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WORLD VIEW

“Healing is an act of social change.”

I’ll admit that I was startled when I first considered the idea, for I have always thought of healing as a deeply personal experience. As a pastor for nearly 30 years, I have been a witness to hundreds of very private moments where God’s power healed a broken body, transformed a sinful heart, or restored a wounded marriage. I have told and retold the stories of Jesus’ miracles in dozens of sermons, praying that my hearers would reach out for the grace that still makes hurting people whole, one life at a time.

But what happens when a wounded body is restored or a broken relationship is mended? What happened in the circles and the villages to which those 10 former lepers of whom Luke’s Gospel tells us returned after Jesus healed them? Lives beyond their own were quickly and even dramatically changed. Jobs were resumed; marriages were restored; children were parented; friendships were picked up where they had been left when disease first brought its awful interruption. The ever-widening ripples of change that flowed from that tenfold instant of healing moved on to change families and social structures and villages and nations. And all of this—all this change and transforma-

tion—was clearly in the mind of Christ when He spoke the word that made 10 individuals whole.

Seventh-day Adventists have historically been careful about publicly advocating for societal change, for we have seen how quickly the grace and healing intended by the Great Physician can be obscured by picket signs and political maneuvering. What began as a profoundly spiritual quest to connect the lost and broken to Jesus can easily descend into an all-consuming passion for social power and domination. But let’s never mistake the fact that the good news of Jesus, which offers us eternal life, should always make a noticeable difference in the here and now—on street corners and in villages and in every relationship a healed life experiences. The woman who learns to read the Bible acquires economic status and social influence for good because of her new skill. The abusive husband who forsakes his habits of violence and intimidation because his heart has been changed by Jesus becomes a bulwark for righteousness in his business, in his family, in his community, and in his church.

As you read this month’s featured article about the “End It Now” campaign now widening around the world, pray that the healing—and the change—will reach the street where you live.

— BILL KNOTT

WORLD REPORT

Adventists Respond to Chilean Quake

■ Four Seventh-day Adventist Church members in Chile are confirmed dead in the wake of the magnitude-8.8, February 27, early-morning earthquake that struck the central part of the South American nation, church officials have confirmed.

Two church headquarters have been severely damaged, while more than 10 church buildings have “been almost completely destroyed,” according to Erton Köhler, president of the church’s South American Division.

At the same time, the division reports, U.S. Secretary of State Hillary

Clinton met with ADRA volunteers at Santiago’s airport on March 2 and commended the group’s relief efforts.

“Thanks to those who prayed and continue praying for our brothers and all who have suffered from the earthquake that happened last Saturday in Chile,” Köhler wrote in an e-mail message March 5, 2010. “We remain united in intercession and supporting our fellow Chileans.”

Köhler added, “Until now we have news of four Adventist brothers killed, and some still missing. We’re still waiting for more news. Furthermore, we have two headquarters, the South Chile Conference in Temuco and Central Mission in Talca, Chile, [that are]



CLINTON MEETS ADRA WORKERS: Chile’s then-president-elect Sebastian Piñera and U. S. Secretary of State Hillary Clinton spoke with ADRA volunteers during a visit to the Santiago airport Tuesday, March 2. ADRA is currently working to distribute food and clean water to earthquake survivors. (Piñera was inaugurated as Chile’s president nine days after this picture was taken.)

ADRA CHILE

WORLD REPORT

highly compromised. More than 10 churches have been almost completely destroyed and some [church-related] colleges and schools suffered significant damage. Many of our brothers [and sisters] are homeless, struggling to find food, water, and a place to stay.”

According to Köhler, the Adventist Development and Relief Agency (ADRA) is continuing its assistance in the region.

“ADRA is supporting the delivery of food, blankets, and tents, as well as having a Canadian team working with water purification and a group of nearly 100 volunteers helping in Santiago to arrange the food to be sent to needy regions,” he reported.

“Now we begin to come together to seek resources and help from church institutions (temples, schools, and offices) to return its [normal] use, and support our believers in their personal challenges,” he added.

According to Karen Cordovez writing for the division, “Hillary Clinton, after meeting with [outgoing Chilean]

president [Michelle] Bachelet, spoke with [then-president-elect] Sebastian Piñera [at the Santiago airport]. Clinton approached the 80 ADRA volunteers there to see their work.

“Cristián Pincheira, project coordinator for ADRA Chile, spoke with [Mrs. Clinton] about the work that ADRA is doing in the country to help the [earthquake] victims. Clinton expressed her appreciation for the work of the volunteers and related her own awareness of ADRA’s work in the United States.”

—By Mark A. Kellner, news editor, with information from the South American Division.

In Philippines, Adventist Bloggers Rise to Internet Challenge

■ When one sees how workable a Weblog, or blog, can be to reach people and invite them to experience Jesus in their life, a blog enthusiast will not think twice before going into this more modern form of ministry. He or she will take advantage of its features.

This has been the impression of participants resulting from a three-day workshop on communication media entitled “Bridge the Gap,” conducted by the Communication Department of the Seventh-day Adventist Church in the south-central Luzon territory (SCLC) with the help of the Southern Asia-Pacific Division (SSD), January 25-27, 2010.

At the workshop, which was held at SCLC headquarters in San Pablo City, Philippines, 28 participants learned how to use the Internet in ministering to people’s social and spiritual needs. Participants learned to build their own Web site and blog site, get connected with the Internet, as well as reach out to friends and would-be friends with inspirational messages.

They learned other skills including community relations concepts and

programs, news and feature writing, and videography.

The presenters during the workshop were Winelfred Pasamba, Webmaster of the Adventist University of the Philippines; Mary Lorelei Escasa, staff member of Amazing Grace Media Productions and a blog enthusiast; Welsie dela Cruz, SSD assistant director for media productions; and Jonathan C. Catolico, SSD communication director.

“We have envisioned reaching out to the community by employing a more modern method of communication,” said Joel B. Macaraig, SCLC communication director and workshop organizer. “We are starting with this new team who has come to help us realize this vision.”

Asked whether he perceives a gap between Seventh-day Adventists and non-Adventists on certain matters, Catolico indicated that such “perception varies from one place to another. Other communities know the Adventists very well as not only a ‘people of the Bible’ but as a group of believers involved in community projects.” However, he said, “We need everybody in the church to take part in reaching out to his or her neighbors by helping them with their many needs through youth or health programs, family services, educational uplift, and a lot of other ways; and by employing our new communication skills. The realization of such objectives is not far-fetched; by this we may narrow the gap, if [one] exists.”

Toward the end of the workshop, participants (who were divided into three groups) performed their videography assignments. One group was assigned with interviewing people in the streets to gauge their knowledge of the programs of the Seventh-day Adventists in their community. “Unfortunately, there were



LEARN TO BLOG: A workshop about Internet blogging and Web video is presented in the South-Central Luzon Conference.

SSD PHOTO



GREETINGS: Sherry Ayittey, left, Ghana's minister of environment, visits with Helge Wendenburg of Germany's Ministry for the Environment, Nature Conservation and Nuclear Safety following the inauguration of the Baobab Centre for Ecological Studies at Valley View University, February 23, 2010.

PHOTO COURTESY OF VVU

some who haven't even known the Adventists," said a spokesperson for the interviewing group. "Although a lot of them know the Adventists and their programs, and foremost of these programs is the educational work of the church in their community."
—Reported by SSD communication staff.

German Grants Help Adventist University in Ghana

■ Grants from the German government and universities are helping a Seventh-day Adventist university in Ghana become one of the most conservation-conscious universities in West Africa, school officials said.

Valley View University, home to some 3,000 students, has received 1.3 million euros (US\$1.78 million) for campus conservation projects, which include wastewater recycling to fuel conversion system, rainwater harvesting and storage, tree planting, and a new study center for environmental science.

"This center will create opportunities for interaction between local as well as international experts in the field of ecology," said Seth A. Laryea, president of Valley View, during a February 23, 2010, ceremony to dedicate the Baobab Centre for Ecological Studies. On hand were project partners from Germany, Ghanaian ministers of state, students, and faculty.

Helge Wendenburg of Germany's

Ministry for the Environment, Nature Conservation and Nuclear Safety, said he hoped "to illustrate that not only here at Valley View University but also as a whole, German-Ghanaian cooperation in the field of climate protection is on a good track."

The university's conservation efforts were given a boost some six years ago when the German Federal Ministry of Education and Research provided a grant for the development of the university's plan to become an "eco-friendly" campus.

Justus-Liebig University in Gies-sen, Germany, is collaborating with the university to plant 10,000 trees on campus and in the surrounding community, as well as to preserve existing tree species native to the area.

The Ecological Engineering Society is undertaking rainwater harvesting and storage while the University of Natural Resources and Applied Life

Sciences in Vienna, Austria, is responsible for the water treatment.

In another project, dry toilets are reducing water usage and human waste is used to produce biogas to supplement the liquid petroleum gas used for cooking in the university's cafeteria.

Sherry Ayittey, Ghana's minister of environment, praised Valley View University for its determination to showcase and disseminate conservation initiatives and promised to work with the university in replicating initiatives for other institutions.

Valley View became Ghana's first accredited private university in 1995 and the country's first chartered private university in 2006. The university is located in a rural setting some 20 miles northeast of Accra, Ghana's capital city.
—Adventist News Network staff report.

Belize's Adventist Schools Closed to Protest Violence

■ The Seventh-day Adventist Church in Belize closed all 25 of its schools on March 5, 2010, for one day to demonstrate against alleged violence on the part of police in the country that resulted in the death of a church member.

Teddy A. Murillo, Jr., was reportedly shot to death early Saturday, February 27, by a law enforcement officer who

Continued next page



ADVENTIST IS VICTIM: Teddy A. Murillo, Jr., shown in this photo, was a young Seventh-day Adventist shot to death February 27 in Belize City, Belize; the perpetrators remain at large. The Adventist church closed its 25 schools nationwide to protest what its leaders say is escalating police violence in the Central American country.

PHOTO COURTESY STACEY KELLY/AMANDALA NEWSPAPER

Continued from page 5

was questioned and later released.

Murillo, 21, was a member of the Mount Zion Adventist Tabernacle in Belize City—the first church established in the city. He was an active member of his church’s youth group and served as a church deacon.

Murillo is the second Adventist to fall victim to alleged police violence in recent years, according to Abilio Cima, executive secretary and communication director for the church in Belize.

A 19-year-old Adventist woman, murdered several years ago, was the first, Cima said, adding that two other cases were reported in recent years. One case is still in the courts, and the other was dismissed because of lack of witnesses, he said.

“People are afraid to testify [in court] because their lives are at risk,” Cima said.

“By closing our schools we wanted to show the community at large that we are against violence,” Cima said, adding that the Adventist Church is calling on the national government “to do something urgently to stop crime and violence.”

Hundreds of mourners crowded the Mount Zion Adventist Tabernacle on March 7 for a memorial service for Murillo, broadcast live on a local television station.

Murillo attended James Garbutt Adventist Primary School, Canaan Adventist High School, and was a freshman at the University of Belize, pursuing an associate’s degree in agriculture, at the time of his death.

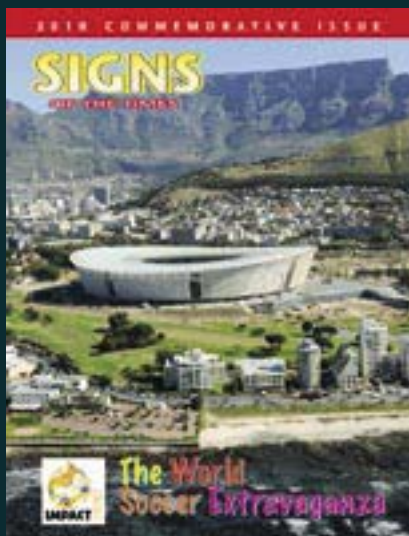
The Seventh-day Adventist Church is the second-largest church in Belize, with more than 34,000 members worshipping in 76 churches and congregations.

—Reported by the Inter-American Division.

WORLD REPORT

ADVENTISTS TO SCORE GLOBAL REACH *With* World Cup Magazine *Signs of the Times edition*

By
MARK A.
KELLNER,
News Editor



Clockwise from left: SPECIAL ISSUE: Nearly 300,000 copies of a special issue of *Signs of the Times* will be printed to reach World Cup attendees in Johannesburg, South Africa. EDITORS: Ruth and Eric Webster, South African Adventists who are each in their 80s, produced the magazine’s special issue, as they have with every issue throughout the past 20 years. UNION SUPPORT: Gift Mweemba, publishing and personal ministries director for the Southern Africa Union Conference, has helped support the massive publication and contributed a guest editorial to the magazine’s special issue.

COURTESY SIGNS OF THE TIMES

A Seventh-day Adventist husband-and-wife duo is gearing up to touch a world of football (soccer) fans during the 2010 FIFA World Cup South Africa, scheduled to begin June 11 and conclude about one month later.

The Southern-African edition of *Signs of the Times*, an outreach magazine long published globally by the Seventh-day Adventist Church, will devote at least 280,000 copies, the

Along with the game-related content are articles designed to present the Seventh-day Adventist Church and its message to readers, Webster noted.

“We pray that the Holy Spirit will work on the hearts of the readers in different ways,” he added. “They can discover that the magazine is sponsored by the Seventh-day Adventist Church. It states that in the info on page 3. There is also information on the price of a *Signs* sub and an address

countries and helped me with much of the soccer/football information. He is an editor of one of the Zambian newspapers and was formerly a sports journalist and editor.”

Other contributors for the issue include Gift Mweemba, publishing and personal ministries director for the Southern Africa Union Conference, and Adventists from around the world. In addition, said François Louw, union conference president, a

will appeal to world's visitors in Johannesburg

vast majority in English, to providing information about the games, as well as how to win in the ultimate challenge of life—by finding faith in Jesus Christ.

“We feel that readers will want to keep the magazine because of its secular appearance and approach. It will not look like a typical gospel magazine,” said Eric Webster, an 82-year-old Seventh-day Adventist pastor who, along with his wife, Ruth, has run *Signs* as a self-supporting ministry in southern Africa for 20 years.

“Those interested in soccer will have a gold mine of football information on all the 32 countries taking part. There are even three pages of high-quality pictures of about 17 international players. People will want to keep these pages. In the center of the magazine are two pages giving the full program of all the games with dates, places, and space to mark the results. Once again, it will be hard to throw the magazine away if you are at all interested in the games,” Webster said.

However, the special *Signs* issue is not a strictly secular enterprise.

to subscribe. Then there are nine one-page spiritual articles scattered through the magazine. We trust that some readers will be led to these articles and that God will speak to their hearts.”

A key spiritual feature will be attached to the 32 half-page articles detailing the appeal of football (soccer) in each of the nations participating in the 2010 games: “At the end of each of the 32 articles from the countries, there are addresses for each country where readers can make contact for spiritual help. There we have Web sites and e-mail addresses for our church in that particular country. This means that visitors from those countries might be led to follow up. There is also the Web site on page 2 where people can follow up on this magazine and other information,” Webster said.

Asked about the surprises he encountered in preparing the special issue, Webster noted several incidents of God's leading in finding contributors, such as church member Jack Mwewa, from Zambia, “who wrote articles on four of the African

team of young Adventists from Brazil will be part of the witnessing/distribution crew in Johannesburg, and will work together with South African Adventist youth to distribute the magazine and other literature.

“The World Cup forced our thinking—we dare not miss this opportunity,” Louw said.

A more mundane distribution task—the addressing and mailing of 30,000 printed issues—will fall to the Websters, both of whom are in their 80s and, as Eric notes, are also “blessed with good health.” Ruth Webster will affix address labels to tens of thousands of copies, which she'll then help Eric load into their car for a trip to the post office.

After this? Eric Webster—who runs a full marathon every year—plans to ask his union conference to help find some other people to take over a vital, and apparently vibrant, print ministry, one expected to touch a world of visitors during the World Cup. ●

More information on the special magazine is due to be available online at <http://www.impact2010.co.za/>.

Focus on Leadership

Meetings held in Beijing, China, emphasize leadership development.

By BILL KNOTT, editor, with Mark A. Kellner, news editor, Adventist World

As global membership in the Seventh-day Adventist Church advances toward 17 million baptized members, the need for trained church leadership also increases. Toward that end, the church's Office of Global Leadership Development recently held a summit in Beijing, China—the third in an annual series and the first ever held in China—to discuss methods and strategies for helping church leaders fulfill their mission.

Michael L. Ryan, a general vice president of the world church, is one of the leaders of this office, along with Pardon Mwansa, also a general vice president. On his return from Beijing, Ryan spoke with *Adventist World* about the meeting and the office's goals.

Give us a sense of the significance of this event for the world church. How many were part of your team?

We had about 30 people, representatives from each of the world divisions of the church.

Were these meetings for division presidents, then?

No. Three division presidents were there, but they were there to represent the issue of leadership. Other divisions had other representatives.

Leadership development in the church has always been some sort of patchwork affair. You have a couple leaders from the General Conference who get appointments and do a leadership seminar here and there. But it tended to be rather peripheral in the discussion of philosophical, theological issues, such as integrity or these types of things. Early on, when we had the first meeting a couple years ago, I spoke to the concept that we have two types of leadership training. We have that which we could refer to as “available”—the Ph.D., M.A., whatever. They're there and available for whoever happens to find a way to attend those.

But the other we could refer to as “specific and inten-

tional.” For example, our global church is organized into 512 conferences, 106 union conferences, and 13 divisions. At least three executive officers lead each of those entities, and sometimes you have associates and what have you. A certain preparation is essential in having people arrive at those particular positions. What are we doing for presidential? Specifically, I'm talking about those who come into the presidency at the conference level. They're seen by their peers and those they represent as capable. But what do they know about chairing a board? What do they know about running a constituency meeting? What do they know about reading a financial statement? They may have been a pastor of a very large church, doing a very good job, but these are different skills.

We've just begun a Web site, leadershipdevelopment.adventist.org. That site is organized in such a manner that the mission/vision statement is listed, along with current research and names of presenters from around the world you can call to make a presentation on certain topics. We have the 20 most recent books that are recommended about leadership. And probably the most significant part of that site is a section called “leadership events.” It's basically the date, time, location, who is presenting, and we have it organized—General Conference, then division by division, so every division has its own network.

The first meeting we had was working out the mission statement, the values, the direction. The second meeting we had was major assignments to the world field. For this one we actually had the divisions come and put their schedule of events out so that we could begin to fill in this Web site. In terms of significance, it's a major move in the direction of intentionality.

Would it be fair to say that the transition to this model has gone from kind of “we'll go where we're invited,”



PRACTICAL TRAINING: Stan Patterson (inset), a professor at the Seventh-day Adventist Theological Seminary at Andrews University, leads participants in a presentation about leadership skills.

to General Conference and division leaders taking responsibility for an ongoing program of leadership development that is aimed particularly at this 2,000-member leadership group that includes conference, union conference, and division personnel around the world?

It's important to note that there are roles to be played here. The General Conference plays the role of visioning and a certain accountability that a leadership program exists, and that there is a network worldwide. But the responsibility of developing a leadership program rests with each division.... We help, to a certain degree, with certain types of material.... Sometimes the style of leadership varies from

one place to another.... So we can't come along and say, "This size fits, so we're going to give everybody this."

When you look at the content of what the leadership group surveyed for issues, what are the top three or four key issues that are at the top of the list for leadership development?

Right now we're focusing on trying to get a curriculum together for presidential, secretary, and treasurer. Then I'm exploring with certain authors to start filling in the blanks on the others. It doesn't mean that those are more important. If I were to say—and we all agree, I think—that the more important leadership issues actually would be leadership issues at the local church, we need to move into that relatively quickly. And that would actually begin with the pastor. Leadership material for pastors is available online. But it would also include various officers of the church, particularly head elders, Sabbath school leaders, treasurers. Because as that unit functions, so does the rest of the church. We've kind of gotten away from remembering that.

What's the next step for your group? Where do you see this going? How can the average Adventist pray most effectively for the work you're doing?

First, a major concern is the whole issue of unity. We have leadership development at every level because we are intensely interested in unity. Second, and this is more the mission issue, we are a church the Lord has blessed with the privilege of growing at about 4.8 percent per year—in some places, much greater than that. Since 1990 the work inside the 10/40 window—keep in mind we're dealing with percentages here—has grown 284 percent. Work outside that window since 1990 has grown at about 88 percent.

When you look at that kind of growth, there are a lot of dynamics people don't understand. There are 650 million people living in northern India, and in 1990 we had only a handful of churches there. Well, we started planting them by the hundreds: some here, others there, and still others there. When you have only three or four people, the resident maturity of leadership doesn't increase just because you planted a church. So if we're going to be a church growing at that rate, we have to have a commitment to leadership development. If we don't, it then affects the bigger issue, and that issue is huge.

We have to be committed to being the absolute best-run organization in the world. That's done when we have leaders who are qualified. ●

WINDOW

Into Lesotho

By HANS OLSON



LESOTHO

Capital:	Maseru
Major languages:	English (official), Sesotho (southern Sotho), Zulu, Xhosa
Religions:	Christian, 80%, indigenous beliefs, 20%
Population:	1.8 million*
Adventist membership:	6,428*
Adventist-to-population ratio:	1:280*
Church growth in the last year:	12%*

*General Conference Office of Archives and Statistics, 146th Annual Statistical Report

In the heart of Southern Africa lies the small kingdom of Lesotho. This landlocked country, completely surrounded by the Republic of South Africa, is known for its high plateaus and mountainous landscape. In fact, more than 80 percent of the country is more than 1,800 meters (6,000 feet) above sea level. Its high altitude makes Lesotho's climate much cooler than other countries in southern Africa.

Sotho-Tswana settlers colonized the area of southern Africa that now includes Lesotho between the third and eleventh centuries A.D. Lesotho—then called Basutoland—didn't emerge as a country until 1822, when Moshoeshe I, a local chief, organized several groups of Basotho tribes and became their king.

Over the next 46 years Moshoeshe I struggled to maintain control of Basutoland as various wars erupted with neighboring tribes. In 1868 Moshoeshe I appealed to Great Britain to establish Basutoland as a protectorate of England. This insulated the country from outside attacks for the next 98 years as it developed as a nation. On October 4, 1966, it gained its independence from England and changed its name to Lesotho. Since that time there have been political power struggles within Lesotho, but all have been relatively peaceful.

The people of Lesotho face many challenges. According to the United Nations, some 40 percent of Lesotho's population lives below the international poverty level of US\$1.25 per day. Another challenge is the high incidence of HIV/AIDS. By some estimates one in four people in Lesotho have HIV/AIDS. Additionally, Lesotho's mountainous landscape and rural lifestyle make much of the country inaccessible by road. Many villages depend upon horses, foot travel, and light aircraft to get many of the resources they need. As a result of the hardships of life in Lesotho, many Mosotho men—as people in Lesotho are called—work in South Africa, especially in the diamond and precious metal mines, to earn enough to feed their families back home.

Adventists in Lesotho

The first Adventist to visit Lesotho was Stephen N. Haskell, who baptized Mosotho David Kalaka, Haskell's guide, after

his visit to the country in 1895. Four years later J. M. Freeman helped Kalaka establish Basutoland Mission Station in Kolo. In 1910 a second mission station, Emmanuel Station, was established. A third institution, Maluti Adventist Hospital, was later established in Mapoteng in 1951.

Lesotho is one of the countries that makes up the Southern Africa-Indian Ocean Division of the Seventh-day Adventist Church. This division, the newest of the world church, is made up of 11 countries in the southern third of Africa and a number of island nations in the South Atlantic and Indian oceans off Africa's coast. Some 151 million people live in this division, and more than 2.1 million Seventh-day Adventists share their faith here. That is a ratio of about one Adventist for every 72 people.

This month the Southern Africa-Indian Ocean Division is hosting "Follow the Bible." Sponsored by Seventh-day Adventist churches around the world, Follow the Bible is an initiative meant to encourage Adventists to take a deeper interest in daily Bible reading. As part of the initiative, a traveling Bible started its journey in the Philippines during the fall of 2008 and will finish at the General Conference session in Atlanta, Georgia, United States, in June.

To learn more about the Seventh-day Adventist Church's work in Lesotho, visit www.AdventistMission.org.



Breast Cancer Screening—A Vital Preventive

By ALLAN R. HANDYSIDES and
PETER N. LANDLESS

I am 50 years of age and have a family history (my mother) of breast cancer. I live in a country that has mammography available as a test for breast cancer screening. I am distressed by the conflicting views regarding mammography for this purpose. What should I do regarding further mammogram tests?

First, we recommend that you discuss this issue with your physician. This is particularly important in view of your family history. There is a definite genetic component to certain breast cancers, and individuals who have a first-degree relative with breast cancer (mother, sister) should be especially conscientious regarding their screening schedule.

There is currently a debate in the United States related to the practice guidelines originally formulated by the American Cancer Society. The conversation has been influenced by the announcement of new guidelines on mammography screening by the U.S. Preventive Services Task Force (USPSTF) in November 2009. This followed the publication of an article in *The Journal of the American Medical Association* that raised probing questions about the value of mammography in saving women's lives. While this was not news to many doctors and researchers, it has made news headlines and fueled public anxiety.

The USPSTF recommended against the commencement of routine mammograms for most women in their 40s as a screening procedure. They further recommended that women aged 50 to 74 should have mammograms every two years instead of annually. Those who are at high risk (e.g., carry a genetic mutation linked to breast cancer) should continue having annual screening

or as frequently as advised by their caregivers. The taskforce made no recommendation concerning women over 75 years of age because of insufficient data. It further advised doctors not to teach women to do regular breast self-examinations because of lack of evidence that this procedure contributes to saving lives.

Confusion and disagreement grew when the American Cancer Society announced that it would stick to its original recommendations for annual mammography screening for women beginning at age 40. Various other opinions were then raised.

This whole discussion highlights the importance of transparent analysis and publication of the evidence in health-care practices, and what may appear to be a discouraging mess in reality a process and not a crisis.

Two cancer screening tests have undoubtedly been shown to save lives: the Papanicolaou (Pap) test for cervical cancer, and a colonoscopy for colon cancer. There's ongoing debate about the value of prostate-specific antigen (PSA) testing, as well as screening for lung cancer. Mammography, too, is an imperfect test, and although it has doubtlessly contributed to decreasing death rates in the United States over the past 20 years, the decrease has been gradual, very costly, and resulted in some unnecessary treatments. This latter problem is because some of the cancers identified by mammography are slow growing

(indolent), and a proportion may even disappear without any treatment at all. The problem is that we do not know which cancers will be dangerous and life-threatening. It is clearly unsafe not to treat a diagnosed cancer.

The following suggestions are based on the fact that we believe mammography saves lives and women should continue to have the test:

- Women known to be high risk because of family history, biopsy results, or known genetic status should have mammography as recommended by their caregivers.
- Most women could safely switch to mammography every two years. This saves nearly as many lives as the annual screening but may be associated with less anxiety, pain, and expense of unneeded procedures. Again, consult with your doctor.
- Although systematic self-examination is not an evidence-based recommendation, it is harmless. Be aware of any changes or lumps in the breasts and get medical advice early.
- Screening for most women, unless advised otherwise, should start at 50 years and occur every 18 to 24 months.



Allan R. Handysides, M.B., Ch.B., FRCPC, FRCSC, FACOG, is director of the General Conference Health Ministries Department.



Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of the Health Ministries Department.

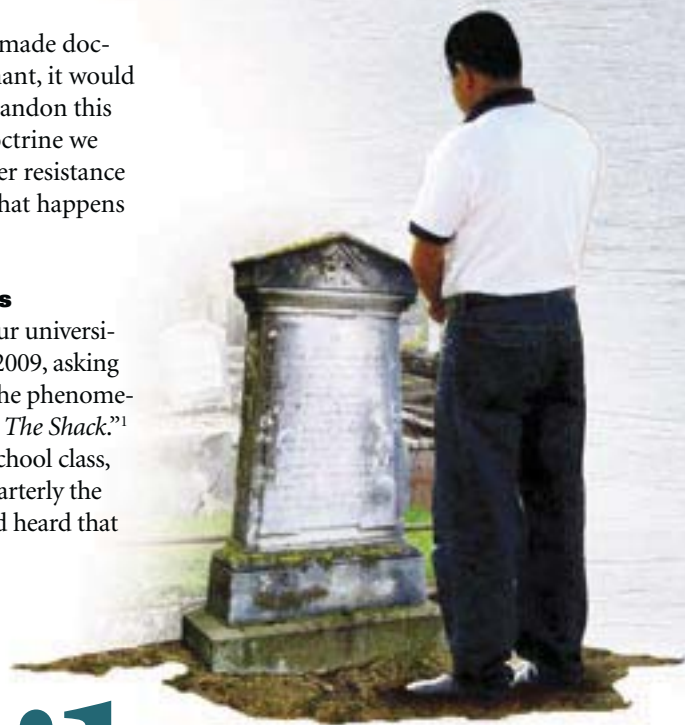
The Ave Maria, one of the oldest and most popular Christian prayers, has been an element of Catholic liturgy since the fifteenth century, recited as part of the Rosary. Set to music, it comes in many forms, the compositions by Franz Schubert and Charles Gounod being listed among the most popular. If you've ever heard it sung by Luciano Pavarotti (or even more movingly—pardon the irreverence—by Aaron Neville), then you understand what a haunting piece it is. It captivates me every time I hear it.

But notwithstanding the song's valid scriptural elements (based on Luke

excesses unwittingly have made doctrine and theology repugnant, it would be a terrible blunder to abandon this historic stance. And no doctrine we espouse has met with stiffer resistance than the one relating to what happens to people when they die.

A Book Making Waves

A professor at one of our universities contacted me in early 2009, asking whether I'd heard about "the phenomenal Christian best seller ... *The Shack*."¹ Their Collegiate Sabbath school class, he said, had used it as a quarterly the previous semester, and he'd heard that



Spiritual Perils

By ROY ADAMS

Subtle (and not so subtle) inroads into the integrity of our faith

1), what we have here is essentially a prayer to Mary, disguised to most of us because of its Latin rendition. Would I be as moved by the piece if its words were simultaneously translated as its beautiful melody sounds in my ears? The lyrics end, as follows: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

If I allow my love for the music to blind me to the inappropriateness of its lyrics, then that would be sheer emotionalism on my part. Praying to the dead is improper and unbiblical.

From its very inception, Seventh-day Adventism has placed a high premium on theology and doctrine. Though we've been mocked for it, and though some Adventists by their

other Adventist churches had "introduced it for Sabbath school discussion or other uses as well." Since then, I've heard reports about personnel at other Adventist educational institutions recommending the book to students, even (in one case) distributing copies to dormitory residents, and inviting the author for celebrity-type, on-campus interviews and interactions with faculty and students.

The novel has received rave reviews in some quarters. In a blurb on the book's Web site, Eugene Peterson describes *The Shack* as having "the potential to do for our generation what John Bunyan's *Pilgrim's Progress* did for his."²

So what is it about?

A summary of the plot appears

on the book's back cover: "Mackenzie Allen Philips's youngest daughter, Missy, has been abducted during a family vacation and evidence that she must have been brutally murdered is found in an abandoned shack deep in the Oregon wilderness. Four years later, in the midst of his Great Sadness, Mack receives a suspicious note, apparently from God, inviting him back to that shack for a weekend. Against his better judgment he arrives at the shack on a wintry afternoon and walks back into his darkest nightmare. What he finds there will change Mack's world forever."

One thing we should never do is underestimate the power of fiction. And what we have here is fiction with an agenda—a theological agenda. In

the isolated shack Mack encounters the three members of the Deity, and discovers that God is all about “relationships”—a popular word in Christian circles today. (As it happened, I was into the book of Jeremiah while reading the novel, and I couldn’t help noticing the huge contrast between the God of *The Shack* and the God of Jeremiah. Incidentally, it’s a convivial God we find here—one who needs his morning coffee, goes after alcoholic beverages, and downs the beacon.)

Dead Daughters Coming Back

The key thing that happens at the shack is that Mack eventually is put in touch with (you guessed it) Missy, who is now safely (you guessed it again) in heaven. She brings him comfort, provides clues to the murderer, and assures him her death was not his fault. The whole narrative is a dream wrapped up in a coma inside a work of fiction. Everything is fluid, esoteric, misty. But the clear take-away is that the dead can communicate with us.

It’s a genre saturating contemporary culture, as noted by Los Angeles *Times* movie critic, Bob Mondello, in a recent report on National Public Radio.³ In movie after recent movie, Mondello noticed, “dead daughters come back as ghosts to help their fathers.” In *The Lovely Bones* “the ghost of Susie Salmon . . . watches over her father, guiding his footsteps toward her murderer.” In *The Edge of Darkness* “Daddy’s little girl, trying to get out of harm’s way, instead gets killed on his doorstep—and then starts talking to him from beyond the grave.” And in the historical drama *Creation*, “Charles Darwin’s recently deceased daughter [Annie] . . . haunts his study and encourages him to finish his landmark book *On the Origin of Species*.”⁴

Ghost Whisperers, a CBS Television series that premiered September 2005,

is just one of a slew of others in the same vein. The show follows the life of Melinda Gordon (Jennifer Love Hewitt), who is able to “communicate with earthbound spirits or ghosts who cling to the living because they have unfinished business in our world.”⁵

Lurking Peril


The most controversial issue Adventist evangelists tackle is not the Sabbath, but *the state of the dead*. People want to believe that their departed loved ones have gone to heaven, are “looking down” on them, and are able to send back signals and messages. Any contrary teaching faces stiff resistance.

Preeminent New Testament scholar, the late Oscar Cullmann, said that some of the nastiest letters he received in his entire career came in reaction to a short essay in which he argued the biblical case for the *resurrection* of the dead over against the Greek notion of the *immortality* of the soul. One French woman wrote him: “The French people, dying for lack of the Bread of Life, have been offered instead of bread, stones, if not serpents.”⁶ At a celebrity-studded memorial service at Washington National Cathedral shortly after 9/11, Billy Graham, in an otherwise excellent message, assured his audience that “many of those people who died this past week are in heaven right now.”⁷

Whether through fictional or (supposedly) real-life narratives (as in a religious program I recently heard on the radio in which people gather, séance-like, to invoke the apparition of Mary), there’s a lot of “soft-sell” going on out there—a subtle approach to the mind every advertiser understands. It’s important that we not overreact to every incident that occurs in society, but confusion about what happens when we die is not an inconsequential issue. It can serve as a springboard to spiritualism, a perilous development

predicted to play a critical role in the final crisis. Looking down the centuries to our times, John saw “three unclean spirits like frogs coming out of the mouth of the dragon . . . the beast, and . . . the false prophet.” They are, he said, “spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:13, 14).

As Adventists, we have a special mission. And sometimes out of naiveté, sometimes from an inferiority complex, we can sabotage our own “brand.” I think I will always be captivated by the music of Ave Maria, but to recommend and endorse the piece to others would be wrong. I may be impressed by the literary brilliance of *The Shack*, identify emotionally with the tragedy that led William Young to write it, and even assign the book to my class for academic reading. But to use it as a substitute for the Bible Study guide or *endorse* it to Adventist students would be to cross a line. Given the biblical issues involved and the uncanny power of fiction, it would be as irresponsible as introducing them to Ouija Boards and tarot cards.

For many on the edge, this work, however well-intentioned, could well serve as a segue into the occult. 

¹ Wm. Paul Young, *The Shack* (Newbury Park, Calif.: Windblown Media, 2007).

² <http://theshackbook.com>.

³ “Daughters, daughters everywhere . . .” NPR, Jan. 29, 2010. www.npr.org/templates/story/story.php?storyId=123122932&sc=emaf.

⁴ *Ibid.*

⁵ www.cbs.com/primetime/ghost_whisperer/about.

⁶ Oscar Cullmann in Krister Stendahl, ed., *Immortality and Resurrection* (New York: Macmillan Co., 1965), p. 47.

⁷ www.americanrhetoric.com/speeches/billygraham911memorial.htm.



Roy Adams is an associate editor of *Adventist World*.



GERRY CHUDLEIGH



COURTESY OF ADVENTIST WORLD RADIO

ASI: *The* Power of Association

By STEVE DICKMAN

From the start, ASI—Adventist-laymen’s Services and Industries—has always been a laypersons’ movement. ASI originally grew out of a conviction held by a few layworkers from Adventist-owned Madison College in Tennessee, United States, that lay-driven mission work is essential to the denomination’s gospel calling. ASI formed in 1947 specifically to assist the church in taking the gospel to every corner of the earth.

It soon became evident that Adventist business owners, professionals, and supporting ministry leaders are more effective as lay missionaries when they have opportunities to associate, network, and collaborate with a common purpose. That common purpose is expressed in the ASI motto: “Sharing Christ in the Marketplace.”

Adventist Church cofounder Ellen White wrote in *Gospel Workers*, page 352, “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.” Ellen White’s commission was a central concern in 1945 during the first organizational meeting of Adventist Self-supporting Institutions—which eventually became ASI. Those attending the meeting recognized the need for a laypersons’ organization to cooperate with and support the official organized work of the Adventist denomination. ASI members have been working together—collectively and individually—ever since.

Each year ASI members gather at an international convention to uplift one another and exchange ideas and resources vital to their lay-driven ministry goals. They dig deep into their pockets for a “special projects offering” to

support 30 to 35 preselected ministries, both large and small. ASI conventions are powerful, inspiring affairs during which networks are formed and plans are made that one individual or ministry could never accomplish alone. These cooperative, synergistic relationships have eternal results.

ASI-Supported Ministries

Mike and Diana Halverson, a couple from Dayton, Tennessee, in the United States, felt impressed to start a radio ministry in the jungles of Nicaragua. Through associations and contacts they gained as ASI members, the Halversons were able to launch and expand their radio ministry. Their main focus and energies are now invested in that ministry, and they receive ongoing support and encouragement from their fellow ASI members.

A project called the One-Day Church began with the idea of one ASI member, Garwin McNeilus, to create a steel church-structure kit that could be shipped and constructed anywhere in the world with minimal cost and labor. ASI members rallied with their time and resources to turn McNeilus’s idea into a global reality. Today thousands of congregations that once met under trees, in grass huts, or in the open air are now meeting in churches and are protected from the weather as a result of the One-Day Church project. ASI members, however, recognize that both the ideas and the resources are gifts from the Lord and are thrilled just to be part of the process.

These are the types of stories you hear at every ASI convention—family affairs that provide programming for every age group.

FAR LEFT: ASI CHILDREN'S PROGRAMMING: Children from the junior division blow the rams horns they received at the 2009 International ASI Conventino in Phoenix, Arizona, United States. **LEFT: AWR RADIOS:** A 2008 special offering project helped Adventist World Radio (AWR) supply cassette/radio players to Gospel Outreach and Global Mission workers in Thailand, Cambodia, and Laos. **RIGHT: ASI MEMBERS:** Debbie and Brian Bergherm.

Strength in Unity

Amazing things happen when layworkers join hands with the church in a spirit of unity. Each year both new and old friends bond together and form close, familylike relationships. Attendees leave the convention armed with new ideas and energized by the passion of the speakers and seminar presenters.

Satan desires to conquer God's people by dividing and separating them. The Scriptures warn: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8, KJV). The tactics of our foe are like the tactics of a lion in the wild. If a lion can separate his prey from the group, he's assured a juicy meal. When we operate independently as individuals and ministries, Satan pounces on the opportunity to bring division among us. Together we're stronger and safer, and we're held accountable to our shared calling to serve the Lord with all that we have and all that we are. What a blessing it is that God has garnered the simple talents and means of laypeople and ministries from around the world to build His kingdom!

ASI began with just a few men and women sharing a common goal. Today, in addition to its central office at the Adventist Church world headquarters in Silver Spring, Maryland, United States, ASI has eight U.S. regional chapters, with new chapters forming each year in other countries throughout the world, including Austria, Czech Republic, Germany, Portugal, Spain, Switzerland, the United Kingdom, South Africa, and several countries in Inter-America.

Business owners, professionals, or supporting ministry leaders not currently enjoying the benefits of ASI membership should consider investing in this life-changing experience and joining hands with others to finish the gospel commission. One way to do this is to attend the next ASI International Convention, scheduled to be held August 4-7, 2010, in Orlando, Florida, United States.

To learn more about ASI, including information on membership and conventions or to locate an ASI chapter in your region or country, go to www.ASIministries.org.



Steve Dickman and his wife, **Brenda**, have been involved in the educational supporting ministry work at Harbert Hills Academy in Savannah, Tennessee, United States, for the past 19 years. Dickman served as president of ASI's Southern Union chapter for six years, and currently is ASI National's vice president for membership.

COURTESY OF ASI



ASI MEMBER Does "Business" for the Lord

BY STEVE DICKMAN

"Now I know why I'm in business," says Brian Bergherm, an ASI member and business owner from Atlanta, Georgia, United States. That's his answer when asked about his involvement with ASI.

Bergherm and his wife, Debbie, own Georgia Home Theater, which installs custom-designed residential lighting, HVAC (heating, ventilating, and air-conditioning), and security and audio/video systems.

What does that have to do with ASI? Everything, says Bergherm. An ASI member since 2001, he grew up going to ASI meetings with his parents and was inspired by the member testimonies he heard there.

"I feel honored to be part of ASI now, and I'm humbled to be able to give my own testimony to others." He especially appreciates that ASI closely partners with the Adventist Church to accomplish shared goals.

"ASI changed my perspective on what it means to be a business owner," he says. "Our company exists for only one reason—to further the Lord's work, whether by funding mission projects or witnessing in our day-to-day operations. My employees understand this."

For the past year Bergherm has hosted weekly Bible studies at Georgia Home Theater for Adventist businessmen. Last year he and four of the other businessmen rented nearby retail space and opened a Center of Evangelism. Members from 18 churches attended revival meetings, which led to health fairs, Bible studies, cooking classes, and health seminars. Similar centers have now been established in the large U.S. cities of Phoenix and Los Angeles, with another soon to open in Orlando, Florida.

"Our goal is to do a layperson's part in spreading the gospel," Bergherm says. "It is our duty as Seventh-day Adventist businessmen to use our time and resources to bring the message of hope and salvation to our cities."

Beginning to “end it

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5, KJV). That dire assessment of human evil before the Genesis flood well matches the condition of our world today. Human society continuously displays the wickedness within the human heart.

All that would be bad enough if only our hearts and imaginations were evil. But out of the heart flow actions—and one of the most destructive actions to come from humanity’s wicked heart is violence and abuse against women and girls.

The numbers are frightening: an estimated one third of women around the world will be beaten, raped, or abused in one form or another. In some countries the percentages are even higher. In the United States alone, a woman is abused every 15 seconds. Whether sold into sexual slavery, raped in battle zones, or beaten by a boyfriend or spouse—women the world over are at risk of some form of violence.

We pray for—plead for—the change of

enditnow

A Campaign by Seventh-day Adventists

now”



SANDRA BLACKMER

heart that only the Holy Spirit can bring. But until that happens, we can and should do whatever possible to combat the evil that flows from hearts that have not been molded and softened by the sanctifying power of God.

This ugly problem manifests itself in numerous ways: sex trafficking in Asia, often including girls as young as 10 or 11; domestic abuse in so-called “developed” nations; military rape in battle zones throughout Asia and Africa; female genital mutilation in some cultures that leaves millions of young girls scarred and damaged. The list of abuses against women goes on and on. In one form or another, millions of women face threats against their being, their bodies, their health, and their very lives themselves.

Something must be done.

And something is being done.

The Adventist Development and Relief Agency (ADRA) and the General Conference Women’s Ministries Department have launched a worldwide campaign, “enditnow,” not just to help bring awareness of this terrible problem but to—end it now. The plan isn’t just to talk about it, to bemoan it, to hold workshops and focus groups about it. The purpose is to end it now. Both these global ministries of the Seventh-day Adventist Church have witnessed firsthand the horrible results of this scourge: both are determined to muster all available resources to, well, end it now.

In the language of their joint statement “enditnow” is a global campaign to raise awareness and advocate for the end of violence against women and girls around the world. It aims to mobilize Adventists around the world and invites other community groups to join in to resolve this worldwide issue.”

Hundreds of church leaders, including General Conference officers; departmental personnel; union conference, conference, and mission leaders have signed the “enditnow” petition (go to www.enditnow.org). Tens of thousands of church members have put their names on the line to stop the appalling abuse, and the tide of concern—and

action—is sweeping around the Adventist Church.

Women’s Ministries director Heather-Dawn Small and ADRA president Charles Sandefur recently sat down with *Adventist World* editor Bill Knott to talk about why Adventists must care about this issue.

Every attempt to solve a problem or stop an evil grows out of a particular moment and a compelling set of situations. What made ADRA and Women’s Ministries decide that this was the moment to tackle the very painful problem of violence against women with the *enditnow* campaign?

Sandefur: ADRA arose from the soil of the Adventist Church as an expression of this movement’s commitment to making a difference for good in the here and now. Under various names, we’ve been a witness for more than a century to the church’s commitment in making a difference in human life right now. That’s why we feed hungry people; that’s why we respond to people who live in poverty.

It has become so clear to us that violence against women and girls is one of the pandemic evils in our world. It’s an evil that the Seventh-day Adventist Church, and ADRA and Women’s Ministries as partner ministries in this endeavor, can speak against.

Violence against women and girls happens in every part of the world. Millions of women every year face violence, whether it’s military rape, sex trafficking, or domestic abuse. This violence has so many different faces. And recognizing how widespread the problem is caused us to say, “Let’s speak out as the Adventist Church.” We are people of the kingdom: we abide by kingdom values—God’s *shalom* and God’s peace and the vision that God has for His children. We need to speak out against violence in favor of the kingdom and against things that are opposed to kingdom values right now—and not only speak against it but do something right now. “Enditnow” is created to raise awareness so that Adventists can speak with a common voice and act with



BEGINNING OF THE END: **Top:** Charles Sandefur, president of Adventist Development and Relief Agency, urges people to sign a petition opposing violence against women worldwide. **Below:** Pastor Jan Paulsen, world church president, stands with Heather Dawn Small, director of Women’s Ministries for the General Conference, and Peris Mutero, a student at Beltsville Adventist School, and prays that this initiative can help stop violence against women.

common energy against this evil. Adventists are called to do this: this issue is the right one for Seventh-day Adventists.

Did you have a sense that waiting to speak later might somehow be perpetuating the wrong?

Small: Yes, we did. If we don’t do something and don’t do it now, the problem continues—and gets worse. We’re not under the illusion that because of a particular campaign like “enditnow” this global problem is going to be solved. But what we want to do is start making an impact. For the past five years Women’s Ministries has taken a different focus. We’ve been really concentrating on women’s issues: everything from health, to education and literacy, to problems of abuse. This came at the right time for us: this was actually the perfect time. We’re still doing our outreach programs; we’re still completely committed to evangelism and giving Bible studies, but we’re also intentionally focusing on issues.

For me, the greatest impact of this campaign may be that the voice of the church will be heard in the public arena—by governments and aid organizations and the United Nations itself—where our voice is desperately needed. For many years our church has issued public statements on a variety of important social issues, but not many people in the public know the church’s stand on these issues. *Enditnow* is saying loudly and clearly, “The Seventh-day Adventist Church says NO to violence against women.”

You used the term “pandemic” to describe the scope of the problem of violence against women. How many women are affected by the violence you’re seeking to stop?

Small: Here’s what the statistics tell us: One in three women in the world will suffer some form of domestic violence in their lifetimes—emotional abuse, physical abuse, or sexual abuse; one in three. Notice that I didn’t say, “One in three women *outside of the church.*”

I was talking to a group of 250 of my sisters at a leadership conference last week in one world division of the church. And I said, “One in three women suffer abuse. That includes the women in this room.” I could see

the shock on their faces: some of the women actually began looking around, as though, “Well, it couldn’t be me: maybe it’s you, or you.” But the issue is serious, both inside and outside the household of faith. Some say, “Well, female genital mutilation isn’t happening here. Son preference doesn’t happen here. Dowry killings don’t happen here.” But one in three women will suffer violence in their lives. Every family has in its circle some woman who is experiencing abuse.

It’s clear that you aren’t referring only to disadvantaged nations or regions. You’re also talking about violence against women in the so-called “developed world.”

Sandefur: One of the most difficult aspects of violence and abuse against women and girls is that it is global. It crosses borders and it’s not particular to caste, culture, or geography. It can be domestic violence; it can be female genital mutilation; it can be sex trafficking, or it can be a mixture of all of those—and it’s everywhere. There’s no place that is immune to these practices because issues of sexuality and gender relationships are universal. Because evil is universal, it gets expressed globally.

Small: I’m glad you asked about the scope of the problem in Western nations. Here in the United States, a First World country, a woman is battered every 15 seconds. That’s simply, unequivocally, intolerable. We grow numb to horrifying statistics because we can’t think of anything we can do to make a difference. “Yes,” we say, “that’s terrible, but what can I do about it?” “Enditnow” says that you can lend your voice; you can sign your name or make your mark to stand up for abused women, and against those who are perpetuating this evil.

Can a woman or a girl who is being traumatized in the ways you describe actually hear and respond to the rest of the Adventist message about salvation and wholeness in Jesus Christ?

Sandefur: I firmly believe that the message of salvation in Jesus also includes a belief in human dignity and human rights and what it means to be a child of God. If the church doesn’t speak on these issues, then the church is seen as being silent about a life that hundreds of millions of women experience. There’s a special role for the Seventh-day Adventist Church on this issue. This is a global crisis with a global face, and we are a global church.

Small: We usually think of engaging others for Jesus through evangelistic meetings, Bible studies, and small group ministries. But when you try to take those approaches with a woman whose husband has just beaten her, or who has been raped, the Word of God makes little sense to her. The first question she is going to ask you is, “Where was God when this happened to me?” We need to marry what I consider to be the two strong arms of our church—community services and its Bible teachings. I say to women’s ministries leaders: “Go into the community with open hands, arms, and hearts.

The Word of God is supposed to be hidden in our hearts. We are supposed to carry the Word of God with us everywhere we go—in our words and in our actions. But go into the community and seek to help people with their needs. As you show them the love of God, you can tell them about the love of God.” Doors will open to us that might never be opened to other approaches if we reach out with love.

We’re one of the few communities in the world that can speak globally on this issue. When Adventists speak, we speak in more than 200 countries. “Enditnow” is for the entire church, and it’s a powerful opportunity for the church to speak on an issue about which the Bible is so very, very clear. Read 1 and 2 John. Violence against women is never, never right; it is always, always wrong.

Where does the *enditnow* campaign go from here?

Sandefur: The campaign starts with raising awareness by collecting hundreds of thousands of signatures of Adventist support—leaders, members, men, women, youth, and children. But the real issue isn’t raising awareness: it is to motivate people to act in ways that will stop violence against women and girls. And that means that Women’s Ministries is going to be sponsoring more of the life-changing projects that are already up and running, as well as the ones they’ve recently launched, enhancing the work that is already in progress throughout ADRA’s program portfolio. ADRA is going to give additional focus to try to make sure that every project we plan has a component that acts in behalf of protecting and keeping women and girls safe in their communities.

Small: The problem is so large that we’re tempted to throw up our hands in futility. I was listening in a United Nations conference called the Commission of the Status of Women a few years ago, feeling overwhelmed by the scope and pain of this global problem of violence against women. I remember thinking, *Lord, this is too big a problem for us. We’ll just continue with what we’re doing now. We can’t tackle this.* But the impression that kept coming to me repeatedly was, “Yes, you can. Do whatever you can do, but do something.” That’s why “enditnow” came into being: it’s the something we can do right now.”

To sign the “enditnow” petition, print out pledge cards, view an informative video, find resources to host a community event, or make a financial contribution to this campaign, go to www.enditnow.org. E-mail the campaign at enditnow@adra.org. Send print enquiries for resources and information to: enditnow Campaign
ADRA International/Women’s Ministries
General Conference of Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, MD 20904
U.S.A.

NUMBER 8

By ALBERTO R. TIMM

The Battle Is On!

Understanding the Great Controversy

Many people today agree that our world is a battlefield of good and evil spiritual powers. Their activities are evident, for instance, in the dramatic contrast between the happiness of life and the pain of death, the beauty of love and the cruelty of hate, or the fact that sometimes good people are the ones who suffer the most (cf. Ps. 73:2-17; Mal. 3:13-18). In Jesus' parable of the weeds (Matt. 13:24-29), the servants asked the owner of the field, "Sir, didn't you sow good seed in your field? Where then did the weeds come from?" And the owner replied, "An enemy did this."¹

The mysterious coexistence of and dispute between good and evil do raise a few crucial questions: Did that controversy have a beginning, and will it ever end? What is its basic theological meaning? And, more, how widespread is it in our world today? This article seeks to find some biblical answers to these three foundational questions.

How It All Began

The great controversy is a currently ongoing cosmic conflict that had a beginning and will have an



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end. Its mysterious beginning in the heavenly courts was foreseen but not ordained by God, who "made provision to meet the terrible emergency."² After losing his gratitude to God and becoming increasingly jealous of Him (Isa. 14:12-14; Eze. 28:12-17), Lucifer began to spread his apostasy in the heavenly courts. "God in His great mercy bore long with Lucifer,"³ but there came a time when the rebellion was consolidated, and Lucifer (who became Satan) and his angels were "hurled to the earth" (Rev. 12:7-9).

With the fall of Adam and Eve (Gen. 3), earth became the battlefield of good and evil.

Human history is much more than just the stage of human actions. It is indeed the scene of a continuous struggle between Satan's deceiving strategies and God's redemptive plan. Despite Satan's success in misleading the vast majority of human beings, God is still in control of the whole struggle and allows it to develop only within certain limits (cf. Dan. 4:32). Whenever those limits are

pushed, God intervenes through His judgment, as in the destructions of the antediluvian world by the Flood (Gen. 6-7) and of Sodom, Gomorrah, Admah, and Zeboiim by burning sulfur (Gen. 19:23-29; Deut. 29:23; Jude 7).

The pagan theory of natural immortality of the soul suggests that sin had a beginning but will never come to an end. By contrast, the Bible teaches that sin and sinners finally will be destroyed, and the universe will be restored to its original perfection and harmony. Through God's timely design of the plan of salvation (Gen. 3:15; Rev. 13:8) Christ's triumph over Satan, sin, and death (John 12:31; 14:30; 19:30; Rev 1:18) is assured. This great controversy will be concluded with the final destruction of Satan, his angels, and all the wicked (Mal. 4:1; Jude 5-7).

What Does This All Mean?

The whole cosmic controversy gravitates around God's character as expressed in His moral law. Through-

out history Satan developed different strategies to distort people's relationship with that law. In Old Testament times, up to the Babylonian exile, God's people were always tempted to transgress the law by *idolatry*. After the exile, the pendulum went to the opposite extreme of *legalism*, when the law was considered an end in itself for salvation. In the post-apostolic period, the cross of Christ, which confirmed the law (Rom. 3:31), began to be regarded as having *abolished* it. Meanwhile, the unconditional commitment to the law of God's end-time remnant people places them under the special fury of Satan (Rev. 12:17).


Some people consider the cosmic controversy as the center of biblical theology. But neither it nor any other theme can replace God as the unfolding center of all true doctrine. The cosmic controversy provides the basic theological *framework* in which all Bible doctrines and lifestyle principles become meaningful and rightly focused. Furthermore, it also gives us a correct understanding of history as a huge stage where human beings play their life role either for Satan and his misleading cause or for God and His saving plan.

Global Reality

As the great controversy moves toward its end, evil, temptation, and sin have become more aggressive in nature and more widespread in scope. In the Garden of Eden temptation was delimited geographically to the tree of the knowledge of good and evil (Gen. 2:16, 17). With the fall of Adam and Eve temptation became a global reality with external (environmental) and internal (human nature) expressions (Gen. 3:7-19). In centuries past, the homes of God's children were often (though not always) fortresses of spiritual and moral values (cf. Joshua 24:15; Job 1:5). Yet, with the intrusion of modern media into our lives, all kinds of temptations became available to God's children everywhere.

Crucial within the great controversy is the dispute for the human mind, which commands personal and social behaviors. Christ explained that "from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly" (Mark 7:21, 22). The force of evil is recognized in Paul's words, "For the good that I want, I do not do, but I practice the very evil that I do not want" (Rom. 7:19, NASB).*

Only the supernatural power of God's saving grace can rescue sinners "from the dominion of darkness" and bring them "into the kingdom" of Christ (Col. 1:13, 14; cf. Eph. 2:1-10), restoring in them "the mind of Christ" (1 Cor. 2:16) and making them "new creation[s]" (2 Cor. 5:17).

The great cosmic controversy began in heaven through the rebellion of Lucifer and his angels, was transferred to this world through the fall of Adam and Eve, and will last until the final destruction of sin and all impenitent sinners (including Satan and his angels) at the end of the 1,000 years mentioned in Revelation 20. Since sin is not eternal, nor sinners immortal, they will be destroyed, and God will restore this earth to its original perfect condition. Then, the pain of death will be replaced by the happiness of life; the cruelty of hate will be overruled by the beauty of love—and no longer will good people have to suffer. At last, good will have triumphed over evil. 

*Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

¹ Except otherwise noted, all Scripture quotations have been taken from the *New International Version*.

² Ellen G. White, *The Desire of Ages*, p. 22.

³ Ellen G. White, *The Great Controversy*, p. 495.

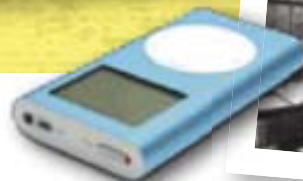
Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion

a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

RIGHT: HANDS-ON STUDY: Students at the most recently opened Ellen G. White Study Center at Peruvian Union University in Lima, enjoying the spacious layout as they do research in Adventist history.

INSET: The original vault where manuscripts were stored at Ellen White's home in Elmshaven, California, U.S.A.



The ELLEN G. WHITE *Estate*

By TIM POIRIER

Bringing the past to today's generation

Have you read any new Ellen White book recently? *Beginning of the End? To Be Like Jesus? The Ministry of Health and Healing?* Maybe you're thinking, *Ellen White died in 1915; how can there be any "new" Ellen White books?*

Preparing new books from her writings is only one of the assignments Ellen White gave to those she specifically designated to care for her writings after her death. Late in her life Ellen White knew she would not live to see her Redeemer's return, but she also knew that the instruction she received during her 70-year ministry would have continuing value long after her passing. So she made provision for this work in her last will and testament.

What Is the White Estate?

The Ellen G. White Estate, Inc., is the organization that was formed to carry out Ellen White's will. It was originally located adjacent to Mrs. White's home, Elmshaven, in northern California, United States, but today its offices are in the world headquarters of the Seventh-day Adventist Church in Silver Spring, Maryland.

What did Ellen White ask the trustees of her estate to do on her behalf after her death? First, to physically preserve her books, letters, and manuscripts for the benefit of the church. Second, to function as her agent in publication matters, such as copyrights, book improvements, new publications, and translations. Over the years the White

Estate has carried out additional responsibilities of service to the world church, including providing information and answering questions about Ellen White and Adventist heritage from church members, pastors, and administrators.

So How Do These Various Services Benefit You?

Preserving. No one could benefit from Ellen White's prophetic messages if they were not first of all preserved. All her known writings, including surviving handwritten drafts, are protected in a 20 x 43 foot [6 x 13 meters] fire-retardant vault located at the main office of the White Estate. These materials are housed in a vault not to make them inaccessible, but so that Ellen White's messages can be safely preserved for present and future study. Visitors are welcomed daily at the Estate, where they may access not only Ellen White's letters and manuscripts, but also early editions of her books and many church periodicals—including a complete set of the *Adventist Review* from 1850 to the present.

What if you live in Mexico, India, or the Philippines? You don't have to travel to the United States to access these materials. The White Estate operates research centers at 19 universities around the world. At these centers are duplicates of all of Ellen White's writings, along with thousands of pages of related historical resources. The research centers exist to serve the members of the world church in their study of Ellen White and Adventist heritage. Plan a visit to tour one of these facilities. For a complete list of the countries served, visit www.WhiteEstate.org/about/estate.asp#research.

Publishing. In addition to making available the counsels Ellen White published for church members in her day, the White Estate also produces new books, known as compilations, containing material Ellen White did not put into print during her lifetime. This is one of the tasks Ellen White asked of the trustees of her estate. Books such as *Evangelism* or *Counsels on Stewardship* conveniently bring together in one publication the essence of Ellen White's instruction on a given topic. Also, every five or six years daily devotional books are issued that focus on deepening one's relationship with God.

Readers who struggle with Ellen White's nineteenth-century English writing style should consider one of the modern adaptations produced by the White Estate that seek to preserve her message while "translating" less-familiar vocabulary and structure into today's language.

Beyond the printed page, the White Estate has produced an electronic database of all Ellen White's published works in English. This is freely accessible on the White Estate Web site, www.WhiteEstate.org, as well as on CD-ROM for a very low cost. Efforts are under way to add to the site as many translations of her works as possible, as well as audiobooks and MP3

downloads. The "Connecting With Jesus Project," sponsored by the General Conference with the assistance of the White Estate, aims to distribute 10 of Ellen White's key books to more than 2 million Adventist families worldwide. To learn more about this project, visit www.ConnectingWithJesus.org.

Informing. Though Ellen White did not specify it in her will, the church has asked the White Estate to take the lead in acquainting church members about Adventist heritage in general, as well as the prophetic ministry of Ellen White in particular. The Estate uses a variety of means in this effort, such as its own Web site, seminars, workshops, articles, books (such as *Messenger of the Lord*), CD-ROMs, *Visionary*—an online magazine designed for children (www.WhiteEstate.org/vez), guided Adventist history tours, and programming (such as "Gift of Light") on the church's Hope Channel.

Free Web Resources. The White Estate Web site has much more than the 75,000 pages of Ellen White's published writings to study and browse. Click to download a free study guide or dramatized pioneer story. Subscribe to the e-mailed "Thought for the Day." If you're a K-12 teacher, check out the resources available at www.WhiteEstate.org/godsmessenger.html. Maybe your church is considering renting its facility to another denomination and wonders whether Ellen White has given any counsel on this question. Suppose you want to learn something about the *Pitcairn* missionary ship, see photographs of our early health institutions, or find what letters still exist from S. N. Haskell or A. T. Jones. You can find answers to all these interests—and much more—on the Estate's Web site.

Be sure to explore the thousands of items included in the newly launched Digital Resource Center (<http://drc.WhiteEstate.org/>). Dig into the treasures of our Adventist heritage and discover answers to questions from the common to the obscure—including those from Web sites unfriendly to the church or Ellen White. Visit the Web site regularly and check out the major redesign and expansion of resources that will be occurring throughout 2010.

In 1848 Ellen White received a vision that showed God's truths being shared like streams of light encircling the globe. Little could she have imagined how today's technology would bring even greater fulfillment of that promise to our generation. Don't miss out on living in that light today. ●



Tim Poirier is vice director of the Ellen G. White Estate at the General Conference of Seventh-day Adventists, Silver Spring, Maryland, U.S.A.

Certain names have found a prominent place in the history of the beginnings of Adventism in Europe: Michael Czechowski, the Polish ex-priest and independent missionary adventurer, who was the first to venture onto European soil with the Advent message; J. N. Andrews, who built on Czechowski's earlier work and was instrumental in the establishment of the printing work in Europe. And then, of course, no history could ignore Ludwig R. Conradi, the great evangelist and mission strategist who, beginning in 1886, oversaw the phenomenal growth and establishment of the Adventist faith in Europe.

Pioneer of the Second Generation

There is another name that is often overlooked—Jakob Erzberger—who in 1870 became the first ordained European Seventh-day Adventist pas-

tor.* In reality, he was a type of circuit preacher for all of Switzerland and Germany. A humble man, Erzberger was happy to stand in the shadow of Czechowski, Andrews, and Conradi, who came to be seen as the founding fathers of European Adventism. In a sense, Erzberger was the “first fruit” of Czechowski's mission work in Europe. He often followed up on the evangelistic efforts of the other pioneers as a faithful pastor to the newly established churches and was the one to provide pastoral care and establish new believers in the faith after the other pioneers moved on to new challenging areas.

A good example of Erzberger's work was the Vohwinkel/Wuppertal area, where he was pivotal in establishing the first Adventist church on German soil in 1875/1876. J. N. Andrews, who at the time was leading the mission work in Europe, was not fluent in German and so spent only a

few weeks in the Vohwinkel/Wuppertal area before going back to Switzerland. Erzberger stayed in the area and nurtured the small group of believers into further Adventist truths. This led to a baptism of eight people in a lake near Vohwinkel in January of 1876, making this the first official Adventist church in Germany. Erzberger, however, did not only preach and baptize. He also produced the first German Adventist tracts, which the young church distributed.

Calling and Education

Jakob Erzberger was born in 1843 in Seltisberg near Liestal in Switzerland. As a result of the death of his father, the young Jakob grew up in poverty. His mother tried her best to provide for her four young sons through fabric weaving. Because of the godly influence of his mother, Jakob decided to work for God at a young



Left to right: TRAMELAN CHURCH: First Adventist church in Tramelan, Switzerland, founded by Czechowski and nurtured by Erzberger. JAKOB ERZBERGER (1843-1920): Founded the first official Adventist church in Germany in Vohwinkel.

Jakob Erzberger

The forgotten pioneer

By
DANIEL HEINZ

age. In 1864 he was able to attend a mission seminary near Basel. This would be a period of spiritual growth and maturity for the young man, in spite of doubts and private struggles.

On his arrival one of the seminary students remarked that the devil did not dare to enter the seminary gate. Young Erzberger replied that the devil had managed to make it into the hallowed seminary grounds as Erzberger often confronted him “in his own heart.” After completing the first year, the students were required to do a practical component to their studies that was intended to be

character developing—they were sent out as missionary preachers. Erzberger served part of this time as a prison chaplain at the prison in Pruntrut.

An unexpected turn in his life came in 1867 when Erzberger came across a group of Adventist believers in Tramelan. This group had been established by Czechowski in 1867. Erzberger happened to be on a preaching tour for his seminary. Near the little town of Tramelan he tore his only pair of pants. He found a tailor who not only repaired his pants but gave him a Bible study on the end of the world, the soon coming of Jesus, and the validity of the Sabbath commandment. Erzberger, the seminary student and “theologian,” was deeply impressed by the Bible knowledge of the simple tailor. After reporting back to his seminary on his new biblical insights, Erzberger was forced to leave the seminary. “My friends all turned their backs on me,” he later wrote. “In their eyes I was nothing but a heretic.”

Are We the Only Ones?

Deciding in 1868 to pastor the small group in Tramelan, so instrumental in his spiritual growth, Erzberger did not take on an easy task. The group was under the impression that they were the only ones in the entire world holding to these beliefs. When church members discovered some months later that there was already an established Seventh-day Adventist Church in North America (which Czechowski had not mentioned at all), they sent Erzberger to Battle Creek, Michigan, to establish contact with the church. And so Erzberger, who could not speak a word of English, journeyed to an unknown land without a single contact or friend. Fortunately, he was warmly received into the home of James and Ellen White. Young John H. Kellogg tutored Erzberger in English while James White gave him Bible studies.

While in the White’s home Erzberger discovered a Bible text that he could not

understand. This troubled him. He did not share his problem with anyone. One evening around the fire, Ellen White suddenly asked him if he had found clarity on this particular question. Erzberger was astounded and could only attribute the insight to her prophetic gift.

After further studies and instruction Erzberger was ordained in 1870 by James White and J. N. Andrews at a camp meeting in South Lancaster, Massachusetts, and was commissioned at the same time to do mission work in Europe. When Andrews took up the work in Switzerland in 1874, he already had a dependable coworker and guide in place.

Bridge Builder and Companion

Erzberger’s work was not always easy. For a time he even gave up his missionary work because he was discouraged by church members. These members—as can be deduced from a letter written to Ellen White in 1878—accused Erzberger of becoming “proud” of his new “American knowledge” that he was preaching about. Somehow he found the courage to take up his work again and remained a driving force for mission, especially after the untimely death of J. N. Andrews in 1883.

When Ludwig Conradi was sent back to Europe in 1886, Erzberger was again on hand as faithful guide and helper. Inspired by Conradi’s evangelistic drive, he began very successful prophecy seminars in various big cities in Switzerland (Lausanne, Basel, Zürich, Bern), which led to the establishment of churches in these cities. The Methodist preacher (and later Adventist pioneer) E. E. Frauchiger heard Erzberger in Lausanne for the first time and exclaimed that “the whole city will be taken by storm.”

The topics presented and the way that they were presented held the attention of the masses. Every day Erzberger presented a topic in either German or French. The close association he had with Conradi strengthened

and developed his own evangelistic emphasis. Too soon, however, Conradi moved to Germany and concentrated his efforts there, and Erzberger was left as the only Adventist preacher to care for all the German-speaking churches in Switzerland for many years. In 1903 his wife, Marie, died at the age of 53. Erzberger had been married since 1882 and had two sons: Heinrich (born 1884) and Jakob (born 1886).

The Final Years

From 1904 on, Erzberger worked mainly as a traveling evangelist throughout Germany. In just one month (April) of 1906, he preached 49 times and held 28 Bible studies. Full of evangelistic fervor he wrote to his son Heinrich in 1910 from Munich: “Time is flying by, Jesus is coming soon, and still so many are so unprepared.”

Worn out by illness and the sacrificial lifestyle of a pioneer missionary, Erzberger spent his final years in Sissach, Switzerland, and died in 1920. Ludwig R. Conradi wrote in a tribute for his hardworking colleague and friend: “Without seeking his own honor he gave his utmost in seeking souls in the typical ‘Swiss way’—direct and to the point. Even as a senior worker, he was always willing to work under a younger man. He did not seek his own, he was no position seeker . . . leading people to Jesus was for him the most important holy work.”

*In some English and French sources the spelling “Erzenberger” or “Ertzenberger” are used. This is especially notable in the letters and documents from Ellen White. The pronunciation of his name was obviously difficult for English and French speakers. Jakob (or James) Erzberger himself often used a “modification” of his last name after his visit to North America in 1870, highlighting his humility and flexibility as a missionary.



Daniel Heinz is the director of the European Historical Archives of Seventh-day Adventists,

located at Theologische Hochschule Friedensau, Germany. The present article appeared in a longer version in *Advent-Echo*, October 2009.

QUESTION: *I've heard people say that the story of Jonah is only a parable. What do you think?*

Many contradictory voices are out there creating confusion. Please read prayerfully the book of Jonah, and allow it to speak to you on its own terms. Human voices are often unreliable, unless they are clearly grounded on the biblical text. I will discuss why some consider the book of Jonah to be historically unreliable, as well as reasons to consider it a historical narrative.

1. A Unique Prophetic Book: When the book of Jonah is compared to the rest of the minor prophets it appears to be quite different. Those books emphasize the proclamation of God's message to His people. In Jonah the emphasis is on the experience of the prophet and little is said about the message itself. We seem to be dealing with a narrative rather than with a piece of prophetic literature. Therefore scholars begin by asking, what type of book is Jonah?

Many answers have been given to the question; what you've heard is one of them. A parable compares something with something else in order to instruct. But the problem with that suggestion is that it is difficult for scholars to agree about what Jonah is comparing. The result has been contradictory opinions. If you simply read the book it is about a prophet commissioned by God to deliver a message of judgment against a non-Israelite city. It combines narrative and message in a way similar to that found in the stories of Elijah and Elisha.

2. Nonhistoricity of the Book: In trying to determine what the book of Jonah is, many scholars work under the assumption that it is not a historical account, just a piece of literary fiction that never happened. Their reasons for this include, for instance, the narrative's lack of credibility. How can a person be inside a big fish and come out of it alive after three days? Other arguments used to question the historicity of the book are: (1) walking throughout the city would take much less than a journey of three days (chap. 3:3); (2) the reference to the "king of Nineveh" is wrong, it

should be "king of Assyria"; and (3) the conversion of an entire heathen city can seem unbelievable.

3. Historicity of the Narrative: If we accept the biblical text at face value, it would not be difficult to conclude that it is a prophetic book in the form of a narrative. In other words the narrative contains a prophetic message; and the one does not exclude the reliability of the other. This was how the book was read until about 200 years ago, when biblical authority was replaced by human reason. This modern approach left no room for divine intervention in human history. This made

it necessary for scholars to redefine the nature of the book of Jonah.

But the historicity of the book is stated in its introduction (chap. 1:1), and was endorsed by Jesus Himself (Matt. 12:38-41; Luke 11:29-32). Once we accept that God can intervene in history in ways beyond our comprehension, the story of the big fish and Jonah becomes part of a reliable narrative.

The alleged historical contradictions are not really contradictory. If the noun "Nineveh" is taken to designate the district of Nineveh, which covered anywhere

from 30 to 60 miles, a journey of three days would be correct. Sometimes kings were identified by the city of residence (e.g., 1 Kings 21:1); therefore the phrase "king of Nineveh" is historically reliable. The conversion of a whole city should not be too difficult to conceive, even if there is no extra biblical evidence to support it. Scholars have pointed out that at about the time Jonah went to Nineveh a series of events happened that psychologically prepared its citizens for a change. Two plagues hit the city and there was an eclipse, considered a bad omen. Obviously, however, they soon forgot about the true God.

Human wisdom is useful. But when it replaces what is clearly revealed in the Word of God, we should listen to the Word. That is our only safety in a world of disorientation and confusion. ●

More Than *a* Fish Tale



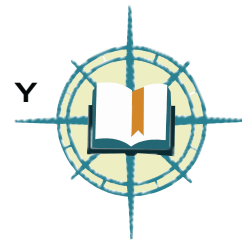
By
ANGEL MANUEL
RODRÍGUEZ

Angel Manuel Rodríguez is director of the Biblical Research Institute of the General Conference.

When GOD Created Love

By MARK A. FINLEY

BIBLE STUDY



Creation reveals God's model for living life at its best. This Creation lifestyle includes a healthful diet, pure water, productive exercise, self-control, fresh air, warm sunshine, restoring rest, and faith-filled worship. It also includes loving relationships. The social connection is a vital part of a wholistic life of total health. In this month's lesson we will study God's model for family relationships.

1. How were we created? Read Genesis 1:27 and write your answer in the space provided.

"So God created man in His own image; in the image of God He created him; male and female He created them" (Gen. 1:27).

God created men and women in _____ own _____.

Since every human being was created in God's image, each of us has value in His sight. How does this play out in human relationships? We value what God values and respect one another.

2. What statement did God make about the value of human relationships and social contact with one another?

"And the Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him'" (Gen. 2:18).

Our Lord declared: "It is _____ that man should be _____."

In your own words, list a few reasons why God made this statement.

3. Where did marriage originate? Who performed the first wedding?

"And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man" (Gen. 2:21, 22).

God put Adam into a _____. God took one of Adam's _____. God took the rib and made it into _____. God brought the _____ to the _____.

Marriage was God's idea. He made it sacred.

4. How did God describe the permanence of marriage?

"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24).

List the three expressions Genesis uses to describe the permanence of the marriage relationship.



Man shall leave _____

He shall be joined _____

They shall become _____

Genesis reveals God's ideal for marriage. He describes a lasting relationship of love, openness, and caring; a relationship of mutual affection, respect, and companionship. Since the devil knows the potential happiness marriage can bring, he attacks it viciously.

5. What counsel did God give to husbands, wives, and children?

"Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband" (Eph. 5:33).

"Children, obey your parents in the Lord, for this is right" (Eph. 6:1).

Husbands are to _____

Wives are to _____

Children are to _____

6. What two promises did God give children who obey their parents?

"Honor your father and mother, which is the first commandment with promise: that it may be well with you and you may live long on the earth" (Eph. 6:2, 3).

1. _____

2. _____

Conflict, strife, and disobedience create unhappy homes. When children fight with their parents and parents constantly yell at their children, joy evaporates. The home becomes a battleground. This affects the physical, emotional, and spiritual health of each family member.

7. What counsel did the apostle Paul give to preserve the happiness of our homes?

"Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice" (Eph. 4:31).

The qualities that destroy happiness in the home are:

1. _____ 4. _____

2. _____ 5. _____

3. _____ 6. _____

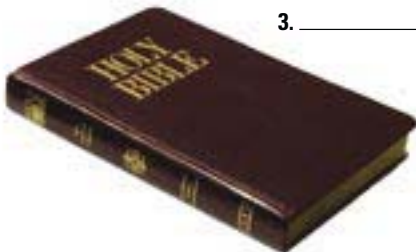
8. What three qualities create happy homes?

"And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you" (Eph. 4:32).

1. _____

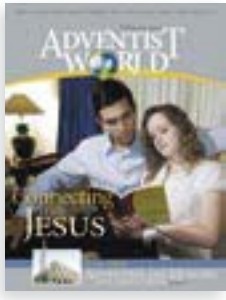
2. _____

3. _____



Next month's study will address the topic
"God's Broken Heart."

LETTERS



Past, Present, Future

I am a subscriber and reader of *Adventist Review* for many years. The February 2010 *Adventist World*, with the article by

William G. Johnsson, “Adventists and Muslims: Five Convictions,” made me remember when I was 7 years old in Bekaa Valley, when I heard a construction worker telling my father about Christians who lived in America and who identified with Islam in their habits and actions.

At age 20 I came to Brazil and found these Christians. Today, 50 years later, I am part of that group—Seventh-day Adventists.

SLEIMAN ALI ZEITOUN
Varzea Grande, Mato Grosso, Brazil



Expanding Our Study

I appreciate very much that you encourage your readers to study the Bible. However, I would kindly request that all the relevant

verses necessary for adequately answering a question be given.

For example, I felt that a number of verses were missing for question 5 of “Revelation’s Eternal Reward,” by Mark A. Finley (January 2010). The question asks: “What two qualifica-

tions does Revelation 21 list to enter the new heavens and new earth?” One of the passages indicated, Revelation 21:7, reads: “He who overcomes shall inherit all things.” So in order to get there we have to strive and overcome by ourselves?

Fortunately, Scripture says in Revelation 12:11: “They [the sealed ones] overcame him by the blood of the Lamb.” The only qualification God expects of us is faith in His Son—nothing more, nothing less. Otherwise, we would have to confess with the apostle Paul, “I have the desire to do what is good, but I cannot carry it out” (Rom. 7:18, NIV).

God makes things easy for us. Why should we make them difficult?

LOTHAR ENGEL
Spandau, Berlin, Germany

His Hand Over Me

I felt blessed after having read “Can We Always Count on God’s Protection?” by J. Stanley McCluskey (January 2010). Sometimes we don’t feel God’s protection as we pass through trials. In my experience some of those trials are unbearable, humanly speaking. But the Lord knows the thoughts He thinks toward us, “thoughts of peace and not of evil, to give you a future and a hope” (Jer. 29:11).

Thanks for these comforting words.
TAHINA ANDRIANIAINA
Antananarivo, Madagascar

Saying What It Means

Well might the article “Babel Undone” (January 2010) have stated: “Translation is much more than turning a word or a phrase into another language.”

If this is true for everyday communication, how much more when the

Word is rendered from its original languages into modern languages that are far removed from their milieu? A translator’s job is not an easy one. Thus, before we criticize the translators of this or that modern version of the Bible, isn’t it better for critics to take the trouble to learn the original languages and see if they can come up with something better?

Honest mistakes have been known to happen with modern languages. Did not a war nearly start when a diplomatic note, rendered from French into English, translated *demande* by *demand* and *prétendant* by *pretend*? The French word means *to ask*, while the English word has overtones of threats behind the asking if not instantly complied with. Even in English *pretend* does not necessarily imply falsity, as shown by the legal expression “false pretenses,” and the use of the term *pretender* to describe someone laying claim to a royal title shows this also.

So let’s back up the translators at Atlanta with our prayers.

BARRY GOWLAND
Milton Keynes, England

Something New-adventisten heute

My compliments for the magazine *Adventisten heute*. As a 25-year-old, I was never a reader of *AdventEcho*, since it didn’t meet my needs. But during the past few years I developed an interest for *Adventist World* in



LETTERS

English, which I found from time to time in our church.

I am happy that this interesting magazine is now available to our members free of charge, and in German. Thank you very much!

JAKOB WIECK
Munich, Germany

Appreciation—Inspiration

Since last year I have subscribed to *Adventist Review*, and *Adventist World* is sent to me. It is invaluable for our people, since it is a link with our more distant brothers and sisters. It contains excellent articles.

May God continue to bless your ministry. I hope those who receive this magazine will regard it as a blessing that God gives for the growth, mission, and identity of the church.

EZEKIEL FEITO
Balcarce, Argentina

It is good that *Adventist World* is here to make life even better, knowing the good work that is being done all over. Thanks.

KEVIN MURRAY
Jamaica, West Indies

I am a 24-year-old Tanzanian college student. I have decided to write because of the messages of God from *Adventist World*. It helps me know what to do in my daily life. Thank you.

FREDRICK NDERINGO
Tanzania



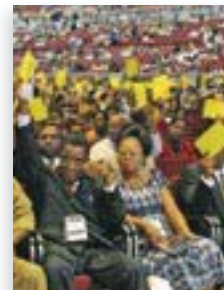
Correction

This photograph was misidentified in the article, “Touching the Untouchables.” (March, 2010). The couple pictured to the

left are Young Soon Lyu and his wife, Young Shin Lyu. Young Soon Lyu was editor of Korean edition of *Signs of the Times* from 1945 to 1958. We apologize for the error. —EDITORS

Food and Lodging

Meal tickets for this summer’s General Conference session in Atlanta can be purchased by visiting www.gcsession.org. Lodging can be reserved at the site: www.housing@atlanta.net.



Letters Policy: Please send your letters to the editor to: letters@adventistworld.org. Letters must be clearly written and to the point, 250-word maximum. Be sure to include the name of the article, the date of publication, and page number with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.



THE PLACE OF PRAYER

I want to study physiotherapy at Bolivia Adventist University, but I do not have sufficient means. Your prayers will be a great help.

KARINA, *Peru*

Please pray for God to bless my work. I am comfortable with my current working position, and I don’t want to move to another department. With God all things are possible. I really need Him to intervene in my situation.

CHIDO, *Zimbabwe*

Thank you for this place to share my prayer request. Pray for the evangelism at our church; and especially for two

individuals who need acceptance. This is important as together we seek to bring salvation to lost souls.

WELLINGTON, *Barbados*

My wife and I are a newly married couple. We ask you to pray for us, that God may help to lay a strong foundation for our family. I also ask you to pray as I am preparing to further my studies.

MARTIN, *South Sudan*

Someone I asked you to remember in prayer found a job after a very long time of searching. I have made many requests for prayer for marriages. One of my coworkers came to me and said

for the past two weeks he has noted a positive change in his relationship with his wife. God be praised!

SOPHIA, *United States*

I am a young pastor overseeing 10 churches—it’s extremely challenging. I am trying to learn to ride a motorbike that will ease my travel burdens. Please include me in your prayers.

ALICE, *Papua New Guinea*

The Place of Prayer; send to prayer@adventistworld.org. Send us your prayer requests and praise (thanks for answered prayer). Keep your entries short and concise, 75 words maximum. Items sent to this category will be edited for space and clarity. Even though we will pray for each entry during our weekly staff meetings, not all submissions will be printed. Please include your name and your country’s name with your entry. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.

“Behold, I come quickly...”

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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EXCHANGE OF IDEAS

Keep the Flag Flying Sky-high!

This month a reader shares why we should raise Christ up as our banner.

Flags represent pomp, power, and prestige. They are beautiful to look at. All countries, governments, and high offices seem to have one. You will see them flying sky-high atop buildings, institutions, and facilities representing that land or business. You will see them mounted on the bonnets of posh and sleek limousines. Ambassadors, envoys, sports teams, and delegations carry them around to represent their nations in peace talks, conferences, competitions, meetings, and events around the globe. Even the national airline carriers of many countries have their aircrafts adorned with the beautiful colors of their national flags. How beautiful they look!

Flags make us proud. They inspire us to aspire to high office, and to high achievement. They make us want to be award winners/honorees, champions, victors. Flags give us the drive to score an A+ in all our endeavors, and go high—go far. They challenge us to be on top of the top.

As Christians, our flag is Jesus Christ. Our colors are total faith and belief in Him, through our lives and deeds. Our challenge is to so “shine before people, so that they will see the good things we do and praise our Father in heaven” (see Matt. 5:16). God lights up our lives in order to light up the lives of others. At a time like this when the candles of many are flickering, when many have dropped the baton, we just can’t afford to let our candles grow dim. We just can’t afford to drop ours!

Today is our moment. Look skyward. The sun is shining. The birds are singing. The sky is blue. The moon and stars are out. The way ahead is clear (John 14:6). The wind is blowing. The future is bright. We must go ahead and face it, unafraid! We must hold high the banner! We must keep the flag flying sky-high! We must keep the flame alive—we must keep the faith. This is your high calling, and mine!

—KIOKO JOSHUA, JR., *Nairobi, Kenya*



MATEUSZ STACHOWSKI

The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



SUBMITTED BY SIMSON HALDER, PATHFINDER DIRECTOR

QUOTE OF THE MONTH

“A church without a mission will soon be out of commission.”

—Pastor George Whitsett, at the Fort Myers Seventh-day Adventist Church in Florida, United States, during his February 20, 2010, sermon

ADVENTIST LIFE

As my husband, who was the guest speaker, and I were greeting worshippers after church, we met a woman with a pronounced German accent. Glen told the woman he is German too, but doesn't have a nice accent like hers.

I said to the woman, “He's German and is a pastor. Do you know what that makes him?”

She looked at me question-

ingly. I grinned and said, “A German shepherd.”

—Marybeth Gessele, Gaston, Oregon, United States

Our church has several weekly Bible study/prayer groups that meet in various homes at different times during the week. The one I attend has quite a few seniors, one of whom had been absent for sev-

eral weeks because of illness.

She was duly welcomed back and asked if the doctor had diagnosed the cause of her illness. She must not have been quite “up to snuff” yet when she answered that the doctor hadn't gotten the results of her *autopsy* back yet! The gentle laughter that followed made her change the word to *biopsy*.

—Vivian Ahlkvist, Sonora, California, United States

JOIN THE CONVERSATION!

We are looking for brief submissions in these categories:

ADVENTIST QUOTES (profound or spontaneous)

ADVENTIST LIFE (short anecdotes, especially from the world of adults)

JOTS AND TITLES (church-related tips)

CAMP MEETING MEMORIES (short, humorous, and/or profound anecdotes)

WHERE IN THE WORLD? (high-quality photos of members from around the globe)

Please send your submissions to The People's Place, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; fax: 301-680-6638; e-mail: marank@gc.adventist.org. Please include phone number. Submissions will not be acknowledged or returned.

ANSWER: In Bangladesh, the Dhaka Seventh-day Adventist Church started a Pathfinder Leadership Award (PLA) class for the first time. Holding their winter camp this past February, members are photographed here.