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NAD EDITION ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 7, 1991

CHURCH

WHO
NEEDS
IT?

GLOBAL MISSION PROJECTS, 11

INCLUSIVE MINISTRY, 14

Second Coming

Terry Pooler, in "Pushing the Clock" (Jan. 17), correctly warns us against the dangers of spiritual pride and idle speculation regarding the second coming of Christ.

But in doing so, the author falls short in at least two respects. First, he seems unaware of positive trends. In 1863 the proportion of Adventist members to world population was only about 3 per million; in 1989 the proportion climbed to 1,200 members per million. Likewise, in the decade 1979-1989 our membership grew to an average annual rate of 6.5 percent while the average growth rate of the world's population was 1.9 percent, only a third of the church's rate.

Second, he misses the delicate balance in divine-human cooperation suggested by Peter: "You ought to live holy and godly lives as you look forward to the day of God and speed its coming" (2 Peter 3:11, 12, NIV). How ironic that as our church launches Global Mission and as other evangelical denominations proclaim with greater conviction the nearness of Christ's return, we, of all people, may begin to lose faith in our prophetic role!

*Humberto M. Rasi
Silver Spring, Maryland*

Supreme Court

"A Giant Step Forward but Three Steps Back" (Dec. 6) states that Justice O'Connor rejected the argument by Justice Scalia that individual conscience in the United States is a "luxury" we can no longer afford. It then states that Justices Blackmun, Brennan, and Marshall "went even further, arguing . . ." The implication is that Justice O'Connor opposed Scalia, as did the other three. Actually, O'Connor opposed only his *rationale* (favoring instead the argument of the state's compelling interest in enforcing its drug laws); she agreed in the decision reached.

A typo likely accounts for the error that "145" cases involving religion were filed with the High Court since October 1. Further reading of the paragraph indicates that the number should be 14.

*Janet Kangas
Silver Spring, Maryland*

Tyner mentions the retirement of Justice Brennan as the loss of a great friend of liberty. I don't agree. I recall that among the many articles praising his contributions, some lauded him as practically rewriting the Constitution. While there is a degree of hyperbole to such statements, there is also much truth. The point is that we do not appoint a justice to the Court to rewrite the Constitution according to his views; we want him to apply it as already written.

Coming in the Adventist Review

March 21—"Questions and Answers About the Latter Rain," by George Rice
—"Why I Am a Seventh-day Adventist," by Richard Hammill.

March 28—"The Three Crosses of Calvary," by Phillip Whidden

Coming Later

Report of the seventh assembly of the World Council of Churches, by Roy Adams.

"Called to Worship"—a four-part series.

"Global Mission"—plans, progress, and challenges in North America.

"Divorce"—a theological and practical symposium.

And Coming April 11

First *OnLine Edition*. Mailed *free* to every church in North America that requests it by **March 15**.

An amendment requires public hearings and public debates in Congress and in the states. What the Court does requires only a debate that few attend and even fewer take part in, with a decision reached in secret and announced in language that only the specially trained can understand.

It is hardly an answer to say that we like the way this man rewrote the Constitution. The point is that his doing so is

a much greater threat to freedom than is sticking to it as it is written. It shows an arrogance of the sort we shall meet at the time of the end when religious people will pass laws for the specific purpose of coercing religious belief. The peyote case came nowhere near such a purpose. The Sunday law decisions will help them to do so. So will the idea that cases may be decided on the basis of whether we like the result. *Kenneth Harvey Hopp
Yucaipa, California*

Gender Barrier

Congratulations to Rowena R. Rick, associate treasurer/controller, for breaking, in recent memory, the gender barrier in her area of expertise ("Meet Your New Church Leaders," Dec. 27). The note opposite her picture reads: "She is the first woman ever to serve as an officer of the GC."

Yearbook volumes have listed GC presidents, secretaries, and treasurers, and their terms of office since 1863. Included among GC treasurers of the previous century were three capable ladies: Mrs. A. P. Van Horn, February 7, 1871, to March 11, 1873; Miss Fredricka House, August 15, 1875, to September 19, 1876; and Mrs. M. J. Chapman, September 20, 1877, to November 8, 1883.

*Charles A. Rentfro
Greeneville, Tennessee*

Impersonal

I am troubled by the *Review's* use of the cold, impersonal word "accessions" to refer to new living souls being invited into our church.

A cynical bookkeeper might refer to new tithe payers as accessions or new property to enhance the power of the conference, but as soul winners we should present them as living breathing souls saved by Christ's priceless gift.

*C. Gordon Witte
Berkeley Springs, West Virginia*

Honest

Please print more articles with the level of honesty and usefulness contained in your "New Start in Norway" (Jan. 10).

*Daniel Jacobson
Kitwanga, British Columbia, Canada*

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Living in the Blessed Hope—5

My father went to sea in his teens and sailed the world. Settling down in southern Australia, he came across a people who believed Jesus was coming again soon—Seventh-day Adventists. Dad threw in his lot with them; for more than 50 years—until his death at age 80—he looked for Christ's return.

Did Dad make a mistake?

No. No more than James and Ellen White were wrong in looking for the Second Coming, or William Miller and Uriah Smith.

Or John Wesley. Or Martin Luther.

Or Paul the apostle, or Peter, or John, or every other writer of the New Testament who likewise believed that Jesus would come again.

Coming Delayed?

From our limited human perspective—our view marked off by three-score years and 10 or fourscore—Christ's return has been long delayed. Centuries roll by in seemingly endless succession; nations rise and fall in apparently haphazard fashion. "Where is this 'coming' he promised?" many people reason. "Ever since our fathers died, everything goes on as it has since the beginning of creation" (2 Peter 3:4).*

For the mainline churches, the Second Coming long ago ceased to be an article of living faith. Though recited in the ancient creeds, it is a hope that failed. Sadly, for some Adventists also it no longer has credibility or affects lifestyle.

But Jesus will come again. His return is more than a wistful longing, a wish, a hope—even a blessed hope. The Second Coming is assured, certain. It rests on three unshakable foundations:

1. Jesus' promise

"I will come back," He promised His followers (John 14:3). "They will see the Son of Man coming on the clouds of

the sky, with power and great glory" (Matt. 24:30).

David Livingstone used to say of Jesus that He is a gentleman who keeps his word. And so, as the angels said at His ascension, "this same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11).

2. Jesus' victory

That mound just outside the gates of the city, that place of a skull reserved for felons, that unhallowed ground of execution—there Jesus won the decisive battle of the ages.

They could lash Him, mock Him, spit upon Him, kill Him, but they could not take away His power to save. He saved others; He would not save Himself.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed' " (*The Desire of Ages*, p. 25).

Calvary was the consummation of the ages, the turning point in the long struggle of good with evil. Jesus' death—death for us, death in our place—assured the death of sin, the death of Satan, the death of death itself.

Thus, even though the war drags on, we know how it will end. By His cross Jesus has become King of kings and Lord of lords, and one day every knee will bow before Him.

One day! The First Coming guarantees the Second Coming.

The early Christians understood this. They walked with a spring in their step and a fire in their eyes. Their Lord, crucified, yes, but risen from the grave,

would return as He promised.

So the passages of Scripture that speak of the Second Coming—and there are many—frequently couple the First and the Second Coming, the cross and the cloud:

"So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (Heb. 9:28).

"We believe that Jesus died and rose again. . . . The Lord himself will come down from heaven" (1 Thess. 4:14-16).

"We wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us" (Titus 2:13, 14).

3. Jesus' present work

"I am going there to prepare a place for you," said Jesus (John 14:2). God's history did not stop 2,000 years ago: the risen Lord ministers in heaven above, our great High Priest at the right hand of the Father (Heb. 8:1, 2).

On the basis of Bible prophecy, Adventists believe that Jesus is nearing the close of His heavenly work. He has entered upon its final phase, the vindication of His people. We live in earth's closing hours, as signs of Jesus' coming multiply (see part 3 of this series, Feb. 14).

How soon Jesus' work will end we do not know. But this we do know: He will come back. "When the time had fully come, God sent his Son" (Gal. 4:4)—the first time. And He will send Him again in the fullness of time.

Even so, come, Lord Jesus.

* All Bible references are taken from the New International Version.

Series concluded

WILLIAM G. JOHNSON



A Second Chance?

As United Airlines Flight 709 to Ontario, California, readies for take-off, a young lady sits down in a seat opposite me and buckles up. I pay little attention to her until she asks, out of the blue, "Are you a Christian?"

Surprised at her forthrightness, I follow her glance downward to the books I have nestled in the seat between us. I sense that her inquiry is prompted by *The Cross of Christ* and *The Acts of the Apostles*, both resource books I have brought along for the editorial I am to complete by arrival time.

Looking up again, I answer, "Why, yes, I am a Christian." Instinctively I add, "Are you?"

"Yes," she replies with a smile that sets the tone for a conversation of nearly 10 minutes. "I grew up in a large church, but I never really read the Bible. I discovered it again recently, and I find it is fascinating. I love to read it."

As I listen, I notice an employee badge on her lapel and ask what "F/A Trainee" means.

"Flight Attendant Trainee," she responds. I should have guessed!

"Can I see your books?"

"Certainly! This one is by a well-known British theologian on the centrality of the cross of Christ."

As she peers inside at the table of contents, I comment upon its thrust and that my wife had suggested I read it.

And then she asks me about the *other* book. I am not sure I want to bring it to light, knowing it will give away that I am a Seventh-day Adventist—which I would prefer to come a little later in this conversation. But I pick up the book and describe the beauty of *The Acts of the Apostles*, by Ellen G. White. A few questions later I find myself saying that I am a Seventh-day Adventist.

"Oh yes, I've heard of them. I visited a Seventh-day Adventist church. For the past three months I was based down

South and have visited churches every Sunday trying to find one I like. And wouldn't you know it, I found one I liked just before I got transferred—the Baptist Church. It has such fellowship and is Bible-based."

I query her if it was indeed an SDA church she visited, not an LDS church—the Church of Christ of Latter-day Saints. She replies, yes, that she attended on Saturday and has wondered ever since if what

I've heard jokes all my life

about the supposed sections

of heaven built for the

various denominations.

she read in a brochure someplace was true—that Seventh-day Adventists believe only Seventh-day Adventists will be in heaven. "I don't like that concept," she comments. "It's too exclusive."

I laugh in response to break the tension and say "No, no," and that I've heard jokes all my life about the supposed sections of heaven built for the various denominations.

We talk briefly about the Sabbath and its biblical setting, and why it was changed. I answer a few more of her questions, and then it is time for her to go to work. She stands up, puts on her apron, and disappears into the first-class section of the aircraft.

I pause a moment to reflect upon our meeting—two strangers, but with common ties in the Lord; two seekers of truth and of God's will, but divided by de-

nominal or prejudicial barriers. And I think of the task of the Seventh-day Adventist Church in North America.

The flight attendant's notions about my church strike home. I wonder if we really are friendly or if many of the horror stories I hear of unfriendliness might be true. And I wonder if indeed we come across as being exclusive.

I recall the North American data researched for the Adventist Media Center. Large numbers of the public have never even heard of Seventh-day Adventists, and those who have know little about us.

I think of what Des Cummings, Jr., a former seminary teacher of mine and now executive vice president of Florida Hospital, says lightheartedly—but with serious intent: "When the time of trouble comes, Seventh-day Adventists won't have to worry at all. No one knows who we are!"

Des might be right, which brings me to the central issues of this editorial.

Number one: We as members must do much better in being friendly if we expect to attract and hold members. One Adventist church, probably unknown to its members today, didn't pass muster with the flight attendant on this score. They won't have a second chance: she'll move to San Francisco in a few weeks and begin to look for a church home. I wonder if the Adventist churches in San Francisco will be ready for her or other such seekers of truth. Sometimes we get only one chance.

Number two: We need to let people know that we are indeed Christians who believe in Jesus as our Saviour and risen Lord. That we are not exclusive but inclusive of all people—of all ages, races, sex, or heritage. That ours is a Christian message, not one of do's and don'ts. And that our love for Jesus is the core of all our beliefs and practices.

MYRON WIDMER

Adventist Television to Hit Soviet Airwaves

In May the promise of a new era in global evangelism will blossom when the Soviet Union airs, *on a continued basis*, a religious telecast—a telecast produced by the Seventh-day Adventist Church.

Millions of citizens living in the U.S.S.R. will be able to turn on their television sets and watch as biblical truth unfolds before them. At long last doors have opened for Adventist television to broadcast from Moscow during prime time Friday evenings. Signals beamed from the Ostankino Tower, the second-tallest such structure in the world, will reach a potential audience of 80 million people.

The *It Is Written* television program, seen elsewhere throughout the globe since 1956, has been approved by government officials and authorities at Soviet National Television. The new contract allows Adventist programming to air for up to seven years.

Several factors led to this unique opportunity now facing the church. The new Adventist seminary in the city of Zaokski is acknowledged as a great benefit to the rapidly changing society thirsty for knowledge and roots of faith. A popular tourist stop,

by David B. Smith, *It Is Written* public relations director.

GC Chaplaincy Leader Succumbs to Leukemia

Clarence Edwin Bracebridge, 55, who has directed Adventist Chaplaincy Ministries (ACM) and National Service Organization at the General Conference, died February 16 at Shady Grove Adventist Hospital. His death follows a two-year bout with leukemia.



Clarence Bracebridge

Funeral services for Bracebridge, who was affectionately known as Bud, were held February 20 at the Columbia First Adventist Church in Columbia, South Carolina.

Born in Traverse City, Michigan, Bracebridge was ordained as an Adventist minister in 1962. After serving for nearly

10 years as a pastor, he became a civilian chaplain, working under the auspices of the Southern Union.

In 1987 Bracebridge joined the General Conference, first as an associate director and then director of ACM/NSO. In this position he was coordinator and endorser for the 316 Adventist chaplains in military, health care, and correctional institutions.

Bracebridge's office also ministers to the more than 6,000 Adventists in the U.S. military, sending them Bibles, Sabbath school materials, and other religious literature.

the seminary hosts up to 2,500 visitors monthly, including government leaders and scientists. In particular, officials have expressed their gratitude for the institution's successful agriculture program begun by Jacob Mittleider, which now serves as a model for similar programs meeting a desperately felt need of the Soviet people.

Historic Opportunity

Glenn Aufderhar, Adventist Media Center president, and George Vandeman, *It Is Written's* speaker, traveled to Moscow in late January to seek confirmation of the broadcasting opportunity. "Programming rights cannot be granted unless the party involved holds a valid license for a radio and TV station," has been the official government stance. Adventist leaders were able to produce such a document. The license, granted just prior to Aufderhar and Vandeman's visit, had been awarded largely in appreciation for the Adventist Church's record of service in the U.S.S.R. and the denomination's stance of noninvolvement in political action.

"It was quite an experience to ascend to the 330-meter level of that broadcasting tower," said Aufderhar after the trip, "and to envision the third angel's message beaming from that vantage point to millions of homes throughout the Greater Moscow area and via repeaters to distant cities. Truly God has intervened to give our church this historic opportunity for spreading the gospel in the Soviet Union."

Already *It Is Written's* production staff is preparing a selected lineup of recent telecasts for immediate broadcast, a mix—faith-building, doctrinal, family, and health topics—inviting the same kind of approval for which *It Is Written* is known elsewhere, including Europe. The program scripts will be translated into Russian and then dubbed, or lipsynced, using state-of-the-art techniques that make the program nearly indistinguishable from regular Soviet TV fare.

At the outset of the new venture, viewers who write in response to the weekly telecasts will be able to request a Soviet translation of *Steps to Christ* ("Happiness Digest") or the New Life Bible Course. Both of these SDA witnessing tools contain the actual Bible reference verses printed right in the text—an invaluable aid to the millions of citizens who do not yet own a copy of the Scriptures. Bible course students will be working on lessons with a powerful incentive in mind—the opportunity to receive their own free copy of the Bible.

A second half hour of time given to the Adventist Church has been reserved for future use as a local Russian telecast. Borrowing the best materials from various U.S. media ministries, along with new features produced in the U.S.S.R., the second Adventist program is tentatively scheduled to begin airing in 1992.

In exchange for the generous broadcasting rights, the *It Is Written* ministry has agreed to provide certain TV studio and camera equipment now needed by Soviet television, which will be used in broadcasting the weekly telecasts.

"Realistically, we are looking at Adventist television in the U.S.S.R. as a mission project, funded almost completely by gifts from supporters here in North America," explains Aufderhar. "Our church's highly successful broadcasting on Super Channel throughout Europe these past 2 1/2 years demonstrates the appeal of the *It Is Written* approach to the European mind.



George Vandeman



Robert S. Folkenberg



Glenn Aufderhar



Alfred C. McClure

Telecasting the gospel in the Soviet Union will be a similar investment reaping tremendous results. An annual investment of \$350,000 over three years will bring seven years of broadcast time. This, of course, in addition to the base cost of \$6 million that must be raised annually for *It Is Written's* operations in North America.

"In order for the church's outreach in Russia to grow as it must, we face an urgent need for many

new *IWW* episodes, newly printed Bibles, a wide variety of books translated into Russian, additional video equipment, and expansion to all key cities inside the U.S.S.R.," concludes the Media Center president. "These are the many essential elements that we must pull into place in order to meet this unprecedented challenge."

"We invite every Seventh-day Adventist member to have a part in praying for and financing this historic opportunity," assert both General Conference president Robert S. Folkenberg and North American Division president Alfred C. McClure. "Doors open today could well be closed tomorrow. We are poised to move ahead—today—with this faith-stretching media miracle in order to reach the vast territories of the Soviet Union, as well as the European continent, for Jesus Christ." Your gift to support this prime-time opportunity for Adventist television in the Soviet Union should be sent to: *It Is Written*, Box 0, Thousand Oaks, CA 91360.

FOR YOUR INTEREST

AR to Release New Video.

The first *OnLine Edition* video, produced by the *Adventist Review*, will be released on April 11, says William G. Johnsson, *Adventist Review* editor.

With the theme "The Second Coming," the 30-minute video features interviews with Adventists such as Benjamin F. Reaves, Oakwood College president; Herbert Blomstedt, music director of the San Francisco Symphony Orchestra; and Robert S. Folkenberg, General Conference president. To receive the quarterly video, call the Review and Herald Publishing Association at 1-800-234-7630 in the United States and 1-301-791-7000 in Canada. Single copies, US\$15; a year's subscription (4 quarters), US\$49.95.

NAD Union Sessions Will Influence Church's Future

North American Division president Alfred C. McClure is calling upon all NAD union constituency delegates to take their responsibility seriously. He believes the upcoming quinquennial union sessions to be "of vital importance to the church's direction in the next five years."

"If you are a delegate, take this responsibility seriously, as the call of your church and of the Lord to service," McClure says. "Talk to church members. Learn their needs. Become an informed and faithful steward."

"If you are not a delegate, but have ideas and suggestions to share, contact the delegates in your area and make your voice heard," he states. "We all are called of God to share in the responsibility of ministry to finish the work of love and redemption for which our Lord gave His life."

Union sessions are always held the year following the General Conference session. Nine unions comprise the North American Division.

Beginning with the Southwestern Union on March 6, 7, 1991 in Keene, Texas, a union session will be held some place in North America every two to three weeks until the concluding Canadian Union session convenes in Oshawa, Ontario June 21-24, 1991.

During the session, delegates elect union officers and, in many unions, departmental personnel as well as the union executive committee, which directs ongoing operations during the quinquennium. For years, these sessions elected departmental personnel, but now the tide seems to be changing. In some unions the executive committee is being given this responsibility.

In some unions, delegates also will elect representatives to serve on the boards of their constituent college, health system, and union education system. An additional responsibility of major significance is the revision of constitution and bylaws. Each constitution provides the process by which these changes may be accomplished, reserving this responsibility for the full session.

"With all these appointments of personnel and possible changes in union constitutions and bylaws, all of which will influence the church's work for years," says President McClure, "I urge all delegates to fulfill their sacred roles responsibly."

A hand holding a red, translucent, flame-like object against a dark background.

Church: Who

A look at the idea that you can be just as good a Christian without going to church

I never go to church. All they want is your money and the perverse pleasure of bullying your conscience. I refuse to consort with hypocrites. I can worship God more meaningfully in the woods or by the seashore, far away from the cunning and conceit of religious men." So said a young man who professed to believe the Bible and love God.

I have heard many others who claim belief in Christ say much the same thing, often implying that they have a more advanced spirituality than those who are habitual churchgoers. Still others, who don't feel superior or disaffected, simply believe that they can keep close to God without associating with any church.

I once thought that way myself. Let me tell you what changed my thinking.

When I accepted Christ at age 23, it became clear to me that the only valid Christian beliefs are those that are wholly scriptural. I pondered, "Wouldn't it be amazing if there were some church that actually believed and practiced these things in full?" I concluded that this was impossible and therefore never looked for a church I could belong to, although I often had yearnings for such a fellowship.

The several churches I visited had much noise and bustle, fashion and frolic. Sensing the absence of the spirit of holiness, I could not stay. So I resigned myself to worshiping in the woods and taking my pilgrimage solo into the kingdom of God.

New Testament Emphasis

This satisfied me for a little while, but as I continued reading Scripture, I saw a

Needs It?

BY BRIAN JONES

frequent emphasis in the New Testament on every believer becoming an active member of Christ's church. Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). And the Lord "added to the church daily such as should be saved" (Acts 2:47).

I became interested in knowing why Christ established the church. I discovered that it is "a house of prayer for all people," a place to receive instruction in God's Word and find spiritual healing (Isa. 56:7; Col. 4:16; Ps. 73:13-17). I found also that it was organized for service, to carry the gospel to all the world (Matt. 28:19, 20). The church is the ministering love of Christ made incarnate and tangible, heaven's embassy on earth. It serves as the theater of God's grace in which He delights to show His life-transforming love, bringing all within its boundaries into the unity of the faith and the fullness of the stature of sons and daughters of God.

Taking Jesus as my supreme example, I discovered that He went to church regularly. Even though He encountered some hypocrites in church, He continued to participate in its fellowship, for He also found many sincere people there who loved God (see Luke 4:16; 6:6; John 18:20; Luke 21:1-4; 19:45-48).

While the Bible makes it clear that hypocrites and scoundrels will remain in the church until its final purification (Matt. 13:47-50), it makes it equally clear that the church is essentially the home of the godly—those who pray, those who seek to live by the whole counsel of God, to glorify Him. This truth, spoken of many places in the Bible, is well summarized by Paul's words to the Thessalonians, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh

also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus" (1 Thess. 2:13, 14).

More Than a Game

Church is not a game we play; it is the family of God united for gospel service under the headship of Christ.

If we honestly consider this point, we must recognize that in spite of all its failures and inconsistencies, the church has been the principal agent on earth for the promulgation of the gospel. What commercial, government, or social institutions have done as much to preach Christ, print and distribute Bibles, or found Christian schools, hospitals, and benevolent societies as the church?

It is easy to recognize and admire the work of God in the church of the Apostolic Era and in the churches of the Reformation, but does Christ have any involvement with the church today, or does He regard it as an obsolete institution?

He still ministers to the church, to keep the flame of His life alive in it, that it might truly be the light of the world. "And he is before all things, and by him all things consist. And he is the head of the body, the church" (Col. 1:17, 18; cf. Eph. 1:22, 23). "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

"In the message to the church at Ephesus, Christ is represented as holding the seven stars in His hand, and walking in the midst of the seven golden candlesticks. He is represented as 'walking' among them, thus illustrating His constant diligence in behalf of His church. . . . The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often

the light would flicker and go out! But God has not given His church into the hands of men. Christ, the One who gave His life for the world, . . . is the watchman of the house. He is the warder, faithful and true, of the temple courts of the Lord" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 956).

But with some the question may still linger, "Do I need to go to church? What if I seem to get a greater blessing from reading my Bible and devotional books at home than from going where the teaching and preaching may not be as rich as what I read?" The Word of God answers, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

Corrects Selfishness

This text is more than an admonition to go to church. It provides a corrective for self-centered religion. It teaches that we are to associate as believers in order to help one another spiritually. We are to consider first and foremost what we can do to be a blessing to the church, rather than what it can do to help us. Those who place the interests of the church ahead of their own will find the church becoming more of a blessing than they ever imagined.

Just as the farmer who invests his energy in tilling and seeding the ground will find that it treats him most bountifully, so the believer who applies his talents to the work of the church will find it a source of deep personal enrichment. He will know himself to be connected with the family of God and will experience the joys of "grow[ing] up into him in all things, which is the head, even Christ" (Eph. 4:15).

A deeply personal fellowship with God will lead to close fellowship with other believers, for "if we walk in the

light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). To help the blessing of this fellowship become a practical possibility for all believers, God appointed His Sabbath as a day of rest and "holy convocation," that is, a time for corporate worship (Lev. 23:3).

Through the church the Lord seeks to present the pattern of life in heaven. Therefore it is in the church that He places His spiritual gifts; to the church that He sends His messages of comfort, reproof, warning, and love; to His church that He invites all people who accept salvation. All who are truly laborers together with God will have a vital connection with the church, as did the apostles, who incessantly labored for its upbuilding. (Read Eph. 2:18-22; 4:1-16; 1 Cor. 12:1-31; Acts 2:37-47; 15:40, 41; 1 Peter 2:5.)

And though the church militant is not yet the church triumphant, "fair as the moon, clear as the sun, and terrible as an army with banners" (S. of Sol. 6:10), it "is the one object upon which God bestows in a special sense His supreme regard" (*The Acts of the Apostles*, p. 12).

Scripture affirms that God does have an organized, visible church that keeps the commandments of God and has the faith and testimony of Jesus (see Rev. 12:17; 14:12). Fifteen years ago the Lord led me to the one denomination that meets these criteria—the Seventh-day Adventist Church. I have rejoiced as a member ever since. To be sure, God's remnant church is Laodicea, which undeniably has its problems. But no less sure is God's offered remedy (Rev. 3:14-21). Let's take courage from the promise that Christ at His coming will "present it to himself a glorious church, not having spot, or wrinkle, or any

such thing" (Eph. 5:27).

May all who love Christ echo the psalmist. "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

Church—who needs it? You do, and so do I—and all others who choose to love Christ and take Him at His word. He invites us there, and still adds to it daily such as should be saved. Let us then treat church membership as the privilege it really is, and contribute to the church's mission with all the devotion we have for Christ, its Founder, Sustainer, and Head.



Brian Jones is a Bible instructor in the Washington Conference.

Splendid Flamingos

BY MARIAN MAGNUSON

One March day at Ardastra Gardens in Nassau, Bahamas, children and adults were sitting on wooden benches in a circle behind a fence. In the center of the circle was a shallow pool of water. Twenty-eight bright-orange flamingos stood in the pool. They gabbled like geese.

Soon their drillmaster walked to one side of the pool, ready to start a 20-minute show. When he blew his whistle, the flamingos came out of the pool. When he commanded them, they marched in drill formation. Some commands they responded to were "forward, march," "left turn," "right turn," and "about-face."

When many animals perform well, they are rewarded with food. The drillmaster here at Ardastra Gardens believes that these flamingos are rewarded enough by audience clapping. He feeds them only at mealtimes. These birds have orange feathers because they eat a vegetable dye from

Switzerland. Most flamingos are pink.

The Caribbean flamingo is the national bird of the Bahama Islands. For many years Nassau visitors have watched marching flamingos. The birds start their training when they are 6 months old. They may train and march for 20 years.

You can see flamingos in some parks and zoos in the United States too. A flock of flamingos live at a race track park near Miami, Florida. At the opening of the horse-racing season they parade around the park.

Flamingos sleep standing up, often on one leg. Their legs are thin, but their webbed feet keep them from sinking in mud. They can walk around easily in salt marshes or stagnant inland lakes. Here they eat spiral snails and insect larvae.

The bend in a flamingo's bill helps it eat. The bill's crosswise ridges and sawtooth edges are used as a filter. As the bird holds its head upside down in the

water, its rough tongue sorts out digestible food in the mud. It raises its head to swallow the food.

Pairs of flamingos build nests of mud, trash, and gravel in salt marshes. The nests may be a foot high. This helps keep eggs dry during the spring tide. Thick shells on the eggs insulate them from the tropical sun. Each mother lays one egg.

The baby birds can walk a few hours after they peck their way out of their shells. They eat their eggshells. At first the young birds are covered with down. Later they have brown feathers, before they turn pink.

Flamingo means "splendid thing." An adult flamingo is about five feet tall. It flies with its neck and legs stretched out. Large flocks fly in V formation. Sometimes thousands of birds nest together. Seeing these large, lovely pink birds is a "splendid" thing. We may thank God for the many colorful birds He has made.






Global Mission Projects

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 fully 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 Jan. 30, '91	Amount Still Needed
This month we highlight the work in China.			
 CHINA: Penetrate 10 unentered areas with 10 English teachers at \$5,000 per teacher.	\$ 50,000	\$ 4,495	\$45,505
CZECHOSLOVAKIA: Spread the printed page to unentered areas of the country by securing bindery equipment.	110,000	17,225	92,775
BULGARIA: Provide Spirit of Prophecy books for the church by helping to purchase paper from Western countries.	90,000	7,125	82,875
INDIA: This country is soon to 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	6,360	33,640
ISRAEL: Help to establish our work among the Bedouins, and also provide Hebrew literature for the Jews.	30,000	6,320	23,680
EASTERN EUROPE: Fund multiple evangelistic efforts in each of the following countries: Hungary, Poland, Yugoslavia, and Romania. We thank you, and praise God!	100,000	179,000	-0-
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	13,352	61,648
SOVIET UNION: Help establish our work in eight unentered areas by supporting eight pastors at \$10,000 per family. This would cover cost of relocation, housing, Bibles, literature, and public meetings.	80,000	12,945	67,055
UNSPECIFIED DONATIONS TO GLOBAL MISSION: These funds will be allocated according to need and opportunity.		10,102	

COMPLETED! -0-
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Pilgram Marpeck: Lay Leader of the Reformation

*He challenges
church
members today
to dare for
Christ.*

Early in the sixteenth century Protestantism was still a new movement. Luther, under the elector of Saxony's protection, had just roused the German princes to support the Reformation. In Switzerland, Zwingli had convinced the magistrates of Zurich to uphold his reforms, and Farel was at work in Geneva. Henry VIII would soon be aided by Cranmer in separating the church of England from Rome.

Another branch of the Reformation received no support from governments, however. The Anabaptists, who sprang up all over Europe, were despised by Catholics and Protestants alike. Persecutions followed the Anabaptists because they followed their conscience rather than the dictates of the state. To this day many Anabaptists consider themselves neither Catholic nor Protestant, but claim to follow a third way.

Anabaptist means "rebaptizer." These Christians did not believe in infant baptism, so had themselves rebaptized as adults. Their enemies called it rebaptism, but for the Anabaptists, infant baptism was no baptism at all.

By practicing adult baptism the Anabaptists

broke with the state church, which was considered sedition. Most people thought that as one was born into citizenship, so one was also born into the church. When Anabaptists denied infant baptism they were seen as denying their citizenship.

Historians often find it difficult to trace the movements of Anabaptist leaders because they had to travel in secret. At times their movements may be followed by tracing the trail of executions of those who harbored these leaders. Many leaders were caught and executed also. Under these conditions lay leadership became very important. Though lay leaders lacked formal theological training, they did have the Bible in their language and shared in preaching, organizing, and baptizing.

Impressed by Heretics

One of the most important lay leaders was Pilgram Marpeck, from Rattenberg, Austria. As a young mining magistrate, he came in contact with Anabaptists, since his responsibilities included the prosecution of these heretics, many of whom were miners. Pilgram did not enjoy this duty and requested that he be relieved of the burden. The execution of some Anabaptists impressed Pilgram with this faith that was stronger than death, and made him decide he did not want their blood on his hands.

In 1528 Marpeck and his family suddenly moved from Rattenberg to Strasbourg, leaving their considerable possessions and wealth behind. Having become one of the most powerful men in Austria, he left his position for a wanderer's life. Why? He had converted to the Anabaptist faith and dared not stay in Austria.

His was no mere emotional conversion motivated by the death of martyrs, for Pilgram carefully thought through the doctrines of the despised sect. Soon after his arrival in Strasbourg he began to preach and write in defense of his newfound faith. Though without formal training, he confounded his opponents.

BY JAMES E. MILLER



Seen as disloyal, Anabaptists faced persecution and death for their faith.

Strasbourg had become a haven for religious dissidents. Here Pilgram stayed for almost four years.

An exceptional civil engineer, Marpeck had risen quickly to the top of his profession at Rattenberg before fleeing. His talents were soon put to use in Strasbourg, which invited him to form a river transport system that would carry timber from the Black Forest. The river was so shallow it could be used only during the spring floods, so Marpeck constructed a system of dams and channels that transformed it into a usable conduit at other times of the year. His abilities were so highly prized that when a Protestant leader had him imprisoned for his Anabaptist beliefs, the council refused to condemn him and soon released him.

Pilgram spoke openly about his faith and published his beliefs. When a gag law was brought against him, he refused to be silenced and requested a public debate to make known his views. But a public debate was the last thing the authorities wanted, so they politely declined the invitation, and Pilgram politely declined to stop preaching and publishing.

Finally one of the Protestant leaders engineered the expulsion of Pilgram Marpeck and his family when their protector was out of town. But he had left his mark on the city. The timber floated to Strasbourg from the Black Forest was known for years afterward as pilgramwood. His publications continued to circulate, influencing the thought of Anabaptists and Protestants alike.

On to Switzerland

In January 1532, Marpeck left Strasbourg for eastern Switzerland, where he spent 12 years in the regions of St. Gallen and Chur, working as a civil engineer. There he completed several projects that included diverting a river around a mountain to provide waterpower. In 1544 he was invited to settle and work in Augsburg, where he lived until he died an old man in 1556.

Dying a natural death was rare for Anabaptist leaders and serves as a tribute to Pilgram's diplomacy and abilities as a civil engineer. Several times the clerics of Augsburg tried to eject him for being an Anabaptist, but did not succeed be-

cause he was so useful to the city.

One might expect Pilgram Marpeck to speak and write on lay leadership in the church. But he seems to have seen this as a nonissue, evidently considering that clergy and laity alike have a common responsibility to build up the church by preaching and teaching the faith.

He did, however, have a few things to say about church discipline. Some Anabaptists enforced harsh, judgmental discipline, picking at nits and lacking

*Persecutions followed the
Anabaptists because they
followed their conscience
rather than the dictates
of the state.*

any desire to rescue those who were falling away. To these Anabaptists, Pilgram wrote, "No one buries someone who is still alive, nor does he expel from the house someone in the last stages of illness. Rather, one waits with patience and endurance for him to get better. . . . Therefore, I desire to be patient with all who are bought with the costly pearl."¹

On the other hand, some were inclined to be not only lenient but licentious. Marpeck had a few words for them, also. "The true liberty of Christ, and the love that belongs to it, is a free surrender, denial, and forgetting of self. . . . Even though something is legitimate for them, they surrender it all for the sake of love and growth."²

Complete rejection of the Old Testament constituted another extreme among Anabaptists. Their opponents likened baptism to circumcision to prove that infant baptism was proper. In response some Anabaptists claimed that the Old Testament no longer served as authority for Christians and therefore no such argument could come from it. For Pilgram, they went too far. In response, he helped

publish a kind of Bible concordance showing the relationship between the Old and New Testaments.

Marpeck also wrote about churches that relied on the state and persecuted Anabaptists. He likened these churches to the Jewish leaders of Christ's time. "Far be it from us that we should seek to be redeemed like the Jews and these present alleged Christians who comfort themselves and hope to be redeemed by human power and the arm of man. The Jews . . . claim to expect a Messiah, or Christ, who will redeem them from all power of the Gentiles by means of the arm of man and carnal weapons and lead them into the Promised Land. Thus also the alleged Christians are now blinded by this Jewish error . . . [and assume that] with the carnal sword and the arm of man Christ will release and redeem them."³

Salvation and Example

Probably the most important theme in Pilgram's writing and preaching was the lowliness of Christ that provides both salvation and an example.

"With gentle patience, love, and truth He overcame evil with all goodness, love, faithfulness, truth, and mercy, and [for evil] returned passionate intercession for His enemies, and surrendered His human life . . . on the cross in unbroken patience, a submissive and silent Lamb of sacrifice for the sins of man and his salvation. This is the universal hallowed cross of Christ . . . by which . . . all the followers of Christ overcome, and through which they have free access in and to God, provided their hearts do not accuse them in guilt."⁴

Every follower of Christ today can find much to emulate in the life and ideas of this lay leader of the Reformation.

¹ William Klassen and Walter Klaassen, tras. and eds., *The Writings of Pilgram Marpeck* (Scottdale, Pa.: Herald Press, 1978), p. 354.

² *Ibid.*, p. 404.

³ *Ibid.*, p. 539.

⁴ *Ibid.*, p. 547.



James E. Miller is a free-lance writer and musician. When he wrote this article he was a graduate student at the University of Wisconsin.

An Inclusive Ministry

*Every member
is a minister in
God's plan.*

In recent years, thought leaders and administrators in our church have stressed the importance of every church member being involved in the work of God. Usually this theme is associated with evangelism. The church's mission of worldwide proclamation of the gospel, we are told, cannot be accomplished by paid professionals alone.

The New Testament indeed contains a strong theological mandate for this principle of every-member participation in ministry. It is a mandate so strong that it challenges us to apply the principle to the life of the church as a whole, not just to the particular aspect labeled evangelism or soul winning.

Like a Living Body

In the New Testament we find the church envisioned as a body, "the fullness of him who fills everything in every way" (Eph. 1:23, NIV). We all partake of the fullness of Christ by faith. And in our lived experiences as a faith community, we attain to "the whole measure of the fullness of Christ" (Eph. 4:13, NIV) through the gifts of ministry given to *each* of us by the grace of Christ (see verses 4-16).

In 1 Corinthians 12 Paul says that the Holy Spirit, into whom every member (regardless of race, social status, or gender [see Gal. 3:28]) is baptized, grants diverse gifts to each member of the body. These gifts—which range from prophecy, teaching, and tongues-speaking to healing, helping, and administering—are all equally Spirit-given and equally indispensable. And all are ministry. Paul doesn't even hint that there is one order of gifts for prophets and teachers and another order, less sacred, and thus inferior, for healing and helping.

The First Letter of Peter corroborates Paul's inclusive vision of ministry: "As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ" (1 Peter 4:10, 11, RSV).

Whether we speak or render service, we are all stewards of God's grace. We are all ministers.

This letter also brings out the new conception of priesthood that the gospel entails. No longer is the priesthood a special class of men endowed with sacred powers not possessed by the rest of the community. Rather, all those who come to Christ (see 1 Peter 2:4) constitute a "holy priesthood" offering "spiritual sacrifices acceptable to God through Jesus Christ" (verse 5, RSV).

As Dr. Gottfried Oosterwal pointed out years ago, the distinction we make between laity and clergy is foreign to the New Testament: "By virtue of their baptism, in principle, all members participate alike in the apostolic succession (authority, in the priesthood), in the ministry, in the worship, in the mission, and in the charismata (gifts) of the church."¹ The laity is the entire people of God, and every member of the laity is also a minister.

What might happen if we were to renew our focus on and commitment to the New Testament conception of ministry as shared by the entire community of the faithful?

Jolted From Lethargy

For one thing, it would deepen and more firmly ground congregational spiritual life. Conviction that the Holy Spirit calls, inspires, and empowers each of us to specific ministerial functions would jolt us from our lethargy and enliven us to our task. Our lives and actions would take on heightened significance, a significance based, not on our abilities and achievements, but on our full share in the privileges, responsibilities, and destiny of our "royal priesthood" (verse 9).

A congregation of which I was recently a part came up with a creative way of putting the concept of inclusive ministry into practice. After a process of prayerful discernment of spiritual gifts, the members compiled a "gift" list in which they noted those tasks they believed God had given or would give them the ability to do. These tasks included not just the usual church offices and functions—such as Sabbath school teaching and church deaconing—but other means of meeting the varied needs of the congregation,

such as counseling, baby-sitting, and companionship.

Thus, the gift was both a tool for making members aware of each other's spiritual gifts and an invitation for them to call on each other to perform the specific ministerial functions listed.

Every baptized Christian is a minister. And when we see ourselves as such, the work of God becomes our work. Whether we are paid or unpaid for it, whether we work at it four hours a week or 40, we are all ministers in the great cause of making known the good news of God's kingdom of justice and peace.

Prescription for Chaos?

At first glance it may appear that the understanding of ministry I am advocating is impractical and would result in chaos. If all members are ministers, are none to be looked to for leadership? Are none to be educated and paid to spend most of their time fulfilling certain ministerial functions?

The answer to both questions is no. Leadership is one aspect of ministry. But *administering* is no more and no less ministry than is *helping*. Under the guidance of the Spirit, the church may decide that certain ministerial functions require particular training or should be carried out full-time by salaried individuals. But this should not create a qualitatively distinct class of ministers with a special spiritual status not shared by all other members in their capacity as ministers in their own right.

When ministry is seen as something shared by everyone, it becomes more effective and less frustrating to those involved. For we are freed from the unrealistic expectation that one person in the congregation, namely the pastor, is equipped to meet the full range of ministerial needs of the congregation.

When congregations present to the conference a profile of the type of pastor they want, it often contains a list of qualifications like this: youthful, experienced, warm and understanding, theologically profound, creative and innovative, stabilizing, an aggressive evangelizer, empathic counselor, a dynamic preacher, good with young people, and an astute administrator. Obviously, no one person can fulfill all the legitimate needs represented by such a

Expecting one person—the minister—to be all things to all people leads to congregational disillusionment and pastoral burnout.

list. The fact that we keep expecting some people to do so leads only to congregational disillusionment and pastoral burnout.

Inclusive ministry not only affirms that all members are ministers but recognizes that ministerial functions are specific and related to particular gifts, and that no one person should be expected to fulfill a vast range of them. A good preacher may not be a good administrator. A good counselor may not be a good teacher. Viewing all members as ministers frees us from expecting the pastor to be a jack-of-all-trades. It frees us to spread out the various tasks associated with the life of the church to various individuals with differing gifts.

A Biblical People

Obviously, the concept of inclusive ministry challenges the deeply entrenched notion that there is or should be a clerical caste, and this concept implies changes in the way church life is structured and administered. My purpose is not to detail the specific implications of the spiritual passages to which I've referred. But these passages do suggest a correlation between the participation of *all* members in ministry and the power and authenticity of the church in its communal life and its witness to the world. If we value our commitment to being biblical people above doing things the way they've always been done, then we must allow these passages to make us flexible and open to change.

The concept of inclusive ministry would give us a new perspective on the openness of this calling to all believers. The ordained gospel ministry does not constitute a special class set apart from the rest of the people of God. It does not possess sacral prerogatives and authority not shared by other members of the church.

It is true that some New Testament passages do speak of bishops, or presiding elders or overseers (1 Tim. 3:1-7; Titus 1:7-9; 1 Peter 5:1-4), but there is no solid reason for viewing this leadership role as set apart from or above other ministerial roles within the "holy priesthood" that comprises all believers. The difference between an overseer and other believers is not (sacrally) qualitative but functional—related to the exercise of differing gifts.

Ordained to Work

Referring to the ordination of Paul and Barnabas at Antioch, Ellen White comments that "the ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office and a recognition of one's authority in that office." It was through later abuse of the rite of ordination that "unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work."² Paul and Barnabas were ordained for a particular task, not to a higher spiritual order.

Our commitment to being God's faithful people, proclaimers of His kingdom, calls us to consider anew the apostolic vision of *inclusive ministry*, and to order the life of our community accordingly.

¹ Gottfried Oosterwal, *Mission: Possible* (Nashville: Southern Pub. Assn., 1972), p. 110.

² *The Acts of the Apostles*, pp. 161, 162.

Doug Morgan, assistant professor of history at Southern College, is completing his doctorate in the history of Christianity at the University of Chicago.

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You Can Recover From the Superwoman Syndrome

Seven strategies to
begin sorting out
the most important
from the important
things in your life.

ARLENE TAYLOR

In the October 4, 1990, issue we carried Arlene Taylor's article describing the superwoman syndrome. For many readers, diagnosis was not enough. Is there a cure? In this follow-up article Dr. Taylor suggests seven recovery strategies.

The postman delivered the letter about noon. I recognized neither the handwriting nor the return address. It read in part, "I am grateful to the *Adventist Review* for printing your article about the superwoman syndrome (Oct. 4, 1990). At last, after going to various doctors for more than two years, I know what my problem is. I have the diagnosis. Now I need a cure! I would love to spend some quiet time with God. . . . How do I become more of a Mary and less of

a Martha when *everything* in my life is a priority?"

Like others, this letter was full of pain, frustration, fatigue, and discouragement. The superwoman syndrome is a very real problem, and people enmeshed in its trap often do not have the foggiest idea of how to get out. To some degree, everyone's experience is unique and each recovery story will be unique. But the following all-inclusive strategies may serve as a basis for an individualized recovery program.

1. Make God your number one priority.

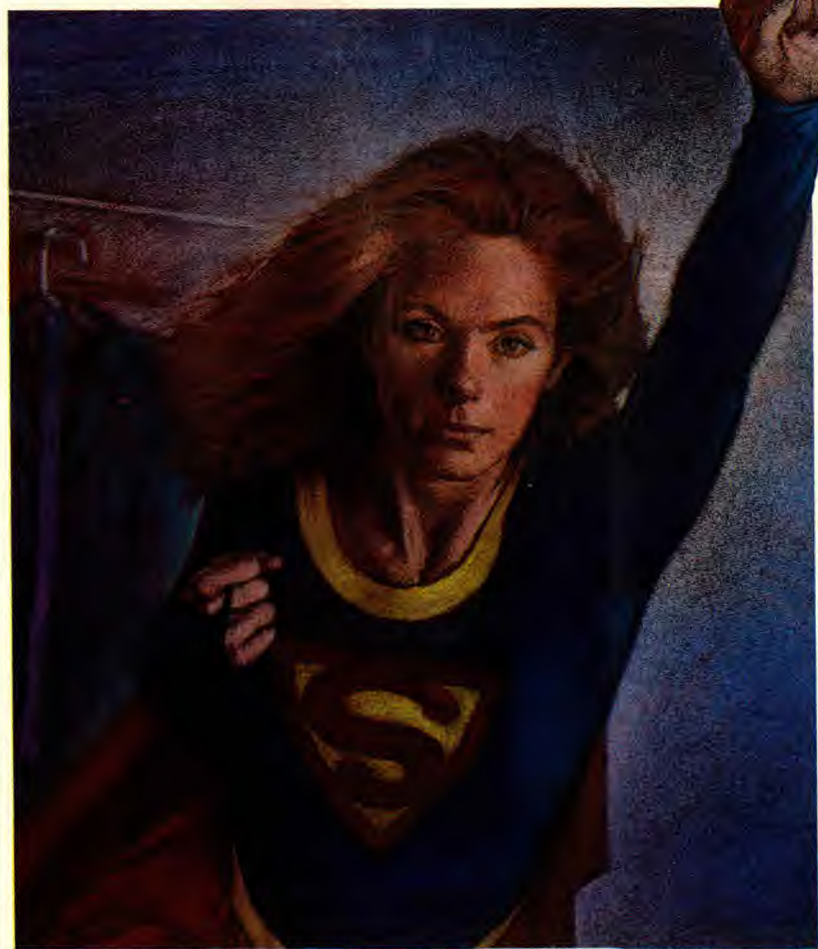
To become more of a Mary and less of a Martha, we must put God first in our lives. This must take precedence over everything else in time, order, and importance.

People who are exhausted often try to *fit in* a personal relationship with God—if there is time. That needful *good part* gets lost in the race to complete the day's activities. Matthew 6:33 teaches, "Seek *first* the kingdom of God and His righteousness, and all these things shall be added to you" (NKJV). To paraphrase: "If you will make the development of a personal relationship with God your primary concern, God will help you meet your needs from day to day."

When reading Matthew 11:28-30, we often visualize a team of oxen not only struggling to pull a heavy load but nearly being crushed under the weight of the yoke itself. *The Living Bible* admonishes, "Come to me and I will give you rest—all of you who work so hard beneath a heavy yoke. Wear my yoke—for it fits perfectly—and let me teach you; for I am gentle and humble, and you shall find rest for your souls; for I give you only light burdens." Allow God to physically and emotionally nourish you. Developing a personal relationship with the Deity will provide rest unto our souls.

2. Set aside time for personal growth.

According to the book *Christ's Object Lessons*, "the development of all our powers is the first duty we owe to God" and to other human beings (p. 329). As Sally and Jim Conway point out in *Women in Mid-life Crisis*, "[God] has given you specific gifts and talents, and those



need to be used. God has also given you an identity that is rooted in who you are as a person. It is bigger than your activities of serving your family and people at work or at church." As women we are often very skilled at helping others to develop their talents, but rather negligent about setting aside time for our own personal growth.

Do you know yourself? Discover and develop the aptitudes God has given you. Learn how to build healthy feelings of self-esteem in yourself and others. (The healthier we become as individuals and the better our sense of self-worth, the more easily we can move on to some of the other recovery strategies.) Acquiring new information is an important part of this process. Two books that I have found especially helpful in this area are *The Superwoman Syndrome*, by Marjorie Hansen Shaevitz, and *Women's Burn-out*, by Herbert J. Freudenberger and Gail North.

3. Decide to live a balanced life.

Information itself will not change us. We must act upon our new knowledge and decide to implement a balanced lifestyle of functional caring—for ourselves as well as for others.

Balance means keeping everything in a state of proportion or harmony, adjusting as necessary. If we always give and rarely receive, we are like a car that always has the headlights on. Eventually the battery will run down and nothing will work. Many people are taught that taking care of themselves is selfish. But you cannot give someone a drink if you have an empty cup. Christ regularly withdrew to find personal refreshment and to communicate with God. The Deity rested for a whole day at the end of the Creation week.

Nurture yourself. Eat nutritious meals, exercise, allow sufficient time for sleep, and include humor and relaxation in your daily program. Taking a picnic to the woods and spending an afternoon at the park, oceanside, or zoo are inexpensive mini-vacations that can bring you incalculable dividends.

Even a five-minute catnap does wonders to rejuvenate the nervous system. Stress suppresses the body's immune system and lowers your resistance to illness. Many of the physical symptoms

that accompany the superwoman syndrome (headaches, recurring colds, backaches, irritability, bowel problems, insomnia, ulcers, depression) resolve as a person begins to develop a balanced, nurturing lifestyle. If you are suffering from a collection of these problems, seek help. Reclaim your life and live it in the way that God intended.

4. Prioritize everything in your life.

Prioritize means to arrange items in a certain order of importance. Developing

*"How do I become more
of a Mary and less of a
Martha when everything
in my life is a priority?"*

this skill can help us to avoid getting sidetracked or overwhelmed. Obviously, everything in our lives cannot be assigned equal importance, equal time commitment, and equal energy expenditure.

Some of us will have great difficulty prioritizing and eliminating activities, because our lives are full of *good* things. But as Matthew 6:22 says: "If your eyes are sound, you will have light for your whole body" (NEB). We need the Holy Spirit's help to illuminate our lives and the road to selectivity. Begin with your *relationships*. Try this order of priority:

- spouse (or significant other)
- children
- employment
- friends

People who are living lives of exhaustion often have this list reversed. I know several families who work together to keep their relationships in a healthy order. They trade baby-sitting one evening a week and one weekend day each month so that all the adults will be able to have one-to-one time with their spouses (or significant others). Even friendships must be evaluated. You may need to gradually weed out friendships that drain your energy.

Next, list every *activity* you consider important. Most people will have quite a long list. Once everything is down on paper, rank the activities in a top-ten fashion.

5. Eliminate nonessentials.

This fifth strategy forces us to separate the essential from the nonessential. Ask yourself questions such as: "If I could accomplish only three things, what would they be?" "If I had only one month to live, what would I spend my time doing?"

Many of us find it difficult to be objective at this stage of recovery—especially when all the items on our lists consist of *good* activities. Often a trusted friend can assist us in being more objective. Many find that their recovery accelerates when they spend a few sessions with a qualified same-sex counselor, one with a background in codependency and dysfunctional family systems. This outside opinion is invaluable when we need to eliminate some good activities so that we can implement the first three recovery strategies. We may have to be somewhat ruthless with this process in order to bring our standard of living into line with our available resources and our recovery goal of living a balanced lifestyle.

Carefully evaluate every request made for your time, money, or energy. Every request does not have to be fulfilled simply because someone wants your help. Once you have agreed to grant a request, decide how much time, money, and/or energy (the level of perfection) you are going to apply to the project.

This step requires careful evaluation of finances. If family members want fringe benefits that cost more money than the budget allows, let them be creative about cutting down in other areas and/or earning the necessary funds. Parents (women especially) often feel guilty if they don't provide for all their children's wants. But what adults most need to provide is role-modeling for balanced living—a rare and precious gift.

6. Learn to delegate.

When your list has been pared to a realistic and manageable length, delegate responsibility.

Accept the fact that you do not have the resources to do everything yourself

and still implement the first three recovery strategies. Wherever possible, divide responsibilities among family members according to each individual's aptitude and interest. Insist that each family member pull his or her own weight. Even fairly young children can be taught to set the table, fold their own laundry, make lunches, and pick up after themselves.

This strategy requires us to differentiate between the concepts of *caring* and *caretaking*. Do not caretake. (*Caretaking* is doing for other people what they can do for themselves.) Once responsibilities have been delegated and everyone understands individual assignments, do not begin taking up their tasks simply because they do not follow through. Allow natural consequences to occur, and let family members experience them. For example, if certain chores are not finished, perhaps some pleasurable activities will not take place.

7. Give up perfectionistic expectations.

Many of us become embroiled in the superwoman syndrome because we as-

pire to do everything perfectly—all of the time. The admonition "Be ye therefore perfect," in Matthew 5:48, was given in the context of love. *The New English Bible* translates the passage, "There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds."

We often expend needless energy trying to perform every activity perfectly or flawlessly. It is important to be very realistic. It is tempting to assess our environment or how we perform our duties in terms of another person's standards. In fact, we may continue routines and traditions or cling to unreasonable standards of achievement generation after generation—even when these may not represent the best use of *our* time and *our* energy. Ask yourself, "Who is setting my standards for me? Is there a more cost-effective way to do this in terms of time and energy?"

Will these strategies cure the superwoman in you? They will help. But just as a recovering alcoholic is never considered cured, you will always need

to be on guard. Recovery is an ongoing commitment.

Recovery is hard work, and it takes time. Achieving Christian balance (sanctification) is a lifetime process. It is possible, however. Developing a support system of individuals who also are committed to recovery can help us stay on target.

The Mary and Martha story reveals that we each have limited time and energy on this earth. How we use that time and energy will affect not only our final destination but our present health, happiness, and relationships, as well. With God's help, we can be role models of balanced Christian living.



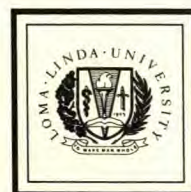
Arlene Taylor is director of infection control, St. Helena Hospital and Health Center, Deer Park, California.

LOMA LINDA UNIVERSITY



*On Sabbath, April 13,
you will have the opportunity
to reach out to Loma Linda
University students through
your generous support of
Loma Linda's
Student Scholarship Fund.
Each year, 60 percent of
all Loma Linda University
students need financial
assistance. Please help us
meet this need.*

LLU
Offering Day
Sabbath,
April 13



Attracting Young Families to Church



By Tom Kohls

Our family enjoys bird watching. We live in the town of Brunswick, Maine, yet in spite of our location, we attract a variety of birds to our yard. The secret is to provide a safe habitat, a sufficient supply of food and water, and to show some interest when the birds come around!

Our church is in the nearby town of Bath, Maine. Although it is about 100 years old, with musty-smelling Sabbath school rooms in the basement, drafty walls and windows, and on-the-street parking, it is like a backyard bird feeder to us. Even though the largest church in the conference is in the town where I live, and a brand-new church next to the Adventist academy is only 10 miles away, my wife and I, and our four children, are members of the Bath church. What attracts us to this smaller, older church?

1. Habitat. Young families need a safe habitat. A well-organized and well-attended Sabbath school program is a real blessing to Carol, a mother of two preschoolers. "I am with my children all week," she wearily explains. "On Sabbath I like to sit and watch, or better yet, attend the adult Sabbath school if there are enough helpers in the cradle roll."

Our church provides other conveniences needed by young parents. The Sabbath school rooms have several cribs for the young ones to nap in during the sermon; the fellowship room has high chairs and booster seats; a small room next to the sanctuary has a changing table with supplies and a rocking chair for nursing mothers. Three pews in the rear of the church are stocked with coloring books and quiet Sabbath toys with a "Reserved for Families With Children" sign to welcome any young family.

2. Nourishment. The birds need food and water; young families need nourishment and nurture. In addition to

the spiritual food provided by the Sabbath school and church service, our church has a weekly fellowship dinner, with socials, picnics, and family nights throughout the year. Tom, a single father with one son, began visiting our church on a regular basis because of the potluck each week. "I get home from work late on Friday, and I don't have time to prepare a hot meal for Sabbath. My 6-year-old son looks forward to Sabbath because of the fellowship dinner."

The dinner provides hospitality to visitors, and a "rest stop" for one couple who travel 80 miles to attend church. "It is nice to have lunch with people we don't get to see during the week," according to Al and Edie Stearns. "Then we go for an afternoon nature walk or to a Bible study. We wouldn't be able to return in time if we went home for lunch."

Our church also nurtures young families by offering seminars on parenting, nutrition, and child guidance; having a weekly children's story, sometimes told by a young person; and helping parents with restless youngsters during the sermon. Our children love to sit with Grandma Thistle or Grandpa Wright, or "aunts and uncles" who bring pads of paper and story or coloring books to church to help keep them busy, calm, and content.

3. Interest. "Look, there's a chickadee on the feeder!" Our four children delight in knowing the names of the birds that visit our window boxes, and watch for the daily visit of the blue jay, sparrows, and mourning doves.

In our church visitors are greeted at the door, asked to sign a guestbook, introduced by the Sabbath school teacher, welcomed during the service, and invited to the fellowship dinner. If regular members are absent on Sabbath, a postcard is sent, letting them know they were missed.

Our personal ministries goal for the church is to have every member active. Older members hold small group prayer meetings in their homes, canvass by phone for Bible study interests, and call to encourage when someone is sick or having a problem. Young family members participate in Sabbath school classes, pass out literature, help with the yearly canned food drive, visit a local nursing home, and sing Christmas carols for Ingathering.

"It's good to have something for every member to do," says Dan Brown, personal ministries coleader. For three years his 17-year-old daughter, Kim, has fulfilled the responsibilities of the Sabbath school secretary. "Keeping the kids busy keeps them interested in the church. They are the next generation of teachers and leaders."

If you think these methods are just for the birds, come visit us. By providing a church home, fellowship, food, and showing genuine interest, six new families and several couples have become members of our church. We recently purchased land for a new church, and a new couple, Bill and Joy Chase, have started a health food store and bakery in the house on the property. As we plan for the future, we already have a "feeder" and are putting out the gospel seed to attract new members!

Tom Kohls is the personal ministries coleader and family life coordinator in Bath, Maine.

Submissions for this column should be approximately 850 words and should be sent to: My Church, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600. Writers should be under 40.

■ NORTH AMERICA

Message Magazine Brings Solace to Death Row

Soul-winning journal goes international.

Dennis Brewer, a 32-year-old inmate on death row in California's San Quentin State Prison, has been in jail or prison since 1987. About a month ago the *Message* office received a letter from Brewer, who said he isn't sure how much longer he'll be at San Quentin or even alive. He has no execution date, and is awaiting a new trial.

Brewer described his cell as his "house." The walls are lined with religious books, and there's a stack of *Message* magazines. During routine shake-downs prison guards inspect the cells for contraband. In Brewer's quarters they uncover the source of his strength: encouraging messages from God in books and magazines.

Someone began sending *Message* to Brewer a month after his incarceration. That subscription finds its way into the hands of many other prisoners at San Quentin who are searching for a way to make life—what's left of it—livable. "I have come not just to read [*Message*], but to study it and share it with others around me," writes Brewer. I don't know whose list he is on, but I'm glad someone thought about him. His subscription is doing its job.

Just One More

"Just One More," the 1991 *Message* campaign theme, makes me wonder, Whom have we overlooked? How can we find them? Where can I send this subscription so I can maximize the number of people who will read it? Which friend or coworker will be happily surprised to get *Message*?

One hundred twenty-five thousand

By Carmela A. Monk, assistant editor, *Message*.

people now receive *Message*. Church members around the country average about three subscriptions each—one sent to their home, one for a coworker, and one for a friend. For the past six years the number of *Message* subscribers has steadily increased.

Our international circle of readers is growing also. Africans and Europeans now order *Message* regularly. Church members in Britain recently proposed using *Message* as their primary outreach tool. Canada, Jamaica, and Bermuda also have a growing readership. And one reader, returning from vacation, reported that people in Scandinavia want the magazine.

In North America people find in *Message* sound counsel, encouragement, and information. One sponsor sent the magazine to a home in trouble. Marital problems had caused the wife to decide to leave. One day she picked up *Message* and read an article on marriage. She shared what she learned with her husband, and they decided they would try again. Today both are working it out.

The journal includes a mix of Christian inspiration, Bible study, and discussion of contemporary events from a Black Christian perspective. Last year it received five awards for its design and editorial content. This year it will continue to carry informative articles about motivating young people, strengthening the family, and how to have fun.

For Children, Too

The magazine has now incorporated *Message Jr.*, which offers Bible stories and object lessons for children. A new section, Help Yourself, provides a Bible doctrine outline for adults.

That mix seems to have proven itself

with such people as Dennis Brewer and that problem-weary wife. One more subscription, prayerfully ordered, could offer surprising results.

In the face of rising costs and national recession, *Message* has managed to hold prices steady for the past three years. Subscriptions are discounted by 33 percent during the campaign. One subscription costs \$7.95 for six bimonthly issues. Subscriptions start with the September/October 1991 issue and end with the July/August 1992 issue. (Add \$3 for each subscription outside the United States.)

The publisher is committed to helping you resolve any problems encountered regarding your subscription or subscriptions you have sponsored. Write to: Larry Burtnett, Subscription Services, Box 1119, Hagerstown, MD 21740. Or call him at (301) 791-7000.

Ideas for Just One More Name

A friend at the office
A business client
One of your employees
Your physician or dentist
Someone who attends a
Revelation or
Breathe-Free seminar or
cooking school at your
church
A public school teacher
A former Seventh-day
Adventist
A new believer
A community leader
A prison inmate
A sports partner
Someone in the military

■ CALIFORNIA

Church Ministries and Ministerial Convention Results in United Division

Confession and repentance mark San Diego gathering.

On January 22 to 26, 450 leaders from across the North American Division (NAD) met in San Diego to seek repentance and the empowering of God's Spirit. At the Town and Country Hotel the sounds of praise, repentance, confession, singing, spirited discussion, and common conviction radiated throughout the NAD Church Ministries and Ministerial Convention.

One simple purpose prevailed: to provide an effective support system for the local Seventh-day Adventist church. To this end much prayer and praise were invested.

When we arose from prayer that Friday night, everyone had come forward. Everyone! That might not have been so surprising, except that the call had been so specific—a call to church professionals, to leadership armored with all the trappings of apparent competence. The call constituted a confession of emptiness, a yearning for filling. Jesus never disappoints us when we humble ourselves and call for His help.

Pentecostal Penitence

Praise to God led naturally into an extended period of repentance, confession, and intercession for specific leaders. North American Division leadership was experiencing what Bill Scales, NAD Ministerial Association secretary, had earlier labeled "the Pentecostal penitence that precedes Pentecostal empowering."

As knees complained painfully and stooped bodies straightened after an hour of intense prayer, everyone knew an unprecedented commitment had begun. An

entire division's representatives had repented of their disbelief and disobedience.

The prayer and dream of those planning this event was to set an agenda for the decade—an agenda that will bring renewal and power to the 4,600 congregations across the United States, Canada, and Bermuda.

Consensus emerged on several issues during the convention. The greatest felt need was for spirituality—living the faith of Jesus. Second was the need to integrate warmer personal relationships into our evangelism and nurture. This can be best understood by reading the document

Available Help

Local conferences can provide an array of resource materials, consultant services, training, and information.

Help is available in the areas of community services, family life, women's ministries, pathfinder clubs, stewardship, creative learning, children's ministries, teen and young adult ministries, Sabbath school, evangelism and church growth, pastoral ministries, urban ministries, and so on.

resulting from this convention—"The San Diego Covenant" (see box on next page).

A common conviction came from facing the facts. Participants received copies of data taken from the Adventist Family Opinion (AFO), Report 1 (1989); Sabbath School Needs Assessment; and the Valuegenesis study by Project Affirmation—the most comprehensive study of Adventist youth ever done in our denomination or any other.

The statistics reveal a youth population loyal to the church but yearning for the happiness that comes from a home, church, and school united in their understanding and experience with Christ. A combination of mixed signals and cross-purposes continues to alienate our youth and young adults.

Unfulfilled Needs

The adult population suffers from similar problems. In spite of the need for deeper relationships and more satisfying Sabbath school and worship experiences, little is happening to make a great difference. Ethnic congregations are the delightful exception.

North American Adventists of all races are now mostly middle class and upwardly mobile. Unless a local church radiates genuine warmth, demonstrates personal benefits, connects people to Christ and each other, and provides meaning to materialistically burned-out seekers, it will not grow.

The information shared had a powerfully convicting impact upon the NAD representatives gathered. But rather than discouraging, God's Spirit encouraged acceptance of this disciplining truth and submission to His freeing power.

Never once were the pillars of our faith and lifestyle threatened. The challenge was clearly seen to be twofold: (1) a need to deepen and broaden our understanding of the message entrusted to us, and (2) a need to recommit ourselves to the methods of Christ in discipling others, while training and nurturing ourselves. In particular, the need to receive and share the love of God arose again and again.

By Jack Calkins, editor, Celebration.

Shelby Andress, a consultant from Search Institute who has worked with Project Affirmation for the past three years, facilitated three days of wrestling in small groups to comprehend and respond to these challenges. Her delightful talent and spirit equipped the saints to survive the sojourn between the mountain and the multitude.

NAD president Alfred McClure struck the unrelenting note of reality in his keynote address. Nothing less than revitalization can prevail. "Until love, acceptance, and forgiveness become the norm in a loving, caring church, growth will not occur."

To achieve this he advocated:

- (1) a return to righteousness—falling in love with Jesus
- (2) dependence upon the Spirit's empowering
- (3) unity in Christ
- (4) a return to the scriptural priorities of evangelism and church growth
- (5) prioritization of the needs of youth and young adults
- (6) the continued transmission of values to our children through efforts such as Project Affirmation

Refreshing Openness

McClure's candor was matched by General Conference president Robert Folkenberg's refreshing openness about our desperate need of God's Spirit and Christlikeness. Here was a commitment by every level of our church to revive and reform.

Augmenting the small group interaction were morning and afternoon workshops on a variety of relevant and timely issues. Participants noted a dovetailing of principles and priorities.

Calvin Rock, a general vice president of the General Conference, challenged us to look again at Christ on the cross and reach within our own hearts to respond. He applied righteousness by faith on a personal level for each individual.

This convention, held under the direction of NAD Ministerial Association secretary Bill Scales and NAD Church Ministries director J. Lynn Martell, was marked by one overwhelming reality: con-

sensus. Not a consensus of opinion, but of principle. Not of preference, but of repentance. The moving of God's Spirit was evident and gratefully acknowledged.

Each participant understood that the local church is the primary focus of all departmental activities. The talents and resources of division, union, and local conference staffs must provide an effective support system for local church ministry.

The San Diego Covenant

"We are servants of the body of Christ—the Seventh-day Adventist congregations and ministries in the United States, Canada, and Bermuda. We come from a variety of ethnic, gender, regional, and generational experiences, yet we are united by the urgent need for the second advent of our Lord.

"We are deeply concerned about the local churches across North America. Most are not growing. There is a lack of warmth and inclusiveness. Large numbers of youth and adults in their thirties are inactive. Outreach and service to the community is in danger of being lost in comfortable rituals. Needs are not being met. Families are at risk. Giving and volunteering are down. Local leadership often places a higher priority on maintenance than mission, and pastors become discouraged or exhausted. **There is grave danger that the precious Adventist message will not be passed on to the next generation.**

"We have honestly confronted the facts at this meeting, spent time on our knees pleading for an outpouring of the Holy Spirit, and worked together to construct a consensus. We confess our own tendencies toward empire-building, turf conflict, and ill-informed and unspiritual leadership styles. And we praise God for His forgiveness and renewing grace.

"We believe that our Lord is already working to refresh and empower His church. We trust His guidance in our midst. We have come together around a vision of congregations strong in mission and demonstrating the power of the Holy Spirit. We commit ourselves to change, to formal and informal relationships networked into a support system to encourage strong congregations. We pledge ourselves to pray and work together for the implementation of these hopes and dreams."

The participants in San Diego did not join together; they were drawn together. No one looked to see what the other would do. Each call, each challenge, elicited a positive individual response. The issue was not what others would do, but what each could contribute.

I've never witnessed such spontaneous cooperation and unity of purpose in the face of truly daunting complexities.

■ FLORIDA

Conference Membership Tops 30,000

Conference becomes fifth-largest in North American Division.

Florida Conference membership passed the 30,000 mark on September 30. It includes a rich cultural mix of Anglo, Hispanic, West Indian, French-Haitian, Asian, Portuguese, and Yugoslavian.

Gloria Becker, interim secretary, reports that the conference started in 1893 with 139 members and three ordained

The Hispanic work, under the direction of Jose Hernandez, has grown significantly along with that among other ethnic groups. William Bornstein, evangelism coordinator, reports that the Anglo pastors have the highest ratio of baptisms among the Anglo conferences in the Southern Union.

Reaching Children

Through education, Pathfinders, and children's ministries, hundreds of children are being baptized each year. Children's ministries, under the leadership of Donna Williams, currently supplies materials to five churches that are holding children's evangelistic meetings. She and her staff have developed a *My Bible Friends* series for children ages 4-8 and will soon have a Revelation Seminar for juniors. Pathfinder Clubs, under the direction of Cheeko Cotta, reach children not in the SDA school system and provide a program for winning and holding young people. Gerald Kovalski, vice president for education, reports there are 43

five years. About 175 people have been baptized during this period as a direct result of the work of literature evangelists.

Adults More Difficult

"Adults are more difficult to reach with the gospel," states Richard O'Ffill, church ministries associate for Community Services and lay training, "but many are being won by the faithful witnessing of members, several hundred of whom have been trained as lay evangelists in a seminar held each year at Camp Kulaqua."

Thanks to Cindy Kurtzhals, assistant communication director, on January 14 and February 11, Florida Adventists got national television exposure on ABC's *Good Morning America*.

President Graham has challenged conference workers and the laity to work toward a goal of 35,000 members in the next three years. It took six years to grow from 20,000 to 25,000 and four more years to reach 30,000.



Many baptisms have resulted from the work of literature evangelists.

ministers. Today it has 140 churches, 14 companies, 125 ministers, and 30,128 members, and ranks fifth in membership in the North American Division.

Relious Walden, treasurer, states, "We are thankful for a 6 percent tithe gain at present, but as a result of growth and inflation, the conference needs an 8 percent gain to provide pastoral staffing for new churches."

Obed O. Graham, conference president, credits the growth to a team spirit among evangelists, pastors, teachers, literature evangelists, and laypeople. Baptisms have increased even though evangelism budgets have not.

By Richard Shepard, interim communication director, Florida Conference.

elementary schools and junior academies and two senior academies, with a total enrollment of 2,864 students and 203 teachers. Funding for these and the youth and young adult ministries represents a major portion of the conference budget.

Joe Holloway, publishing director, reports that sales have almost doubled in the past



Through Christian education and youth programming, Florida Conference nurtures future leaders.



THE LOMA LINDA REPORT

LUMC psychiatry department helps fulfill institutional mission

For 85 years, the mission of Loma Linda University Medical Center has been "To Take Man Whole."

Helping to fulfill the wholeness concept is the Medical Center's new Behavioral Medicine Center.

"The idea that psychiatry has been hostile to Christianity and to religion in general is a fairly pervasive attitude and not without foundation," says Richard Griffin, MD, director of the Behavioral Medicine Center.

"Loma Linda University is one of the few true Christian medical schools in the nation," Dr. Griffin says. "We should have a prominent place in the behavioral sciences and should take a leadership role in the integration of religion and psychiatry. Loma Linda University and Medical Center, through educational and residency programs, are the only centers of academic medicine that have a Christian orientation and a strong religious element built into the behavioral medicine program."

"The Behavioral Medicine Center offers a Christian emphasis to serve the special needs of the Christian population," Dr. Griffin says. "Christian therapists address the special characteristics and spiritual needs of each patient while following the desire of the patient and the appropriateness of the treatment program."

A little over three years ago, it was decided that Loma Linda University Medical Center should have a more prominent presence in the area of mental health and that the institution has a responsibility to provide leadership and expertise in the inte-

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



A supportive approach to group therapy encourages discussion of events, concerns and attitudes.

gration of Christianity into psychiatric services.

In order to do this, plans were begun to develop a center which would include both the delivery of a full range of psychiatric services and integrate the training programs of the Medical Center into this service delivery system.

"We have established a 'help line' whereby the community has access to us 24 hours a day, seven days a week," Dr. Griffin says.

The caring team of mental health professionals at the Behavioral Medicine Center work together to meet the biological, psychological, social, and spiritual needs of the entire family.

Consisting of a psychiatrist, psychologist, social worker, chaplain, and nurses, as well as activity, music, and art therapists, and (for young people) an educational specialist, the staff meets regularly to review and update treatment plans for each patient.

"This approach to personalized treatment ensures sensitive, flexible mental health care for each patient," Dr. Griffin says, "care which is always provided in the least restrictive environment."

The staff is able to provide services to a patient within a 24-hour period. Emergency services are available through the Medical Center's emergency room on an

Continued on next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

immediate basis.

About half of the calls received through the Behavioral Medicine Center's "help line" are cared for by the Behavioral Medicine Center staff; the rest are referred to psychiatric support systems in the surrounding communities.

"The Behavioral Medicine Center is committed to offering quality programs to both the professional community and the general public," Dr. Griffin says. "Many of these services are provided free of charge as a community service."

Behavioral medicine staff members hold monthly meetings for the general public on a wide variety of topics. In addition, two seminars designed for community professionals are offered each month by the behavioral medicine staff.

One of the most common symptoms seen in patients who take advantage of the services offered through the Behavioral Medicine Center is that of depression, according to Dr. Griffin.

The Behavioral Medicine Center is equipped to offer a comprehensive system of services of unique quality in the Southern California region.

Each component of the Center's system—including inpatient, partial hospital and outpatient care—is interrelated so that patients have consistent care from the same therapists where services are needed throughout the system.

This approach to patient care is consistent with the holistic mission of Loma Linda University—making man whole through specialized, yet sensitive, patient care.

Additional services for the Center are continuously being evaluated, ensuring that patient care will remain up to date with the latest advances in mental health treatment.

In addition, the Center has developed an employee assistance program designed to meet the special needs of employees within a select group of businesses and industries in the San Bernardino-Riverside area. It is anticipated that by the end of the year 40,000 individuals will have access to the services offered by the Center.



The partial hospital and outpatient services are located in a quiet, Cape Cod atmosphere near the Medical Center.



The spacious, new inpatient facility completes the system of services offered through the Behavioral Medicine Center.

In order to meet the expanding needs of the Behavioral Medicine Center, Loma Linda University Medical Center has purchased the Charter Hospital facility in Redlands to serve as the inpatient base for its growing behavioral medicine program.

The new facility which replaces the psychiatric unit in the Medical Center has the capacity for 89 beds in six units. Initially, five units will be utilized: an

adult open unit, an adult locked unit, child unit, an adolescent unit, and chemical dependency unit. Patients with medical/psychological diagnoses will still be served at Loma Linda University Medical Center.

"The health-care delivery system is rapidly changing," Dr. Griffin says. "However, our commitment to Christian therapy remains unchanged." □

■ FIJI

Mission Looks to Thirteenth Sabbath for Help

March 30 offering to aid high school, evangelistic center.

The Fiji Mission has a growing Adventist membership of some 13,000 scattered throughout its more than 300 islands. But in Suva, the capital city and home to 5,000 members, we have no high school. The Thirteenth Sabbath Offering on March 30 will address this urgent need.

Of the 780,000 people in Fiji, nearly half are Indians who follow the Hindu, Muslim, and other Eastern religions. The offering will also help build an evangelistic center for these people.

The Fijian rural population tends to drift toward the cities. Urbanization of the Greater Suva area produces increased problems with employment and education as well as greater opportunities for evangelism.

In the Suva area and adjacent districts, we have 26 churches and companies to care for the 5,000 members. Owing to the lack of an Adventist high school, their children must attend the schools of either the state or other denominations.

The Fiji Mission praises God for Fulton

College and the many primary schools it has. However, the very place where evan-



The smile of Fiji. Will this boy's future schooling have the benefits of an Adventist high school?

gelism is the most successful and the population the most concentrated, they have no high school. A high school in Suva will complete the chain, making it possible for more Adventist children to attend Fulton College eventually.

All other denominations have schools in Greater Suva. In building this new high school, our church will offer a valuable service for training workers for Christ.

One-half Indian

In 1879, Indians came by ship to Fiji as indentured laborers. When this agreement was abandoned in 1916, 40,000 of these industrious people elected to remain as free settlers. Today their large numbers and diverse religions present a challenge for Global Mission.

At present we have six churches and companies, serviced by three workers, that are ministering to the Indian people. In a recent visit to Savusavu, I witnessed the work being done by lay members David Lal and his wife, Rachel, who have about 60 Indian members meeting in a little building they put up themselves. Last December they had a baptism of eight candidates, five of whom came out of Hinduism, indicating that God is working upon the hearts of these people.

Establishment of an Indian evangelistic center in Suva will provide facilities for soul winning, training, and fellowship. A block of land has already been purchased, and our members now wait for the world church's response to these Thirteenth Sabbath projects.

By Graeme Christian, Sabbath school director, Central Pacific Union Mission.



Fijian Indians, who make up nearly half the population, learn of the story of Jesus. An evangelistic center in Suva will help this work.

■ HUNGARY

Union Builds Publishing House

Literature evangelism reestablished after 40 years.

For 40 years the government of Hungary had not permitted the Adventist Church to operate a publishing house and printing press. In the autumn of 1989, however, our church made history when it laid the foundations for a new publishing house. In spite of a difficult economic situation that touches every segment of Hungarian society, building operations began in the spring of 1990. Now the 2,500-square-foot (232-square-meter) area is nearing completion in Budapest.

As a result of the devotion of Hungarian members, supported by the Trans-European Division, the General Confer-

By Laszlo Erdelyi, publishing director, Hungarian Union.

ence, and generous Adventists abroad, an old dream is being realized: Seventh-day Adventists in Hungary will have a publishing house and be able to reestablish literature evangelism. We believe we must act quickly, however, for another change in government might produce a more difficult situation than existed previously.

Today Hungary is flooded with religious publications, as well as pornography and crime novels. Yet the great masses of people long for noble things.

At present about 220 Adventist members are distributing our literature regularly. Some SDA churches use Sundays and holidays for taking it from house to house. Plans call for employing 30 to 40 full-time literature evangelists as soon as possible. The books are ready; until now they have been printed on state and private presses. The church aims to furnish the new building with printing presses in order to increase this production.

Hungarian members are already heart-

ened by encouraging experiences. Letters arrive from readers who have come to know the truth through SDA books. The membership of one Adventist church has doubled in a year as a result of literature evangelism.

Academy Opens

The Hungarian Union has also opened the Seventh-day Adventist Theological Academy, a school for future ministers.

At its inauguration for the new academic year in Budapest on September 15, Jeno Szigeti, president of the Hungarian Union, reviewed the history of the seminary, which was interrupted during the Second World War. Changes in the religious climate in Hungary have enabled the church to reopen the school.

"There is an unexpected interest in the program of the academy," reports Dr. Imre Tokics, director of the Theological Academy in Budapest. "We already have 70 students in the first year, under the guidance of six staff members. At present it is a correspondence school with consultations twice a month on weekends. Steps are under way to find a suitable building so the seminary can become a regular day school with students staying in dormitories."

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Construction of the new Adventist publishing house in Budapest is nearly completed.

WORLD FIELD

March Offering Boosts Adventist World Radio

Four stations seek to cover the globe with good news.

Marasati Siregar is studying theology at Indonesia Union College in Bandung, Indonesia. One of the first two converts from Adventist World Radio (AWR)-Asia, Marasati returned to his home village on the island of Sumatra to care for his ailing parents. There he raised up a group of more than 20 members, who met weekly in his parents' home, before he went to school "to learn how to be a preacher."



Marasati Siregar (left) and Zentura Simbolon were the first baptisms from broadcasts beamed out of Guam toward Indonesia.

Czeslaw Czyz wrote to AWR-Europe from his home in Poland to ask if there was a Seventh-day Adventist church in his village. Finding the people friendly and the worship services meaningful, he began going door-to-door with his own handwritten announcement giving the times of AWR broadcasts. Today he is involved in both public and literature evangelism.

First National Pastor

Zachary Kassoule, a listener to AWR-Africa, graduated from the Adventist University of Central Africa in Gisenyi, Rwanda, and will return to his homeland as the first national pastor in Niger.

Roberto writes to AWR-Latin America, pleading for information about God, something to change his atheistic beliefs; while Alma writes after attending night school in Panama, requesting anything that will help her know more about Jesus. Both are tired of listening to other stations that bring them only "broadcasts

on politics, war, power, tragedies, and accidents."

None of these youth could have been reached without radio. Nor would we have heard from thousands of students in China who tell of crowding around their radios in large groups to hear messages of peace, hope, and security. Young Africans, eager to learn of the liberating freedoms of God's

Word, write from the forests, deserts, and cities of that vast continent. And youthful Russians request information on Christian values.

Our church-owned facility on Guam, for reaching Asia, is nearly completed, though we continue negotiations with a developer who wants to relocate us from the middle of his resort plans. From our station there we reach into half the world.

A lay Adventist family has recently provided funds for about 100 acres, a residence, a transmitter building, and equipment in Costa Rica for upgrading our small 40-kilowatt station, on the campus of Central American Adventist University, so that we can blanket not only Central America but much of South America.

Of necessity we continue to lease time on the powerful Africa No. 1 Station in Gabon for our studios in Côte d'Ivoire, but we need to look to a future station of our own in order to add the other major languages of Africa beyond French and English. Only the AWR station in Africa, with its seven hours of weekly broadcasts, remains at its minimum potential, and most costly.

Mediterranean Coverage

In January we signed papers for an option to buy about 120 acres east of Argenta, Italy, from which to cover Eastern Europe, the Mediterranean, and North Africa. The new site, to which you gave at the time of the 1990 General Conference session offering, will allow us to drop leased time from Portugal and increase our capacity from 2.5 kilowatts at Forli, Italy, to send God's message of love where people cannot go or where the challenge is beyond human endeavor.

Thanks for what you've been doing for Adventist World Radio since its meager beginnings in 1971. Some of you remember monthly the radio ministry from AWR's four locations with your donations to the World Budget, 1 percent of which goes for AWR.

In addition, we provide you the privilege every year in March of making a special gift to Adventist World Radio. Ask God what He would have you give toward the 1991 \$400,000 budget.



Theresa Byrne (center), a Britisher evacuated from Kuwait, shared with Claudius Dedio (left) and AWR-Europe manager Greg Hodgson the eagerness of the Middle East family to receive AWR from the new Italian facility.

By Robert S. Folkenberg, president, General Conference.

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BULLETIN BOARD

To New Posts

Regular Missionary Service

John Milford Anholm, returning to serve as orthodontist, Eastern Africa Division, Harare, Zimbabwe, and **Betty Louise (Boyce) Anholm** left October 16.

Robert Gary Brendel, to serve as teacher, Southeast Asia Union College, Singapore, **Norma Jeanne (Summers) Brendel**, and one child, of College Place, Washington, left September 4.

Paul Alonzo Bryant, to serve as departmental director, Liberia Mission, Monrovia, Liberia, **Patricia Royleen Perry (Reynolds) Bryant**, and one child, of Berrien Springs, Michigan, left October 8.

Francis Noble Chase, returning to serve as teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, West Africa, and **Reta Louise (Brakke) Chase** left September 6.

Chauncey Lloyd Conner, returning to serve as dentist, Yaounde Dental Clinic, Yaounde, Republic of Cameroon, **Bernardine (Mosley) Conner**, and one child left November 3.

Michael Wayne Dant, to serve as chairman, Department of Mathematics and Computer Science, West Indies College, Mandeville, Jamaica, and **Julie Kay (Johnson) Dant**, of Berrien Springs, Michigan, left October 3.

Marenius V. S. DePaula, returning to serve as associate director, Church Ministries Department, Africa-Indian Ocean Division, Côte d'Ivoire, West Africa, left September 26. **Joan Marie (Sanderson) DePaula** and three children left September 16.

Stephen Lee Dickerson, returning to serve as construction consultant, Bangkok Adventist Hospital, Bangkok, Thailand, **Barbara Jean (Aitchison) Dickerson**, and two children left October 2.

Conroy Frederick Donesky, returning to serve as pilot/chaplain, West Mexican Mission, Guadalajara, Jalisco, Mexico, left September 20. **Susan Joan (Anderson) Donesky** and one child left October 1.

Wanda Marie (Lester) Gibson and two children, returning to join her husband, **Boyd Eugene Gibson**, serving as music teacher, University of Eastern Africa, Eldoret, Kenya, left October 13.

Steven Werner Hildebrand, returning to serve as internal medicine physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Merle Laura (Campbell) Hildebrand**, and one child left September 25.

Glenn Ray James, returning to serve as director, Communication Department, Far Eastern Division, Singapore, and **Ruth Eveline (Gaggin) James** left September 5.

Leroy Melvin Kelm, to serve as senior pilot, Papua New Guinea Union Mission, Lae, Papua New Guinea, and **Sharon Louise (Gladden) Kelm**, of Gaston, Oregon, left September 26.

Kenneth Lee Lawson, returning to serve as general surgeon, Malamulo Hospital, Makwasa, Malawi, Africa, **Cindy Elizabeth (Crawford) Lawson**, and two children left September 23.

Catherine Elizabeth McDonough, to serve as nurse/midwife, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of La Grange, Georgia, left September 11.

James Todd Milledge, returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left September 19.

George Martin Norheim, returning to serve as industrial arts teacher, Adventist University of Central Africa, Gisenyi, Rwanda, Central Africa, and **Suvi Marketta (Alfton) Norheim** left September 10.

Joseph Nubuo Nozaki, returning to serve as physician/surgeon, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Verna Keiko (Kuninobu) Nozaki**, and one child left August 10.

Willis Elwyn Owen, returning to serve as farm director, Northeast Brazil Academy, Belem de Maria, Pernambuco, Brazil, **Karen Lynn (St. Clair) Owen**, and three children left September 22.

Bruce Wayne Papendick, to serve as Cairo Evangelistic Center coordinator/church ministries director, Egypt Field, Heliopolis, Egypt, **Lois Nathel (Barrett) Papendick**, and

two children, of Lynwood, Washington, left October 7.

Betty Carol Patterson, to serve as music teacher, Antillian Adventist College, Mayaguez, Puerto Rico, and one daughter, of Kamloops, British Columbia, left October 18.

Rex Gordon Pearson, returning to serve as treasurer, Zaire Union Mission, Lubumbashi, Zaire, and **Elvira Fernandez (Ferreira) Pearson** left July 29 by way of England and Collonges, France.

Daniel Norman Peek, to serve as systems analyst, Union Adventist Education Complex, Lima, Peru, and **Cynthia Doreen (Ergang) Peek**, of Ashland, Oregon, left September 18.

Robert George Pierson, to serve as president, Adventist University of Central Africa, Gisenyi, Rwanda, of Berrien Springs, Michigan, left July 31. **Barbara Phyllis (Short) Pierson** left September 11.

Louis Randolph Preston, Jr., returning to serve as associate church ministries director, Eastern Africa Division, Harare, Zimbabwe, **Janice Anita (Montgomery) Preston**, and two children left September 2.

Leonard Donald Quail, returning to serve as principal, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, **Janna Marie (Bennett) Quail**, and three children left August 12.

Keith Berkeley Rodman, returning to serve as manager, Westco Foods Ltd., Mandeville, Jamaica, West Indies, **Sandra Jean (Lawson) Rodman**, and two children left October 26.

Calvin John Rick, returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Laura (Lee) Rick**, and two children left August 6.

Judith Ann Simmet-Pratt, returning to serve as matron, Masanga Leprosy Hospital, Freetown, Sierra Leone, left September 26.

John Folkert Sipkens, returning to serve as ADRA director for the Philippines, c/o North Philippine Union Mission, Manila, Philippines, and **Ruth Ellen (Strickland) Sipkens** left September 26.

Peter Skrla, returning to serve as director, School of Laboratory Technicians, and **Magda (Rut) Skrla**, to serve as assistant tutor, Malamulo Hospital, Makwasa, Malawi, left September 28.

James LeVerne Smith, Sr., returning to serve as nurse-anesthetist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Ruth Joy (Cain) Smith** left October 31.

Allen Richard Steele, returning to serve as general manager, Adventist World Radio/Asia, Agat, Guam, and **Andrea Paige (Grove) Steele** left August 15.

Philip Steinweg, returning to serve as physics teacher, Ecuador Adventist Academy, Santo Domingo de los Colorados, Pichincha, Ecuador, left August 9. **Lonnita Marlene (Lindbeck) Steinweg** and one child left September 5.

Date Vanderwerff, returning to serve as ADRA director, Zaire Union, Lubumbashi, Zaire, left August 21. **Corrine Belle (Kandoll) Vanderwerff** left September 21.

Elvin Robert Vance, returning to serve as assistant chief engineer, Adventist World Radio/Asia, Agat, Guam, and **Betty Carol (Ward) Vance** left September 23.

Review and Herald Constituency Notice

Notice is hereby given that the next regular meeting of the constituencies of the Review and Herald Publishing Association and Southern Publishing Association is called to convene in the auditorium of the Review and Herald Publishing Association at 55 West Oak Ridge Drive, Hagerstown, Maryland, on Sunday, April 7, 1991, beginning at 9:00 a.m., to review the bylaws of the associations.

Alfred C. McClure
Chairman of the Board

John F. Wilkens
Secretary

All in the Family



*Jacob never
lived to see it,
but his curse
turned into a
blessing.*

Reaching across millennia to touch me with encouragement is the story of Jacob and his family. A motley assortment born into rivalry and unrest in the home, most of Jacob's children appear to have developed rough and revengeful characteristics.

Levi with his brother Simeon seemed especially inclined to deceit and violence. Nearly 50 years after the unthinkable incident in which Levi helped devise and commit mass murder at Shechem, his old father recalled the deed with horror. "O my soul," he exclaimed sorrowfully, "come not thou into their secret. . . . Cursed be . . . their wrath, for it was cruel" (Gen. 49:6, 7).

Hurting Parent

What a hurting parent Jacob was! Had he supposed that his was a test case like Job's, he could have been comforted. Had he not suspected that much of his trouble derived from his own perfidy, he would have suffered less. And here his story becomes ours.

The seedling lie he meant
To bear a treat
Yielded him heavy pickings
Of deceit.

The willfulness I stitched
Into a day,
I never planned to rip
The years away.

We know the story of Jacob—his lie to obtain the birthright and his flight from home, his dealings with devious Laban, and his grief when led to believe that his cherished Joseph was dead.

I am glad Jacob ended his years in Goshen, surrounded by a family mellowed by the grace of God and the consequences of their sins. I'm happy that with all the old sibling jealousies healed and scarred over, Jacob had time to dandle grandchildren upon his knee and gaze wonderingly at Joseph, then second only to Pharaoh in power! If ever a father deserved a few happy years, Jacob did. But when, before his death, he called the family together for a patriarchal bless-

ing and prophecy, the varied characters of his children passed again before him.

One son was unstable; one would be a bearer of burdens. Another was a troublemaker. ("I have waited for thy salvation, O God," Jacob inserted significantly here, his old voice perhaps quavering.) One was often overcome—but would overcome at last. Still another was a "fruitful bough," nourished by Jacob's God. Levi's prophecy was among the least encouraging. He along with Simeon was recipient of a curse.

"I will divide them in Jacob and scatter them in Israel," Jacob spoke sadly. He knew each man's weaknesses; he knew also their strengths. Every member gathered about the bed was dear to his heart.

Obviously, Jacob never witnessed the fulfillment of the curse. I wish somehow he *might* have in the case of Levi. For, as it happened, when many years later rebellion against God broke out among Jacob's descendants, one tribe refused to dance about a golden calf. One stepped forward in response to Moses' "Who is on the Lord's side?" It was the tribe of Levi.

How Jacob would have marveled at Levi's zeal rerouted into God's cause! And how he would have gazed astonished at Levi's "curse"!

Levi was indeed "divided in Jacob" and "scattered in Israel." His tribe never possessed an inheritance in the Promised Land. But because they were loyal in the midst of unfaithfulness, the Levites were chosen for the service of the sanctuary—scattered in *honor* throughout the land!

Do you wonder at the ability of God? From an unwisely favored child God can develop a ruler. The names of once-bickering siblings God can inscribe on heavenly gates. Even the curse evoked by one's own folly God can, in time, transform.

And I know—even as I know my failures—*God still can.*



BY ANN CUNNINGHAM
BURKE

Ann Cunningham Burke writes from Yucaipa, California.

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