he knows more about Him than almost any other created being. The Bible says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Those who imagine that holding a correct theology is all there is to spirituality are not further ahead than the devils. The devils believe and tremble. Some religious people believe staunchly but, unlike the devils, do not have enough sense to tremble! If there is something that many of us should be trembling over today, it is the fact that we have gotten our religion and our spiritu-

ality all mixed up. Indeed, the biggest challenge facing the church in this decade is learning how to unscramble the two successfully. Both important. Both very different from each other.

Please do not misunderstand. High-quality lifestyle standards are a very good thing. As biblically correct a theology as possible is a great plus for the Christian. Both of these elements are essential to a healthy religion. *They are essential, but they are not sufficient!*

Genuine spirituality goes beyond belief. That makes some people uncomfortable. We are quite used to thinking that a thing cannot be real unless it can be conceptualized intellectually or doctrinalized. Spirituality waits to take us beyond the traditional world that we are accustomed to access with the intellect into bright, bold, revolutionary new dimensions that cannot be captured solely by human thought. True spirituality goes beyond logic. It is much more like romance than factual knowledge.

Paul wrote: "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed" (Rom. 12:2, NEB). Spirituality can never be completely grasped with the mind. It can be experienced only in the heart. The sublime goal of the believer is "to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19).

Centuries ago, Blaise Pascal had the wisdom to warn, "The knowledge of God is very far from the love of Him."

In fact, when the perfect order of things comes, when eternity dawns and ultimate love and spirituality reign supreme at last, "knowledge . . . shall vanish away" (1 Cor. 13:8). Or as Phillips puts it, "knowledge . . . will be swallowed up in truth."

Until such a glorious day, knowledge is essential. But love alone is sufficient.



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Speaking to This Generation

Does our distinctive message have anything to say to contemporary society?

This article is a condensation of an address presented at the 1990 Evangelism Council held on the campus of Oakwood College, Huntsville, Alabama. For a brief background and description of this annual event, see the editorial on page 4 of our April 11 issue.—Editors.

As we move toward the twenty-first century and the third millennium of the Christian Era, the essential question is whether Seventh-day Adventists really have something to say to this generation. My dear old dad, who knew Elder A. G. Daniells, said that "A.G." came to one of the meetings and announced, "Brethren, if Jesus doesn't come soon, we'll have to apologize to the public."

Today, after 130 years of preaching, do we still have something worth saying to the public—something helpful to people where they are in their life situation? Does it really make a difference whether we preach it or not? Is it something so urgent that if we don't announce it, God will put a tongue in the rocks?

I believe that the uniqueness and timeliness of our message are the only justification for organizing our activities along separate lines on a global basis. If we do not have a timely, unique, dynamic, life-changing message, then we have arbitrarily separated ourselves from the world just to be funny, or obstinate, or out of touch.

Doctrine

What is the place of doctrine? Speaking about the baptism of the 3,000 in Acts 2, the writer says that "they continued steadfastly in the apostles' doctrine" (verse 42). Obviously, teaching was going on there. The gospel is to come to people in two phases. "Go ye therefore, and teach all nations," Jesus said, "baptizing them" (Matt. 28:19). Then after that, the second phase must come in: "teaching them to observe all things" (verse 20). It was in this context that the chronicler says, "And the Lord added to the church daily" (Acts 2:47).

And so it is with Seventh-day Adventists. Our distinctive doctrine and theology produce a distinc-

tive culture—the "Adventist culture." And the same could be said of the development of any other social, religious, or political group. So the apostles did not play around. They were definite and positive about their message. And they said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 10).

Now, pastors, you are the protectors of the pulpit. What is preached there ought to come under your scrutiny. You are in charge of this kitchen. Mama T, my aunt in Los Angeles, cooked for one of our schools for many years. I can't imagine anybody coming in and fooling with Mama T's kitchen. She was the one who designed the menu. And if anyone comes, John says, and doesn't preach this doctrine, don't invite him in. Do not give him the pulpit.

These doctrines that we preach bring us out of the larger community, form us into a subculture, a distinctive group, with its own identity and self-understanding. We look at ourselves as a people with a special message.

Identity

The message produced the people, not vice versa. First came the message, then the people. I hope we have a good, healthy self-understanding. We must know who we are. My Bible says "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

And we must remember our origins. Where did we come from? The message was here before we got here. We owe a debt of gratitude to somebody. These churches didn't spring up out of the ground. Somebody took the Bible and went from house to house and preached a distinctive message. And people said, "I'll follow Thee, my Saviour, wheresoe'er my lot may be."

Therefore, preachers, it is intellectually dishonest for you to introduce any foreign element! Because the message doesn't belong to you. You are a debtor. You owe, you don't own.

So here comes the worldwide movement, in the 1830s and 1840s. Consciousness over the Second Advent was raised to a fever pitch—not by dis-

BY CHARLES E. BRADFORD

cussions in theological ivy towers, but by the powerful preaching of end-time prophecy. That's the only way we got a movement.

Forged in the fires of apocalyptic fervor, hammered out in intense prayer and saturated discussion, the message produced a body of believers with a distinct lifestyle, and they became a denominated, distinct, separate people—the remnant!

The growing body of doctrine that came out of this tremendous experience became known as the truth, or present truth, or the message. The body of truth was so distinct, so identifiable, so potent, and so life-changing that they indeed personified it. They gave it a name. They called it the truth. And when I was a little boy, they used to say, “When *the truth* came to our village . . .” They did not say, “When evangelist so-and-so came . . .”—because the evangelist was simply the carrier. It was *truth* that came.

The Landmarks

Some features of the message are distinctive. End-time prophecy is one of them. With the entire Bible, of course, as the matrix, Daniel and Revelation are our primary sources of prophecy—the twin lenses that focus the message. And the basic passage is Revelation 14:6-12. The cryptic code phrase, the banner that we've unfurled to the world, is “the commandments of God, and the faith of Jesus.”

We must proclaim the basic message that has made us what we are as a people. That's what we call the old landmarks.

In 1888 there was a big brouhaha about the landmarks. But Ellen White tells what those old landmarks are. She says: “The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God, and the faith of Jesus.’ One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's

law. The nonimmortality of the wicked is an old landmark.” Then Ellen White says, “I can call to mind nothing more that can come under the head of the old landmarks” (*Counsels to Writers and Editors*, pp. 30, 31).

So these are the old landmarks, brothers and sisters. No matter what the subject or theme of our presentation, one should be able to cut it and find underneath the essence of Adventism, with the right blood type, so to speak, the correct Rh factor. It ought to be there.

Moreover, we must not be afraid to preach the law. Martin Luther once said, “Don't only preach the law so that people can hear the commandments, but so that they can hear God commanding.” And John Wesley used to say: “Brethren, pierce them with the needle of the law and then sew them up with the thread of the gospel.” The law must be preached.

But this is not a perfectionist rally cry. The perfectionists in the church today have never seen the majesty of the law of God. The old Black people saw its majesty, uninitiated though they were in theological jargon. They said the law is so high, you can't get over it; so wide, you can't get around it; so deep, you can't get under it. You must come in at the door. The law sets us up in a room with no windows and no doors. We are condemned. There is no way out. And then, finally, the gospel comes. What sweet relief! There is a way, there is a way.

Preach the Prophecies

We must preach the time-related prophecies, pay attention to Jesus' Mount of Olives apocalyptic sermons recorded in Matthew 24, Mark 13, and Luke 21.

The old brethren when preaching on Revelation 6:12-14 would call attention to the fact that all the events of verses 12 and 13 had already taken place, whereas the events in verse 14 are yet to come. So they used to say, “We are living between two verses—suspended between verse 13 and 14 of Revelation 6.” We are in the *between time*—a time uncharted and without compass. We must live by faith. In this difficult time many will say, “My Lord delays His coming.” They were looking for a 60-yard dash, but what they find is a marathon. And they aren't ready for it.

Seventh-day Adventists have the only


theology approaching a satisfactory theodicy. The judgment shows that God will make all things right. Nothing escapes His notice. In due time all things will be made right. So at the end everybody will cry out in harmony, “Just and true are thy ways” (Rev. 15:3).

If it weren't for the judgment, when I read about slavery I'd die! I'd rebel! I'd be the biggest radical in the world! But I read “vengeance is mine; I will repay” (Rom. 12:19). And I say “I'll leave the matter in the Master's hands.”

Role Models

We, like Elijah and John, are heralds—watchmen. We must ever guard against amnesia resulting in an identity crisis. When we suffer from amnesia, we can't put the Adventist spin on things. And every sermon ought to have the Adventist twist, the Adventist spin, to it.

This certainly does not mean we are to be narrow and cloistered and withdrawn—out of touch with reality. John the Baptizer was a keen observer of the times and of human nature. We've got to know what's happening in the world. And we've got to know what's coming—like the little boy one of my preacher friends talks about. The little boy is laughing when he reads the story. Why? “Because I'm thinking about the end,” he says.

I'm thinking about the final confrontation. I'm thinking about the final conflict, the war to end all wars. And I'm laughing, I'm just laughing. Because I've looked over yonder and I've seen the Lamb standing on Mount Zion. He has gained the victory over the beast and his image. He has consigned the dragon to the flames. I've seen the end of the story. Yes sir, I've been to the mountaintop! 



Until his retirement in July 1990, Charles E. Bradford was president of the North American Division of Seventh-day Adventists.

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Sabbath School: An Institution in Poor Health?

Does attendance provide a good indicator of perceived worth?

When was the last time you attended Sabbath school? Was it last Sabbath? A month ago? Maybe last year? In any case, did you notice how few were present?

While attendance is not always the best judge of the value of a particular church service, it does provide a good indicator of perceived worth. On this scale, Adventist Sabbath schools in North America are in trouble, or headed that way.

Let me ask you some questions. When you attend Sabbath school, do you find the programs encouraging and stimulating, not boring and ritualistic? Do you regularly participate in a class? Do the members of that class listen to you, care and support you in your spiritual growth, and help you apply Bible principles in your life?

If you answered yes to these, than you should be happy with and fulfilled in Sabbath school. But you are in the minority. For the majority—by their lack of attendance and by their verbal comments—suggest that Sabbath school in the North American Division is in need of revitalization.

Average attendance has declined from 80 percent of church membership in 1960 to 40 percent of church membership in 1990. The actual number of participants has held at about 300,000 since 1965, out of a current membership of 750,000-plus. Younger adults—the baby boom generation, now 26 to 45 years of age—have not “bought into” the adult Sabbath school. It is in real danger of becoming an institution identified entirely with the generations born before 1946.

A series of editorials in the *Adventist Review* in September 1988 observed that “a growing number of Sabbath schools across North America are experiencing an increasingly difficult time in generating enthusiasm for their programming and in attracting members.” The following year the North American Division Church

Ministries Department initiated an extensive evaluation of the adult Sabbath school. The results have just become available.

The research included two surveys and six focus groups, and was completed by the Institute of Church Ministry, based at Andrews University, and Advance Marketing Group, Inc., a private market research firm. The findings were compared with a study conducted at the same time by the Pacific Union Conference Church Ministries Department. All told, more than 5,000 randomly selected church members had an opportunity to express their needs and opinions.

Painting a Picture

What kind of picture do the surveys paint of Sabbath school attenders? Three out of four participants come to Sabbath school seeking personal spiritual growth. Few are interested in theological study. (See Figure A.) Yet the adult Sabbath school curriculum lacks specific objectives for nurturing spiritual growth as could be measured by the spiritual maturity indicators used in the Valuegenesis study conducted by Project Affirmation. (See the *Adventist Review*, Jan. 3, 1991.)

► Two out of three church members would like a longer time for class. Sixty-nine percent of the survey respondents say they would like 45 minutes or more, yet most churches allow only about 25 minutes for classes to meet.

Sabbath School: Diagnosis and Cure

In this issue

► **An Institution in Poor Health?**

Coming next week
Back to Its Roots

May 23

Where Is Innovation Occurring?

May 30

How to Turn Your Sabbath School Around

BY MONTE AND NORMA SAHLIN

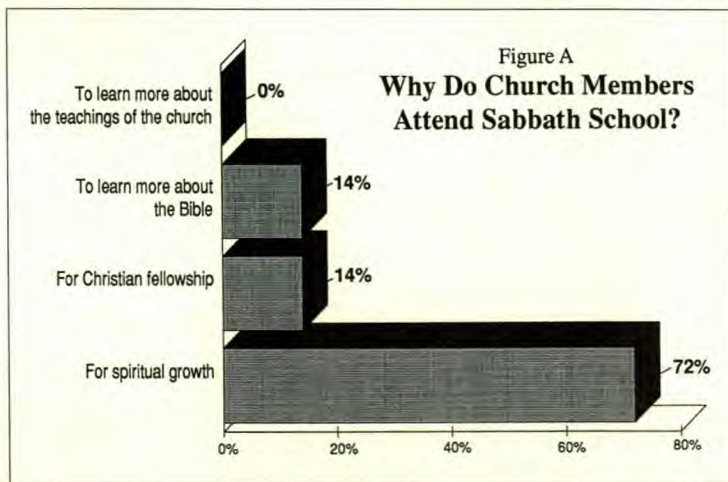
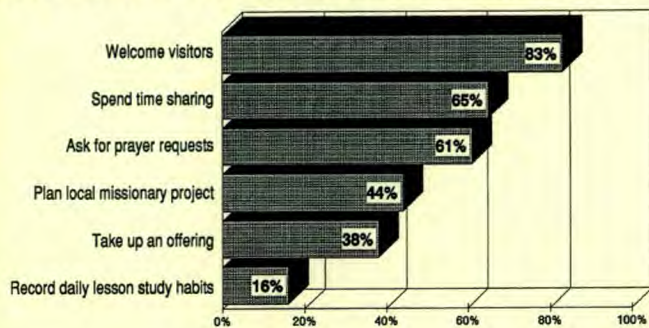


Figure B
**Besides Discussing the Sabbath School Lesson,
 How Important Is Each of the Following Activities in a Class?**



► Four out of five church attenders say they belong to an adult class, and that they value the class experience more highly than the introductory “program.” In fact, the survey’s results suggest that the class group might be the key to the revitalization of the adult Sabbath school. An increase of classes, including many new classes positioned to meet the needs of baby boomers and other church members who do not enjoy the traditional Sabbath school, would be needed.

► Three out of five expect an opportunity to express themselves during class, and accordingly dislike teachers who lecture. Maybe Sabbath school teachers need to improve their ability to observe and listen to their class members—to get better feedback—so they can improve the experience.

► Two out of three church members believe that fellowship activities are an important part of the Sabbath school class. (See Figure B.) Members perceive time to welcome visitors, recognize personal events such as illness and anniversaries, and share prayer requests as vital parts of the ministry of the Sabbath school. But these elements were seen as much weaker than the more cognitive elements when church members were asked to evaluate their class. The fellowship needs of church members cannot be ignored.

A number of recent studies have pointed to a lack of acceptance, nurture, and warmth in Adventist congregations in North America. The Valuegenesis study found that only 35 percent of Adventist academy students feel their local church has a *warm, caring* climate. And only 25 percent say their congregation

has a *thinking* climate.

Doctrinal Differences?

► In addition, studies of Adventist Church drop-outs show most have left, not because of doctrinal differences with the denomination, but because of one or more of these three things:

1. They did not feel the church cared for them. 2. They were unable to develop a strong sense of bonding with other church members. 3. Their needs were not being met by church activities. It is safe to say that large numbers of Adventists in their 20s, 30s, and 40s today feel disenfranchised from the movement in which they were reared. (See the *Adventist Review*, May 4, 1989, pp. 18-21.)

► Only 26 percent of current attenders expressed a preference for a traditional-style class. A larger number (46 percent) prefer a small class that uses a participatory, inductive approach to Bible study.

Another third would like quite different approaches, including relational Bible study and social action-oriented study. (See Figure C.) The Pacific Union survey found an even larger share of Adventists on the West Coast who prefer nontraditional types of Sabbath school classes.

This says that the church must offer a variety of teaching styles and materials to meet the needs of church members. And attendance at Sabbath school is not likely to increase until a “menu” of different kinds of classes is offered in most local churches. (See the sidebar entitled “The Five Audiences.”)

► The surveys have also found that four out of five Sabbath school teachers have had no recent training for their role. Intuition alone could suggest that class leaders need training in group dynamics and nontraditional teaching methods in order to make their classes more participative and make good use of additional class time. To help, the NAD and Pacific Union are presently collaborating in the production of a series of training videos for this purpose.

► Of active church members, only 30 percent say they are following a plan of daily lesson study, although there has been a dramatic increase in the percent-

The Five Audiences

Preferences for the “flavor” of a Sabbath school class fall into five categories. Each represents a distinct learning style.

The **traditional audience** consists of members who prefer a strong teacher who lectures and may encourage some questions or comments from the group. They like to sit in pews or rows of chairs, and the bigger the class, the better.

The **study audience** likes a small class that sits in a tight circle with a leader who encourages discussion and helps the group dig deeply in the Bible, with plenty of time to consider viewpoints and answer one another’s questions.

The **fellowship audience** wants a teacher who is good at making everyone feel comfortable and accepted, prefers a middle-sized class of 20 to 40 people, and likes plenty of free time for conversation, prayer requests, and sharing. This approach represents a great evangelistic opportunity because surveys indicate that the largest number of nonmembers prefer this style.

The **action audience** looks for a class that tackles the social issues of today and encourages the class members to get involved in meaningful Christian action in the community. This class has no preferences relative to seating arrangements, class size, etc.

The **multiple-interest audience** is a small segment of active church members who do not have strong preferences and tend to enjoy a variety of kinds of classes. Often they are congregational leaders.

Like the first “deacons” in Acts 6, it is the duty of responsible local church leaders to see that all in the family of faith get fed.

age who are involved in daily personal Bible study. In a survey conducted in 1980 by the Institute of Church Ministry, only 25 percent of church attenders reported that they had personal devotions from the Bible every day. When the same question was asked of a similar sample in 1989, the response jumped to 34 percent!

No Decline in Bible Study

The decline in the use of the Sabbath school quarterly does not appear to be a decline in the devotional practices and spirituality of church members, but an indicator of the perceived usefulness of the materials.

► Nearly half of those who study the lesson are using a quarterly other than the standard adult edition. Yet

this is understandable because North American Adventists can choose from among five versions of the *Adult Sabbath School Lesson Quarterly*—the *Collegiate Quarterly*, easy English quarterly, large print edition, teacher's edition, and standard edition. In addition, one in eight is using study guides not published by the denomination.

► Church members, when asked to evaluate the quarterlies they use, rated the materials strong in doctrinal and spiritual emphases, but weak in the relational and witnessing elements. Four out of five say the discussion and application questions are the vital elements in the quarterlies.

Many church members say they would appreciate a quarterly that is concise. And others would like to see the Sabbath school lessons deal more with contemporary life issues. They worry that it is in danger of becoming too scholastic and unrelated to the world in which they live. They believe more effective materials are needed to help church members to make life applications of the Bible principles taught in the Sabbath school lessons, especially in regard to sharing faith with friends and family.

George Gallup, a dedicated Christian who ran the well-known Gallup poll, said that the average American churchgoer feels that the organized church and religious professionals do not listen to,

understand, or value their spiritual needs and experiences.

Profound Hunger

► Perhaps that explains the profound spiritual hunger expressed in these surveys. Adventist men and women feel a deep longing to learn the Bible, and find

while slowly slipping out of the lives of more and more members. A complete loss of evangelistic positioning may happen quietly, out of sight of church leaders and members.

Next week, J. Lynn Martell, church ministries director for the NAD, will explore "Why Do We Need Sabbath School?" He will reevaluate its purpose and role.

Case studies of congregations where innovative approaches are being tried, new enthusiasm is present, and attendance is up will be reported in the third article in this series. The author is Jack Calkins, editor of *Celebration!*—the journal for local church leaders.

"How to Turn Your Sabbath School Around"

will complete this series. It will include a number of practical suggestions any local church or individual class can use.

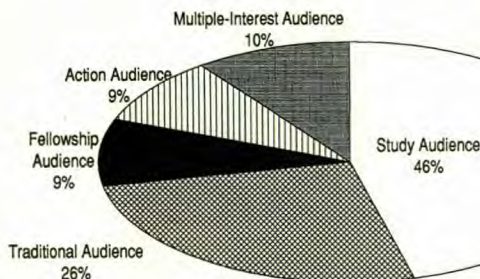
We would invite you to consider this information prayerfully, share it with friends, and consider what you can do to make a difference where you are. And if you haven't been to Sabbath school in a while, why not come back and help it come alive?

The Sabbath school is a grass roots institution, a lay movement. Working together, under the guidance of the Holy Spirit, we can see the vast potential of the Sabbath school realized in the 1990s!



■ A copy of the full 36-page report entitled *The Adult Sabbath School: A Needs Assessment* can be obtained for \$5.00 from NAD Church Ministries, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Figure C
Learning Styles Among Adults in NAD Sabbath Schools



in the Bible a closer walk with Christ and a deeper and richer faith for troubling and complex times.

Where else is this more likely to happen than in the Sabbath school? Here is where members tell one another about their spiritual pilgrimages, discuss vital issues of faith and ethics, dig deeper into the Bible, find encouragement to live out Bible principles in their jobs and families, and gain support for their journey toward mature faith.

As we move closer to the second coming of Christ, and the contrast between the evil world and the Advent hope becomes more and more pronounced, it is only natural for Adventists to feel a greater need for fellowship. Not just social activities, but deep spiritual friendships. Nowhere is this need more likely to be met than in the Sabbath school class. Here is where people get acquainted with others of the church family, see their friends, develop a sense of belonging, and care for one another in Christ's name.

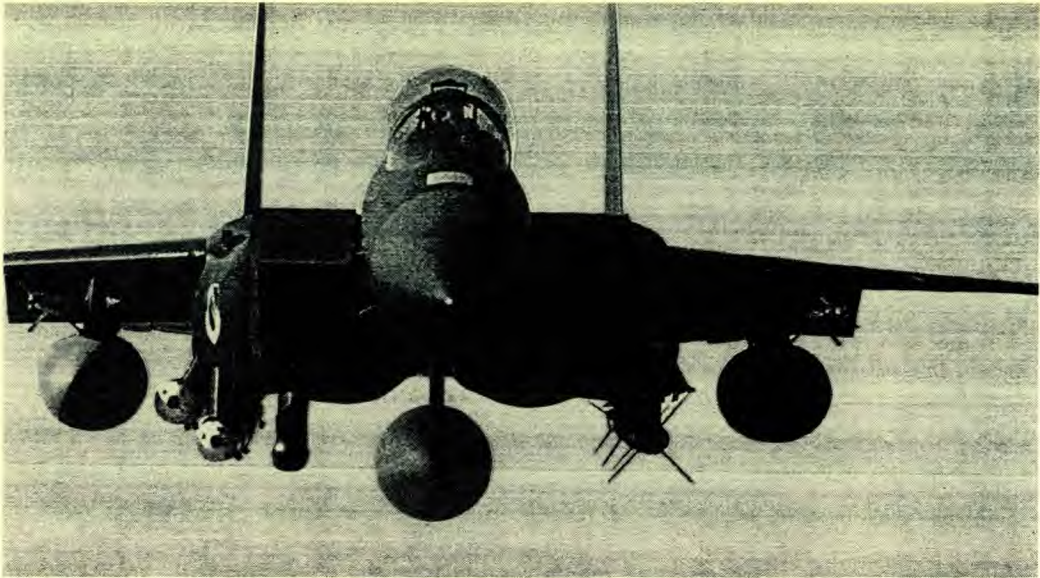
The Future

Unless Sabbath school seriously addresses the profound needs for mature faith and richer fellowship, it is in danger of becoming "a method in search of a mission." It may run smoothly, yet become increasingly permeated with a dead orthodoxy. It may seem to continue to be an important part of church activities



Monte Sahlin is the adult ministries coordinator in the Church Ministries Department of the North American Division. Norma Sahlin is director of marketing and development for Home Study International.





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Pacific Union Blacks Recommend Administrative Modification

Members reject Regional conference formation.

Two years ago Black Adventists in the Pacific Union looked into the desirability of organizing the Black work into a Regional (Black) conference. A thorough study was made of the advantages and disadvantages of doing so.

Pacific Union Blacks did not choose a Black conference organization in 1945 when most other unions did, in the hope that an integrated church would develop. In 1945 California was a different world from other states. Blacks did meet segregation, but there was no law to uphold it. Thus the SDA Church in the West had no excuse to practice segregation. So in 1945 Blacks in the Pacific Union said no to the Regional conference proposal.

In 1955, 1965, and 1975, the issue came up again but each time was rejected. However, more and more pastors seemed to favor a Regional conference as time went on.

Two years ago a steering committee of clergy and laity began studying the matter, delving into finance, church growth, evangelism, education, publishing, and the question of brotherhood. An opinion survey was taken in all 58 Pacific Union Black churches. Of the more than 3,000 respondents, 42 percent favored a Regional conference, while 58 percent opposed it.

More of those living in urban and suburban areas opposed the plan than did those in smaller towns and rural areas. Young people under 20 gave their support to the Regional conference concept. Those who have been members the longest are the most opposed.

The more formal education one has, the more likely that person is to be opposed. The higher one's income, the

By Earl A. Canson, director of Regional Affairs, Pacific Union.

more likely the respondent was to oppose the Regional conference idea.

Church officers opposed it 65 to 35 percent, and conference employees opposed it 58.5 to 41.5 percent. Church school employees were opposed 65 to 35 percent. Even those who have belonged to a church in a Black conference were opposed, 56 to 44 percent.

The profile of a person favoring a Regional conference is: 19 years old or less, never married, baptized less than six years, with some high school education or less.

An Alternative

The other alternative was to modify the present system. More than three fourths of the respondents favored modifications. Committees were set up to work out a model for the local fields and the union. More than 300 delegates from all the Black churches met with conference officials and union committee members of various races to discuss the matter.

Major changes suggested included upgrading Black leadership positions, better service projects and programs, expansion of the roles of pastors and laity, establishing priorities for Blacks, and an innovative method for calling and transferring pastors throughout the Pacific Union. The new system provides for a union committee to facilitate the movement of workers.

I would like to share a few reasons that I am glad we are still attempting to maintain some sort of integration.

Maintaining the Dream

1. We can share the SDA dream.

Thousands are waiting to see brotherhood demonstrated in the Adventist Church. Martin Luther King, Jr.'s dream was not separation, but rather to bring people together.

Acts 6 tells of a dispute between the Jewish and Grecian Christians. They could have divided into two separate groups, but they did not. They modified the system by ordaining seven deacons.

2. "[The world] needs to see the Lord's people sitting together in heavenly places" (Testimonies, vol. 9, p. 188).

This means Black people and White people, as well as those of other races, sitting together in our churches, our conference offices, our camp meetings, our evangelistic meetings, our workers' meetings. These are heavenly places. We already sit together in worldly places like ball games and places of entertainment.

3. *Older Blacks feel they owe a debt to non-Blacks who brought them the message.*

A White lady, Jenny Ireland, began the Black work in California. She not only raised up the first Black church, but served as its pastor for nearly 15 years. Many Black churches resulted from the swarming of Blacks from White churches. There seemed to be a need for the Black churches in certain areas because that arrangement lent itself to attracting Blacks to our message. But this is as much separation as they felt they needed.

In some areas White churches are faltering. Their attendance is on the downswing; their tithe has decreased. On the other hand, generally Black churches are growing; their tithe is up; baptisms are up. Some think they should not leave just when they are able to contribute something.

4. *The Pacific Union is not only a training ground; it is a testing ground.*

Most White conference presidents have had little opportunity or experience working with and administering Black personnel. Those in the Pacific Union are the exceptions. Thus the Pacific Union has been a training and testing ground for both Blacks and Whites.

As time progresses, there will be more of a need for Whites and Blacks who have demonstrated their ability to work in cross-cultural situations.

5. *We still have a choice.*

Approximately 90 percent of Black work in North America operates under the Regional conference system. Let the other 10 percent be an option for those whose personality and training is conducive to working in an integrated system. It is good to have an alternative.

Many Cultures

At a tiny stand across the street from Los Angeles City Hall, a Korean, Stan Lee, sells kosher burritos—hot pastrami, mustard, hot sauce, onions, and pickles

folded into a flour tortilla—to patrons who are Black, White, Brown, and Yellow. You don't have to travel the world; you can travel Los Angeles and see the world. Every Sabbath in Los Angeles, Seventh-day Adventists worship in nearly 70 different languages and cultural groups.

We now have cities and towns where there are no ghettos, no Black communities, no tracks to live on "the other side of." A lot of areas have developed their population since the Civil Rights Act, and Blacks are buying homes anywhere they can afford them. Most Adventist churches in California and many in the other portions of the Pacific Union have Black members.

Under the present system it is possible to assign Black pastors to non-Black churches and vice versa. Harvey Williams, in Sparks, Nevada, pastors what is called a Black church. However, his congregation is made up of Blacks, Whites, Indians, Tongans, Hispanics, and others. A totally White church asked the conference to district them with the Black church. They wanted Williams, who is Black, to be their pastor. More Blacks than Whites live in Silver Springs, Nevada. But Williams baptized seven people from his evangelistic meetings that only Whites attended.

The Antioch, California, church has a Black pastor, as does the Hollywood church, although these are non-Black

■ WASHINGTON

Horsemen Ride for Christ

As Gordon cleaned his tack and looked for his saddlebags, Bob appeared and asked, "What are you doing?" Gordon replied, "I'm going to cowboy camp meeting; want to come along?"

"Cowboy camp meeting?" Bob questioned. "What's that?"

"We have a place in the mountains where we go for four to five days, usually around the Fourth of July, to camp and enjoy a 'feast' around the campfire. Better come along."

Bob and Janice had ridden with this Christian group of horse lovers for some time and had enjoyed it, but cowboy camp meeting with horses? He would have to think *that* one over.

The Adventist Horsemen's Association (AHA) was started by Elder Charlie Brown in the Pacific Northwest 11 years ago and has grown to about 75 families in the Upper Columbia Conference, which takes in parts of Washington, Oregon, and Idaho. Six chapters meet once a month to plan rides and other activities.

The main purpose of AHA is to let

By Mrs. Lou E. Venden, AHA president

others know they are "horsemen for Christ," which is the theme on their flag displayed at camp meeting and when riding in parades.

The idea of a camp meeting came from a young man in the Blue Ridge Trail Riders chapter. It soon caught on and has spread to all chapters. Meetings are held at 7:00 a.m., followed by rides during the day and a meeting around the campfire in the evening.

Whiskey at Camp Meeting

Bob and Janice thought it over and attended cowboy camp meeting. Bob even brought his bottle of whiskey along! On Sabbath he went fishing. All through the year he and Janice rode with the Moses Lake Trail Riders, observed the prayer before the rides, and the following year they were eager to attend cowboy camp meeting again, but this time they stayed for all the meetings on Sabbath.

Sunday several groups rode out into the mountains. When Bob's group came upon a man having car trouble, Bob was able to help, since he is a mechanic. The

man, glad to get his car going, visited awhile, then asked, "What does that patch mean on your arm?" Bob explained that it means Adventist Horsemen's Association.

On the way back to camp Bob said a little voice began talking to him: "Here you are telling people you belong to the Adventists, and you are not even one yourself!" Many had been praying for Bob and Janice, and the Holy Spirit was working on their hearts.



AHA president, Mrs. Lou E. Venden.

That evening Bob made up his mind, hunted up the chaplain, Otis Parks, and told him he and Janice had decided to go all the way with the Lord. He gave his testimony before the group that day. Later, after Bible studies, Bob and Janice were baptized into the Moses

Lake church.

An AHA board meeting decided to share the association with churches around the conference. Starting with the Brewster, Washington, church, their presentation was well received. Now, as Bob says, "the phone is ringing off the hook, as ministers ask us to give our testimony in their churches."

(For information on AHA, write to Mrs. Lou Venden, Route 3, Box 330 B, Omak, WA 98841.)

churches. As many as a half-dozen Black pastors have served in Hawaii, where we have no Black churches and few Black members.

A number of Black ministerial interns get their initial pastoral experience as assistants in predominantly White churches. William Webb, a Black minister, became a Central California Conference interim pastor after his retirement. He has pastored 12 White churches, some for as long as 12 months, including the largest church in the conference. He has been graciously accepted in all cases.

In Monrovia, California, the Ivy Avenue church, which for 40 years or more was a traditional Black church, relocated, built a new church building, and changed its name to "All Nations SDA Church." With its own funds it hired a White assistant pastor in order to appeal to and serve the White people they wished to attract. When the Black pastor left the congregation, which was mostly Black, the church requested the conference to assign to them the assistant as their regular pastor. Two of the White churches in the Southern California Conference are pastored by pastors with Spanish surnames. Bob Zamora pastors the White Memorial church, and Arthur Rudy Torres pastors the Glendale City church.

Geographically, Not Racially

At the Southern California Conference constituency meeting last April, the conference committee proposed an entirely different structure, which was voted overwhelmingly. The conference will be divided geographically instead of racially, with four vice presidents—one Black, one White, one Hispanic, and one Asian. These vice presidents are each in charge of one area containing churches and pastors of many races.

If the plan works, it will accomplish two things. The vice presidents will gain experience in administration and will learn how to work with diverse groups of people. The groups, in turn, will learn that people of any race can be effective in working with all classes.

These are some of the reasons Pacific

Union Blacks hesitate to separate themselves and become a Regional conference. They see other exciting possibilities.

In their dreams of the ideal, they are trying to be levelheaded and strike a balance that will allow for effective soul winning and will let the world see them "sitting together in heavenly places."

Churches could do more experimentation in the area of multicultural wor-

ship. If it stymies growth and leads to ultraformalism, they ought to back up and try another way. But they just might attract a segment of the population that has been waiting for something for a long time: a combination of brotherhood and a pure gospel all in one package.

When this happens, we will find an enthusiastic response among those who are searching for the true church.

Secular Campus Ministry Comes of Age

Chaplains help SDA students keep in touch with their church.

At one time in his life, Cliff Goldstein, editor of *Shabbat Shalom*, the Seventh-day Adventist missionary journal for the Jewish people, took great delight in harassing Christians on the University of Florida campus in Gainesville. A former agnostic who was dabbling in the occult and a more than capable debater, Cliff loved to poke holes in the faith of Christian students on the UF campus.

One day, however, Goldstein was on his way to the campus library to find a book on spiritualism. Stopping in at an Adventist health food store, he fell into conversation with someone working with the Adventist chaplain, Bernie Molnar, who had become an Adventist while a Florida student. Molnar's associate cautioned Goldstein against experimenting with spiritualism and gave him a copy of *The Great Controversy*. Through the unique ministry of Molnar and others on campus, Goldstein accepted Christ and dedicated his writing talent to God's cause.

Cliff is one of thousands of students on secular campuses who have been touched by the lives of Seventh-day Adventist chaplains. Ted Wick, associate director of church ministries for North America, estimates that 20,000 Adventist students attend classes at non-

Adventist colleges in this division.

Best-kept Secret

Although secular campus ministry (SCM) has been active since the late sixties or early seventies, it has remained one of the church's best-kept secrets. But SCM is beginning to come into its own. Ten college chaplains from all over North America met for the first time at the Youth Center of Forest Lake Academy on March 18 and 19 to discuss common issues and to formulate plans for an organization they hope will foster similar efforts on campuses around the world. "One of our biggest issues for discussion at this meeting," says Jerry Connell, chaplain at Central Michigan University, "was to establish some kind of group identity."

With that in mind, the group meeting in Orlando elected as chairman Ron Pickell, chaplain of Terrace House Adventist Student Center at the University of Tennessee at Knoxville. Tim Truby, of Faith Fellowship Student Center at California State University at Chico, will organize and direct next year's SCM student leadership event and chaplains' meeting in southern California during March 25-28.

Those who attend this meeting will have opportunity to share and discuss techniques and plans for the development of strong SCM programs. According to Allan

By Gary B. Swanson, editor, Collegiate Quarterly.

Martin, newly appointed Adventist chaplain at the University of Florida, which has more than 100 SDA students, secular campus ministry includes work on two fronts: meeting the needs of Seventh-day Adventist students on secular campuses and witnessing to non-Adventist students on those campuses.

Reason for Existence

Some have wondered why such a program exists. Isn't it at cross-purposes with the church's emphasis on Christian education? Doesn't it encourage Adventist students to attend non-Adventist colleges?

"We realize the tension between our work and the Adventist emphasis on Christian higher education," says Martin, "but we hope to funnel young people on secular campuses back into the church."

This echoes the objectives of *Dialogue* magazine, published jointly by the Education and Church Ministries departments of the General Conference. With a circulation of about 9,000, it recognizes that Adventist young people who attend secular colleges and universities should not be forgotten by their church family.

"Some SDA kids are in public education because they're running from the church," says Pickell. He adds that other Adventist young people find themselves on secular campuses because of proximity to home, economic limitations, or the wider variety of available degrees and programs. "A ministry like ours helps them realize the church cares about them," he adds.

A Private Eye

An SCM program resembles establishing a mission in any new location. "The first year I just attempted to make friends on campus," says Pickell. Finding the SDA students on campus is difficult. "You have to be a kind of private investigator," Martin notes.

Chaplains conduct a variety of programs: Breathe-Free plans to stop smoking, Revelation seminars, weekend retreats for Adventist students who want to get away from the secular campus, morning and evening worship services, weekly home-cooked meals, and involvement in

campaigns to respond to such issues as hunger, the environment, and poverty.

The ministry of Terrace House, for example, is summed up in its brochure: "a fellowship of Christian students . . . sponsored by the Seventh-day Adventist Church. It is also a place to study between classes or just relax by watching TV, making a sandwich, or being with friends. . . . Above all, it is a place to continue or begin a meaningful relation-

ship with God through Bible study, discussion, fellowship, and prayer."

"Whatever the approach," says Wick, "secular campus ministry is one of the important ways the church is attempting to reach the needs of a somewhat overlooked part of its membership." Beyond that, it is a way to find the Cliff Goldsteins out there, who are looking for answers to the questions that thousands of thoughtful young people are asking.

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THE LOMA LINDA REPORT



Four Loma Linda University Medical Center employees of the year are surrounded by well-wishers after receiving their award plaques. From left are Dr. David B. Hinshaw, Sr., president, LLUMC; Dr. Calvin Rock, chairman, LLUMC and LLU Boards of Trustees; Teresa Register, director of professional home care services; Leola M. Lambert; Jan Zumwalt, administrative director, medical/surgical nursing department; Evelyn B. Miranda; Wendy Jo Holland; Dr. Linda Johnson, administrative director, parent/child nursing department; George W. Burg; Dr. B. Lyn Behrens, president, LLU; and Lamarr Edwards, director of security.

Loma Linda University Medical Center honors employees of the year

Four Loma Linda University Medical Center employees were honored by the Medical Center Board of Trustees in February for being named 1990 employees of the year.

The four, who each had previously been selected as an employee of the month in the Medical Center's "Advancement in Making Man Whole" (AIM) employee recognition plan are George W. Burg, host, safety and security department; Wendy Jo Holland, clinical nurse in labor and delivery; Leola M. Lambert, home health

aide with Loma Linda Hospice; and Evelyn B. Miranda, a nursing assistant on the medical oncology unit.

Ron Anderson, senior vice president and chief operating officer of Loma Linda University Medical Center, introduced the employees to the board and read comments about each employee that had been received from coworkers, patients, or patients' families.

In addition to receiving a plaque commemorating their honor as employee of the year, each employee received the following:

- Accommodations for two, including airfare and hotel for six days and five

nights, to Hawaii or similar vacation spot, and \$500 each.

- Five working days off with pay.
- His or her name engraved on an AIM "Employee of the Year" plaque that will be displayed permanently on the LLUMC Recognition Wall.

- A VIP parking space for one year.

Presenting the plaques to each of the four employees was Dr. Calvin Rock, vice president of the General Conference of Seventh-day Adventists, and chairman of the Boards of Trustees for Loma Linda University and Medical Center.

In comments to the four employees,
Continued on next page

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

"FULFILLING THE VISION"

Loma Linda University Medical Center president Dr. David B. Hinshaw, Sr., congratulated and thanked each employee for their exemplary and unfailing service to patients, families, and their fellow employees on behalf of the Medical Center.

George W. Burg began work as host at Loma Linda University Medical Center in January, 1977, and has made many friends among staff, patients, and patients' families. He is often the first person that a patient or visitor has personal contact with at LLUMC, and he has a smile and a cheery greeting for everyone.

He assists people into and out of cars and wheelchairs at the busy front entrance, sometimes taking them to their destinations within the hospital.

Mr. Burg finds his work interesting. "I've met people from all over the world," he says. "People have come here from Singapore, Saudi Arabia, Egypt, Indonesia, China, and many other places around the globe. I've been invited to stay with some physicians from China, if I should visit that country. A man from Egypt told me to be sure to call him from the airport if I went to his country, and he would come to pick me up so that I could stay at his house."

Wendy Jo Holland, a clinical nurse in labor and delivery, plans to go to Europe with her travel award.

"I went to school in France for a year," she says, "so I have a lot of friends over there."

Ms. Holland followed in the footsteps of her mother and uncle, who both graduated from Loma Linda University. She enrolled in the University's School of Nursing in 1984 and in November of that year began working part time as a unit secretary for maternity and labor and delivery.

"I liked labor and delivery when I was a nursing student," Ms. Holland says. "It is my niche in life. I was made to be a labor and delivery nurse."

Her philosophy is that she treats patients and their families as she would want to be treated if she were the patient or a family member waiting for a word about a patient.



George W. Burg



Wendy Jo Holland



Leola M. Lambert



Evelyn B. Miranda

Leola M. Lambert, a certified home health aide, has been employed at Loma Linda Hospice since 1988. She goes into patients' homes to provide personal care for them such as bathing them, making them comfortable, and keeping their surroundings clean. She talks with them and tries to comfort and reassure them.

"I love the work that I'm doing," she says. "You meet a lot of nice people through this work. All of my patients are special." Although, by definition, hospice patients are terminally ill (usually with cancer), Mrs. Lambert says that patients occasionally do go into remission, and that makes her feel especially good.

"Hospice is one big, happy family," Mrs. Lambert says. "I really enjoy going to work."

Evelyn B. Miranda, a certified nursing assistant on the medical oncology unit, has worked at LLUMC for seven years. She assists nurses with patients—taking vitals, giving baths, and helping in many ways.

"I feed patients who can't feed themselves," she says. "And sometimes I fix women patients' hair and put makeup on them, to help them look nice and feel better."

She also trains nursing students and nurses coming to work on the unit who are waiting to pass their boards.

Mrs. Miranda also helps to spread cheer among the patients. "If I find out that a patient is having a birthday soon, I'll talk with the nurse and with a dietitian and get a cake for the patient. Some patients don't have family to visit them, so this means a lot."



By Gary M. Ross

Turning to Prayer

Seemingly the whole country turned to prayer when the Gulf war began and intensified. And Seventh-day Adventists, whose prayer life is already vigorous, welcomed it. Reliance on God amid the extremities seemed natural, laudable, and wholesome.

In no way did this notable spiritual occurrence violate our Constitution, even where the prayers were public, not private, and where the people who rendered them were government officials—or groups of them—rather than mere citizens like most of us.

In some inchoate and yet undeniable sense the United States is a religious nation. Spiritual ideas joined secular ones at our founding and ever since have served as important motivators, determinants, conditioners. The suggestion that church-state separation proscribes religion in society defies history and overlooks the strong tradition of civil religion in America.

Closely related would be the familiar ceremonial prayer. Public school commencement exercises often include invocations and benedictions delivered by members of the clergy. Is that practice consistent with American history and law? One might think so, but a Rhode Island district court found this to violate the establishment clause of the First Amendment, and the United States Court of Appeals for the First Circuit agreed. The case, *Weisman v. Lee*, now rests with the Supreme Court.

Spiritual Reflections

If the prayerfulness of American people is problematic, this may be so for reasons quite apart from the law. What follows are some personal, spiritual reflections.

1. As people prayed, precisely what did they pray *for*—other than the peace that would end an ugly war and bring

home the husbands, wives, sons, daughters, and friends who had put their lives on the desert line? Here are some things we might have sought with the full confidence that God would provide:

- The creation, by means unknown to us but as results of the war, of conditions and opportunities under which the gospel could flourish as never before in the Arab world.
- Immunity from the side effects of

It is obviously a very short

step from the exercise of

prayer to the religious

rhetoric that claims God

for one's side and makes

the enemy into Satan.

our daily obsession with the war and its progress through radio, TV, and the printed page: insensitivity to death and injury; anger, hate, and rage of the kind that prompted a devout fellow-worker to propose that we “nuke Baghdad and kill the monster!”

A Short Step

2. It is obviously a very short step from the exercise of prayer to the religious rhetoric that claims God for one's side and makes the enemy into Satan. When enemies commit heinous acts against humanity such that opposition to

them seems manifestly “just,” why *not* slide into such descriptions?

Because the practice incites terrible ferocity (retrogressing, for example, to wars of religion like those that wreaked untold havoc on seventeenth-century Europe) and impedes the formulation of a settlement for less than total victory and total defeat. In this spirit it might seem appropriate, for example, to vaporize the Iraqi state. But, warned the *Washington Post*, one thereby creates “a chaotic swirl of violent, competing forces not unlike those in Lebanon.”

Fabulously Answered

3. At this writing the prayers for peace have been fabulously answered: the suspension of Middle Eastern hostilities quickly led to a formal ceasefire based upon acceptance by all parties of 13 or more United Nations resolutions. God be praised for this astonishing turn of events!

What, then, is the problem? Mature Christians know, perhaps experientially, that waiting on the Lord can mean more than prostrating oneself before the Almighty. It can mean, literally, *waiting for the Lord to act*.

Sometimes God seems silent, distant, nonexistent. Discernible answers may not immediately follow our petitions to Him. Yet we remain faithful anyway, certain that He leads us now as in our past.

As you applaud the nation's wartime turn to prayer, think about the nature and objects of prayer.


Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.



Global Mission Projects to Inspire Your Gifts

The worldwide work of the Seventh-day Adventist Church depends on the faithful, regular support of its members through tithes and offerings. Beyond this systematic giving, some members or churches are seeking specific projects with which to get involved.

From time to time the Adventist Review will carry a list of such projects supplied by the Global Mission Committee. As projects are funded, new ones will be added to the list. Funds donated to a specific project will be used 100 percent on that project. All gifts are tax-deductible.

Project Description	Total Amount Needed	Funds Received as of April 3	Amount Still Needed
CHINA: Penetrate 10 unentered areas with 10 English teachers at \$5,000 per teacher.	\$50,000	\$22,571	\$27,429
CZECHOSLOVAKIA: Spread the printed page to unentered areas of the country by securing bindery equipment.	\$110,000	\$29,185	\$80,815
 <p><i>This month we highlight the work in Bulgaria.</i> BULGARIA: Provide Spirit of Prophecy books for the church by helping to purchase paper from Western countries.</p>	\$90,000	\$31,476	\$58,524
INDIA: This country may soon be the world's most populous. Help to relocate 40 SDA families of self-supporting lay members to unentered areas at an estimated cost of \$1,000 per family.	\$40,000	\$13,313	\$26,687
ISRAEL: Help to establish our work among the Bedouins, and also provide Hebrew literature for the Jews.	\$30,000	\$7,834	\$22,166
MIDDLE EAST: Millions need to hear the gospel for the first time. Help Adventist World Radio to produce programs in Turkish, Farsi, and Arabic.	\$75,000	\$18,556	\$56,444
SOVIET UNION (1): Help establish our work in eight unentered areas by supporting eight pastors at \$10,000 per family. This would cover relocation, housing, Bibles, literature, and public meetings.	\$80,000	\$80,000	
SOVIET UNION (2): Thousands of newly interested people need Bibles and study guides. Help provide 30,000 of these for personal study and witness.	\$90,000	\$12,918	\$77,082
GENERAL DONATIONS: These funds will be allocated according to Global Mission needs and opportunities.		\$50,628	

COMPLETED!
Thank You!

How to Participate in These Ventures

- 1. Through your local church.** Mark your check and envelope "Global Mission" and specify the project(s) you wish to benefit.
- 2. Direct to Global Mission.** Write your check "Global Mission" and specify the project(s). Please send to the address below.

Global Mission Office, General Conference of SDA, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; telephone 301-680-6070

PAKISTAN

Schools Improve Village Life

Adults learn literacy; children get a roof over their heads.

Mehrna is 19 but looks much older. She carries her 3-month-old child as she negotiates the uneven footpath through her village. The bright colors of her dress and head scarf contrast with the white walls of the mud houses.

Behind her three other young women, carrying books, walk in the same direction. All pause in front of a half-closed gate through which they then enter a house.

These young mothers from Dera Dogran village in Punjab, Pakistan, have come to participate in the adult literacy program offered by Pakistan Adventist Seminary, a college located a few kilometers from their village.

Mehrna places her sleeping child on a nearby makeshift bed, where it will sleep during her lesson. A puppy sleeps under the bed. A few yards away Mehrna and 12 other young women sit on a mat, reciting the alphabet. They come two mornings each week. The fact that they are mothers with many household responsibilities does not keep them from studying.

Bringing Human Dignity

“What you see here is bringing dignity to young women who for centuries did nothing but household duties and childbearing,” explains Albert Mall, coordinator of social services.

Adult literacy classes are only one feature of a comprehensive strategy to improve life in these villages. The program began with a health education program that included installing sanitation facilities, drainage, and properly constructed wells. Then it responded to educational needs of village children, who still have school under the trees. “We are hoping to build a simple classroom for them,” adds Mall.

These educational activities, conducted

by last year’s students or new graduates from the nearby Pakistan Adventist Seminary, fall within the United Nations literacy program. “This provides a practical way for us as Christians to help give these people an opportunity to reach their full potential,” Mall explains.

The Dera Dogran villagers eagerly tell how in the past year the new toilet facilities and drainage system have improved their daily lives. Now everything is much cleaner, children are healthier, and all have a desire for even greater progress.

One day Mehrna’s child will attend the elementary school that will be housed in a better facility. Today she is working on her own education, having gained an appreciation of how important it is to be able to read and write. She can soon ensure a better future for her family.

A Brighter Future

The Seventh-day Adventist Church, with its emphasis on education, is making a bright future for millions of people. In Pakistan Adventists provide ways to improve human life where circumstances are difficult.

One Saturday morning last year three young men arrived at the Adventist college, asking for John Mall. Elders from a nearby village had sent them to ask for a school. They wouldn’t leave without the promise of a teacher. “We have heard about your schools in the area. We want one too. Our children are waiting,” they explained.

The church in Pakistan hopes that the 1991 Ingathering campaign will provide resources to open new schools and build classrooms where schools still meet under trees. It has targeted several areas around the country where schools will be built—remote places in Sind, Punjab, and Baluchistan.

Pakistan contains countless major cities that remain unentered by the Advent



An adult literacy class in Dera Dogran gives Pakistanis invaluable life-building skills.



Karachi Adventist Hospital organizes child survival projects that help hundreds of babies like this one.



Ingathering 1991: Keeping the doors open in Pakistan

Thirteenth Sabbath offerings also support elementary schools like this one in Punjab.



By Ray Dabrowski, communication director, Trans-European Division.

message. The Sind section alone counts perhaps 50 major unentered cities. Sukkur, with 4 to 5 million people, does have an Adventist presence, with a church of 40 to 50 members. In several such cities a two-classroom Adventist elementary school would become a major soul-winning project, reaching the hearts of young people while they are still impressionable.

The church is making a major thrust into the outlying districts of Karachi, with its 8 million inhabitants. The two

churches in the area have no school, forcing Adventist children to attend government (Muslim) or Roman Catholic schools.

Our church aims to build a school in one of these areas. A two-classroom building of simple brick walls and concrete roof will cost about 200,000 rupees (US\$8,800) and provide space for 60 to 70 students. Furniture will cost 30,000 rupees (US\$1,320), and a salary with housing for a graduate teacher, 25,000 rupees (US\$1,100).

lives of children. Two thirds of ADRA's projects focus on mothers and children in dozens of developing countries worldwide. Most of the methods ADRA uses to help mothers and children are simple and inexpensive. They aim to reduce the number of deaths of children under 5—the most vulnerable age group.

ADRA workers immunize children against the most serious childhood diseases: measles, whooping cough, tetanus, and polio. Health workers teach mothers about nutrition and simple remedies that can save their children's lives.

■ WORLD FIELD

Child Survival Projects Address Mothers' Concerns

May 11 relief offering provides opportunity to help.

From the villages of Africa to the cities of Latin America, women reach out for food with the same request: "I want my child to live." The tragedy of millions of sick and dying children throughout the Third World is all too common: so much suffering, so much potential going to waste.

In Malawi, Africa, one of the world's poorest countries, the Adventist Development and Relief Agency's child survival project concentrates on immunizing children and teaching mothers about nutrition and gardening, so that villagers will have new sources of food to prevent malnutrition.

In Nepal, ADRA works to help the local government improve its health services to the people around Kathmandu, the capital. It trains health workers and promotes programs that emphasize immunization, improved maternal care, nutrition, and family planning. ADRA's health workers in Pakistan travel to rural communities to immunize children and teach nutrition. They help many refugees from Afghanistan who live in these areas.

A World Concern

The survival of children is not only a matter that concerns mothers. It should concern the world. Estimates indicate that a child dies every three seconds in developing countries—30,000 children a day, 10-11 million a year. They succumb mostly to diseases associated with poverty and malnutrition. At this pace 100 million children will die of disease and malnutrition during the 1990s.

These children die quietly. No newspapers report their passing. They are the world's poorest children, and most of their deaths could be prevented.

The Adventist Development and Relief Agency is committed to saving the

Feeding Them

Today the command of Jesus is the same as the one He gave His disciples 2,000 years ago: "Give them something to eat" (Mark 6:37, NIV). Now, as then, the request seems impossible. How are we to feed, educate, and care for so many thousands? How can we become responsible for the well-being of so many children?

The disciples trusted that there was a way to feed so many, and God rewarded their trust. The multitude was fed.

The hungry, uncared-for children of the world deserve an opportunity for survival. Their condition is not so terrible that men and women cannot band together to work by faith that will be rewarded with divine intervention.

The Disaster and Famine Offering to benefit ADRA will be received in all Adventist churches on Sabbath, May 11. Each member will have an opportunity to obey Jesus' command and respond to a mother's plea.



Left: Through immunizations, family planning, and improved maternal care, ADRA workers bring hope for thousands of families around the world. Right: Despite the efforts of ADRA and other relief agencies, an estimated 30,000 children, like these, died every day from malnutrition and diseases.

By Nina Martinez, assistant director for news and information, ADRA.

The Paradoxes of Mothering

What good is it to me if Mary gave birth to the Son of God 1,300 years ago and I do not also give birth to the Son of God in my time and in my culture? We are all meant to be mothers of God.

So it is that Meister Eckhart, a fourteenth-century mystic, describes the mothering work to which we are called, a work that involves bearing hope into the world.

If we have had even a fleeting glimpse of our spiritual barrenness or have seen where our labor of faith has been aborted or stillborn, then, with even an inkling of the saving word that Gabriel announces to us, we can harbor some knowing, some quickening, some experience of the babe leaping in our womb.

Mary's Resolve

One of the ancient stories that carries this meaning and energy is that of Mary, the mother of Jesus, a heroine abused in recent tradition as acquiescent and compliant. Will the real Mary please stand up? The resolve that she symbolizes is now being reclaimed. Good mothering requires conscious choice. Mary was no exception.

In a powerful book entitled *Maternal Thinking*, author Sara Ruddick defines mothering as "a sustained response to the promise embedded in the creation of new life." The positive mothering function—in men as well as women, individually as well as collectively—is a protective and nurturing energy. Those of us who have failed to protect, or lacked prudence in the nurturing, are still called to do the mothering work.

Poet Marge Piercy refers to this maternal work in a stunning series of questions: "Where out of our wavering half-tainted desires . . . can we birth the hard clear image of hope? . . . Can hope be born from us sulking in corners? . . . Who shall bear hope back into the world? Who else but us?"¹

The image of the *mater dolorosa*, the mother of sorrows, the one who grieves and stands in solidarity with those oppressed, is a starting place. Mothers for Peace, Mothers Against Drunk Driving, and others like them are examples of being mothers of God in our time.

The work to which we are called is a work full of paradox. First, like Mary, we are at once both




*Those who
stand in
solidarity with
the oppressed
are mothers of
God in our
time.*

child and mother, the one who lives in God and the one in whom God lives.

Second, like Mary, we stand in the tension between cooperation and resistance. The Brazilian theologians Ivone Gebara and Maria Clara Bingemer observe in their book that "Mary's obedience to God's enterprise goes hand-in-hand with her opposition to anything hostile with this enterprise . . . thus, Mary is the channel of God's 'Yes' to the people, and of God's 'No' to the forces that hinder those same people from living the covenant with their God."²

Third, like Mary, we struggle between continuity and discontinuity, yet only through the chaos of discontinuity does new life appear. A small congregation in Wisconsin celebrates Communion with these words of commitment to one another: "I am willing to have my life disrupted for you." Like Mary, we strain to be able to say and live those words.

These paradoxes form the matrix of the work of mothering. When mothering is being done, it becomes a blessing with promising personal and political consequences. When it is not being done, it creates the presumption that those in our families, on our streets, in our ghettos, and in the Third World—not to mention the earth itself—are willing to have their lives not just disrupted but ruptured!

Perhaps the U.S. government deficit represents our collective stillbirth, consumerism our collective barrenness, and militarism our collective aborted hope for nonviolence. As Ruddick writes: "There is no *simple* way to unravel the destructiveness we have created, to dismantle its weapons, tease apart the allure of its concepts, and cure ourselves of its fearful romance." But there is a way: complex, painful, conscious. We are called to magnify the Lord. We are all meant to be mothers of God. 

¹ *Stone, Paper, Knife* (Alfred Knopf Publishers).

² *Mary: Mother of God, Mother of the Poor* (Orbis Books).



Cynthia Hirni writes from Bangor, Pennsylvania. The article is condensed with permission from Ridgeleaf, newsletter of the Kirkridge Retreat and Study Center.

BY CYNTHIA HIRNI



OPPRESSED NO LONGER

**For years,
the church in
Romania has been
oppressed, often
forced underground...
secretive.**

**Worshipping God
was risky business,
and Public Evangelism
was out of the
question.**

**But now, attitudes
have shifted.**

**The 'Winds of Change'
are in the air.**

**Romanians are
searching for God.
The opportunity is
here!**

To bring The Good News of Salvation to the entire **ROMANIAN NATION**
a year-long campaign is scheduled for June 1991-1992.

NATIONAL EVANGELISM CAMPAIGN

in Romania

◆ **2,200 Revelation Seminars** ◆ **250 Pastors Crusades** ◆ **100,000 Bibles**

You can have an impact. Let's give those who have been waiting all their lives to meet Jesus a chance.
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