

ADVENTIST REVIEW

June 2016: The Shifting Tide of Fatherhood
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+ Managing the Anger Monster + Let's Celebrate Rest
+ Living Stones + Fat Crows

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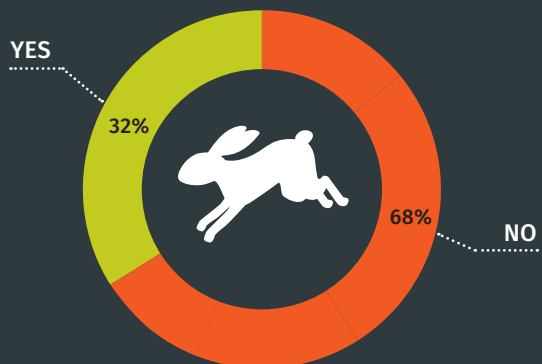
THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Hollywood Star Mel Gibson Helps Rescue ADRA Staff
- 2 Adventist Woman Goes Without Food to Honor Sabbath in Venezuela
- 3 Britain's Queen Awards Adventist Student for Work in Papua New Guinea
- 4 Crowds Line Up for Free Mega-Clinic in Los Angeles
- 5 Sorry, Prince is not in "a better place." Certainly not yet.

DO YOU CHURCH HOP? (ATTEND DIFFERENT CHURCHES EACH MONTH)

Among our readers and followers on social media, one-third of those who responded admitted to attending more than one church per month.



What do you think?

What are the implications of this trend where you worship?
Send your comments to letters@AdventistReview.org.

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BILL KNOTT



What doesn't move me from the couch will probably also not advance my journey to the kingdom.

Armchair Religion

It was one of those ego-deflating moments for a preacher that some believe don't happen often enough.

I was walking one afternoon through the cavernous venue of a campmeeting facility in which I was scheduled to preach for the first time later that evening. A retired church employee recognized me as I wandered about the stage, introduced himself, and said he was looking forward to the evening's sermon.

Brimming with naiveté, I smiled and shook his hand. "Then I'll look forward to seeing you tonight."

"Oh no," he guffawed, half-pushing me away. "I won't be here. I'll be at the retirement village, watching you from my armchair in air-conditioned comfort." With another chuckle, he indicated that dozens, probably hundreds, would be doing the same thing. "That's the beauty of live broadcasts and live-streaming," he chortled. "We get all the value, without all the discomfort."

His line came to mind—again—a week ago as I sat in a church business meeting discussing my congregation's plan to broadcast its weekly worship services. Across North America, in churches ranging in size from 50 to 5000, live-streaming and, in some cases, live broadcasts of worship services are rapidly become the new norms. With high-quality video cameras and dedicated teams of tech-friendly

volunteers available in many locations, Adventists are now discovering that they can experience a virtual worship service in loungewear or bathrobes, without the inconvenience of battling—(circle all your favorites)—snow; rain; cold; heat; hard pews; long drives; too-cold air-conditioning; too-warm air-conditioning; crying babies; absence of anyone under 30; discomfort at meeting people they don't know—or like.

Let me quickly add that there is also a genuinely valuable service that such broadcasts and live-streams perform, particularly for those physically unable to attend worship, or to those for whom the trip to church could prove unsafe or unwise. But the percentage in such categories is usually less than 20; the promised large non-Adventist viewing audiences have in most cases failed to materialize or remain undocumented; and yet the availability of stay-at-home worship is cheerfully offered to all believers as if it were, in fact, a God-ordained blessing.

Intriguingly, it's a discussion that has been going in some form among Adventists for a long time. A May 1865 correspondent from Vernon, Iowa offered the *Review's* first editor, James White, 17 reasons why believers should attend worship, even on a rainy Sabbath.¹ While many of his reasons depend on the physical proximity to the music, prayers, and preaching of the Word that can—to some modest degree—be captured by video

cameras and adequate audio, four of his points have weathered well the intervening 150 years:

10. *Because, those who stay [away] from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.*

12. *Because, there is a special promise, that where two or three meet together in God's name, he will be in the midst of them.*

15. *Because, such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.*

17. *Because, I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in Heaven, to have slighted my last Sabbath on earth."*

Public worship is, in fact, about the offerings I bring to Jesus—in praise; in prayer; by joining in the hymns; through returning tithes and supporting worthy projects; by sharing faith with other believers; by holding them as they tell their stories of grief and joy—and not only in the highly-privatized emotions that watching others worship may produce in me. What doesn't move me from the couch will probably also not advance my journey to the kingdom.

So I'll see you next Sabbath—in church.

¹ F. Morrow, "Why I Attend Meeting on Rainy Sabbaths," *Advent Review and Sabbath Herald*, May 9, 1865 (Vol. 25, pp 178-179).

I detect a new tone in the *Review* these days: a willingness to take on difficult, yet important topics, even if they are politically fraught.

—BRENT BUHLER, BREMERTON, WASHINGTON

WEATHERING FINANCIAL STORMS

I detect a new tone in the *Review* these days: a willingness to take on difficult, yet important topics, even if they are politically fraught. This led me to subscribe.

But I write now in response to the article “Weathering Financial Storms” (March 2016). While I am sure the good authors have excellent credentials and even better intentions, I feel they have strayed from the *Review’s* usual focus, Jesus. In their discussion of the parable of the talents, no mention was made of who owns the talents. Throughout this story the talents are lent, and all returns on them also belong to the Master. Likewise, any mention of Jesus’ advice to lay up your treasures in heaven is neglected. While the counsel on managing time and caring for health was broadly applicable, other portions were more difficult to appreciate.

Perhaps the *Review* might think of diversifying the range of values it espouses to include other cultures and subcultures; to widen the circle of authors to include those of other socioeconomic groups than are now represented.

Brent Buhler

Bremerton, Washington

HITS HOME

Bill Knott’s May editorial hits home. Martin Luther’s immortal one-liner was ordained for its time and place. But when our feelings rise, and we begin to

search for words to gore the nearby ox, how much better would it be if we reminded ourselves to search instead for the Spirit that prevailed at pentecost? I’m having a wonder-

ful time cultivating friendships with the pastors of six Sunday churches near me; praying with and them and for them, encouraging them without confrontation. They all have copies of *The Great Controversy* and lately I’ve begun urging them to preach the message of Revelation 14:6-12, telling them it’s in their Bibles, for all people. How much better would it be if they had an idea of what was coming instead of having it hit them in the face?

Richard Burns

Cleveland, Tennessee

MAKING THE GRADE

I read with interest Ron Vyhmeister’s “Making the Grade” (April 2016). He provided good analysis, as well as stimulating suggestions. How often, by our actions and policies, have we in effect indicated that we think we know more than God does, or that God couldn’t possibly have foreseen our modern situation.

The author didn’t offer examples, but I’m aware of one glaring problem that few seem willing to confront: our schools should not participate in competitive sports. Yet more do than don’t! We tell ourselves that it provides opportunity for witness, and that we’ll show



How often, by our actions and policies, have we in effect indicated that we think we know more than God does.

—DOUG WOOD, AUBURN, WASHINGTON

good sportsmanship, etc. We rationalize God's clear commands.

There are undoubtedly many things we can do to improve our schools. But let's start with humbling ourselves, asking forgiveness for our rebellion, and seeking to become aligned with God's way of doing things.

Doug Woods

Auburn, Washington

WHAT MATTERS ABOUT "BLACK LIVES MATTER"?

I could not agree more with Delbert Baker's excellent article on "Black Lives Matter" (February 2016). It was a careful, well-balanced article with an appropriate appeal. In this highly charged atmosphere that has enveloped the nation this election year it would take a person of Baker's stature to make a statement such as this, and I thank the *Review* for publishing it.

Ernest J. Stevenson

Orlando, Florida

Thank you for having the courage to address the problem of racism within the Seventh-day Adventist Church in the February 2016 edition.

Among other good things, I was glad to learn more about the Black Lives Matter move-

ment from Delbert Baker's article. We can be thankful Christ's arms are open wide enough to receive all on

condition of repentance and reformation.

Lee Roy Holmes

College Place, Washington

IN A FEW WORDS...

CONTINUE THE GOOD WORK

I encourage you to continue the good work with the "new" *Review*! It is excellent, or as we would say back home, "smashing!" Please don't worry about the cover. I'll take the new *Review* whether the cover is smooth, rough, or in between. It's the content that really counts!

John Oddie, via e-mail

FOOTBALL IN OUR SCHOOLS?

Thank you for the fine article "Should Adventists Reconsider Football?" Yes, we should reconsider football in our schools for the reasons given. Bennet Omalu, the author of "Concussion," a family man, neighbor, and friend, told me he will not allow his children to play football in high school because of the potential for head injury. I have taken his advice and now admonish my grandchildren about the risks of contact sports.

Alan Nakanishi, M.D., via e-mail

LOVE A LARGER PRINT?

I wish you would put the *Review* in larger print. I love to read it, but it's very hard for me to read.

Jean Szutz, via e-mail

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.



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Jonathan Peter, MBA Graduate

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- » ALABAMA ADVENTIST CHURCH GIVE CARS TO SINGLE PARENTS
- » TED N. C. WILSON MAKES INAUGURAL VISIT TO CAMBODIA
- » TEDDY BEARS BRING TOGETHER MOMS AND MIDWIVES IN AUSTRALIA
- » BRAZILIAN POLICE OFFICER HAS FACEBOOK MINISTRY

NEWS

Hundreds of people wait for free dental care at the Los Angeles Convention Center on April 27.

TANYA MUSGRAVE/NAD



IDAHO SNOW BRINGS PATIENT TO FREE CLINIC IN L.A.

8,537 PEOPLE RECEIVE FREE SERVICES IN THREE DAYS

BY ANDREW MC CHESNEY

Paul Kincaid, a 75-year-old retiree living in the mountains of north-ern Idaho, never stays in motels. But he had no choice when he got stuck in a snowstorm last February, so he reluctantly pulled into a motel parking lot.

Kincaid never watches television. But he was bored in the motel room, so he flipped on the television set and saw Dr. Lela Lewis, president of Your Best Pathway to Health, and her husband, Chris, also a medical doctor, talking on the Three Angels Broadcasting Network (3ABN) about an upcoming free megaclinic in Los Angeles, California.

Kincaid rarely visits the doctor

because of the cost, but in late April he got a physical examination, an eye test, and other services from five Seventh-day Adventist doctors at the Los Angeles Convention Center. “It’s really unusual, because I don’t usually stay in a motel, but I think God was leading,” said Kincaid, who took a bus to Los Angeles. “It was just that one night that I watched 3ABN and heard about this program. It’s awesome.”

Kincaid is among the record 8,537 people who flocked to the sprawling convention center in downtown Los Angeles from April 27 to 29 to receive free dental, medical, and vision services at the megaclinic

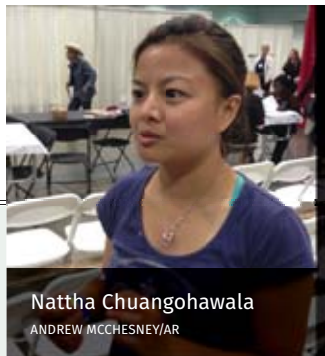
organized by Your Best Pathway to Health in partnership with the Seventh-day Adventist Church.

“This has been the largest number of patients Pathway to Health has ever served,” said Costin Jordache, communication director for the event. “We are thrilled to have been able to bring hope and healing to more than 8,500 residents of this great city.”

Organizers had hoped that the 4,400 volunteers would provide \$30 million worth of free medical, dental, and other services to 10,000 people. But the event got off to a slow start, with attendance swelling only after a series of reports on local and national television.

Still, the event easily surpassed its goal of providing 1,000 surgeries, Jordache said. A total of 1,504 people received general and minor

“When I wanted to drink, someone said, ‘I’ll get some water for you.’ And I’m like ‘Why are people doing this for me?’”



Nattha Chuangohawala
ANDREW MCCHESENEY/AR

surgical procedures at the convention center, and another 41 people underwent major surgeries at the Glendale Adventist Medical Center and the White Memorial Medical Center. Another 376 people received obstetrics and gynecology procedures and surgeries.

The previous megaclinic record, nearly 6,200 patients in three days, was reached in San Antonio, Texas, in April 2015. Megaclinics also have been staged in Spokane, Washington, and in the California cities of San Francisco and Oakland. The next megaclinic is scheduled for Beckley, West Virginia, from July 13 to 16, and others are being planned for Boston, New York, and Detroit.

Grateful patients in Los Angeles, meanwhile, told of their faith being restored in humanity and in God.



Patient Paul Kincaid speaks with clinic organizer Lela Lewis, who he first saw on the Three Angels Broadcasting Network.

ANDREW MCCHESENEY/AR

FLIGHT FOR A CROWN

Michael McKay, 64, bought a round-trip plane ticket from Spokane, Washington, to find a dentist who would replace his temporary crown with a permanent one.

McKay, who heard about the megaclinic from an Adventist friend, said he hadn’t held a steady job since losing his home and ventilation-inspection business in the 2007 mortgage crisis. A military veteran, McKay has government-supplied medical insurance but no dental coverage.

McKay determined to travel to Los Angeles.

The cheapest round-trip air ticket cost \$177—a fraction of the expense of a crown—and it brought him to Los Angeles two days before the megaclinic opened. McKay had no place to sleep and no money for a hotel. “I thought, ‘When I get here, the Lord will provide a place,’” he said. “I actually just slept in the parking lot the first night.”

The second night, McKay slept in a waiting line of several hundred people seeking dental services. McKay received the permanent crown and planned to get a haircut and massage as well. “I lost my home and a lot of hope,” he said. “This has given me a lot of hope.”

“CAN’T STOP CRYING”

Nattha Chuangohawala, 29, raged as she drove the 45 minutes from her home in Orange County to the Los Angeles Convention Center. “I don’t believe that You exist, God,” she said angrily. “If You exist, prove it to me.”

Chuangohawala, a vacation-home cleaner from Thailand, had learned about the megaclinic on Facebook and immediately dropped all her plans for the day. She desperately

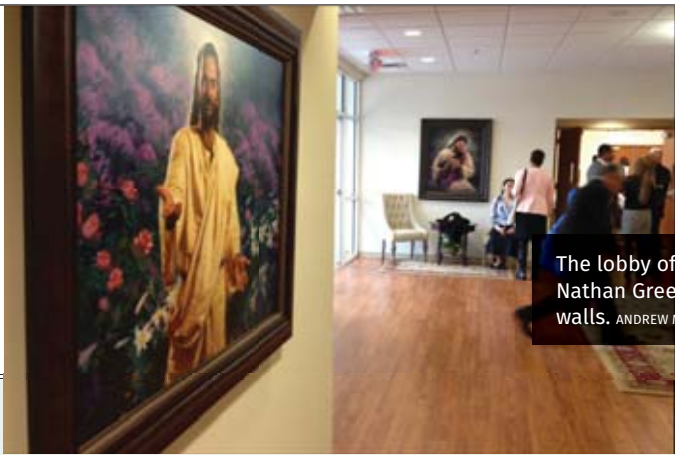
wanted to see a doctor after living eight years in the United States.

Raised in a Buddhist family, she didn’t believe in God. But she had sensed a connection with a Higher Power in recent weeks, and she wrestled over the existence of God as she drove to Los Angeles.

Chuangohawala had no idea who was behind the megaclinic when she arrived. “I thought it was from the government to help people,” she said. “I never thought it was from a church. My tears have been coming down all day.”

Chuangohawala, who received the sought-after medical assistance, said she was weeping over the unexplainable kindness of the volunteers. “When I wanted to drink, someone said, ‘I’ll get some water for you.’ And I’m like ‘Why are people doing this for me?’” she said. “When I was hungry, a wonderful lady brought me food.” The megaclinic provided drinking water and box lunches to patients.

Chuangohawala said she now wants to find a way to help others as well. She asked whether it would be possible to volunteer at the megaclinic. She said she wanted to learn about the God who had revealed Himself through the kindness of volunteers. “I feel a good spirit around here. That is why I have been crying all day,” she said. “Just today I have accepted God.”



The lobby of the Living Hope church. Nathan Greene paintings hang on the walls. ANDREW MCCHESENEY/AR

BUILDER IMPRESSED BY CHURCH CONSTRUCTION

LIVING HOPE CHURCH OPENS IN VIRGINIA.

BY ANDREW MCCHESENEY

A Seventh-day Adventist church that evangelist Mark Finley and his wife, Teenie, sought to establish as a center of godly influence in their U.S. hometown touched hearts already at its grand opening.

Tony Smith, who oversaw construction of the Living Hope Seventh-day Adventist Community Church as vice president of Smith family-owned Conewago Enterprises, spoke warmly of the Finleys as he recalled the year they had worked together to construct the \$4.5 million church and school of evangelism in Haymarket, Virginia.

"I can honestly say this is the best owner that I have ever worked with in 34 years," Smith said in the lobby of the church after Finley preached a third sermon to accommodate the hundreds of people at opening day Sabbath, April 9.

In fact, Smith said, Conewago was so impressed that it decided to return \$20,000 as a gift to the church, nearly unheard-of in the construction industry. "We really hit it off between each other," he said of Mark Finley. "He was completely up-front with us the whole way through the project and very sincere. Teenie and Mark both are very sincere in what they do. It was very good."

The Finleys initiated plans to

construct the two-story church—located near a fashionable shopping plaza in the heart of an affluent community near Washington—with no money, but a strong desire to open a community center that would be open to share Jesus' love seven days a week.

With prayer and donations of all sizes, the church gradually took shape at the site with a gated community on one side and a country club with a rolling green golf course on the other.

The church opened with only \$80,000 of debt, a rare feat for a newly built Adventist church in the United States.

On opening Sabbath some 350 people packed the church's second-floor, 250-seat sanctuary for two morning sermons followed by a vegetarian fellowship meal in the first-floor community center. The center also will be used for healthy cooking classes, stress management courses, and Bible and archaeology seminars.

The church also has classrooms for a school of evangelism where Finley and his wife will share insights gleaned from 49 years of ministry. The first classes started April 18.

Finley pledged in his afternoon

sermon that the church would be unashamedly Seventh-day Adventist in its message and wholeheartedly Christlike in its love for the local community. "We commit that as a Seventh-day Adventist community church we are going to reach out to people," Finley said. "We are not going to entertain ourselves. . . . We are here to reach out to this community, just as Jesus Christ did."

Finley invited Smith and Eric Spoonseller, general manager of the project, on to the platform to thank them for their work in constructing the church. He presented each with copies of a book of Bible promises that he authored.

Acclaimed Adventist artist Nathan Greene, whose paintings hang in nearly every room of the church, also gave Smith and Spoonseller framed paintings with Civil War themes. "It's just gorgeous," Smith told *Adventist Review* about his painting. "I'm pretty excited about that."

Finley said in an interview that he had never considered Smith or any of the other construction team members as contract employees. He said that he and Smith had prayed together many times. At Christmas he presented Smith and his wife with a gift. Finley said Smith had responded in surprise, saying, "No one has ever done that for us before."

"You build relationships. They become your friends, and you have lasting relationships that count," Finley said. "That makes all the difference." ■



CHURCH REOPENS IN EGYPT

Adventists have reopened their church in the Egyptian city of Assiut, nearly three years after a mob burned it down amid widespread unrest across the country. “The church was destroyed by hatred but reopened by love,” said Johnny Nasrallah, assistant secretary of the Egypt-Sudan Field and son of the church’s former pastor. “Hope has been restored in the hearts of people.”

SHAKY ECONOMY COSTS MILLIONS

GENERAL CONFERENCE ADJUSTS ITS BUDGET.

BY MARK KELLNER AND ANDREW MCCHESENEY

An unsteady global economy shaved 20 percent off the income received by the General Conference last year, and church leaders are reworking budgetary plans as they prayerfully seek to navigate the uncharted waters ahead.

While tithe and offerings remained strong worldwide in 2015, exchange-rate losses linked to the fluctuations of regional currencies against the U.S. dollar cost the General Conference, the administrative body that oversees the Seventh-day Adventist Church, a total of US\$19.4 million.

“My fears that were presented in October actually came true,” General Conference treasurer Juan R. Prestol-Puesán said in an interview.

Prestol-Puesán cautioned church leaders at the General Conference’s Annual Council business meeting on October 12 that market uncertainties might lead to the loss of millions of dollars in church income. He confirmed that this had indeed happened at the General Conference’s Spring Meeting of church leaders on April 12.

“We are making a significant adjustment to the budget, and we are also looking at what could be in store for us for the rest of this year, 2016, and in 2017,” he told *Adventist Review*.

“We are looking at a very difficult year financially for 2017, given the number of programs and com-

mitments that we have,” he said. “Where will the Lord lead us in this? We are going to have to take it one year at a time.”

Prestol-Puesán, speaking at the Spring Meeting at the General Conference’s headquarters in Silver Spring, Maryland, said this year’s budget was prepared months before the end of 2015, and planners had not anticipated such a significant drop in income. The General Conference operates in U.S. dollars, but 53 percent of its income originates in other currencies.

Prestol-Puesán said his office recommended transferring \$9.9 million from a reserve fund to the 2017 operating budget if income continues to decline in 2016.

The General Conference would have had \$19,441,294 additional income this year if 2015 exchange rates had remained the same as in 2014, according to the treasury report to the Spring Meeting. In another loss, the variability of financial markets cost the General Conference a total of \$2.8 million in capital and unrealized gains in 2014.

Other news from the Spring Meeting:

- Luis A. Schulz, who recently retired as an associate director of education for the General Conference, was honored with the

Medallion of Distinction, the Education Department’s highest award.

- Homer Trecartin, outgoing president of the Middle East and North Africa Union, said five of the world’s “most unentered cities” are in this region and charged Rick McEdward, recently elected to his position, to follow through on his initial work. Just before the Spring Meeting, Trecartin was elected to replace McEdward as director of the Global Mission Centers.
- Italo Osorio, an enterprise system architect at the General Conference, spoke about the evangelistic potential found in information technology, saying technical staff in the church’s divisions, union conferences, and conferences should be aware of Web and streaming technologies that can help carry the gospel. He encouraged this in context of the fact that 64 percent of church members use mobile devices.
- Dr. Peter Landless, Health Ministries director, highlighted a myriad of outreach programs, including a retooled smoking-cessation effort, that attract public attention to the Seventh-day Adventist Church and its spiritual message. He noted that the church’s 2014/2015 missionary sharing book *Health & Wellness* was so popular that it has become the most-translated outreach book other than those from the writings of church cofounder Ellen G. White. ♣



POLISH PRESIDENT PRAISES GOD

Polish president Andrzej Duda declared God and His law superior over all things during a meeting with a delegation of *Seventh-day Adventist* leaders at the presidential palace in Warsaw. Duda also accepted a special edition of the *Signs of the Times* magazine, several documentary films, and a selection of eBooks and audiobooks as a gift from Jaroslaw Dziegielewski, president of the Adventist Church in Poland.

NEWS BRIEFS

1



A TOTAL OF 4,012 PEOPLE were baptized during an evangelistic rally at a Caracas stadium on April 16, the culmination of eight months of intense outreach work across east Venezuela. More than 20,000 people gathered at the Caracas University Stadium for the event.

2



SEVENTH-DAY ADVENTIST VOLUNTEERS oversee all medical services at a new refugee camp near Athens after Greece's military handed over the keys to the camp. Adventist Help, a bus-based medical clinic operated by ASI Europe, an Adventist supporting ministry, is responsible for caring for up to 2,000 refugees at the Oinofyta camp.

3



LOMA LINDA UNIVERSITY researchers have proposed a new field of research that would underscore the environmental benefits of a vegetarian diet. The California-based university's School of Public Health proposed the introduction of the new field, environmental nutrition, in a paper published in the May issue of the *American Journal of Public Health*.

4



A TORNADO TORE the roof off a Seventh-day Adventist church in Oklahoma while church members huddled in a cramped corner in prayer. No one was injured in the storm that struck the Bethel Adventist Church in Tulsa during prayer meeting in late March.

5



JEFFREY BROWN, a professor of religion at Oakwood University and director of its Bradford Cleveland Brooks Leadership Center, has been elected as an associate secretary of the General Conference's Ministerial Association and associate editor of its *Ministry* magazine. Brown, who will assume the position on July 1, replaces Willie Hucks II, who stepped aside after 10 years at the magazine to teach at the Seventh-day Adventist Theological Seminary at Andrews University.

6



THE BOARD OF ADVENTIST RISK MANAGEMENT named Tim Northrop as the new president and chief executive of the company and its affiliated Gencon Insurance companies. Northrop, who has held multiple positions within the company, most recently as senior vice president, replaces Robert E. Kyte, who retired May 31 to pursue other business opportunities.

7



HAITI ADVENTIST HOSPITAL celebrated its thirty-fifth anniversary with the inauguration of a state-of-the-art surgical suite, a new laboratory, a private clinic, and a pledge to keep sharing God's compassion. The event drew senior Haitian government officials; leaders from Loma Linda University Health, Adventist Health International, and Florida Hospital; and Haiti's first lady, who worked at the hospital 30 years ago.



Gayle Tucker co-hosting a Faith For Today television show with her husband, Mike. MIKE TUCKER/FACEBOOK

GAYLE TUCKER, BELOVED MARRIAGE COUNSELOR ON FAITH FOR TODAY, DIES

ADVENTIST TELEVISION PERSONALITY SUCCUMBS TO CANCER

BY ANDREW MCCHESEY

Gayle Tucker, one of the Seventh-day Adventist Church's best-known female television personalities, and a pastor, author, and counselor credited with lighting a fire under thousands of marriages, died less than a month after learning that she had pancreatic cancer. She was 60.

Tucker, associate speaker of the Faith for Today television ministry and cohost of its popular flagship *Lifestyle Magazine* program, died on April 10 at her home in Dallas, Texas.

"I'm sorry to announce that Gayle Tucker passed away late this afternoon," Mike Tucker, her husband of 40 years and the speaker and director of Faith for Today, wrote on Facebook. "She was surrounded by family and died peacefully."

Tucker turned to social media to chronicle his wife's brief struggle with cancer, and to underscore that their faith would remain strong no matter what happened.

He announced the discovery of

the cancer on March 19. "Two weeks ago Gayle began having strokes. She had zero stroke risk factors, and yet she had strokes," he wrote in the Facebook post. "It took almost a week and a half of MRIs, CT scans, and more before they figured it out. Gayle has pancreatic cancer that has spread to her liver. This cancer can cause strokes.

"While medicine has no cure for this condition, we know the Master Physician and trust Him," he said. "We will accept His will, whatever it may be." About a week later, Tucker said in a follow-up post that his wife was resting better and had gained some physical strength. "Gayle's faith is strong, her courage high, and her hope secure," he said.

Several times he thanked well-wishers for their overwhelming support through prayer, cards, letters, Facebook messages, and e-mails. "We love you all so much!" he wrote on March 29. "Gayle weeps with every new story or testimony of love for her. In fact, we can't share all of

them with her since it causes her to weep. Her love for you is so great."

Daniel R. Jackson, president of the Adventist Church in North America and a friend of the Tuckers for the past decade, paid tribute to Gayle Tucker for having a tremendous impact on married couples and for modeling a remarkable commitment to ministry. "Gayle was loyal to God, to Mike, to her family, and to the church, in that order," Jackson said. "She was a gracious, mature Christian who was passionate to let people know that the gospel of Jesus could and should be played out in everyday life and in everyday relationships." He and others noted that Gayle Tucker had a warm personality that sparked immediate friendships.

"The first time we presented together at our one-day marriage conference 'From This Day Forward,' I was battling nerves and stage fright," said Elaine Oliver, codirector of the Adventist world church's Family Ministries Department, who with her husband, Family Ministries codirector Willie Oliver, conducted marriage conferences with the Tuckers across North America from 2000 to 2010. "Gayle held my hands and prayed for me, reminding me that God was going to give me the strength and courage I needed. Her gentle strength was so comforting and reassuring."

FROM SCHOOLTEACHER TO TV

Gayle Ann Whitacre was born August 26, 1955, in Tulsa, Oklahoma, to Jack and Ethel Whitacre, the own-



MORRIS LEADS HOPE TV

Derek Morris, editor of Ministry magazine, has been named president of Hope Channel, the Seventh-day Adventist Church's international television network with 43 affiliate

channels. Morris succeeds Brad Thorp, president of Hope Channel since its inception in 2003. Thorp will continue to serve as a field secretary of the

Adventist world church and is on special assignment from church president Ted N. C. Wilson to facilitate special evangelism projects.

ers of a small glass business. Gayle, their second-oldest child, attended Adventist schools through college, graduating in 1976 with an elementary education degree from Southwestern Adventist College (now Southwestern Adventist University) in Keene, Texas.

At Southwestern she met Mike Tucker, and the two were married on December 28, 1975, in Tulsa.

After teaching school for several years, Tucker joined her husband in full-time ministry at the 2,000-member Arlington Seventh-day Adventist Church in Arlington, Texas, where Mike Tucker served as senior pastor. She worked as an associate pastor for 16 years, serving as the pastor of administration, music, and worship, with a special focus on children's and women's ministries. She was the first woman to become a credentialed commissioned minister in the Adventist Church's Southwestern Union Conference, which includes Texas.

In 2004 Mike Tucker took the helm at Faith for Today, the oldest religious television broadcast in the world, and his wife joined him on the team. She later became cohost of *Lifestyle Magazine* in 2007 and associate speaker in 2009.

"I believe Gayle Tucker was the most recognized Adventist female television personality in our denomination," said Gordon Pifher, president of the North American Division's Adventist Media Ministries and chair of the Faith for Today executive committee. "Gayle had millions of fans and followers as host

and cohost of the award-winning *Lifestyle Magazine* program."

William Fagal, whose parents, William A. and Virginia Fagal, founded Faith for Today in 1950, recalled having several conversations with Gayle Tucker, including at the Faith for Today booth at the General Conference session in San Antonio last July. "Gayle was radiant, full of life, and passionate about God's work," said Fagal, who retired as associate director of the Ellen G. White Estate last year. "Her loss leaves a large hole, not only in the lives of those who knew and loved her, but in the ranks of God's church."

Tucker used her background in elementary education to make family relationships a key focus of her ministry. She and her husband co-created "Mad About Marriage," a seminar project that includes a television series, marriage seminars, and small group curriculum; they also coauthored the books *Mad About Marriage*, *Mantras for Marriage*, and *Marriage Moments*.

Tucker is survived by her husband, Mike; two adult daughters, Allison Tucker and Michal Anne Whitcomb; and two grandchildren. She is also survived by her mother, Ethel Whitacre; sisters Joni Darmody and Julie Little; brother Jackson Whitacre; and adopted brother Jon Whitacre.

MODEL OF A GODLY WOMAN

Family and friends described Gayle Tucker as a living example of a godly woman.

"There are a few women who stand out to me as virtuous women, as the embodiment of Christ. And without a doubt I saw that inner beauty in Gayle the first time I met her," said Jennifer LaMountain, development director at Faith for Today, a singer, and a member of the Tuckers' extended family.

Steve Darmody, Tucker's brother-in-law and a friend for more than 40 years, said the words of Micah 6:8—"do justice, . . . love kindness, and . . . walk humbly with God" (ESV)*—were a fitting description of his sister-in-law's life.

"There are no better words to describe how Gayle Ann Whitacre Tucker actually lived her life," said Darmody, a gospel recording artist and president of the Morning Song Music Group. "Gayle fulfilled this biblical mandate with body, heart, mind, and spirit."

Elaine Oliver said another passage of the Bible came to mind when she thought about Gayle Tucker. "She epitomized the woman in Proverbs 31. She was a strong woman of faith who adored her husband, doted on her children and grandchildren, and was a fierce protector of her family," Oliver said. "I'm a better wife, mother, and ministry leader because of what I learned from Gayle." ❖

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



In this Facebook post from 2015, Mike Tucker wrote: “We spend so much time here it’s only natural our selfies should be taken on an airplane!” MIKE TUCKER/FACEBOOK

COPING WITH THE MOST DIFFICULT LOSS OF MY LIFE

A MINISTRY LEADER REFLECTS ON THE DEATH OF HIS WIFE.

BY MIKE TUCKER, SPEAKER AND DIRECTOR, FAITH FOR TODAY

Loss and the accompanying grief are inescapable parts of life. Everyone has experienced a loss of some sort, and everyone has had to deal with grief.

Like you, I’ve had many losses through the course of my life, but this most recent loss is by far the most crippling. For most, the loss of a spouse is among the most difficult. Though my loss is fresh and my journey through grief is only just beginning, thus far this is the most difficult experience of my life.

Gayle was my soul mate. Gayle and I believed that soul mates are “created” rather than “found.” Two people become soul mates when they decide to do whatever it takes to become soul mates. Gayle and I made that decision, did the work, and, by God’s grace, became closer than we could have ever dreamed. While this relationship made my life unspeakably rich, it has mul-

tiplied my loss with Gayle’s passing on April 10.

We had 40 years of life, love, family, and ministry! While we certainly had our ups and downs as a couple, in the end we could say we truly enjoyed the ride. When Gayle knew she was dying, she spoke to me of our marriage with the simple words “No regrets!” I concur. Absolutely no regrets!

Gayle was my best friend. I miss telling her stories from my day; seeing her smile when our children and grandchildren come to visit; hearing her laugh; and feeling the warmth of her embrace. And I miss her prayers. I miss her prayers most of all.

We studied Scripture together, discussed theology, planned and executed ministry initiatives, and played with grandchildren as a team. I can never replace those things.

FAITH AND TEARS

I am a counselor and have worked as a hospice and hospital chaplain. In those capacities I have taught many classes in grief recovery, and counseled with many who are engaged in deep grief. In these professional capacities I have learned that it is sometimes helpful to let people know that their symptoms, while severe, are nonetheless normal. With that in mind I will share a few of my grief-related symptoms.

Sometimes, loneliness almost overwhelms me. I am fortunate to have a strong support system, so this loneliness is not the absence of people in my life but the absence of my life mate. I miss her terribly!

Unlike many others who experience such a loss, I have not had a loss of faith. A temporary loss of faith is a frequent symptom of grief and is viewed as being quite normal, and not necessarily a sign of spiritual weakness. With past losses I experienced this loss of faith, but that has not happened thus far in this current journey. Jesus remains my constant companion, my primary means of support. The hope of the resurrection keeps me going from day to day.

I cry frequently, often at unexpected times. When I cry, I make sounds that surprise me. They come from some place deep within and sound to me to be almost not human. These sounds are the most basic, and perhaps even the most eloquent, expressions of my pain.

Thus far I sleep five to seven hours a night. This is a blessing to me and is unusual for most people in deep grief. My appetite comes and goes. My powers of concentration and memory are almost nonexistent, and I have lost interest in many of the things I used to enjoy. Gayle is the first thing on my mind every morning and the last thing on my mind every night. I am consumed by my memories

and thoughts of my wife.

At times I feel a heavy weight pushing down on my shoulders and chest. I sigh frequently and seem to constantly have a lump in my throat, as though I am always on the verge of tears.

All of this is normal.

STRENGTH IN PRAYER

I have found a few things to be helpful thus far in my journey of grief. While these things do not “fix” my grief, they have helped me hold up under its burden.

Prayer is important to me. I am unable to pray for long periods of time, and am often unable to kneel in prayer. Instead I pray as I walk, as I work, and as I move about the house or through an airport. My

**THERE IS NO WAY TO
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prayers are more brief conversations than formal petitions. Dwight L. Moody, the nineteenth-century U.S. evangelist, said that prayer should be brief, frequent, and intense. I agree, and find this sort of prayer helpful in my journey.

It is more important than ever to focus on the positive elements of God’s character. I find these to be most beautifully illustrated in the life of Christ. My reading comes from the Gospels and takes place in short passages. When I read outside the Bible, I make certain it is light, positive, and inspiring. I fo-

cus on things that illustrate the love of God. Prophecy, end-time events, and deep theology are not helpful to me just now. Jesus is my all in all!

It is essential that I maintain a regular schedule. I have tried to limit my schedule to avoid overtaxing myself. I get out of bed about the same time every morning. (This often takes great effort.) Keeping a routine is important.

Diet and exercise are vital. Often when I have an appetite I crave junk. Instead, I try to focus on fruits and vegetables while avoiding my beloved enchiladas. (OK, I eat them from time to time, but not nearly as often as I crave them.)


And I walk. At my age walking is a wonderful exercise. It gives me time to think and to pray. I begin with a morning walk of four and a half to five miles. Then I make sure I walk during the day. The bank, grocery store, pharmacy, dry cleaners, and restaurants are all within walking distance. I leave the car in the garage and walk whenever possible. My record distance is 11.6 miles in one day. Eight to 10 miles is not uncommon. I joke that I am a “grief walker.” I am literally walking my way through grief! I highly recommend it.

I have to force myself to engage socially. However, it is important to make the effort. While it is often difficult, social interaction with family and friends can be healing.

While these things are helpful, nothing truly stops the pain. There is no way to avoid grief. It must be experienced. You cannot go around it. You must walk through “the valley of the shadow of death.”

However, I find that Jesus is not just walking with me; He is actually carrying me. Even when it feels as though He is far from me, He carries me.

I trust Him now more than ever and believe His promise that one day soon I will see Gayle again.

Until that day! 



Church leaders lining up with their copies of “The Blessed Hope” near the original painting.

A PAINTING FOR EVERY DIVISION OFFICE

“THE BLESSED HOPE” WILL ALSO HANG IN EVERY NORTH AMERICAN ACADEMY.

BY ANDREW MCCHESENEY

Copies of a painting of Jesus’ second coming that was originally commissioned for the headquarters of the Seventh-day Adventist Church are being hung in every Adventist high school in North America, and in the offices of Adventist Church divisions worldwide.

Adventist artist Nathan Greene joined church president Ted N. C. Wilson and evangelist Mark Finley in handing out digital prints of the painting *The Blessed Hope* to presidents of the 13 church divisions and the Middle East and North Africa Union.

An anonymous donor paid for the gift to the divisions and high schools.

“I believe it was the donor’s desire, and ours as well, to provide a visual reminder of the hope we have in the second coming of Jesus and the reality of the resurrection,” Greene told the *Adventist Review*.

“In modern life it is easy to be so distracted by the business and background noise of the world around us that we forget what united our pioneers in the beginning and

what unites us still: the reality that the Son of God is about to return for us,” Greene said.

The original *Blessed Hope* painting is the centerpiece of the *Eden to Eden* permanent exhibit in the atrium of the world church headquarters in Silver Spring, Maryland. The exhibit’s 78 paintings portray Jesus’ guiding hand in the activities of His people down through the ages and now in the Adventist Church.

The Blessed Hope aims to offer a culturally diverse depiction of the Second Coming that allows people to recognize and identify with it, Greene told the *Adventist Review* ahead of the painting’s unveiling at the General Conference session in 2010. The painting portrays not only many races of people welcoming Jesus in the clouds but also angels with Caucasian, African American, Asian Indian, and Filipino features. The model used for Jesus was half Cuban and half Spanish.

Finley, whose encouragement prompted Greene to paint *The Blessed Hope* in the first place, spoke with division presidents about the

painting at a brief ceremony on the sidelines of the church’s annual Spring Meeting business session in mid-April. “The second coming of Christ is at the very heart of the biblical message and the Adventist faith. It defines who we are as Seventh-day Adventists,” Finley said in an interview.

Division presidents accepted tubes containing extra-large canvas reproductions of *The Blessed Hope* to take to their home offices. The reproductions measure five feet by three and one-half feet each, somewhat smaller than the original painting’s eight feet by five and one-half feet.

“May the gift bring inspiration to all who see it in your division building,” Magdiel E. Perez Schulz, assistant to the president of the Adventist world church, said in an e-mail to the division presidents after the ceremony.

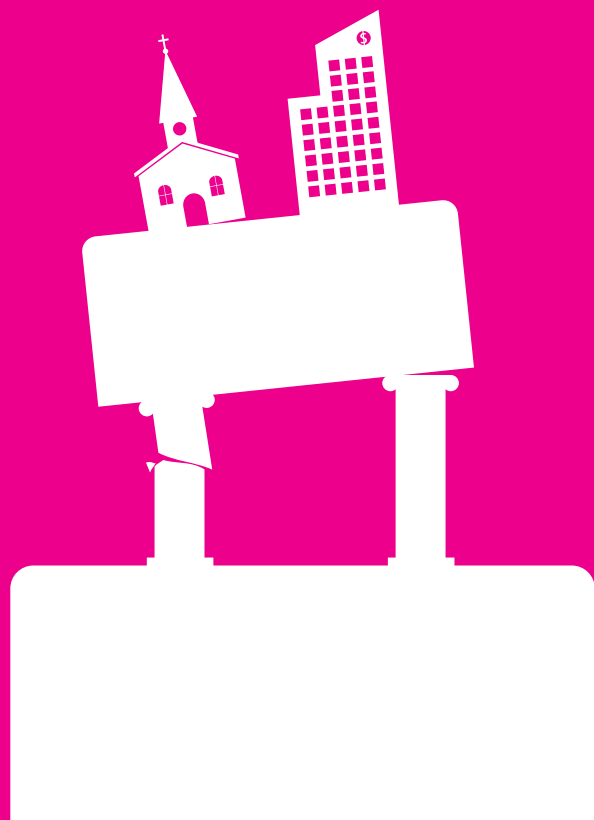
Copies of *The Blessed Hope* are being hung in Adventist academies across North America. The first painting went up at San Gabriel Academy in late February during a visit by Wilson to the school in San Gabriel, California.

Greene said he hoped *The Blessed Hope* painting would help people focus on what he said matters most: Jesus. “Perhaps it will have a unifying effect and help all who see it to keep their eyes focused on what will be the greatest event of all time,” he said. “Maybe it will give hope and courage to those who are worn down by life’s struggles.”

ALSO IN THIS SECTION:

- » MANAGING THE ANGER MONSTER
- » THE SHIFTING TIDE OF FATHERHOOD
- » LET'S CELEBRATE REST
- » SUNSHINE AND EXERCISE

DISCOVER



CAN THIS MARRIAGE SURVIVE?

THE WEDDING OF BUSINESS AND RELIGION



BY JARED THURMON

A hhh . . . holy matrimony. Who doesn't love a good love story? Vows of "till death do us part" . . . "thee I do wed" . . . "in sickness and in health." Pronouncements that "what God has joined together let no man put asunder." "It is with great pleasure that I present to you the happy couple: they were two, but now they are one—business and religion."

Yes, you read that right.

"You have felt that business is business, religion is religion, but I tell you that these cannot be divorced. If you seek God with the whole heart, He will be found of you; but, said Christ, 'Without me ye can do nothing.' You are not to put asunder that which God has joined—business and religion"¹

Consider also this provocative statement by Seventh-day Adventist Church cofounder Ellen White: "Religion and business are not two separate things: they are one."²

There's a reason that marriage language is used by Ellen White to describe the relationship between these two often antagonistic entities.

Is it possible that these two powerful forces in our culture and faith have been denied to each other for far too long? Is it time for the Seventh-day Adventist movement to bless their union, encourage their "romance," and embrace them in our communities with open arms?

If these two, business and religion, were real flesh-and-blood characters, we could quickly complete the sketch of the prospective couple. Business is often viewed as a "cad"—inconsiderate, selfish, greedy, and shrewd, and only out to take care of himself. He gets up early, comes home late, and is nowhere to be seen most weekends. He lives unto himself.

Religion is frequently seen as admiring her image in the cultural mirror. She puts on regalia; she is preoccupied with public perception. But there's just something essentially incomplete about her. After all, she typically appears in public only on the weekends. She is believed by many to be concerned only with her own issues and causes.

But what if there is a God-ordained connection between these two of which we have been unaware?

WHAT'S THE CONNECTION?

Imagine for a moment a world in which these two are united: a world in which the golden rule is the mission statement of every organization. A world in which faith in a better tomorrow is the anthem of both business and religion. What would that look like? What questions would be asked in those boardrooms?

Rather than posing the classic marketer's obsession—"How do we convince customers that they need our product?"—company directors would analyze the real-life needs of potential customers. Are they sleeping well? What does their morning routine look like? Do they have kids? Are they satisfied with the rhythms of life? How does our product or service really bless and enrich the lives of customers? If we were in their shoes—living on Pleasant Street in Maple Grove—what would we want this organization to be doing for us?"

You sense how differently the world might move if these were the questions being asked in large organizations, both commercial and faith-based. And perhaps you sigh for a world that you are certain can never be. But it is already true that striking innovation and "benevolent" disruption in corporate culture today is emerging from boardrooms in which such questions are being asked—and answered—about the real lives of real people: "What are their real needs? What are the problems—as they see them—that we can solve?"

What would happen if an organization—a Fortune 500 company or a large, faith-based



The essential willingness
to invest in what is not
yet seen saturates the
teaching of the Bible.

A growing shelf of business-oriented publications is exploring the interconnectedness between the worlds of work and what we can only call “spiritual values.”

entity—formally adopted Jesus’ “golden rule” as its mission statement? What trickle-down effects would such a profound expression of other-centeredness have on how they chose initiatives and products to develop for their respective “markets,” how they provided services, managed employees, worked for supervisors, held each other accountable, and sought to balance work and life so as to yield in lives of joy and peace?

Truth is, unless we inhabit a solar-powered cabin in northern Montana, grow all our own food, and are completely “off the grid” and self-sustaining, each of us is integrally connected to the world of business. And this is the glory of business: it necessitates that we be dependent on each other and not isolated, self-absorbed beings. We either work within an organization as an employee or serve in it as a leader or founder, and we consume the products of a hundred other businesses. Our faith in God and our belief in Scripture doesn’t insulate us from six-days-a-week contact with the world of transactions, business interactions, and even commercial dealing. This is an honest obedience to the biblical instruction “Six days shall you labor and do all your work.”

And let it be said: this is not an 87 percent diversion from the chief purpose of our lives. The holy work of caring for and tending the “garden” is a role assigned by God to human beings even before the entrance of sin into this planet. Work—and the business that flows from work—is not incompatible with the purposes for which God designed us; for God intended that our six days’ labor flow naturally into a day in which we were reminded of His creative power and sustaining care.

Interestingly enough, a growing shelf of business-oriented publications is beginning to explore the essential interconnectedness between the worlds of work and what we can only call “spiritual values.”

While I personally compare all truth to my own “true north”—the Word of God and the inspired writings found in the Spirit of Prophecy—I also read at least a dozen business books each year. And I am noticing an unmistakable trend: In a remarkable turn from the classic corporate philosophy of amassing wealth in a competitive marketplace in which “dog eats dog,” and only the economically fittest survive, these authors (and the companies paying attention to them) are clearly seeing the void that the world needs filled. They are asking questions that require essentially spiritual solutions: “How do we establish organizations on the basis of sustainability, and even trust?” “How do we bring high-quality service to customers?” “How do we increase employee satisfaction, health, and loyalty?”

As a committed Seventh-day Adventist, trained for business and immersed in the marketplace, where business and ministry meet, I can’t help being inspired by the growing number of businesses reorganizing themselves on essentially “religious” or faith-based principles—principles that derive from Scriptural teachings—that are sustainable and even selfless at their core.

Solomon said that there are two great joys in life: enjoying your food and being satisfied in your work (Eccl. 2:24; 3:22). Sadly, however, only 44 percent of Americans report that they are completely satisfied at work.³ But if God gave us work for our good and wanted us to find great satisfaction and fulfillment in it, how can we find ways to experience a growing harmony—a “relationship” if you will—in which business and religion live happily together?

Most Christians, including Seventh-day Adventists, spend an average of about three hours a week directly involved in their “religious” lives. And millions of believers invest intense time and focus on the specifics of that 1.8 percent of their week

debating worship styles, musical offerings, content of sermons, even the color of the sanctuary carpet. How much more valuable would it be if we considered how to bring the principles of God's kingdom into the world of business life, in which we typically invest between 40 and 60 hours each week?

A CELEBRATION OF RISK

A common premise of both business and religion is a willingness to take what the uninitiated call "risk." A small business owner invests in a strategic location—before any return—where her product can be seen and appreciated by thousands of customers. A consecrated pastor moves his family into a community with no Adventist presence, believing—in faith—that building relationships and providing compassionate neighborliness will result in planting a church to the glory of God. Faith in a better tomorrow drives both religion and business to believe that taking a risk is worth the potential reward.

This essential willingness to invest in what is not yet seen saturates the teaching of the Bible. Scripture tells us, "Plant your seed in the morning and keep busy all afternoon, for you don't know if profit will come from one activity or another—or maybe both" (Eccl. 11:6, NLT).⁴ Venture capitalists are willing to invest in 10 ventures on average in hopes that just one out of those 10 will be a success that will far outweigh any losses in the others.

Conversely, inspiration critiques the habit of not exercising our God-given capacity to trust that a good God wants to do good things for His people, both in worship on Sabbath morning and in their place of business throughout the week. Malachi quotes the Father as saying, "Bring the full tithes into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need" (Mal. 3:10, ESV).⁵

Ellen White similarly counseled, "There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to

do nothing. You know not which shall prosper, this or that."⁶

Speaking to the inclination to bury talents God has given in the ground, she wrote, "Many become inefficient by evading responsibilities for fear of failure."⁷

The genius of the gospel that Seventh-day Adventists believe—and the driving force behind the amazing growth of this movement from a tiny band of dispirited believers to a world-circling fellowship of nearly 20 million—is a commitment to respond to a risk-taking God with a life of reaching and stretching beyond the ordinary.

"Remember that Christ risked all," Ellen White reminded us. "For our redemption, heaven itself was imperiled."⁸

"Satan with his fierce temptations wrung the heart of Jesus. The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal."⁹

Yet Jesus said "Yes" to the greatest risk in the history of the universe. Hallelujah!

Can a movement worshipping such a risk-taking Saviour content itself with pulling in its stakes, investing only in safe causes, planning for only what it can reasonably fund, or trusting and engaging with only those it can put on the payroll?

Ellen White observed: "Some have no idea of running any risk or venturing anything themselves. But somebody must venture; someone must run risks in this cause."¹⁰

NEEDED: A NEW CULTURE

If, as Ellen White tried to teach us more than a century ago, business and religion are synonymous, how would a movement engaged with that truth reimagine its mission in light of the climactic events now unfolding in our world? How would it place increased value on businesspersons who understood and operated their companies as ministries—helping to prepare a people to meet the Lord?

As a young entrepreneur for the past 10 years, I have been in the heart of the very experience I'm trying to describe. With God's blessing, I've been involved in helping launch and grow a number of exciting ventures. From assisted living development to a plant-based food company, juice

bars, an agricultural research project, a digital therapeutics venture, and a nonprofit dedicated to educating communities on how to live healthfully (each sustained by its own commercial success in providing services or selling a product), all of which extend the mission of this movement that I believe in with all my heart.

What's more, I've discovered a large—and growing—network of similarly inclined young Adventists whose creativity and passion have brought them commercial success and who are eager to discover how they can align their organizations with the church they love. What they want—what they need—is the encouragement and embrace of a movement that can reimagine the relationship between faith and commercial sustainability, between religion and business.

The business culture roundly applauds risk-taking entrepreneurs who didn't allow themselves to be stopped by the shape of things as they were: Steve Jobs at Apple; Bill Gates at Microsoft; Richard Branson at Virgin Atlantic; Elon Musk at Tesla; Jeff Bezos at Amazon. Why do we know these names? Because each one has made a direct impact on our lives in innovative communication products, software, transportation, and consumer goods. What's the common characteristic among these very diverse and highly independent individuals? They believed in an idea and dedicated their lives to making it become a reality. They had faith that the world would be better: communicate better, compute more quickly, travel more easily, conserve more resources, and contribute to general happiness. Though it may not have been of a religious kind, "by faith" they ventured out to make it happen.

Is our church "culture" ready to do the same?

BACK TO THE FUTURE

Have you heard of the secretive cell networks who so disrupted the established religious monopolies of late medieval Europe?

Their reputation and influence has for centuries reverberated around the globe. They believed in freedom of the press, freedom of speech, and free enterprise. They were humble businessmen and businesswomen with an undying passion for Jesus, even when they lost their lives because of their faith in Him. Because of their radical beliefs, they were denounced as enemies of the state,

fundamentalists, traitors, even terrorists.

Historians tell us they established cell groups all over Europe. Suspicious governments were quick to inform citizens that "if you see something, say something."

But of these "renegades" we read in *The Great Controversy*: "To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries."—[J. A.] Wylie, [*The History of Protestantism*], b. 1, ch. 7.

"All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's Word was thus awakened, and some portion was gladly left with those who desired to receive it"¹¹

Today many in the Protestant world honor these brave Waldensian Christians. In an age when almost no one dared to challenge the hegemony of Rome over faith, government, and business, they were some of the earliest of those who would later become famous as "Protestants," including, in some quarters, a devotion to the seventh-day Sabbath of Scripture. They were exquisitely conscious of the risk, but understood intuitively that they served a risk-taking Saviour who calls each one to "take up your cross and follow Me." Fascinatingly, they were welcomed in the business world, where they would have been rejected as missionaries, allowing them unusual access to spread the truths they were discovering in the Word of God.

Their experiences from centuries ago—and their effectiveness—have inspired leaders of the Seventh-day Adventist Church to begin imagining and supporting new "Waldensian missionaries" in various regions of the world where spreading the gospel is difficult or officially prohibited. Most will enter regions in which they will work as



GET DISCIPLINED.

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One of the most attractive characteristics an organization can possess is a culture of candor.

businesspersons producing products, providing services, holding positions in government and industry. But each will do so knowing that there is a greater purpose for their work—for their ministry—than putting bread upon the table or building up a tidy bank account.

WALDENSIAN BUSINESSPEOPLE TODAY

Six months ago I wrote an online column for this magazine about attending the Generation Youth.Christ (GYC) convention in Louisville, Kentucky. I listened, transfixed, as a brave Adventist leader working in a difficult region invited any of the 6,000 attendees at the convention to consider serving as “Waldensian Adventists.” Hours later I reported that “As the leader brought his talk to a close, he made an appeal for those willing to commit themselves to the difficult and even dangerous work in his difficult and dangerous region. No music was played to pull on the heartstrings. He didn’t use emotional language, nor was his delivery unusually dynamic. It was clear, concise—and compelling. His phrasing reminded me of polar explorer Ernest Shackleton’s supposed advertisement declaring his bold voyage to the frozen southern wilderness of Antarctica: *‘Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful, honor and recognition in case of success.’* . . .

“Tears streamed down my face as I watched these fearless young men and women—sons and daughters—pour down the aisles to the front of the massive meeting hall. Like Christian and Hopeful near the end of their journey toward the Celestial City in John Bunyan’s beautiful allegory *Pilgrim’s Progress*, the speaker reminded them that, yes, the river that lies between us and the heavenly city is raging. But it’s not our duty to discern a way across. We’re simply called to step forward in faith.”¹²

WHAT WOULD THIS MARRIAGE LOOK LIKE?

I sincerely applaud the innovative efforts of church leaders who are even now imagining and building networks of support that move past our traditional divide between business and religion. But surely it will take more than the concentrated focus of a few dozen senior church executives to launch the new style of “working ministry” that sustains itself in the marketplace and contributes its profits to the spread of the gospel.

What if local congregations offered incentive seed funds—\$500, \$2,500, \$10,000—to young Adventist entrepreneurs with well-structured multiyear business plans who contracted to return to that congregation a guaranteed percentage of profits after the start-up phase? Wouldn’t this kind of risk-taking be worth it?

What if conference and union conference headquarters carefully selected “Waldensian missionaries” who would enter “dark counties” (and cities) with sought-after goods and services, establishing the nucleus of an Adventist congregation that didn’t need continuing pastoral care or conference resources? What if the church plants resulting from such risk-taking were self-sustaining, contributing their tithes to the Lord’s storehouse and funding the local outreach of the newly established churches?

What if three—or five, or better yet, seven—major new “business ministries” in each world division were offered serious start-up funding to create the “centers of influence” that naturally attract consumers, then friends, then guests at worship, and finally baptized believers who embrace the three angels’ messages?

CREATING A CULTURE OF CANDOR

One of the most attractive characteristics an organization can possess is a culture of candor. Candor—sometimes better known as honesty or

truth telling—is often the most hidden trait in both commercial and faith-based systems. Candor and open communication in a spirit of love are key qualities to any relationship; but especially vital to any organization that seeks to do more than build a brand or keep stockholders satisfied. Truth telling—safe, candid communication—must be part of the DNA of any ultimately successful enterprise, church, or business.

Ed Catmull, CEO of Pixar Entertainment and author of *Creativity, Inc.*, describes the role of candor in an organization. He set up a tight-knit group of passionate, creative individuals who meet often and make up what Pixar calls “The Braintrust.”

“Candor isn’t cruel. It does not destroy. On the contrary, any successful

feedback system is built on empathy, on the idea that we are all in this together, that we understand your pain because we’ve experienced it ourselves. The need to stroke one’s own ego, to get the credit we feel we deserve—we strive to check those impulses at the door. The Braintrust is fueled by the idea that every note we give is in the service of a common goal: Supporting and helping each other.”¹³

We might imagine that Catmull had been reading the apostle Paul: “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails” (1 Cor. 13:4-8, NKJV).¹⁴

Does your religion have room for candor? Are you free to be honest? Do you have individuals in your life who exhibit grace to you and make a safe place to share ideas, concerns, frustrations, joy, and sadness?


This principle more than any other could spark the new ministry and business relationships that have so much potential to reshape the Adventist future, to change it from a carefully monitored system where all funding must flow from a central source to one in which the money that fuels the movement is potentially home-grown, sustainable, and locally distributed. Surrounded by a secular culture that teaches us to fear the “other,”

we have grown wary of each other, even of brothers and sisters in the faith. Too many of us fail to trust and thus to love one another. And the direct consequence of our wariness is that Spirit-inspired ideas—ministries, Waldensian businesses, commercially successful business that could sustain congregations and extend their mission reach—die on the vine.

I believe we are on the verge of a grand and heaven-ordained “disruption” in the Adventist movement. It will be a time that hundreds—thousands—of dedicated men and women will answer the call to open sustainable businesses in our large cities around the globe with the sole desire of

living out and revealing the principles of our faith for all the world to witness.

Our congregations are on the verge of a great revival, a revival in faith and in each other; in hope that takes risks; and in love that welcomes and embraces all honest souls.

It may not have been the match that we saw coming, nor a relationship we thought could flourish. But it may be for such a time as this that we celebrate the marriage of religion and business. 

 To see the video interview, visit AdventistReview.org/ARtv.

1 Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990-1993), vol. 19, p. 17.
2 Ellen G. White, *Christ’s Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 349.
3 www.gallup.com/poll/1720/work-work-place.aspx
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6 Ellen G. White, *The Publishing Ministry* (Hagerstown, Md.: Review and Herald Pub. Assn., 1983), p. 391.
7 Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 500.
8 White, *Christ’s Object Lessons*, p. 196.
9 Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 753.
¹⁰ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 3, pp. 315, 316.
¹¹ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 71.
¹² Jared Thurmon, “Your Sons and Daughters Will,” www.adventistreview.org/your-sons-and-your-daughters-will.
¹³ Ed Catmull, *Creativity, Inc.*
¹⁴ 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.

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THIS CAUSE.”

Ellen G. White, *Testimonies to the Church*, Volume 3, pp. 315, 316

MANAGING THE ANGER MONSTER

When taming the emotion of anger, the phrase destructive anger (DA) is helpful to keep in mind. DA refers to anger that is toxic, destructive, and harmful. It causes pain and alienation, and its effects are seen in broken families and stress-filled relationships. In nations and organizations, DA is evident in the dirty politics of revenge and retribution.

On the other hand, DA implies the reality of constructive anger (CA). CA indicates a legitimate form of anger that is constructive and can be channeled to positive ends. CA arises out of a sense of moral repulsion to injustice, oppression, and the mistreatment of the underprivileged and marginalized. It is characterized by motives and actions that are selfless, as opposed to selfish.

TWO ANGER TYPES

Both types of anger deserve scrutiny. CA is moral and based on a selfless and principled foundation. DA is deadly and self-sabotaging, based on a platform of revenge.

DA is the lethal life-wrecking anger that seethes and explodes in aggression and antagonism. It creates harm, ill-will, and revenge. Typically DA is bottled up internally and often leads to substance abuse and self-harm. Average people—Christians included—don't recognize DA. Instead, they may defensively label it legitimate and constructive.

DA is a vexing life challenge that can't be handled with platitudes and bromides. The apostle Paul offered some inspired but often overlooked counsel about how to manage anger effectively: "In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold" (Eph. 4:26, 27).

THREE PRACTICAL PRINCIPLES

Honestly identify anger. Is our anger constructive or destructive? Determine whether anger will lead to altruism and righteousness, or to antagonism and unrighteousness. Important point: anger is a legitimate emotion, but it can lead us to sin, or cause us to harm others or ourselves.

Resolutely manage anger. We definitely have a choice, and we can determine our response to anger. Author David Seamands notes: "Anger is a divinely implanted emotion. Closely allied to our instinct for right, it is designed to be used for constructive spiritual purposes. The person who cannot feel anger at evil is a person who lacks enthusiasm for good. If you cannot hate wrong, it's very questionable whether you really love righteousness." So while anger is legitimate, it has to be evaluated and controlled by divine principles.

Immediately replace anger. Destructive anger comes from a diabolical source; therefore, it must deliberately be replaced with love and forgiveness. The Greek word Paul used for anger describes a harbored, nurtured resentment. With a spirit of inspiration Paul warned against harboring or allowing anger to incubate, especially overnight. Avoid partnering with this emotion until it builds and explodes. Release it and be free. Embrace it, and it will become a controlling monster in your life and leadership.

So what to do with anger? Recognize, manage, and replace it. Let it have no foothold in our lives. In short, let's not be mad; let's be smart. 📌

TRANSFORMATION TIPS
DELBERT W. BAKER



LET'S NOT BE MAD;
LET'S BE SMART.

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

THE SHIFTING TIDE OF FATHERHOOD

BY DAVID DEFOE

"Fix these words of mine in your hearts and minds. . . . Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land that the Lord swore to give your forefathers" (Deut. 11:18-21).



One of the greatest joys a man can have is to hold his newborn child in his hands for the first time. Gazing into his baby's precious eyes, holding its little wrinkled hands with a finger, or listening to the sweet sound of its whimpering cries. It's one of the most rewarding—and scary—experiences one can have.

With the euphoria of the moment comes an automatic weight on the shoulder of many fathers. Almost instantaneously comes a sense of overwhelming responsibility. We realize in that miracle moment that we are now responsible for a life that at that moment can do nothing to protect itself, express its feelings, or care for its basic needs. In an instant parents become protectors, advocates, and providers for their children.

The joy and responsibility of fatherhood cannot be overstated; neither can the impact of an engaged father in his children's lives be discounted. No matter the role or place a father occupies in the family, whether a single-father, stay-at-home father, bread-winning father, resident or nonresident father, stepfather, teen father, shared or primary caregiving father, he has an important role to play in the psychological, spiritual, emotional, and physical development of his child.

NOT YOUR FATHER'S FATHER

Fatherhood over the past four decades has changed significantly. The role played by fathers in family life has undergone seismic shifts that can be tied to a variety of influences. Some of the changes are because of cultural trends, economic factors, historical events, and gender-equality movements. Cultural shifts have moved the role of fathers in the family from an authority figure concerned about breadwinning, control, discipline, power, and value creation, to a more supportive, emotionally engaged posture. The feminist movement of the 1970s and 1980s, which pushed for more gender equality, introduced into the equation relational consequences for fathers who would not engage in child-rearing activities.

Economic factors have played a key role in the shifting of fatherhood, as more women since the

1960s have entered the workforce. According to the United States Census Bureau (2011), 70 percent of children younger than age 18, and 64 percent of children younger than age 6, have a mother who works outside the home. This has impacted fathers and their previously held gender-specific responsibilities by creating dual-income, coparenting homes in which men have become increasingly relied upon to provide domestic support through participating in the child-rearing process.

The shift has moved fathers from their primary role as breadwinners to active participants in basic child-rearing activities. So much so that it is not uncommon to see men in Parent-Teacher Association meetings, or home with children during the day, or performing tasks that were historically performed by mothers.

Researchers have for years attempted to study the links between gender-based parental differences and John Bowlby's attachment theory, which suggests that infants and young children are conditioned to seek closeness with the parent that most satisfies their need for survival and security. Historically, babies formed a closer emotional attachment to their mothers because so often they were the ones who fed, changed, and soothed their children. But as fathers have become more engaged in the child-rearing process, beyond providing financial support, a deeper emotional, physical, trustworthy connection has been made.

Increasingly men are looking for ways to be better fathers, and to equip themselves to guide their children through a changing culture effectively. More books are being written for new fathers than ever before; and men are buying them, because now, more than ever, raising children has become a joint effort.

So how can a father be a better dad in this shifting culture?

BE PRESENT

Single-parent homes represent a growing epidemic in North America and around the world. Children whose fathers are around, living at home, have been shown to have less behavioral and substance abuse problems, and greater levels of autonomy and confidence.

However, some alarming negative effects are apparent in fathers who are missing in the lives

of their children. According to the National Center for Fathering, 20 million children in the United States currently live in fatherless homes. Additionally, research has shown correlations between negative behavior and psychosocial outcomes among those children. The impact of missing fathers has ramifications for economic stability, school achievement, substance abuse, physical and emotional health, crime, and sexual activity.

Statistics are alarming: 44 percent of children who live in fatherless homes in the U.S. will grow up in poverty. Fatherless homes produce 90 percent of homeless and runaway children; 80 percent of adolescents in psychiatric hospitals; 71 percent of all adolescent substance abusers; 70 percent of adolescents in juvenile correctional facilities; and 70 percent of teen pregnancies.

While it would be negligent to ascribe those statistics to only one factor, one would be hard-pressed to deny the critical importance of a father's presence in the lives of children.

BE INVOLVED

There's a big difference between being there and being "with" your children. This probably goes back to the quantity-versus-quality debate. Which is most important: the amount of time spent with children, or the quality of that time? The answer: both.

Active involvement can be defined in terms of engagement. We have to interact directly with our children; we cannot be so passive that opportunities to play, learn from them, and emotionally connect with them pass by.

Accessibility. Make sure your children can express issues that are important to them, that

you are open to meaningful conversations about their day, their friends, their challenges, and their relationships.

If parents do not make themselves accessible to their children, not just with time but with non-judgmental listening, our children will find someone else to talk to. Ellen White counseled: "Fathers should . . . mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred."¹

Responsibility. Provide children with the resources they need to be successful. Ellen White also wrote: "The father's duty to his children should be one of his first interests. It should not be set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him and a blessing to the world, he has a special work to do."²

BUILD TRUST

One of my clinical specialties is grief counseling. I often have my clients create a loss history graph. You would be surprised by how many people list as their first loss a loss of trust.

Perhaps a dog died, and a child's parents buy another dog that looked like the dead dog, thinking their child would not know. Or perhaps a mother and father got divorced, and Mom tells the children their father went on vacation, and the vacation never ended.

Our job as parents—especially as fathers—is to meet our children's basic needs. We are great at providing physical needs, recreational needs, and spiritual needs, but our children have emotional needs as well.

LOVE THROUGH THE AGES

Our job is to help build confidence, to instill a sense of esteem, resilience, and courage to face a world that is often unimpressed with our children's best efforts. That can be done only with encouragement, unconditional love, and support.

Our job is to instill courage to face a world that is often unimpressed with our children's best efforts.

Our children need us: they need us to be present, to be engaged emotionally, spiritually, and physically.

Children have to learn that they are accepted no matter what they do; that they are celebrated even when they fail, because they dared to try. They are loved, not because of who they are, but because of whose they are. After all, the apostle Paul wrote: “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord” (Eph. 6:4).

In his book *The Seven Habits of Highly Effective People* Stephen Covey’s second principle is: “Begin with the end in mind.” As parents, our eternal end goal is to see our children saved. Our short-term goal is to see them develop independence, an ability to stand on their own two feet. As we launch them every step of the way through their stages of development, we have to maintain our focus about what they need most. Our jobs are not to make decisions for them, but to influence their decisions.

We build trust by meeting the needs of our children throughout their developmental stages. As they get older, their unique needs change, and our role as parents changes.

A summary of the various needs of children during each phase of their lives includes the following:

Ages 0-2: We have to be in tune with their physical needs. Our job is to protect them as they navigate a world they can connect to only in shapes and colors they cannot yet define or appreciate.

Ages 3-6: During this stage of development children are interested in the way things work. During the early parts of this stage parents are constantly bombarded with the question “But why?” It’s because children are trying to make sense of the world around them. Our job during this stage is to embrace their spirit of discovery and encourage them to explore the world beyond themselves.

Ages 7-12: During this stage our children’s bodies are changing. They are going through growth spurts and some puberty. During this stage it is important to develop a habit of open, nonjudgmental communication. As children struggle to find themselves, they will struggle to separate their identities from ours. Affirmation is extremely important as they wrestle with questions about whether they have what it takes to be successful.

Ages 13-18: This is when community becomes important. Teenagers during this stage of development pay less attention to their parents’ impression of their behaviors and more attention to the opinions of their peers and friends. This is also when teenagers begin to clarify their belief system and begin to wrestle with what they will do with their lives. A father’s role during this time is to mobilize them to make their own decisions.

Ages 19-30: This is the launching phase, when it is important to allow young adults to make their own decisions and establish their autonomy. This is when a push for intimacy and connection become their primary focus; not just intimacy in terms of significant romantic relationships, but about how they will intimately engage with the world.

 To see the video interview, visit AdventistReview.org/ARtv.

MAN, WHAT A MAN!

As fathers, we have the important task of being leaders, priests in the home. It is our responsibility to do our best and give all we can to help our children succeed in this changing world. Our children need us: they need us to be present, to be engaged emotionally, spiritually, and physically.

As the paradigm of fatherhood continues to shift and fathers’ roles expand, we do well to remember Ellen White’s statement: “The world is not so much in need of great minds as of good men who will be a blessing in their homes.”³

¹ Ellen G. White, in *Signs of the Times*, Dec. 6, 1877.

² Ellen G. White, in *Signs of the Times*, Dec. 20, 1877.

³ Ellen G. White, *The Adventist Home* (Nashville: Southern Pub. Assn., 1952), p. 38.

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CELEBRATIONS

LET'S CELEBRATE REST

R
is for Rest,
which restores life.

BY FRED HARDINGE

In 1996, 7-year-old Jessica DuBroff was attempting to be the youngest student pilot to fly across the United States. Accompanying her were her father and her flying instructor. The first couple of days went uneventfully, but as often happens, the media were closely following this attempt and hounded the instructor pilot for midnight and early-morning interviews.

While talking with his wife on the phone from Wyoming, the instructor told her how frustrated he was with all the media interruptions, how fatigued he had become as a result of the lost sleep, and how much he was looking forward to being finished with the “media zoo.”

The next morning, while preparing for the flight, this instructor with an impeccable record for safety uncharacteristically failed to get a weather briefing before departure. As a result, he flew directly into a storm, and the plane crashed shortly after takeoff. No one survived.

Interviews with ground staff later revealed that this very experienced pilot had started the engine without removing the wheel chocks—something every pilot does before cranking the engine. This forgetfulness evidenced his extreme state of fatigue.*Sleep science tells us that as in the case of this experienced instructor, tired minds are much more likely to make serious mistakes. In most societies of the world today a significant percentage of the population is sleep-deprived. In the United States fatigue is one of the 10 most common reasons people visit a physician!

The need to rest and relax appears to be the greatest when there seems to be no time for it. Without rest and relaxation all humans suffer cognitive impairments. Tired people become inefficient, slower, less safe, and make more mistakes. To remain “at the top of our game,” we need adequate sleep.

SLEEP DEPRIVATION

A growing body of evidence shows that sleep deprivation impairs our cognitive performance, which in turn influences the quality of our decisions, our emotional control, and our efficiency, productivity, and safety. We all need sufficient rest to restore the wear and tear of life.

When we are tired, the “executive functions” of our minds suffer. We become less effective at recognizing the choices that are available to us and less capable of deciding which of the choices is best.

The frontal lobes of our brains are where we combine the current information from our senses with previously learned information and life experiences to make our decisions. This portion of the brain is most affected by insufficient sleep and rest. Fatigue lowers our cognitive efficiency, lessens the awareness of our surroundings, reduces the ability to process new information, decreases our long-term memory, and impairs the learning of new information. Because success in almost all of life's endeavors is determined by the quality of the decisions we make, it is vitally important to rest as needed.

Sadly, today there is a ubiquitous intrusion of personal, social, and cultural activities into the time that traditionally has been reserved for sleep. Consequently, attention spans are diminished, judgment is impaired, and our ability to carry out complex mental operations is reduced.

HOW MUCH SLEEP DO WE NEED?

Sleep needs vary between individuals. Nearly all sleep experts agree, however, that seven hours of sleep per night is enough to "get by on," but that most people need about eight hours for optimal cognitive performance.

The way people choose to live and order their lives, along with often hectic work schedules, frequently results in increased inattention at work. Sleep provides the "right stuff." It prepares bodies and minds for peak performance.

WEEKLY AND ANNUAL REST


Sleep scientists also recognize that to truly remain rested and productive, we need both a weekly and an annual rest. In Britain during World War I, increased productivity was attempted by continuous, non-stop work schedules. It was later

recognized, however, that by reducing the work-week to 48 hours and requiring one day of rest per week, productivity actually increased by 15 percent.

On July 29, 1941, Winston Churchill announced before the House of Commons, "If we are to win this war, . . . it will be largely by staying power. For that purpose there must be one day in seven for rest as a general rule, and there must be one week's holiday a year." That was voted into law!

REST INSTITUTED BY GOD

The Bible records that in the very beginning God instituted a weekly rest to provide a much-needed break from the tedium of work. Our Creator knew that in order to function optimally, we need balanced daily rest in addition to weekly rest, as found in Exodus 20:8-10.

The Lord wants us to fellowship with Him, especially on the Sabbath, because He created us as His children. Part of the blessing of Sabbath rest comes as we support and relate with others during these special hours. Regular, daily sleep and a weekly rest empower us to be receptive to the blessings of God physically, mentally, emotionally, and socially, thus continually restoring us to optimal health. 

*The details in this story are based on a March 4, 1997, National Transportation Safety Board (NTSB) press release (www.nts.gov/news/1997/970304a.htm; accessed June 19, 2012) and a personal interview between the author and an FAA/NTSB investigator.

Fred Hardinge, Dr.P.H., R.D., F.A.N.D., is an associate director of the General Conference Health Ministries Department in Silver Spring, Maryland.





Sunshine and Exercise

A winning combination!

Q: We are encouraged to exercise daily. With all the news and talk about skin cancer and even melanoma, is it safe to exercise in the sun every day? I don't manage well exercising indoors, and prefer walking outdoors.

A: We do indeed encourage daily exercise. The question often asked in church circles is: "Even on Sabbath?" Yes, indeed!

We have been designed to move, and our efficiency and well-being in all dimensions—physically, mentally, spiritually, and emotionally—is enhanced by regular, moderate exercise. Before answering your question on the possible danger of sun exposure, let's briefly review the benefits of sunshine, and how it may influence our health.

What else could better complement the refreshing feeling of the breeze on one's face following a rain shower than warm, welcoming, and comforting rays of sunshine? Sunshine adds sparkle to the water and changes the hues of the air, depending on the time of day. It gives light, not only so we may see, but also to aid our metabolism of calcium by producing vitamin D precursors in the skin. With all these natural health-promoting agents—air, water, and sunshine—placed together, one may conclude that the environment was planned with humankind in mind. We and the world we inhabit are wonderfully designed and created!

The sun is central to the provision of energy to our planet. Much of its radiation promotes health and well-being. It is essential for the growth of

Dermatologists have noted a causal relationship between sunburn and skin cancer, especially if there's been excessive exposure in childhood.


plants, vegetation, and photosynthesis, the food-production mechanism. This, in turn, impacts the lives of all who eat. Sunlight powers the recycling of water through its evaporation into the clouds and its distillation as rain.

Sunshine converts cholecalciferol, the precursor of vitamin D, into active vitamin D. This important vitamin helps ensure the maintenance and repair of our bones, but also has been found to have many other important effects. Many people lose out on these benefits because of working long hours indoors and having insufficient exposure to the sun.

Darkly pigmented skin does not permit the sun's ultraviolet rays to work efficiently in the production of vitamin D, resulting in lower levels. This is aggravated in people who live in the extreme northern or southern parts of the world.

You wisely ask about the safety of exposure to sunshine and possible risks related to damaging ultraviolet (UV) rays. Dermatologists have noted and shown a causal relationship between sunburn and skin cancer, especially when there is excessive exposure in childhood. It's important to use appropriate sunscreen protection; this does, however, decrease vitamin D production.

Paradoxically, vitamin D is thought to be an important factor in controlling the growth of other cancers, such as prostate cancer. Sunlight exposure, therefore, is important to health. The safest times to benefit from sunshine are before 10:00 a.m. and after 4:00 p.m. Exposure without sunscreen should be limited to 20 minutes.

In summary, choose the times you exercise outdoors and avoid being in direct sunlight for prolonged periods. And most important, live in the warmth of the presence of the Son of righteousness, Jesus Christ! 

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

ALSO IN THIS SECTION:

- » LIVING STONES
- » HOW *THE GREAT CONTROVERSY* CHANGED MY LIFE
- » A FATHER'S PLACE
- » FAT CROWS
- » TREASURE IN A BROWN PAPER BAG

CONNECT



FIXING KNEES AND PLANTING SEEDS

I have not always been a Seventh-day Adventist. I lived in Hawaii for five years and decided it was full of flaky guys! A friend's boyfriend was building a galactic door to carry to the top of Mount Haleakalā (a dormant volcano on Maui) on an auspicious date, to enter into another galaxy. One of my best friends was supporting a woodworking artist who designed elaborate, exotic Hawaiian koa wood doors and grand staircases that would fetch up to \$50,000 a pop (in today's dollars). But he'd take years to complete one, because of all the pakalolo he was smoking.



BY SHARON TENNYSON



The author dated a helicopter pilot in Hawaii before she met her husband, Mack, in South Carolina. They were married in Hawaii, and now live in Maryland where they enjoy their blended family.

After breaking up with my helicopter pilot boyfriend of nearly three years, I decided it was time to get back in touch with reality. I sought spiritual things and joined a coworker at her Mormon outing. Something seemed empty and lacking in the sincerity I felt from that group. I joined my friend, Christie, with her Sufi dancing group on Friday nights. That was an interesting outing, but definitely not a spiritual experience!

REALITY CHECK

I put my spiritual pursuits to rest for a while and focused on my work. I was a property manager living in Ekahi Village, an oceanside condominium complex. After reinjuring my knee in a fall and having surgery in Honolulu, I was back at work managing the housekeeping and maintenance crews during the day, and meeting with a traveling, self-employed physical therapist named Heidi Howard during my lunch break. She and her 2-year-old daughter, Tatiana, would come to my condo, where Tati would pretend to do ultrasound

on my good knee while her mother worked on the recovering knee.

There was lots of chatter during our session, and often Heidi commented, "God has really blessed our family! Steve has now found a long-term construction project." In Heidi I found a warm, sincere person who had a connection to God.

One Saturday afternoon she invited me to join her family at the beach, where they would be windsurfing. She made sprout sandwiches on homemade whole-wheat bread, and the kids happily ate them. This commitment to health, family, and God was all so new. In fact, it was delightful.

My physical therapy sessions ended, my knee healed, and I thought, *I should contact Heidi and ask where she goes to church.* I had overheard something indirectly about "Seventh-day Adventist" this or that, and had tucked it away. I never did go to church on Maui with them. Instead, I moved back to the mainland to a new job with the same company in South Carolina.

BACK TO COLLEGE

In Charleston, South Carolina, I had the opportunity to go back to college as well as work. I took advantage of this and studied accounting at the College of Charleston, aiming to work toward becoming a certified public accountant.

On the first day of Principles of Accounting class the substitute teacher explained why the regular professor was not there the first week of school. "He's inspecting sites for orphanages in Guatemala as part of his church work as a *Seventh-day Adventist*. In fact," the substitute exclaimed, "he's even a vegetarian! What a nut! You'll get to meet him soon enough." Before even meeting Mack, I was interested in learning more about him.

I became friends with Khung-he, a girl in class who also was a good friend of Mack's. She told me that he was single and not dating, but that he never dated students. Over the course of that first semester I had a crush on my teacher!

MORE THAN A DEGREE

The finals were posted on a Friday afternoon before sunset, and I walked to Mack's office and knocked on the door. I had been encouraged by both Khung-he and Missy, a friend from work, to approach Mack, since he never would approach me. "Would you like to go for a walk?" I asked.

He immediately dropped the stack of books he was holding, which I took to be a good sign. We walked all over downtown Charleston for nearly two hours. He walked me back to my car, and we said goodbye over the tops of our cars.

My heart was beating fast as I rushed to a pay phone and called his home number, knowing I'd get his answering machine. "Hi, Mack. Would you like to go with me to my company Christmas party next week?" I figured I had been pushy twice now, and if he chose not to contact me, I would spare myself being turned down in person.

Ultimately, we went to the Christmas party together. Missy was delighted she'd encouraged me to invite him.

We were in love. He met my parents; I met his. I went regularly to the Charleston Seventh-day Adventist Church with him, and studied with the pastor. I had no idea I was preparing to be baptized, as no one had explained the process. I didn't even know what baptism was.

When we decided to get married, I thought of

a trip to Maui and getting married on the beach. We would elope! What did we need to do to prepare? Nothing!

We flew to Maui and went to the Kahului Seventh-day Adventist Church that Sabbath. Walking in during the song service, I spotted a familiar head. It was Heidi and her whole family. Mack and I came in and sat next to them. Visiting with them after church, I told her what an impact she had been on my life. She was shocked, to say the least. She said she was too timid to witness to others, and didn't really know how to do it.

Heidi helped plan our wedding. We decided to get married that next Sabbath in the Lahaina Seventh-day Adventist Church, as part of the church service. She and her husband, Steve, would be our witnesses and stand up with us during our ceremony. I invited all my friends and coworkers from my previous job in Hawaii to come to my wedding the following Saturday morning. A friend's husband took photos, another friend made leis, someone brought a cake, I brought food I had ordered from a takeout place, and we had a wedding.

The church was packed that day, with the potluck women in a panic about having enough food (there was plenty). The pastor gave a sermon about love. At the end of his sermon, the pastor asked us to come forward as he announced to the church, "We will now have a wedding." My friends were surprised to be part of a church service, since I hadn't explained the situation to them in advance.

We even had a flower girl! Heidi's daughter, Tatiana, older now, took it upon herself to pick a basketful of fragrant gardenias from her yard. She tossed them in the aisle as she followed behind us as we left the church.

The following week I was baptized in the Charleston Seventh-day Adventist Church, and a couple weeks after that I went to my first Carolina camp meeting, where we invited someone special home for lunch. A friend from church asked, "Aren't you nervous about having the president of the General Conference to your place for lunch?"

"What's the General Conference?" I asked.

The rest is history! 🍌

Sharon Tennyson serves as a marketing assistant at *Adventist Review*. She is still in love with Mack, director of the General Conference SunPlus accounting software. She recently shared this story of her wonderful journey during staff worship.

LIVING STONES

WE ALL HAVE A DESTINY

For the past 11 years, the Emmanuel-Brinklow Seventh-day Adventist Church in Ashton, Maryland, has hosted The Living Legends Awards for Service to Humanity.

In February the Living Legends Foundation honored Calvin B. Rock, a former president of Oakwood University and former vice president of the General Conference; the Mid-Atlantic Innocence Project, a non-profit organization dedicated to correcting the incarceration of innocent people; and Van Brooks, founder of Safe Alternative Foundation for Education (SAFE), an after-school program in Baltimore that provides education and health activities for at-risk youth.

The following remarks were made at the conclusion of the evening's presentations. —Editors

BY RICHARD MARTIN

As I was growing up, the sanctuary choir sang a song that many of us are familiar with. I will not sing the lyrics, coming after all that has been sung tonight. But with as much eloquence as I can, I will recite them. They're not difficult.

*If You can use anything, Lord,
You can use me.*

*If You can use anything, Lord,
You can use me.*

Take my hands, Lord, and my feet.

Touch my heart, Lord, speak through me.

*If You can use anything, Lord,
You can use me.*

What does it mean to live a life of usefulness? We have been privileged with seeing and hearing three examples. But a little look to your left, to your right, before you and behind, reveals more lives to be used among us.


Perhaps, hearing about these three, and seeing all they have done, we don't feel that we have anything to offer. What little do I have to offer in the presence of so much that has already been given? While we collectively thank those whose lives and usefulness and legacies have been honored tonight, how sad it would be to hear about what can be done and still remain on the sidelines.

At some point, information must translate to transformation. Then transformation translates to participation. We all are now tasked and charged with presenting our lives to be used. Where? We don't know. How? We are not sure. In what way? It's yet to be seen. But all of us have lives that can be used.

OUT IN NATURE

Allow me to paint a picture about how a life can be well-lived and well-used.

Cast your gaze into the azure-blue skies. See the aged clouds as they shift from east to west. You can feel and hear the circuitous winds. The grassy-green fields appeal to the eyes. The flowing of the river's waters is nice



to the ears. But look a little lower. Don't stop at the sky and the clouds, for we all would like to live up there. Come a little lower, beneath the wind, beneath the grass. Stop right at the riverbed. There you will see not 10, not 20, not 50, not 70, but hundreds of stones: stones that all look the same. Stones that do nothing more than keep each other company. They're just stones.

We don't know how the stones arrived where they did. Some of them may have been thrown there by a lad walking along the path. But these stones all share certain commonalities. They've all been walked on. They've all been passed over. They've all experienced erosion. No one cares about the stone's story. No one bothers to ask the stones how they arrived there. And if we know anything about the stone, the stone thinks, Well, I guess my life will be used just to take up space by the riverbed. I'm only going to erode for the rest of my life.

OVERLOOKED AND IGNORED

I see before me stones scattered by the riverbed. Perhaps you, too, have been walked on, passed by, and in your mind you think, My only life's purpose is just to take up space by the riverbed. People come to fish in the river. People look at the birds flying through the sky. But no one will ever pay attention to me. I'm only going to erode for the rest of my life.

But one of these riverbed stones had a destiny. And everything it had been through—walked on and eroded—served to prepare it for its future destiny. Some stones get hit and lie paralyzed on the ground. Other stones spend years in prison. Others receive the cruelties of prejudice and discrimination. I don't know your stone's story. But every stone has a story. And every stone is being prepared for a future destiny.

What this stone didn't know was that a shepherd boy was practicing with a pebble;

someone was developing a skill. And one day that shepherd's skill would meet the stone.

PREPARED IN COMMUNITY

But the stone would not be collected by itself; four other stones were being prepared. Stones are always prepared in community. This is why no stone is an island unto himself or herself. The jagged edges of communal stones smooth us out. We need the stones on our right and the stones on our left. And the stones on our left and our right need us. For how will we be smoothed out without one another?

David picks up stone one, stone two, stone three, stone four, and stone five. Now they're in his pouch, all keeping each other company. And that one stone that thought its life's purpose was just to take up space did not know that all the erosion and all the feet were simply making it smooth. Because leather slings only use smooth stones.

Sometimes we have to have the rough edges smoothed over through trials we don't deserve. It's all preparing us for a future use. The stone would be used only once, not day after day, not for years. It had one purpose: to sit there until it was smooth enough to take flight.

So now the stone has been smoothed. Now it sits in the skillful hands of one who knows where to send it. And that stone that didn't think it was worth anything, I see it cut through the wind; its destination is in sight. Now that stone knows: This is why I was made. I wasn't made to sit and take up space by a riverbed; I was made to bring down giants.

My fellow stones, how long will the giants in our land stand? One day when we're smooth enough, a skillful hand will pick us up and send us flying through the sky. What a day that will be when the giants of our time begin to fall!

Richard Martin is an associate pastor at Emmanuel-Brinklow Seventh-day Adventist Church in Ashton, Maryland.

HOW *THE GREAT CONTROVERSY* CHANGED MY LIFE

Two prominent Adventists share their stories.

What's so powerful about *The Great Controversy*?

Adventist Review asked two prominent Seventh-day Adventists—one raised a secular Jew and the other a Roman Catholic—how *The Great Controversy*, by Adventist Church cofounder Ellen G. White, has affected their lives. Here's what they said. —Editors



DILEMMA OF TWO BOOKS

Clifford Goldstein, a prolific author, Adventist Review columnist, and the editor of the Adventist Church's Adult Bible Study Guide lessons since 1999:

I grew up in a secular Jewish home. The essence of my religious experience could be summed up by how we kept the holidays: They tried to kill us; they failed—let's eat!

Nevertheless, I was always a seeker for truth. I knew truth had to exist; I just didn't know what it was, how to find it (if I even could), or, even if I did find it—how would I know it was truth to begin with?

In the fall of 1979 my seeking took me down the path of the occult and spiritualism. I even had a few experiences with astral travel. Not knowing the source of these experiences, only that they were real, I decided to start reading about them. Thus, I walked over to the library at the University

of Florida to get a book on the occult and start delving deeper into it.

At that point I was a hungry writer who needed a job. As I was walking to the library I stopped at a health food store in order to ask for work. A man came out, and as soon as I said something about the supernatural he blurted out, "What?" He dragged me into the store and locked the door.

After I told him about my experiences, he tried to warn me about demonic influences and the like. Well, he might as well have talked to me about Santa Claus as about the devil. Before I left he handed me a book and said, "Please, read it."

With his book in hand, I went over to the University of Florida library and found an occult book. Because I wasn't in school I could not check it out, so I sat down in the library, read the first chapter, and even practiced the first technique, all of which was very new to me. Then I went and hid the book on the shelves so that I could be sure that no one would check it out before I was done reading it.

Anyway, here's the rub: I was walking through the library with the two books. In one hand I had, for the first time in my life, this book on the occult; in the other, for the first time in my life, I had the book that the man in the health food store gave me. One book in one hand, one book in the other.

Occult book in one hand, and what was in the other? *The Great Controversy*, of course. At the time I was clueless as to what was unfolding around me.

After an amazing confrontation with the Lord, I gave my heart to Jesus, and those occult experiences never came back. Soon afterward I read *The Great Controversy*, a life-changing experience.

No question, the Lord arranged for this powerful, timely, and important book to come into my life. Yes, I was a seeker for truth, and I found so much of it there. 🌱



THREE BOOKS, ONE ANSWER

John Bradshaw, speaker and director of *It Is Written*, an Adventist television ministry:

As a child I had a lot of questions for which I couldn't find answers. Why did I have to confess my sins to a priest? Why should I pray to saints when Jesus could surely hear my prayer? Would God really burn people in hell forever? And how could I ever be good enough to go to heaven?

These questions bothered me.

I enjoyed going to church, and I was happy to be a believer in Jesus. But attending church and going to my church school didn't clear up the questions that weighed upon me. And I didn't know how to find answers. There were times I read the Bible, but something was always missing. Things simply didn't add up.

The worst of it was not knowing how I could be "right with God." While still a Roman Catholic I attended many different churches and revival meetings, but I couldn't find a church that seemed to tell the whole story. Some churches emphasized one doctrine while deemphasizing others. Every church claimed to believe the Bible, but none was able to really answer my questions.

When I was 16 years old, one of my older brothers gave me a book. He had joined another church a few years before. Even though no one in our family understood why he did some of the strange things that he now did—church on Saturdays?—the change was obviously good for him. He was respon-

sible and happy, which led me to think the book he was offering might just be worth reading.

I promised to read the book, which he said was about history and prophecy. I started on the introduction, but didn't get very far.

Several years later he asked me if I had read it, and when I told him I had not, he gave me another copy. I assured him I would read this one.

This time I started on page 1. I read most of it. Most of page 1, that is. I put the book down intending to read it later, but I never got back to it. The book remained unread.

More years passed. I left New Zealand, my home country, and began living in England. On a trip to Ireland, desperate to find a meaningful relationship with God, I attended a nearby Catholic church, determined that on this day I would find in my church the connection with God that I had been missing.

But as I left the church that morning I told God I was never going to church again "until You show me the truth!"

When I returned to London, I found a package waiting for me. I had asked my brother if he had any idea where I might be able to find the book that he had given me years before. I had looked in several bookstores, but hadn't been able to locate it. And here in the mail was copy number 3 of the book that would change my life, *The Great Controversy*. God clearly knew that this was the right moment for me.

This time I started reading in the middle of the book, and when I got to the end I went back to the beginning and read what I missed. I encountered the power of God's Word in a book that not only explained the deep prophecies of the Bible but also connected me with Jesus. I learned there is real power in the promises of God's Word, and I learned that while I could never be "good enough" for heaven, I could trust in the goodness of a great Savior who had died for me so that I could spend eternity with Him.

A call to the operator connected me with a church in central London, and thus began in earnest my walk with Jesus.

I still read *The Great Controversy*, having found that I continue to find new blessings and insights into the plan of salvation.

Outside of the Bible, no book has had a greater impact on my life than *The Great Controversy*. 🌱



It appears then that a father occupies a rather prominent position.

"All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household. . . .

"The father represents the divine Lawgiver in his family. He is a laborer together with God, carrying out the gracious designs of God and establishing in his children upright principles, . . . which will enable his children to render obedience not only to their earthly parent but also to their heavenly Father."

Under what circumstances should a father transfer his duties to another?

"The father must not betray his sacred trust. He must not, on any point, yield up his parental authority."

"The father's duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison can the father and mother accomplish the work which God has committed to their hands."

"The father should not excuse himself from his part in the work of educating his children for life and immortality. He must share in the responsibility. There is obligation for both father and mother. There must be love and respect manifested by the parents for one another, if they would see these qualities developed in their children."

A FATHER'S PLACE

*A heart-to-heart interview
with Ellen G. White*

What exactly is the father's position and responsibility in the home?

"The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right.

"The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His Word, that he may guide the feet of his children in the right way."

What is the father's sphere of influence?

"A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties."

"What his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. . . .

"The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with manly character and with his passions controlled. He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the Word of God. Then he will grow up to the full stature of a man in Christ Jesus."

Given a father's busy schedule, how important is the time spent with his children?

"The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business, he should find it a pleasant change to spend some time with his children."

"Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred."

"Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the Word of God. Never should a word of discouragement pass your lips. Do not bring darkness into the home. Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent.

"Let them bear their little disappointments, as everyone must. Do not encourage them to come to you with their petty complaints of one another."

"Combine affection with authority, kindness and sympathy with firm restraint. . . . Become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them. . . . In this way you will be a strong influence for good."

What advice would you give fathers on the type of relationship they should cultivate with their children, especially boys?

"The father of boys should come into close contact with his sons, giving them the benefit of his larger experience and talking with them in such simplicity and tenderness that he binds them to his heart. He should let them see that he has their best interest, their happiness, in view all the time."


"He who has a family of boys must understand that, whatever his calling, he is never to neglect the souls placed in his care. He has brought these children into the world and has made himself responsible to God to do everything in his power to keep them from unsanctified associations, from evil companionship."

"The father, as the head of his own household, should understand how to train his children for usefulness and duty. This is his special work, above every other. . . .

"The father may exert an influence over his children which shall be stronger than the allurements of the world. He should study the disposition and character of the members of his little circle, that he may understand their needs and their dangers and thus be prepared to repress the wrong and encourage the right."

How would you counsel today's fathers?

"To the man who is a husband and a father, I would say, Be sure that a pure, holy atmosphere surrounds your soul. . . . You are to learn daily of Christ. Never, never are you to show a tyrannical spirit in the home. The man who does this is working in partnership with satanic agencies. Bring your will into submission to the will of God. Do all in your power to make the life of your wife pleasant and happy.

"Take the Word of God as the man of your counsel. In the home live out the teachings of the Word. Then you will live them out in the church and will take them with you to your place of business. The principles of heaven will ennoble all your transactions. Angels of God will cooperate with you, helping you to reveal Christ to the world."

These excerpts are taken from *The Adventist Home*, pages 211-216, 220-223. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

FAT CROWS

Temptations come in all kinds of packages.

BY HOMER TRECARTIN

I have not been able to confirm whether this narrative reports an actual event or not. I do know that when I heard it recounted by a mission president to a group of newly baptized members high in the mountains of Lesotho, they identified well with the story.

NEW CONVERT

Once upon a time a new Christian was just about to be baptized. He had given his heart to Jesus, his life had changed, and his former friends were furious. One of them determined to do anything he could to get him somehow to come back to his old ways.

The friend knew that the new member's favorite food used to be crow. He liked it boiled, baked, fried; he just loved crow. But now he didn't eat it anymore. He didn't hunt crows. And he didn't go to the bar with the guys after a good day's hunt. So the friend came up with a plan, one he was certain would work.

It was baptism day, and the new convert was on his way to the baptism joyfully humming various hymns to himself as he walked along. His friend gleefully sneaked along in the bushes not far away until he quietly slipped ahead and around a corner where the candidate had to pass. He pulled a fat, beautiful crow out of his coat and dropped it by the edge of the road. Then he slipped back into the bushes to hide.

The new member came humming and singing along the road. He rounded the corner, saw the crow, and kept on going without even a backward glance or a pause in his singing. But in his mind he thought, *Look how God has changed me. I used to like those things.*

DETERMINED FRIENDSHIP

The friend was disappointed but not discouraged. He followed along in the bushes, watched the baptism from the bushes, and decided he would try again on the way home.

After the baptism, the new member was happily walking along with his new church family. They

were all talking, singing, and praising God.

The friend had to be really careful this time. But he rushed on ahead in the bushes and bravely dropped the crow again. This time the new member glanced twice at it and kept going. In his mind he thought, *This is strange. I never could get those things before, and now that I don't eat them I have seen two real beauties.*

The friend in the bushes noticed the second glance and quietly slapped his knee. "I will do it again. I'm going to get him yet."

Sure enough, as he rounded the next corner, there was another fat crow. This time the new convert poked at it with his foot. His salivary glands were working now. He thought, *Crow sure did taste good. I wonder why God says they are unclean, anyway?*

He started to lag behind the group. The next time he saw a fat crow by the road, he stopped, looked both ways, and quickly picked it up and put it under his coat. His face flushed, he was nervous. Suddenly his friend came out of the woods grinning from ear to ear.

MAYBE NOT A CROW

My crow story may disgust you much more than it amuses you, since you have never thought of eating fat crows as either a privilege or even a necessity. Nevertheless, some other bird, a prettier one for sure, may sing your song. I know, too, that even more faithfully than that friend sneaking in the bushes, Satan is doing everything he can to get you to fall since your baptism. Peter calls him a roaring lion going around looking for whomever he may devour (1 Peter 5:8).

Wouldn't it be wonderful if I could guarantee that suddenly everything will be easy for us until Jesus comes? I wouldn't mind such a guarantee myself. But you and I both know that it will not be. Commenting on earth's most exciting day for Christianity since Jesus ascended to heaven, Ellen White wrote: "Those who at Pentecost were endued with power from on high were not thereby freed from further temptation and trial. As they

All is ours because He knows that we need help.

witnessed for truth and righteousness they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience.” And it’s no different for us. I’m no prophet. But humanity’s sad experience is that humans fail. That means us. Falling is now ordinary for humans. Mistakes will be made. We will sin. Then what?

When a toddler falls, do you turn away and yell, “Don’t you ever do that again. Why, I’m so embarrassed. I won’t have a child who can’t stand up and walk properly. If you can’t walk, then don’t bother trying anymore!”

Is that how it is with you? I sincerely doubt it. And that isn’t the way it is with God, either. Besides His assurance that He will never leave us alone to the end of everything (Matt. 28:20) is His wonderfully thoughtful promise just for us when we fail: “My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One” (1 John 2:1).

Whatever else we may know about Him, remember that our God is our help (Ps. 46:1). The insults and agonies of Christ’s incarnation and passion, His ongoing intercession, the unwavering company of the Spirit our Comforter, the might and glory of angels that excel in strength, and the testimony of His Word—all of these are ours because He knows that we need help. The splendors and glories of the place Jesus has gone to prepare for us are their own proof that He means to see us through and take us there.

Hear Him speaking: “My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?” (John 14:2). What a question! What an assurance! What a Father! What a God! Our God is our help.

FOCUS ON JESUS

And what of us, privileged as we are? Shouldn’t we do just as much as we can to help each other? That sneaking enemy called friend is dropping all the fat crows he can on our road, and on our friend’s road too. So the next time you see one of your sisters or brothers, new or old, eyeing a fat crow, try distracting them from crows by attracting their eyes back to Jesus.

Better still: try keeping them on pace so that they don’t fall behind and fall out. It’s so much better than running around telling everyone what you saw. God is our help. We know the answer to Cain’s question: we are each other’s keepers (Gen. 4:9). Let’s keep our fellow believers from the crows. Leave those crows behind on the road. ♣

*Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 49.

At the time of writing this, **Homer Trecartin** was president of the Middle East and North Africa Union Mission of Seventh-day Adventists.



TREASURE IN A BROWN PAPER BAG



BACK TO
BASICS
HYVETH
WILLIAMS

IT'S NEVER TOO
LATE TO
REDISCOVER AND
RECOVER THAT
ABUNDANT LIFE.

One of the world's leading diamond-producing countries is South Africa. Years ago a visitor sitting with the chief of an African village saw children playing with what looked like marbles. He picked up a couple stones and realized they were actually diamonds. The traveler asked the chief for some to share with his children in exchange for a pouch of tobacco. The chief laughed and said it would be stealing to take the man's tobacco, since the village had thousands of those stones.

But while the chief and his villagers were sitting on top of those diamonds their children were undernourished, and the villagers had to plead for help from other countries. One of the villagers thought, *If the stranger wants the stones so badly, they must be valuable.* So he urged the chief not to give the precious stones away. He suggested they collect the stones, sell them, and use the profits to feed their people.

But the chief insisted, "They're just stones." He refused to listen to the villager, and gave the traveler a basketful of the stones. The stranger immediately left the village. A few weeks later the man returned and bought up all the land. Within 10 years he was the richest man in the world.

This seems to be the condition of many Christians. We sit on the diamond deposit called happiness, but we don't under-

stand the value of this treasure. We treat it like ordinary stones.

Life in Christ is extraordinary, delightful, and filled with indescribable spiritual riches. What Jesus described as "the abundant life" is like owning our own diamond mine. But often our response is similar to that of an atheist who said: "You so-called Christians don't look as if you've been redeemed. You're as fearful, guilt-ridden, anxious, confused, miserable, and adrift in an alien environment as I am. I'm allowed; I don't believe. I have nothing to hope for. You claim you have a Saviour. Why don't you look like you're saved?"

It's tragic that "outsiders" have that perception of us.

So my question: If Jesus gave us abundant life, which begins the moment we are justified or born again, shouldn't Christians be the most content people on our planet?

It's important to note that if believers are chronically unhappy, it doesn't mean they are not saved. It could simply be a sign that the thief called Satan, and his minions (whom Jesus called robbers), have killed and destroyed their joy of salvation.

But it's never too late to rediscover and recover that abundant life for which the only source is Jesus. Let's not waste time regretting the past, looking for someone or something to blame in the present, or fearing the future.

Thank God for Jesus. By God's generous grace we don't have to hoard our treasure. We can spend it, lend it, and send it to do the Holy Spirit's bidding because we have the Rock, Jesus, the living Stone (1 Peter 2:3, 4). 🌱

Hyveth Williams is a professor of homiletics at the Seventh-day Adventist Theological Seminary at Andrews University.

ALSO IN THIS SECTION:

- » FEELING VERSUS FAITH
- » NEVER TOO OLD
- » GOD'S TIMING AND OUR PURPOSE
- » DAD'S BEST ADVICE
- » STRIKE!

ENGAGE

SOCIAL ENTERPRISE IS THE NEW GOSPEL OUTREACH

*Using finance and industry
to win people to Christ*

This article is adapted from a presentation given at the ASI Southern Union 2016 convention in Cohutta Springs, Georgia, April 2016.—Editors.

Social entrepreneurs are rethinking how we shop, trade, invest, travel, communicate, and donate. They're even pioneering new ways to spread the gospel. The focus of my talk is to rethink how the gospel is being shared across a globe that is in-step with the times, media, and technology; and what we at the business end of a potential social entrepreneurial revolution are going to do differently to harness the power of development and social change, or be lost in a same old, same old time warp, allowing tradition to dictate the playbook.

Nobel Prize winner and somewhat controversial forward thinker George Bernard Shaw is quoted as saying, "Progress is impossible without change, and those who cannot change their minds cannot change anything." And, again, "We are made wise, not by the recollection of our past, but by the responsibility for our future."

I'm still a businessman at heart, and it's in my nature to seek out opportunities to see a



BY DAVID CAUKILL

return on my investments, even in sharing Christ. I want to be intentional, strategic, and ambitious with my money, time, and talents as I put them to work. In truth, I only want to back winners. I sit on the same side as those who throughout history refused to let the world mold them.

THINKING ABOUT SHOPPING

Before we look at the blend of gospel and social enterprise, let's look through the lens of shopping to see how other socially minded people may evaluate this seemingly mundane task. Do we buy based on price or product, quality, or country of origin, color of carton, or brand familiarity? Do we consider the labor costs of those who grew the food, or made the can that our beans came out of? Do we consider the pesticide residue run-off to the neighboring town's drinking water supply, of the multi-billion-dollar food processing plant? Do we think fair trade? Do we consider the environmental impact your furniture purchase had on the animals in a rapidly depleting rainforest? Are we making social change with our spare change?

Thinking differently about how we invest may move us away from investing in Budweiser or the British America Tobacco Company, but what about the managed super fund that we think is too hard to keep ethical? Would we consider investing only in ethical stocks that demand better conditions for employees, create spaces for fair trade brands to reach global markets, or invest in health technologies that don't damage our fragile environment?

What about carbon neutral trains and buses; are we talking future or now? Is fair trade chocolate a mystic ideal for aspirational Californians, or is Walmart's unconcern about stocking what many term "slave chocolate" on their shelves enough proof that we need to change the way we think, act, shop, and invest?

Car-sharing, ride-sharing, ethical shares—that brings me to gospel sharing. God has entrusted us with an amazing gift; a life-changing, character-advancing rescue plan; using God's Son, a man, a God-man, a revolutionary-thinking, temporarily earthbound itinerant. His progressive doctrine says that eternal life is possible, and upon the testimony of His blood the gift of salvation was forever sealed in our favor.

MAKING MONEY GO FURTHER

We're gathered here to celebrate what we can do progressively and fervently to advance the cause of Christ. Were we to take stock of our cash investments to ministry, how do we weigh our traditional choices in the balance of growth versus conservative investing? By this I mean, do we back the name brands because we like the way the speaker wears his tie, his accent, and his view on women's ordination, or are we more challenged by a globe without Christ? Are we intentionally seeking out ways in which we can use our offerings to leverage a bigger bite, a greater return on investment?

Let me plant the seed of an idea in your minds: What if for every dollar you gave to missions, 90 percent (or more) of that donation was re-used again and again in real cash? What if the return rate on your donation decision brought freedom from extreme poverty, and a one-in-four rate of acceptance of the gospel? What if, during this process, you captured a corner of the social enterprise market and discovered that you'd also co-invested in the formal education of thousands of children, provided healthcare, reliable housing, safe drinking water, and three healthy meals a day? What if you knew that your new way of giving was bringing freedom to survivors of human trafficking and

providing skills for youth at risk? What if, by following Christ's own example, you brought a simple package, the marriage of two definable aspects of world change: the inspired gospel and a sustainable livelihood—that totally insulates the poor?

INVESTMENTS THAT KEEP GIVING

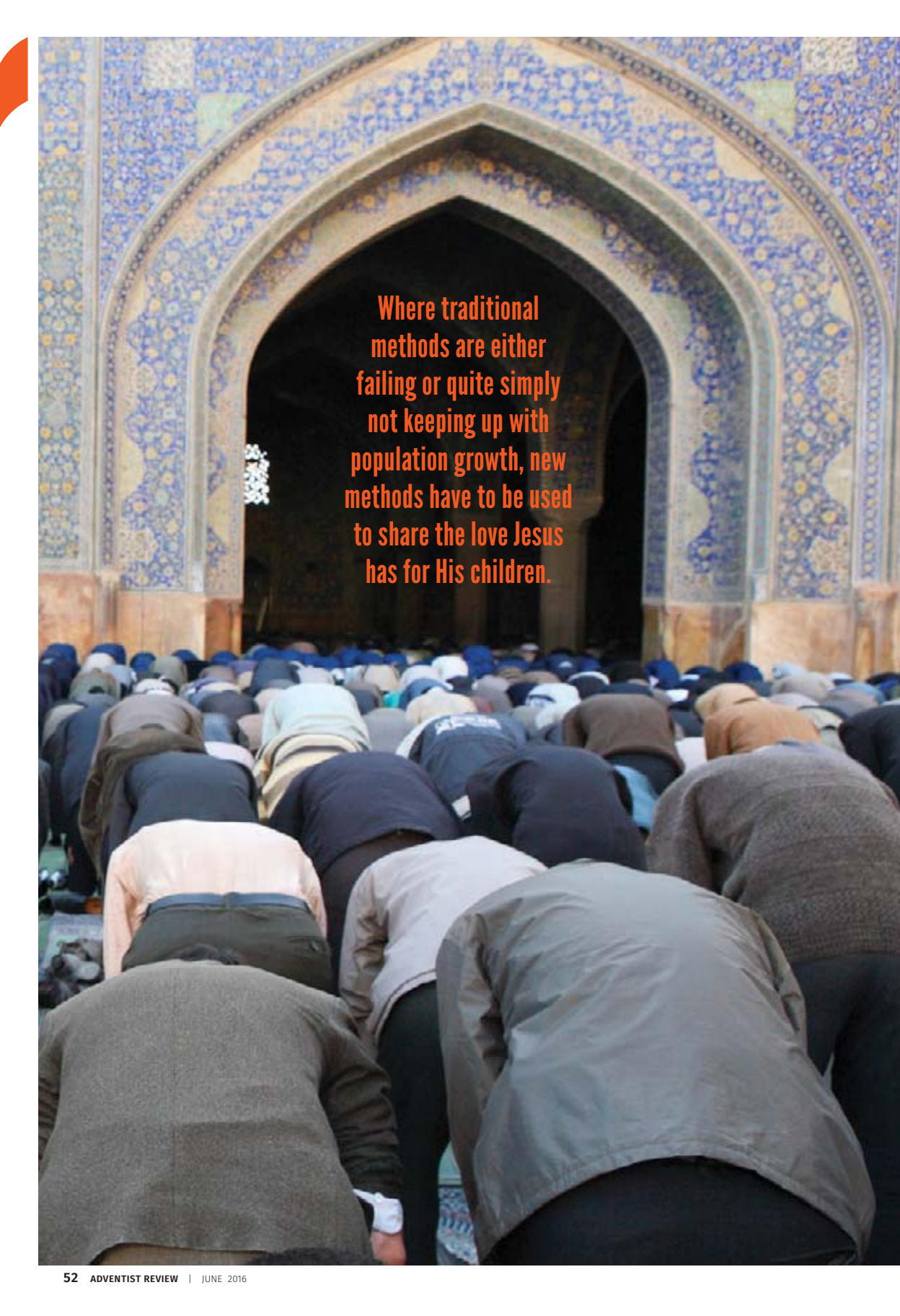
Back in the 1970s an innovator and social entrepreneur, economics professor, and Nobel Prize winner, Muhammad Yunus, from Chittagong University in Bangladesh, discovered, tested, and pioneered microfinance. His brilliant undertaking created a sustainable banking industry by providing low-interest loans to impoverished mothers with no credit history. He wagered on their tenacious ability to provide for their children as sufficient collateral to repay small loans and escape the grip of unscrupulous loan sharks. He founded the Grameen Bank—"The Village Bank"—which has since lent more than US\$5 billion to 11 million mothers, reducing their poverty and bringing real sustainability to communities that otherwise would

FACT:

Many "self-supporting" ministries aren't self-supporting. They're donor-supported.

**What if you knew
that your new
way of giving was
bringing freedom
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for youth at risk?**



A large group of people, seen from behind, are kneeling in prayer on a patterned carpet inside a mosque. They are facing a large, ornate arched doorway (mihrab) decorated with intricate blue and gold tilework. The scene is captured from a low angle, emphasizing the scale of the gathering and the architectural grandeur of the interior.

Where traditional
methods are either
failing or quite simply
not keeping up with
population growth, new
methods have to be used
to share the love Jesus
has for His children.

forever be found on the wrong side of the tracks.

Many may find themselves wondering if this is some indirect and thus less faithful kind of mission. Our images of sharing the gospel often involve stadium-sized evangelistic campaign with its superstar preachers—Billy Graham, Joel Osteen, Benny Hin, Joyce Meyer, and even several well-known Adventists we could name. These are accompanied by large advertising campaigns on radio and television, expensive printed flyers and magazine ads, mass DVD production, and business-class air seats. An expensive film set is poised to capture the moment of mass baptism and well-paid backup teams are prepared to facilitate the event. We've all read about them, perhaps attended them. Some of you may have even been the celebrated speakers.

Now let's apply some modern thinking to how we could use our limited monetary pool to reach similar results at a more grass roots level, or among those whose traditional national religion wouldn't allow such an event. To do this, we need look no further than communities of people in deep poverty, use simple business principles and sensible investment choices, and watch the social enterprise movement—micro-finance—take off.

It's not lost on me that the apostle James, in his letter, noted that one's faith is meaningless—perhaps even borderline callous—if we ignore the poor. But the poor, as we call them, are not an underclass, but rather a large people group that simply lack opportunity because of a line of geography.

Instead of volunteers knocking on doors with survey forms about community "felt needs," loan officers are employed. Caring members of vibrant Christ-centered communities that intentionally embrace opportunities to carry the precious story of salvation from Calvary to Calcutta, from Golgotha to the Goa, and by doing so, unlock a millennium of superstition and idol worship. Those who listen, like us, are merely searching for a better life for themselves, their families, and their eternal future.

These modern-day fishers of men are in a sense no different than the disciples of old and the Waldensian merchants of the Dark Ages. They are all compelled by a strong sense of justice and a longing desire to set captives free. Jesus declared unequivocally that He came to set us free. Isaiah 58:6 implores us to remove the chains of injustice

and let the oppressed go free. This is a message of freedom. The gospel is freedom.

Forward thinking donors are rushing to align themselves with movements that not only result in baptisms, but use community-minded innovators, who, like them, see a better way to bring Christ to un-reached people groups. The result is that "this gospel preached unto all the world" is tearing down cultural, racial, and traditional religious beliefs in favor of a loving relationship with a heavenly Father Who never lets us down.

LET'S TALK NUMBERS

So, the metrics: US\$250,000, invested in the right micro finance program will avail approximately 2,100 small loans. Clients typically show a 96 percent loan return with an applied interest of 1.14 percent per month. Loans are repaid over 10 months. Each month three weeks of payments comes off the loan while one week's payment is client savings, held in trust in the bank at average 2.4 percent interest, until the loan is repaid. Then clients can borrow a further and larger micro loan; savings are again accrued, and after the last cycle of microfinance has been repaid, the loan client has collectively added \$580 in savings to her account—more than one year's pre-loan income. Also, and quite astonishingly, the micro bank has made sufficient funds to cover salaries, pay rent on a building, and grow the program.

So, yes, she has a business, and it may make some profit. But with real data showing that 96 percent of loans are being repaid, this suggests that not only are the businesses flourishing, but the financial insulation this brings to the family home strengthens the future of thousands in once-impoverished communities. An abundance of evidence shows the retention rate of new believers won through such slow and patient work is rooted in something more tangible than the emotion of the stadium event.

The leverage factor: Each client is a mother. The average number of children is 5.4, most of them still in school. In groups of 30 these mothers meet with loan officers, more accurately, community Bible and social workers. Once a week they meet to pray, share, read the Scriptures, and repay loans.

At these informal social gatherings, women can encourage and pray for each other. They're also encouraged to join home or underground church

FACT:
Social enterprise ministries are seed-funded and, when run properly, return a real cash return on investment.

movements, where they may fellowship with other believers, be baptized, or publicly confess Jesus as Lord in a profession of faith. One in four clients accept Christ as Savior and Lord.

Children who have witnessed the transformation in the lives of their mothers ask questions and are encouraged to join suitable programs so that they may also discover Christ; now an army of some 2,800 children from just the first loan cycle. Husbands and fathers are taking notice and seeing their wives making better choices and learning how to quit smoking, healthier eating, and better choices for their families. The community notes that this family is doing better. Social elevation has been but a dream previously.

Let's add the growth metrics: 525 mothers and 2,800 children over a 10-month loan cycle: let's not include men yet. Once this money has been returned, we can lend it again and again and again. In fact, the leverage is so great that major banks are looking with incredulous interest—and envy—at the ability these poor mothers have for repaying loans, when those institutions are struggling to get 80 percent of their large loans repaid.

In just five years a forward-thinking, gospel-motivated social entrepreneurial investor has sown into the eternal lives of 19,950 people, and the social enterprise still has the remaining—or initial—US\$250,000 capital to invest.

When was the last time you heard of a large evangelistic campaign in an Islamic community in Indonesia, Malaysia, Bangladesh, or the southern Philippines? When did you last read about exponential growth in Christianity in these same countries? Where traditional methods are either failing or quite simply not keeping up with population growth, new methods have to be used to share the love Jesus has for His children, those who He has commissioned us to take care of, feed, clothe, support, and, most of all, emancipate.

Social enterprise is the only way forward to share the gospel in locked-down anti-Christian areas in which true friendship evangelism is actually working and sweeping through villages, urban slums, and remote regions. The movement is making a difference.

The question is, will we join it, or simply continue using the one arrow in our current quiver?

MEMO TO STOCKHOLDERS

It's stating the obvious that we care deeply about people. We care about our choices, our

words, and our actions. In fact, I'm sure that many here right now think carefully about ethical shopping choices and the impact your dollar has. Because I believe passionately in people, in choices that are wise and thoughtful with my own investing, shopping, travel, and my influence, I want to reach out to you and encourage you to use a similar measure of passion about your choices that effect other people's choices.

In Australia, Andrew Forrest, a billionaire mining magnate and director of Fortescue Metals, sent a memo to the 4,500 companies that are on his books as trading partners. Forrest, an entrepreneur and philanthropist, cares deeply about social change and the impact his company has on people all over the world. His memo asked any of his trading partners that couldn't guarantee slave-free workforces in their trading circles to rethink whether their business with Fortescue Metals was worth keeping. He put them on notice about their choices and made them decide whether they were going to join the movement for social change or not.

Seventh-day Adventists have a long history of caring for people and their wellbeing. In fact, we've built a global health business out of caring for people. Let's now do the math: Caring for people, being socially justice-minded, passionate, and intentional about sharing Christ, all added together, equals—what? I think you know the answer already.

My friends, it's time to think differently, to become deliberate and passionate social reformers; to be like Jesus in preaching a Sermon on the Mount, but also like Him in creating and innovating new ways to materially, functionally change the lives of real people.

The apostles give us a great example. They sold out. They divested themselves of property, formed socially cohesive groups and innovated ways to bring the gospel message—two millennia later—to you and me.

Next time someone asks you to support their ministry, ask them what their return on investment is going to be. Ask them if they need help to evaluate the benefits of the outreach they do, and use your business skills to support them in making better choices in spending a limited monetary pool for sharing Christ. 📌

David Caukill is development director of International Children's Care-Australia. ICC-Australia is a separate organization from International Children's Care, and is a member of ASI, Adventist-Laymen's Services and Industries.

FEELING VERSUS FAITH

It had been a tough week. Everything seemed to fall apart. Added to that was the pain of betrayal. A friend whom I had trusted and respected betrayed my confidence, turning away at the moment I needed her most. *O God, why does it hurt so much?*

Then a family member was diagnosed with cancer. Added to the pain in my heart was a new worry: fear. Fear of the future. *O God, when will it stop?*

The worst part was that I couldn't sense the presence of Jesus anymore. I was praying. Pleading. Reading my Bible. Nothing. Why couldn't I hear His voice? *God, where are You? Are You hiding Your face from me? Is there sin in my life separating me from You?*

The pain and fear ate away at my soul, while the sense of separation from my Father hung over me like a dark cloud. I had never struggled with depression before. I usually woke up every day with peace, excited about what God was going to do, about how He could use me to minister for Him. But now I wanted to run away and hide. It felt as if a physical weight had settled on my chest. *Would I ever break free?*

I tried all my normal routines. Praying with my husband, Greg. Talking faith. Refusing to listen to the enemy's ever-present whispers: *I always knew you were no good. What kind of Christian are you? You'll never make it.* My brave face fooled nobody. Not even me.

Then two things happened that began to change the tide. First, a woman asked me to pray for her. Normally I would have jumped at the chance. What greater joy

is there than to pray for others? Now I felt like a failure. *Who was I to pray for someone else?*

I prayed anyway, taking her hands in mine as I spoke to my heavenly Father. Only now it seemed as though I couldn't find Him anymore. I spoke the words aloud, regardless of my feelings. At least it was the right thing to do. Maybe that counted for something.

A few days later someone asked me to speak for a meeting. Usually I loved sharing what Jesus has done in my life, and the scriptures He's used to bring deliverance. But how could I speak when I couldn't feel His presence? I talked with Greg, the only person who knew how much I was struggling.

"You should do it, Jilly," he said.

The lump in my throat suddenly swelled. "You know I can't. If I were connected with Jesus, of course I'd speak. But I can't hear Him anymore, so how can I speak for Him?"

"I know," Greg nodded. "But it's not about how we feel. Jesus might be the closest to you that He's ever been. He's not dependent upon our ability, or even our feeling of connectedness. Don't let Satan win!"

So I made a choice. A choice based on surrender, on doing it God's way whether I felt like it or not. And at that very moment God began to set me free! 🍌

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

JOURNEYS
WITH JESUS
JILL
MORIKONE



HOW COULD I
SPEAK WHEN
I COULDN'T
FEEL GOD'S
PRESENCE?



BILL HAY

Judy Olson, 94, sits next to her 1930 Singer sewing machine and samples of the thousands of dresses she has made and donated to orphans.

Children's Care (ICC), a Seventh-day Adventist ministry headquartered in Vancouver, Washington.* ICC establishes group orphan homes, each comprising about 10 to 12 children in various countries worldwide.

Using a Singer Featherweight sewing machine built in 1930—which she has owned since 1951—Judy has made and donated to ICC thousands of dresses in various girls' sizes as well as some shirts for boys.

"It all started with a friend in British Columbia who sewed for International Children's Care," Judy says. "She's the one who got me started, and that was more than 20 years ago."

ICC continues to be grateful for Judy's kindness and hard work. Sharon Fleck, who has served as ICC's children's services director for about the past 15 years, says Judy's handmade dresses are greatly appreciated because they're made of cotton, which works well in the hot and humid climates to which they're sent.

"They go to our children's villages in the Democratic Republic of Congo, India, and Guatemala," Fleck says. "She does a beautiful job with the dresses, and we really appreciate her obvious love for the kids and her dedication.

"It's pretty incredible that somebody is still doing something like this for others at her age," she adds. "It takes a special person to do this."

Never Too Old

Even at 94, Colorado resident continues her mission for orphans.

When Judy Olson was born on December 14, 1921, on a farm near Underwood, Minnesota, Warren G. Harding was president of the United States, Prohibition was in effect, the Great Depression was about eight years in the future, and no home had a television. Bread cost about 10 cents a loaf, gas was 22 cents a gallon, and the average house went for about \$8,000.

But even though much has obviously changed in our world since then, one thing for Judy remains the same: a sense of mission and service instilled in her at a young age.

At 94, Judy spends her days making dresses for orphan girls—averaging two to three dresses a day—and donates most of them to International

BY SANDRA BLACKMER

HELP FROM A FRIEND

Judy now resides in Loveland, Colorado, and attends the Champion Adventist Church, where she's been a member for 69 years. Best friend and fellow church member Naomi Sigler frequently comes to Judy's home and helps cut the dress material for her, but Judy does the sewing.

"I can't cut enough for her," Naomi says. "I can't keep up with her."

The only trouble Judy has sometimes is threading the needle, "especially if it is on black material," she says.

So who pays for the material for all these dresses? Even though church members donate some of the material, most of the funds come directly from Judy's own pocket.

"I'm always happy to receive donations, though," she notes.

CAMPION MISSION TRIPS

Nearby Champion Adventist Academy also benefits from Judy's dressmaking skills. Champion students take along dozens of Judy's dresses on their annual mission trip to Belize to give to girls living in orphanages there. This past year the students took 92 dresses and some shirts. Champion senior, Gabrielle Williams, recalls the girls' reaction to the gift of the dresses:

"[The girls] were anywhere from 5 to 11 years old, and they'd light up because they were excited to receive something new that was especially made for them," Gabrielle says. "Even though they were young, they understood that the dress was a labor of love. The joy was contagious."

Champion Academy holds a special place in Judy's heart because she used to be girls' dean for the school and also worked in the cafeteria.

HOW IT ALL STARTED

Judy's love of sewing began when she was only 12.

"I just decided to make myself a dress, and that started it," she says. Eighty-two years later she's still sewing dresses. Why does she do it?

"Because I like being active," she says. "It bores me to sit and do nothing."

Judy does more to keep herself busy than make dresses. At Thanksgiving she helps make dinner rolls for food baskets that church members and Pathfinders deliver to the community. This past Thanksgiving



COURTESY OF CAMPION ADVENTIST ACADEMY

A girl in Belize happily receives one of Judy's dresses from Champion Adventist Academy students during the school's annual mission trip.

she and Naomi made more than 300 dinner rolls. The duo also bakes cookies at Christmastime for Judy's neighbors, friends, and shut-ins.

"That's a bunch of cookies," Naomi says.

A BRIEF HISTORY

Judy became an Adventist Christian through working for a family in their greenhouse.

"The mother of the lady of the house was an Adventist," she explains. "She would come and visit, and that's how it all started."

Judy was baptized at age 20. In 1948 she married Orley, a builder of houses as well as Adventist churches and schools. They were together for 61 years, until Orley died in 2009. Orley had a son from a previous marriage, who is now a sculptor. The couple also adopted two girls in 1956; one is a nurse, and the other a physical therapist.

Judy says she "grew up always wanting to do things for somebody else. They were very hard times back then; it was during the Depression."

She adds: "One is certainly a lot happier doing something for others than just sitting around doing nothing."

Sounds like good advice to me. 🍌

*<http://www.forhiskids.org>.

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



God's Timing and Our Purpose

It's all right: we can ask God hard questions.

Conversation ceased as Christopher began the slide show and eulogy of his father, Mario D. Frank. Christopher and his wife, Diana, had worked lovingly on making this memorial service in their home special and intimate, with only close friends and family members invited.

Chris traced his father's birth, family ties, and educational and work history. He dwelt on his father's exceptional talents and interests, and some of the adventures he had experienced.

Enthusiastically friends and

family members shared their memories, quite frankly enlightening me about things I didn't know about Mario. Some memories were truly funny; others were touching. All in all, the service was well executed, and when everyone had left, I felt satisfied with the results of my son's planning.

QUESTIONS WITHOUT ANSWERS

But somehow I couldn't simply leave Chris's house as the others had. A terrible pain in my soul held me back. As Chris, Diana, and I sat on the couch,

“Mama, I know why God prolonged Dad’s life.”

images of Mario’s last days came to mind. Before he died, he was a mere ghost of his former self: emaciated, totally incapacitated, unable to process thoughts or even speak. Looking like a concentration camp victim, he experienced a living death.

As these images played in my mind, a painful memory took up residence in my heart. “Chris,” I said, “a few months ago I lay in bed one evening talking to God. I asked Him why He didn’t allow Mario to go to his rest. I confessed that I had no right to question His decision to prolong Mario’s life. I understood that as Mario’s Creator, He had the prerogative of determining when his life should end. But I told Him that my finite mind just couldn’t understand why He would keep someone alive in this horrible condition year after year.”

Mario suffered from Parkinson’s disease. We had watched him deteriorate, going from shuffling about unsteadily to being unable to walk at all. Then he couldn’t communicate because his mind couldn’t process thoughts. Eventually he lost his ability to speak. Then he couldn’t use the bathroom or care for himself. Later he couldn’t feed himself. Finally, his food had to be pureed. He lived that way for more than 12 years. It was heart-wrenching.

During the past four years, caregivers said that once in a while Mario had lucid moments during which he could speak and process thoughts for short periods of time. I wondered whether God had prolonged his life so that the Holy Spirit could reach his mind and bring Mario to repentance since he had left the truth and had entangled himself in Scientology. After all, I had been praying for his salvation, taking up this petition where his deceased mother had left off.

MAYBE, JUST MAYBE

As Chris listened to my doleful thoughts, his face expressed sorrow, and his eyes filled with the tears he had not shed at the service. “Mama,” he

agonized, “I know why God prolonged Dad’s life. It was for me. I was so full of pain, anger, and bitterness with his failure to be a father to me. God knew that as I spent time with him in his declining years, all those negative emotions would melt away.”


Then he choked out, “How could anyone be hateful and angry with someone who was in the condition my father was in?”

Although I knew my son had harbored pain and resentment about his father’s paternal dereliction, I simply had not factored this issue into the extension of Mario’s life. As I pondered the implications of my son’s explanation, I was deeply moved.

Chris had assumed responsibility for his father’s care after he learned the danger he had been in with his neighbors preying upon him as they saw Mario’s helpless condition. What a merciful God! He had given Chris time to make peace with his father.

God faithfully rewarded Chris for honoring his father by overseeing his dad’s health care and handling his personal affairs in addition to caring for his own young family.

Mercifully, God had replaced Chris’s bitterness and grudges with compassion and a commitment to do all he could to honor his father’s determination to live.

God says in His Word that He will not forgive our sins if we do not forgive others theirs. So He gave Christopher and his father the gift of time, resulting in emotional healing and forgiveness. Indeed, God’s timing is perfect in all situations, for He always has a good purpose not necessarily known to us. Because of Mario’s impairments, his response to the promptings of the Holy Spirit will be known only when Jesus returns. 

Rosa E. Cardona, is an English teacher, mother, and grandmother who lives in Orlando, Florida.

DAD'S BEST ADVICE



Dads (and other father figures) are often known for supplying sage wisdom, sometimes wrapped in humor, and other times just wrapped in good, common sense. Herewith are bits of wisdom from around the world, shared through voices of the children who love and value their dads. —Editors.

My dad used to ask when I was just a young kid, “Were you friends today with someone who really needed a friend?” It made me think about friendship in a way that has blessed me immensely as it changed my instinct from being friends only when it was fun or easy to living a life open to caring about others.

STEPHANIE SAHLIN JACKSON

The best advice I got from my father? His constant echo of Eleanor Roosevelt’s words: “No one can make you feel inferior without your consent.”

TANIA ACUNA

My dad encouraged me to get all my education at once and not hesitate if I even wanted graduate degrees. He told me how easy it is to leave and how hard it is to come back. My dad is the reason I have my Ph.D. today. He saw potential that I never knew I had.

BONNIE MCLEAN

During my college and high school years my dad would remind me, “Go to bed. Tomorrow will be better.”

LISA MCGILL-VARGAS



Once, when I was trying to make a decision and brought all the pros and cons to my dad, he said, “Life is like a pot of soup. After you add your ingredients, you have to let it simmer.” After the weekend I was able to make my choice.

AUSMA KINNEY

If you are to study abroad, remember Joseph and his faithfulness, do your best where you are, and trust God for the rest. In this phase of your life, focus on your studies, have fun, and have good friends. Remember that God is with you, and He will make the coming years blessed ones!

JOOD DAWAIS

My dad told me, “As a woman, finish your education. No one can take that away from you.”

SHEILA MATHEW

My dad used to say, “If you want to walk on water, you’ve got to get out of the boat.”

CHISOMO KHOMERA

The gist of my favorite advice from dad was this: If I want to be happy and content with my life, I need to remember the less fortunate around me. There will always be people who are better off and worse off. I can be driven to be like the better-off people, but I should not forget where I came from, and those who are less fortunate.

ROY VARGHESE

Be very careful with words. It is possible to get through conflict and tension without hurting another’s feelings if you pray before you speak. He has lived that advice.

CINDY TUTSCH

My dad gave me three solid pieces of advice. 1. Work—it’s all in your attitude. 2. Not being in debt is one of life’s greatest freedoms. 3. Spend money on people, not things.

LYNN MASIH

For my dad, it wasn’t what he said, but how he acted. I always felt complete, no-strings-attached love. He helped me form a picture of a God who always loves me, no matter what.

SHEILA ELWIN

My father would remind me, “Keep in prayer daily. Don’t forget it.”

SAMUEL SAGUDA

The best advice from Dad? “God never said life would be easy, but He did promise to be there to help you through it, so lean on Him.”

AMUDHA MULLIKIN

My dad wrote this in a birthday card to me years ago. It was something along the lines of “The mind is much like a flower. Unless it is fully open, its fragrance will not be revealed.” These words

remind me always to be open and accepting of new ideas/thoughts/people, to consider different opinions,

to challenge certain conventions/norms, and above all, to live my life bravely and happily, without being swayed by the opinions of those whose minds have yet to bloom fully.

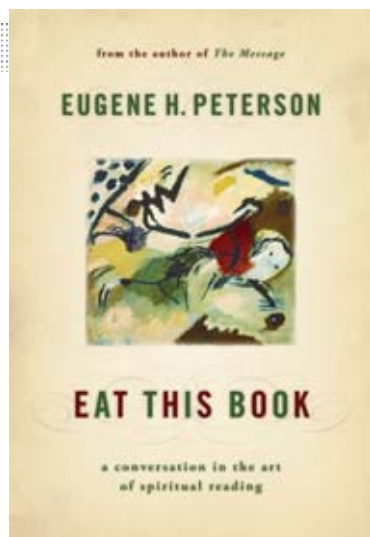
JASMOL SARDANA

The best advice my dad gave me? “Keep the faith.”

CJ HOBBS



To see the video interviews, visit AdventistReview.org/ARtv.



Eat This Book: A Conversation in the Art of Spiritual Reading

Eat This Book: A Conversation in the Art of Spiritual Reading, published by Eerdmans, is available through Amazon.

The Word of God is powerful. All of creation came into existence through God’s Word. Jesus is the Word incarnate. And Eugene Peterson, author of *The Message*, tells us that we need to eat and digest the written Word, as the angel instructed John the revelator (Rev. 10:9, 10).

A RELATIONSHIP

The Scriptures are about more than information or propaganda; they are about a relationship. They are not manipulative, but straightforward, honestly revealing sin and its consequences, yet full of promise: “Submission and obedience are a large part of it, but first we have to listen,” both to how it is said (form) and what is said (content).

According to Peterson: “In a hundred years or so, the early Christians had essentially the same Holy Bible that we have today” being read in

Adventist Churches That Make a Difference

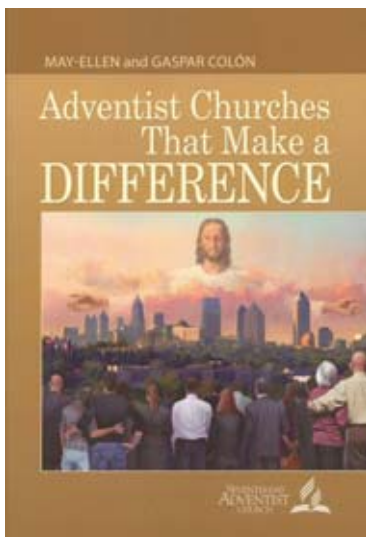
Pacific Press Publishing Association, Nampa, Idaho, 2016; 128 pages; US\$13.99; softcover. May-Ellen and Gaspar Colón, authors. May-Ellen is director of Adventist Community Services International; Gaspar is resource materials developer for the Global Mission Urban Center and mission integration coordinator for *Adventist Review*.

The book *Adventist Churches That Make a Difference*, by Gaspar and May-Ellen Colón, was designed as an enhancement to the Third Quarter 2016 *Adult Bible Study Guide* lessons for the Seventh-day Adventist world church. As such, the book was subject to many constraints. It was held to a brief and fixed length. Each of its 13 chapters had to be similar in length. And each chapter had to correspond to the topic of that week’s lesson. The format has been a popular one, since many members and teachers are eager to supplement the study guide with additional resources.

Because of the constraints of the format, I didn’t expect the book to break any new ground. But I was in for a pleasant surprise. This is a landmark book. It not only advocates that every Adventist

churches to Jewish Christian audiences who understood its symbols. There was nothing secret about Revelation.

Peterson warns against the “depersonalization of the Bible,” which happens when we use the Bible as merely intellectual challenge, or moral guide, or inspiring material that makes us feel good in troubling times. Using the Bible this way, for our own purposes, denies its purpose—getting involved with God. The Bible is more than feel-good literature or history or moral compass. God is personal, and so is His Word. Peterson calls it formational rather than informational. We must participate in its stories, feed on them, like manna, until they become part of us.



church should be deeply engaged in its community, but provides dozens of specific illustrations of Adventist churches around the globe that are doing just that.

These kinds of ministries are divided into four types: (1) relief, (2) personal development, (3) community development, and (4) confronting injustice. The Colóns use a fishing analogy to describe these ministries: (1) relief is giving a hungry person a fish; (2) personal development teaches people how to fish; (3) community development provides the fishing tools; and (4) social justice ensures everyone has equal access to the fishing pond.

Gaspar and May-Ellen are eminently qualified for the task they take on in this book. For many

years May-Ellen served in the General Conference Sabbath School and Personal Ministries Department, and Gaspar was director of the Center for Metropolitan Ministry, based at Washington Adventist University. In these capacities they traveled worldwide, encouraging community outreach and observing firsthand many success stories. While most churches in the Western world are stuck in neutral, some have actively filled recognized needs in their communities, causing these churches to be highly valued by those outside the church. These success stories are a gold mine of fresh ideas that stimulate thought and provide readers with options that their own churches can consider.

The book is extremely well written and easy to read. The variety of stories keeps the reader's attention. But the stories are not just random and entertaining—they are structured into a carefully crafted philosophical foundation built on both Scripture and the best scientific evidence of how groups of people relate to each other. While the Colóns are not specialists in the Bible, their use of Scripture is measured, solid, and persuasive. The stories illustrate how real churches in real communities apply both biblical and scientific principles to real-life problems.

This book is a must-read, not only for Adventist Sabbath School teachers but for pastors, church leaders, and members who desire that churches make a difference in their local communities.

Reviewed by **Jonathan Paulien**, dean of the School of Religion at Loma Linda University.

NEW TRINITY

Peterson laments society's tragic new trinity, a trinity of self—"our holy wants, our holy needs, and our holy feelings"—that makes our own experience the ultimate goal, using the Bible like another secular self-help book. Self-help reading wouldn't be a hindrance if we actually digested the Word. But that mentality has given rise to alternative spiritualities that don't demand anything of us, but promise to make us feel good about ourselves. It's not so much that such practices are wrong, but that they replace our relationship with God with a relationship with self.

We need the Bible as a whole, not a "garage sale

of assembled texts." As Peterson says: "It takes the whole Bible to read a part of the Bible." The Bible is a large comprehensive story with the primary goal of knowing God and what He is like. It tells of Jesus from beginning to end. It is about a relationship with the Holy Trinity. To receive maximum benefit, Peterson quotes P. T. Forsyth: "Bible searching and searching prayer go hand in hand. What we receive from God in the Book's message, we return to Him with interest in prayer." It's like praying before eating a meal.

Ella Rydzewski, now retired, served for many years in the editorial departments of *Adventist Review* and *Ministry* magazines.

A STRIKE!

My husband recently took me on a date, to a bowling alley! I heard myself agreeing to go, even though I thought the venue unconventional. Until then, I had never been to a bowling alley; I was clueless. We teamed up with my daughter and son-in-law, who were the “pros” in this foursome.

I was amused at being fitted with special shoes, and fazed at obtaining the right ball. Who knew those balls were so heavy? Our lane offered a variety, so I began sizing them when a voice interrupted, “Excuse me, ma’am; this ball is my personal bowling ball.”

With my hand poised over the ball in question I looked into the face of a pleasant-looking older gentleman. “Oh, I’m sorry,” I replied. “I had no idea.” My selection completed, I looked over and realized that the gentleman was assigned to the neighboring lane. So I ventured over to say hello.

As I approached, he assumed a defensive posture (hands raised, palms forward). *Oh, no! Does he think I’m coming to confront him?* I wondered.

“Hi,” I said, smiling, “I didn’t know that was your personal ball. This is my first time setting foot in a bowling alley, so I have no clue about what I’m doing. But I intend to enjoy myself.”

At these words he relaxed, nodded, and smiled.

Several times during the evening we exchanged smiles and nods. On my very first strike I heard him say, “Nice job!” He,

however, was definitely a seasoned bowler. At the end of the evening I went over to say goodbye, waiting while he executed his shot (another strike!).

“What’s the secret in that special ball?” I asked, complimenting him while gesturing to his score, which showcased a number of strikes.

He laughed and responded that for a first-timer I had done very well. “Did you enjoy the evening?” he asked. “Isn’t bowling fun?” I agreed. We exchanged a few more pleasantries and said good night.

“Well,” I remarked to my daughter, “there goes my new friend.” Shaking her head, she said to her husband, “Mom makes friends everywhere she goes. She could get a stone to respond.”

Had she asked how I do that, my response would have been “Easy: just don’t treat a stone like a stone.” In other words, treat others better than themselves, better than you believe them to be.

Then it struck me: even though we’ve been bombarded during this political season with enough vitriol and ugliness for us to say “Enough, already!” I found it easy to exchange pleasantries with a complete stranger in a most unlikely place, thus reinforcing my belief that all is not lost. Most of us respond favorably to gestures of friendship. It’s imperative that we try.

As for the date, I had a great time; we all did. I think we’ll go bowling again. 🍷

Marvene Thorpe-Baptiste is editorial assessment coordinator for *Adventist Review*. She’s the one who authorizes a check when your manuscript is published.

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TO EXCHANGE
PLEASANTRIES
WITH A COMPLETE
STRANGER.

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