

# ADVENTIST REVIEW

**FEBRUARY 2016:** MAMAWI ATOSKETAN NATIVE SCHOOL  
+ TWEETING IN NEW YORK CITY + LET'S CELEBRATE  
EXERCISE + WE SING THEIR SONGS + GRANDPA  
FREDERICK + LOVE: GAME OR STORY?

## TO GOD THEY MATTER

**HENRY WRIGHT  
UNPACKS THE  
COMPLEX ISSUES  
BEHIND THE  
HEADLINES**



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PUBLISHED BY THE GENERAL CONFERENCE  
OF SEVENTH-DAY ADVENTISTS® SINCE 1849

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**Web site:** [www.adventistreview.org](http://www.adventistreview.org).

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The *Adventist Review* (ISSN 0161-1119) is the general paper of the Seventh-day Adventist® Church. It is published monthly by the General Conference of Seventh-day Adventists®, 12501 Old Columbia Pike, Silver Spring, MD 20904. Periodicals postage paid at Silver Spring, MD 20904, and additional mailing offices. Postmaster: Send address changes to *Adventist Review*, P.O. Box 5353, Nampa, ID 83653-5353.

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**SUBSCRIPTIONS:** Twelve issues of the monthly *Adventist Review*, US\$26.95 plus additional postage outside the U.S. Single copy US\$4.00.

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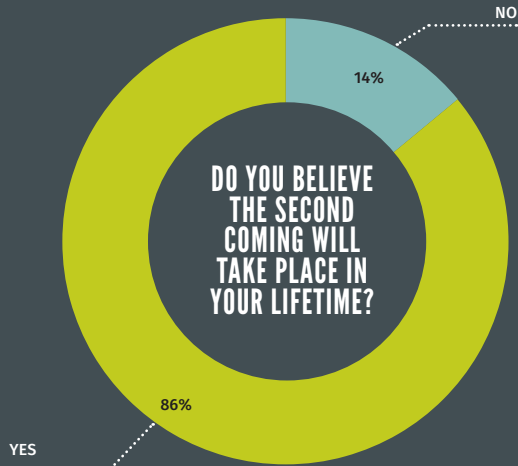
## THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



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- 2 Police Officer stops to ask what GYC is all about
- 3 Syrian Refugees receive Bibles in Adventist Church in Norway
- 4 Researchers at Loma Linda discover the benefits of a plant-based diet in relation to Prostate Cancer
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## AND THE SURVEY SAYS...

*Adventist Review* readers respond to questions about their faith.



For full survey results go to  
[www.AdventistReview.org/surveys](http://www.AdventistReview.org/surveys)



## mind•ful of my real world experience

**Bonnie Franckowiak, Nursing Professor**

*Ms. Franckowiak has been in nursing since 1975 and holds a Doctorate in Nursing Practice (DNP).*

*“I understand what it’s like to be both a student and a teacher. As a certified family nurse practitioner, I’ve worked in a variety of settings. With my DNP, I can teach at the master’s level and bring my clinical experience to the students in my classroom.”*

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BILL KNOTT



## The Flag in the Window

**W**hen bitter wind is stinging my eyes, it's hard to make me smile.

But the irony of a "Paintball Wizard" bus parked beside the most unpainted house in town made me grin in spite of the chill. The old home on this frozen side street would be blessed by any of the colors advertised.

Other colors draped in a shaded window made the moment even colder, though. Behind discarded toys and tools, a faded Confederate battle flag signaled loyalties unusual in this New England town. One hundred fifty years ago the local abolitionists who sent their sons to die in the fight against slavery would have demanded that it be taken down, that the house displaying it be locked and shuttered, that its owner answer for sympathizing with "the rebellion." They fully understood the message of a flag that witnessed a half million deaths. And I suspect the current owner does as well.

It is, as Americans often say, "a free country," by which they summarize First Amendment free-speech rights, including the personal display of flags and symbols deemed offensive. Constitutionally protected liberties permit a Nazi sympathizer to march publicly through a Jewish Chicago suburb—or Confederate flags to flutter over a million homes. But the political freedom to display historic symbols of repression ought never be con-

fused with the moral appropriateness of doing so. One and the same thing can be legally permissible and morally awful, and Adventists have an old tradition of speaking truth to power in a culture in which the distinction must often still be made.

Let's say it clearly: there are many things—symbols, words, structures, even flags—incompatible with the faith of Jesus just because they invoke the history of abuse or the evil ideologies that deem one race superior to others. Some Christians claim that they mean nothing sinister by using them. But ask those receiving the message of a flag synonymous with 140 years of lynchings, the Ku Klux Klan, and the denial of basic human rights. Ask the members of the synagogue where walls were spray-painted with red swastikas if they got the meaning of the graffiti. All will tell you they did. American culture is no longer either naive or innocent, if it ever was, and neither are those affixing their window decals or wielding their noxious paint cans.

The earliest Seventh-day Adventists were unequivocal about the Bible's insistence on racial equality, both now and in the world to come. They confronted their culture with the certainty of being unmistakably aligned with heaven. In these pages 160 years ago fearless authors denounced Supreme Court decisions, acts of Congress,

*One and the same thing can be legally permissible and morally awful.*

and even U.S. presidents for abandoning the sacred truths enshrined in the nation's founding documents—that all are created equal; that all possess God-given and "unalienable" rights; that governments exist to ensure full access, fair treatment, and yes, even happiness.

That vigorous commitment dimmed across the decades, until in many places American Adventism a century after its founding was as segregated and race-stratified as the culture. Sabbath by Sabbath we blithely sang the classic hymn "We Stand in Deep Repentance," all unaware of what we really needed. Sadly, from Ellen White's death in 1915 until at least the 1960s, this movement largely took its racial valuing from American society instead of from God's Word.

Fifty years later we are still learning what repentance means—why it must transform our vocabulary, our conversations, our processes, and our structures. When we are willing to ask the aggrieved and mistreated what fairness looks like to them—and live with and through their answers—we will have made repentance real, and honored God by truly honoring each other.

This isn't a conversation we can wish away or hurry through, and we will have hard moments on the way. But let's get started, certain that heaven will yet teach us how to talk—and listen—to each other. 🍀

These young people quietly planted the seeds of reformation. Might Adventist young people do the same?

—MICHAEL HALL, MATTHEWS, NORTH CAROLINA

## A HYMN TO COMING JUSTICE

I absolutely loved Bill Knott's article "A Hymn to Coming Justice" (December 2015). Well written and so many serious points to ponder. Thank you for this excellent article.

**Dixie Strong**

*Moore, South Carolina*



## SLEEP IS A GREAT THING!

The October issue emphasizing sleep was excellent. I have two comments: First, having used a CPAP machine for sleep apnea for 13 years, I would say that many with this condition are just above ideal weight and not obese. Losing weight may not eliminate the need for the CPAP. Second, having lived in Anchorage, Alaska, most summers between 1996 and 2011, we readily learned to go to sleep at night easily with plenty of light present all night long. The first summer we used black curtains over our motor home windows, but we soon learned that all we had to do was keep our eyes

closed, and everything was dark. Cell phones were not an issue!

**Ron Turk**

*Greeneville, Tennessee*

## WHICH U? A UNIQUE GUIDE TO ADVENTIST COLLEGES AND UNIVERSITIES

The September 2015 cover story may be expanded to encompass Adventist students attending non-Adventist institutions.

Middle East and North Africa Union Mission (MENA) president Homer Trecartin noted that Waldensian families often sent their brightest and best young people into the heart of hostile territory and enrolled them in the major universities of the time. There these young people

quietly planted the seeds of reformation. Might Adventist young people do the same?

Secular higher education is thereby rescued from merely an option to escape what some see as an overprotective Adventist cocoon or an avenue to credentials for entrance into prestigious occupations. It moves secular education from being only about either choice or circumstance; it becomes a fulfillment of calling. Those attending Adventist schools, God's mandated schools of the prophets, with those at non-Adventist institutions, assume complementary positions in the vast army of youth rightly trained for advancement of the gospel under the three angels' messages.

**Michael Hall**

*Matthews, North Carolina*

## MISTAKE?

Sorry, I do not think the new *Review* is working. I have not yet read through one of the monthly magazines. It is just too much at one time, and hard to pick it up and read more.

Let's say a mistake has been made, back up, and publish the weekly *Review* again. To admit a



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mistake and back up is not the worst thing to happen.

**Jerry Lastine**

*Metcalf, Illinois*

**THE NEW REVIEW IS USEFUL**

Since the *Review* has had this new pamphlet format I have saved them all, and I have found it helpful when I teach Sabbath School to refer to past issue articles that help clarify the study at hand. Thanks to all the contributors that make the *Review* a useful tool.

**Robert Rouillard**

*Lakewood, Washington*

**JUDGING BY THE COVER**

We enjoy the new size of the *Review*; however, for those of us who are kinesthetic, it is difficult to pick it up because of the way the cover feels. Just to feel the magazine as it sits here next to

my computer gives me goose-flesh. I'm not sure everyone is affected the same way, but I wager many of us out here would rather grab it by our teeth than feel it in our hands. So I'm writing so that you will be able to think this over and perhaps be able to make some changes without additional cost to the publication.

Thanks for all you do; we do appreciate it.

**Althea Roderick**

*via e-mail*

Thank you for the article about Adventist colleges and universities (September 2015). It was informative. I would have liked the article, however, to have included more substantive information about majors and degrees available.

And I vote for a smoother paper cover.

Thank you and God bless!

**Douglas Abbott**

*via e-mail*

**LOVE TO LEARN MORE**

I enjoyed the biography on C. D. Brooks I found when I googled Pastor Brooks. Thank you for publishing it. I would love to learn more about Walter Arties, Adrian T. Westney, E. E. Cleveland, A. R. Caruthers, and other exemplary men of God from the 1970s. Can you please print articles about them?

**Eidi Millington**

*via e-mail*

**CREATIVITY AND HEALTH**

Thank you so much for the article "Creativity and Health" (January 2016). I so admire people who are creative, and I enjoyed reading about the physical, mental, emotional, social, and spiritual benefits of exercising our creative abilities.

Maybe that's why creative people—musicians, artists, authors, and actors—keep painting, performing, and writing into old age. We should follow their example.

**J. J. Aragon**

*Chicago, Illinois*

**OFFICIAL NOTICE  
 MEETING OF THE MEMBERS  
 ANDREWS UNIVERSITY**

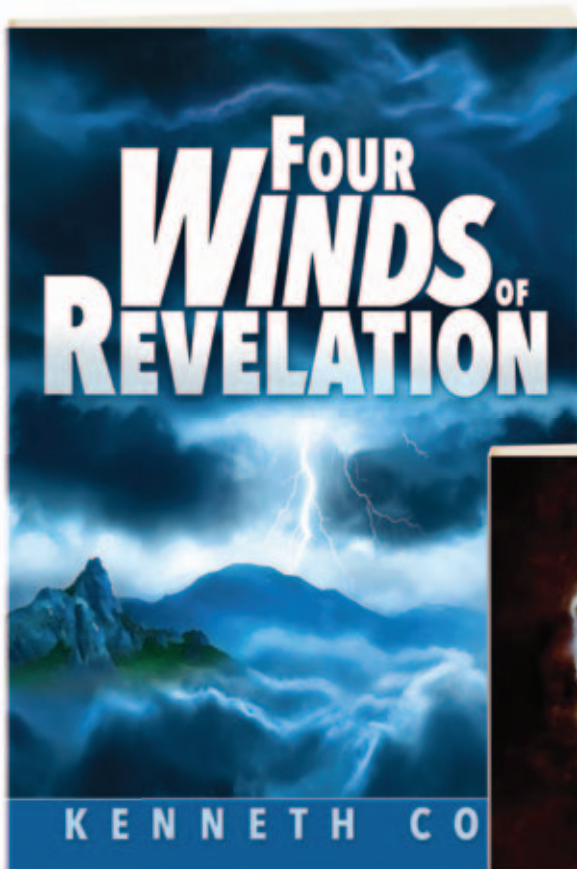
Please take notice that a quinquennial meeting of the members of the Andrews University Corporation (commonly known as a "constituency meeting") will take place on Tuesday, March 1, 2016, beginning at 3:00 p.m., in the Garber Auditorium of Chan Shun Hall on the campus of Andrews University in Berrien Springs, Michigan. At the meeting, the members will receive reports from Andrews University administration, elect a portion of the Andrews University Board of Trustees, and consider minor amendments to the bylaws.

*Theresa C. Popp  
 Secretary of the Corporation*

**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](mailto:letters@adventistreview.org).

# 2016 SHARING BOOKS



## Kenneth Cox

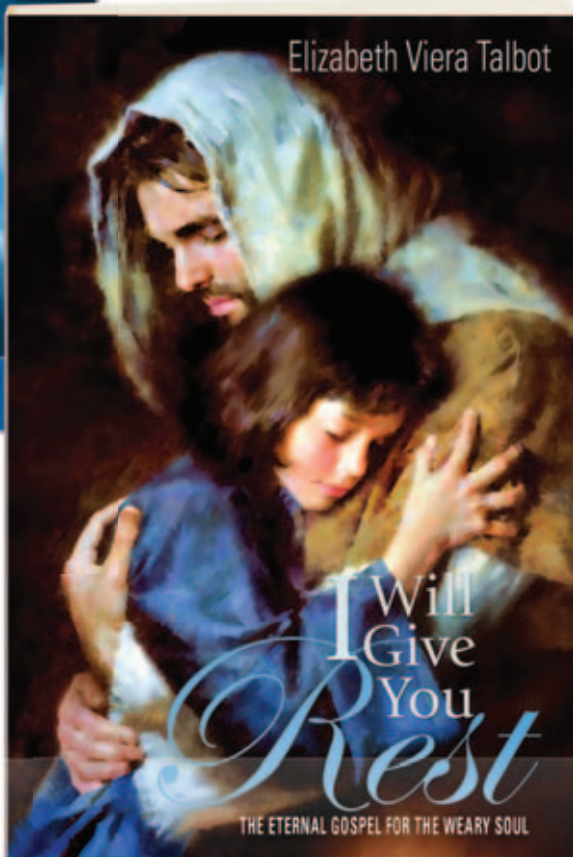
You can't turn on your TV or open your internet browser without the next catastrophe hitting you in the face. The toll taken by natural disasters—flooding, fires, drought, tornadoes, and more—grows worse each year. *Four Winds of Revelation* examines what the Bible says about the crises that we are facing and shares what it tells us about the future. We all need something to hope for—share real hope with your family, friends, neighbors and co-workers!

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- » PRESIDENT OF SOUTHERN ASIA-PACIFIC DIVISION SUCCUMBS TO RARE DISEASE

# NEWS



Folkenberg meeting U.S. President George Bush in the White House on Oct. 30, 1990.

PHOTOS: ADVENTIST ARCHIVES

## ROBERT FOLKENBERG USED INNOVATION AND SHAREHIM FOR JESUS

**FORMER ADVENTIST CHURCH PRESIDENT DEAD AT 74.**

BY ANDREW MCCHESENEY, WITH ANN STAFF

**F**ormer General Conference president Robert S. Folkenberg was a larger-than-life figure who will be remembered for finding innovative ways to share Jesus, friends said.

Folkenberg, who died just days short of his seventy-fifth birthday in late December, pushed the Seventh-day Adventist Church forward with new technology during his 1990-1999 tenure as General Conference president.

He brought CompuServe, a precursor to the World Wide Web, into use within the church, making

Adventists the first denomination to use such technology.

“Elder Folkenberg was filled with creative and innovative ideas regarding church work and evangelism,” General Conference president Ted N. C. Wilson said. “As president of the General Conference, he strongly nurtured the media aspect of outreach for church activities and evangelism as well as pioneered the use of the Internet for communication within the church structure.”

Folkenberg also had a great pas-

sion for mission, the driving force of his ministry. During his time as world church president, he helped start the Global Mission initiative, which has been responsible for establishing thousands of new congregations around the world.

“We could not have asked for a greater support than Folkenberg for Global Mission,” said Michael L. Ryan, the first director of Global Mission and a former general vice president of the General Conference.

As president, Folkenberg also promoted the Net Evangelism series

**“He believed that every one of us has a personal, nontransferable duty to share our faith with those around us.”**



Father, son, and grandson. Robert Jr.'s two sons are the sixth generation of Adventist pastors in the family.

with Mark Finley and Dwight Nelson, and worked to get the Hope Channel started.

#### **A LIFE OF MISSION**

Robert Stanley Folkenberg was born on January 1, 1941, to missionary parents in Santurce, Puerto Rico. He went to school in Puerto Rico until the fourth grade before finishing elementary school in Cuba. He entered high school in California and graduated from Milo Adventist Academy in Oregon in 1958.

Folkenberg first attended Atlantic Union College in Massachusetts and Newbold College in England before graduating from Andrews University in Michigan with a degree in theology in 1962. In 1963 he completed a master's degree in New Testament theology at Andrews University.

Folkenberg was an avid pilot. He secured a single-engine and

multiengine airline transport pilot rating, commercial helicopter and sea rating, and flew more than 2,000 hours, most of which were in Central America and the Caribbean.

Folkenberg dedicated much of his life to service in the Inter-American Division. Serving first as a pastor in Panama (1966-1968), he later became stewardship director of the Panama Conference (1968), president of the Honduras Mission (1970), and secretary (1974) and later president (1975) of the Central American Union. In 1980 he became assistant to the president for the Inter-American Division. He served in North America as president of the Carolina Conference (1985-1990) before being elected General Conference president in 1990. Folkenberg developed lifelong friendships among the people with whom he lived and worked.

Libna Stevens, assistant commu-

nication director for the Inter-American Division, called Folkenberg “bigger than life” when she first met him at the age of 7 in her home in Costa Rica. “He would fly his plane from Guatemala to oversee the Adventist college my dad was managing in Alajuela, Costa Rica,” Stevens said. “He would come to our home for breakfast many times before he left on his trip. He loved yuca [cassava root] and would just get right in the kitchen to sauté onions while my mom was cooking. He did that every time with a big grin on his face.”

She spoke fondly of his “funniest laugh” and kind affection. “He would always take time to talk to my sister and me,” she said.

Hilda Matar-Montero, a staff member at the Miami-based Inter-American Division since 1977, recalled how Folkenberg had found the time in his busy schedule to



## GO NUTS

Do you want to live 10 years longer than the average American? Loma Linda University Health, the organization whose groundbreaking research found that Adventists in

Loma Linda have an edge on longevity, is releasing 14 short television programs called *Live It* that show you how. Watch the videos: [goo.gl/yXtD0p](http://goo.gl/yXtD0p).

officiate her wedding several months after his election as General Conference president.

"He was a true friend," Matar-Montero said. "When I asked him to marry my husband and me, he told me, 'Hilda, tell me when you need me to be there, and I will arrange my trips around your wedding.' Sure enough, he took the time to marry us." Matar-Montero kept in touch with Folkenberg over the years and last spoke with him by phone about two weeks before his death.

"I told him how much we were all praying for him," she said. "He told me, 'Time is so short, Hilda, but I am ready.'"

Folkenberg, who faced a long struggle with cancer, died on December 24 surrounded by his family at his home in Winter Haven, Florida.

Folkenberg's final days were filled with peace, said his daughter, Kathi Folkenberg Jensen, a registered nurse. "Today when we were caring for him he smiled," she wrote on Facebook on December 21. "When my mom asked why he was smiling, he whispered he's happy because he is at peace. Praising the Lord for my dad, his strong faith in His Savior, and the blessed assurance of salvation we can have because of Jesus and His sacrifice for us!"

Folkenberg is survived by his wife, Anita Emerson, along with their two children, Robert, Jr., and Kathi, and six grandchildren. Robert Folkenberg, Jr., serves as president of the Adventist Church's Chinese Union Mission.



Folkenberg on the cover of the July 8, 1990, issue of the *Adventist Review* after his election as General Conference president.

A memorial service was held on January 10, 2016, at the Seventh-day Adventist church in Avon Park, Florida. Wilson presented the homily.

In lieu of flowers, the family welcomes donations to ShareHim, a mission and evangelistic initiative created by Folkenberg to train people and local churches to hold evangelistic series in their communities. ShareHim accepts online contributions at [sharehim.org](http://sharehim.org).

## SHARING HIM TO THE END

Folkenberg did not believe being an Adventist was a spectator sport, and he spoke often about what the Bible said regarding salvation. A favorite verse that he cited often was Romans 10:9: "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved" (NKJV).<sup>\*</sup> Throughout his lifelong

work in the Adventist Church, Folkenberg put an emphasis on "confessing" Christ—through technology, through mission, and through the local churches with which he worked.

After resigning as General Conference president in 1999, Folkenberg developed ShareHim, which has been active throughout the United States and around the world, including in an evangelistic series that resulted in 30,000 baptisms in Zimbabwe in May 2015.

"Bob's legacy is no doubt his passion, drive, and commitment to the spreading of the Advent hope," said Jeremiah Weeks, executive director of ShareHim. "He believed that every one of us has a personal, non-transferable duty to share our faith with those around us."

Jan Paulsen, who was elected following Folkenberg's resignation in 1999 and served as General Conference president from 1999 to 2010, described Folkenberg as "a man of ideas, high energy, and a congenial spirit," whose lasting legacy would be his love for mission.

"Since he left office he continued to let his energies and creative ideas develop and flow into the life and mission of the church, as seen particularly in the ShareHim program, which has been a blessing to our church widely, and for which he will be long remembered," Paulsen said. 🍌

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## OAKWOOD CUTS

Oakwood University is undergoing a major personnel restructuring that will eliminate 46 jobs as it seeks to streamline operations and better position itself amid challenging times for Seventh-day Adventist education in North America.

Four faculty members and 18 staff members have taken a voluntary exit package, and another 26 staff positions are being eliminated, consolidated, or reformulated, the Huntsville, Alabama-based university said.

## GYC OUTREACH SPARKS CALLS FROM POLICE

LOUISVILLE IS CAUGHT OFF GUARD BY THE GYC CONVENTION

BY SETH SHAFFER

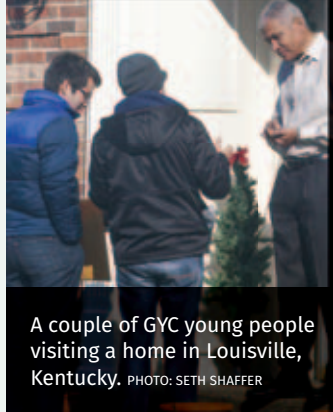
**H**undreds of Seventh-day Adventist young people hit the streets to share Jesus during the annual GYC convention every year. But it's not every year that the police get involved.

Nearly 2,000 attendees from the five-day Generation. Youth. Christ (GYC) convention in Louisville, Kentucky, knocked on more than 33,000 doors and passed out 40,000 pieces of literature in four hours on January 1, 2016, as part of GYC's usual outreach to the residents of the city that hosts its yearly gathering.

But this year GYC received many calls from the police inquiring why so many young people were going around knocking on people's doors, GYC leaders said.

Attendees said the police also stopped them to inquire what was going on. One police officer, who stopped his car to ask a couple GYC attendees what they were doing, ended up parking the vehicle and getting out when he learned that they were sharing their love for Jesus. The police officer allowed the pair to share their stories with him and accepted a copy of *The Desire of Ages*, by Adventist Church cofounder Ellen G. White, when they finished.

Evangelist Mark Finley, who preached the convention's Sabbath sermon the next day, urged the au-



A couple of GYC young people visiting a home in Louisville, Kentucky. PHOTO: SETH SHAFFER

dience of some 6,000 people to follow the example of the biblical hero Daniel in remaining faithful in sharing Jesus, no matter what other people say.

"God tamed the lions in the den," Finley said. "God is still a lion tamer today."

It was a message that attendees would not soon forget after the convention, themed "Called. Chosen. Faithful," ended on January 3, 2016. The next GYC convention will be held in Houston, Texas, from December 28, 2016, to January 1, 2017, with the theme "When All Has Been Heard."

On Friday Finley provided GYC attendees with brief instructions before they grabbed sack lunches and boarded 42 buses to head out into Louisville. Attendees had several options: They could go to Nazareth Home, a local nursing home, to sing and speak with residents; they could go door to door, passing out GLOW tracts and praying with people; or they could go on a canned

food drive, picking up nonperishable food items for the Louisville Rescue Mission, a local food bank.

When all was said and done, 1,755 attendees had knocked on 33,077 doors, signed up 1,344 requests for Bible studies, 3,335 requests to participate in physical and mental health programs, and 267 requests to attend a Revelation Seminar. The young people prayed with 2,374 people.

One GYC participant, Erik Colthirst-Reid, said he was aware of the power of prayer but had never seen it in action as he did on January 1. He said he, his wife, and a friend went door to door, with one of them speaking and the other two standing by, praying silently.

"I had never heard that before," Colthirst-Reid said. "From the very first house we saw the power of prayer."

The woman who opened the door looked distracted and uninterested, he said. She listened to the friend speak, but repeatedly looked back into the house. Colthirst-Reid said he and his wife prayed silently that the woman "would see not them but Christ and that He would soften her heart." The woman then began to talk with the friend.

"It's so amazing, because as they were talking you could see her eyes brighten and her interest grow," Colthirst-Reid said. "As her interest grew, she said she was interested in all the different health seminars. She received all the materials we were providing, and then she accepted prayer." ▀



### MISSING DOCTOR FOUND?

Ukrainian police have identified a body recovered from a ventilation shaft of an abandoned building in Kiev as that of Dr. Jay Sloop, the U.S. physician from Yakima, Washington, who went missing while on an

Adventist health training visit to the country in 2013. Although DNA tests have not been completed, police said it appears Sloop's body was recovered near the park where he went missing.

## NEWS BRIEFS

1



**AN ADVENTIST BELIEVER** has been jailed for two years in Kazakhstan for “inciting religious hatred” with a profession of faith, a court ruling that has raised concerns about religious freedom in the former Soviet republic. The defendant, Yklas Kabduakasov, denies the charge and is considering an appeal. “Join us in prayer for his freedom,” said Euro-Asia Division president Michael Kaminskiy.

2



**FIVE ADVENTIST STUDENTS DIED** and another 11 were injured when the 36-seat vehicle in which they were riding ran off the road in the South Pacific nation of Papua New Guinea. The accident, blamed on engine failure, occurred around midday December 28 as the students were returning from an Adventist student convention organized by the regional organization Sepik Adventist Students Association.

3



**MOUNTAIN VIEW CHRISTIAN SCHOOL**, an Adventist school in Pennsylvania, received \$30,000 from the Uncle Ben's rice company for a video that one of its 15 students made about haystacks. Third grader Jackson Fulmer won the money with *The Adventures of Uncle Ben Boy*, a video demonstrating how to make the healthy vegetarian meal resembling a taco salad. Watch the video: [goo.gl/OBrm2N](http://goo.gl/OBrm2N).

4



**WASHINGTON ADVENTIST HOSPITAL** has received long-sought state approval to relocate to a \$331 million facility that will be constructed in White Oak, Maryland, not far from the Seventh-day Adventist world church headquarters.

5



**A FIERCE WINTER STORM** followed by heavy rain caused more than \$2 million in damage to Milo Adventist Academy, a rural boarding school in the U.S. state of Oregon. Insurance covered \$1.5 million of the damage, but the school needs at least another \$500,000. For more information, e-mail Jan Thornton at [jan.thornton@miloademy.org](mailto:jan.thornton@miloademy.org).

6



**HUNDREDS OF ADVENTISTS** have put aside their usual work to distribute desperately needed humanitarian aid as Chennai (Madras), an Indian city of 10 million people, and the surrounding region cleanup from flooding caused by the heaviest rainfall in 100 years. “Dazzling December has become disastrous December, creating havoc in the hearts of people,” said Daniel Devadhas, president of the Southeast India Union, which is helping coordinate the relief work.

7



**THE SEVENTH-DAY ADVENTIST CHURCH** took the media spotlight in Nicaragua after more than 2,000 Pathfinders and Adventurers hit the streets to raise money to help disabled young people in the Central American country. The Adventist young people got involved after a prominent local nongovernmental organization, Teleton Nicaragua Foundation, asked the church to kick off its annual fund-raising telethon.



## SHOULD ADVENTISTS RECONSIDER FOOTBALL?

**NEW CONCERNS BY U.S. DOCTORS UNDERSCORE ELLEN WHITE'S WARNINGS.**

**Editor's note:** The author works for the Seventh-day Adventist Church and is a member in good standing. The *Adventist Review* has chosen to keep his identity anonymous.

**F**ootball is the biggest rival to church attendance each weekend. Who has more fans: the quarterback or the pastor?

Football, not to be confused with soccer, is in the spotlight with the late December release of a big-budget Hollywood film, *Concussion*, that employs recent scientific research to warn that trauma from repeated blows to the head is far more dangerous to overall health than we have known.

“Over the past two decades it has become clear that repetitive blows to the head in high-impact contact sports like football, ice hockey, mixed martial arts, and boxing place athletes at risk of permanent brain damage,” Dr. Bennet Omalu, chief medical examiner of San Joaquin County, California, whose research inspired *Concussion*, wrote in a news commentary published in the *New York Times*. “Why, then, do we continue to intentionally expose our children to this risk?”<sup>1</sup>

Omalu’s research is controver-

sial but not actually new. He noted in his news commentary that two leading and governing professional pediatrics associations in the United States and Canada—the American Academy of Pediatrics and the Canadian Pediatric Society—published a position paper in 2011 “recommending that children should no longer be allowed to engage in high-impact contact sports . . . and willfully damage their developing brains.”

Seventh-day Adventist Church cofounder Ellen G. White raised the alert more than a century ago. She gave at least four reasons to shun football. Not only did she call it “brutal”<sup>2</sup>—she also spoke about the idolatry of sports, the more useful forms of exercise in manual trades, and the dangers of engaging in competitive sports in general.

Some have wondered why Adventists historically have often discouraged competitive sports. The reason is linked to the fact that White was adamant that God didn’t



encourage competition. Our duty as Christians, she emphasized, was to build up those around us, not sack them for a five-yard loss.

“Do not substitute play, pugilistic boxing, football, matched games, and animal exercises for manual training,” White wrote in a personal letter archived as letter 27, 1895. “All of this stripe and type should be vigilantly prohibited from the school grounds.”<sup>3</sup>

Scripture also seems clear on the dangers of competition, often described as “emulation.” Before the dawn of human history, Lucifer began to compete with the established team of heaven, and war broke out.

White also shared her concern with the dangers of sports such as football and boxing for the character and overall health of the mind, body, and soul.

“Some of the most popular amusements, such as football and boxing, have become schools of brutality,” she wrote in *Education*. “They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.”<sup>4</sup>

Many of those ostensibly awaiting the arrival of the Messiah in first-century Judea were absorbed in all of the games of the Greeks. First-century Greek and Roman historians even remind us that many among the priests were devotees of athletic competitions. Those Sabbathkeepers lost sight of the mission that they were destined for. Could it be that the time spent absorbed in the sporting world could have been better used in preparing the world for the coming Christ? Could it have provided time for them to be more prepared personally and as a people?

“Satan has devised a multitude of ways in which to keep men from serving God,” White wrote in the

*Review and Herald*. “He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away.”<sup>5</sup>

We need to take a prayerful look at how we spend our time and ask some serious questions. If football—high school, collegiate, and professional—absorbs more of our weekend than worshipping God and blessing the world around us, we should consider if at the end of our life we will be glad for making such decisions.

If sports, scores, highlights, stats, dunks, or touchdowns absorb more

to the destruction of the world by a flood, so will it be before the coming of the Son of God.”<sup>6</sup>

There’s a world dying in ignorance of God and all that He has in store for us. I fear that too often we’re asleep to this reality.

Here’s the question: Should people who profess to be building up the kingdom of heaven be involved in activities that injure either their bodies or those of others? If the body is a temple of the Holy Spirit, should it be subjected to repeated trauma?

Our faith should affect every aspect of our lives. I can think of no better reality to experience than the one Jesus came to establish. He said, “The thief does not come except to steal, and to kill, and to destroy. I have come

“  
SHOULD PEOPLE WHO PROFESS TO BE  
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”

of our time than blessing the world around us, it’s time to rethink our calendar. If we know more about the game than about the sermon, there is reason to question which has our devotion and worship.

“Satan is continually seeking to turn [people] away from God. He brings before them one scene of excitement after another—horse-racing, football matches, pugilistic [boxing] contests,” White wrote in *Signs of the Times*. “Around these scenes thousands of spectators assemble, greedy for excitement, anxious to see man getting the better of his fellow-man. As it was in the days of Noah, just prior

that they may have life and that they may have it more abundantly” (John 10:10, NKJV).<sup>7</sup>

A world in chaos reminds us that we’ve entered the two-minute warning of earth’s history. It’s time we are about our Father’s business. ▀

<sup>1</sup> Dec. 7, 2015.

<sup>2</sup> Ellen G. White letter 153, 1901.

<sup>3</sup> In Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1993), vol. 11, p. 161.

<sup>4</sup> Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 210.

<sup>5</sup> Sept. 10, 1901.

<sup>6</sup> July 4, 1900

<sup>7</sup> Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

## BODYBUILDER GROWS MUSCLES WITH VEGAN DIET

**FIRST WEEKS WERE TOUGH, BUT JIM GURTNER HASN'T LOOKED BACK.**

BY ANDREW MCCHESENEY

**B**odybuilder Jim Gurtner was stunned when he first read Ellen G. White's advice on following a plant-based diet.

For a decade Gurtner had chowed down on meals heavy on meat, milk, and eggs. He ate whole chickens for lunch, 24-ounce (680-gram) steaks for dinner, a gallon (four liters) of milk a day, and 70 jumbo eggs a week.

But then Gurtner, whose career led him to cross paths with Arnold Schwarzenegger and other bodybuilding champions, began to read the Bible and the writings of White, a cofounder of the Seventh-day Adventist Church. He couldn't believe that the reading materials seemed to indicate that a plant-based diet best promoted health, strength, and longevity.

"But I decided to step out in faith," Gurtner said in an interview. "I believed that God's inspired diet had to be superior for health and strength." He said the first few weeks were rough, but

he hasn't looked back. Today the muscle-bound resident of the U.S. state of Georgia follows a vegan diet that he believes has put him in better physical condition at the age of 54 than ever before.

Plant-based diets have gained renewed scrutiny in recent weeks after the World Health Organization created shock waves last fall by declaring for the first time that processed meat, and perhaps red meat,

cause cancer. At the same time, a growing body of evidence is linking vegetarian diets to improved health. The internationally recognized Adventist Health Studies, for example, found that physically active Adventists who eat a plant-based diet live about 10 years longer than the average American.

Vegan bodybuilding has a narrow but active following, especially in the United States. No one tracks the number of Adventist bodybuilders who are vegan, but the figure appears to be small. The *Adventist Review* is aware of four such bodybuilders in the U.S.

Dr. Peter Landless, a cardiologist and director of the Adventist world church's Health Ministries Department, said a balanced, plant-based diet is very healthy and has many benefits. But he cautioned that total plant-based diets—so-called vegan diets—require supplementation of vitamin B<sub>12</sub>, vitamin D, and sometimes calcium.

"People engaged in bodybuilding and other strenuous physical activities should seek the advice of a suitably trained health professional with an understanding of nutrition when contemplating—and most certainly before implementing—changes in diet for extreme sports," Landless said. "This is a specialty area, and our church has been blessed with much excellent information for the needs mainly of the norm, or average individual."

He urged balance in all areas: rest, temperance, and even in bodybuilding. "It should be emphasized that the spectrum of balanced



Jim Gurtner, pictured today, believes his meatless diet has improved both his physical and mental performance.

vegetarian diets can yield effective and efficient bodybuilding outcomes,” he said.

### PATH TO BIG MUSCLES

Gurtner developed an intense interest in nutrition, a key element in bodybuilding, at the age of 12 when his mother showed him some of her college books with pictures of well-nourished and malnourished mice. He began to listen regularly to a radio show about nutrition.

His interests expanded to bodybuilding four years later when as a 16-year-old high school student he was stunned to see a 14-year-old freshman with incredibly built biceps. “I asked how he got them. He replied, ‘Bodybuilding,’ and I was hooked!” Gurtner said. “He was my mentor for about a year.”

Shortly after he began working out, Gurtner met Schwarzenegger at a book signing of Schwarzenegger’s *Education of a Bodybuilder* in 1978, one of the three times Gurtner has met Schwarzenegger. Incidentally, the book signing was also attended by a 14-year-old boy named Richard Gaspari, who would go on to become Gurtner’s friend and the number two bodybuilder in the world, second to Mr. Olympia Lee Haney, for three years in a row in the late 1980s. Gurtner met Schwarzenegger two more times at Arnold Classic bodybuilding shows in 1989 and 1990.

Gurtner grew up in a family with Christian roots but no belief in God. His American father was brought up in the Methodist Church, and his mother, a Brazilian, left the Adventist Church when she was 19 after immigrating to the United States. “Basically I was brought up an atheist but with Christian principles, including an interest in health,” Gurtner said.

### LIFE-CHANGING MARRIAGE

Gurtner married an Adventist woman in 1990 with a promise to

her father that he would take her to church every Sabbath. He kept his word for a few weeks but quickly grew tired and stopped going.

One day after being married for about three months, he said he came home to find his wife “wasting her time again with ‘that book.’”

He flipped on the television set and was pleased to find one of his favorite horror movies, a Hollywood film about the antichrist and the end of the world. “I proceeded to explain to my wife with great zeal the details of the story, and she asked if I wanted to see what the Bible had to say about the mark of the beast and the antichrist,” Gurtner said. It so happened that the Sabbath School study guide at the time focused on the book of Revelation.

he excitedly read a passage from White’s book *The Ministry of Healing* to his chiropractor while receiving a tedious eight-minute ultrasound treatment on a shoulder.

After the eight minutes the chiropractor asked, “How do I become a member of your church?”

“I almost fell off the table!” Gurtner said. “After some Bible studies he—and later his wife—were baptized.”

### DIFFICULT SHIFT IN DIET

Gurtner, meanwhile, was taking a closer look at his own lifestyle and how it fit into God’s plan. He said he was particularly inspired by White’s description of Solomon’s temple as “the most magnificent building which the world ever saw.”  
“Shouldn’t our bodies, temples



Gurtner’s lunch: lentils, whole-grain rice, tofu scramble, stir-fried zucchini and red peppers, salad, and raw brazil nuts.

“As she opened the Scriptures to me and revealed the identity of the antichrist and his mark, it was like my life was split in half by lightning!” Gurtner said. “I asked if this was the belief of the church, and she said it was.

“The biblical prophecies, I saw, fit perfectly with history, and after a study of biblical creation, I asked the pastor of the church if I could be baptized immediately.”

Gurtner’s joy in his new faith was contagious. Shortly after his baptism

of the Holy Spirit, also be magnificently built, as well as healthy and strong?” he said. “We are called to develop spiritually, mentally, and physically. Unfortunately, the physical is the most often neglected.”

But adopting a plant-based diet was rough, especially for the first couple weeks. “I would feel so weak and get the shakes,” he said. “One time I ran down to Roy Rogers and wolfed down a couple of roast beef sandwiches.”

Only later did he read in White’s

## NEWS FEATURE

book *Healthful Living* that his experience was not unique. White wrote: "After they discontinue the use of meat, they may for a time feel weak, but when the system is cleansed from the effect of this diet, they no longer feel the weakness, and will cease to wish for that for which they have pleaded as essential to strength."<sup>2</sup>

Gurtner said that over the course of six months he noticed that his energy levels started to surge during workouts. He also experienced better muscle pumps—the engorgement of the muscle with blood during exercise, essential for maximum muscle growth—than before.

He said he believed his meatless diet also improved his mental performance. "Academically I was terrible in high school and was a barely



Jim Gurtner in the days when he ate whole chickens for lunch.

B college student in the eighties," he said. "I went back to college in 2003, and not only did I get A's in every subject, but I also was eventually admitted to Georgia Tech's electrical engineering program."

There he maintained an A average and was hired full-time by Geor-

gia Tech Research Institute to do research on radar pulse deinterleaving algorithms as a software engineer. "The vegan diet I had adopted certainly did not hurt my new academic achievements. But I feel helped immensely!" he said.

Long gone are the days of fat steaks and whole chickens for lunch. Asked what he eats nowadays, Gurtner e-mailed a photo of his lunch: lentils, whole-grain rice, tofu scrambler, stir-fried zucchini and red peppers, cold chayote salad with lime juice, and raw brazil nuts. A giant-sized portion for a giant-sized man. ▀

<sup>1</sup> Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 23.

<sup>2</sup> Ellen G. White, *Healthful Living* (Battle Creek, Mich.: Medical Missionary Board, 1897), pp. 98, 99.

## Q&A: BIBLE AND BODYBUILDING

**J**osue Solis, 39, is a third-generation Adventist, vegan bodybuilder, and celebrity personal chef based in Georgia. Visit his Web site, [chefjsolis.com](http://chefjsolis.com), for free gourmet vegan recipes.

### When and why did you start bodybuilding?

I started bodybuilding in my teenage years. I initially started bodybuilding for strength and conditioning. Back then I wanted to be a professional athlete.

**Describe what it was like physically and psychologically when you went vegan. How did you succeed?**

Physically I felt a lot better. Recovery time in between workouts was much faster. And I became slightly stronger as well.

Psychologically it was tough, because of all the things you read and hear about "nutrition." Even my friends would talk negatively about my vegan diet.

**What role did and does God play in your diet and other lifestyle choices?**

I believe God has laid out instructions for us to follow for optimum health. A couple verses come to mind when I think about how God's way is always the best:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of



Josue Solis says: "I believe God has laid out instructions for us to follow for optimum health."

God, and ye are not your own?" (1 Cor. 6:19, KJV).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31, KJV).

**How and when did you become an Adventist?**

I'm what they call a third-generation Adventist. I grew up Adventist.

**What nutritional and workout advice would you give someone who is considering a plant-based diet?**

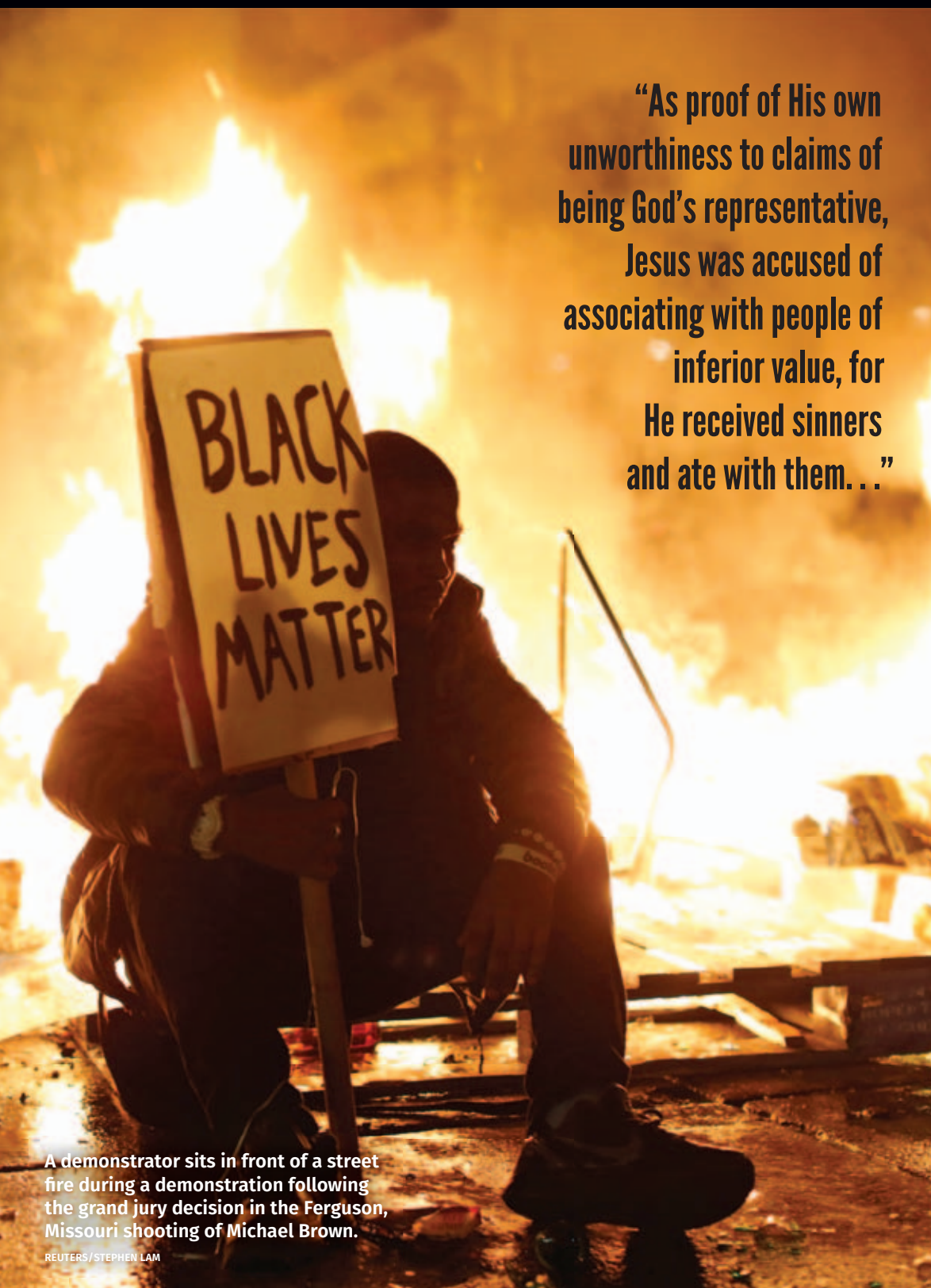
I would say two things: balance and consistency. What I mean is a balance of foods and consistency in everything you determine to change. These two things can affect every aspect of your life in a major way.

**ALSO IN THIS SECTION:**

- » RACE MATTERS FOR HEALTH, A LOT!
- » LET'S CELEBRATE EXERCISE
- » WALK OF LOVE

# DISCOVER

**“As proof of His own unworthiness to claims of being God’s representative, Jesus was accused of associating with people of inferior value, for He received sinners and ate with them. . .”**

A person is kneeling on a street at night, holding a sign that reads "BLACK LIVES MATTER". The person is silhouetted against a large, bright fire in the background. The fire is intense and fills much of the upper half of the frame. The person is wearing a dark jacket and pants. The sign is white with black text. The overall scene is dramatic and somber.

**A demonstrator sits in front of a street fire during a demonstration following the grand jury decision in the Ferguson, Missouri shooting of Michael Brown.**

REUTERS/STEPHEN LAM

# TO GOD THEY MATTER

**O**f course they matter—Black lives do—to God. So what? All life matters to God. God loves the world, says the theme text of the gospel. He loves the world so much “that he gave his only begotten Son” (John 3:16)<sup>1</sup> to save whoever believes. Which is to say that all of us always have mattered and still so matter to God that He gave His Son’s life for our life! Life matters to God.

**UNPACKING**

We could close here, perhaps. But stay with me, and let’s unpack this idea about Black lives mattering. You, the reader, do not need this article to rehearse the events from Ferguson to Chicago, and all the rest in between that seem to send the message that maybe some lives are not, to some, as valuable as other lives. Unfortunately, as soon as this observation is made, there is an immediate defensiveness on the part of some, and even aggressive reaction on the part of others.

Then there is that group in between that just wonders out loud, “Why are we talking about this, writing about this?” The issue eventually becomes racial, and thus, for many, uniquely bothersome, perhaps nowhere more than in the United States of America, where, despite everyone’s legal equality, progress on issues of “heart” unity has been painfully slow.

**THE BIBLICAL GENESIS OF UNEQUAL VALUE**

Devaluing human life was an early demonstration of humanity’s sin problem, rudely showing up in the second generation where “Cain rose up against Abel his brother and killed him” (Gen. 4:8, NKJV).<sup>2</sup> “When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life.”<sup>3</sup> The word “control” is important, specifically in context of incidents of violence by one human on another that emphasize the high risk of nonconformity.

By the time of the worldwide flood, the Genesis record is that “the earth was filled with violence” (Gen. 6:11). In the 10 generations from Adam to Noah there occurred a conspicuous devaluing of life. Lamech’s victim (Gen. 4:23) may have resisted

his assault. Lamech claims that he wounded him. Nevertheless, the end result of that encounter, as of too many others, was loss of life.

The increasing diversity recorded from Genesis 6 through 11 that today manifests itself as a variety of language, national, and economic groups has generated its multitude of classes, cultures, nations, tribes, and economic strata with deeply held convictions of relative value. And it all started with Adam’s devaluing. If that thought surprises you, Scripture offers Genesis 3:12: “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” *If You, God, must deal with someone, let it be her, not me.*

Adam’s position set the stage for human existence. Micah 6:7 highlights both the truth and horror of the societal norm of rating the value of one life against another: “Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” By the same token that the firstborn may be most valued, the later born stand as less valued. Scales have valued sons over daughters, or a spouse over children, relatives over strangers, and fellow citizens over foreigners. The underlying principle for preference has often been likeness to me. The end result is a diminished reflection of God and godliness in humanity, and diminished human ability to see life as God sees life.

**CHRISTIANITY AND UNEQUAL VALUE**

This insidious rating of the value of one life above another did not escape the Christian church. Hear the complaints of the Greek Christians in the early church, “a murmuring of the Grecians against the Hebrews, because their widows were neglected” (Acts 6:1), complaints that sound just



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four chapters beyond the closeness and warmth of fire and unity in Acts 2. In verse 3 of that earlier chapter the fire comes down; and verses 44-47, NKJV, describe the church with words like “together,” “all things in common,” shared “as anyone had need,” and further such bliss. Yet the problem of equally valuing all people, however different they might be from us, quickly reared its ugly head in the Christian church.

And the problem would persist. So that the Spirit of God moved upon preacher Paul to write: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). It must be deemed astonishing how these words may be quoted by “believers” while, in policy and in practical application, their sentiment is being violated. The principled Paul found it astonishing enough to withstand colleague Peter “to the face” (Gal. 2:11).

#### AMERICA YESTERDAY AND TODAY

The immediate impetus for this article’s focus is America’s warranted attention to the violence against Black lives that occurs between law enforcement and citizen, both of whom are the products and victims of the nation’s history. Racism, in that national context, has been an implicit as well as explicit practice.

As a “baby boomer,” born between the mid-1940s and the early 1960s, I grew up and was schooled in an America where the common history books never credited people of color with any significant contribution. Were the history books in our church any different?

I grew up and was acculturated in a nation in which racial barriers still existed explicitly in the Southern states and implicitly in the Northern and Western states. Would to God that this article could record that no such barriers existed in the church! I could go on and on about biases taught overtly and otherwise on radio and TV.

Without laboring over these past practices in and out of the church, allow me to state my main thrust: that our law-enforcement personnel from the past grew up in this context. How could anyone expect that a few years in the academy, a pinned badge, a weapon, and a pledge to uphold the law would be enough to free an individual from biases that have controlled generations of our national thinking? Given the institutionalized



history, the education from infancy, the pervasiveness of such thinking, the problem of valuing exists before the badge and gun and pledge are received! The problem is a systemic tension between some grand theoretical ideal and a reality of prejudice that has proved an inextricable element of the national psyche.

### HOW JESUS VALUED LIVES

Jesus was clearly aware of the relative value attached to different lives. So the record says of Him that He announced His ministry with these barrier-breaking words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

His selection of disciples was groundbreaking! Fishermen, not known for delicate language; a publican, from a group often associated with harlots and sinners; a Zealot, a person who today might be considered too close to terrorism for his identity as at least an insurrectionist. John and James were called "sons of thunder," suggesting intemperate reaction. Studying his list declares that the Savior valued those not valued. Some of the women He kept close as associates would not be welcome at some of our worship services today!

He touched lepers. As proof of His own unworthiness to claims of being God's representative, He was accused of associating with people of inferior value, for He received sinners and ate with them (Luke 15:2). He paused in His own dying and offered a fellow prisoner the hope of salvation. He did all of this and more in a world and time and society that was rife with prejudice, the worship of status, and cultural injustice. He leads His followers away from the devaluation of any human life.

### FOLLOWING JESUS' LEAD

Following His lead in valuing those whose lives have been devalued has not sufficiently been the history of the remnant church. Few Seventh-day Adventists marched in the 1960s civil rights movement in the United States. And even as others sought to affirm, by their public witness, at the risk of their physical integrity and even their very


lives, that Black lives matter, too many Adventist academies and church congregations maintained their unwillingness to receive people of color.

Church leaders and members who emerged from this context generally lived what they had been shown and taught, what they had seen and heard. All of which is a rather reasonable expectation, however unreasonable and unlike Jesus the resulting conduct might be. It is reasonable because the issue of Black lives mattering grows out of cultural context. The issue of valuing life as a whole or in specific grows out of cultural context. And the church's membership is comprised of people living in the world where the church is.

God be praised, we have grown in the past 50 years. But have we "overcome"? Each of us may begin to answer that question by looking within. Let us look, too, to the book of Revelation, where John "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne" (Rev. 7:9).

Why these designations of groups and identities? Why not just say that John saw "a multitude, which no man could number" standing before the throne? Is Jesus, of whom that book is revelation, sending a valuing message? Does the issue of cultural difference in the human family matter?

Evidently God is not committed to color blindness. He teaches variety. He created variety. He is describing the saved! We shall be known as we are known. I am an African American. I want to be seen as an African American. That is what I will be in the family of the saved. . . forever! Preserving the variety in humanity matters to God!

I pray for the Adventist Church, one of the world's most diverse communities, to be a champion, a leader, in modeling the value, equality, and acceptance of every nation, kindred, tongue, and people. Because it matters to God: Black lives do matter to God. 

<sup>1</sup> Unless otherwise noted, Bible texts in this article are from the King James Version.

<sup>2</sup> Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

<sup>3</sup> Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 77.

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**Henry Wright** is pastor of the Takoma Park Seventh-day Adventist Church in the state of Maryland.

# RACE MATTERS FOR HEALTH... A LOT!

**T**he world was stirred with alarm on March 8, 2014, when Malaysia Airlines Flight 370, with 227 passengers and 12 crew aboard, disappeared from all radar tracking. Nothing in the almost two years intervening has brought consolation to those bereaved by that disappearance, or peace of mind to administrators of Malaysia Airlines.

The experience of such a loss of human life on a daily basis for an entire year would be regarded as an intolerable horror demanding to be both explained and halted, particularly if the daily loss was every day suffered by the same airline with passengers all from the same country. This truth gives but a partial idea of the tragedy of racial differences in health in the United States. Not 239 but 265 Black (or African American) people die prematurely every day, a total of almost 96,800 deaths recorded per year that would not be if Blacks had the same death rates as Whites.

## THE WEATHER OF DISEASE

Not only are the death rates for Blacks elevated for most of the leading causes of death, but Blacks get sick at younger ages, have more severe illnesses, experience poorer quality of care, and die sooner than Whites. In a classic study, Professor Arline Geronimus of the University of Michigan analyzed national data to study the relationship between a mother's age at the birth of her first child and health outcomes for her baby. Most people would expect infant death rates to be lower if a woman waited until her 20s to become a mother. Professor Geronimus found that infant mortality was lower for White and Mexican American women who had their first baby in their 20s compared to those who were teen moms. Stunningly, the opposite was true for Blacks and Puerto Ricans who lived in the continental United States. Among these women the infant mortality rate was lower among 15- to 19-year-olds than for those women who delayed having their first baby until they were in their 20s.

Geronimus proposed the "weathering hypothesis" to make sense of these findings. It argues that for minority group members living in bad environmental conditions, chronological age captures not only how long they have lived, but also the length of exposure to unhealthy environmental conditions, the cumulative adverse impact of exposure to these multiple social disadvantages, and therefore how physiologically compromised the human organism has become.

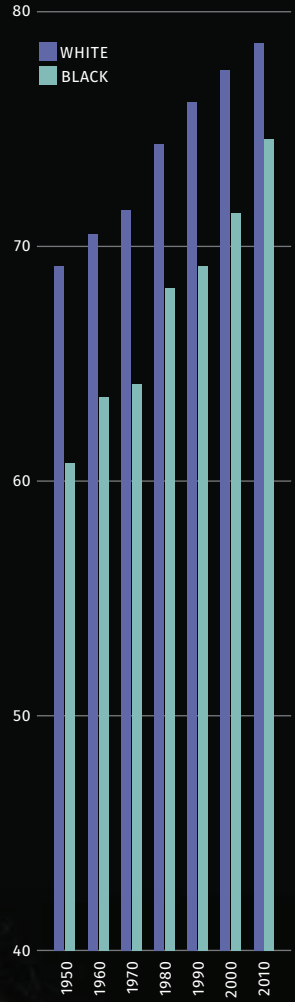
Research reveals that compared to Whites, Blacks are more likely to experience major hardships, conflicts, and disruptions such as crime, violence, material deprivation, loss of loved ones, recurrent financial strain, relationship conflicts, unemployment, and underemployment. Scientific evidence also indicates that the wear and tear because of exposure to chronic stressors is consequential for health.

Recent studies provide striking examples of early health deterioration of Blacks. A multicity study found that new cases of heart failure before the age of 50 were *20 times more common* in Blacks than Whites.

BY DAVID. R. WILLIAMS



**FIGURE 1**  
**LIFE EXPECTANCY AT BIRTH**  
UNITED STATES



NATIONAL CENTER FOR HEALTH STATISTICS, HEALTH UNITED STATES, 2013

# For both racial groups, as education increases, health improves in a stepwise manner.

Other studies show that Blacks require dialysis or a kidney transplant at younger ages than Whites and have a higher incidence of end-stage renal disease at each decade of life. Hypertension also occurs earlier in Blacks than Whites, with 63 percent of Black persons age 60 or younger having hypertension compared to 45 percent of Whites.

This accelerated aging among Black adults is evident across a range of biological systems. One national study found a 10-year gap in biological aging between Black and White adults. This study used a global measure of biological dysregulation that summed 10 indicators of subclinical status (such as blood pressure, inflammation, glycosylated hemoglobin, albumin, creatinine clearance, triglycerides, and cholesterol). It found that at each age group, Blacks reached a biological profile score that was equivalent to that of Whites who were 10 years older!

Researchers have also used telomere length as an overall marker of biological aging at the cellular level. (Telomeres are sequences of DNA at the end of the chromosome that protect against DNA degradation.) A study of middle-aged women found that at the same chronological age Black women had shorter telomeres than White women that corresponded to accelerated biological aging of Black women of about 7.5 years.

## PERSISTENCE IN HEALTH DISPARITIES

Life expectancy data illustrates the persistence of racial disparities in health over time. In 1950 Blacks had a life expectancy at birth of 60.8 years compared to 69.1 years for Whites. Life expectancy has improved for both groups, so that according to 2010 data, the racial gap has narrowed to be only half (about four years) of what it was in 1950. However, a four-year gap in life expectancy is large. It took Blacks until 1990, some 40 years later, to achieve the level of health Whites enjoyed in 1950, and current estimates are that it would take more than 40 years to close the current four-year gap between Blacks and Whites. [See figure 1 on previous page.]

## THE LIMITS OF BIOLOGY

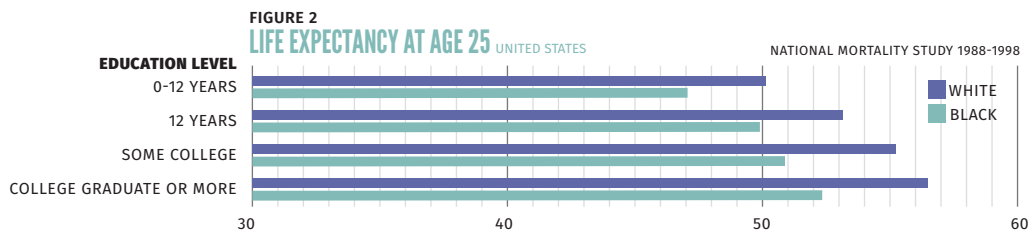
Group differences in hypertension offer a good illustration of the limits of biology to explain America's persistent racial disparities in health. The important role of genes as determinants of health led some to explain racial differences in health as a matter of underlying genetics, with the large Black-White differences in hypertension in the U.S. seen as exhibit A.

However, an international comparative study of hypertension among West Africans in Africa and persons of West African descent in other contexts found a stepwise increase in hypertension as one moved from rural to urban Africa, to the Caribbean, and then to the U.S. Persons of African descent in the U.S. had hypertension levels that were twice as high as Blacks in Africa. Instructively, Whites in the U.S. have higher rates of hypertension than Blacks in Africa. Again, African Americans have higher rates of hypertension than Whites in some European countries such as Sweden and Italy, yet have lower levels than Whites in other European countries such as Germany and Finland. These patterns highlight the potential of social, cultural and environmental factors as contributors to health.

## RACE, ECONOMIC STATUS, AND HEALTH

Recent reports from the U.S. Census Bureau document that racial differences in socioeconomic status (SES) remain large. In 2013, for every dollar of income White households received, Hispanics earned 70 cents and Blacks earned 59 cents. Incredibly, back in 1978 Blacks also received 59 cents for every dollar that Whites earned.

Even more stunning is the category of racial differences in wealth: in 2011 Black households in the U.S. had six cents of wealth and Hispanic ones seven cents for every dollar of wealth that Whites had. Because SES is among the most consistent determinants of variations in health in the world, these large racial differences in SES are important contributors to racial disparities in health.



### MORE THAN SOCIOECONOMIC INEQUALITY

Although racial differences in SES account for a substantial part of the racial differences in health, racial disparities in health typically persist, although reduced, at every level of SES.

Figure 2 illustrates this with national data on life expectancy at age 25. The average White adult at age 25 will live five years longer than the average 25-year-old African American. However, for both Blacks and Whites, the gap in life expectancy by education is larger than the overall Black-White difference. College-educated Blacks and Whites live 5.3 and 6.4 years longer, respectively, than those who have not graduated from high school. For both racial groups, as education increases, health improves in a stepwise manner. But there are Black-White differences in life expectancy at every level of education, with these differences being larger for Black and White college graduates (4.3 years) than for those who have not completed high school (3.4 years).

### RACISM

Impressive evidence documents the persistence of discrimination in U.S. society. In one study two Black males and two White males were given identical résumés and sent to apply for advertised jobs. One of each pair indicated that he had served a prison sentence for cocaine possession. The study found that whether Black or White, if one had a criminal record he was less likely to be called back for a job. Stunningly, the study also found that a White male with a criminal record was more likely to be offered a job than a Black male with a clean record. Research has documented racial discrimination in virtually every area of life.

Racial discrimination affects African American health in multiple ways.

First, a landmark report entitled *Unequal Treatment*, from the Institute of Medicine in 2003, documented that pervasive discrimination in medical care in the U.S. leads to fewer procedures and poorer quality medical care for Blacks and other minorities compared to Whites. These inequalities in care

contribute to racial disparities in the severity and course of disease.

Second, residential segregation by race, a historic legacy of institutional racism, has resulted in most Blacks and Whites in the U.S. living in areas that vary dramatically in neighborhood quality and living conditions. Where one lives in turn affects access to quality education, employment opportunities, and medical care.

Third, minority group members are aware of at least some experiences of discrimination, and such incidents have been shown to lead to increased risk of a broad range of disease outcomes, preclinical indicators of disease (e.g., inflammation, visceral fat), and health risk behaviors.

### GOD'S VISION

The Scriptures are clear that God wants His children to enjoy good health (3 John 2). But for many African Americans, other economically disadvantaged and socially stigmatized populations in the U.S., and nondominant racial/ethnic groups in other societies such as Australia, Brazil, Canada, New Zealand, South Africa, and the United Kingdom, challenges in terms of health are quite similar.

Moreover, Americans overall are far less healthy than we could or should be. A 2013 Institute of Medicine report indicated that even college-educated Americans with healthy behaviors and health insurance had worse health than their peers in other industrialized countries. The witness of Seventh-day Adventists through the health message that God has been calling His children to live and to share for more than 100 years would be timely just now. Adventists should seriously embrace, practice, and implement those principles of comprehensive health ministry as outlined in Isaiah 58.

It would mean that as we give sustained and appropriate attention to enhancing the physical and mental health of all, we would contribute to reducing the large gaps in health by race/ethnicity and socioeconomic status. 📌

**David R. Williams** is the Florence Sprague Norman & Laura Smart Norman professor of public health at Harvard University.

# CELEBRATIONS

## LET'S CELEBRATE EXERCISE

**E**  
is for exercise,  
the energizer of life.

BY KATHLEEN KUNTARAF

**A**t age 91 Grace was still active playing tennis, lifting weights, and walking. Fifty-one years before, however, at the age of 40, her condition had been very different. Grace's spine was badly injured during a ski accident that occurred at the time, and as the years passed her back pain intensified. Her physician told her that he couldn't do much to help her because she was "too old." Grace later was diagnosed with emphysema and had difficulty breathing.

Grace, however, had a strong will to recover and decided to try an exercise program offered at a local medical center. For six weeks she worked out three times a week, two to three hours a day. She lifted weights, walked on a treadmill, rode a stationary bicycle, and did breathing exercises. Even when she was in pain and didn't feel like doing anything, she didn't quit. Eventually her breathing improved and the back pain disappeared. She was able to walk reasonable distances—and had energy to spare! Her doctor told her that he had never seen such progress in anyone her age. Grace attributes her health improvement to exercise.<sup>1</sup>

### BENEFITS OF PHYSICAL EXERCISE

Regular exercise is not only a preventive measure; it also works to maintain health at its best. Studies clearly demonstrate that participating in regular physical activity provides many health benefits, including improved cardiorespiratory and muscular fitness, improved bone health, reduced symptoms of depression, lower risk of coronary disease and stroke, and lower risk of type 2 diabetes, among many others.

Studies show that people who are physically active for approximately seven hours a week have a 40 percent **lower risk of dying prematurely** than those who are active for fewer than 30 minutes a week.

**Heart disease and stroke** are two of the leading causes of death worldwide. Studies show that a significant reduction in the risk of cardiovascular disease occurs at activity levels equivalent to two and a half hours a week of moderate-intensity physical activity.

The **decline in bone density** during aging can be slowed with regular physical activity. Research studies of physical activity to prevent hip fracture show that participating in two to five hours of

physical activity per week of at least moderate intensity is associated with reduced risk.

**Metabolic syndrome** is a condition in which people have a combination of high blood pressure, abdominal obesity, an adverse blood lipid profile (low levels of high-density lipoprotein [HDL] cholesterol, raised triglycerides), and impaired glucose tolerance. Studies have shown that people with metabolic syndrome respond to persistent, regular physical activity; a restrictive diet; and appropriate medications.<sup>2</sup> Other studies show that those who engage regularly in moderate-intensity aerobic activity have a lower risk of developing type 2 diabetes than do inactive people.

Research shows that within a year it's possible to achieve **weight stability** through two and a half to five hours per week of walking at a pace of about four miles per hour.

If you want to postpone your funeral, exercise regularly!



### THREE TYPES OF PHYSICAL ACTIVITIES:

Physical exercises are generally grouped into three types<sup>3</sup> and have different effects on the body:

Flexibility exercises, such as stretching, improve the range of motion of muscles and joints.<sup>4</sup>

Aerobic exercises, such as cycling, swimming, and walking, focus on increasing cardiovascular endurance.<sup>5</sup>


Resistance exercises, such as weight training, increase muscle strength<sup>6</sup> and lower or prevent bone loss associated with menopause.<sup>7</sup>

### THE BEST PHYSICAL ACTIVITY

Dr. Kenneth Cooper, of *Aerobics* fame, promotes brisk walking rather than running or jogging. Walking can be done almost any time or place, and enjoyed alone or with friends. Comfortable walking shoes and clothing are all that is needed. Brisk walking exercises most muscles and systems of the body. It stimulates the release of endorphins, which elevate the mood and improve one's outlook on life.

More than 150 years ago Ellen G. White said, "Walking, in all cases where it is possible, is the best exercise, because in walking, all the muscles are brought into action."<sup>8</sup>

### EXERCISING FAITH

As regular aerobic exercise helps us live better, so it is with the exercise of faith. We can trust God to lead our lives according to His loving prescription for health. 

<sup>1</sup> "An Exercise Story," [http://nihseniorhealth.gov/stories/ca\\_grace.html](http://nihseniorhealth.gov/stories/ca_grace.html). Accessed online Apr. 4, 2012.

<sup>2</sup> "Effect of Physical Activity and Diet on the Treatment of Metabolic Syndrome," [www.bioportfolio.com/resources/trial/75943/Effect-Of-Physical-Activity-And-Diet-On-The-Treatment-Of-Metabolic-Syndrome.html](http://www.bioportfolio.com/resources/trial/75943/Effect-Of-Physical-Activity-And-Diet-On-The-Treatment-Of-Metabolic-Syndrome.html). Accessed Apr. 20, 2012.

<sup>3</sup> "Your Guide to Physical Activity," [www.nhlbi.nih.gov/health/public/heart/obesity/phy\\_active.pdf](http://www.nhlbi.nih.gov/health/public/heart/obesity/phy_active.pdf). Accessed online Apr. 4, 2012.

<sup>4</sup> D. O'Conner, M. Crowe, W. Spinks, "Effects of Static Stretching on Leg Capacity During Cycling," *Journal of Sports Medicine and Physical Fitness* 46, no. 1 (2006): 52-56.

<sup>5</sup> J. Wilmore, H. Knuttgen, "Aerobic Exercise and Endurance: Improving Fitness for Health Benefits," *The Physician and Sports Medicine* 31, (2003): 45. Retrieved Oct. 5, 2006, from ProQuest Database.

<sup>6</sup> N. de Vos, N. Singh, D. Ross, T. Stavrinou, et al., "Optimal Load for Increasing Muscle Power During Explosive Resistance Training in Older Adults," *The Journals of Gerontology* 60A, no. 5 (2005): 638-647. Retrieved Oct. 5, 2006, from ProQuest Database.

<sup>7</sup> WebMD, "Resistance (Strength) Training Exercise," Nov. 10, 2010, [www.webmd.com/a-to-z-guides/resistance-strength-training-exercise-topic-overview](http://www.webmd.com/a-to-z-guides/resistance-strength-training-exercise-topic-overview). Accessed online Apr. 4, 2012.

<sup>8</sup> Ellen G. White, in *The Health Reformer*, July 1, 1872.

**Kathleen Kuntaraf**, now retired, was an associate director of the General Conference Health Ministries Department.

# WALK OF LOVE

**M**y phone whistled with a text message from my sister. “Will you be free to chat tonight?” This seemed unusual. Generally she didn’t text me, except on weekends.

Later that night I called. “Hey, what’s up?” After some small talk, she broke the news.

“You remember that pain Stephen was having?” *Pain. That’s right. We’d just been at their home in North Carolina, and he’d been complaining of abdominal pain.*

“Does his abdomen still hurt?”

“Well, off and on. But his knee and ankle joints have been hurting. It came on fairly suddenly, and now he can’t walk.”

I caught my breath. *Can’t walk! That’s serious.* I tried to

focus on what my sister was saying. All about doctor visits and the seven vials of blood they drew, trying to determine what was wrong. She used words like Epstein-Barr virus, juvenile rheumatoid arthritis, leukemia. Each sounded worse than the previous. *Oh, God, not Stephen! He’s only 7. Such an active boy, with an open, generous heart toward others. Please, don’t let him suffer!*

As the days passed, my sister kept us updated on the test results.

Not leukemia. *Thank You, God!*

Still waiting on the other tests. *How do parents cope with their children’s serious illnesses? Why does it hurt so much when a child suffers? I wish I could do something . . .*

Later he had an appointment with the pediatric rheumatologist and the

ophthalmologist. I spoke with him on the phone before his visit. “Guess what, Auntie Jill? Mommy made us a gingerbread train, and I got to eat a piece!”

I smiled. How like my sister, seeking to bring encouragement. “Stephen, that sounds yummy.”

Too soon they had to leave for the doctor’s office, my sister dropping the other three boys off at a friend’s house. I hung up the phone, a heavy feeling deep in the pit of my stomach.

*Oh, God, we ask for Your will, but could he be OK? Please?*

This morning I picked up the phone. At a time like this, North Carolina seems too far away. They’d gotten partial results, and the initial findings looked good. *Thank You, Father!*

“Hi, Auntie Jill,” broke into my reverie. It was Jonathan, my sister’s oldest. “Guess what? We were coming back from the hospital, where Stephen had to go to the doctor. Some people were trying to raise money for a boy who had brain cancer. Auntie Jill, he’s only 2 years old, and he might die soon!” Tears filled my eyes. *While Stephen’s results looked promising, another child lay dying.*

But Jonathan wasn’t finished. “We came home, discussed it, and we took our money and went to the fire station to give them money for the boy’s family.”

I took a deep breath. How incredible! In the midst of the pain and questions, the issues that Stephen was facing, they’d taken time to reach out and minister to someone else.

*Lord Jesus, I breathed, please teach me how to get out of myself and truly practice Your self-sacrificing love.*

**Note:** There is no final answer yet on Stephen’s diagnosis; tests are ongoing.

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**Jill Morikone** is administrative assistant to the president of 3ABN, a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.



JOURNEYS  
WITH JESUS  
JILL  
MORIKONE



**Greg and Jill Morikone with their four nephews: (from left) Jonathan, Caleb, Stephen, and Joshua.**



**ALSO IN THIS SECTION:**

- » WE SING THEIR SONGS
- » FOUR MYTHS ABOUT BLACK WORSHIP
- » GRANDPA FREDERICK
- » WHAT MEAN THESE STONES?
- » KING OF KILLER HILL

# CONNECT



## Mamawi Atosketan Native School

*A true Adventist mission*

**W**hen they hear the term “Seventh-day Adventist mission,” the first place that comes to mind for many people living in Alberta, Canada, is Mamawi Atosketan Native School, or MANS for short. Strategically situated next to a First Nations Cree reserve in the Maskwacis community near Ponoka, Alberta, MANS exemplifies mission. That’s because in this Adventist-owned day school, not one student is a Seventh-day Adventist—not one.

Maskwacis is primarily a First Nations district. Most of its 14,000 residents belong to the Cree tribe and live on reservations. The region has attracted national media attention



**BY SANDRA BLACKMER**

in Canada for its high rates of crime and violence; combine that with statistics indicating that First Nations students nationally are six times more likely to drop out of high school than nonaboriginal students,<sup>1</sup> and you see that the chances for the academic success of this region's youth aren't high. That's where MANS comes in.

With 200 students in grades K–12, the school is full to capacity, and has an annual waiting list. Principal Gail Wilton credits this positive reputation to the school's Christ-centered program, quality academics, caring staff, an emphasis on the students' Native heritage, and a safe environment.

"This is truly a mission venture," says Wilton, who has served as principal for almost six years. "Parents tell us they choose to enroll their children here because we are a Christian school that still honors their Native heritage. And we offer a safe and caring environment."

Poverty, a high unemployment rate, and gang violence plague the four Maskwacis reserves, and many parents are desperate to provide something better for their children.

"Families know we have zero tolerance for bullying, that MANS is a safe place to be, and that the students are well taken care of here," she says. "They trust we will educate them, but you can't do that if safety is not present. We also provide the students with nutritious hot meals."

**"What's most important is instilling in them a hope in God, a hope for a better world, and a hope that they can make a difference in the community."**

The daily attendance rate schoolwide averages 90 percent. Newer students often struggle academically, but according to school statistics, the longer they are at MANS, the better they generally do on provincial exams, many scoring above the national average. Although the national suicide rate among First Nations people is alarmingly high—five times the national average for males and seven times for females<sup>2</sup>—MANS has not lost a single attending student to suicide within the past decade.

Wilton says this is because the school offers young people hope.

"We talk with them about what happens when a person dies, about God's grace for us, and what forgiveness is. We discuss having hope," Wilton says. "Education alone is not enough."

The school employs a full-time guidance counselor to help students deal with issues from suicide to teen pregnancies to physical, sexual, and emotional abuse. Local tribal elders and law-enforcement staff lend support as well.

"We've also recently brought in a full-time chaplain," Wilton says. "He's involved with school worship programs, spiritual counseling, career counseling, and helping students prepare for the future."

#### THOSE WHO TEACH

Some might assume that the unique challenges at MANS would deter quality teachers from applying, or affect longevity, but that doesn't appear to be the case. The average tenure of the 15 teaching staff at the school is eight years, and some boast up to 13 years. So the question is: Why here?

"There's such a great need," says sixth-grade teacher Cheri Notice, "not just for academics but also for someone to care for these students and show them that they can achieve more. They're involved in such things as sign language classes, volleyball tournaments, nature activities. It all helps to develop the whole child."

Even though MANS is an Adventist school, Notice says they teach "basic" Christian standards. She describes the Cree culture as involving a "deep spirituality" that frames God and Christianity differently from the way traditional Adventist Christians may view them, and says the teachers have to be creative in how they present God to the students. One method Notice uses is music.

"I teach my kids to do sign language to music," she says. "They don't realize how much they're learning about God when they sing along to the songs."

Discipline, she says, is another method.

"I talk to the kids about God wanting them to make good choices, and that He has given them the ability to make good choices. We weave it into the way we discipline and the way we teach.

"What's most important, though," she adds, "is



instilling in them a hope in God, a hope for a better world, and a hope that they can make a difference in the community.”

Educational assistant and school cook Audrey Hirschhorn also feels a strong commitment to the students. She left a high-paying job in the Newfoundland public school system to come to MANS. Her reason?

“I just felt called,” she says. “I make a lot less money, but God uses me. I haven’t looked back. I love being here and working with the kids and the faculty. I call these people my family.”

### THOSE WHO LEARN

The efforts MANS teachers and staff are making to help students be successful don’t go unnoticed.

“[The teachers] show me every day that they care about me,” says Krista, an eleventh grader. “Stuff like Mr. Willing picking up a work application form for me [from a local business] because he wants me to get a job, or offering to take us to get our driver’s permit if we need a ride.”

If she had a major problem and needed someone to talk to, Krista says she would feel comfortable going to a teacher.

“The people here, the teachers, are really nice,” she says, “and the students, too, are respectful and nice.” She also believes she has a brighter future because of the school, and feels equipped to pursue her career choice of cosmetology.

**“They’re focused, they’re engaged, and I know it’s because of the teachers.”**

Seventh-grader Ahanu<sup>3</sup> describes his experience at MANS as “great!”

“I get to learn about my culture here,” he says. “All the teachers and the other students care about me. My mom wants me to finish up to grade 12 here.”

An animal lover, Ahanu’s goal is to become a veterinarian.

“Most of the people at the school care about animals,” he says. “The school changes people’s hearts sometimes.”

### COMMUNITY INVOLVEMENT

MANS teachers strive to involve community families in the life and mission of the school. Some contact parents whenever their child has accom-

plished something noteworthy, so they’re not hearing from them only when their child is in trouble. They help the children create small crafts and make cookies and cards to give to local residents. They also assist with community cleanup projects and other needs.

“We have to continue to work hard at [connecting with the community],” Notice says. “It’s a joyous thing for both the parents and the school to have a strong connection.”

### THE CONFERENCE PERSPECTIVE

MANS is run under the auspices of the Alberta Conference, located about 20 miles (32 kilometers) from the school. Conference officers serve as school board members and are part of the decision-making and planning.

“This gives us a lot of guidance as to where we go as a school,” Principal Wilton says. “It doesn’t feel like we’re *their* project, but rather that we are the project together.”

Kenneth Wiebe, Alberta Conference president for the past five years, recounts when three decades ago a First Nations convert to Adventism pleaded his case for establishing a mission on the reserve in Maskwacis. “His testimony about the transformation in his own life moved conference leadership to get involved,” Wiebe says. “We still recognize the need in this distinct community, one that in large part arises from a long history of misunderstandings and systemic problems.”

Alberta Conference Planned Giving and Trust Services/Philanthropy director Lynn McDowell, who assists MANS with communication and fund-raising, sums up the mission of the school by saying it (1) increases student self-confidence through knowledge and skills, as well as positive, healthy interaction with nonaboriginal people off the reserve; (2) provides a safe place to learn and to be First Nations; and (3) conveys hope.

“MANS gives them hope not only for today but also for tomorrow,” she says, “hope that there’s something better out there.”

### CONTINUED GROWTH

The school is currently raising money through The Bridge Campaign, headed by McDowell, to expand its facilities in order to accommodate the



**Principal Gail Wilton (right) poses with a MANS student.**

recent “graduation” to a senior academy. In 2014 a North American Division office of education evaluation team visited MANS and, based on their positive findings, voted to approve their request to expand to a 12-grade school. Previously they had offered up to grade 9. Plans include the construction of a new high school building twice the size of their present facility. It will house a science lab, a computer lab, a home economics classroom, and an industrial arts shop. Also proposed are a new library, a Cree culture room, a music/art room, six new classrooms, and a gym.

“I’m very impressed with the quality of the educational program and the intentional care to foster the spiritual values, academic quality, and cultural heritage that MANS provides,” says Larry Blackmer, vice president for education for the North American Division and team leader for the school’s 2014 evaluation. “Mamawi had the foundation needed to expand and develop their programs and facilities to a senior academy level, and it’s exciting to envision a new facility that will further enhance their mission.”

North American Division president Daniel R. Jackson worked closely with MANS administration and faculty when he served as president of the Seventh-day Adventist Church in Canada (2002-2010), and says the school is making a huge impact in its community.

“The violence, drugs, alcohol, and gang activities in that area are incredible,” Jackson says. “Some of the students go home to no food, some to very violent situations. This school is ministering in a very challenged context. It’s a ministry in the trenches, on the front lines. We are thankful that it continues to grow in influence and stature in the Maskwacis community of Alberta.”

MANS is also garnering support from outside organizations. The Canadian Welding Association Foundation (CWAFF),<sup>4</sup> tasked with addressing the skilled welding labor shortage in Canada, is providing some financial support for the school’s expansion project as well, since MANS will be incorporating trades training into its curriculum. CWAFF executive director Deborah A. Mates visited the school and says that what she saw was “a different group of kids—very different from what I’ve seen in any other aboriginal community. They’re focused, they’re engaged, and I know it’s because of the teachers,” she says.

“The CWA Foundation is very supportive of the new school Mamawi is building,” Mates adds. “We will be working with them to bring welding exposure and career-path knowledge to their students through this new initiative.”

### **MORE THAN A ONE-WAY MINISTRY**

Teacher Cheri Notice says many people have misconceptions about Natives and aboriginals, and admits that before coming to MANS she was one of them.

“Most of us who teach here realize that it’s not just about us helping the kids; it’s about them teaching us,” she says. “We’ve gained a different view of God, and a different view of how we should relate to others. These students do need love and support, but they also give a lot of love and support back to the teachers. We are better Christians because of teaching here.”<sup>5</sup>

*To learn more about Mamawi Atosketan Native School, go to [www.mans1.ca](http://www.mans1.ca), or call 403-342-5044, extension 233.*

<sup>1</sup> Chiefs Assembly on Education, 2012: [www.afn.ca/uploads/files/events/fact\\_sheet-ccoe-3.pdf](http://www.afn.ca/uploads/files/events/fact_sheet-ccoe-3.pdf). See also The Globe and Mail, Feb. 9, 2015: [www.theglobeandmail.com/news/news-video/video-rich-country-poor-nations-11-startling-statistics-about-the-disparity-between-indigenous-people-and-the-rest-of-canada/article22852873/](http://www.theglobeandmail.com/news/news-video/video-rich-country-poor-nations-11-startling-statistics-about-the-disparity-between-indigenous-people-and-the-rest-of-canada/article22852873/).

<sup>2</sup> *Ibid.*

<sup>3</sup> Not the student’s real name.

<sup>4</sup> <https://www.cwa-foundation.org/about-us/who-we-are>.

# WE SING THEIR SONGS

*Significant voices in African American church music*

**W**ho are the best-known African American voices in Adventist church music?

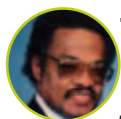
Some may answer with selections from among today's well-known songsters: Wintley Phipps, Charles Haugabrooks, the Aeolians. But there is also a good case to be made for names not so well known, their music sung by saints from week to week and year to year in a thousand congregations across the breadth of our world church: "This Little Light of Mine," "Nothing Between My Soul and the Savior," "Go, Tell It on the Mountain," "Give Me Jesus." Isn't it worth our while to remember who these individuals are? Their contributions to the spiritual growth and grounding of generations of Adventists and other Christians deserve more than the casual rendition of their songs. These composers and arrangers deserve our intelligent appreciation.



**Charles Lee Brooks** (1923-1989), born in Wilson, North Carolina, and raised in Baltimore, Maryland, began singing at age 4. Though keenly interested in classical music, Brooks is best remembered by Adventists as a singer in evangelistic meetings. As a personal memory, I was fortunate to serve as his teenaged accompanist during a memorable evangelistic series by E. E. Cleveland labeled the "Trinidad Triumph." Later, as an associate in the General Conference Secretariat, Brooks established the Office of Church Music and became its chair. He served as chair of the Church Hymnal Committee.



**Alma Montgomery Blackmon** (1921-2009), born in Washington, D.C., was the choral director who first took Oakwood University's Aeolians to international fame. Blackmon's first piano recital in New York at age 10 gave early indication of the professional road she would follow. Hymns 69, 138, 305, and 580 in *The Seventh-day Adventist Hymnal* preserve her arrangements. Blackmon received Lifetime Achievement Awards from both the United Christian Artists Association and the Adventist Church Musicians Guild.



To **Allen William Foster**, pianist, organist, composer, teacher, and church musician, we owe three of *The Seventh-day Adventist Hymnal's* songs—203, 298, and 417—as well as the arrangement of 151. A native of New Jersey, Foster studied piano at the Philadelphia Conservatory of Music with Jon Carlin, and organ with W. Franklin Hoxter. He and Gwendolyn, his wife, led the Pine Forge Academy Choir as the official choir for the Pan-American Youth Congress in 1984. Like Charles L. Brooks, Foster was the evangelist's songster, working alongside such readily recognizable names as E. E. Cleveland, Charles D. Brooks, and Neal C. Wilson.

BY NEVILLA E.  
OTTLEY-ADJAHOE



**Harry (Henry) Thacker Burleigh** (1866-1949) was a professional baritone, composer, and arranger. He was the first Black composer to develop characteristically Black American music, and helped make it available to classically trained artists. Burleigh was known worldwide for his singing and influenced the Czech composer Dvorak. In the late 1890s Burleigh began to publish his own arrangements of spirituals and songs, eventually composing more than 300 pieces. One of his arrangements is the hymn tune McKee, used with John Oxenham's hymn "In Christ There Is No East nor West," and in *The Seventh-day Adventist Hymnal* with the hymn "How Lovely Is Thy Dwelling Place" (62).



**John Wesley Work, Jr.** (1871-1925), and his son **John Wesley Work III** (1901-1967) both made major contributions to various African American genres of religious music. The elder Work spearheaded the movement to preserve, study, and perform Negro spirituals. With the help



of his brother, Frederick Jerome Work, he collected, harmonized, and published a number of collections of slave songs and spirituals. In 1915 Work published *Folk Song of the American Negro*. As composer, historian, and educator, his son was a highly respected authority on Black American music, whose more famous contributions include the composition "My Lord, What a Morning," and an arrangement of "Go, Tell It on The Mountain" (121 in *The Seventh-day Adventist Hymnal*).



**Charles Albert Tindley** (1851-1933) has been called the "Father of Gospel Music." This Marylander, son of a slave father and free mother, was known for his booming voice and talent for songs. Tindley pastored the Bainbridge church, a mixed race congregation that grew to about 10,000 members under his leadership, swelling to 12,500 at the time of his death. His "I'll Overcome Someday," one of his 47 songs currently included in Christian hymnbooks, is the basis for the American civil rights anthem "We Shall Overcome." "Nothing Between My Soul and the Savior" (322 in *The Seventh-day Adventist Hymnal*) is also a product of his hand.



Born to a Jewish father and Creole mother in New Orleans, **Louis Moreau Gottschalk** (1829-1969) early absorbed the influence of Creole music. A child prodigy on the piano, he studied at the Paris Conservatory. The hymn "Holy Spirit, Light Divine," 268 in *The Seventh-day Adventist Hymnal*, comes from a large piano work called "The Last Hope," written for an elderly woman he felt impressed to visit, only to see the hearse moving away from her house as he approached.



**Eleanor Crews Wright** (1926-1992) was a prolific gospel music writer, singer, pianist, and arranger, and one of the trailblazers in making gospel music of the Black experience a part of Seventh-day Adventist worship. She composed more than 400 pieces: hymns (including "Surely, Surely," 688 in *The Seventh-day Adventist Hymnal*), anthems, children's and wedding songs. She also wrote and illustrated the *Keyboard Cousins Method* for teaching piano to kids.



**Eurydice Valenis Osterman** is professor of music and a former chair of the Department of Music at Oakwood University. She has penned numerous articles for Adventist magazines and is author of two books, *What God Says About Music and Worship: From Praise Him to Praise Hymn*. She has served on General Conference music committees, and worked on the youth hymnal. Osterman is responsible for arranging the spiritual "I Want Jesus to Walk With Me" (624 in *The Seventh-day Adventist Hymnal*).

**Coda:** This list of names is significantly more than a few grace notes to the melody of Christian church music, Adventist or otherwise. Hearing the voices here identified has made the melody of our worship the more compelling and its harmonies all the richer, helping us to approach more nearly to heaven's intricately integrated harmonies, and preparing us for the "loftier worship" of the church above.\* 🌿

\*Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 491.

**Nevilla E. Ottley-Adjahoe** produced the radio program *Classics of Ebony* on 91.9 WGTS-FM, based on the campus of Washington Adventist University, from 1976 to 1997.

# 4 MYTHS ABOUT BLACK WORSHIP

BY WILLIE EDWARD HUCKS II

Having attended a small African American Seventh-day Adventist church congregation as a child, I grew accustomed to certain ideas and expectations about life and worship in a Black setting. We sang hymns. The sermon was short and to the point. And (most important) the 11:00 divine worship hour lasted *one hour*. If the preacher concluded his sermon at 12:05 p.m., he was encroaching on our time!

Many years later I pastored a two-church district; and those two churches stood at polar opposites of the worship spectrum. One was reserved in its expressed praise; the other, exuberant. At one church we always concluded worship services by 12:30 p.m.; at the other, I rarely stood up to preach before 12:30 p.m.

## A MONOLITHIC EXPERIENCE?

The last church I just described—unlike the first two—might better fit the stereotype many people have of the Black church. Some paint every African American worship experience with the same brush. But in reality, no uniform liturgy exists.

Several myths about Black worship exist, misconceptions that create the impression of a monolithic experience throughout all African American congregations. And they largely revolve around preaching and music.

**Myth1** *Worship services are long and drawn out.* While there may be some credence to the understanding that worship service in the Black experience lasts longer than in other settings, it would be a subjective analysis to deem them as long and drawn out, the latter term suggesting that the worship leaders have introduced irrelevant or unnecessary elements into the divine worship hour.

According to Melva Wilson Costen: “Although African Americans share many common worship practices, one should not assume that *all* African American congregations will or should exhibit homogeneous styles of worship. Different situations and circumstances under which exposure to Christianity took place for each congregation, denomination (history and theological orientation), geography, and social lifestyles are significant determinants of worship.”<sup>1</sup> In citing a number of factors that weigh into theological expression, Costen rightly aids us in understanding that such expression goes broader than race. This is why worship in Atlanta differs from that in Appalachia and worship in Los Angeles differs from that in Louisiana.

**Myth2** *Sermons lack substance.* While hooping<sup>2</sup> has long been caricatured in movies and television, and has been considered as a means to create excitement with the congregations, most preaching in Black churches—though considered more up-tempo than in other settings—remains instructional in nature, maintaining its God-centered focus. According to Cleophus J. LaRue: “A God who is unquestionably for them is what blacks see when they go to the Scriptures. . . . African Americans believe the sovereign God acts in very concrete and practical ways in matters pertaining to their survival, deliverance, advancement, prosperity, and overall well-being.”<sup>3</sup>

Because one’s understanding of God is filtered through life experiences,<sup>4</sup> it may be easy for some to peg the



preaching of communities outside of their own as lacking substance. The preaching event, however, always remains the moment when God speaks through His messenger about Himself, His will, and His plans for a people in that moment of time and their life setting.

**Myth 3** *Worshippers seek emotional stimulation.* The clap-your-hands-and-stomp-your-feet motif has also been caricatured in movies and television to the detriment of an understanding of what constitutes normative worship in the African American church. And while such expression takes places in many congregations, such is neither constant throughout the spectrum of Black worship nor unique to Black worship.

Spiritual growth remains the primary focus of worshippers—as is the case with all other cultures. “The more narrow understanding of personal piety that concerns itself with faith and personal formation is the dimension that has had and continues to have the greatest impact on black preaching. . . . It emphasizes prayer, personal discipline, moral conduct, and the maintenance of a right relationship with God.”<sup>5</sup>

**Myth 4** *Music is dominated by secular genres.* Costen outlines a 400-year time line of musical progression within the Black experience, starting with African chants and finding its modern expression in gospel hip-hop.<sup>6</sup> She contends that “the work of God’s people in worship (*leitourgia*) should not be limited to ritual action that is not contextualized.”<sup>7</sup>

Whether or not one agrees with her premise, Costen’s approach calls for precisely what transpires in many cultures: a contextualizing of musical styles. To argue or imply that music in the Black tradition has crossed over into a nonspiritual realm ignores the reality—if indeed such were the case—that all worship traditions are impacted by musical tastes that surround them. Of course, it stands to reason that spiritual enlightenment should govern the music that enters into each worship experience.

To assume that all Black worship includes stand-on-your-feet-and-shout music would be a gross mischaracterization. For example, the Dupont Park Seventh-day Adventist Church in Washington, D.C., on the second Sabbath of December each year, conducts Handel’s *Messiah*. Yet the church boasts the diversity of also having several praise teams, a gospel choir, and a choir that sings anthems.

## THE BEAUTY OF DIVERSITY

The two churches in my district to which I alluded in the introduction stood at opposite ends of the worship spectrum. But to those who were familiar with both churches and the worshippers therein, it was evident that the worship experiences of each were warm, sincere, and genuine; the worshippers in each congregation passionately loved God.

Worship in the African American setting is far from monolithic. Its beauty is enhanced because of its diversified expressions. When combined with the praises of all cultures around the world, the worship of the Black church serves as a flower within an aromatic bouquet that honors our Creator. 🌿

<sup>1</sup> Melva Wilson Costen, *African American Christian Worship* (Nashville: Abingdon Press, 2007), p. 3.

<sup>2</sup> Also known as whooping, this style of preaching is known for its musical cadence, and is usually employed with a rhetorical flourish to end the sermon.

<sup>3</sup> Cleophus J. LaRue, *I Believe I’ll Testify: The Art of African American Preaching* (Louisville, Ky.: Westminster John Knox Press, 2011), p. 60.

<sup>4</sup> As did David when he spoke of the Lord as being his shepherd (see Ps. 23:1).

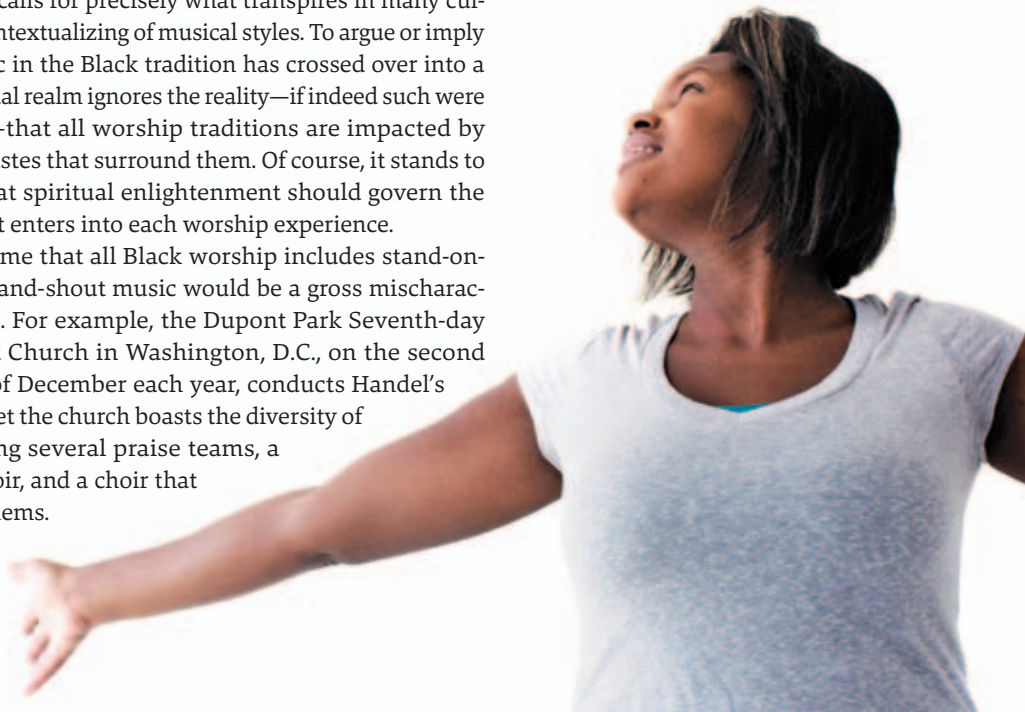
<sup>5</sup> LaRue, p. 66.

<sup>6</sup> Costen, p. 83.

<sup>7</sup> *Ibid.*, p. 91.

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## GRANDPA FREDERICK

*The necessity of overcoming racial stereotypes*

Scotty had eyes that twinkled, and a smile that could melt steel. He also had the tendency to get himself, as well as his friends at the child-care center, in trouble almost daily. On this particular day, however, his behavior far exceeded anything I ever would have expected.

I was outside on a hot summer afternoon with a large group of preschoolers. The heat seemed to bring out the worst in some personalities, and I was attempting to help two little girls settle a dispute.

That's when the real trouble

started. Scotty and a buddy had ventured to the proverbial boundary line at our center. An African American family lived next door. Even though I had not met them—other than a quick wave—I knew that their last name was Frederick. Mr. Frederick was walking from his garden toward his home. At the top of their lungs the two boys started yelling the racial slur “n—, n—, n—.”

Mr. Frederick glanced in our direction, then opened his back door and went inside.

Shocked and humiliated, I quickly grouped the children together and took them indoors. Leaving the rest of them with another teacher, I took the name-calling boys aside and had a fast and unscheduled class on prejudice. I explained that the name they had called our neighbor was ugly and hateful. “Calling a person mean names hurts that person on the inside,” I said.

Then I told them, “I’m going to call your mothers. If they say it’s OK, we’re going to Mr. Frederick’s home, and I expect you to tell him what you called him. I don’t believe in making anyone say ‘I’m sorry,’ because I don’t know if you’re sorry or not. When you were in *our* yard, you called him a really bad name. Now you must go to him face to face and tell him exactly what you called him.”

### THE LONG WALK

The boys’ moms gave their consent for me to take them next door, with each parent asserting that her child was also going to get a spanking when he came home. I urged them not to spank in this case, because I

ILLUSTRATION © TERRY CREWS

believed a spanking would undo what I was trying to accomplish. The moms agreed to my plan and the two little blond, fair-skinned boys and I were soon on our way to the house next door.

We must have been an odd sight to behold as we trudged uphill to the Fredericks. Each boy, on either side of me, grabbed my hand and held on so tightly that my fingers soon began to feel numb. The twinkle in Scotty's eyes had been replaced by a look of fear, and tears streamed down his cheeks, the same cheeks that were usually spread wide with a mischievous grin.

"You ought to spank us," he begged. "That would be much better." (Spanking at a child-care center was lawful and not uncommon at the time.) For a brief second I thought Scotty might have a good point, because I didn't feel at all comfortable in our present situation. I didn't know Mr. Frederick, or what his reaction would be.

Resisting the temptation to run back to the comfort zone of our center with my two scared children, I said, "No, Scotty, I don't think a spanking can help. We must talk to Mr. Frederick."

"But what will he say to us?" Scotty persisted. "Will he be mad?"

"I don't know," I answered candidly. "We'll find out soon. I'm right beside you." My presence was not that reassuring, because both boys were crying louder by now.

## JUDGMENT

I knocked on the door, and Mr. Frederick appeared, looking even taller than he had at a distance. If he was amused at the unusual scene before him, he didn't portray it as he looked down at us with a neutral pose.

The boys' "death grip" had cut off the circulation to my fingers. I began to suspect that the blood flow to my brain had also been affected, because I suddenly felt light-headed as I looked up to meet Mr. Frederick's eyes.

"I'm Mae Watson," I began. "I work next door at the child-care center, and these boys have something to tell you."

Releasing my hands, each boy grabbed a leg belonging to Mr. Frederick and looked up at this

face. They cried out in unison, "We called you a n—-. Will you forgive us?"

Instantly that precious man dropped to his knees and wrapped an arm around each child. He held them tenderly as they sobbed. "Of course I forgive you," he assured them gently. Turning to me, he asked, "Mrs. Watson, can you and these boys come inside and visit my wife and me? I have some things from our island I would like to show the boys."

As I sat on the Fredericks' sofa rubbing my hands, the boys delighted in the wonderful toys that came from the Caribbean. In fact, they didn't want to leave.

When I finally got them on their feet to go, Mr. Frederick graciously walked us to the door. Scotty looked up at his new friend and with his smile back in place asked, "Will it be OK if we call you Grandpa?"

With a huge smile Mr. Frederick responded, "I would like that a lot," as he hugged the boys.

The trip back to the child-care center was much more relaxed than the original trip. The boys skipped along effortlessly, almost as if they were floating. They knew they were forgiven! As they laughed and chatted nonstop, their conversation centered on their "new friend," who was also their "new grandpa."

From that day forward Grandpa Frederick became an irreplaceable resource to our child-care center. He visited often, becoming a male role model to our children, many of whom had no men present in their lives. A share of the blessing was definitely mine, because Scotty's behavior improved greatly.

While all the children loved Grandpa Frederick, Scotty and his buddy had a special bond with the man who had forgiven them. No biological grandfather was ever more loved. It reminds me of Jesus' words about the woman who bathed Jesus' feet with her tears: "Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little" (Luke 7:47). 🌟

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**Mae Watson** directs Kiddie Kampus, Collegedale Seventh-day Adventist Church's preschool center, in Collegedale, Tennessee. This story is dedicated with love and gratitude to the memory of Daniel Frederick (1918-2005).

**"Calling a person mean names hurts that person on the inside," I said.**

# WHAT MEAN THESE STONES?

BY WILLIE S. AND WILMA KIRK-LEE

The lyrics of James Weldon Johnson's anthem for Black America, "Lift Every Voice and Sing," recount with poetic poignancy the story of America's once and long enslaved Black population. Their sentiments particularly apply to the heritage of challenge, struggle, disruption, and constancy that is the story of the African American family in the United States, and its emergence "out from the gloomy past." That there is yet an integrated unit identifiable as the African American family in the United States is more a miracle of the providence of God than anything attributable to general societal dedication to its maintenance or care.



The 9,566,000 West Africa bodies shipped to the Americas along the Middle Passage were not trafficked for the sake of the protection and preservation of family ties. Their enslavement was hardly a program for family unity. Nevertheless, and though the forebears of today's African Americans could not see the end from the beginning, they must have seen something that kept them going "in the days when hope unborn had died." Theirs is a story of resilience.

Resilience has been defined as *the ability to bounce back from difficult times and cope well with challenges*. The African American family has had to do a lot of coping with challenges, and has bounced back from a lot. Thank God for the continued testimony of His grace for coping and bouncing back that exists in the many strong, cohesive families and long-standing marriages within the African American community.

American slavery did its best to ignore marriages and destroy families. Individuals were sold off or disposed of without regard to their family connections, and at times with specific regard to undoing bonds of affection that presented an emotional challenge to the arbitrary rule of plantation masters. Even the connecting bond of language was ruptured as slaves were forbidden to communicate in their native tongues. In reaction against these incidentally and/or deliberately disruptive efforts, the nobility of many runaway slaves in relation to the Black family becomes the more conspicuously admirable. Many of them sought out their spouses and children and reunited with them in areas where the marriage and family would be safe and secure. Following emancipation, many couples that had been separated were reunited, and these were able to establish households without the threat of selling a member away.

The history of broken and at times arbitrarily established families, along with the subsequent phenomenon of reconnection and remixing has produced its own awkward legacy. For it can prove embarrassing to have to share that one's relatives

once “belonged” to another family. In some cases the actual family name may represent the family who once “owned” their ancestors. Some hand-me-downs are more embarrassing to wear than others. Reflecting on Joshua’s counsel to Israel to instruct future generations on the value of the stones of the Gilgal altar on the banks of the Jordan (Joshua 4:21-24), we acknowledge that some hand-me-down stories of yesterday’s heirlooms are surely less inviting and happy stories to tell.



**Y**et, with the help of God, great-grandparents, grandparents, and parents have found the skills, creativity, strength, and stamina to be able to transmit beneficial family knowledge from generation to generation to continue to nurture their families even as they continued in their contribution to building the wealth and agriculture of America.

One example of a Black subculture that has preserved its identity and practices is the Geechee people of the outer islands of Carolina and Georgia. This people group has been able to exist with their culture and families intact because slave owners could not tolerate the malaria where crops were grown. These families survived malaria, and their independence as a community also survived, allowing them to preserve traditions they had brought from Africa that emphasized *family*.

A Black culture trait that emphasizes family and also contributes to building self-esteem in Black youth and holding people together is the generalization or creative use of the family unit concept, inclusive of its names and titles. Thus, biological families are not the only ones who can be relatives. Where biological, nuclear units are weak or non-existent, broader families are created and lines of friendship become blurred through kinship labeling: “aunts,” “uncles,” and other extended family titles are employed with freedom and great meaning. All involved know they belong and are closely tied together in a manner generally indistinguishable from that of the traditional biological family.




**B**lack families continue to hold on to God’s promise “never to leave nor forsake.” Throughout their harried history they have seen His hand in their preservation and finally their deliverance through the signing of the Emancipation Proclamation. They know that it is God-given, God-guided talent and abilities that allowed them to develop and learn to read and write; that steered and inspired such souls as Booker T. Washington to pursue his own career, and to create Tuskegee Institute, where more of his people might expand their innate talents and abilities. They thank God for George Washington Carver, a former child slave, the peanut butter genius.

They thank Him, too, for prospects that still lie ahead under the guidance of a God who does not blame the “victim,” and whose voice can still be heard in the words of America’s Pledge of Allegiance, with its noble promise and presumption, a presumption to be momentarily experienced and a promise to be continually realized, of liberty and justice for all.

Contrary to the impulse of some, such an expectation cannot be relegated to a social category distinguishable from spiritual responsibility. God’s Holy Word does not separate “social justice” from spiritual imperatives. On the contrary, the Lord calls for His people to “maintain justice and do what is right”; He expects them “to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke” (see Isa. 56:1; 58:5-7).

Today’s anxieties about cultural diversity sometimes sound like a new stanza in the song of denigrated personhood that once forbade Blacks even to speak in their own language. Thankfully, the God who fathers us all has spoken His word of salvation through history in diverse manners that could be understood and appreciated by people of all ethnicities and cultures.

It is our privilege today to continue to advance His long-proclaimed purpose to spread His saving blessing to all the families of the earth (see Gen. 12:3). 

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**Willie S. Lee** and **Wilma Kirk-Lee**, are Family Life Ministries co-directors in the Southwest Region Conference of Seventh-day Adventists; Wilma is also executive director of the Center for Family Wholeness



## KING OF KILLER HILL

*What needs conquering  
in your life?*

**W**e had the coolest tree fort around. From a distance, it looked like a typical oak tree, except the leaves hung all the way down to the ground. It's when you walked through the leaves and into the inner sanctuary that the fort became what dreams are made of, for life looms large when you're a kid.

The branches of the tree progressed to the top of the tree in steps. A kid could walk up the steps so high they could poke their head out the top! Or they

could just sit on one of the highest steps and look down on the "lowly creatures" on the bottom rungs. And, of course, into this prestigious, pious group one could enter only by knowing the password.

Life at the tree fort was good. But life on Killer Hill was awesome.

Only the fearless and daring attempted to conquer this "mountain." There were the kids who rode their bicycles down this dangerous terrain. Other brave but not-so-daring souls would roll down Killer Hill. Still others—I'm not sure if they were fearless, daring, or just plain suicidal—would jump. My brother, Bruce, fell into this last category.

### IS IT TRULY?

Bruce, affectionately known by the younger kids as "Boochie," was the neighborhood daredevil and clown. One was never sure when he was serious or when he was joking. But the day Boochie jumped Killer Hill became a day that lived in neighborhood infamy.

A small group of kids were standing around to watch this daring feat with the awe of childhood, faces intently focused as Boochie made a running dash and jumped into the air. But as he landed, his Tarzan sound effects morphed into cries of pain.

"Owwwwwwww. . . I think I broke my leg. Somebody go get help!"

The kids scurried down the hill to where Boochie lay, his legs twisted into an abnormal configuration. Everyone formed a circle around him. Dinker

(given name, Douglas) was the first to speak.

“Boochie, your leg isn’t broken. You’re joking.”

“No, I’m not. It’s broken.”

“Yes, you are joking. It’s not broken.”

“Yes, it is.”

“No, it’s not.”

This banter went on for about a minute until Dinker pronounced, “Yes, you are joking. So I’m going to test your leg. I’m going to jump on it!”

At this point Boochie screamed with such a shrill of terror that Dinker finally realized Boochie the Clown was off duty. His leg really was broken.

The ambulance took Boochie to the hospital. His leg was indeed broken. His new challenge, after Killer Hill, was to walk with crutches for the next couple months with a cast on his leg. But that only increased Boochie’s fame as all the kids came to sign the cast. He became King of Killer Hill, but in a different sort of way.

#### DIFFERENT, BUT THE SAME

I’ve gone back to my childhood stomping grounds. The tree fort still stands, and Killer Hill continues to call the young and fearless to challenge it. Life was still good at the tree fort, but I can’t remember anyone in our group attempting to “conquer” Killer Hill much after that. We chose to ride bikes, climb trees, hang upside down from clothesline poles, play army, fly kites, and make clothes for our dolls (we girls, of course).

I guess the mountain wasn’t conquered after all.

But neither were we.

We all have “killer hills” that we face. Some appear small and relatively insignificant. Others loom larger than life. They might look like losses of loved ones, hopes, dreams, health, relationships. They might look like challenges with family members, friends, coworkers. Whatever our killer hills, we attempt to conquer them, yet they often wound and break us, threatening to conquer not only our bodies but our souls as well.

But God has some words for us:

*“The voice of one crying in the wilderness:*

*‘Prepare the way of the Lord;*

*Make straight in the desert*

*A highway for our God.*

*Every valley shall be exalted*

**A small group of kids were standing around to watch this daring feat with the awe of childhood.**

*And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth’” (Isa. 40:3-5).\**

In ancient times, when a king journeyed through the less frequented parts of his dominion, a company of men went ahead of the royal chariot to level steep places and to fill up the hollows, that the king might travel in safety and without hindrance.

What do kings’ journeys have to do with us?

*“To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen” (Rev. 1:5, 6).*

By His life and death we are *more* than conquerors! We are kings and queens. And through His power and strength, even though we may not yet see it, He has already brought the mountains low, made the crooked places straight and the rough places smooth.

As we journey with our God and encounter our killer hills, He *will* heal our wounds. He *will* bind our breaks. He *will* give us the faith to believe that even though we may have been broken and discouraged by our mountains, *we will not be conquered!* He will use our wounds to bring others comfort and healing. And when we look back at our killer hills, we really realize how small and insignificant they really were in comparison to the greatness of our God.

We too will become Kings of Killer Hill. 🌱

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

**Bonita Joyner Shields** is an associate director of the Stewardship Department of the North American Division. She is also the author of *Living in a Man’s World*, published by the Review and Herald Publishing Association.

# WHAT MATTERS ABOUT “BLACK LIVES MATTER”?

In some circles the expression “Black lives matter” gets a pushback with the response “All lives matter.” And it’s true: All lives do matter.



TRANSFORM-  
ATION TIPS  
DELBERT W.  
BAKER

BELIEVERS CAN  
SHOW LOVE AND  
COMPASSION  
WITHOUT GETTING  
ENTANGLED IN POLI-  
TICS AND COMPROMIS-  
ING VALUES.

## UNDERSTANDING

The Black Lives Matter movement is designed to draw attention to the fact that, at least in the United States, people of color, particularly Black males, are inordinately treated as if their lives do not matter.

In a broader sense the movement goes beyond community-based resistance to the extrajudicial and disproportionate killing and injustices of Black people by law officials and vigilantes. It includes defending the basic rights of all oppressed and marginalized groups, such as those discriminated against because of gender, physical condition, sexual orientation, and immigrant status.

## SELF-CHECK

How should people respond when they biblically or morally disagree with aspects of the Black Lives Matter movement, or with groups within the movement? A simple self-check is useful. At least three reactions to the movement will help them understand their own mind-set.

First, are those who *oppose* the movement because it is viewed as political, social activism, and is against Christian values.

Second, are those who *advocate* the movement because they view it as supporting the human rights of those who are oppressed.

Third, are those who totally ignore the movement because they believe it’s a distraction to the higher claims of the gospel.

## EXAMPLE

What, then, is the Christian response to the Black Lives Matters movement? The direct answer: Do as Christ would do; respond with love and compassion. Jesus went around doing good for all groups (Acts 10:38); He is our example. Christ associated with, and did good, for all groups in society, including the respected and disrespected, i.e., publicans and sinners, the outcast and despised of His day (see Luke 15:1). In short, Christ viewed all people and groups in society as within the purview of His ministry (see Luke 19:10).

How can believers do good in the context of the Black Lives Matter movement? Ellen White’s comment about Christ’s method in *The Ministry of Healing* (p. 143) is often used in connection with urban and community outreach. Believers can wisely show love and compassion without getting entangled in politics and compromising values. To be successful with diverse groups believers should remember that Christ’s method is the key to success.

So how might Jesus contextually engage the Black Lives Matter proponents or included groups? He would mingle with them as one who desired their good. He would sympathize and minister to their needs, thereby winning their confidence. His actions would culminate in directing the attention and affections of those with whom He interacted to the highest good. Finally, He would make the appeal “Follow Me” to a life conversion that would result in temporal as well as eternal fulfillment.

What matters? The Black Lives Matter movement does. It provides a platform for concerned believers to model the ministry of Jesus. 🌱

Delbert W. Baker is vice chancellor of the Adventist University of Africa in Nairobi, Kenya.



**ALSO IN THIS SECTION:**

- » SPEAK!
- » FRIENDS AND COMPETITORS
- » LETTERS ON LOVE AND RELATIONSHIPS
- » LOVE: GAME OR STORY?

# ENGAGE

## TWEETING IN NEW YORK CITY

*Data science can teach us to sympathize*

Cities are growing quickly. In fact, the United Nations estimates that by 2050, 66 percent of the world's population will live in urban areas. At present, more than 500 cities have a population of more than 1 million people. These cities have an average of one Adventist congregation for every 89,000 people!

### REACHING PEOPLE'S TWEETS

Christ was relentless in His passion to reach people living in the cities of His day. And His method alone will give us true success in our effort to reach the city dwellers of our day.<sup>1</sup> Following Christ's method means understanding and meeting people's needs. And their tweets are saying what those needs are.

Data science and tweeting are now committed partners. Chris Moody, Twitter's vice president for data strategy,



**BY GERMÁN H. ALFÉREZ**



**FIGURE 1**  
Intensity of  
tweets in  
New York  
City



**FIGURE 2**  
Areas with  
negative  
tweets in  
Manhattan

describes Twitter as the largest public, searchable archive of human thought that's ever existed.<sup>2</sup> This grand archive contains a trove of information on feelings, for those who know how to mine it. Researchers in this area of vast database investigation are called data scientists. Their discipline is defined as the study of the generalizable extraction of knowledge from data.<sup>3</sup>

One area of its research is sentiment analysis, the computational study of opinions, sentiments, and emotions expressed in text.<sup>4</sup> Sentiment analysis has turned its focus to the Twitter world because tweeting can tell us a lot about “the vagaries of human emotion.”<sup>5</sup> That fact has not been missed by researchers at the University of Montemorelos, a university in Mexico where scholarship is particularly focused on understanding and advancing Christian principles and practice, and where they keep Christ’s soul-winning methods in sharp focus. This article describes how data science has been used at the university’s Global Software Lab to understand the needs of people in New York City, a metropolis that has pivotal significance in our church’s ongoing Mission to the Cities project.

### LISTENING CLOSELY TO THE BIRDS

Users on Twitter publish short messages of up to 140 characters called “tweets,” a name borrowed from the birds. This article reports on how sentiment analysis was used to discover individuals’ needs from tweets by means of machine learning, as researchers’ analysis translates the vagaries of human emotion into hard data. Tweets are clas-

sified as *positive* when they communicate a positive sentiment, such as happiness; as *negative* when a negative sentiment is attached to them (e.g., sadness); and as *neutral* when no emotions are implied.

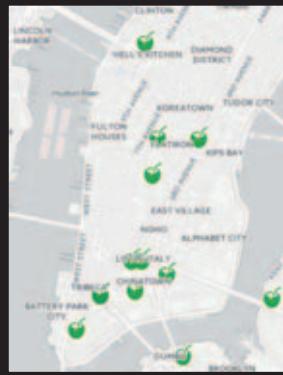
By way of illustration, a tweet with a negative sentiment about rest may indicate that its author would like to take a break. Conversely, a conglomeration of positive tweets on vegetarianism in a particular area can indicate a trend toward satisfying the need for healthy food in that area.

Over a period of six weeks (September 22 to November 3, 2015), researchers collected 2,084 tweets from New York City, 1,633 of them bearing positive sentiments and 451 expressing negative sentiments.<sup>6</sup> Tweets with neutral sentiments were not collected.

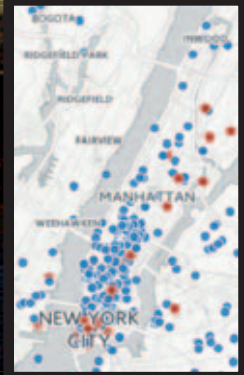
Since tweets can be about any topic, the scope was limited to tweets containing one or more of 30 specified keywords.<sup>7</sup>

Maps were generated in CartoDB with the collected datasets in order to analyze the results. **Figure 1** shows the intensity of tweets, both positive and negative, for the 30 keywords in New York City. Areas in red have a higher number of tweets. Manhattan, New York City’s most densely populated borough, served up more than half the total number of these tweets (1,115 out of 2,084, or 53.5 percent).

**Figure 2** shows the concentration of tweets with negative sentiments in central and southern Manhattan, with red indicating the highest concentrations of tweets with negative sentiments. Researchers, forward-thinking missionary work-



**FIGURE 3**  
Positive tweets  
about vegetarian  
food in Manhattan



**FIGURE 4**  
Positive [blue]  
and negative [red]  
tweets about family  
in Manhattan.

ers, and city residents will all find their own interest in noting the four areas of highest concentration of negative tweets—Tribeca, Chinatown, Diamond District, and Tudor City.

#### UPBEAT AND DOWNBEAT

Manhattan’s occasional concentrations of negative tweets should not be taken to mean that the people of that borough are all downbeat. As **Figure 3** shows, they are positive about particular topics, in this case vegetarian food. All Manhattan’s tweets about this topic were positive, which may speak not merely to a vegetarian interest, but possibly to the quality of food and service that meet that interest.

On the other hand, “family,” another keyword, appearing in 28 percent of the total collected tweets, exhibited both positive and negative tweets in Manhattan, as seen in **Figure 4**. For what it’s worth, the highest concentration of negative tweets about family in Manhattan is located to the south.

#### TOWARD A NEW WAY OF REACHING PEOPLE

Data science has the potential to help us understand the needs of people in big cities in an unprecedented way. Where it points to areas with a high concentration of negative sentiments, we may establish centers of influence to pinpoint and ameliorate those specific concerns. While the data may not explain why patterns of optimism or negativity occur, discovering those patterns is key to being able to ask the right questions and address the issues that matter to our public. Insti-

tutionally and individually, conference programs and personal neighbor visits can help investigate the sources of these sentiments with a view to mitigating or benefitting from them.

Our evangelistic efforts will become more intelligently focused as the Global Software Lab refines its studies with regard to ethnic and linguistic factors, and the development of tools that individual members may use to serve the gospel’s cause: through their neighbors’ interest in good food they may be better able to persuade them of the delectability of the Bread of Life. 🍞

<sup>1</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 143.

<sup>2</sup> T. Simonite, “Twitter Boasts of What It Can Do With Your Data,” *MIT Technology Review*, Oct. 21, 2015. [www.technologyreview.com/news/542711/twitter-boasts-of-what-it-can-do-with-your-data/](http://www.technologyreview.com/news/542711/twitter-boasts-of-what-it-can-do-with-your-data/); retrieved Nov. 10, 2015.

<sup>3</sup> V. Dhar, “Data Science and Prediction,” *Communications of the ACM* 56, no. 12 (2013): 64–73.

<sup>4</sup> B. Ling, “Sentiment Analysis and Subjectivity,” in N. Indurkha and F. J. Damerau, *Handbook of Natural Language Processing*, 2nd ed. (Boca Raton, Fla.: Chapman & Hall, 2010), pp. 627–665.

<sup>5</sup> A. Go, R. Bhayani, and L. Huang, *Twitter Sentiment Classification Using Distant Supervision* (Stanford University, 2009); A. Wright, “Sentiment Analysis Takes the Pulse of the Internet,” *New York Times*, Aug. 23, 2009, p. B1.

<sup>6</sup> This ratio is consistent with findings that these modern mini-messagers tend to be mostly upbeat. See John Bohannon, “Positive News for Twitter Users: Your Emojis Are Mostly Upbeat,” *Science*, Dec. 9, 2015: [http://news.sciencemag.org/brain-behavior/2015/12/positive-news-twitter-users-your-emojis-are-mostly-upbeat?utm\\_campaign=email-news-latest&et rid=17040727&et cid=143396](http://news.sciencemag.org/brain-behavior/2015/12/positive-news-twitter-users-your-emojis-are-mostly-upbeat?utm_campaign=email-news-latest&et rid=17040727&et cid=143396).

<sup>7</sup> List of keywords: addiction, Adventist, Bible, children, Christ, church, contamination, divorce, education, elderly, exercise, family, God, health, Jesus, obesity, peace, poverty, religion, rest, safety, salvation, Savior, stress, teenagers, teens, terrorism, vegetarian, violence, youth.

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# SPEAK!

It is the first day of class at the university. From a couch next to my classroom I watch students enter, oblivious to all around. Most don't notice me, *except him*: a young man wearing the athletic jersey of the university. He walks toward me with the class bulletin and demands: "Speak!"

I instinctively stand: "Excuse me?"

"Oh! You don't have an accent," he says with relief. "The bulletin says the teacher is *Rodríguez*, and I wondered how a Hispanic could teach English, you know?"

*No, I don't know!* He walks into the classroom, and I take a deep breath.

• • •

After class I speak with my supervisor. She opens a desk drawer, takes out a piece of paper, signs her name, and hands it to me: ADMINISTRATIVE REMOVAL. *It's an incident report that would remove the student from my class. She has already signed it.* "I do not tolerate racism in any venue," she says.

*Racism? This is my first tangible encounter with racism.*

• • •

That night I pull out the ADMINISTRATIVE REMOVAL form from my messenger bag. I glance over it: *Student; Time and Location of Incident; Parties Involved; and Signature From Professor for Student Removal.*

I replay the incident in my head. *I remember every detail. The way he slouched in the back of class with arms crossed and the unnecessary yawn. What will I teach*

*him by removing him from class? I take a deep breath and reach for a pen.*

• • •

The next morning (as I expected) the student sits in the aisle chair, last row. I walk in and casually slide the folder in front of him. The form has been filled and signed: "Student challenged the integrity of the classroom by demonstrating lack of decorum during lecture and by engaging in racist comments toward professor." I have placed a Post-it note that reads: "Let's talk. This is a copy."

• • •

In the hall he asks if he can walk with me to my office. *Sure.* He needs this class to stay on the basketball team; he has a scholarship. I stop walking. *Silence.* My gaze does not move from his eyes. Finally, he looks at the floor and asks *why* he is being dropped. *He didn't understand?* I learn he doesn't read "good." He says he is good only at sports.

I ask if he has contemplated that the basketball teams he plays will be racially diverse; if he has thought of the possibility that his attitude toward race may have legal repercussions one day. *He is scared and looks at me waiting to hear something positive.*

I take the folder. I have an offer: tutoring at the Writing Center two hours a week, and a weekly meeting with me for a progress report. *He is embarrassed by his tears of relief and gratitude.* I smile at him and say: "Latin. I am Latin." He asks if looking up the difference between Hispanic and Latin is his first assignment. I shake my head. *Your first assignment is to respect others; respect the heritage, race, and identity of others. THEN you can speak. There is no room for hatred in a world coming undone.* As he walks away I feel hope. 🍂

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**Dixil Rodríguez**, a university professor and volunteer hospital chaplain, lives in Texas.



## SEARCHING THE OBVIOUS DIXIL RODRÍGUEZ

I REMEMBER EVERY  
DETAIL. THE WAY  
HE SLOUCHED IN  
THE BACK OF  
CLASS WITH ARMS  
CROSSED AND THE  
UNNECESSARY  
YAWN.



**Luz Long and Jesse Owens were more than competitors. They brought out the best in each other.**

## FRIENDS AND COMPETITORS

*An 80-year-old lesson in race relations*

BY STEVEN MOSLEY

James Cleveland Owens grew up in a small town in Alabama in the early 1900s. When the lad turned 9, his family moved to Cleveland, Ohio. When a teacher asked his name, he answered, “J.C.” The teacher misunderstood his Southern drawl and heard “Jesse.” The name stuck. He was now Jesse Owens.

Far across the Atlantic Ocean in Germany, a lad named Ludwig Luz Long was growing up. Born in Leipzig in 1913, this tall, blue-eyed, blond kid seemed to have a promising future.

In 1920, when Luz was in grade school, Adolf Hitler was already in charge of propaganda for the German Workers’ Party. He delivered many anti-Semitic tirades, blaming the Jews for all of his nation’s problems. The superiority of the White Aryan race became part of its platform.

### TRAINING FOR GREATNESS

Jesse sailed to the 1936 Berlin Olympics, wondering if all the publicity he was getting was crowding out his spiritual life. As the New York skyline disappeared over the horizon he later said, “I had an almost overwhelming impulse to drop down on my knees and thank God for letting this opportunity come to me, and to ask His help to make the most of it.”

In Berlin Nazis portrayed African Americans as inferior. One German official at the Olympics complained about the people Americans were letting represent their country, those he called “nonhumans like Owens and other Negro athletes.”

Then came a most remarkable rendezvous: The

long jump. Jesse competed, as did the German champion, Luz Long, a lawyer from Leipzig.

Strangely enough, in the qualifying rounds Jesse almost fouled out. On his first two attempts he stepped beyond the line on the takeoff board.

One man understood the pressure on Owens: Luz Long. This tall, blond German was Jesse’s chief competitor for gold. Jesse remembered for the rest of his life: “Suddenly I felt a hand on my shoulder. ‘Jesse Owens!’”

Just seconds before Jesse had to qualify or default, Luz told him to jump from six inches behind the takeoff board. Luz laid his towel down at exactly the place where Jesse could safely jump.

When Jesse Owens landed, he had set another Olympic record, and that was after leaping some six inches in front of the takeoff board!

The long jump finals proved to be intense. Jumpers exceeded the old Olympic record five times! Luz Long set his own record of 7.87 meters. But Owens managed to leap 8.06 meters and claim the gold medal. Luz was left with the silver, but he was the first to congratulate Owens. The two men walked arm-in-arm out of the huge stadium.

### THE FELLOWSHIP OF FAITH

Jesse affirmed Luz Long. Yes, he was German. Yes, he might have to fight in Hitler’s army. But as Jesse put it: “I felt that beneath that, he was my brother.”

In a world of racial and religious boundaries, the apostle Paul saw Jesus Christ as the one who makes the greatest and widest connections. Here’s how he put it: “For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal. 3:27, 28).

Jesse Owens always had a sense of a God who values individuals so much that He was willing to give up his life for their rescue. God’s embrace of humanity reaches far beyond race, culture, and religion. It gathers everyone into the kingdom of grace. 🏹

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Steven Mosley is a Christian author, presenter, and producer. This article is excerpted from a script presented by Gary Kent for *It Is Written Oceania* (ItIsWrittenOceania.tv).

# LETTERS ON LOVE AND RELATIONSHIPS

True love is not a strong, fiery, impetuous passion. On the contrary, it is calm and deep in its nature. It looks beyond mere externals and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding.<sup>2</sup>

Edson was the second of Ellen White's four sons. Because of her extensive travel and other responsibilities throughout her busy life, she had to be away from her children. A large collection of her letters to them has been preserved. The following letter was written to Edson and Emma in 1870 shortly after their marriage, and represents a mother's hopes and prayers for the home that has just been established. The counsel shows a loving mother's care for her son, but carries the added dimension of her own experience in receiving divine messages from the Lord in visions.

—Editors<sup>4</sup>

Camp Meeting Grounds  
Clyde, Ohio, September 1870

*Dear Edson and Emma:*

You, my children, have given your hearts to one another; unitedly give them wholly, unreservedly to God. In your married life seek to elevate one another. Show the high and elevating principles of your holy faith in your everyday conversations and in the most private walks of life. Be ever careful and tender of the feelings of one another. Do not allow a playful, bantering, joking censuring of one another. These things are dangerous. They wound. The wound may be concealed, nevertheless the wound exists and peace is being sacrificed and happiness endangered.

My son, guard yourself and in no case manifest the least disposition savoring of a dictatorial, overbearing spirit. It will pay to watch your words before speaking. This is easier than to take them back or efface their impression afterward. Ever speak kindly. Modulate even the tones of your voice. Let only love, gentleness, and mildness be expressed in your countenance and in your voice. Make it a business to shed rays of sunlight, but never leave a cloud. Emma will be all to you you can desire if you are watchful and give her no occasion to feel distressed and troubled and to doubt the genuineness of your love. You yourselves can make your happiness or lose it. You can by seeking to conform your life to the Word of God be true, noble, elevated, and smooth the pathway of life for each other.

Yield to each other. Edson, yield your judgment sometimes. Do not be persistent, even if your course appears just right to yourself. You must be yielding, forbearing, kind, tenderhearted, pitiful, courteous, ever keeping fresh the little courtesies of life, the tender acts, the tender, cheerful, encouraging words. And may the best of heaven's blessings rest upon you both, my dear children, is the prayer of your mother.

*Mother*

LETTER 24, 18705

Salem, Oregon, June 8, 1880

Dear John:

I am sorry that you have entangled yourself in any courtship with Elizabeth. In the first place, your anxiety upon this question is premature.

I speak to you as one who knows. Wait till you have some just knowledge of yourself and of the world, of the bearing and character of young women, before you let the subject of marriage possess your thoughts. . . .

Love is a sentiment so sacred that but few know what it is. It is a term used, but not understood. The warm glow of impulse, the fascination of one young person for another is not love; it does not deserve the name. True love has an intellectual basis, a deep thorough knowledge of the object loved.

Remember that impulsive love is perfectly blind. It will as soon be placed on unworthy objects as worthy. Command such love to stand still and cool. Give place to genuine thought and deep, earnest reflection. Is this object of your affection, in the scale of intelligence and moral excellence, in deportment and cultivated manners such that you will feel a pride in presenting her to your father's family, to acknowledge her in all society as the object of your choice?

Give yourself sufficient time for observation on every point, and then do not trust to your own judgment, and let the mother who loves you, and your father, and confidential friends, make critical observations of the one you feel inclined to favor. Trust not to your own judgment, and marry no one whom you feel will not be an honor to your father and mother, one who has intelligence and moral worth. . . .

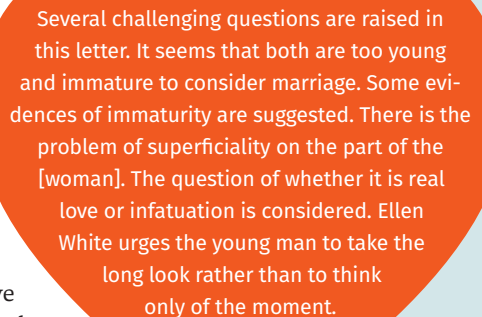
It will be far better not to marry at all, than to be unfortunately married. But seek counsel of God in all these things, be so calm, so submissive to the will of God that you will not be in a fever of excitement and unqualified for His service by your attachments.

We have but little time to lay up a treasure of good works in heaven; do not make any mistake here. Serve God with your undivided affection. Be zealous, be whole-hearted. Let your example be of such a character that you will help others to take their stand for Jesus. Young men do not know what a power of influence they may have. Work for time and work for eternity.

Your adopted mother,

*Ellen G. White*

LETTER 59, 18807



Several challenging questions are raised in this letter. It seems that both are too young and immature to consider marriage. Some evidences of immaturity are suggested. There is the problem of superficiality on the part of the [woman]. The question of whether it is real love or infatuation is considered. Ellen White urges the young man to take the long look rather than to think only of the moment.

—Editors<sup>6</sup>

<sup>1</sup> Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 176. Also in Ellen G. White, *Letters to Young Lovers* (Nampa, Idaho: Pacific Press Pub. Assn., 1983), p. 29.

<sup>2</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 133. Also in *Letters to Young Lovers*, p. 30.

<sup>3</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 358. Also in *Letters to Young Lovers*, p. 30.

<sup>4</sup> *Letters to Young Lovers*, p. 14.

<sup>5</sup> *Ibid.*, p. 15.

<sup>6</sup> *Ibid.*, p. 35.

<sup>7</sup> *Ibid.*, pp. 36, 37.



# { LOVE }

## GAME OR STORY?

**BY CHANTAL J. KLINGBEIL AND GERALD A. KLINGBEIL**

Love is in the air around Valentine's Day. Red hearts, plentiful chocolate, and attractive and creative cards are the day's staple. Our journeys into love, however, go beyond chocolates and cards. Here are two surprising journeys into love. Wherever you are in your relationships, enjoy God's great love story today.




## IS THERE SOMEONE FOR ME? {GERALD}

I was 24 when I met the love of my life. Over the years, like any teenager and young adult, I had dated a number of girls. I was healthy, reasonably good-looking, sporty, played guitar in a Christian band that had toured Europe for eight years and had recorded a number of albums. Yet somehow I often wondered if there was a special woman waiting for me—somewhere.

Some years earlier I had started to pray about this important area of my life. After God called me to prepare for ministry, I told Him that I needed Him to help me find the “right one.” As a child of divorce, I wanted to avoid the pain and hurt that divorces bring. I also asked some of my spiritual mentors to pray for my future wife.

Then I moved from Europe to South Africa. I had planned to finish my theology degree at Helderberg College, located close to Capetown. With my girlfriend

studying in Germany, I was in for a long-distance relationship, in a pre-e-mail, pre-text, pre-Facetime and pre-Skype era. I wrote my letters faithfully and celebrated every week when I got another one from Germany. We had both saved money so that my girlfriend could come to South Africa during our winter break (June-July in the Southern Hemisphere). Excitedly I traveled nearly 870 miles (1,400 kilometers) from Capetown to Johannesburg to surprise her at the airport.


Then it happened. As soon as I saw her coming toward me, I knew that she was *not* the one. I had never felt anything like this and struggled to understand this emotion. I was not usually prone to emotional ups and downs. Yet it felt as if somebody had just flipped a switch. It was extremely painful for both of us as we talked about our feelings and sought help from pastors, counselors, and friends. 

## THE LOVE THING {CHANTAL}

My roommate found me in bed with the covers drawn over my head in the middle of a beautiful sunny day. My boyfriend had just broken up with me, and I was devastated. As my roommate tried to console me over a large jar of mixed nuts I vowed that I was through. This dating game just wasn't for me. In the aftermath of the painful breakup I did something strange: I gave my romance life (or lack thereof) to God.

I had been rather susceptible to the unstated college pressure of needing to have a boyfriend. Everyone seemed to be in a relationship. But after this latest heartbreak I realized that I just didn't want to be a part of this extremely pain-

ful game anymore. I decided on a new strategy: Whenever someone caught my eye or I felt vaguely attracted to someone, I would pray about him. I would not try to get his attention in any way; I'd just pray.

I found this strange strategy amazingly effective. Again and again, whenever I began praying about some eligible young man, within the space of two to three weeks he would have a girlfriend, and it wouldn't be me. Now, this exact model of looking for Mr. Right is definitely not the only way to go about things, and I would not recommend this “do nothing and pray” method to everyone, but it did work for me. 

I found myself looking more

## {GERALD}

By the time she finally left South Africa, gloom had settled all around me. *There was no one for me*; the dating game was just too painful. The next months were dark, full of work, and no social life.

Then one day I decided to reenter life. That's when I saw, for the first time, Chantal, my future wife. I had known her for more than six months, and we had often spoken. However, only then did I really *see* her. There was no lightning flash or divine voice. Rather, we enjoyed many good conversations, shared study times, precious walks, and other group activities.

We officially started dating on a date that is rife with meaning for Adventists, October 23, the day after the Great Disappointment. For us, however, it was a new beginning following a number of disappointments. Thirteen months later we got married and began a lifelong journey of growth and discovery. Some months ago we celebrated our silver wedding anniversary. What would I do without the love of my life?

## {CHANTAL}

carefully at my "guy selections." More than once I instinctively knew that I couldn't pray for any attachment to certain popular men. And, strangely, as I left this part of my life in God's capable hands it took the pressure off. Instead of being out there looking for my soul mate, I could focus more on becoming the person that God wanted me to be, with or without a man.

Then, when Gerald did arrive, there were no fireworks. I mean, he was a nice enough person and all, but he did have a girlfriend in Germany, and to be honest, I was praying about someone else at the time. We were just friends, with no agendas or schemes. Quietly the friendship grew, until one day I realized with a start that this was someone I really did want to pray about. And the rest, as they say, is history.

## WHAT WE HAVE LEARNED


**R**elationships are very complex. This does not change in marriage. They require constant fine-tuning and conscious attention and commitment. Here are a number of insights we have learned about love, life, and relationships as we look back at a quarter century of marriage. In fact, having three female teenagers at home has made these insights even more relevant.

**AIM HIGH:** Don't let current culture tell you that love means instant gratification. It pays to wait and find the person God has made for you to love. By the way, looks aren't everything, and beauty is more than skin-deep. Don't let advertizers determine your sense of beauty.

**DON'T GET DISCOURAGED:** When you see dysfunctional relationships around you, don't give up on God's ideal for love. His grace is sufficient to overcome any mess we may have created. When we make mistakes, His compassionate and transformational grace can shine even more.

**KEEP TALKING:** Love's ability to make us swoon is wonderful. However, love goes beyond emotions and requires constant care—and conversation. Growth usually happens when we listen to and talk with one another.

**BE WILLING TO CROSS CANYONS:** In our cross-cultural marriage (bringing together German and South African cultures, prejudices, stereotypes, likes, and dislikes) we often find it necessary to go the extra mile in order to understand each other.

**KEEP GOD IN THE CENTER:** If God is not in the center of a relationship, somebody or something else will be. Things, other people, our egos, or even our children all can make a run for the center. If God has already occupied this sweet spot, we are ready for true growth with one another. 

**Chantal J. Klingbeil** serves as an associate director of the Ellen G. White Estate at the General Conference. **Gerald A. Klingbeil** is an associate editor of the *Adventist Review* and enjoys walking, talking, and team-working with the love of his life.

63%

TOP MUST HAVE FOR MEN

"Someone I can trust and confide in."



84%

TOP MUST HAVE FOR WOMEN

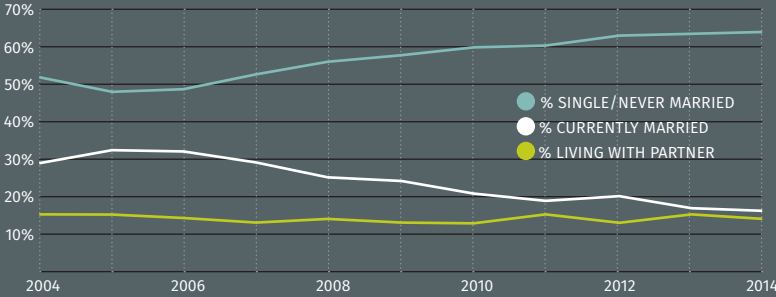
"Someone who treats me with respect."

DATA FROM USA TODAY

In 2013, Gallup found 14% of adults aged 24 to 34 were living under a parent's roof.

RECENT TREND IN MARITAL STATUS OF U.S. ADULTS, AGES 18 TO 29

BASED ON COMBINED GALLUP NATIONWIDE CROSS-SECTIONAL POLLS CONDUCTED EACH YEAR



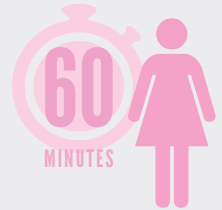
Not only are fewer young adults married, but fewer are in committed relationships. The "rise of single-dom" is particularly evident with 18- to 29-year-olds, increasing by roughly a quarter since 2004, from 52% to 64%. But it is also evident among adults aged 30 to 39, creeping up from 15% to 19% over the same period.



Average amount of time to make a first impression on a man

40,000,000

Americans use online dating services



Average amount of time to make a first impression on a woman



48% | 38%

48% of single women and 38% of men research a date on Facebook before the first date



MONEY

Is the number one relationship argument



52%

Percent of singles who feel they are too busy to meet other singles



86:100

Ratio of single men to single women in America

DATA FROM MSNBC SURVEY, EZINE



## Sugar Overload?

**Q:** There is much talk and twitter about children's lunch boxes and their sugar content; we make sure our children have loads of fruit and fruit juice—healthy and natural. Is this good?

**A:** It's important to have this conversation about sugar intake for both children and adults. Type 2 diabetes has increased astronomically over the past 20 years. It's frightening to recall that 40 years ago type 2 diabetes was an illness of patients in their mid-50s and older. We are now seeing elementary school children with type 2 diabetes in increasing numbers.

In the United States 29.1 million people aged 20 or older have diabetes, almost one third of whom are undiagnosed. The number of people with diabetes has almost doubled since 1995. Between 2008 and 2009 a little more than 5,000 people younger than 20 years were diagnosed with type 2 diabetes. This number is on the increase.

Your question implied that the use of naturally occurring sugars (fruit and fruit juice) is safe and healthful. Well, not in unlimited amounts or in any form! Even if fruit juice is pure and unsweetened, it nevertheless contains large amounts of fruit sugar *minus* the fiber. The average glass of orange juice represents two to three oranges; optimal fruit and vegetable portions would be five to seven per day for optimal health. One glass of orange juice supplies the calories from two to three portions of oranges (fruit), but is seldom counted as such.

England Public Health has recently released an interesting statistic showing that kids are eating the equivalent of 5,543 sugar cubes per year!<sup>1</sup> This translates to about 48.5 pounds of sugar per year, equivalent to the average weight of a 5-year-old! An organization called Change4Life has produced

a YouTube video that graphically depicts what this looks like, with the harmful effects related to obesity, tooth decay, and possible diabetes at a later age.<sup>2</sup> This publicity coincides with the launch of an additional sugar app that allows parents to track the amount of sugars consumed by their children.

It's sobering to attempt to visualize just how much sugar is present in beverages and confectionary consumed on a daily basis:

- six cubes (four grams each) of sugar in a bar of chocolate
- five-plus cubes in a small carton of fruit juice
- nine cubes in a can of soda/cola

Consumption of any one of these items would exceed a child's recommended daily intake of sugar.

On the point of "natural" sugars (e.g., fruit and honey): I recall with nostalgia the words of one of my Jewish professors at the medical school where I studied who would pronounce with great emphasis and gusto: "Just because God made the bees, and the bees make honey, we do not have license to consume as much as we like!" (He loved the book *Counsels on Diet and Foods*.) Portion sizes and variety are important. Avoid excess, and avoid refined sugars.

Why this long response about sugar? The World Health Organization projects that diabetes will be the seventh leading cause of death by 2030!<sup>3</sup> We are blessed to know that we may avoid this destiny by consuming a healthful diet, engaging in regular physical activity, maintaining normal body weight, and monitoring portion sizes.

<sup>1</sup> <https://www.gov.uk/government/news/5-year-olds-eat-and-drink-their-body-weight-in-sugar-every-year>

<sup>2</sup> <https://www.youtube.com/watch?v=JCQW2ewOA0c>

<sup>3</sup> <http://www.who.int/mediacentre/factsheets/fs312/en/>

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



## A PEEL TO THE CHURCH



God's **APPEAL** to us is to join Him in harvesting the ripe "FRUIT" of the **WORLD**, not just those in the English speaking countries.

QuestLine Productions, producer of *Thunder in the Holy Land*, is working on an all-new video Bible study series designed from the ground up to be fully reproducible in any language of the world.

This new video series, titled *I Met God*, will include 52 episodes and is projected to cost \$2,000,000, of which \$350,000 has already been raised. Join in the momentum by contributing toward the remaining 1.65 million.

Call or visit us online to learn more and donate today!

Make tax deductible donations to:

QuestLine Productions  
850 Conference Drive  
Goodlettsville, TN 37072

Phone: (615)448-1037  
Email: [Info@QLP.tv](mailto:Info@QLP.tv)  
Website: [www.QLP.tv](http://www.QLP.tv)

**QuestLine**  
PRODUCTIONS

Former General Conference president Robert S. Folkenberg, Sr. passed away December 24, 2015. For nine years during the 1990s, Folkenberg was known for his passion for mission, his creativity, and his commitment in using technology for the spread of the gospel. Among the many tributes offered at the news of his passing, we chose these three.—Editors

## My Straight A's Friend, Bob Folkenberg

It was a strange place to begin a friendship.

Bob Folkenberg and I were nervous as we stood in line waiting for our final grades before graduating from Andrews University in 1962. Bob shared with me the reason for his concern.

"I've made straight A's on every report card since the first grade. But I'm concerned about this last report card. I may have slipped to a B in Greek II with Blazen," he said, referring to Ivan Blazen, a professor of Greek and New Testament.

I was also worried, but my concern was whether or not I had passed Greek I. All I needed was a passing grade.



When Bob received his grade, he jumped, nearly hitting the ceiling, and shouted, "Whoopee, an A!"

*Wow, well done!* I thought. *Straight A's since first grade!*

When I received my grade I erupted in similar celebration, announcing, "Whoopee, a D!"

### A MEMORABLE GENERAL CONFERENCE SESSION

In 1990 I was a delegate to the General Conference session in Indianapolis. When I arrived at the airport, I saw Richard Barron, a great youth leader who had also served as a conference president. He said to me, "Gilley, there's change in the air." He was so correct.

When the Nominating Committee was organized, Bob was elected chair. We immediately saw his strength with that committee, and it suddenly occurred to me that he could be nominated as General Conference president. I pointed this out to several people.

The next morning I told Bob that I thought that he would be asked to be president before the day was over. He looked at me as if stunned and said, "Jim, you're the second person to tell me that this morning."

But the Nominating Committee chose George Brown, president of the Inter-American Division. However, after a time of prayerful consideration, and because of concerns about his wife's health, Brown declined.



When we reconvened, Charles Dudley nominated Robert S. Folkenberg, Sr., and at the age of 49 he began his presidency at the General Conference.

Bob hit the ground running. The Seventh-day Adventist Church entered a time of the greatest growth in its history, with Bob leading the way in opening evangelism in parts of the world known as the 10/40 window.

#### **A GREATER MINISTRY**

After he resigned as General Conference president, Bob returned to the Carolina Conference. He began a project called ShareHim that organized lay members and youth to hold evangelistic meetings all over the world.

Over the past 15 years the ministry has continued to enjoy outstanding successes, including 250 young people traveling to Mexico City to each conduct a series in that great city and the surrounding suburbs early in 2015. Arriving at the General Conference session in San Antonio last summer, they shared their thrilling experiences with those attending the session.

When I heard that Bob went to sleep in Jesus, I thought back to Andrews University and standing in line for our grades.

One day we will once again stand in line, and Bob will hear the words "Well done, good and faithful servant!"

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Jim Gilley, a former evangelist, most recently served as president of the Three Angels Broadcasting Network.

## **An Adventist Leader Redeems His Ministry After a Sudden Exit**

In 1999, Robert S. Folkenberg, in office for nine years, had been named in a lawsuit alleging losses in business dealing by a Sacramento, California, entrepreneur. The Adventist Church had been named as well. Three weeks after news of the lawsuit surfaced, Folkenberg resigned as General Conference president.

A less-than-heroic end might have been the final chapter for another church leader. But if anything was true about Robert S. Folkenberg, who passed away on December 24, a few days before his seventy-fifth birthday, "conventional" wasn't the term one would apply. In the years after his resignation, he rebuilt his image and contributed mightily to growing the church to which he devoted his life. . . .

When Folkenberg, the son of Adventist missionaries, vaulted from the equivalent of a local bishop's office to head the world church, there were approximately 5.1 million church members on the rolls. Nine years later that number had doubled. Today more than 18 million people call the Seventh-day Adventist Church home. Every 30 seconds someone somewhere joins the Adventist Church. Every four hours or so, a new Adventist congregation is organized.

A lot of that growth was the result of Folkenberg's pioneering spirit and efforts. As leader of the church, he placed an emphasis on outreach, establishing a Global Mission program, and spearheading evangelism meetings shared via satellite television to multiple locations.

After he left Maryland for his home in rural Smith Mountain Lake, Virginia, Folkenberg devoted much

**“I often saw his passion come through while inspiring groups of laymen and laywomen, pastors, or administrators to be ever more focused on sharing the Advent message.”**

of his life to ShareHim, an Adventist ministry that sends lay church members to staff evangelistic campaigns here and overseas. The notion of having lay church members share the message before groups had other effects. Many volunteers returned home emboldened to organize evangelistic campaigns in their hometowns. Many re-upped for subsequent ShareHim campaigns.

This was, I believe, part of Folkenberg’s genius: get members involved in various aspects of church outreach, and you create evangelists with a life-long passion for sharing a message. Others might have put themselves forward as great orators or proselytizers, but Folkenberg was happy to share the labor with any willing to meet the task.

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Mark A. Kellner, a freelance journalist, is former news editor for *Adventist Review* and *Adventist World* magazines. This piece is adapted from one that appeared in the religion section of the *Huffington Post*, December 28, 2015.

## Doing What Matters

I joined ShareHim and began working with Bob in November 2005. And he was “Bob” from the very beginning. Despite the 36-year difference in age, I don’t think he ever let me call him “Elder Folkenberg.” There was little formality in our relationship; just a shared enthusiasm for the work and opportunities God had given.

My wife, Jill, and I moved to Smith Mountain Lake and spent the better part of four years there, getting to know Bob and Anita. Working with Bob was a thrill. He was like a great football coach, who could build you up and rev you up for the task at hand.

Of course, Bob and I didn’t *always* see eye to eye. We sparred over plans and ideas, but in a positive spirit. And while I didn’t always agree with him on methods, I never doubted his motives.

For 10 years I had the privilege of working with Bob. And if you distill down those 10 years, what

did I learn from him? What’s the takeaway from Bob’s life? For me, it’s simply this: Be passionate! Figure out *what matters* and *do it!*

Bob’s passion was displayed in nearly every aspect of his life. It was certainly there in his collection of neckties. I wear the one I’m wearing today in his honor.

It was there at home, as he would describe the *perfect* way to season popcorn or cook Cuban black beans (it was always a big production).

It was also there at play, when Bob’s face would light up with that big, squinty-eyed chipmunk smile.


And while I never got to see Bob run a board or a General Conference committee, I often saw his passion come through while inspiring groups of laymen and laywomen, pastors, or administrators to be ever more focused on sharing the Advent message.

I talked with Bob a few times before his death. His last message to me came about a week before he died. Those last words, spoken in a whisper and relayed through Kathi, were “*I have some ideas for that software project.*” Then he proceeded to list a number of recommendations.

That was Bob, focused to the very end.

So how do we honor Bob’s legacy? *Press on!* **PRESS ON!** “Press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus” (Phil. 3:14).

Losing Bob makes us long even more for that day when Christ returns, not only for us, but for the many others with whom we’ve had the *honor* of sharing our eternal hope.

Let’s *make the most* of the opportunities we have this year, this month, this week. Soon we will be reunited. I already know the first thing he’ll say to me: “*So how did it go with that software project?*” 

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Jeremiah Weeks serves as executive director of ShareHim. He shared these reflections at the memorial service on January 10, 2016.



# CLOSER LOOK

## Even if You Don't Like Guacamole, Try Avocado

BY WILONA KARIMABADI

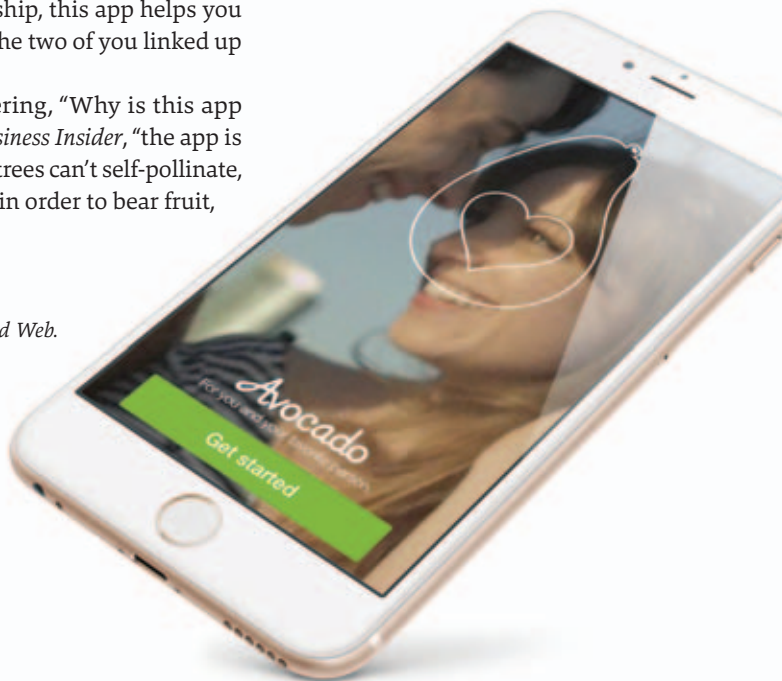
I'm not talking about a tasty haystacks topping. Rather, in this month of love, here's an app that will help make your relationship with your boyfriend or girlfriend, betrothed, or hubby/wifey even better.

It's called Avocado and between you and your special someone, it's really an awesome way to stay connected (without blowing through your text use). It offers fast and secure messaging (with great privacy to boot), allows you to share your calendars, locations, photo and video messages, and it'll even tell you when your sweetie's battery is close to death (no more worrying about why they haven't called/texted you back!). In short, it's social media just for two. As proper communication is one of the most important aspects of a healthy relationship, this app helps you work through life while keeping the two of you linked up as you should be.

Of course you must be wondering, "Why is this app called Avocado?" According to *Business Insider*, "the app is named Avocado because avocado trees can't self-pollinate, so they need another nearby tree in order to bear fruit, and avocados grow in pairs."

Now, isn't that sweet?

*Available free on iPhone, Android, and Web.*



## There Is No Fear in Love

*"There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (1 John 4:18).*

Everything I want to say about love is easily found in 1 John 4. So I dearly wish I could quote that entire passage here. But since my assignment is to share my own thoughts, allow me to explain why this part of the Bible and its words on love are so vitally important for these

particular days. So yes, the love I'm talking about here has little to do with the fourteenth of February, and chocolates and flowers (though those are always nice).

We've been riding out a rough spell of months. Attacks in Paris and San Bernardino especially, combined with the current political season the United States finds itself in, are breeding horrific stuff right now. There is so much fear, so much hatred, and it's growing like an aggressive cancer. This anger and fear, and the vitriol that is being spewed, are sadly not absent from circles of those who profess to follow the greatest Lover of souls: Jesus Christ. We are, after all, flawed human beings, and it's understandable to have such feelings creep up. But we if call ourselves disciples of Christ, we have to rise to a higher place.

In moments like these, we ask, What would Jesus have us do? If we look at His life on earth, we find our answers. Our Savior would stand on the side of what is right and impart love to a world that so desperately needs it.

So here's our opportunity. Fight hatred with love. Fight fear with love. Love those others in this world who want us to hate. Don't give in to the evil the devil wants so desperately to consume us with. Refuse to buy into the viciousness and fan the flames of fear. Refuse to let thoughts that don't come from Christ settle into your psyche and poison you. Turn it all over to Jesus and allow Him to stir your heart with compassion and unbending trust in Him.

Christ calls us to come to Him and give Him our burdens—especially the burdens of hysteria, panic, and terror. In return, He will give us His peace, His comfort, and His love, all to share with a hurting world that needs it so badly.

This is our moment, as Adventist Christians, to give to the world what the Lord has called us to give: hope in His coming, peace in His promises to care for us, and the love that flows from Him in such abundance. With His help, we can be bold in bringing His goodness to those among us who are persecuted, who are grieving, and even to those spouting hate.

*"We love because he first loved us. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister" (verses 19-21).*

**Wilona Karimabadi** is an assistant editor of *Adventist Review*.

TURN IT ALL OVER  
TO JESUS AND  
ALLOW HIM TO  
STIR YOUR HEART  
WITH COMPASSION  
AND UNBENDING  
TRUST IN HIM.

She just told us what she's thinking. **Will you?**



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**ADVENTIST  
REVIEW**

# BREATH of LIFE

## abc EASTER Special

This ABC special will feature an Easter message from Dr. Carlton P. Byrd, Speaker/Director of the Breath of Life Television Ministry and Senior Pastor of the Oakwood University Church in Huntsville, Alabama. Music by Grammy Award winning vocalist CeCe Winans, violinist Jaime Jorge, and the internationally renowned Oakwood University Aeolians Concert Choir.

Under the power and direction of God, this Easter program can reach millions of curious and interested individuals, whom could otherwise not be reached through other methods, with the gospel of Jesus Christ—and at just the right moment.

*Please join us in this special evangelistic initiative with your prayers and financial support.*

The taping will take place at the Oakwood University Church on January 30, 2016 at 11:00 am.

*All are invited to attend this special taping.*

Aeolians  
Concert Choir



Cece Winans



Jaime Jorge

Dr. Carlton P. Byrd  
Speaker/Director



Breath of Life

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