

# ADVENTIST REVIEW

**JULY 2021: SIX BIBLICAL WOMEN + WOMEN AND  
MINISTRY IN THE ADVENTIST CHURCH + THE DAVID  
PRINCIPLE + THE TIME I DENIED CHRIST + WHO IS  
MY NEIGHBOR? + ETERNITY'S COMING**

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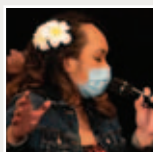
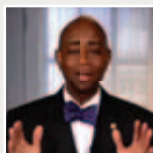
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# TRENDING

## THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:

- 1 COVID-19 Vaccines: Should I or Shouldn't I?
- 2 Young Adventist Missionaries Will Spend a Year in the Amazon
- 3 The Psychology of Vaccine Hesitancy
- 4 More than 2,300 Join the Church After Online Evangelism in the Caribbean
- 5 Sudan Minister Tours Adventist Church Headquarters, Discusses Cooperation

## 100 YEARS AGO



REVIEW AND HERALD PUBLISHING ASSOCIATION

The General Conference recommended a new plan in 1921, to encourage the distribution and sale of literature. Two "Big Weeks" were designated, one in May and the other in July. Within each "Big Week" would be a "Big Day." Each colporteur would contribute their earnings from that day. In addition, each publishing house asked their employees to donate a day's wages on the "Big Day."

The July 7, 1921, *Review* reported the results from the first "Big Day" for *Review* and Herald Publishing House employees. They responded enthusiastically, many contributing more than a day's wage. At that time one day's wage equaled \$2.88.

Later that year the *Review* reported that a total of \$125,500 (equal to \$1,872,361.84 in 2021) was raised in 1921 as a result of the two "Big Days."

# HIS Impact On Me



## Soraya

Former student  
Holbrook Indian School (HIS)



Liked by **HolbrookIndianSchool**

10/6/18 is when my sisters and I got baptized. It's the best decision I've ever made. I went to an amazing school, met a lot of amazing people, went to church, had bible studies, sang songs, went to camp, rode horses, went bike riding, participated in sports and in Native festivities.

This was all because God lead my mama to Holbrook Indian School (HIS). My decision to attend HIS helped me so much. I'm not embarrassed to say how much I rock with God because He's done so much for me that I can't explain. God has plans. I don't know what they are but I trust Him. --Soraya via Instagram

Soraya is a singular example of the experience that many of our students at HIS have. Help other Native American children and youth experience God's amazing love by making a gift to Holbrook Indian School today at [HolbrookIndianSchool.org](https://www.holbrookindianschool.org)



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BILL KNOTT



## Sine Qua Non

An old friend wrote recently of his plans to leave a successful ministry career earlier than expected.

*"The last year has been tough. I have decided to retire. I have had a hard time figuring out how religion and politics got so tangled up in even the Adventist Church."*

His lament has been echoed a dozen times by friends who tell of unprecedented conflict in the congregations or institutions they serve. Some blame the fractiousness on the pervasive social and psychological impacts of the COVID-19 pandemic: isolation and fear have accentuated the natural self-absorption of human beings and unraveled the fabric of cooperation in both the culture and the church.

Others point to the ghastly spectacle of American politics, in which a "winner takes all" imperative drives partisanship and polarization on a scale never before witnessed. No human organization, not even the remnant church, could be immune to the slash-and-burn strategies that have pitted races against each other, the protection of accumulated wealth against the well-being of the less privileged, and made enemies of those who previously could sometimes be gracious with each other about their political or theological differences. Despite its sometimes lofty self-perception, the church now often mirrors the culture.

In the overheated rhetoric of this moment, "bipartisan" is another word for "foolish," and "consensus" is a synonym for "weakness."

Missing is any sustained attempt to either teach or practice the foundational virtue on which God's church is built. Jesus offered a vast blessing to those He called "meek." Paul framed that virtue in both negative and positive terms: *"Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves"* (Phil. 2:3, NRSV).<sup>1</sup> The fact that the naturally assertive apostle felt constrained to offer that counsel to a congregation he had planted illustrates how well Paul understood both his own sinful nature and the disintegrating nature of pride in the life of the congregation. The church's never-ending battle isn't chiefly with oppressive "principalities and powers" but with our corrosive, destabilizing habit of privileging our own preferences over the good of the gathered community.

This is a fundamentally deeper problem than the bitter debates over "to mask or not to mask" that divided many Adventist congregations during the past year, or the reality that a believer armed with a remote in his living room has very little inclination to listen to anything that he doesn't already prefer. The church's struggle is always with itself: can we covenant to live together with all our differences—in skin color; wealth; political viewpoints; and theological preferences? Or will we watch with dismay the continued atomization of what Ellen White called "the one object upon which God bestows in a special sense His supreme regard"?<sup>2</sup>

*The gospel's call to teach and practice the virtue of humility is the most countercultural act of which the believing church is capable.*

The gospel's call to teach and practice the virtue of humility is the most countercultural act of which the believing church is capable. No greater testimony of our prized "separation from the world" can be found than our willingness, halting though it may be, to listen patiently to each other, acknowledge the possibility of our own mistakenness, and gather around our shared commitment to the Lord.

The "mind of Christ" that Paul sought to evoke requires the intentional reversal of long-established patterns and privileges among us. White must learn to yield to Black and Brown; male to female; elected leadership to the expressed will of the company of believers; and personal opinion to the proclaimed Word of God. Without the essential quality of humility, the remnant church is only a fractious collection of theological partisans held tenuously together by tradition and custom.

The witness that wins the world is the revelation of a people who refuse the polarization wrought by prejudice and pride and who practice the humility without which there can be no community of believers.

"Beloved, since God loved us so much, we also ought to love one another" (1 John 4:11).

<sup>1</sup> Bible texts are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

<sup>2</sup> Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 12.

## SCIENCE AND THE GOSPEL

Kudos to the contributors and editors for the superb topics addressed in your May 2021 issue: “Science and the Gospel.” These are issues many of us regularly confront when we share our understanding of what life is all about with our non-Adventist, non-Christian, agnostic, or atheist friends. The overall emphasis on how to relate, rather than how to win arguments, was insightful and welcome. Please send us more issues that tackle the challenging real-world conversations we so often have with those for whom the idea of God as the Creator, who also loves us, is not a living reality.

**Gerhard Haas**  
*Napa, California*

Congratulations for devoting the entire May issue to the topic “Science and the Gospel.” The articles are substantial and varied in their approach. It is encouraging to see younger authors coming to this arena and making their contributions.

**Humberto M. Rasi**

## TEACH OUR BOYS WELL

In the June 2021 *Adventist Review*, the article by Andy Nash entitled “Boys Will Be Men,” brother Nash refers to an old saying “Boys will be boys” which is often used to explain, excuse, or approve some unnecessary or improper things boys (or men) will say or do.



have a way of emerging out of the chaos. This was true at the time of Creation and is no less true today. Our church will become more relevant to all segments when everyone feels they have a voice that is respected and valued.

**Dick Tibbits**  
via e-mail

I was indeed happy to read in the May edition of *Adventist Review* that we continue to be a worldwide church. I remember Pastor Robert H. Pierson saying that he wanted to make the General Conference more international. So that was how M. S. Nigri and I came to the General Conference in 1970, the first leaders from the South American Division. I also remember my first devotional at Annual Council in 1971 in the Takoma Park church, where most of the participants were from North America! We praise God for the vision of our leaders in this great division who have helped financially and in leading the world field. Today the church is represented from all continents of the world. It is indeed a worldwide movement. May the Lord bless Pastors Juan Prestol-Puesán and G. T. Ng for their service in their retirement and the new leaders, Pastors Erton Köhler and Paul Douglas, as

Recently, in my e-mail, there was a suggested response and better replacement of that expression: “Boys will be . . . what they are taught.” This seems to be a more preemptive response to prevent improper remarks or actions and good counsel for our parents and our educators.

**Richard Lane**  
*Livonia, Michigan*

## COURAGE AND CANDOR

Thank you, Bill, for your courage and insightful comments about the importance of transparency and candidness. While this approach can make things messy at first, light and truth always



---

“Light and truth always have a way of emerging out of the chaos.”

DICK TIBBITS

---

they, with Pastor Ted Wilson, continue to lead our church until Jesus comes in glory and majesty!

**Leo Ranzolin, Sr.**  
*Estero, Florida*

### GETTING CAUGHT UP

Having gotten behind in my reading and catching up on old *Reviews*, I had the pleasant surprise of coming across Douglas Zinke’s article “When It Comes Time to Choose,” *Adventist Review*, September 2016. I appreciate his emphasis on making sure that the future of our “movement” is attending a college where their faith is strengthened and their fervor for our mission is fueled.

**Marlan Knittel**

### YOUR TURN

We welcome your letters, noting, as always, that inclusion of a letter in this section does not imply that the ideas expressed are endorsed by either the editors of the *Adventist Review* or the General Conference. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

### COMMENTS FROM ADVENTISTREVIEW.ORG

#### YOUNG ADVENTIST FILMMAKER TURNS BIBLE PROPHECY INTO YOUTUBE HIT

He continues to be a blessing in our lives and giving an example for the glory of God!

**Marta Irene Seguinot-Torres**

#### THE AUTHORITY OF THE CHURCH

I have struggled with this concept for many years and felt it was used wrongly many times. So I didn’t even believe we should practice this as a church. But reading this article showed me again why, if done correctly, it is a good thing.

**Shelley Fischer**

#### AFTER BEING LOST AT SEA FOR TWO DAYS, ADVENTIST BOYS FOUND

Thank God for directing the searchers in the right direction to find the boys. God bless everyone, including the police, for making the effort to rescue the boys from certain death. All praise to God.

**Agatha**

#### CAN EATING A MORE PLANT-BASED DIET SAVE YOU MONEY?

One thing that people should always put to mind when going on a plant-based diet is that, despite the healthfulness of all-green meals, you still have to put in effort to make it work. You have to make a vegan diet plan to know what meals to eat and when, sprinkle in exercises every now and then, along with other specifications.

**Name Withheld**

#### WORSHIP THROUGH SONG: COULD ADVENTISTS DO BETTER?

Amen. I have often struggled with contemporary hymns in which only the musicians can sing because more than half the congregation can’t sing along. I wish we could go back to good old singing.

**Emmanuel Moyo**

Congregational singing is the best form of worship in music, even if a capella.

**Gordon Jura**



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**—Ralph Trecartin, p. 12**

# NEWS



Barry Black,  
chaplain of the  
U.S. Senate

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## GLOBAL CAMP MEETING SPEAKERS ADDRESS RACISM

**LEADERS ENCOURAGE MEMBERS TO HAVE HONEST CONVERSATIONS ABOUT DISCRIMINATION.**

BY BETH THOMAS, ADVENTIST NEWS NETWORK

Race relations and cultural understanding were addressed powerfully through several presentations from the main stage during the Adventist Virtual Global Camp Meeting May 19-22.

Among the speakers were Barry Black, chaplain of the U.S. Senate, who spoke to the issue of breaking down barriers to personal ministry; and Ella Simmons, a vice president of the Seventh-day Adventist Church, with Jennifer Woods, associate general counsel for the Adventist

Church, who discussed the history of racism from both a social and biblical standpoint.

### FILLING DEHYDRATED SOULS

Black, whose grandfather was a sharecropper after the Civil War in the United States, began his speech with a story of his mother, a “dehydrated soul” who achieved only a fourth-grade education. When she was pregnant with Black, someone placed an evangelistic flyer in

her mailbox. The brochure’s catchy headline intrigued her, and she went to the series, but only to satisfy her curiosity. She ultimately attended all 12 weeks of the series. The messages filled her with “water”—the Living Water—because an ambassador for Christ had stepped out of their comfort zone.

Black said, “Each of us can be that ambassador, reconciling the world to Christ. . . . God commands us, ‘As you’ve done it unto the least of these, you’ve done it unto Me.’

**“Jesus directly addressed the sins of racism in its many forms. The accepted norms of His day did not limit Him.”—Ella Simmons**

But God also empowers us to provide drinks for dehydrated souls.”

“Our Savior declared,” Black continued, “as the Father has sent Me, even so send I you.’ We’re told in 2 Corinthians 5:20 that we are ambassadors, reconciling the world to Christ, pleading, as if in Christ’s stead, ‘be ye reconciled.’”

God gives us a blueprint for reaching the lost, Black said. As we read John 4 and see Jesus’ interaction with the woman at the well, we learn how to touch others as He did. How? The blueprint tells us: Go out of your way to bless others, break down barriers, show friendliness, and avoid arguments and contention.

“We would be far more effective in our community outreach if we were more concerned about showing people how much we care than quoting theological matters,” Black said. “People don’t care how much you know until they know how much you care. Our Father is sending us to bring deliverance to captives, the recovery of sight to the blind; to set at liberty those who are bruised.”

Black concluded his remarks with a challenge based on a Senate colleague’s idea. To break down barriers and create community between coworkers, they determined to invite someone home after church each week who didn’t look like them. Black embraced that concept and challenged listeners, in the coming days, to “make a deliberate effort to break down barriers—invite someone

who doesn’t look like you home to Sabbath dinner.”

#### **RACISM IS NOT ISOLATED**

Continuing the discussion of breaking down barriers and exposing racial divides within society and the church, Woods and Simmons surveyed racism from a global perspective and its impact on the Adventist Church.

Simmons, who grew up in the southern United States during the civil rights movement in the 1950s and 1960s, shared personal stories of her experience with racism. While it’s important to note that significant advancements have been made recently, discrimination “in the United States and indeed throughout the world in its many forms has not disappeared but rather has taken on new dimensions, nomenclatures, and codes,” she said. “Race still matters in the world, and injustices still target groups of people for harm.”

Simmons referenced General Conference leaders from several divisions who have shared personal experiences of racial profiling, prejudice, and discrimination in home territories such as Africa, Asia, Australia, and Europe. Racial injustice touches every part of the planet.

#### **JESUS LEFT AN EXAMPLE TO FOLLOW**

This mindset is not recent. Woods explored the biblical record and traced the origins of bias and racism to the early church. The es-

sence of racism began in heaven with Satan’s pride and prejudice against Jesus. From these seeds have grown racist mindsets and behaviors. We see this spirit displayed among the early believers with an “us versus them” mentality that would’ve proved harmful to the gospel message if it hadn’t been corrected.

To help Peter overcome the deep-seated prejudice instilled in him from birth, God gave him a vision of a heavenly sheet filled with unclean animals. You can read the story in Acts 10. Through the vision God attempted to teach Peter that in heaven’s eyes everyone is the same—there is no preferential treatment for male or female, Jew or Gentile. Peter got the message.

Woods shared from Ellen White’s *The Acts of the Apostles* that, in this way, “prejudice was broken down, the exclusiveness established by the custom of the ages was abandoned, and the way was opened for the gospel to be proclaimed to the Gentiles.”<sup>1</sup>

Our early Adventist pioneers were abolitionists—meaning they were anti-slavery. Ellen White wrote strongly against prejudice. Over time, however, Adventists allowed societal norms of racism, bias, and prejudice to “infect the church,” Woods said. The church in the United States adopted the cultural practices of the time, such as separate places of worship for Blacks and Whites and exclusion from leadership positions for Blacks in certain institutions.



Jennifer Woods,  
associate general counsel for  
the Seventh-day Adventist Church



Ella Simmons,  
a vice president of the  
Seventh-day Adventist Church

This practice goes against everything Jesus stood for when He was on earth. “Jesus defied the social order of His day,” Simmons said. “He moved beyond behavioral parameters defined by religiosity. He broke down prejudicial walls that prescribed acceptable spheres of relationships, and He directly addressed the sins of racism in its many forms. The accepted norms of His day did not limit Him.”

In fact, Simmons said, the very idea of conforming to society drove Him to Samaria, where He kept a divine appointment with the Samaritan woman. Jesus overcame prejudicial barriers at that moment and, as previously mentioned by Black, left an example for us to follow.

### A DIFFICULT TOPIC

Discussions on racism and prejudice can be difficult. Many people don’t believe they are biased, but they might hold on to implicit bias—an attitude or stereotype that we unknowingly allow to affect our understanding, actions, or decisions. Everyone has these innate feelings.

Researchers have determined that implicit bias is different from known bias: implicit bias is pervasive, affecting even those who believe they are impartial; and

implicit bias doesn’t necessarily reflect our “declared beliefs” or things that we endorse. For example, Woods said, people who believe that racial profiling is wrong might still subconsciously racially profile.

The question comes down to this: Can our implicit biases keep us from ministering to others? Can they affect how we welcome visitors to our churches? Have our biases impacted how we view and represent Jesus to others? It’s something that we need to look into. These underlying beliefs can be unlearned.

Woods and Simmons delineated several practical steps that can be taken to “support and nurture those marginalized and mistreated because of their color, caste, tribe or ethnicity.”<sup>2</sup>

■ Designate one person with specific responsibilities for human relations (not human resources) in your local church, organization, or institution.

■ Conduct human relations audits to determine the state of our thinking and relationships.

■ Implement policy audits to determine the nature and potential outcomes of current policies for advantages and disadvantages for various groups and individuals.

■ Provide human relations education and training.

■ Provide specific goals, strategies, and actions to improve human relations.

Simmons concluded: “We, the Seventh-day Adventist Church, must do all in our power to distinguish ourselves and the church from the legacy of ‘biblicized’ bigotry; from the ingrained history of racism and separation that have been perpetrated on the world by Christianity and other world religions to placate racists in their efforts to maintain illusions of racial or ethnic supremacy, social control, and economic advantage over other people.”

We do this “by proclaiming the true Word and, more so, by living the true Word,” Simmons said. Referencing the recently voted General Conference statement on human relations, she reminded us that “‘the love of Christ’ compels us to regard people from His point of view and to be His ‘ambassadors’ in this divided world with the ‘word of reconciliation.’”<sup>3</sup>

<sup>1</sup> Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 142.

<sup>2</sup> General Conference of Seventh-day Adventists Administrative Committee, “One Humanity: A Human Relations Statement Addressing Racism, Casteism, Tribalism, and Ethnocentrism,” official statement, Sept. 15, 2020.

<sup>3</sup> *Ibid.*



Ralph Trecartin has been selected by the Pacific Union College Board of Trustees to be the next president of Pacific Union College. PHOTO: PACIFIC UNION COLLEGE NEWS

## PACIFIC UNION COLLEGE ELECTS NEW PRESIDENT

RALPH TRECARTIN BEGAN HIS ROLE ON JULY 1.

BY PACIFIC UNION COLLEGE NEWS

**R**alph Trecartin has been selected by the Pacific Union College (PUC) board of trustees to be the next president of the college, a Seventh-day Adventist school in Angwin, California, United States. He began his role as president on July 1 as the college's twenty-fourth president in its 138-year history.

"Dr. Trecartin is joining the PUC family at a very important time," Bradford Newton, board chair of PUC and executive secretary of the Pacific Union Conference of Seventh-day Adventists, said. "The college has launched a new vision for the future, and we believe Dr. Trecartin is the leader this school needs to move this plan forward."

Trecartin currently serves as the associate provost and dean of the College of Professionals for Andrews University in Berrien Springs, Michigan, and has served in higher education for more than 30 years. Trecartin received his PhD in finance from Michigan State University's Eli Broad College of Business, his MBA degree from Andrews University, and his bachelor's degree in theology at Atlantic Union College.

Before joining the administrative team at Andrews University, he spent 18 years in various academic and administrative roles at the College of Brockport, State University of New York. As executive director and then assistant provost of international education at Brockport, he led a team that stabilized the program financially and left it a healthy, viable enterprise that continues strong today.

"Dr. Trecartin is an excellent choice for PUC," Milbert Mariano, PUC's vice president for academic administration and academic dean, said. "His experience and leadership speak for themselves, and I look forward to working closely with him as we continue to shape PUC's future."

"We followed a careful and thorough process that considered dozens of candidates," Berit von Pohle, director of education for the Pacific Union, and PUC trustee and chair of the presidential search committee, said. "His proven track record in innovation, partnerships, and fundraising, as well as his experience in academic, enroll-

ment, and financial administration, make him uniquely qualified to lead Pacific Union College at this particular time."


Trecartin comes from a family with deep roots in the Seventh-day Adventist Church. His grandfather Lowell Rasmussen served as education director of the Pacific Union before going to the General Conference, and his parents and siblings have dedicated their lives to church service.

"Building a vibrant Adventist educational offering is what captures my imagination," Trecartin said. "Education is one of the most powerful ways to model joyous life, and to influence aspiring young people to reach for the highest levels of achievement while growing closer to God."

Trecartin believes in a strong, student-focused learning environment. "Our campus needs to be a place where students love to be and feel like they belong," he said. "I want the PUC experience to include opportunities not available anywhere else."

He will be moving to Angwin with his wife, Virginia, a registered nurse. They have four grown children, are the proud grandparents of three, and are excited to have another on the way.

"I'm excited to be coming to Pacific Union College," Trecartin said. "It's my desire to partner with God and the PUC team as we seek to strengthen our students' faith experience and grow PUC to new heights of success." 🍀

A photograph showing three young boys in a red motorboat on a vast blue ocean under a clear sky. The boys are looking towards the camera. The boat is a simple, bright red hull with a white interior. The water is a deep blue with some whitecaps. The sky is a pale, clear blue.

The three Adventist boys from Vanuatu, just before being rescued on May 16. PHOTO ADVENTIST RECORD

## AFTER BEING LOST AT SEA, ADVENTIST BOYS FOUND

**VANUATU LEADERS GIVE THANKS FOR PRAYERS AND SUPPORT DURING THE SEARCH-AND-RESCUE OPERATION.**

BY MARYELLEN HACKO, ADVENTIST RECORD, AND ADVENTIST REVIEW

**A**fter being lost at sea for more than 50 hours, three Adventist boys aged 11, 14, and 16 were located by a flying search-and-rescue team after they went missing in the waters off Mota Lava island in Vanuatu, Friday, May 14.

The search began on Friday evening, with the party consisting of multiple boats and Mark Turnbull's Wings of Hope plane, and continued throughout Saturday (Sabbath) and into Sunday afternoon, when searchers in Turnbull's plane finally saw the boys in the open ocean.

The three boys were Pathfinders from Mota Lava island in Torba province and had reportedly gone fishing. People across the Pacific islands were praying for the lost boys throughout the weekend.

According to a post on the Mark and Naomi Turnbull Facebook account, the boys were found drifting east, into "a place where copra ships never go, domestic aircraft never fly, and small boats never pass."

In another Facebook post, Turnbull described how, from the plane, searchers dropped several items to the boys below, including water bottles (half-filled, so they would float), coconuts, bananas, grapefruit, a waterproof flashlight, and a note saying, "A boat is coming."

The Seventh-day Adventist Church in Vanuatu issued a statement on May 16 to thank all those across the islands who prayed for the boys and their families, including members of other Christian faiths. The Adventist Church also thanked the government of Vanuatu for its sup-

port and for the civil servants who contributed to the search-and-rescue mission over the weekend.

"We [had] been praying and crying earnestly, trusting that God [would] intervene through the effort . . . put in place to do the surveillance survey around the suspected area. We know that it [has] cost a lot and that similarly [was] a risky exercise," the statement, signed by Vanuatu Mission secretary Kaio Timothy, read. "Let us continue to keep the unity of faith and the support we [can] give [to] our families who probably need it in a time of crisis like this one."

At the time of rescue, police boats that had joined the search were 10 to 15 miles away and heading to the south, away from the boys.

"The solemn realization has now hit us that if we had not gone way out there to the east . . . (where boats or planes just never fly), most likely these three boys would have been lost . . . maybe never to be seen again," Turnbull wrote in his Facebook post. "I feel like saying, 'Hallelujah! Mission accomplished!'"



Walla Walla University's first-ever Asian and Pacific Islander-themed vespers included a welcome, traditional hymns, and Scripture readings in Filipino, Samoan, Indonesian, and Japanese.

PHOTO: WALLA WALLA UNIVERSITY

## UNIVERSITY HOLDS ASIAN AND PACIFIC ISLANDER VESPERS

FRIDAY WORSHIP AT WALLA WALLA UNIVERSITY KICKS OFF HERITAGE MONTH.

BY ASHLEY HERBER, WALLA WALLA UNIVERSITY, AND MARCOS PASEGGI, ADVENTIST REVIEW

Every May in the United States, people are invited to celebrate the contributions of Asians and Pacific Islanders to the country. Walla Walla University (WVU) began Asian American and Pacific Islander heritage month by holding its first-ever Asian and Pacific Islander-themed vespers, incorporating singers, musicians, and speakers with ethnic roots leading back to a variety of Asian and Pacific Island countries.

This historic event took place on April 30 on the Adventist school campus located in Walla Walla, Washington, United States, and included a welcome, traditional hymns, and Scripture readings in Filipino, Samoan, Indonesian, and Japanese.

Matthias Bernard, a junior theology major and University church student pastor from Hawaii, United States, helped coordinate the event. "I can say with confidence that Walla Walla University has diversity. But as we build in that diversity, we also must be contributing to inclusivity. We do that by constructing and planning programs such as these to not only practice inclusivity by highlighting specific cultures or specific groups

here on campus but also to incorporate that into the Walla Walla University culture."

Bernard acknowledged that the timing of this event was especially significant considering the increase in acts of hate against Asians and Pacific Islanders around the U.S. For him, making diversity and inclusivity the norm is an important step for WVU: "I'm really into this idea of worship and how we can weave worship into society and our daily lives."

The speaker for the worship was Rome Uli, uncle of university student Matania Aiolutopea. Originally from New Zealand, Uli worked in Australia before moving to the United States in 2020, where he currently serves as the family pastor for the Auburn Adventist Academy Seventh-day Adventist Church. He used the story of David and Absalom and stories from his own life to illustrate how, because of Jesus' sacrifice, we can be safe in Him.

Bernard said he is hopeful that there will be many more Asian and Pacific Islander-themed vespers in WVU's future, stressing its

importance not only to the Asian and Pacific Islander community but its importance to the campus as a whole.

Bela Cinco, a freshman psychology and premed major, attended the vespers and gave the welcome in Filipino. She said of the program, "As a freshman, I felt really welcome and at home. It was good to have my culture represented and to be around people with similar backgrounds."

Earlier in May, G. Alexander Bryant, president of the Adventist Church in the U.S., Canada, Bermuda, Guam, and several Pacific Ocean territories, recorded a special message to mark the heritage month.

During his message Bryant said he was sorry for "the unfair abuse and targeting of Asians" across the United States. "We stand with you—and in solidarity with you," Bryant said. "You are part of God's family, part of our church, and part of our family," he added.

More recently the Lake Union Conference region in the U.S. held a live broadcast of panelists to discuss why celebrating Asian American and Pacific Islander Heritage Month is so important this year. The event, entitled, "Caring for Our Neighbor: Asian American and Pacific Islanders Under Pressure," sought to "celebrate the influence and contributions of the Asian American and Pacific Islander community and examine some of their various challenges," organizers announced. The livestreamed event took place on May 29. 📌



## ADVENTISTS SHARE HOPE IN BRAZIL'S LARGEST SLUM

INITIATIVES HAVE BEEN CHANGING LIVES IN A TOUGH NEIGHBORHOOD.

BY FABIANA LOPES, SOUTH AMERICAN DIVISION, AND ADVENTIST REVIEW

**T**he idea of painting the Comunitá-Rio community center building with graffiti came up early in 2020. Because of the COVID-19 pandemic, however, organizers Gabriela Alves Marques and Harrison Marques were forced to wait to move ahead from the planning stage.

Comunitá-Rio is an Adventist volunteer-led community center located in Rocinha, Rio de Janeiro, Brazil. With a population of around 100,000, the notorious area of Rocinha is Brazil's largest *favela*, a type of slum. Comunitá-Rio has been in the area since 2010, providing initiatives to foster and develop social responsibility, organizers of the center said.

The painting project was assigned to graffiti artist Henrique de Souza Melo, who has 10 years of experience in such initiatives. "I love what I do, and I believe that the result was excellent," Melo said. He shared that as he was painting, children living in the area approached, asking him questions and offering to help him paint. "No doubt the whole process will be

etched in their minds," Melo said. "I believe graffiti changes lives and brings social transformation. It was one of the biggest projects I've had. I am ecstatic with the result."

For Gabriela Alves Marques, the painting met all her expectations, centering on the representation of various brands and initiatives. "[You can see] the Adventist Church, our project, the Brazilian flag, and Christ the Redeemer, which is a magnificent symbol of our city," she said.

Marques explained that from the beginning, they wanted to put the image of Christ the Redeemer on the facade. Melo brought life and joy to the community with much color. "Colors bring life," Marques said. "The idea was that the children would come and feel the joy to be in such a beautiful place, and they were proud to be there to attend our various courses," she explained.

### COMMUNITY DEVELOPMENT OPTIONS

In Rocinha, lack of opportunity can be countered through community projects that foster cul-

ture, art, and leisure among children, young people, and adults, Adventist organizers said. Comunitá-Rio offers several courses and workshops, including choral singing, flute and guitar classes, sign-language teaching, and an Adventist Pathfinder Club. On Saturdays the building doubles as a place of worship.

The feedback from those the center has encouraged and supported has been overwhelmingly positive.

Andrea Leda de Sá has a 12-year-old daughter, Alice, who lost vision in one eye. Doctors recommended filling Alice's day with a variety of activities. "Comunitá-Rio entered into our lives to make a difference with care and love," De Sá said. "Now I can see the difference between my daughter and other children of the same age who have not enjoyed such an opportunity." Alice takes a choral singing class and is learning sign language and playing the guitar and the flute. She is also a member of the Pathfinder Club.

### VOLUNTEERS ARE ALSO IMPACTED

Thirteen-year-old Aline is part of a family group that has been involved with Comunitá-Rio. After being a student for years, she now volunteers in various workshops



The Comunitá-Rio community center in Rocinha, Brazil's largest slum, after the graffiti-style painting. The center has been serving the community for 11 years.

PHOTO: SOUTH AMERICAN DIVISION NEWS

and classes. Her 7-year-old brother, Kauê, is participating in choral singing, flute, and sign-language classes. Aline learned about Comunidade-Rio through an aunt who had also been involved with the center.

She now says she wants to be a teacher. “Before, I had no idea what I wanted in life, but now I am sure of what I want to do.”

Patricia Viana has been volunteering in various ways since 2001, even before the current project in Rocinha was launched. Currently she teaches sign language and flute, and volunteers as the center secretary. She is studying to become a teacher, thanks to the influence, she said, of the center. “Comunidade-Rio changed my life for the better, made me have a life perspective, taught me how to help others, and, mainly, helped me choose the profession I want to follow,” Viana said. “Today I am studying to become a teacher because I love teaching the children attending the center. It was at Comunidade-Rio that the seeds of love for teaching were planted.”

Viana emphasizes the joy she feels in being part of the children’s lives, giving back something of what she received. “I have benefited from this initiative. It’s rewarding to know that when I was a student, I had the privilege of learning things that now I can pass on to other children,” she said. 🍀

**“Comunidade-Rio changed my life for the better, made me have a life perspective, and taught me how to help others.”—Patricia Viana**

## IN KYRGYZSTAN, ADVENTISTS CELEBRATE ANNUAL BIBLE DAY

REMEMBRANCE ZEROES IN ON THE ONGOING VALUE OF GOD’S WORD.

BY KYRGYZ MISSION, EURO-ASIA DIVISION, AND ADVENTIST REVIEW

**T**he celebration of Bible Day on May 1 each year across Seventh-day Adventist congregations in Kyrgyzstan has become a sound tradition and a blessing for all church members and guests, local church leaders said. An initiative originally driven by the Sabbath School department of the Kyrgyzstan Mission of the Adventist Church, the program has now engaged members and guests for a day of reflection, study, and praise.

During the special celebration day in 2021, every activity was focused on highlighting the role and value of the Word of God. Children and adults were happy to recite their favorite passages from the Scriptures by heart, organizers reported. More than 30 copies of the Bible were given away as gifts to guests and members.

“It was very important for us to tell and show how valuable Scripture is,” Ekaterina Kirichenko, leader of one of the communities in Bishkek, shared. “We hosted an exhibition of Bibles with more than 20 copies. The exhibition included an engraved Bible and a copy in Old Slavic. Two of them were very rare and valuable copies: a special 1901 edition and an 1850 edition in German.”

In the Bible Day-themed program, a church member named Maria shared her family’s experience with owning and reading the Bible:

“In our family we loved reading the Word of God. However, in the past, having a Bible in the house meant constantly putting ourselves at risk, as there was a ban by the authorities [at the time],” she told members and visitors. “We had a large family Bible that we read every day in this way: some family members would read while others would look through the window to check if anyone was coming.

“One day my mother was on duty at the window, and I was reading the Bible aloud when suddenly my mother jumped from her post and commanded me, ‘Go!’ ” Maria continued: “I quickly took our Bible to our kitchen cupboard, where we kept pots, pans, and other household items, placed the Bible in a pot, covered it with the lid, and closed the cupboard door. By the way, the pan was not big enough, and our Bible was sticking out of it, barely covered with a lid.

“Several people entered the house and began to search without saying a single word. One of them went to the kitchen cupboard, opened it, looked directly at the Bible visible under the lid, and closed the cupboard. Finding nothing, they left. It was a miracle! Our Bible had been saved. To this day, we have kept that family Bible as our special inheritance,” Maria said. 🍀



**ADRA helps restore water supplies after recent forest fires in Mexico.** The Adventist Development and Relief Agency (ADRA) in Mexico recently distributed dozens of pumps, hoses, and large water tanks to 165 families severely affected by the forest fires in the Sierra Madre Oriental Mountain Range in March. This project sought to assist families that lost water service in the Nuevo Leon and Coahuila states. ADRA Mexico officials and volunteers went house to house assessing damage and needs in the area while providing water and care packages to emergency responders fighting forest fires burning more than 18,000 acres of mountainous terrain.



**Sudan Minister Tours Adventist Church Headquarters, Discusses Cooperation.** On Monday, May 24, Nasr-Eddin Mofarah, minister of religious affairs and endowments for the republic of Sudan, visited the Adventist Church headquarters. Ted N. C. Wilson, president of the General Conference (GC) of Seventh-day Adventists, and several selected GC leaders hosted Mofarah. The visit stems from Sudan's desire to reintegrate into the international commonwealth of nations. A vital component of this process is a deliberate effort of the new Sudanese government to engage the world with proof of openness to multiculturalism and peaceful multireligious coexistence.



**First Adventist Family Care Center Opens in Vanuatu.** The Vanuatu government is supporting the Vanuatu Mission of the Seventh-day Adventist Church and the Adventist Development and Relief Agency to open a family counseling center in Etas, an area southeast of Port Vila, the capital city. The new center will cater to the social, physical, mental, and spiritual needs of victims of violence, especially within a family setting, church leaders said. The facility opened May 16 and is the first of its kind.



**Community Partnership Provides Lifeline of Hope and Healing.** Porter Adventist Hospital, in Denver, Colorado, serves a diverse range of communities, from affluent neighborhoods to underserved areas of the city in which crime, gang activity, substance abuse, and domestic violence are common. Many in these communities struggle with hunger, unemployment, access to health care, and access to behavioral health services. Porter Adventist Hospital and local community partners advocate for these communities and provide preventive services that address crucial issues at their roots.



**In the Caribbean More than 2,300 Join the Church After Online Evangelism.** More than 2,300 new believers joined the Seventh-day Adventist Church after a recent four-week evangelistic campaign livestreamed across dozens of islands comprising the Caribbean Union Conference. The virtual event drew thousands of viewers every night and finished with the largest number of baptisms ever during the territory's annual evangelistic efforts. The hourlong evangelistic program ran five days every week.



**200 Evangelistic Teams Bring More than 4,000 New Disciples.** More than 200 Voice of Youth (VOY) teams in the Southern Asia-Pacific Division held online and physical evangelistic meetings, which so far resulted in 4,015 newly baptized disciples. So far, 2,400 young people have joined more than 200 VOY Ignite teams (each team comprises 12 members) that are reaching out to their communities.



**In the Czech Republic 3,000 Volunteers Meet People's Basic Needs.** Every year, Adventist Development and Relief Agency (ADRA) Czech Republic involves more than 3,000 volunteers who regularly visit various health and social institutions, providing support to those who need it. ADRA Czech Republic manages 15 volunteer centers spread all over the country. Despite the challenges of 2020, they managed to meet challenges and assist those going through various ordeals. At the beginning of the pandemic, ADRA volunteers distributed more than 2,000 personal protective equipment, food items, and more than 40,000 face masks.

# RIZPAH

*Kingmaker and  
nation builder*

GERALD A. KLINGBEIL

**B**iblical narratives about women have not always received the full attention of biblical interpreters. Women's roles appear to be less pronounced in Scripture, which, in turn, has led some to consider them less significant. We know more about Abraham and his life, doubts, struggles, and victories than we know about Sarah, his wife, whose claim to fame is based on the fact that she was Abraham's wife and the mother of Isaac. David is a familiar name for any Bible reader. His exploits and actions fill entire biblical books; his literary works enrich our Old Testament hymnal. Yet we catch only snippets of the full lives lived by the women in his life, including Michal, Ahinoam, Abigail, and Bathsheba.

Some contemporary feminist scholars have tried to refocus biblical narratives by offering readings of the lives of Scripture's female characters that are often more marked by a commitment to feminist ideology than by a careful reading of the biblical text. Other scholars have rather tried to affirm a commitment to the Bible as inspired Scripture (and not just a collection of ancient texts) while, at the same time, engaging the biblical text with careful and sensitive attention



paid to the words and roles of the women who also were part of God's astonishing acts in history.

This reading of Rizpah, a concubine of King Saul who is mentioned only twice in the Bible (in 2 Samuel 3:6-11 and 21:1-14), follows in the footsteps of this latter group of interpreters.<sup>1</sup>

### LET ME INTRODUCE YOU

We meet Rizpah during the reign of David, Israel's second king. She becomes the focal point at two crucial moments in King David's life. Rizpah lived in turbulent times of civil-war-like conditions. Following the tragic death of Saul and his sons on Mount Gilboa (1 Sam. 31:1-6), David was anointed king over Judah in Hebron (2 Sam. 2:1-7), while Ishbosheth, one of Saul's remaining sons, was crowned king over Israel (2 Sam. 2:8-11). We read of constant conflict between Judah and Israel in the next chapters of the second book of Samuel. But there was even more internal conflict in the Israelite camp, as the angry exchange between Abner, Israel's general and the real power behind the throne, and Ishbosheth seems to indicate. Second Samuel 3:7 contains the first explicit reference to Rizpah—and it appears in the context of conflict between two powerful men: "And Saul had a concubine, whose name was Rizpah, the daughter of Aiah. So Ishbosheth said to Abner, 'Why have you gone in to my father's concubine?' " Note that Ishbosheth doesn't even mention Rizpah by name. For him she is just "my father's concubine." Rizpah is not seen as a person with a name, feelings, and a history. She is not the mother of Ishbosheth's half brothers (2 Sam. 21:8), but a pawn in a royal gamble.

Let's clarify some misconceptions about concubines. Concubines were not slaves (or even "sex slaves"). They were secondary wives of a ruler, even though their children were considered part of the royal household. Concubines are often named as mothers in biblical genealogies (Gen. 22:23, 24; Judges 8:31; 1 Chron. 2:46, 48). When Absalom tried to usurp the throne from his father, David, he chose to publicly sleep with his father's concubines (2 Sam. 16:21, 22)—thus demonstrating his successful power grab.<sup>2</sup> If Ishbosheth's accusation was correct and Abner had slept with Rizpah, it's quite possible that this illustrates the general's royal ambitions. The biblical author doesn't offer us any verification of the accusation, even though Abner's angry reaction may suggest that Ishbosheth's accusation was without any basis (2 Sam. 3:8-10).

### THE DIFFERENCE BETWEEN DOING AND BEING

Rizpah's second appearance on the stage of biblical history happens several decades after her first appearance. David is now the king of a much larger Israel—even though the fractures are

**Rizpah's story is a "quiet" story that is marked, not by major action (and doing), but rather by being.**

beginning to show. Following his own covenant Waterloo involving Bathsheba and Uriah, David's house is threatened from within (as with the rebellion of his favorite son, Absalom, [2 Sam. 15]) and from the outside (see 2 Sam. 20). The land is suffering from a famine, and David, receiving divine guidance, is told that there is "blood-guilt" (2 Sam. 21:1, ESV)<sup>3</sup> on the house of Saul, because of Saul's breach of the divine covenant with the Gibeonites (see Joshua 9). When approaching the Gibeonites, David is told that only the representative death of seven descendants of Saul would take away the curse resting upon the land. Sparing the son of David's friend Jonathan (and thus maintaining his side of the covenantal promise made to Jonathan [1 Sam. 20:12-17, 42]), David takes the two sons of Rizpah as well as five of the sons of Saul's daughter Merab and hands them over to the Gibeonites, who execute them and don't offer them a burial (2 Sam. 21:1-9).

Listen to the biblical text: "Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night" (2 Sam. 21:10). This story is challenging on many levels for Western readers. Collective guilt and punishment, absolute power (of a king) determining life and death,



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and the sacredness of covenants made in the name of the Lord are difficult topics for modern readers.

David's action transformed Rizpah, already a widow, into a childless mother. Death in Israel, as in many other cultures, required closure and a resting place for the deceased, preferably in an ancestral lot. For Saul and his family, however, there was no closure—except for Rizpah's inconspicuous action. The biblical author describes her sitting day and night next to the corpses, protecting them from scavengers. Her quiet witness finally reaches David, who in turn acts in a way that furthers nation building. David seems to recognize that new beginnings do not always require prompt and decisive action (something that he has mastered throughout his life), but may also involve forgiveness and closure—even for an enemy. It's important to recognize that the famine doesn't end after the death of Saul's seven descendants, but rather when the remains of Saul and his descendants finally reach their ancestral resting place (2 Sam. 21:14).

### SILENCE DOESN'T EQUAL IRRELEVANCE

Rizpah's story is a "quiet" story that is marked, not by major action (or doing), but rather by being. Rizpah never seems to say anything in the two places in Scripture where she appears. Quiet, seemingly passive, and definitely underrepresented and underrated, she, nevertheless, is able to change the fate of dynasties and move a nation toward reconciliation and a new beginning.

Faced with the shame of public execution and the lack of burial for members of her family, Rizpah chooses to stick around. She protects the corpses of the executed members of her family against desecration and destruction. She guards them for approximately six months (during the entire harvest period), and we cannot really understand the hardship of her six-month vigil.<sup>4</sup> There is no DoorDash food delivery service in Israel at that time—Rizpah has to fend for herself.

All the time Rizpah doesn't utter a word. She is very different from the vocal (and eloquent) Abigail, whose discourse changes the heart of an angry warrior (1 Sam. 25). But someone in David's court is talking—and it comes to the king's attention. David is told about the loyalty and courage of a widow holding on to the last shred of her family honor—the bodies of her executed sons.

Moved by Rizpah's quiet but powerful witness, David acts, and national reconciliation can begin. The bodies of Saul, Jonathan, Saul's other sons, and the seven executed members of his larger family are finally moved to their ancestral resting place, to the land of Kish, Saul's father. The rabbis tell us that the bones were moved in procession through the territories of Israel,<sup>5</sup> suggesting a larger and public importance of this act of reconciliation.

### SOME TAKEAWAYS

Rizpah's quiet witness reminds me of the fact that change is not always controlled by powerful people but rather by people who allow God's power to work in and through them—small people, tall people, old people, young people, important people, and seemingly unimportant people. I wonder how much of a Rizpah (and her attitudes and commitments) can be found in me? Am I willing to do the mop-up operations with no hope of any recognition, just because I believe it should be done? How much of a power person have I become in an increasingly power-hungry society? While Rizpah did not always have a choice, when she did and made her choice, it truly counted for eternity. 🍌

<sup>1</sup> See, for a more detailed discussion, Chantal J. Klingbeil and Gerald A. Klingbeil, *Illuminating Shadow Figures in Scripture* (Hagerstown, Md.: Review and Herald Pub. Assn., 2010), pp. 82-90, and the relevant chapter in the *Adult Sabbath School Bible Study Guide*, entitled "Background Characters in the Old Testament." The subtitle of this article has been inspired by the research of Robin Gallaher Branch, "Rizpah: Catalyst in Kingmaking. An Analysis of 2 Samuel 3:6-11," *Journal for Semitics* 14, no. 1 (2005): 1-16; Robin Gallaher Branch, "Rizpah: Activist in Nation Building. An Analysis of 2 Samuel 21:1-14," *Journal for Semitics* 14, no. 1 (2005): 74-94.

<sup>2</sup> A concise discussion of the biblical data can be found in Mary E. Shields, "Concubine," *The New Interpreter's Dictionary of the Bible*, ed. Katherine Doob Sakenfeld (Nashville: Abingdon, 2006), vol. 1, pp. 713, 714.

<sup>3</sup> Scripture quotations marked ESV are from *The Holy Bible*, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

<sup>4</sup> See the helpful comments in Branch, "Rizpah: Activist in Nation Building," pp. 82-84.

<sup>5</sup> *Ibid.*, p. 84.

Gerald A. Klingbeil serves as an associate editor of *Adventist Review*.

# Operation **CHILD RESCUE**

**Trafficking rescue, child rescue, baby rescue**

**Child Impact International**

PO Box 763, Ooltewah, TN 37363

**email:** help@childimpact.org

**phone:** (423) 910-0667

**childimpact.org**

## Tens of thousands of children are trafficked each year

### Trafficking

**The sex trade in India recruits thousands of girls each month.**

Many come from other countries like Nepal and Bangladesh. These girls are lured with the promise of a better life and work. Sadly, they are too quickly taken to other cities and forced into prostitution.

Operation Child Rescue teams act on information and liaise with special police groups. Operation Child Rescue funds a rescue home for these girls, giving them a future.

The rescue team are also involved in the rescue of children from child labor factories where children are exploited for low wages and poor conditions.

### Orphan Rescue

**The orphan problem in India is beyond comprehension.** High death rates amongst parents and children being abandoned because of poverty are just some of the reasons for so many orphans in India.

Operation Child Rescue partners with the Sunrise Home, a rural orphanage with over 10 acres of farmland, located in Bobbili, Andhra Pradesh. Working with the government and local charities, Sunrise has become the home to over 130 special rescued children.

### Baby Rescue

**It is estimated that over 31 million children are orphaned in India.** Operation Child Rescue directly helps fund the Ashram Trust who for over 20 years has operated a baby rescue center. Children are found by Ashram as well as dropped off by police or hospitals. Sadly those who find these bundles of joy found them abandoned by the roadside.



### Slum Rescue

**It is estimated that over eight million children under the age of six live in over 40,000 slums across India.**

Operation Child Rescue and Child Impact International operates a school in the largest city slum in the city of Vizak, India. The program operates a pre-school giving the mothers security and food for their child, and the time to earn some income.

The program also educates parents on the dangers of trafficking and operates a sewing school for women after the preschool closes and in the evenings. Many children are then offered

sponsorship at the local Adventist mission school.

*This pandemic requires a global response!  
Help today!*



a project of

**CHILDIMPACT**  
INTERNATIONAL



“ My family and I are excited to be a sponsor of a child with Child Impact. Jean and my girls have visited her and the work of Child Impact in India. They do amazing work and in this virus crisis their work is really having impact! ”

*Shawn Boonstra*

Speaker/Director  
Voice of Prophecy



# 6

## BIBLICAL WOMEN

*Noting their impact—  
for good or ill*





## HEATHER-DAWN SMALL

**W**hen we think about women in the Bible, we often think of such well-known women as Esther, Ruth, Rahab, Mary, Deborah, etc. Here we focus on six of them, three of whom are better known, and three who are not as popular; three of whom are from the Old Testament era, and three from the New Testament. Most of them are known for their initiatives or deeds of character, but there are two of them whose strengths are not as highlighted.

### A BIBLE FOR WOMEN

The six women I have chosen to shine a light on are Jochebed, Jemima, Vashti, Dorcas, Rhoda, and Lois. Their stories, and some lessons we can learn from these daughters of God, are told in a new way in the *Women's Bible*, a coproduction of Safeliz Publishing House and General Conference Women's Ministries, first published in 2014. The novelty of this telling involves a combination of textual narrative and drawings.

Joao Luis Cardoso, a South American artist, dedicated almost a full year of his life to the task of first imagining and then graphically portraying 30 of the Bible's best known Bible women.<sup>1</sup> Mario Martinelli, chief executive officer of Adventism's Safeliz Publishing House in Spain, personally managed the *Women's Bible* project over the three years it took from its conception to its execution. Martinelli speaks of artist Cardoso enthusiastically, describing him as a faithful Seventh-day Adventist, a good father, a faithful husband, and a committed Christian. He worked continuously on the task of graphic depiction over a period of 10 months, spending an average of one week on each of his subjects. His goal was not only to imagine and portray them in their life settings, but also to communicate through his drawings something of the respect and admiration he feels for them and for women everywhere who are constantly making unselfish contributions to family, church, and society all around the world. In selecting the models he would work with for the project, Cardoso aimed to depict the pecu-

liarities of each Bible character. He first established the profile each illustration should have, then chose the model who best fitted the profile.<sup>2</sup>

## Jochebed

(EX. 2:1-10; 6:20; NUM. 26:59)

Apparently her name derives from two Hebrew terms, one being an abbreviation of the sacred name Yahweh and the other meaning "glory"; thus, "Yahweh is glory." She was the daughter of Levi, wife of Amram, and mother of Miriam, Aaron, and Moses, an Israelite living in Egypt during the Hebrews' enslavement by the pharaohs. From the pen of an inspired woman, Ellen G. White, Jochebed is the recipient of one of the most sterling compliments ever paid a woman anywhere, within or outside of the Bible: "Jochebed was a woman and a slave. Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing."<sup>3</sup>

By order of the pharaoh of Egypt, Moses, her son, like all the Hebrews' sons of the time, was born to feed the crocodiles of Egypt's Nile River. But mother Jochebed would not readily surrender her child. She would give him to the river, but not to its crocodiles. Her plan to keep her son alive was ingenious. She placed him in the river, within sight of the pharaoh's daughter, then had her own daughter, Miriam, offer the princess a nurse for the baby. Who would that nurse be? Jochebed herself. The baby given to the river not for sacrifice, but for safety, was nursed at the empire's expense by his own ingenious mother. In time she would give Moses up to the pharaoh's daughter to be adopted, but not before instilling in him an unconquerable love for and loyalty to the true and living God. What she taught him, "no after influence could induce Moses to renounce."<sup>4</sup>

Trained at the palace, he became master of all the arts and smarts of the Egyptians (Acts 7:22), but never came to consider himself an Egyptian. Instead, Jochebed's surrendered son would be God's man to lead his people, her people, God's people, out of bondage in the greatest liberation story the world would ever know except for Christ's deliverance of all of lost humanity from sin and everlasting doom.



Jolard

Jochebed's story is more than an example for women; it is the story of what women do. They give up everything for their children, as many times as it takes in order to save them. It is in a woman's nature to care for others, even at the expense of herself. Through Jochebed's life women can see the importance of developing strategic plans to move their projects forward and care for others, rather than just letting life happen. They must learn to be copartners with God, not passive and inactive.<sup>5</sup>

## Jemima

(JOB 42:14, 15)

Jemima ("dove") was the eldest of three daughters who were born to Job after his time of severe trial. Jemima also had seven brothers. Her beauty and that of her sisters attracted high praise: "In all the land were found no women so beautiful as the daughters of Job" (Job 42:15). All three of them, along with their brothers, received an inheritance of land (verses 13-15). She was part of the blessing that God gave to her father, Job, after his trials so that it could be seen that "the Lord blessed the latter days of Job more than his beginning" (verse 12).

In this story a beautiful daughter who inherits property from her father is held up as partial proof of God's blessing to him. Her success in coming to own land suggests that Job is no different from any other father who is proud of his girls. The text is a positive statement without any modifiers or word of detraction, remarkable for what it says about both Jemima and Job. The prevailing culture of Old Testament Bible times allowed no woman to inherit property until God instructed Moses to honor the petition of Zelophehad's "five fine females." These women approached Moses courageously, asking to be recognized as heirs of their father's property. Their request was a challenge to the existing standard, but Moses was willing to consider this new idea, rather than dismissing them with a legitimate answer about such a thing being unheard-of. He would talk to God about it: "So Moses brought their case before the Lord" (Num. 27:5).

God's answer to Moses was categorical: "The daughters of Zelophehad speak what is right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them" (verse 7). Achsah too, at the start of the period of the judges, shows initiative in requesting property from her father, Caleb. First she urges her husband to ask her father for a field (Judges 1:14). Later she engages Caleb directly, and he honors her request: "She said to him, 'Give me a blessing; since you have given me land in the South, give me also springs of water.' And Caleb gave her the upper springs and the lower springs" (verse 15).

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As best we know, Jemima and her sisters lived before these times—before Achsah's confidence, and before Zelophehad's five got the rule changed. Unlike those women, Jemima does not seem to have initiated a request for land, something that may have come across as inappropriate pride or assertiveness. Her story reflects every woman's dream—that she will have a father who is proud of her, considers her beautiful (in all the land), and trusts her with his possessions in a manner equal to his sons.<sup>6</sup>

## Vashti

(ESTHER 1)

Vashti ("beautiful") was wife to the king of Persia, Ahasuerus. Her story is the beginning of the story of Esther.

Vashti is known for refusing to appear before the king and his guests at his extravagant feast that had already been going on for six months (Esther 1:4) when the events that would cancel her and introduce Esther took place. Her reason for refusing the king's invitation is unknown. Perhaps it was because of the feast she was holding for the women in the palace at the same time (verse 9), or her desire not to

appear before drunken men. Suffice to say, her refusal infuriated the king (verse 12), and left him with the embarrassment of being publicly rebuffed. The situation required meetings of the high council to determine what should be done to restore the dignity and authority of the monarch (verses 13-21). In the end, the king's choice to replace her involved a lengthy process through which Esther emerged as Vashti's successor (Esther 2:1-17).

Vashti's actions remind us that for every action there is a reaction. The consequences of disobedience relate directly to the context: although they are told not to touch the stove, the consequence of disobeying that order is not compellingly clear to the toddler if the stove is turned off and cold. But a different context—a hot stove—will produce a memorably different experience, the kind that teaches moral consequence much

## Actions have consequences. In Vashti's case those consequences acted as doors for someone else to walk through.

more forcefully. Israel's King Saul could not see very clearly what the consequence of disobedience was when he brought back fine Amalekite sheep and a manacled king as prizes of the victor in war: he could make great impressions on both his own subjects and any potential enemies by showing how he could humiliate a mighty enemy king. And as for the sheep, they would be great for either sacrifice or rearing. The consequences of disobeying God are not always clear. But obedience is still better than sacrifice (1 Sam. 15:22).

Often enough, women think that their motives, rather than their actions, will determine their life's consequences. Despite their idealism, this is often not the case. As the popular saying goes: "Actions speak louder than words." It would be helpful, then, if women took their own actions more seriously. Mothers in particular must realize that while they may see themselves as insignificant, they are the principal transmitters of culture with all its mores and folkways, regulations and traditions, spoken and unspoken norms. Their actions affect all kinds of people around them: the character and history of their own times, as well as those who come after them—the culture of future generations.

Nothing said here about principled moral living is part of some appeal for women to take sides for Queen Vashti or for men to unite in sympathy for King Ahasuerus against rebellious wives. What we do see is that both the king's invitation and the queen's actions are of consequence to others far beyond themselves, despite what liberated humanists sometimes try to argue. Actions have consequences. In Vashti's case those consequences acted as doors for someone else to walk through.<sup>7</sup>

## Dorcas

(ACTS 9:36-43)

Dorcas ("gazelle") is introduced to us as "a disciple" whose Greek name seemed to matter. Her story's introduction recognizes her as having a Jewish name. The immediate translation of that name is followed by a narrative that all the way through identifies her according to her Greek name: "At Joppa there was a certain disciple named Tabitha, which is translated Dorcas" (Acts 9:36). Later, commenting on the sorrow of those deprived of her love by her death, the record says they wept and showed Peter "the tunics and garments which Dorcas had made while she was with them" (verse 39). Peter





does use her Hebrew name, Tabitha, when he calls her back to life (verse 40). But the reference to her Greek name as soon as she is introduced, and the widows' sorrow at the loss of Dorcas, communicate a sense of how she was looked upon by the public she ministered to.

Dorcas was much loved because she was "full of good works and charitable deeds" (verse 36). The community was so moved by her death that they persuaded Peter to come from the neighbor-

ing town of Lydda. We are not told what they asked Peter to come for. We do not know if they expected what happened when he arrived. But we know that her Greek neighbors thought of her as one of their own, Dorcas. She lived it, and they loved it. And when Peter prayed over her and then presented her back to the community alive, they were beside themselves with joy. They could not be silenced; and their amazing story brought people into the church in great numbers: "It

## The world needs, and God's cause needs, Tabithas who are celebrated as Dorcas: people who so give of themselves that those whom they bless count them as their own.

became known throughout all Joppa, and many believed on the Lord" (verse 42).

The numbers of women who give to their communities as the Jewish woman Tabitha did deserves to grow and increase. The world needs, and God's cause needs, Tabithas who are celebrated as Dorcas: people who so give of themselves that those whom they bless count them as their own. And when the ministry of Dorcas takes hold, everything they invest returns many times over in how they are remembered later, and in what they leave behind. Miracles may follow that go far beyond their feeding the hungry and warming the cold, naked, exposed, and marginalized. Women of this type have been mentors for others who then carry on their work when they are gone.<sup>8</sup>

### Rhoda

**(ACTS 12:13-16)**

Rhoda ("rose") was a servant in the home of Mary, the mother of John Mark. At the time of her story Peter had been taken prisoner by King Herod, and the church had come together to pray for him at Mary's house. While they were praying, there was a knock on the door, and Rhoda went to answer it. The story seems to take a rather strange twist when Rhoda asks who is there, and is told that it is Peter. She recognizes his voice and runs off to tell the others, but fails to open the door for him to enter.

While the text is at first humorous, we may grant that Rhoda is not the only one "beside herself" on this night. Peter, freed from prison by an angel, took his own while to become fully aware that it was "real." He cannot be blamed for thinking it might be "a vision." It took a while for him to "come to himself" (verses 5-11).

There are times in life that an event is so incredible that we cannot take it in. And this is true of both disappointments and positive events. Weddings, births, baptisms, or good news of any kind can be so overwhelming that we lose ourselves in the wake of events, forgetting where we are or

what we are doing. This can be a wonderful forgetfulness, and is evidence of God's ability to surprise us and give us joy.<sup>9</sup>

### Lois

**(2 TIM. 1:5)**

Lois was the grandmother of Timothy through his mother, Eunice.

Her story is summed up in a letter from Paul to Timothy: "I recall your sincere faith that was alive first in your grandmother Lois and in your mother Eunice, and I am sure is in you" (2 Tim. 1:5, NET).<sup>10</sup> Paul seeks comfort in two things: his own clear conscience, grounded and confident in the faith of his ancestors; and in the sincere faith of Timothy, grounded in the training of his mother and grandmother. This short text reflects the power of the generations to pass on values. The text also reflects the power of memory. Paul is not present with Lois, but her faith, as seen through Eunice and Timothy, was "alive" and is a comfort and joy as he remembers it.

Our lives on earth are short, and we seek in every way to live them for God during the time we have. But more important may be the way we are remembered and the influence we have on generations after us. That influence will be most profound if our faith is deep, genuine, and "alive." Imagine: Once we are gone, those after us may remember us and be comforted and filled with joy. Imagine further: The faith they remember emboldens them to greater work. Lois's life also reveals the power of Scripture and a good teacher. Paul says to Timothy, "You know who taught you and how from infancy you have known the holy writings, which are able to give you wisdom for salvation. Every scripture is inspired by God. . . , that the person dedicated to God may be capable and equipped for every good work" (2 Tim. 3:14-17, NET).<sup>11</sup>

What powerful lessons we can learn as we study women and men in the Bible. However, we need to do more than just read the verses. We can look up



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Bible dictionaries and commentaries to find out more about the persons we are reading about. In these books we can find more information about the culture or times the person lived in. And finally, the Holy Spirit will show us how to apply these truths to our own lives.

I have enjoyed using my *Women's Bible* through these years. Also, many women have told me the same. I met a sister once whose *Women's Bible* showed much wear and tear from frequent use. She told me that she read her Bible many times during the day and was strengthened by what she read. What a lesson for us all. 📖

<sup>1</sup> Listed alphabetically, they are Abigail, Bathsheba, Deborah, Dorcas, Elizabeth, Esther, Eve, Hagar, Hannah, hemorrhaging woman, Jemima, Jochebed, Lois, Lydia, Martha, Mary—mother of Jesus, Mary—sister of Martha, Miriam, Naomi, Priscilla, Rachel, Rahab, Rebekah, Rhoda, Ruth, Samaritan woman at well, Sarah, Shunammite, Vashti, Zipporah.

<sup>2</sup> Thus far, the *Women's Bible* is being distributed in more than 70 countries worldwide, in English, Spanish, French, Portuguese, and German.

<sup>3</sup> Ellen G. White, *Daughters of God* (Hagerstown, Md.: Review and Herald Pub. Assn., 1998), p. 32.

<sup>4</sup> *Ibid.*

<sup>5</sup> See *Women's Bible: New King James Version* (Madrid: Safeliz, 2014), pp. 96, 97.

<sup>6</sup> See *ibid.*, pp. 672, 673.

<sup>7</sup> See *ibid.*, pp. 1120, 1121.

<sup>8</sup> See *ibid.*, pp. 1408, 1409.

<sup>9</sup> See *ibid.*, pp. 1568, 1569.

<sup>10</sup> Scripture quotations credited to NET are from the *New English Translation Bible*, copyright © 1996-2021 by Biblical Studies Press, L.L.C. All rights reserved.

<sup>11</sup> See *Women's Bible*, pp. 1536, 1537.



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**EVERYTHING'S  
FINE**



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## *Service that seeks no reward*

**LAEL CAESAR**

**Y**ou've heard of Elisha—prophet, successor, and rhetorical antithesis of his predecessor Elijah.

### **ELISHA, THE MEEK**

Elijah was dramatic; Elisha was retiring. Elijah was bold, confrontational, and compelling; Elisha was modest, undramatic, and effective. Elijah faced down King Ahab, poked his finger in his eye: "Long live King Ahab. And it isn't going to rain except I say so" (see 1 Kings 17:1). By contrast, Elisha conciliated with King Jehoram. Elijah slaughtered false prophets; Elisha developed schools to train true prophets (2 Kings 6:1-7). Elijah and his God put on their sacrifice-consuming "fire from heaven" display (1 Kings 18), and other soldier-consuming "fire from heaven" as appropriate (2 Kings 1:9-12); Elisha did no "fire from heaven" shows. Instead, he and his God healed people so meekly that they almost missed the miracle for its lack of histrionics (2 Kings 5). Elisha even resurrected people without trying (2 Kings 13:20, 21). And while God commissioned an angel to cook for Elijah (1 Kings 19:3-9), Elisha got food and lodging because someone observed him and felt moved to build an apartment for him (2 Kings 4:8-10).

### **FINDING SHUNEM AND THE SHUNAMMITE**

His fabulous host has immortalized the village name of Shunem by her genius that modeled unforgettable lessons of Christian stewardship, of holy exclusiveness, of relationships between humans and God in general, and between God and each of us in particular. Lacking her name, we stand enthralled by her

excellence. And by association we repeatedly signal her village as a place of paramount virtue by constantly speaking of its famous citizen as the woman of Shunem.

Her village, a site near the Jezreel Valley, is given to Issachar when Joshua divides up the land of Canaan for all Israel's tribes (Joshua 19:17, 18). Centuries later the Philistine army encamps there before the battle that kills Israel's first king, Saul. A generation later sees Abishag, one of its stunningly beautiful young women, become caregiver to Israel's second king, David, during the dying moments of his life. After his death the almost irrepressible Prince Adonijah tries to use her as part of a royal ascension strategy (see 1 Kings 1).

Abishag notwithstanding, it is another woman of her town and of another century, the ninth B.C., who will come to be known as the Shunammite.

We first find her developing an opportunity to contribute meaningfully to the ministry of Elisha, whom she labels "a holy man of God." We are told, rather interestingly, that "she persuaded him to eat some food" (2 Kings 4:9, 8). Further along, she persuades her husband to build him an apartment (verses 9, 10).

This Shunammite seemed to enjoy hospitality ministry. Needless to say, Elisha's famously greedy servant Gehazi also did. A man who will run to catch up with horses in the effort to procure himself a bit of gold and a few gilded garments would surely have appreciated the Shunammite's tasty food and the apartment's tasteful fixtures. A man who would sin his soul to acquire good stuff even though he didn't need it quite likely welcomed the chance to sleep in a rich man's house and feast at his table. There is strong moral innuendo in the narrative juxtaposition of the Shu-

nammite and Gehazi stories, 2 Kings 4 and 5 respectively.

Our focus, though, is on the Shunammite. For her, it was the opportunity to be of service to her pastor, to do what she could for his ministry, to advance his missionary initiatives as best she could. For Gehazi, material profits should be appreciated and pursued. For her, insight into life was insight into service, and duty to serve appropriately. She saw that she could change the world for the better. She preferred providing over procuring, believing it "more blessed to give than to receive" (Acts 20:35). So she gave rather than kept, having grasped the concept of Christian stewardship at its most fundamental level: "The yoke of service Christ Himself has borne in humanity. He said, 'I delight to do thy will, O my God: yea, thy law is within my heart.' Ps. 40:8. 'I came down from heaven, not to do mine own will, but the will of him that sent me.' John 6:38. Love for God, zeal for His glory, and love for fallen humanity brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt."<sup>1</sup>

The Shunammite may or may not have been of intellectual turn of mind. But her actions give the breath of life to the term *oikonomia*, "stewardship," literally, "house rules": rules of sleep, work, eating, dish washing and garbage disposal, cutlery and furniture, vehicles and garden tools, etc. She evidently knew, by devotion to betterment or open-minded attention, which visitors are welcomed with handshakes and which with food; why the electricity is better used than wasted, or why the child should not be punished as severely as may have first appeared.

Perhaps graciousness, hospitality, and compassion for hungry men all come more naturally to her gender, while war and cut-throat competition come more naturally to men and their survival theories. Her attitude powerfully contributes to the understanding that from the first, and in the final analysis, Christian service, the demonstrated outworking of Christian stewardship, is a matter between the individual Christian and their God.

Its lived initiatives find their best motivation in the knowledge and conversation that impelled Elijah the prophet on the road back from Mount Horeb, and Saul the arrested rebel groping around on the road where he has just been flung. The response they both model is neither to convention or whim, but to duty, going to Damascus under heaven's orders: whether to anoint the Arameans' next king (1 Kings 19:15), or to sit there in darkness and wait for instructions (Acts 9:6-19). True, we benefit from counsel,<sup>2</sup> and yes, we are "to act in concert, moving forward as one."<sup>3</sup> Still, we do not always honor God by waiting to see who else will, before we discharge our duty; or by arguing with conscience that the collective silence is proof that our notion was clearly insane—no one else ever mentioned it, even in quips at the drinking fountain. Instead we ask, "Lord, what do You want me to do?" (Acts 9:6). He answers, "Arise," and we arise. He says, "Go," and we do, ever aware that "each steward has [their] own special work to do for the advancement of God's kingdom."<sup>4</sup> We

## There is faithfulness. And there is the reward of faithfulness. But there is no payment.

arise and go; we serve in our stewardship constrained by Christ's love. The love that left Him no choice does not leave us any either.

### CONTENTED SERVING

The Shunammite's extravagant service surged out from a heart so grateful for all God's blessings toward her that, presented with the option to ask God for anything she wanted, she could think of none. On one of his visits the holy man instructed Gehazi to call and present the Shunammite with an offer that most humans do not see themselves refusing: "What can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?" (2 Kings 4:13).

Her answer, in effect: "Everything's fine" (see again verse 13). The holy man is totally unaccustomed to such an answer. It gives him no clue how to discharge his burden of gratitude. He canvasses his servant, wondering if he could think of anything that might be done for her. Gehazi's answer is explosive: "She has no son, and her husband is old" (verse 14).

Explosive? Absolutely. Because now we must struggle to process Lady Shunem in context of all our Bible knowledge about women and having sons: postmenopausal Sarah and Elizabeth; two-decades-married-and-no-babies Rebekah; a female quartet of women giving offspring to the same man, Jacob, with taunts of scorn and furies of frustrated jealousy driving the cohabitation confusion along. A fight breaks out for aphrodisiacs to buy a night with the man because of faith that it will help you make him babies (Gen. 30:13-16). A suicide threat sounds out that allegedly only pregnancy will mollify (verse 1).

And all the while, we are forced to acknowledge that the stories aren't too much about conception or bearing offspring: they really are about producing sons; including the story of the five fine females: no brothers, therefore no inheritance for dad Zelophehad (Num. 27; 36), despite all five vouching for his goodness as a dad. No sons makes for desperate participants in any scene of that play. Except, now, for the serenity of Lady Shunem, contentedly living the best life possible, with no son and no lack. Who is this nameless wonder of a woman?

This Shunammite, who gives with abandon, feels no need to receive. Rendering voluntary, unrequitable service brings her high joy and total satisfaction. Nothing in this world, nor all the world itself, can repay such ministry. For it is the very spirit of heaven, the liberality that salvation brings: "Freely you have received, freely give" (Matt. 10:8). The Shunammite of yesterday and the Christian steward today serve only because the Son of man has already served us His life (Matt. 20:26-28). Through eternity we shall be receiving new gifts from His hand. But no payment for our noble response will ever be forthcoming. There is faithfulness. And there is the reward of faithfulness. But there

is no payment: "Be faithful . . . , and I will give you . . ." (Rev. 2:10). The Master acts without consultation, answering all queries with His own: "Is it not lawful for me to do what I wish with my own things?" (Matt. 20:15). He is obligated to no business partner or shareholder: everything is exclusively His. He does as He wills, and we participate neither from deception nor under coercion. No, it is only out of God's enabling grace—His invariable, inexhaustible, unmodifiable, and empowering grace—that we and the Shunammite may serve.

God will give her a son. He will die, and her heart will break. And when she's asked what the matter is, she will say again, "Everything's fine" (2 Kings 4:23). No emotionally evocative narrations that bring her mother's soul-com-miserating sighs and embraces. Somehow this gracious, caring, sensitive mother has learned to live her life between herself and her God. When life hurts, she takes the pain to Him through His holy man (verses 27, 28, 30, 32-37). But no one else. God does for her what He alone can do. Through quiet and attentive Elisha, He raises her son. It's the reason she can tell the world, and it's the validation of her insistence on telling the whole world, "Everything's fine!" 🍀

<sup>1</sup> Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), pp. 329, 330.

<sup>2</sup> "In the multitude of counselors there is safety" (Prov. 11:14).

<sup>3</sup> Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1925), p. 75.

<sup>4</sup> Ellen G. White, *Counsels on Stewardship* (Washington, D.C.: Review and Herald Pub. Assn., 1940), p. 116.

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# TIME LINE:

## WOMEN AND MINISTRY IN THE ADVENTIST CHURCH



REVIEW AND HERALD PUBLISHING HOUSE

*Names, dates, and facts, but only a few*

The following list prioritizes names—over times, events, and issues. It highlights people deserving of memory, women who have given their God and His church their efforts and abilities. It omits many names that should be listed—our deepest apologies. It acknowledges service to God in a way that may blur some person's lines of definition of ministry. It gives people first place, paying only secondary attention to venerated terms and trends that often absorb focus. Nevertheless, it honors all those servants of God who inspired the psalmist's thrilled exclamation at the mighty host of women who proclaim the Lord's Word (Ps. 68:11).

# 1844

**ELLEN HARMON**, age 17, receives her first vision and commences a 70-year public ministry

### 1852-1855

**ANNIE SMITH** serves as acting editor of the *Advent Review and Sabbath Herald* when James and Ellen White travel in ministry.

### 1857

Prominent male voices encourage women's public ministry, including James White, Uriah Smith, D. Hewitt, J. A. Mowatt, J. H. Waggoner, J. N. Andrews, and G. C. Tenney.

### 1863-1865

**HANNAH MORE**, convert to Seventh-day Adventism, wins converts and plants churches on West African coast.

### 1868

**SARAH A. HALLOCK LINDSEY, ELLEN S. EDMONDS LANE**: first Adventist women evangelists (Lindsey in meetings in New York State with her husband, John; Lane with her husband, Elbert).

### 1871

**ADELIA PATTEN VAN HORN**, first female General Conference (GC) treasurer, serves through 1873.

### 1872

**SARAH A. HALLOCK LINDSEY**: first woman licensed as a minister, recognized for her effective evangelism.

### 1875

**FREDRICKA HOUSE SISLEY**, second female General Conference treasurer (1875-1876).

### 1877

**MINERVA JANE LOUGHBOROUGH CHAPMAN**, third female General Conference treasurer (1877-1883); subsequently, editor, *Youth's Instructor*.

### 1878

**ELLEN S. EDMONDS LANE**, evangelist [see above on 1868], is licensed as a minister (1878-1889), serving in Michigan, Ohio, Indiana, Virginia, and Tennessee.

### 1879

**JULIA A. OWEN**, licensed minister with Kentucky-Tennessee Conference (1878-1895).

### 1884

**RUIE HILL, HATTIE ENOCH**, of Kansas; **ELLEN S. EDMONDS LANE, JULIA OWEN**, of Michigan; **ANNA M. JOHNSON, LIBBIE COLLINS**, of Minnesota, listed in second *Yearbook* as female licensed ministers.

**1886**

**IDA. W. HIBBEN**, of Illinois, serves as a licensed minister. **HATTIE ENOCH** licensed in Wisconsin.

**1888**

**RUIE HILL** licensed in Alabama/Mississippi. **JULIA OWEN** moves to California and continues her licensed ministry.

**1897**

**L. FLORA PLUMMER** elected secretary of the Iowa Conference; first woman known to have served as acting conference president (when Clarence Santee was called to California in 1900).

**HELEN MAY STANTON WILLIAMS**, licensed 1897-1914; serves as pastor and evangelist in the United States and South Africa.

**1898**

**SAREPTA M. I. HENRY** receives ministerial license from General Conference; outlines plans for a "woman ministry" in four-page supplement of the *Review and Herald*. She travels and speaks widely in the denomination; the *Review* prints her weekly feature for women.

**1899**

**EDITH BARTLETT** serves as a licensed minister in the British Conference.

**SAREPTA M. I. HENRY** tells GC delegates of the need for a women's ministry; urges women first to serve in the home as Christian mothers and wives, and then to minister to others within their sphere of influence.

**1901**

**ANNA KNIGHT**, daughter of an emancipated slave, invited to serve as delegate to General Conference Session in Battle Creek, Michigan; subsequently becomes first Black woman missionary to India.

**1902**

**MINNIE DAY SYPE ATTEBERRY CRIPPIN**, licensed as Adventist minister until 1956, raises up churches in the Oklahoma Territory, Iowa, Washington State, Florida, and the Bahamas, at times performing marriages and baptisms.

**1904**

**ALMA BJUGG**, captain in the Salvation Army, converts to Adventism, becomes first native ministerial worker in Finland; receives ministerial license.

# 1901

**ANNA KNIGHT**, daughter of emancipated slave, invited to serve as delegate to General Conference Session.

**1913**

**L. FLORA PLUMMER** leads GC Sabbath School Department until 1936.

**ANNA KNIGHT** serves as associate home missionary secretary for the Southeastern (now Southern) Union, overseeing the work in Black churches and schools in the Carolinas, Georgia, Tennessee, and Florida.

**1914**

**HELEN WILLIAMS** returns from South Africa; directs Bible Worker training program at Washington Missionary College; pastors small church in Washington, D.C.

**1915**

**ELLEN G. WHITE DIES ON JULY 16.** *Seventh-day Adventist Encyclopedia* describes her as "cofounder of the Seventh-day Adventist Church, writer, lecturer, and counselor to the church who possessed what Adventists have accepted as the prophetic gift described in the Bible."

**1918**

**LOUISE KLEUSER** pastors churches in New Haven, Connecticut.

**1920**

**MABEL VREELAND** graduates with Bible instructor degree from Atlantic Union College, begins 42-year career as Bible instructor, upstate New York, including 10 years of pastoring High Banks, Saranac Lake, and Chateaugay churches.

**1921**

**MARY WALSH**, evangelist in New England, licensed as minister until 1981, when no longer allowed to carry the credential.

**1932**

**MAYBELLE VANDERMARK [GORANSSON]** graduates with ministerial degree, serves in Potomac Conference; following year, becomes sole pastor in a district of Virginia, 1933-1935; then teaches Bible at Washington Missionary College, 1940-1952.; MA (Archaeology), 1949.



CENTER FOR ADVENTIST RESEARCH

1945

**JESSIE WEISS CURTIS** receives license as Adventist minister, raises up several churches in Pennsylvania; oversees ministerial interns until 1972.

1948

**MADLYNN JONES [HALDEMAN]** graduates with theology degree from Columbia Union College; 1949, MA in systematic theology and biblical languages. Goes on to serve at La Sierra University, 1966-1997, as New Testament scholar.

**IDA MATILAINEN** begins 40 years of evangelistic efforts in Kainuu region of Finland near Arctic Circle.

1949

**LUCILLE HARPER [KNAPP]** graduates with MA in biblical languages; first woman sponsored to attend the Seminary (North Pacific Union). She later joins religion faculty of Walla Walla College, teaching Hebrew and Greek to generations of ministerial students.



ANDREWS UNIVERSITY

1955

**LEONA G. RUNNING** graduates with MA in Greek and Hebrew from Seventh-day Adventist Theological Seminary; joins Seminary as first female faculty member; later earns PhD (Ancient Near Eastern Studies) from Johns Hopkins University; teaches courses in Greek, Hebrew, Egyptian, Akkadian, Syriac, and Aramaic until retirement in 2002, training generations of Adventism's spiritual, administrative, and academic leaders; serves on editorial team of scholarly theological journal *Andrews University Seminary Studies* from 1963 until her death in 2014.

1968

**MARGARETE PRANGE**, theology degree; copastors Adventist church in Germany (1970-1976); then sole pastor, Galsenkirchen, Bottrop, Gladbeck, and Dorsten churches, East Germany.

1973

**JOSEPHINE BENTON** assumes pastoral duties, Sligo church, serving there until 1979; later, sole pastor, Rockville, Maryland, Adventist Church, 1979-1982.

1975

**MRS. W. H. ANDERSON** (Central Union), **MARY E. WALSH** (Pacific Union), and **JOSEPHINE BENTON** (Potomac Conference) among the last women listed in the *Yearbook* as having ministerial licenses.

1977

**FRANCES OSBORNE**, first certified Adventist woman chaplain.

**JOCELYN FAY**, first woman to serve as assistant editor, *Adventist Review*.

1980

**MARGIT SURING**, of Finland, first Adventist woman to earn ThD from Seventh-day Adventist Theological Seminary.

1982

Walla Walla theology graduates **BECKY LACY** and **COLLETTE CROW-ELL** become first woman pastors sponsored for MDiv degrees by their respective conferences (Southeastern California and Upper Columbia) at Seventh-day Adventist Theological Seminary.

**LANG VAN** teaches Bible to Cambodian refugees in Thailand; pastors Cambodians in France; moves to California to pastor refugees.

**OLIVE HEMMINGS**, theology lecturer, West Indies College [now Northern Caribbean University], Mandeville, Jamaica; later, PhD (Theology, Ethics, and Culture); continues till present as Adventist educator, training pastors at Washington Adventist University.

1983

**HELEN TYLER**, second Adventist woman certified as a fellow in the College of Chaplains.

1984

**SALLY KIASIONG ANDRIAMIARISOA**, associate pastor in Mauritius.

1986

**YVONNE ØSTER** becomes church pastor in Lintioping, Sweden.

1988

*Adventist Review* publishes its first "AR Seminar," focusing on women in early Adventism, including reprints of articles defending women's public roles by James White and J. N. Andrews.

# 1955

**LEONA G. RUNNING**, graduates with M.A. in Greek and Hebrew from SDA Theological Seminary, joins Seminary as first female faculty member.



# 2005

**HUI YING ZHOU**, Chinese pastor, baptizes at least 200 in Wuxi, China; attracts up to 1,000 to Sabbath services.

**1989**

**HYVETH WILLIAMS**, associate pastor at Sligo church, becomes first Black woman to serve as sole pastor—Boston Temple, Massachusetts; goes on to earn doctorate, teach at Seventh-day Adventist Theological Seminary, direct Doctor of Ministry program until present.

**KAREN FLOWERS**, GC Women's Advisory coordinator, identifies 1,872 women working as administrators, departmental directors and associates, pastors, chaplains, and Bible instructors.

**ROSA TAYLOR BANKS**, first female general field secretary, GC.

**1990**

**ESTHER R. KNOTT** joins pastoral staff of Sligo church, 1990-1997; later associate pastor, Pioneer Memorial church; currently associate director of the North American Division (NAD) Ministerial Association.

**LISA SMITH REID**, senior pastor, Carson City church, Southern California Conference of Seventh-day Adventists; later [1995] first female senior pastor in a regional conference—Allegheny East Conference of Seventh-day Adventists.

**1993**

**PENNY SHELL** elected by Adventist health-care chaplains as first female president, Healthcare Chaplains Association.

**1994**

**NANCY VHYMEISTER**, first female editor, *Andrews University Seminary Studies*; serves through 2000.

**LESLIE BUMGARDNER**, associate pastor, Walla Walla College church.

**PHYLLIS WARE** [now Phyllis Ware-Lee], secretary-treasurer, appointed interim president, Central States Conference of Seventh-day Adventists.

**1995**

**SANDY ROBERTS**, associate pastor, Corona, California. In 2004, executive secretary, Southeastern California Conference (SECC); later, president.

**1997**

**SIRIPORN TANITPOONWINAI**, first female president, Mission College, Thailand, now Asia-Pacific International University; serves through 2006.

**2000**

**JO ANN DAVIDSON**, first female president of the Adventist Theological Society; through 2002.

**2002**

**KENDRA HALOVIK VALENTINE**, H.M.S. Richards Divinity School, La Sierra University, till present.

**JEAN SHELDON**, professor of religion, Pacific Union College, till present.

**2005**

**ELLA SMITH SIMMONS**, first female vice president, General Conference of Seventh-day Adventists.

**2009**

**HEATHER KNIGHT**, first Black female president of Adventist college or university in North America.

**2010**

**CHRIS OBERG**, first female senior pastor of college-affiliated Adventist church, La Sierra University church.

**LISA BEARDSLEY** [later Beardsley-Hardy], theology graduate and former chaplain, becomes first female director, General Conference Department of Education.

**AUDREY ANDERSSON** elected secretary, Trans-European Division of Seventh-day Adventists.

**ELLA SMITH SIMMONS**, first female vice president, General Conference of Seventh-day Adventists



DAVID SHERWIN

**2011**

**MARGARET RAMSARAN**, first female pastor, Guyana Conference of Seventh-day Adventists.

**2014**

**TERESA REEVE**, New Testament scholar, first female associate dean, Seventh-day Adventist Theological Seminary.

**VANITA SAUDER**, first female president of Union College, Lincoln, Nebraska.

**2016**

**ANDREA LUXTON**, first female president, Andrews University; earlier: president, Newbold College (1997), and first female president of Adventist tertiary-level institution in North America (Canadian University College, now Burman University, 2006).

**2019**

**GINGER KETTING-WELLER**, first female president, Adventist International Institute of Advanced Studies.

**JOY FEHR**, first female president, La Sierra University.

Time line developers include **Bert Haloviak**, **Kit Watts**, **Sasha Ross**, **Teresa Reeve**, and several others.



# SIX CHALLENGES FOR THE WORLD'S WOMEN

*Giants that  
must be slain*

*Note: The General Conference Women's Ministries Department has identified six critical issues whose impact on women is worldwide, and whose elimination is the focus of their ministry (see <https://women.adventist.org/six-challenge-issues>).*

PAOLO NICOLELLO

**W**omen around the world have much in common: Created in God's image, they may continue His creation through the prospect of motherhood, and extend His nurturing character through the compassionate care they give to husbands, children, and their communities. As both leaders and followers in the community of faith, they know the joy of bonding with other women, and a high spiritual sensitivity that leads them to seek a deep experience with God.

They also face common needs. Whether in rich or poor countries, they suffer common threats to their families that lead to a downward spiral of inequality, suffering, and premature death.

When Christ walked this earth, His mission was to preach, teach, and heal. He freed entire cities from pain and suffering; He is not only our Savior, but the great example for us, His church today. Following Him means being committed to slaying the giants that threaten the stability and well-being of women, their families, and the world's next generation: giants of illiteracy, poverty, health, lack of training, overwork, and abuse of many kinds.

### **ILLITERACY**

A vital tool for acquiring knowledge, accomplishing development, and making good use of opportunities is the ability to read and write. Almost 1 billion adults cannot read; however, about three fourths of them are women. Think of it: millions of women cannot read the instructions on a medicine bottle, fill out an employment form, or read the directions for how to use a household cleaner. Neither can they read a Sabbath School lesson to their children, or read the Bible to them.

Illiteracy is associated with low social status, poor health, limited options for economic improvement, and limited educational opportunities. It also increases discrimination, gender disparity, and cultural restrictions, diminishing opportunities to find a better workplace.

Lack of female literacy is also closely associated with increased infant and child mortality.

Illiteracy leaves women trapped in a cycle of poverty, sentencing them to chronic destitution, with few opportunities for a better life.

This reality is not far from the United States. Despite being the largest economy in the world, the U.S. continues to struggle with a staggering literacy problem in which 21 percent of adults are

**Following Him means being committed to slaying the giants that threaten the stability and well-being of women, their families, and the world's next generation: giants of illiteracy, poverty, health, lack of training, overwork, and abuse of many kinds.**

either completely or functionally illiterate. It suggests that the U.S. is significantly behind many countries with smaller economies, including Japan, the United Kingdom, Canada, all of the Scandinavian countries, and South Korea.<sup>1</sup>

By contrast, literacy is a stepping-stone to a more engaged populace and one more educated about important issues. When a woman gains literacy skills, her entire family advances.

### **POVERTY**

Poverty places a disproportionate burden on women, affecting every aspect of their lives. *"They are likely to be the last to eat, the ones least likely to access health care, and routinely trapped in time-consuming, unpaid domestic tasks. They have more limited options to work or build businesses. Adequate education may lie out of reach. Some end up forced into sexual exploitation as part of a basic struggle to survive."*<sup>2</sup>

Women experience poverty at higher rates than men for a variety of reasons. According to U.S. Census Bureau data, of the 38.1 million people living in poverty in 2018, 56 percent—or 21.4 million—were women.<sup>3</sup> One study found that more than 50 million households struggle to pay for such basic necessities as food, housing, and health care—despite only 16 million of them being officially classified as "in poverty."<sup>4</sup> Women of nearly all races and ethnicities face higher rates of poverty than their male counterparts. Unmarried mothers have higher rates of poverty than married women, with or without children. Almost one in four unmarried mothers with children live in poverty.

Some reasons women experience higher rates of poverty are:

On average, women earn less than men. The wage gaps are wider for most women of color. Women are disproportionately represented in low-wage jobs because of pervasive gender roles, expectations that women's work is low-skilled, and the systemic undervaluing of women's labor. Conversely, women are underrepresented in high-wage occupations such as engineers, in part because of the professions' demand for long hours in the office and lack of flexibility for caregiving.

Domestic violence can worsen women's economic standing in the United States, causing them to lose an average of 8 million days of paid work per year.<sup>5</sup> A study published in 2016 found that in some places more than half of all women experiencing homelessness reported that domestic violence was the immediate cause.

Under the impact of the COVID-19 pandemic, disparity has grown, as women spend three times more in unpaid care and domestic work, limiting their access to paid work; a high contrast and comparison, as 94 percent of men versus only 64 percent of women are in the labor force. This disparity limits women's ability to support themselves and their families, especially for female-headed households.<sup>6</sup>

### **THREATS TO HEALTH**

Women face many threats to health, such as social inequalities, economic deprivation, poor nutrition, inadequate housing, disability-related discrimination, and political instability.

Fifty percent of all poor women and two thirds of pregnant poor women in less-developed countries are anemic. Maternal mortality remains the leading cause of death among women globally. A half million women die each year from childbearing-related complications. For every one that dies, 20 are physically damaged in the process of giving life. Maternal mortality has been called the "silent epidemic." This problem is not restricted to poor countries. The U.S. has the highest rate of maternal mortality among 11 developed countries because of complications from pregnancy or childbirth; high rates of cesarean sections, lack of prenatal care, and increased rates of obesity, diabetes, and heart disease may be contributing factors to this high maternal mortality rate.<sup>7</sup>

It is important to pay attention to women's health, and offer programs and meaningful seminars considering their most important health issues, such as breast cancer, cervical cancer, autoimmune disease, depression, anxiety, urinary tract conditions, and heart disease, which cause one in every four deaths among women.<sup>8</sup> "Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health."<sup>9</sup>

Today, because of the COVID-19 pandemic, additional health threats have affected women. More women than men have been infected, since many of them are frontline health workers, especially nurses, midwives, and community health workers, as well as cleaners, and laundry and catering staff. For instance, in Spain 72 percent of female health workers were infected, versus 28 percent of males. In Italy 66 percent of female health workers were infected, and only 34 percent of males. Lack of personal protective equipment has often left more women exposed.<sup>10</sup> Poor health impairs all aspects of a woman's life and undermines her ability to be a fully productive participant in God's work.

### **LACK OF TRAINING**

Despite societal development, equality advancements, and improved working rights, opportunities for women to lead and progress are still limited. Her church, her society, just as much as each woman, bears the moral obligation and spiritual duty to recognize and affirm her individual needs and gifts (Eph. 4:7-16). To be on the cutting edge, she needs to be involved in continuing education and training. Women who would lead must keep current on new and relevant ways of ministering effectively to others. It is important that women, especially leaders, be involved in mentoring and serving not only as mentors but also as mentees. Thus individuals are not only receiving but also sharing. We need Christ's attentiveness to the potential for development all around us: "Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. . . . The same personal interest, the same attention to individual development, are needed in educational work today."<sup>11</sup> And the more we receive, the more we can share.



## OVERLOAD

Women worldwide experience the challenge of excessive workload. This impacts their physical, emotional, spiritual, social, relational, and economic well-being.

In the affluent world, the long working day also affects women, with heavy expectations for job performance while maintaining family integrity. Balancing the societal expectations for maintaining an intact and healthy family while achieving in a highly competitive work environment results in long days and limited rest and recreation. Literature on women's health identifies chronic fatigue syndrome as a growing phenomenon among women in both poor and affluent countries.

The crisis of COVID-19 has contributed to overloading women. According to a study by Steelcase, women are most likely to have suboptimal conditions for working from home. And the September McKinsey study shows more women than men reporting exhaustion, burnout, and pressure to work more.<sup>12</sup> One wonders how many are aware of this

**Balancing the societal expectations for maintaining an intact and healthy family while achieving in a highly competitive work environment results in long days and limited rest and recreation.**

warning? "If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful buoyancy they should inherit."<sup>13</sup>

Every woman should have opportunity to spend time in enriching her spiritual life through Bible study, prayer, and devotional time with God, as well as developing all spheres of their life. A good work-life balance enhances the



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Every human being is worthy. No one must suffer any form of physical, sexual, or emotional abuse or family violence.

wholistic well-being of women and enables them to be better mothers and wives.

### ABUSE

Domestic violence is the willful intimidation, physical assault, battery, sexual assault, and/or other abusive behavior as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, threats, and economic and emotional/psychological abuse. The frequency and severity of domestic violence varies dramatically. Abuse affects more than one third of all women globally. On a typical day in the U.S. domestic violence hotlines nationwide receive more than 19,000 calls.<sup>14</sup>

Since the outbreak of COVID-19, however, domestic violence against women and girls has intensified. France reported an increase of 30 percent since the lockdown on March 17, 2020. In Cyprus and Singapore help lines have registered

an increase in calls of 30 percent and 33 percent, respectively. Increasing cases of domestic violence and demand for emergency shelter have also been reported in Canada, Germany, Spain, United Kingdom, and the U.S.<sup>15</sup>

Every human being is worthy. No one must suffer any form of physical, sexual, or emotional abuse or family violence. It is necessary to speak, teach, and give support. Silence perpetuates abuse. Joining the campaign for enditnow, uniting voices with “Adventists Say No to Violence,” is taking sides with God against him who comes to steal, kill, and destroy. It is uniting with the God of life and the daughters who have worked with Him to bear life to us all. ✎

<sup>1</sup> <https://worldliteracyfoundation.org/adult-literacy-america/>  
<sup>2</sup> United Nations, *Entity for Gender Equality, and the Empowerment of Women* (Beijing: 2015).  
<sup>3</sup> Based on official poverty measure, using 2019 Current Population Survey, Annual Social and Economic Supplement. See Steven Ruggles et al., *Integrated Public Use Microdata Series, 2019 Current Population Survey, Annual Social and Economic Supplement* (Minneapolis: Minnesota Population Center, 2020), available at <https://doi.org/10.18128/D010.V10.0>.  
<sup>4</sup> United Way ALICE Project, “51 Million U.S. Households Can’t Afford Basics,” PR Newswire, press release, May 17, 2018, available at <https://www.prnewswire.com/news-releases/51-million-us-households-cant-afford-basics-300650535.html>.  
<sup>5</sup> <https://www.americanprogress.org/issues/women/reports/2020/08/03/488536/basic-facts-women-poverty/#fn-488536-38>  
<sup>6</sup> Christopher Ingraham, “Coronavirus Recession Could Plunge Tens of Millions Into Poverty, New Report Warns,” Washington Post, Apr. 20, 2020, available at <https://www.washingtonpost.com/business/2020/04/20/coronavirus-recession-could-plunge-tens-millions-into-poverty-new-report-warns/>; Zachary Parolin, Megan A. Curran, and Christopher Wimer, “The CARES Act and Poverty in the COVID-19 Crisis,” Poverty and Social Policy Brief 4, no. 8 (2020), available at <https://www.povertycenter.columbia.edu/news-internal/coronavirus-cares-act-forecasting-poverty-estimates>.  
<sup>7</sup> <https://www.commonwealthfund.org/publications/issue-briefs/2018/dec/womens-health-us-compared-ten-other-countries>  
<sup>8</sup> Centers for Disease Control and Prevention, [https://www.cdc.gov/dhisp/data\\_statistics/fact\\_sheets/fs\\_women\\_heart.htm](https://www.cdc.gov/dhisp/data_statistics/fact_sheets/fs_women_heart.htm)  
<sup>9</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 146.  
<sup>10</sup> WHO, “Gender Equity in the Health Workforce: Analysis of 104 Countries” (2019), <https://apps.who.int/iris/bitstream/handle/10665/311314/WHO-HIS-HWF-Gender-WP1-2019-1-eng.pdf?ua=1>.  
<sup>11</sup> Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 232.  
<sup>12</sup> <https://www.forbes.com/sites/tracybrower/2021/04/18/women-and-the-pandemic-serious-damage-to-work-health-and-home-demands-response/>  
<sup>13</sup> E. G. White, *The Ministry of Healing*, p. 375.  
<sup>14</sup> “National Network to End Domestic Violence” (2020), 14th annual domestic violence counts report, retrieved from [NNEDV.org/DVCounts](https://www.nnedv.org/DVCounts).  
<sup>15</sup> United Nations Development Program, “Gender-based Violence and COVID -19.”

Family Therapist **Guadalupe Alvarado's** service to the Adventist Church includes nine years in Central Asia as Women's Ministries director, Southern Union Mission, Euro-Asia Division.

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# SUPPORTING OUR COMMUNITY'S SINGLE MOMS

*Finding ways that worked for them, not us, was key.*

## NAOMI MCKEY-TRICOMI

Late in 2018, members of the Wheeling, West Virginia, church decided to sponsor an outreach program for the single mothers in the area. This outreach was a bimonthly meeting support program. To spread the word, we contacted the local government and outreach organizations and used the connections to distribute handouts.

In our community, the following statistics helped us realize how needed this program was.

- One third of single moms live in poverty.
- Even though single moms are some of the hardest-working, most dedicated mothers in the country, sadly, 78 percent of the current prison population was raised by single moms.

- Children of single-parent homes are five times more likely to commit suicide and 10 times more likely to drop out of high school.
- Seventy-five percent of all government assistance goes to single-parent households.
- Children in single-parent households are twice as likely to suffer abuse.
- Only 1 percent of the country's 300,000 evangelical churches has a sustainable single-parent program.
- Two thirds of single moms do not attend church.

Sometimes, when we feel that we are called to minister in a certain manner, our Lord has other ideas. We started a group, but our efforts were not success-

**Sometimes we feel that we are called to minister in a certain manner, but our Lord has other ideas.**

ful. We turned to prayer and soul-searching to figure out what to do next. I was impressed to cling to Proverbs 3:5, 6: "Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths."

We set up a single moms' support program on Facebook, with messaging and a phone number available. Meeting attendance was very discouraging, but the contacts made through Messenger and telephone developed into a very active support ministry, with calls intensifying during the holiday season. These young women had issues on their hearts: coparenting, the fathers of their children, current boyfriends, financial challenges—issues that placed extreme stress on them. Often they do not have the life experience or reliable support systems to help them through, and we found it was easier for them to communicate online or on a telephone.

It has been a blessing to provide a "shoulder to lean on" for these many lonely women. Only God knows what the result will be from these contacts, but it is an honor to be His servant to these women. 🙏

Naomi McKay-Tricomi attends the Wheeling, West Virginia, Seventh-day Adventist Church.

JENNA NORMAN





# THE HERSTORY PROJECT

*Holding space for community women*

**ELIZABETH PULE**  
**ONTARIO CONFERENCE**

**O**ur community initiative, called the HERstory Project, was launched in the fall of 2019. We created a safe place for local women to share their stories. The stories of their life journeys, experiences of loss, triumph, and strength, were all part of what we shared. After four phenomenal women from different ages, groups, and cultures shared their stories, we hosted a marketplace of activities, with vendors and massage therapy available to all. Women donated funds, wrote letters, and packed care bags for a local shelter that provides emergency housing and care for women and children.

Under the impact of COVID-19, that first public event in

the town of Bowmanville turned out to be our only one. Notwithstanding, HERstory Project has continued on Instagram, and will be an annual initiative committed to serving women's needs, and impact for good the lives of women in all regions of Ontario. It is our goal to have all women across each community make connections with new friends in the community, experience the wholeness of healthy self-care, and continue to share their own stories. ✍

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**Elizabeth Pule** is a pastor in the Ontario Conference of Seventh-day Adventists, headquartered in Oshawa, Ontario, Canada, and director of Ontario Conference family ministries, which includes men's, women's, and children's ministries.

**The stories of their life journeys, experiences of loss, triumph, and strength, were all part of what we shared.**



COURTESY OF AUTHORS

# 10,000 SMILES

*A booth at a fair brings much more than fun.*

LYNEE HAMM AND TINA SHOREY

Every summer more than 1 million people visit the Great New York State Fair. Nestled among hundreds of vendors is a booth known as “the happiest booth at the fair.” There is nothing for sale here, no products pushed. But there are hope, joy, and smiles.

The New York Conference women’s ministries department, with its amazing volunteers, operates this booth with a serious objective: no explicit religion or overt references to God are allowed. This ministry aims to be a true hands-and-feet-of-Christ initiative, requiring creative resources, development, and intentionality.

Each year a new theme is developed, with corresponding materials to go with it. An assortment of handouts for adults and children offers helpful tools, encouragement, awareness, resources, resilience building, and hope. Past themes have included: “Grief and Gratitude,” “What’s Your Word for Hope?” “Your Ticket to Health,” and “Courageous Joy.”

At the booth hands-on activities provide a way to connect and listen to individual stories. We’ve created such experiences as a Remembrance tree, Stamp Out Bullying board, Gratitude graffiti, Words of Hope chalkboard, and a prize wheel. When visitors leave our booth, it is with open hearts, where prayers are spoken and grace is given for the journey.

How do we make our visitors smile? Every year approximately 10,000 smile cards with random acts of kindness ideas are handed out, with a friendly reminder to “pay it forward.”

While resources change yearly, two items are always on hand: *The Dynamics of Domestic Violence*, by Mabel Dunbar, and Ellen White’s *Paths to Peace*. When they aren’t available, our guests are disappointed.

## THE STORIES WE HOLD

This ministry is about offering hope. With that comes the opportunity to hold space for the stories of those who need to share them. We hear such remarks as

“You have no idea how much I need this today” or “Can I take extra? My friend needs this!”

Others are more intense. The man who saw our abuse awareness materials asked if we would talk to his wife, as she was struggling to heal from abuse. She visited us on four different days, seeking support and encouragement. We were able to validate her journey and connect her with a licensed professional and support group.

There was a woman who was grateful for *The Dynamics of Domestic Violence* booklet, stating that it had not only saved her life but also given her and her daughters hope, as they had never encountered abuse materials that talked about God.

At the booth we’ve spent time with children who were bravely illustrating what they were thankful for or writing about what gives them hope as they shared stories of being bullied, and battling suicide, depression, or anxiety. The mother grieving her daughter’s suicide, grateful for a safe place to write her name, told her story. A therapist told us how he had used our materials to start a gratitude club in his high school and the impact it is having on students.

Always with the frequent encouragement: “You are touching lives in ways you do not know!”

There are so many amazing, heart-wrenching, encouraging stories to tell, but we are confident that heaven will reveal the full impact of a small booth, words of hope, and a smile. 🍀

**Lynee Hamm** and **Tina Shorey** volunteer for the New York Conference department of women’s ministries.



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# ACROSS THE GENERATIONS

*Comparing thoughts: moms and their daughters*

This article expresses thoughts from mothers and their daughters. It is not supposed to be coherent. No blending effort is involved. Mothers state things as they see them, and so do their daughters. This way we experience the reward of honesty, and the prize of astonishing differences and similarities shared across generations of humanity—in this case, across generations of Adventist women. The ideas, expressions, and beliefs of these women are their own, and the inclusion of their viewpoints doesn't imply the endorsement of the *Adventist Review*. Reflecting on these benefits, we wonder: whatever the pain of truth and honesty, if these moms and daughters can be honest with each other, then why can't we?

## GOD

*Annette, mom*

**W**hat is God like?" I do not have to look far for the answer. I have long known about the omniscient, omnipresent, omnipotent, and all-conquering God who writes rules in stone. But the God I know as "our Father which art in heaven" has been demonstrated by a loving human being, my earthly father.

James Walwyn would lay my sleeping little form on his shoulder and walk home from a Wednesday night prayer meeting. He signed my failing school report cards with the same calm spirit that he did when I later brought home report cards that showed "considerable promise." He believed in me. He loved me. That's what God is like.

Dad "parted the Red Sea" to ensure that both of his daughters could pursue their higher education at the university of their choice to become a London-trained musician and an English teacher. For me, thinking about God is thinking of my father.

*Sharon, daughter*

**I** see God in my 6-year-old son, talking to his friend, God, on our way to the zoo; in the room of my hospice patient taking her last breath after a long battle with breast cancer; walking into the room with me as I offer words of comfort to the mother whose African American son is incarcerated without cause. I see Him too in Friday evening sunset's last rays, as my exhaustion happily welcomes the Sabbath. I've found Him in my children's smiles and laughter as we harvest from our strawberry patch.

God is with me as I teach my medical student principles of health through the NEWSTART program, and in those innocent faces excited about the kindergarten Sabbath program. He's my friend, my Savior, my treasured confidant. He is my guide when I don't know what to do with a patient; my healer when a patient improves without intervention. He's found in the kindness of my virtuous mother, and the wisdom of my father. God, as I see Him, is love.

## THE CHURCH

*Astrid, mom*

**T**he church, as I see it, has been rudderless in handling today's significant issues. The undergirding support that I felt as a young adult seems to be eroding. We seem to be losing our purpose and drifting into dangerous territory, forgetting that the issues

that broke Christ's heart should propel us to supportive action.

I have been surprised and disappointed by the lack of Seventh-day Adventist Christian support my young adult children have faced in the different parts of the United States. I thought that as they left our nest, the church would be a source of guidance and leadership, and that they would have opportunities to do as Christ would. Sadly, they have not found this so, even as they are doggedly determined not to walk away! We, their church, should be out in front on the issues of social justice, pandemic response as it pertains to taking care of others, immigration issues as they pertain to taking care of those who need our help! These should be issues of our heart as they are His, for He cares for the orphans and widows (Ps. 146:9). Shouldn't we too?

#### *Ashleigh, daughter*

I have to look at the church in snippets, like looking through a curtain poked with holes. When I do that, I see a lot of beauty, especially in the quiet moments of small groups, of individual worship, of large and swelling corporate song. I see beauty in the eyes of youth in my Sabbath School group as they understand a new concept, and the joy of worshipping with friends. When I look at it as a whole, though, especially in the last year, I see disconnection from who we are and why we exist. I see a body far too tethered to a building; a body that never needed a building. We are the church, each one of us. So I see both the beauty and the ugliness inherent in people.

I feel as though the church is so close to what we could be, the body of Christ with all of our different gifts on display. But it seems we're enamored, instead, with the status quo of our social club. I can hear a sermon from anywhere, but I need my local church body to be Jesus' hands and feet in my community.

### **GOD AGAIN**

#### *Shikha, mom*

God is the unseen pillar I lean on and my guiding light on even the darkest paths. I moved with family to the United States when I was 15 years old. An activity we did at school to assess our teenage anxiety level showed how high mine was compared to my classmates. Some pointed it out or stared at me, unaware of the tough year my family had endured. Still, I didn't *feel* anxious. I

had a sense of calm as I trusted the Lord. "I am with you always," Jesus promises, "even to the end of the age" (Matt. 28:20).

As I grew older, major events still spiked my anxiety level: my father's death at a young age, my daughter's unexpected surgery. But I think the secret is how I see God. Although I don't see Him physically, I always seek His presence, conversing with Him throughout the day about small things and big things. I know I'm never alone: He's always there by my side.

#### *Shifali, daughter*

I see God as my guide. Sometimes my path is lit, and I can see each step clearly. But sometimes it's dark and narrow. Either way, He is there to lead me. When confused about decisions, when worried about situations, I have peace.

In my early 20s I thought all I had to think about was doing well in school, learning how to be a new professional, and taking a stab at "adulting," such as keeping track of my credit card. Little did I know that I was in for a whirlwind of events—major surgery for an unexpected, rare health condition. I had just been accepted into a dual master's program and received a Dean's Award. But my academic future seemed to be jeopardized the summer before my senior year.

I was crushed at first. But God guided me through my life's most difficult challenge. Not only did I recover within the summer and finish my senior year, but I was given my university's most prestigious honor. God's promises are true: even in the desert He promises, "You shall be like a watered garden, and like a spring of water, whose waters do not fail" (Isa. 58:11).

### **AGAIN, THE CHURCH**

#### *Beverly, mom*

"Irrelevant" was the first word I thought of. When I was growing up, the church's relevancy, faith in God, the church's authority, were givens. The Bible and prayer answered all of life's problems. If you "kept" the Sabbath, "paid" your tithe and offering, believed the unique doctrines of the church, "refrained" from tobacco and alcohol, and ate only clean meats; and if you kept the Ten Commandments, you were on your way spiritually. The Dorcas Society helped the needy, and Saturday night games and "marches" helped entertain us.

Now God's existence is no longer a given. Doubt about Him, the Bible, and the church are more commonplace. The church no longer wields its earlier authority.

It also seems unable to address the issues of the day, except with stale words and repackaged ideas. I posit a few reasons young and old leave: (1) the church seems to be more concerned about belief than behavior; (2) Jesus is not truly at the center of its discourse or actions; (3) it refuses to address gender issues; (4) it is afraid or unable to dismantle racism and gender inequality within the church; (5) God and science seem to be at odds.

I am a third-generation Seventh-day Adventist, baptized at the age of 9, and Adventist-educated. I live and thrive with the tension of what I understand and don't; I speak out for justice—for Black lives, immigrants, the imprisoned, the LGBTQ community, and women within our church. I long for the day my church will do the same.

#### *Kirsten, daughter*

**W**ell, my family is Seventh-day Adventist. Do you know what that means?" I am conflicted when I offer this aside about my heritage. I am proud of *how* my parents raised me in the church, but I am estranged from the church. I struggle with this dissonance between what I sometimes hear from the pew and what I read in the Bible or hear from God. Are we reading the same Bible, listening to the same God? I cannot cosign all 28 Fundamental Beliefs. I am a liberal progressive Millennial: some argue that that is my problem. I believe in women's rights, gender rights, that the church should be a mobilizer for justice but has often been too comfortable with the status quo regarding racism or climate change. I believe in evolution. I am uncomfortable with most approaches to missions. And I have complicated feelings about my student missionary experience.

I still believe in God. I am not alone. Others like me in the pew disagree with me, but are beautifully Christlike in their love. Despite this, I struggle with participation in institutions in which what I value is believed wrong or unimportant. I miss community, but I no longer want to be seen as a problem to fix. I am grateful I was raised SDA, but I am forging my own path.

## AND ONCE MORE: GOD

### *Chantal, mom*

**I** don't think of God in terms of seeing. Perhaps I'm not really a visual type, but I have experienced Him. He is intricately involved with every aspect of my history—even from before my birth. He is the central part of my life. I know Him as an absolute. I know that He is constant when He seems further away or when He feels as close as my breath. The moments of closeness can be tremendously comforting when life is raw and painful. At other times He can be uncomfortably close when I'm intent on wanting my own way. I am sometimes overwhelmed by His kindness and goodness to me in the wonderful, beautiful things that happen to me. Perhaps the closest I come to seeing God is in the glimpses I see of Him in the people He's placed in my life—especially those who know me best and still unconditionally love me. God gives meaning and purpose to my life. Without Him I'd be extremely afraid and hopeless. Every now and again I touch on this ocean of love that is God. It leaves me longing for more—a better, clearer, deeper experience.

### *Sarah, daughter*

**B**efore I was 5, God was my laughter. In games, the wonder of His creation, and the joy of my childhood, He gave me laughter.

When I was 5, God was my constant one. As we packed up cardboard boxes, waved goodbye to childhood friends, and moved into the unknown, He gave me His presence.

When I was 7, God was my teacher. The world was ripe with discovery. In numbers, letters, the science projects, and the history posters, He gave me wisdom.

When I was 12, my God became my friend. Through our whispered conversations, I opened my heart. On a crisp November Sabbath when I was baptized, I declared to the world that God gave me His friendship.

When I went off to boarding school, my God was my comforter. I learned to thrive in His comfort. When I felt alone, isolated, and far from home, He gave me His peace.

I'm in college now, and my God is everything He was and so much more. He is my strength, hope, mentor, and the lifeguard of my soul.

He instructs, holds, rebukes, and comforts me. Life with my God is never dull. The journey we walk together is full of mistakes, twists, and turns, but it is also marked with growth, joy, discovery, and trust.

He gives me purpose. He gives me life! ♣



PETER N. LANDLESS ZENO L. CHARLES-MARCEL

## GOD VERSUS HEALTH SCIENCE

*Do we have to choose?*

**Q:** Health-science reports often conflict with each other and with God; isn't it better just to trust God and leave science alone?

**A:** Please, don't be dismayed—God loves us and desires that we know Him, whom to know is eternal life. He does not leave us ignorant (1 Cor. 10:1-6). He gave us all a deeply held fascination with the natural world and has embedded His reality in our hearts (Rom. 1:20). So, *yes!* Trust God and love Him with all your heart. Contemplate His handiwork; seek Him and find Him and marvel at His greatness, power, and loving-kindness!

Science and technology are crucial to nearly everything we do from health to wealth. Erroneous understanding of God and scientific observations, or both, leads to apparent discord. Incorrect inferences from both Scripture and scientific research contribute to our present crisis in credibility.

Since both nature and revelation proceed from the same Mastermind and bear testimony to the same great truths, improved scientific and biblical literacy are needed. Science is progressive; as we learn more, we discard prior erroneous concepts. Conflicting reports in health science—and all sciences, for that matter—arise from misunderstanding the evidence; funding pressures; poorly designed studies; inaccurate analyses and interpretations; and inaccurate, sensational, or misleading headlines reporting findings that serve dubious agendas and corporate or political advantage. Well-designed, well-executed, appropriately analyzed, and correctly interpreted studies illuminate God's Word and teach us about how He works.

Science and religion, as they are commonly taught and practiced, are imperfect. Disputes between theological and scientific viewpoints in the United States are partially fueled by a growing distrust of experts and human agencies in general, and by the widening societal, ideological gaps in lifestyle and worldview.


Yet there's a larger, global sociocultural issue of which the science-theology struggle is but a part. Its flames are fanned by social, political, economic, commercial, religious, and educational forces that attempt to frame their own "truth." Biblical reality, however, is painted on the canvas of the great controversy's age-old opposition: truth versus error. God is not a health scientist; He created what truth-seeking scientists seek to uncover. God should never be pitted against true science.

Consider this: "The study of the sciences is not to be neglected. . . . God is the author of science. Scien-

**Incorrect inferences from both Scripture and scientific research contribute to our present crisis in credibility.**

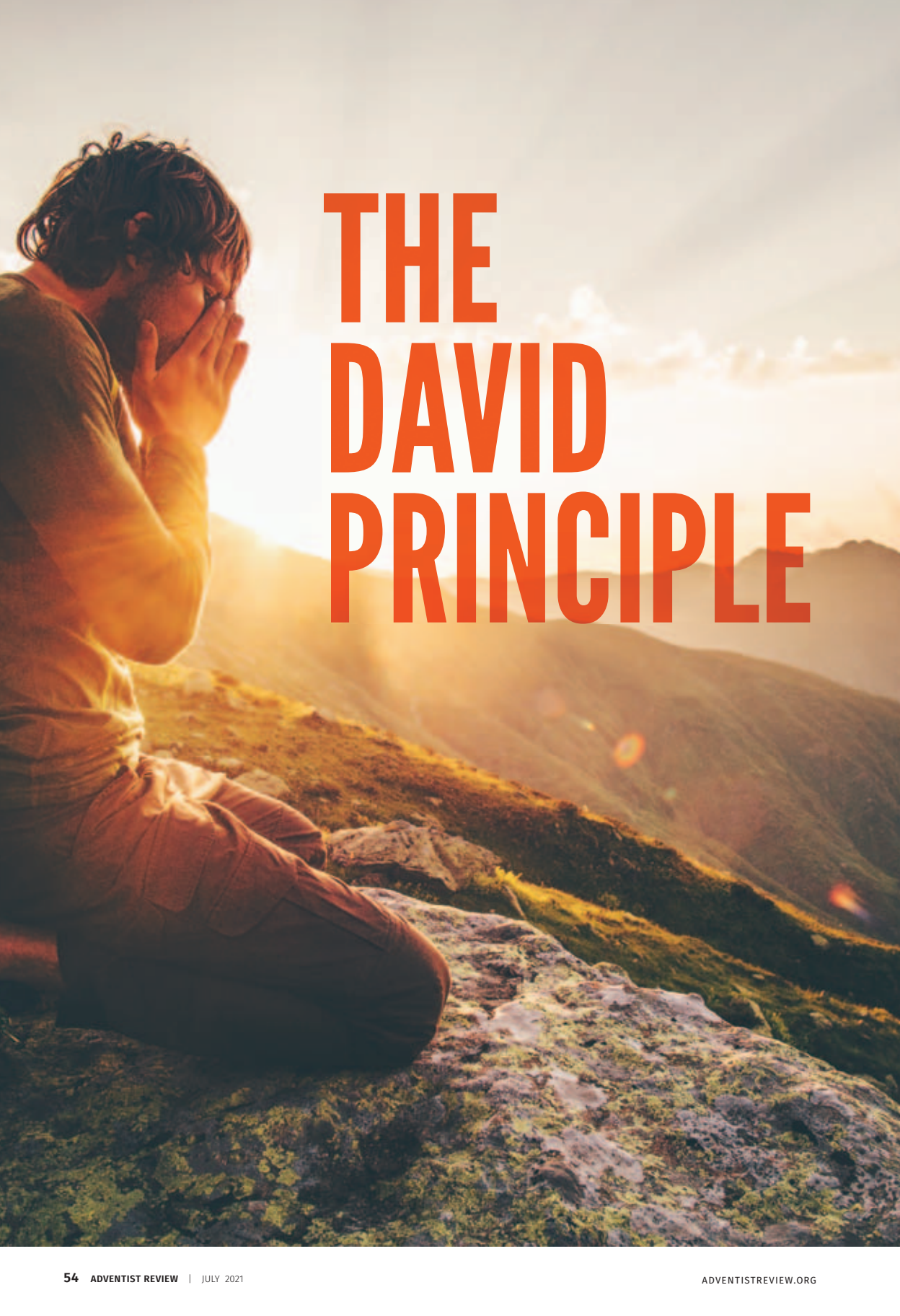
tific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the Written Word agree, and each sheds light on the other. Together they lead us to God by teaching us something of the wise and beneficent laws through which He works."<sup>\*</sup>

We recognize that especially in today's stressful climate, good decisions demand accurate, trustworthy information. But don't abandon science; instead, increase both your scientific and biblical literacy.

Whether a person is a scientist, theologian, or layperson, truth wins! 

<sup>\*</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, Calif.: Pacific Press Pub. Assn., 1913), p. 426.

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# THE DAVID PRINCIPLE



# God is longing, working, for us to be like Jesus deep down on the inside.

HAMILTON WILLIAMS

The Holy Book introduces us to some outstanding people. Not that they thought of themselves as such. Godly humility would not allow them to. But their huge profiles dominate the biblical landscape. Their characters illuminate biblical truth, and their experiences validate the divine-human enterprise.

## LET'S PICK DAVID

Their lives were so impactful that people who have never touched the Holy Book themselves are very familiar with the names of these Bible greats—such men as Moses, Abraham, Daniel, Job, Elijah, Peter, Paul; women such as Esther, Mary, Deborah, Sarah, Martha, Ruth.

A focus on the life experience of any of these hall-of-famers would be worth our attention. Let's pick one, then: David by name, principal author of the book of Psalms, without whose poetic genius that book and the Bible wouldn't be the same.

We first meet David as a boy tending his father's sheep, and about to live out a principle of the book of Proverbs: "Do you see a man who excels in his work? He will stand before kings" (Prov. 22:29).

The biblical historian introduces him as the last of eight brothers (1 Sam. 16:4-12). God sent the prophet Samuel to Jesse's house to find Israel's next king of Israel. Jesse got seven of his sons all washed up and ready to pass before the prophet, but never bothered to call David in from tending the sheep.

But none of Jesse's tall, impressive, ripped, "six-packed and guns blazing" sons

was God's choice. When Samuel then asked if that was all, Jesse responded somewhat sheepishly that the youngest was out keeping the sheep (verse 11). They sent for him, and he arrived, handsome and in the flush of health (verse 12). The prophet heard God's indication: *Pick him, Samuel: that's the one* (see 1 Sam. 16:12).

Earlier on, looking with human eyes at the eldest boy, Samuel was certain that he had to be the one. But God told him decidedly: "Do not look at his appearance." Indeed, "the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (verse 7). God is longing, working, for us to be like Jesus deep down on the inside. He built that inside look with David while he shepherded sheep and learned to have his God as his shepherd (see Ps. 23). Too often our views of stardom amplify the outward—"arranging the hair, wearing gold, or putting on fine apparel," when God would have us focus on character, "the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit" (1 Peter 3:3, 4).

## DAVID MAKES IT BIG

David became earmarked to be king sometime down the road. But while he was still sheep-minding he killed Goliath. Anytime you become a giant slayer you automatically become a celebrity, a burden that is oftentimes heavy to bear. A celebrity is a public figure, and public figures are consistently loved by some and hated by others.

In fact, you don't have to be a celebrity to experience this love/hate response from the public. Just being seen as successful, or confident, with high grades or well-coordinated wardrobes, seems to be enough to attract a posse of haters. But the God who has called and gifted His children with talent expects and works inside to enable them to rise above the averages of mediocrity, the ordinary, the uninspired, and the second-rate. The devil's rock throwers come after you because you rise and shine for God. No one stones a dead dog! In the Caribbean we pick lots of mangoes without ever climbing trees: the tree that bears the most fruit gets the most stones.

And David is in trouble now—with his king, of all people! Why? Because his unconditional trust in God has given him victory over a towering giant. The Bible reports that on a subsequent occasion, as Israelite soldiers returned home victorious after another conquest with the Philistine army, women lined the streets chanting, "Saul has slain his thousands, and David his ten thousands" (1 Sam. 18:7). The chant was too much for King Saul, who became murderously jealous of David. The youth went from shepherd boy to giant slayer to fugitive in rapid succession, and all for doing King Saul and his people a major favor.

### DAVID'S LESSON IN TRUST

Much like the life of Joseph, another national hero hundreds of years before, David's story is a narrative of downs and ups: Joseph's brothers sold him as a slave, but he ended up as chief steward in the house of Potiphar, commander-in-chief of Egypt's armies (Gen. 37:28; 39:1-4). Then, thrown in prison for a false accusation, he ended up running the prison for the warden (Gen. 39:22). There he was kind to the pharaoh's butler, who promised that when freed from prison (as Joseph predicted), he would help free Joseph. Nothing of the sort took place. The butler forgot Joseph completely. But two years later he remembered, and Joseph ended up vizier of Egypt, second only to the nation's supreme ruler (Gen. 41).

One of the deepest downs in David's sequence of downs and ups occurred when the city he was hiding in was attacked and plundered while he and his guerrilla army were away. They returned home to find the town pillaged and their wives and children gone, taken off with plundered prop-

erty, as spoils of war. So deep was the hurt his soldiers felt that they start to talk about "stoning him," blaming him because they had lost their children (1 Sam. 30:6).

Sometimes as human beings we present the odd response in crisis, pain, or loss, of seeking relief from the unbearable pain by finding someone to blame. Blaming David involved a series of awkward considerations: David was no profiteering entrepreneur or manipulative cult leader who had seduced them into following him: he was a man whose life was under constant threat.

The biblical evidence does not point to him recruiting anyone to accompany him in his fugitive misery. Rather, "everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them" (1 Sam. 22:2). None of them was being as hunted as he was. Yet they had come to him because of their discontent with the system, deciding that they should cast in their lot with him. Now that they had become his companions, he was more than ever marked for destruction. Alone, he was the most wanted of all the men pictured in King Saul's posted photos. But with the crowd of followers swelling to 400 (1 Sam. 22:2), and then to 600 (1 Sam. 23:13), he would be considered more a threat than ever. David was not their blight: they were his threat multiplier both in terms of what they could do together, and by the same token, in terms of how much more King Saul would want David eliminated.

And there was more: whatever losses the little army may have suffered, David had enough pain himself—his wives Ahinoam and Abigail had been seized too (1 Sam. 30:5). And yet, as they had once cursed the system, the crowd was now cursing him, wanting to stone him to death for nothing he had done against any of them; for something that had brought him at least as much pain as it had them.

You and I have seen this played out again and again in family tragedies: a child dies; one spouse subconsciously blames the other for the death or for the way things are handled afterward; the marriage crumbles.

What was David's response? What did he do? He gave what I have called the David Principle, the principle of response that turned his situation around; the God-given principle that can also bless our lives when blight is threatening, and that can

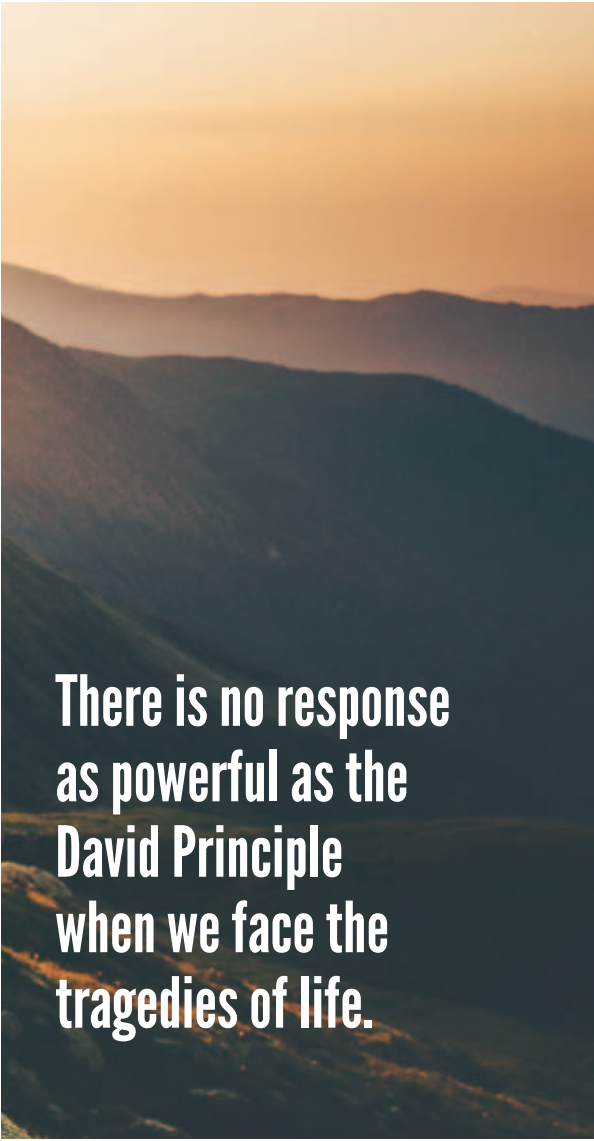
transform our tragedies into victories; the lesson God would have us grasp; a major reason He has given us the story.

What did David do? I quote in full so we do not miss the powerful adversative, “but”: “Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the Lord his God” (verse 6).

“But David strengthened himself.” Things have gone terribly wrong. . . . But! The enemy has struck a devastating blow upon him and his men. . . . But David! His precious ones have been carted off as the spoils of war. . . . But David! Everything you own is burnt to the ground. . . . But you strengthen yourself in the Lord your God. The tragedy that has devastated you personally makes you a culprit as your own now blame you for it, even saying out loud that they are going to kill you for it. But you strengthen yourself in the Lord your God!

There is no response as powerful as the David Principle when we face the tragedies of life. When it seems that everything is over. When the worst has happened. The power of this response does not naturally come from David. It is no self-help idea, tapping into positive thinking. The strengthening does not come from David himself. It comes from the God he leans on in the midst of his catastrophe, in the throes of his trauma. David leans on the reliability of his God, the omnipotence of his God, the intervention of his God. He rests in the assurance that “when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him” (Isa. 59:19). It’s personal for him: “Though I walk in the midst of trouble, You will revive me; You will stretch out Your hand against the wrath of my enemies, and Your right hand will save me” (Ps. 138:7). Friends and family are fine as far as it goes. But when you go through your dark valley, apply the David Principle: strengthen yourself in the Lord your God.

This is not merely your mother’s God, or the God of the church where you worship. The Lord must be your God if you’re to apply the principle successfully. You must get to know Him intimately in times of serenity when He is leading you “beside the still waters” and “in the paths of righteousness” (Ps. 23:2, 3). Exalt His leading and teachings in your life. Experience His friendship and emulate



There is no response  
as powerful as the  
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tragedies of life.

His ways so that encouraging yourself in the Lord becomes second nature, becomes your default mode. Then, as the challenges arise, you draw your strength from Him. He is available for you: you can do all things by His strength (Phil. 3:13). You will not perish. You will rest in Him. And nothing and no one can snatch you out of the safety of His hand (John 10:28). 🗝

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CHICHI ONYEKANNE

# WHO IS MY NEIGHBOR?

*Distinguishing theory  
from practice*

There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ.

Many will allow a brother or a neighbor to struggle unaided under adverse circumstances. Because they profess to be Christians he may be led to think that in their cold selfishness they are representing Christ. Because the Lord's professed servants are not in cooperation with Him, the love of God, which should flow forth from them, is in great degree cut off from their fellow men. And a large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God. He is robbed of the glory due to His holy name. He is robbed of the souls for whom Christ died, souls whom He longs to bring into His kingdom to dwell in His presence through endless ages.

**ELLEN G. WHITE**

## PROFESSION OR PRACTICE

Divine truth exerts little influence upon the world, when it should exert much influence through our practice. The mere profession of religion abounds, but it has little weight. We may claim to be followers of Christ, we may claim to believe every truth in the Word of God; but this will do our neighbor no good unless our belief is carried into our daily life. Our profession may be as high as heaven, but it will save neither ourselves nor our fellow men unless we are Christians. A right example will do more to benefit the world than all our profession.

By no selfish practices can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of His professed followers there is need of the tender sympathy of Christ—a deeper love for those whom He has so valued as to give His own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet His approval.

The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. . . . The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

## REAL LOVE IS IT

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance.

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with

# No man has pure love to God unless he has unselfish love for his brother.

Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. . . .

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness.

No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise.

In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood. ✦

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Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt was taken from *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941), pp. 382-386.



Mark Janacek (left) and Pastor Yuliyan Filipov stand in front of the Worthington Seventh-day Adventist Church in Ohio.

PHOTOS BY BROOKE WONG

# THE PANDEMIC, A DOCUMENTARY, AND A WELCOMING CHURCH

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*God uses many methods to reach hearts.*

It was early summer 2020, and daily positive COVID-19 cases were spiking to record numbers throughout the United States. Mark Janacek, like many people, was unable to worship in person with his fellow church members in Columbus, Ohio. As the lockdown continued to take its toll, he sensed a growing spiritual void within himself.

“Looking back, I realize the Lord used that time of lockdown to work on my heart,” Janacek says.

One Friday evening Janacek was streaming through Amazon Prime Video, searching for something to watch, when he noticed *The Days of Noah*,<sup>1</sup> a four-part documentary produced by Laymen Ministries, a Seventh-day Adventist supporting ministry headquartered in northern Idaho. He didn’t know anything about Adventists, but the film title intrigued him, and he decided to check it out.

“That documentary absolutely grabbed me,” Janacek says. “As I watched the program it was evident to me that God was doing something in my heart. I wasn’t sure at that point what it was, but I went through the program in depth several more times, just taking notes and digging through the Scriptures. It became kind of a project—a journey—and the Holy Spirit was speaking to me.”

The documentary led Janacek to develop an interest in church history, so he began researching the early beginnings of the Bible, the Protestant Reformation, and the Millerite and Adventist movements.

“*The Days of Noah* was actually a launching pad. Several church history and other videos and studies followed, which I would say added to the depth of the experience,” Janacek says.

## A 50-YEAR JOURNEY

As the son of a Protestant denomination pastor and more than 50 years as a Christian, Janacek wasn't unfamiliar with the Bible. Many of the biblical doctrines he was learning through *The Days of Noah*, however, were new to him, and the Holy Spirit, he says, led him into the beginnings of an understanding of the seventh-day Sabbath, the sanctuary message, the centrality of the Sabbath within the sanctuary message, and end-time prophecies.

"They became very clear to me. The film did a great job of explaining them," he says. "But it was the passage in Revelation 18:4, which refers to 'Babylon' and says 'Come out of her, my people' that changed my life. That scripture just leaped off the page and shifted the tectonic plates of my spirit in a way that I just don't have words to explain."

Janacek then reached out to Jeff Reich, founder and director of Laymen Ministries.<sup>2</sup>

"I had some questions for him," Janacek says. "He was very gracious and e-mailed me back, and we corresponded briefly. That was near the end of the summer in 2020."

Janacek soon began searching for a local Adventist congregation and found one in the nearby city of Worthington, about 12 miles from where he lives in Columbus, Ohio's state capital. He began virtually attending the 800-member church each week, then when the church opened for in-person worship, he showed up one Sabbath at their door.

"I was really nervous on my first visit there, but everyone was very nice, very kind," Janacek says. "One gentleman said, 'You have to meet the pastor,' and he took me and introduced me to him. The pastor right away pulled out his cell phone and scheduled a meeting with me for that same week. I was astonished."

Worthington church pastor Yuliyana Filipov says that right after COVID hit, he and his wife, Milenka—natives of Bulgaria who immigrated to the United States in 2003—began praying for God to bring to the church people who already had been searching for biblical truth. When Janacek showed up, Filipov thought to himself, *God is faithful. He's answering our prayers.*

Janacek was impressed with not only the pastor but also the worship service.

"I sensed a spirit completely different from what I was used to," Janacek says. "The leadership and

**"Revelation 18:4 just leaped off the page and shifted the tectonic plates of my spirit in a way that I just don't have words to explain."**

the music leadership—they were not performing, they were ministering. Tears rolled down my cheeks. It was a moment I think the Lord affirmed that this was where He wanted me to be."

The spirit of ministry that Janacek noticed wasn't happenstance. Filipov says the Worthington church praise team used to be more performance-oriented, but that in 2017 he and his congregation cast a new vision for the church.

"We want to be a treasury of God's grace, a place where people are actually safe to love, to cry, and to be real," explains Filipov, who has served as lead church pastor since 2011. "We have embraced the mission of Jesus: to love God, to serve others, to disciple all, and to mentor the young. We have pledged to give a lasting spiritual legacy to the next generation. We believe that no one should walk the path of life alone, and that love can write our stories, because we are the church, the body of Christ, the hope for this world."

As a result of this focus, Filipov says, membership has grown, and the average age of the church members has dropped from 62 to 51.

Janacek began studying the Bible with the pastor. Later others were added to the study group, which has now grown to about a dozen members. Janacek was baptized into the Worthington Seventh-day Adventist Church on April 10.

"Even though I could have joined the church by profession of faith, I chose to be rebaptized, because this is a completely new understanding of the faith I've held for a long time," Janacek explains. "It holds new meaning for me on a completely different level."

## A PARADIGM SHIFT

Janacek concedes that after being an active leader in other Protestant churches for many years, accepting and following Adventist beliefs is a paradigm shift for him. He says he's always



Mark Janacek was baptized into the Worthington Seventh-day Adventist Church in Ohio on April 10, 2021.

sensed, though, that God had something different in store for him.

“I did a bit of a searching when I was a young man as well, but I’ve never been this on fire for the Lord,” he says. “Activities I used to enjoy no longer hold interest for me. My priorities have changed.”

Previously a businessman and a journalist, Janacek is now writing religious prose and poetry to praise his Lord. He’s also involved in outreach and mission in his local church, such as leading a grief recovery program. His heartfelt burden is to share the gospel message with others.

“I don’t know how many people come into the Adventist Church the way I have. I suppose, as with other denominations, some people are born into it. Everyone’s experience is on a unique level,” Janacek says. “But it’s up to all of us to share the message; and to do that, God has to be primary in our hearts.”

<sup>1</sup> <https://www.thedaysofnoah.com>

<sup>2</sup> To learn more about Laymen Ministries, go to <https://www.lmn.org>.

**Sandra Blackmer** is an assistant editor of *Adventist Review*.

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# ETERNITY'S COMING

A few years ago I visited Qumran, in the Judean desert, the site of the famous Dead Sea scrolls and where a Jewish community, even in the time of Jesus, once lived, moved, and had their being. But now all that remains are rocks and stones scorched and bleached by an unmerciful sun. And the people? Gone, vanished into oblivion, as if they had never been.

"I explain the same thing to everybody," wrote Elizabeth Wurtzel in her famous memoir *Prozac Nation*. "It all seems pointless in light of the fact that we're all going to die eventually. Why do anything—why wash my hair, why read *Moby-Dick*, why fall in love, why sit through six hours of *Nicholas Nickleby* . . . when all of us are just slouching toward the same inevitable conclusion? The shortness of life, I keep saying, makes everything seem pointless when I think about the longness of death."

It's logic; macabre, yes, but logic nonetheless.

And what of the billions of others absorbed back into the earth before us? Though their molecules linger, none of these people (except some names, some memories) do. We, like muskrats, die, and given enough time, it would be hard to tell the difference between us. Of humans and animals, said Solomon, "all go to one place: all are from the dust, and all return to dust" (Eccl. 3:20). Except that God has placed "eternity" (verse 11) in human hearts, which means that we, unlike muskrats, know the impassable gap between our own temporality and the eternity that, with-

out divine intervention, will grind us and the muskrats into oblivion.

But that's what the death and resurrection of Jesus is all about: divine intervention. That's what the whole plan of salvation is about; that's what the covenant is about; that's what the "everlasting gospel" is about: divine intervention, without which we would be nothing but "hunks of spoiling flesh on disintegrating bones." Think about how hopeless, how desperate, our situation must be in that only this, divine intervention of the most intense kind, could save us.

Eternity (*olam*, in Hebrew) awaits us all: either eternal death or eternal life. And the self-sacrifice of our Creator Himself, the one without whom "nothing was made that was made" (John 1:3), the one who is "before all things, and in Him all things consist" (Col. 1:17), the one who holds eternity in His hands—that self-sacrifice was more than enough to give each one of us, no matter our past, an eternal future with Him in a new heaven and a new earth. If the death of Jesus, our Creator and Son of God—if that's not enough to atone for the finite sins of finite beings like us, what is?

Eternity's coming, and it will unfold either with us (John 10:28) or without us (2 Tim. 1:9). With so much having been done to assure us of life, eternal life, in the presence of Jesus, how tragic, by our choices, to spend it in oblivion instead. ♣

\*Thomas Ligotti, *The Conspiracy Against the Human Race*.

Clifford Goldstein is editor of the *Adult Sabbath School Bible Study Guide*. His latest book is *Baptizing the Devil: Evolution and the Seduction of Christianity*.

CLIFF'S  
EDGE  
CLIFFORD  
GOLDSTEIN



ETERNITY AWAITS US  
ALL: EITHER  
ETERNAL DEATH OR  
ETERNAL LIFE.

# THE TIME I DENIED CHRIST

*A brief hesitation  
and the moment to  
share may pass.*



## LORI FUTCHER

**Y**ou should have told her about your prayer. The guilty feelings crept up again. It had been a month since my failed witnessing opportunity, but I couldn't let go of how lousy I felt about the moment of hesitancy that had led to a lost opportunity. I felt like Peter denying Christ.

## THE DENIAL

It had been an unusually beautiful Sabbath afternoon. The parking lot for our chosen walkway was full, revealing that we weren't the only family wanting to go for a stroll. With a tinge of disappointment

we headed to the other side of the path, where parking was more ample and crowds surrounded us on what we had hoped would be an isolated outing.

Several minutes into our walk my 15-year-old daughter noticed some keys on the ground next to the path. My heart filled with appreciation for my observant daughter and concern for whoever had lost the keys.

"Even if they come back looking for them, they might not see them amid the leaves," I commented. "What can we do?"

My husband suggested hanging them on the hook where lender dog leashes were kept near the beginning of the path. This seemed like our best option. I picked up the keys and put them in my pocket before our family turned around. The further we walked, the more I began to worry. *Will the owner think to look on the hook? What if they don't retrace their steps that far? Are we making things worse rather than better?*

*Dear God, I prayed, please help us find the owner!*

I searched my surroundings for anyone who looked as though they had lost something. Just as the dog leash post came into view, my daughter asked, "Mom, do the keys say what kind of car they belong to?"

I pulled the keys out. "Yes, they're for a Kia. Why?"

"Is that a Kia?" she pointed toward the parking lot where a woman stood talking on her cell phone behind a car.

Finally determining that the car was a Kia and that the woman looked like she might be missing keys, we veered off course to talk to her.

"Excuse me," I asked timidly. "Are these your keys?"  
"Yes!" she exclaimed as I handed her the keys.  
*I was praying I would find you*, my mind prompted me to say. But I hesitated, and too quickly the moment was gone.

## REDEMPTION

For weeks afterward I wondered about the woman. God had orchestrated so many things to help us find both her keys and her. Did she need to know how much God cared for her? Had my shyness prevented her from receiving the message He had intended?

Like a recurring nightmare, these thoughts kept returning. I prayed for forgiveness, but could not let go of my feeling of guilt. Finally one day, as the thoughts returned, I prayed, *God, please forgive me, and help me remember this experience the next time an opportunity presents itself to speak for You*. With that prayer the guilt finally vanished.

It wasn't long until my opportunity arose, but it first presented itself as a disappointment.

"We're going to need to postpone your surgery until May," the voice on the other end of the phone said. "Is that OK?"

I sank into a dining room chair. *No, it's not OK. How can she even ask that?*

My voice shook. "Oh . . . my pain has been getting so much worse. I d-d-don't know if I can wait that long."

The woman sounded compassionate as she said, "I'll call our scheduling center and see what we can do. But I doubt we'll be able to do anything. I'll let you know on Tuesday."

I felt more hope than those words should have triggered. After all, how many miracle stories had I heard that began with situations apparently more impossible? I began praying.

That weekend I prayed with my family, and on Monday I told my coworkers of my need. They joined me in praying.

It was two weeks until my originally scheduled surgery date. Even two weeks felt like too long, but I didn't dare pray for an earlier date. Thankfully, I wasn't the only one praying.

"God, if it's Your will, help this surgery to be scheduled even sooner than planned," my coworker pleaded as she stood at the corner of my desk with her head bowed. I admired her faith in praying for the impossible.

## Like Peter, I'd had a chance to redeem myself.

Then the impossible happened. I answered my phone to recognize the same voice that had given me bad news a few days earlier. "I have good news," she said joyfully as my heart skipped a beat. "We can get you in for next week if you can come in for a pre-op visit today."

My mind became a hurricane of happy thoughts. Gratitude for my praying coworkers, amazement that my schedule had cleared itself for the day even though I'd originally had two conflicts that should have kept me from making the last-minute pre-op appointment, relief that my pain would soon be taken care of. Suddenly, amid the jumble of thoughts, a picture broke through and flashed itself in my mind more prominently than the rest.

As I was expressing my joy to the upbeat voice on the phone, I saw in my mind the woman accepting keys from me. I relived the feeling of knowing a brief window of opportunity had passed, and I knew I wasn't going to do it again.

"This is an answer to prayer," I blurted. "I've had several people praying for me."

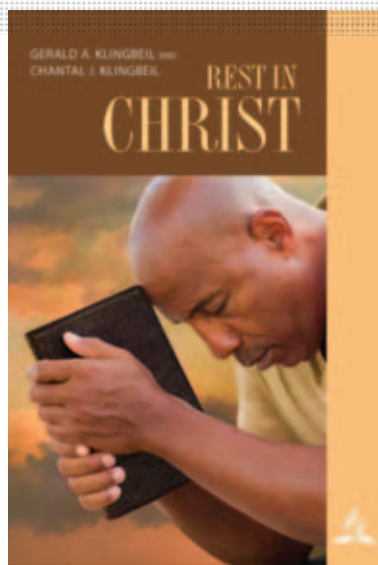
"Oh!" the voice on the other end of the phone went up an octave. "I'm so happy to hear that. I'm so glad you told me!"

I know nothing about the woman on the phone. Is she a believer who needed some inspiration? Is she a skeptic who needed evidence of a caring God? These are questions that will probably not be answered in this life. One thing I do know. Like Peter, I'd had a chance to redeem myself. The feeling I had of knowing I'd spoken up for my Lord and shared His goodness to a total stranger was almost as good as the feeling of knowing God cares enough for me to schedule my surgery for earlier than planned. ♣

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Lori Futcher is the editor of *Guide* magazine.

# CLOSER LOOK



## Rest in Christ

Gerald A. Klingbeil and Chantal J. Klingbeil, *Rest in Christ* (Boise, Idaho: Pacific Press Pub. Assn., 2021), 128 pages, \$14.99 (paper). Reviewed by Harold Alomía, senior pastor of the Kirkland Seventh-day Adventist Church in Kirkland, Washington.

**W**e can't really understand our need of rest until we realize how busy we are. That's the logical starting point of the authors of this volume. Our constant busyness not only leads to premature death, but it also cuts us off from God's original design of connectedness with each other and ourselves.

The authors highlight the human inclination to rebellion leading to restlessness by looking at the book of Numbers, which as a theme includes a call to guard against presumption, carefully consider our words, and allow the Holy Spirit not only to remove things from our lives that would hinder us, but to plant in us what will strengthen us as a new creation.

Chapter 3 deals with the foundational idea of how restlessness is tied to misunderstanding our own identity.

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Reviews and commentaries about books, films, or other items do not constitute endorsement by the editorial staff of Adventist Review Ministries.

## Surrendering Discouragement and Embracing God's Purpose in Your Life

Tamyra Horst, *ENOUGH: Discovering a God Who Is Enough When You're Not* (Nampa, Idaho: Pacific Press Pub. Assn., 2020), \$15.99 (paper), eBook available: [www.adventistbookcenter.com](http://www.adventistbookcenter.com). Reviewed by Dixil Rodríguez, assistant editor, Adventist Review Ministries.

**A**uthor Tamyra Horst explores the emotional and spiritual journey of identity and self unique to women, wrestling with questions of self-worth, value, and pursuit of truth. These questions and arguments are book-ends in a worldwide discussion with too many social conventions that quantify what makes women feel they are "not enough."

Ideas and theories of how little girls learn their self-worth are not a new or unrelatable topic. Horst weaves her own personal journey, stories, research, and life examples, to introduce current scholarship and qualitative data that truly creates

When we discover it, we discover the life-altering implications of who we are in relationship to God.

As we recognize our worth, rest becomes the gift that we can access by coming and surrendering to God. It's an invitation that presupposes a relationship, based on the correct understanding of our identity. This rest offered to us can transform suffering of dysfunctional families by recognizing that dysfunction is not an inescapable destiny, but rather a reality that can be transformed. These effects expand beyond the immediate context of ourselves and our immediate families; they also extend to our communities and environment. Rest and its life-altering repercussions are



alarm in the reader but also resonates as a familiar topic that has been spoken of but not effectively addressed. The author introduces the outcome of the impact of social media on girls and how the word “perfect” has become a loaded, dangerous term that engages outward transformation and change that fuels insecurity in young girls. Often these transformations are rooted in dangerous beliefs evident in the high rate of girls who report that “they are not good enough or do not measure up in some way, including their looks, performance in school, and relationships with friends.”

fleshed out in a logical way in this companion volume to the *Adult Sabbath School Bible Study Guide*.

The authors touch on issues that we often don’t dare to touch on, or we feel uncomfortable to address as faith communities. It’s too easy to interpret rest as something that results from correctly observing the appropriate allotted time slot that the Bible calls holy. There is much to highlight in this companion volume, including the necessity to understand that our relationship to God is not that of a slave relating to a master, but that of a friend relating to a friend. This could be developed even further as we understand the intimate relationship and identity of children.

Biblical rest also calls us to look beyond the often negative connotations of caring for the environment within a political or partisan context. Rather,

Horst outlines how challenging social transitions and pathways from being little girls, teenage years, young adults, quite often bring women to believe: “I am not good enough.” It is at this juncture that Horst relies on practical, biblical principles to navigate the murky waters of self-doubt, the necessity of sharing our individual stories, and the impact on our life and relationships that occurs when we discover “the enoughness of God.”

The integration of confidence, awareness, and genuine reliance and recognition that God has a plan for our lives is evident in Horst’s penmanship as she exhorts readers to learn how to engage in positive affirmations and rest in sacred spaces where God reminds us by action, by care, and by promises that we are more than enough through Him. Horst creates a beautiful tapestry of reflective questions that bring together questions and answers of who defines what “enough” is; where to find peace with yourself; and why the enemy wants to keep us feeling inadequate.

Horst guides readers through an exploratory excursion to discover God in our “not enoughness” and rely on God to fuel joy, peace, and hope that will propel us to embrace the role God designed for each of us. ♣

it correctly frames it as stewardship of our Father’s creation. This type of “rest” will help us overcome the division in “us” versus “them,” for we cannot live in a place of rest if we are constantly warring against others who are “different” from us.

The book’s organization and logic are easy to follow; the volume is valuable beyond the specific use of a “companion volume” to the study guide. The authors base their arguments on sound exegetical insights and arrive at helpful practical suggestions on how to leave behind the busyness of our lives, and live and thrive in the rest that God has created for us. ♣

## WOMEN AND GOSPEL WORK

God specially values the feminine contribution to His cause.

*To judge by the quotations that follow, women's work for God deserves its own unique focus, respect, and support. This issue's Voices derive from a single source, the Spirit of Prophecy in the life and ministry of Ellen G. White (1827-1915), whose highlighting of that truth contributes greatly to achieving that end. —Eds.*

"When a great and decisive work is to be done, God chooses men and women to do this work, and it will see the loss if the talents of both are not combined."

**EVANGELISM, P. 469**

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"If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."

**EVANGELISM, PP. 471, 472**

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"There never was a time when more workers were needed than at the present. There are brethren and sisters throughout all our ranks who should discipline themselves to engage in this work; in all our churches something should be done to spread the truth. It is the duty of all to study the various points of our faith."

**REVIEW AND HERALD, APR. 1, 1880**

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"All who work for God should have the Martha and the Mary attributes blended—a willingness to minister and a sincere love of the truth. Self and selfishness must be put out of sight. God calls for earnest women workers, workers who are prudent, warmhearted, tender, and true to principle. He calls for persevering women who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."

**TESTIMONY TREASURES, VOL. 2, P. 405**

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“The Lord has a work for women as well as for men. . . . If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.”

**WELFARE MINISTRY, P. 145**

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“There is a wide field in which our sisters may do good service for the Master in the various branches of the work connected with His cause. Through missionary labor they can reach a class that our ministers cannot.”

**WELFARE MINISTRY, P. 147**

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“Many things connected with different churches are left undone that women, if properly instructed, could attend to. Our sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service.”

**WELFARE MINISTRY, P. 147**

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“Sisters, we may do a noble work for God if we will. Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning: What shall I eat? what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin.”

**TESTIMONIES, VOL. 4, P. 642**

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“There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply to believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine.”

**EVANGELISM, P. 465**

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“In the various lines of home missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of His grace? Who can represent the truth and the example of Christ better than Christian women who themselves are practicing the truth?”

**EVANGELISM, PP. 466, 467**

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## USING OUR “INNER EAR”

*A simple way to build our trust in God*

I could picture her, a petite 13-year-old, of East Indian heritage, sitting in the middle school classes I taught at the convent. Beaming, beautiful, and blind—totally blind.

Her parents wanted her to have as normal a life as possible—as normal an education as possible—so that she would acquire the necessary skills to be able to function in a sighted world. That year she was the only student with this disability.

I could see her making her way across the courtyard with her white-tipped cane, fearless, confident, alone or in the company of friends—and there were quite a few willing to assist at any time.

In our many conversations there were never any hints at self-pity, anger, or difficulty about her circumstances; she took it all in stride. She possessed, as they say, a certain *je ne sais quoi* about her, an apparent calm, a self-assured, trusting manner that I couldn’t fathom, even when I sat for a “visual” (in which she carefully and gently touched my face, eyes, cheeks, nose, and mouth to get a “picture” of me).

Then came her request: would I record a few hymns for her—spoken, not sung?

Why? That was puzzling. Surely she was in my music classes (and after all, I didn’t think my singing voice was all that bad!).

No! She wanted them read, because she found the voice to be soothing to her ear, allowing her to hear the different cadences. She insisted that she could better formulate pictures in her mind,

she could hear joy, sadness, light, hope; she could experience peace, and perhaps have a sense of what God must be like, because she could listen with her “inner ear,” her heart or mind. To her, the voice was simply the conduit of these words. The music, pleasant as it was, often interrupted those pictures.

We recorded over our lunch break, outside in the shade of one of the many wide-spreading trees. She brought her cassette tapes and her tape recorder, which she used continuously to record every class session. The hymns chosen revealed a lot: “O Love That Will Not Let Me Go” spoke of a promise and a trust in God; “Dear Lord and Father of Mankind”—of prayer and trust in God; “I Do Not Ask, O Lord”—a declaration of acceptance, and trust in God; “He Liveth Long Who Liveth Well”—a guidepost to living, and trust in God.

Ah—there it was! These hymns brought her peace of mind; the words she listened to with her “inner ear” kept her grounded, made her fearless, or rather, more trusting. She listened and incorporated the lessons that we, the sighted ones, glossed over, took for granted. As a result, she was able to exude peace of mind, joy, love—some of the natural consequences of a sincere trust in God.

I wish I knew where Angie is today. I pray that we all take the time to really listen with our “inner ear” so that we too may learn to trust God and gain peace of mind. ♣

**Marvene Thorpe-Baptiste** is editorial assessment coordinator for Adventist Review Ministries.

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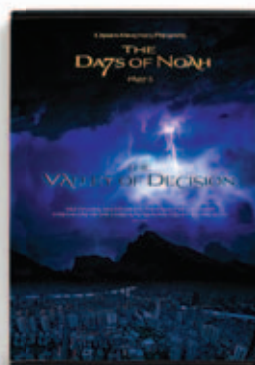
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