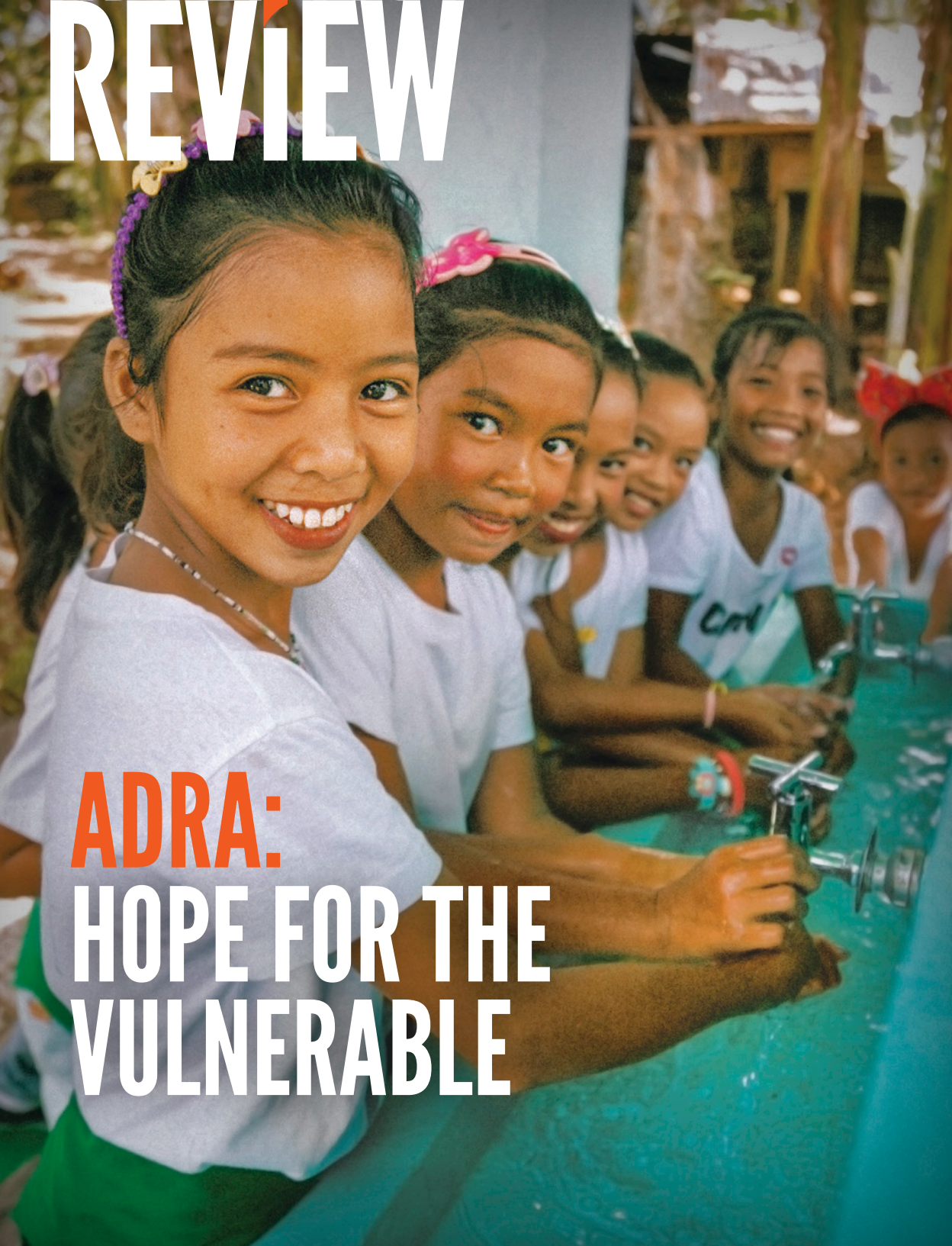


SEPTEMBER 2022: BEYOND THE SURGE + THE
CRISIS CONTINUES + IS SCIENCE THE NEW
SPIRITUALISM? + HURTING FAMILIES

ADVENTIST REVIEW



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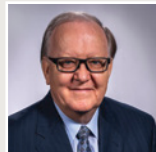
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TRENDING

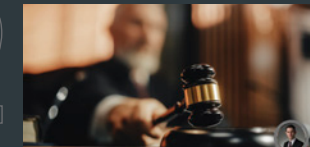
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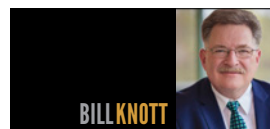
NFL Team Chooses Kettering as its Health-Care Provider
by Christina Keresoma



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BILL KNOTT

Has "every man his own priest" now morphed into "every man his own pope"?

Relearning Community

It is well-nigh impossible to overstate the enormous spiritual, social, and cultural significance of Martin Luther's recovery of the biblical principle of the priesthood of all believers a half millennium ago. Luther's genius was, however, in the best sense *derivative*. A mind increasingly shaped by the Scriptures explored the long-obscured doctrine of reconciliation between a holy God and broken sinners through the singular ministry of Jesus: "For there is one God, and there is one mediator between God and men, the man Christ Jesus" (1 Tim 2:5, RSV).*

Luther's insight also propelled a social and cultural focus on the value of the individual in human society obscured by the hierarchical stratification of culture in the previous 1,500 years. If no pope, bishop, or patriarch could affect the relationship between the individual and God through masses said or anathemas declared, then individual human beings were, in fact, creatures to whom God had given both dignity and at least limited authority. "You have made them a little lower than God, and crowned them with glory and honor" (Ps. 8:5, NRSV).

Individuals so endowed by God might appropriately question and even challenge the received orthodoxies of their era—in government, science, social organization, and religion. It's no accident that the centuries following Luther witnessed repeated explosions of new theories and new structures in almost every discipline of human life. Revolutions in politics, technology, philosophy, the arts, and medi-

cine drove out the despotic consensus that had for centuries invested moral and social authority in a few men deemed wise.

That mobile phone in your hand is, in this sense, the latest iteration of the hammer with which Luther drove the nails into the chapel door at Wittenberg. Cultures of innovation, built on the curiosity and scientific prowess of gifted individuals, successively refined both the concept and the means of human communication—democratizing speech, insisting on the right to believe differently from others, and adapting technology to personal preference. Will that be iPhone or Android?

Five hundred years after Luther's pamphlets were mass-produced and disrupted the social order of medieval Europe, we can scarcely imagine a time when human beings didn't believe they had the intellectual freedom to question the dictates of church or king. It is our right, we firmly believe, to question every so-called authority, to challenge every institution, and to doubt the received wisdom of previous generations. This foundational belief of Western culture places modern Adventist Christians in a state of ongoing tension with a religion whose founding documents are as many as 3,500 years old and with a "faith which was once for all delivered to the saints" (Jude 3, RSV). Does my perceived right, unleashed by the Reformation, to challenge ideas with which I disagree militate against the formation of congregations characterized by love, mutual submission, and unity—as described

in the Word of God? Has the Reformation principle of "every man his own priest" now morphed into an unbiblical counterpart: "every man his own pope"?

A hundred blog posts every week underscore the dangerous environment in which the contemporary church must now live and move. Pastors, theologians, church leaders and ministry directors are routinely lambasted with a vehemence Luther once reserved for popes. Outrageous slanders of the character, motives, and teachings of those once trusted to edify the body of Christ are now so commonplace as to excite little attention. The ongoing atomization seen in Western Christianity is now proceeding apace within what Adventists have long called "God's end-time remnant."

The same Word that enlightened Luther and comforted the millions who came to ardently believe in righteousness by faith will again enlighten and comfort us today: "As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive" (Col. 3:12, 13, NRSV).

This, fellow believers, must be our new manifesto—posted on the door of every heart to which Jesus gains entrance and wherever He builds His church. ▀

*Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged” (Deut. 31:8, NIV).

A LEGACY OF FAITH

After the loss of my first and much-loved wife of 42 years, it was the music Bill Knott writes of in his June editorial *and* the Scriptures that illumined my crushed heart. Again and again in the dark, overwhelming moments lines of music and Scripture would play through my thoughts. Soon I began writing these lines on 3" x 5" cards. Daily I would slip one of those cards into my shirt pocket. Then when I had a quiet moment at work, I would pull out the card and be reminded of God's unfailing love. Eventually I had more than 40 cards that I rotated through day by day. In time I would write copies of my cards for my three daughters. This is a part of my faith legacy to them. By God's surprising blessing, I married again. Then in early 2021, and very unexpectedly, my greatly loved second wife of 10 years passed to her rest. I will tell you that it is not any easier the second time. And I will tell you that I am once again a witness of God's amazing grace and unfailing love. This time I have once again built a treasure of inspiring lines of music and Scripture on my iPad and iPhone. And as before, I have been given many opportunities to share with others. Indeed, "the Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged" (Deut. 31:8, NIV).

Thank you again, Bill Knott! And Godspeed to the entire *Adventist Review* staff!

Bill Skidmore
Washington

WAR AND PEACE

Bill Knott's recent editorial "War and Peace" caught my eye and truly resonated with me.

Undoubtedly most, if not all, Adventists desire peace and harmony in our beloved church while, despite our sincere



appeals, the achievement of our deep desires seem strangely elusive. So we continue to sing our songs while the bands play, knowing deep down inside that our future struggle awaits. And as laudable as your appeal is, the issues that divide us are too serious, and the theological issues divide us too deeply for human resolution. Yet, my brother, we can't afford to pack our instruments and resign ourselves to the seemingly inevitable. We must make every effort to keep the music playing! God help all of us to humbly seek heaven's answers to close "our divide." We must desperately hold to the promise, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:35-39, KJV).

Don Eckenroth
Idaho

"Thank you so much for the excellent edition of *Adventist Review* and the article "War and Peace." It takes me back to Revelation 12:7-9: "And war broke out in heaven." We are familiar with this message, where angels fought against the dragon and his angels, and he was defeated and thrown down to the earth, where he is now the main instigator of and responsible for wars on our planet. Ever since, there have been wars, and peace never lasts that long. Humanity has suffered, and millions have felt, personally and collectively, the evil and destruction of wars. I've not forgotten my visit to East Germany and hearing the stories of our president, who was miraculously saved. Going through Buchenwald—the scene of such cruelty—and watching as three of my friends were walking together: a German, an American, and an Italian. I will never forget that. Brought to my mind were the verses that say: "They have overcome him by the blood of the Lamb" (verse 11). Then, indeed, we will see peace! Let us pray that this day will come soon, and as our editor said: "Ain't gonna study war no more." Peace will finally be restored!"

Leo Ranzolin, Sr.
Florida

"CRYING 'UNCLE'!"

I was quite surprised to read in Charlotte Erickson's article "Battle Creek Academy Celebrates 150-Year Anniversary" (August 2022) that John Loughborough attended BCA. This is highly unlikely because in 1872 he was already 40 years old, married to his second wife, Maggie Newman, and raising two children (Delmar, 8, and Mary, 5). Furthermore, the Loughboroughs left for California in 1874. As a boy, John attended school in Victor, New York, in the 1830s and 1840s.

Brian Strayer
Berrien Springs, Michigan

Many thanks to this eagle-eyed, informed reader for recognizing that we inadvertently named the more well-known uncle (John) instead of his nephew, E. C. Loughborough, who actually was one of Goodloe Harper Bell's first pupils.—Editors.

YOUR TURN

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

JUST AS I AM

The article by Jennie Mowbray from New South Wales, Australia, titled "Just as I Am," caught my eye in April's copy of *Adventist Review*. I enjoyed it very much and reread it. Please thank her for the lovingly written piece about a favorite hymn of mine. May God bless her in her future writings, and may God inspire and bless all of you to continue *Adventist Review*.

Marilyn Malbon
California

365 DAYS WITH JESUS

I want to express my appreciation for the Bible study 365 Days With Jesus. It has been such a blessing to me, and I look forward to the readings each day! Thanks so much to Merle Poirier for putting this together.

Charlotte Erickson

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NEWS

“Elder Dan Jackson was not only a fellow colleague in ministry; he was also a true friend and brother who demonstrated his faith in real and practical ways.”

G. Alexander Bryant, p. 16

A pastor embraces a Europe 2022 Adventist Youth Congress participant in Lahti, Finland, after baptizing her on August 6.

PHOTO: MARCOS PASEGGI, ADVENTIST REVIEW



CHOSEN TO BE DIFFERENT

EUROPE'S 2022 ADVENTIST YOUTH CONGRESS CALLS PARTICIPANTS TO STAND OUT FOR JESUS.

MARCOS PASEGGI, ADVENTIST REVIEW

Songs of praise, extensive Bible study, prayers, and a baptismal ceremony crowned the last day of Europe's 2022 Adventist Youth Congress (AYC22) in Lahti, Finland, August 6. After several days of learning, playing, and networking, more than 2,500 young people from across Europe met once more to worship and connect.

Keynote speaker David Asscherick led participants to reflect on the biblical meaning of baptism and what it means to live for Christ.

“Our beautiful God is not someone to hide from; He is someone to hide in,” Asscherick assured

participants. Based on Paul's letter to the Christian believers in Colossians 3, Asscherick told young people and those following his presentation online that the Bible is clear about the past, present, and future of those who believe and decide to get baptized. He quoted verses 3 and 4, where Paul wrote, “For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.”

“When you get baptized and get out of the water, you understand your past is taken care of! So even if you fail or make a mistake, you

know also that your present is secure, because you are hidden in Christ,” he said. Asscherick explained that Paul then moves to the future: “He says that when Christ appears, you will (not might), not cross your fingers and hope for the best, but will appear with Him in glory!”

A MEANINGFUL BAPTISM

Against that backdrop Asscherick explained the meaning of the baptismal ceremony. “When someone comes out of the waters of baptism, the life that person is now living is not an ordinary life—it is eternal life!” he said. “Eternal life



David Asscherick prays with the candidates before the baptismal ceremony on August 6. PHOTO: INTER-EUROPEAN AND TRANS-EUROPEAN DIVISIONS

is not only a quantity of days and years but a quality of existence when you live with Christ. . . . Right here, right now, you are already with Jesus in heavenly places, if you have put your faith in Jesus.”

After Asscherick’s presentation, it was time for the baptismal ceremony in a pool placed down the stage in the central aisle of the hall. The dozen young people who requested baptism included Lydia, who grew up in the Adventist Church but had never decided to be baptized. Now in her 20s, after finishing medical school and about to start a residency to become an eye doctor, she decided to commit her life to Jesus. The ceremony also included, among others, Henrik from Germany, Ando from France, Maddalena from Italy, and Saul from Spain.

Right after the baptismal vote, officiating pastors, including Asscherick, prayed in seven different languages before baptizing the candidates.

After the ceremony Asscherick shared what he said is one of his favorite statements from *The Desire of Ages*. While discussing God’s seal of approval after the baptism of Jesus, Ellen White wrote, “This is My beloved Son, in whom I am well pleased’ embraces humanity. God spoke to Jesus as our repre-

sentative. With all our sins and weaknesses, we are not cast aside as worthless.”*

“We can move away from God, but we can’t drive Him away from us,” Asscherick said. “Thanks to Jesus’ death, burial, and resurrection, you are, in some significant sense, already with Him by faith.”

IMPACT LAHTI

A day before, on Friday afternoon, young people participated in outreach activities by the Vesijärvi Lake on Lahti’s waterfront. There an Exhibition of Nations called attention to the various cultures comprising Adventist youth across Europe. In a busy area frequented by locals, national delegations from Spain to Iceland to Romania, set up booths in a sort of “marketplace” that highlighted national customs, traditional costumes, music, and food.

Young people and several youth leaders also participated in a 5K Run to Help initiative. The registration proceeds of the run were donated to a local ADRA project titled Young People Preventing the Social Exclusion of Youth in Finland. “Finland ranks consistently as the happiest nation on earth, but there are still challenges such as depression and addictions, es-

pecially among the youth,” ADRA Finland leaders said in explaining the rationale of the event. “We want to support efforts to prevent exclusion in young people.”

More than 500 runners registered and ran under the summer sun, as youth church leaders in Europe said that the organization would match the funds raised.

A LITTLE WEIRD FOR JESUS

AYC22 closed on Saturday evening, but not before another 2.5-hour program that included singing, Bible study, and acknowledgments to the many people who made the event possible.

Once again Asscherick called young people to reflect what it means to live for Jesus in the contemporary world. Focusing on the meaning of the word “holy,” he explained its implications. “In the Bible, being holy means being ‘set apart,’ being ‘different,’” he reminded participants. “You could even say that it means being a little ‘weird’ for the sake of Jesus.”

It is what should drive Adventist young people in Europe as they try to live out their faith in their neighborhoods, schools, and workplaces, he said. “Every one of you has been called to be holy,” Asscherick emphasized. “So go out from here and be a little weird for Jesus!”

The next European Adventist Youth Congress is scheduled to take place in 2026 in Italy. ▀

*Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 113.



“SECOND COMING” STREET MURAL CONNECTS PEOPLE TO ADVENTISTS

IN MEXICAN CITY, ART IS GIVING THE CHURCH VISIBILITY.

KEILA URBANO AND INTER-AMERICAN DIVISION NEWS

A mural on a busy street in Ensenada, Baja California, in Mexico, is pointing to the second coming of Jesus, thanks to a donated space and Adventist art graduates who took six days to finish the work.

The mural, located on Diamante Street in Ensenada, the second-largest port city in the country, depicts Jesus coming in a cloud of angels, calling out through a graveyard surrounded by arid mountains. It is the work of two art graduates from the Adventist Church-operated Montemorelos University in Montemorelos, Mexico.

“The main goal [of the work] is to reach others with the gospel,” Edgardo Beltrán, district pastor of the nearby Ensenada 14 Adventist Church, said. “Our church membership is very much excited about the project.” This is the first time the church district has taken part in such a project, and they welcomed the artists and helped with logistics.

Priscila Rivera and Pablo Sánchez,

two alumni of the visual arts program at Montemorelos University, traveled with their professor, Luis Medina, who coordinates the visual arts department on campus, to work on the project from June 21 to 28.

“I was struck by the acceptance and curiosity of the people who walked by,” Rivera said. “Sometimes I wasn’t sure of what I was doing, but then a car would drive by with an entire family who stopped just to applaud us, or people who shouted from a distance, telling us that it was looking nice.” It is encouraging when people have faith in your work, she added.

Sánchez is a former classmate of Rivera’s, and they have collaborated on other murals. One is located at the entrance of the Montemorelos University church and another on the walls of the gym. Sánchez said this particular painting flowed nicely. “It was a free-style technique we didn’t base on anything in particular, but an inclination toward illustration,” he

said. People had a positive reaction when they saw the mural, he said. “They stopped to ask what it was all about and to see a bit of the process, and [said] that it was a positive message, unlike the type of urban art people are accustomed to seeing.”

For a mural with a religious context, it surprised them that it aroused interest in people.

“The theme of the Second Coming is of interest for Seventh-day Adventists and somewhat of a mystery,” Medina said. “We rather imagine what it will be like, what is going to happen, and we try to interpret it through colors and shapes.” The mural includes not-so-traditional color influenced by the urban pop art palette, he explained. “We used a combination of the latest styles and trends.”

The Ensenada 14 Adventist Church, one of six in the district, has designated a team to follow up on the people who call in or reach them through the social media information displayed on the painting itself, Beltrán said. The project was also a collaboration of the Baja California Conference and the North Mexican Union.

Church leaders said the mural is scheduled to be displayed for one year. ▀

The new Irons Community Center in Irons, Michigan, was inaugurated on July 10. PHOTO: SAMUEL GIRVEN



U.S. COMMUNITY CENTER WILL CATER TO RURAL RESIDENTS

IRONS CHURCH IN MICHIGAN RECENTLY DEDICATED NEW FACILITIES.

SAMUEL GIRVEN, FOR LAKE UNION HERALD, AND ADVENTIST REVIEW

Almost a decade after stepping out in faith, the Irons Seventh-day Adventist Church in Irons, Michigan, held a dedication and open house for its new community center building on July 10.

The brand-new 3,000-square-foot building will provide a new home for the church's Adventist Community Services ministry, as well as an outreach center for the area.

At the open house, several community partners pledged their continued support for the much-needed center that will serve one of the poorest counties in the state.

A LEGACY OF ASSISTANCE

Since the 1960s the Irons Community Center has served individuals in need. The community center was established in a defunct Grange Hall built in the 1890s. As the building aged, it became apparent to church leaders that the once-suitable building no longer served their needs.

The Irons church decided to shut

down its old center. Vowing to never go into debt, and with a nest egg of US\$11,000 in hand, the church set out to build a new home for the community center.

A series of events that leaders consider miracles since that decision has propelled the church's vision forward. "The money just kept showing up!" Nancy Przedwojewski, one of the community center's leaders, said. A real estate agent donated prime real estate. Martin Smith and the School of Architecture at Andrews University chose to do the plans for the building at a fraction of the standard rate. Contractors worked as the money for projects came in, and later, contractors even donated their labor and paid for materials.

In 2021 a generous donor supplied nearly US\$16,000 worth of goods for a gigantic community yard sale. Donations, grants, and other in-kind donations were also a major part of the project. Przedwojewski

estimates that the value of all the donations topped US\$450,000.

COMMUNITY PULLS TOGETHER

The rural community has rallied across the community center in a variety of ways.

Several businesses and individuals around northern Michigan donated their time and services while the center was being built. These businesses include electricians, concrete finishers, heating/cooling companies, plumbers, sign makers, carpet companies, septic plumbing contractors, landscapers, roofers, and siding companies.

Richard L. Martin, Lake County sheriff, said his department plans to be involved with the center by mentoring youth and providing safety training. "Being the sheriff is not just about law enforcement," he said. "There are always things that we can be doing as a law enforcement agency that can establish a better relationship with the community. We all live in this community, and we need to make this community better."

Rachel Gillespie, Community Nutrition instructor at the Lake

County Michigan State University (MSU) Extension, says the plan is to offer lifestyle, nutrition, and other food-related classes for people of all ages at the new community center.

Przedwojewski said that Spectrum Health and the Michigan Department of Health (District 10) are also planning to offer programs at the community center.

Chelli Ringstaff, director of Adventist Community Services for Michigan, said she is looking forward to working with the new center. "I'm so grateful for all of the love, care, and hard work that Irons has poured into starting their new community service center," she said. "I'm eagerly looking forward to seeing the new relationships this ACS center will forge within the community. The Lord is going to be working alongside Irons as they minister."

MOVING FORWARD

Community center leaders have made several plans to reach the surrounding area. The center will support the community with a food pantry and lifestyle classes. They also plan to focus heavily on youth ministry in partnership with other community organizations.

As for future ideas, Przedwojewski said leaders are considering offering more programming, including daytime programming for senior citizens, grief recovery assistance, parenting classes, and more. "In God's work there is no place for sitting on the sidelines," she said. ♣

HOPE MEDIA SPAIN PROJECT RECEIVES AWARD IN MEXICO

INITIATIVE SEEKS TO HELP CHILDREN DEAL WITH THEIR EMOTIONS.

HOPE MEDIA SPAIN AND ADVENTIST REVIEW

Hope Media Spain recently received an award in Mexico for a project especially designed for children and their parents. The EMOCIOLAND musical project was recognized with the ARPA Award in the Best Children's Album category, in a ceremony at the El Cantoral theater in Mexico City on July 16.

The event drew more than 30 media outlets and was hosted by the National Academy of Music and Christian Arts (ANMAC), an entity that includes musicians, producers, engineers, and other creative professionals and has offices in Mexico and the United States.

Hope Media Spain director Samuel Gil received the award on behalf of the production company of the Spanish Union of Churches Conference of the Seventh-day Adventist Church. EMOCIOLAND was also nominated in the Release of the Year category. It is the first time that a Spanish and European-based project has received this award.

"We dedicate this recognition to God, who keeps helping us to move forward and showing His love for us," Gil said. "The whole team accomplishes a work full of passion for mission. It is wonderful that other producers, musicians, and international professionals may come to know the work we do at Hope Media Spain. It encourages us to keep creating useful content and sharing unlimited hope."

Gil added that the award ceremony was a wonderful opportunity to show internationally what Hope Media Spain is about, what resources the ministry is producing, and what is "our greater hope as Seventh-day Adventists."

ABOUT ARPA AWARDS

ARPA Awards seeks to provide international recognition of artistic and technical merit to the Spanish-speaking Christian genre of music. Winners are selected by the votes of qualified academy members. According to the organization, the goal of the ARPA Awards is to recognize excellence and draw the world's attention to Christian music and the message of salvation of our Lord Jesus Christ.

ABOUT EMOCIOLAND

EMOCIOLAND has been defined as a project for children that seeks to help them learn how to deal with and manage such emotions as love, hate, fear, joy, frustration, sadness, amazement, shame, envy, and serenity. According to its creators, it is not only a musical project but a small universe of useful content and tools about each of those emotions.

It includes music videos with catchy lyrics for kids and videos for families. Both provide practical resources for channeling emotions. Parents also participate, sharing their experiences to help their children. The initiative also includes teaching materials and resources for families and schools. ♣





A health-care professional fills in paperwork before a patient is cared for in Barquisimeto, Venezuela.

PHOTO: VENEZUELA ADVENTIST HOSPITAL, EUROPEAN AND TRANS-EUROPEAN DIVISIONS

ADVENTIST CHURCH PROVIDES MEDICAL CARE TO MEMBERS IN NEED

INITIATIVE IN VENEZUELA HELPS MORE THAN 2,300 PEOPLE.

PATRICIA MEDINA, INTER-AMERICAN DIVISION, AND ADVENTIST REVIEW

More than 2,300 people in the city of Barquisimeto, Venezuela, received medical services thanks to a joint initiative between the Adventist hospital, the West Venezuela Union Conference of the Seventh-day Adventist Church, and the Smiles for Jesus Foundation (FUNDASONJE), an Adventist lay organization in the country.

The recent three-day event offered medical consultations to 2,346 patients in need of assistance from throughout the region. The initiative provided 104 minor surgeries and treatment in 15 medical specialties, including ophthalmology, ambulatory care, dentistry, and more.

“We are very thankful to have partnered with the Smiles for Jesus Foundation once again to assist so many of our members in vulnerable and needy circumstances,” Orlando Ramírez, president of the West Venezuela Union and chair of the Venezuela Adventist Hospital board, said. Since 2017 the church has been partner-

ing with the Adventist lay foundation to assist communities in need across west Venezuela while promoting the healthy lifestyle the church promotes, Ramírez said.

Luis Betancourt, coordinator of social services for FUNDASONJE overseeing the project, said that in the past, dozens of interventions have been conducted to benefit the population in general, but this was an opportunity to reach the church members in the area. “We surveyed the needs among the church members who needed surgical attention previous to scheduling the services,” he said.

“In Venezuela there’s difficulty for medical services to be made available in public hospitals,” Ramírez explained. “It takes time. There are long waiting lists.” The medical consultations and surgeries met a real need, he added.

The initiative saw the hospital’s surgeon, 30 health professionals from across the country, and dozens of volunteers assisting in the

three-day initiative coined “Living Our Hope,” in Barquisimeto, where the Venezuela Adventist Hospital is located.

“This is the first such large intervention that the hospital has engaged in for its strategy to fulfill its mission to become the health center for all members,” Eglee Alaste, a surgeon specializing in family medicine and medical director of Venezuela Adventist Hospital, said. “We are committed to reflecting who God is, in serving and offering the best for His children and the brethren.”

The hospital followed up with postoperative services free of charge after the initiative concluded.

The joint venture included the collaboration of the West Central Venezuela Conference, the Adventist Development and Relief Agency (ADRA) in Venezuela, and the Inter-American Division of the Adventist Church.

It was important to highlight to church members that the hospital is theirs too, Ramírez said. “The situation in Venezuela over time had created a sort of distancing and great difficulty in being able to serve people who did not have funds, to reach the poorest; and that had turned into something very complex and difficult to reach on behalf of the hospital.” With 50 percent of the resources provided for the initiative coming from FUNDASONJE, “we were able to partner as a church and accomplish such a beautiful initiative in Barquisimeto,” he said. ♣

A TRIBUTE TO NORMAN R. GULLEY

ADVENTIST THEOLOGIAN AND SCHOLAR PASSES TO HIS REST.

MICHAEL W. CAMPBELL, NORTH AMERICAN DIVISION, AND ADVENTIST REVIEW

On July 14 distinguished professor, author, pastor, and scholar Norman R. Gulley passed to his rest. Gulley is probably best known for his decades of teaching ministry, specifically his work to train pastors. He was 88.

Gulley grew up in the Stanborough Park church in Watford, United Kingdom, where he began as a pupil in the secondary school. He went to Southern Missionary College (now Southern Adventist University) in Collegedale, Tennessee, where he graduated in 1955. In 1958 he married Leona, his wife of 64 years, and that same year he began teaching at Madison College in Tennessee while pastoring two churches.

In 1962 the Gulleys went as missionaries to Japan. He headed the Theology Department of Japan Missionary College and started a master’s program in religion. In 1967 he left on study leave at the University of Edinburgh, where he eventually completed a PhD in systematic theology.

In 1971 the Gulleys went as missionaries to the Philippines. Once again Gulley worked on developing a master’s program. Among those in the first cohort of MDiv students to graduate was Gordon Christo, who would go on to become an academic and church administrator.

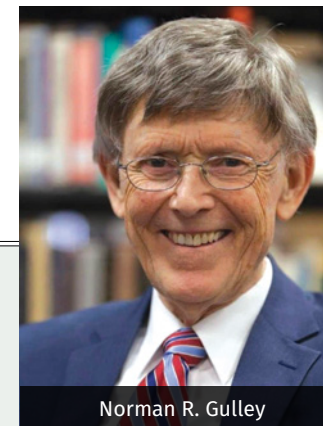
“I had taken all of his courses in systematic theology and loved every moment of each class,” Christo said, and then added with a grin, “I am sure I was his favorite student.”

Among Gulley’s accomplishments was the 1978 move of the Philippine Union College campus from Baesa, a Manila suburb, to Silang, where the Graduate School and Theological Seminary (the precursor to what is today the Adventist International Institute of Advanced Studies, or AIAS) would be formed.

In 1978 Gulley returned to his alma mater to teach religion, a position he would hold until his retirement, when he would assume the title of research professor. The author of numerous articles and books, in the 1990s he began an ambitious project to produce the first truly scholarly and extensive systematic theology. This magnum opus would become four volumes.

DYNAMIC TEACHER, CARING PERSON

Greg A. King, dean of the School of Religion at Southern Adventist University, described four qualities that made Gulley an exemplary teacher. “His love for God, commitment to Scripture, devotion to the church as the body of Christ, and



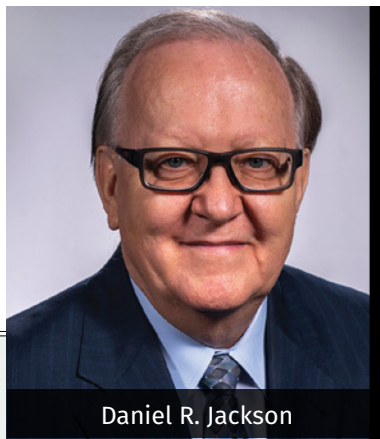
Norman R. Gulley

deep care for students showcase his deep desire to help students fulfill God’s calling in their lives.” Another student and later colleague, Jud Lake, added, “Norman Gulley taught me, over a period of four decades as my professor, colleague, and friend, that all theology and practices in the church must be centered on Christ and Him crucified.”

“Norman Gulley was a true gentleman and scholar,” John C. Peckham, Andrews University theological seminary professor, said. “Among many great contributions, he will be remembered for his pioneering work in systematic theology, which blazed a trail for many other Adventist theologians to follow. I am profoundly grateful for his work, which greatly advanced Adventist scholarship.”

George W. Reid described Gulley’s work as “the first true systematic theology to come from an Adventist hand.” He noted how Gulley’s detailed descriptions of the biblical narrative, especially the great controversy, became a helpful framework for explaining biblical doctrines.

Gulley is survived by his wife, Leona; two daughters and two sons and their spouses; nine grandchildren; three great-grandchildren; and one great-great-grandchild. ♣



Daniel R. Jackson

FORMER NAD PRESIDENT DANIEL R. JACKSON PASSES TO HIS REST

HE WAS KNOWN FOR HIS MISSION-MINDEDNESS AND LOVE OF MUSIC.

KIMBERLY LUSTE MARAN, NORTH AMERICAN DIVISION NEWS

On Saturday (Sabbath) morning, July 23, Daniel R. Jackson, former president of the Seventh-day Adventist Church in North America (NAD), passed to his rest after several months of battling cancer. He was 73.

Jackson, who served the Adventist Church for 49 years, retired in July 2020 after serving as NAD president for a decade. As president, Jackson made many contributions to the church in North America during his 10 years of service at the division, including the building up of the NAD Ministerial Association; the creation of a missional strategic plan; and the addition of the Guam-Micronesia Mission, Oakwood University, Pacific Press Publishing Association, AdventSource, and Christian Record Services for the Blind.

In addition to the division moving to its own headquarters to Columbia, Maryland, in 2017, record title came in annually during Jackson's tenure; almost 1,000 churches were planted; more than 300,000 people were baptized; and the legacy Adventist media ministries

(Breath of Life, Faith for Today, It Is Written and Escrito Está, Jesus 101, La Voz de la Esperanza, Life-talk Radio, and the Voice of Prophecy) found their own homes and identities.

Jackson was elected on June 28, 2010, by delegates of the world church at the General Conference Session in Atlanta, Georgia, United States, and reelected to this position on July 6, 2015, at the sixtieth General Conference Session, held in San Antonio, Texas.

Jackson, a native Canadian, lived and ministered in the North American Division with the exception of five years of service in the Southern Asia Division. He was a graduate of Canadian Union College (now Burman University) and Andrews University, from which he held an MA in Religion, in systematic theology.

He was known for his love of music, keen sense of humor, and mission-mindedness—all hallmarks of his ministry throughout the years.

During his career Jackson served the church as a pastor, teacher,

and administrator. But Jackson often said that above all, he was a fellow traveler on the same path as every Christian headed toward the kingdom.

"Elder Dan Jackson was not only a fellow colleague in ministry; he was also a true friend and brother who demonstrated his faith in real and practical ways," G. Alexander Bryant, current NAD president and successor to Jackson, said. "Having served with him for 10 years, I can say with authority that he was the genuine article. It is no overstatement to say a giant among us has fallen."

"Elder Jackson was such a godly man and a wonderful leader," Kyoshn Ahn, NAD executive secretary, said. "His kindness and courage inspired many members. His love for the church was infinite and unlimited."

Current NAD treasurer/CFO Randy Robinson said, "Elder Jackson had a passion for Jesus, for the Seventh-day Adventist Church, and for the members of the North American Division. You could not be around him for any length of time without recognizing each of those three passions. During his tenure he led the church in North America forward as he depended on the grace of Jesus. He will be deeply missed!"

Jackson is survived by his wife, Donna, who served as an associate director for the NAD Ministerial Association before she retired in 2020; three children; and four grandchildren. ♣



STUDENTS HELP RECLAIM ROLE OF WOMEN IN ADVENTIST HISTORY.

A group of students at Pacific Union College (PUC) has helped document the role of women in Adventist history by submitting new research to the *Encyclopedia of Seventh-day Adventists*. Maud Sisley, Alma McKibbin, Ruth Temple, Adventist women of firsts and pioneers in mission, education, and health care, were once household names. But their stories were forgotten. Jim Wibberding, professor of applied theology and biblical studies at PUC, organized a History of Adventist Women course and invited 14 Adventist historians to be guest speakers.



ASIA-PACIFIC ADVISORY HIGHLIGHTS ROLE OF DIGITAL EVANGELISM.

Adventist World Radio (AWR) in the Asia-Pacific region held its quinquennial advisory from July 19 to 24, 2022, six years after the most recent advisory. Delegates from more than 20 countries joined the advisory in Bangkok, Thailand. Church administrators, communication leaders, and radio broadcasters from four divisions (Southern Asia-Pacific Division, South Pacific Division, Northern Asia-Pacific Division, and Southern Asia Division) came together to learn ministry strategies in the field, become acquainted with successful digital evangelists, and establish a network of digital missionaries within their regions.



TEEN CONFERENCE SUPPORTS EFFORTS TO FORM ADVENTIST LEADERS.

More than 60 teens ages 14 to 16, representing the nine Australian conferences, attended the seventh CHOSEN conference in Brisbane July 4-8. CHOSEN is a national teen leadership training event. The event encourages local pastors and church leaders to nominate teenagers with potential leadership qualities to attend the program, where they are mentored, inspired, and trained to become future leaders of the Adventist Church.



IN MEXICO, ADVENTIST STUDENTS SUPPORT REFORESTATION INITIATIVE.

Students from across the 19 Adventist primary and secondary schools in the North Mexican Union of the Adventist Church took part in a weeklong campaign to plant 400 trees in parks and communities. The initiative, coined "Planting Hope," was part of a series of activities that engaged students, teachers, principals, and parents in the planting of hundreds of trees, which will provide shade and grow fruit and colorful flowers in green areas and public spaces where schools are located, organizers said.



NEW ZEALAND ADVENTIST ISLANDERS LEARN HOW TO LIVE HEALTHIER.

In a first for the Pasifika (Pacific Islander) churches in North New Zealand, a group of 41 Pasifika men and women completed the Complete Health Improvement Program (CHIP) in Auckland. In doing so, the outcomes exceeded expectations, particularly in light of the COVID-19 restrictions on gatherings. At the graduation ceremony many of the participants gave emotional and heartfelt testimonies on how much they had learned and gained from the program.



INNOVATIVE "FREIGHT FARM" IMPROVES FRESH PRODUCE ACCESS.

AdventHealth Celebration is prioritizing nutrition and sustainability through a new innovative program called freight farm. It is a hydroponic farm inside a freight shipping container. Every aspect of the farm is controlled through an app that can monitor and regulate the climate, watering, lights, and more. The technology allows for a wide range of crops to grow in a small space. The harvest is available for team members and guests at the hospital, who may consume the fresh produce at the hospital's café.



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BEYOND THE SURGE

Who continues to
serve communities when
the cameras are gone?

A conversation between Adventist Review editor Bill Knott and Michael Kruger, CEO of ADRA International.

KNOTT: When I was 12, I stood on icy doorsteps in Massachusetts and asked strangers to give “Christmas dollars for the poor and unfortunate.” I knew that some portion of the money I solicited was going for disaster and famine relief. My church was doing something to help people hit by emergencies in food, weather, or war—and that felt good to an Adventist kid who still went out Ingathering. Tell me, Michael, what is both right—and wrong—about that image of the work of ADRA in 2022?

KRUGER: That’s a beautiful and accurate picture of one portion of what ADRA does today, Bill—but it’s only a portion of our effort, probably less than 20 percent. When there’s a massive crisis of a flood, earthquake, or war in a locality, yes—we provide shelter; we work hard to meet the immediate needs of people facing that situation. They need access to food and clean, potable water. For almost four decades, ADRA has been on the



PHOTO BY ARIAY ARELLANO



PHOTO PROVIDED BY ADRA

Believing in the world soon to come should never be a disincentive for compassionately investing in the world we live in.

in the longer-term development of damaged communities. Where does ADRA fit among the other aid organizations?

It's an excellent question, Bill. If you look at the broader landscape of NGOs (non-governmental organizations; an acronym covering most charitable and aid organizations) worldwide, they've all been going through a significant transition during the past three to five years.

We've seen significant players merging. A sense of "bigger is better" is taking hold in the sector. We're watching mergers—organizations being absorbed into others so that the total number of aid organizations is significantly smaller than it was even ten years ago. They're all asking the same question that ADRA is: How do we create a better and more significant impact?

If you look at ADRA specifically, it's undoubtedly one of the more prominent NGOs around the globe today. ADRA has one of the largest footprints in operations—permanent operations—in 120 countries worldwide. This is a significant difference between ADRA and what some might call our "competitors" in the field. They use a model of what is termed "surge capacity": they move their workers in for a period of time (three months, six months) to work on specific, short-term needs—food, blankets, temporary housing structures, tent cities—and then pull out of the country. ADRA has permanent establishments in 120 countries—more than half of the nations recognized by the United Nations. Very often ADRA is an implementing partner for some other players within the NGO community. This means we implemented the actual work of the projects the organizations are funding because we have a long-term presence within the countries to which they give important but temporary aid.

ground holding out that cup of cold water, that warm blanket, that arm around the shoulder.

But the truth is, those communities need to rebuild. Their homes don't magically reappear in a week or a month. At least 80 percent of what ADRA does globally today is helping communities reestablish themselves, rebuilding infrastructures such as sewer and water supplies and electric service—so people can rebuild their homes and lives.

And I'm guessing those aren't fascinating stories to tell.

Truthfully, it's hard to get a major donor to make an empathetic gift to rebuild a sewer system or replace a town's water system, but those things have to happen if the community is going to go forward. Sustainable development—long-term engagement with broken communities and broken people—is far and away the most significant work we do today.

Most people who follow the news and see urgent appeals for compassionate giving to disaster victims are aware that many other organizations besides ADRA are trying to help in both these big moments of need and

You're saying that other aid organizations may be able to surge toward a disaster site to help in a given moment of crisis, but ADRA would be the entity they would turn to continue delivering care, material, or services?

That's right. Because we're there for the long haul. We build relationships with the community, with key actors, including, most obviously, government officials. We have gained their trust and their support. If I had to differentiate ADRA from the other major humanitarian NGOs, it's that we take a much longer-term view. We're here to do what we call genuine sustainable development. Yes, there's always a deep humanitarian need—an emergent need—that draws so many organizations to a particular place at a moment in time. But what differentiates us is that we take that longer view; we're in those communities rebuilding the infrastructure, the jobs, and the livelihoods of people months, years, and even decades later.

Does the changing nature of the international news cycle have an impact on the delivery of care to damaged and underserved regions?

Absolutely. When there's a massive earthquake, or a typhoon, or warfare that displaces thousands of people, aid organizations are quick to reach out for the compassion of the viewing public. Donors want to give to something that makes an immediate impact to put food in a child's mouth, or a secure place for a widow to sleep. Global media attention is transfixing, and it's inescapable for some days—until the next big crisis. But that earthquake, typhoon, or border conflict, is very much old news in three or six months' time. And the world has moved on to the next crisis. However, the real situation for hurting people on the ground may not be much different than it was moments after the crisis began. People are still homeless; industries must be rebuilt; water supplies must be restored. In most cases, ADRA was there before the crisis and we remain well after the media leaves to help those communities rebuild.

Here's a different kind of question. Seventh-day Adventists have for more than 150 years insisted that the life they live as followers of Jesus be grounded in the Word of God, in a clear "thus saith the Lord." What portion of

Scripture would you point me to as the warrant for the work that ADRA is doing in developing communities, teaching irrigation or farming, and investing in the mental health of vulnerable populations?

No one's ever asked me that question before, but it's the right one. I have an immediate response to the deeply personal statements of Jesus found in Matthew 25: "I was hungry, and you gave Me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; I was naked and you clothed Me; I was sick, and you visited Me; I was in prison, and you visited Me." If Jesus is going to make His final assessment based on our compassionate treatment of vulnerable, sick, poor, and oppressed people, I want to be part of a ministry organization that girds itself up to deliver that kind of care—not just once, but on an ongoing basis.

The great echoing cry of the Old Testament prophets is to care for the vulnerable. The New Testament apostle James puts it succinctly: "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress" (James 1:27, NRSV). That orphan will be an orphan on more than just the day you visit with blankets and the hygiene kit. That widow will be alone and impoverished long after the television trucks with the satellite dishes have gone back to their urban centers. The needs we're called to address aren't one-off, one-time responsibilities. It will take a plan to keep that orphan fed. It will take a strategy to keep that widow finding enough food in male-dominated societies where work opportunities are virtually non-existent. Yes, I'm delighted for the donors who support the work of ADRA when they hear of some natural disaster or man-made catastrophe. But I'm particularly proud of the tens of thousands of donors around the globe who are in it for the long haul because recovery and health and logistics don't happen overnight.

What do you have to say to the well-intentioned Adventists who say, "Well, Jesus said that the poor will always be with us, and His coming is so soon that it doesn't make good sense to plan for long-term sustainable communities"? You've undoubtedly encountered that kind of thinking before.



PHOTO BY ARIAN ARELLANO

Our mandate from the many agencies and governments that fund us is to bring aid to all people, irrespective of their faith commitments.

It's a blessing that our Seventh-day Adventist pioneers didn't think that way, or else we wouldn't have the amazing network of hospitals, clinics, universities, feeding centers, and migrant health facilities that spread across this world today. Believing in the world soon to come should never be a disincentive for compassionately investing in the world we live in. Ellen White believed firmly in this principle. She said, "Christ has committed unto us talents of means and of influence, and He bids us *occupy till He comes*." Many of those who will be standing with us on the sea of glass will be those orphans who found new parents because ADRA stayed involved. Widows will be among the redeemed because they found support, jobs, and faith in caring communities ADRA helped build.

I've heard you say that ADRA is important to younger generations of Adventists who may not find themselves in need just now. What do you mean by that?

I speak as a father of three children. One of our greatest challenges as Adventists in the developed world is keeping this movement relevant not only to our young people but to a rapidly changing world. Yes, ADRA performs all of those roles we've spoken about: we bring immediate aid, but we also build sewer systems. We comfort victims, but we also run mental health services for those who have been long-term traumatized by poverty and war. But ADRA also organically connects the church—whether you're a child collecting dollars on an icy porch, a young adult passionate about doing something that helps the world, or a senior

citizen who wants to give back out of the bounty God has given you. ADRA particularly connects young people—our church members—to the mission of the church by giving them tangible, practical ways they can help rebuild ruined homes, lay blocks for new school buildings, and use their hydrology or engineering skills to solve the huge water crisis that the world is confronting in so many regions today. ADRA is the glue that keeps hundreds—maybe thousands—of Adventist young adults in the orbit of the church today because it's a practical demonstration of the love of Jesus that they've been aching to be part of.

How is ADRA related to the church's mission? You've talked about retaining passionate young people and implementing the biblical vision of care for the long-term disadvantaged. Are you sometimes pressured to make the connection between ADRA's ministry and the church's evangelism more explicit?

Yes, we are. This is a fine line that we walk in certain parts of the world. Some church members around the globe imagine that the role of ADRA is to help church members first, especially those who have fallen through whatever safety net exists in their society. They want to know, "Why aren't we first in line as beneficiaries?"

That's why we have to keep getting our message out. Some of our funding clearly mandates that we bring aid to *all* people, but it's also ADRA's purpose "to serve humanity so all may live as God intended" and we do that regardless of ethnicity, political affiliation, gender, or religious association. To serve

most effectively, and most ethically, we must prioritize by the greatest need instead of giving preferential treatment to our own community.

These mandates are from more than just the United States government.

Funding for ADRA is coming from governments very, very broadly. If you look at ADRA Brazil today, for instance, ADRA Brazil is funded almost exclusively by states within Brazil. Yes, there are church contributions and donations from individual Adventists, but hundreds of millions of dollars that ADRA receives each year come from government coffers and, initially, taxpayer funds. So, we must be very careful, especially with funding from the U.S. government, that ADRA doesn't use those to proselytize directly. We stay in close contact with those distributing USAID (U.S. Agency for International Development). They know who we are: we are part of the Seventh-day Adventist Church. Their only immediate requirement is that we don't use those funds to proselytize. That doesn't mean that the church can't operate or follow up in areas where we bring aid and rebuild communities.

We're blessed to have excellent working relationships between the church and ADRA. In many regions there has been very good cooperation. We've seen that ADRA can make an impact beyond its own reach when it collaborates with church delivery systems, as in the crisis in Ukraine. ADRA could never have achieved what it's doing in Ukraine—helping hundreds of thousands of refugees moving into Europe—if it didn't have the cooperation of church members, church administrators, and pastors in Ukraine and neighboring countries. By delivering immediate care and long-term development in the name of Jesus, ADRA prepares those who receive that care to discover the warm, beating heart of Adventists and the message of the gospel in their region.

I'm struck by the sheer scope and scale of what ADRA attempts to do.

ADRA permanently employs about 10,000 people in those 120 countries I mentioned. But if you add the "official volunteers"—those who give their time and love every week to put hours into feeding stations, water projects, and mentoring initiatives, the number swells to tens of thousands. Each

person is a crucial link in bringing the love and care of Jesus to people in need.

I've heard you use the word "logistics" several times in our conversations. Describe the relationship between ADRA and some international umbrella organizations like the United Nations that are also committed to sustainable development.

We maintain solid relationships with the United Nations, the Red Cross, and the truly global organizations that are well known. When there's a food crisis in the world, one of the largest food suppliers is the World Food Programme, which is part of the United Nations. They have agreements with governments around the globe and warehouses where they stock millions of tons of food to deliver in a crisis. ADRA is a crucial piece of that distribution effort for entities like the World Food Programme. In many places

the other organizations supply the contents of the boxes, and ADRA moves the boxes across borders and into regions to ensure the aid reaches its delivery point. It's accurate to say that ADRA is often the logistics arm of those organizations. We also coordinate with other key players to deliver care, especially in disaster relief, to specific sectors so that our efforts aren't redundant, overlapping, or inefficient. ADRA might be given, for instance, the southeast quadrant of an island hit by a typhoon. We become the primary aid organization in that region, while others focus on other quadrants.

What should Adventists know about ADRA that many don't know today?

I'm grateful, Bill, that you spent those hours ringing doorbells and asking for Christmas dollars so many years ago that helped the work of what became ADRA. But ADRA is about more than that. It's about building, development, planning, strategy, and creating livable, sustainable communities that slow down the rush toward the great urban centers of the world. That's why we need engineers, mental health specialists, maternal nutrition specialists, hydrologists, and logistics experts to do the work of Jesus on a truly global scale—right up until that day when poverty and disease and hurricanes and conflicts disappear. We're going to occupy—compassionately—until He comes.

* Ellen G. White letter 1a, 1872. (italics supplied.)

MODELED AFTER THE MISSION

A brief history of ADRA

The work of the Adventist Development and Relief Agency (ADRA) is modeled after the mission of Christ: to offer love, compassion, and hope to the most vulnerable. That same mission is embraced by the Seventh-day Adventist Church, whose principles shape and direct the work of ADRA in communities all around the world. Indeed, serving as the global humanitarian arm of the Seventh-day Adventist Church is ADRA's greatest strength.

Established in 1956 by the Seventh-day Adventist Church, ADRA underwent two name changes before becoming the Adventist Development and Relief Agency (ADRA) in 1984. While our name changed throughout the early years, our core principles remained. In 1958 the Seventh-day Adventist Welfare Service (SAWS) reported disaster relief shipments to 22 countries with a total value of \$485,000. Four years later the number of countries served increased to 29, totaling \$2.3 million worth of supplies. By the mid-1970s we began to broaden our mission from disaster relief to long-term development projects in vulnerable communities. In 1997 ADRA

was granted General Consultative Status by the United Nations, the highest status given to non-governmental organizations. This allowed us the opportunity to participate in the international community on a broader scale.

Today ADRA is a leading humanitarian agency operating in more than 120 countries with a dedicated team of more than 5,000 staff and 7,000 volunteers. ADRA teams around the world respond to an average of two disasters a week, in addition to long-term humanitarian crises and conflicts. While our offices are often miles and oceans apart, we work together as a unified whole, bringing positive transformation to a world in need.

In 2020, 34.5 million lives were impacted by the compassion and generosity of ADRA supporters and partners all around the world. ADRA seeks

to meet needs wherever they exist: single mothers in India; child-headed households in Kenya; those sick and disabled in Mauritania and Lebanon; out-of-school children in Peru; vulnerable girls in Thailand; drought-prone villages in Madagascar. The list goes on. The need is great, but so is our love and compassion for the people we serve.

Thanks to the vision, stewardship, and faithfulness of our church pioneers and leaders, that same love and compassion have the power to change millions of lives. It is not limited by distance, adversity, or borders. It reaches vulnerable people when they need it most, in greater numbers each year. As new challenges and needs arise, ADRA continues to strive to realize its mission of reflecting God's love through compassionate acts of humanitarian service. 🍌

1956		<p>ADRA's humanitarian work is first established in November 1956 by the Seventh-day Adventist Church to provide relief and welfare. The organization is originally called Seventh-day Adventist Welfare Service (SAWS).</p>
1958	<p>SAWS reports relief shipments to 22 countries, with a total value of \$US485,000.</p>	
1962	<p>SAWS provides relief shipments valued at \$US2.3 million to 29 countries. During this period countries benefited include those in South America and the Middle East, sites of major disasters.</p>	
1973	<p>Name is changed to Seventh-day Adventist World Service to reflect a move into community development, not just welfare.</p>	
1978	<p>SAWS establishes an office in Australia to assist people in the South Pacific. The regional office (Northern European Division Development Aid Department) hires a full-time director based in St. Albans, England.</p>	
1983	<p>In order to better reflect its overall mission and activities, SAWS becomes the Adventist Development and Relief Agency (ADRA). The focus on welfare programs shifts toward sustainable community development.</p>	
1997	<p>ADRA becomes one of the leading nongovernmental relief organizations in the world. In 1997 the agency is granted General Consultative Status by the United Nations, a unique opportunity giving ADRA added voice in the international community.</p>	
1998	<p>In Bosnia, ADRA works with the the UN Refugee Agency (UNHCR) to distribute food and clothing to displaced persons of the Bosnian War. This builds on an existing feeding program in Banja Luka, Srpska, which assists almost 50,000 pensioners. ADRA also operates as one of the UNHCR's and the World Food Program's (WFP) primary partners for the distribution of food to Kosovar refugees.</p>	
2001		<p>ADRA is one of 14 agencies selected to distribute \$US300 million worth of food supplied by the U.S. Department of Agriculture to approximately 9 million children in 38 countries. This initiative, called the Global Food for Education program, allows ADRA to provide meals rich in corn, soy, and iodized salt to 90,000 students in Madagascar for two years.</p>

2007	<p>In North Sumatra, Indonesia, Queen Sophia of Spain visits a water and sanitation project financed by her foundation through ADRA Spain. Meanwhile, U.S. First Lady Laura Bush announces in Mozambique a \$2 million grant to fund the Together Against Malaria (TAM) campaign, which strengthens ADRA's malaria prevention efforts in Zambezia province.</p>	
2008	<p>After Cyclone Nargis, ADRA becomes the largest distributor of World Food Programme commodities in the country of Myanmar. In China the agency responds to the Sichuan earthquake with food, shelter, and medicines for survivors. ADRA also opens work in Chad with a \$28 million USAID-funded food security project in the central Batha region.</p>	
2009	<p>ADRA joins the General Conference Women's Ministries Department to launch an advocacy campaign named enditnow to stop violence against women and girls.</p>	
2010		<p>Following the Haiti earthquake that killed more than 250,000 people and left millions displaced, ADRA distributes food, clean water, and shelter to hundreds of Haitians. ADRA also partners with UNICEF to help reunite children with relatives. ADRA also works with 500,000 people in Nepal to reduce the prevalence of child and maternal mortality and morbidity.</p>
2019	<p>Hurricane Dorian, headlined as the worst storm to strike the Caribbean, batters the Bahamas. ADRA responds urgently with food, water, and more to help families and children impacted.</p>	
2020	<p>During the COVID-19 pandemic ADRA enlists 1 million people to support out-of-school children in need of education. ADRA also coordinates more than 422 aid relief projects in 96 countries supporting more than 19 million people, including frontline workers, low-income families, elderly individuals, and people facing layoffs as a result of the health crisis.</p>	
2021		<p>A dormant volcano in St. Vincent and the Grenadines wakes up, forcing more than 20,000 people to evacuate. ADRA works with local authorities to coordinate relief efforts.</p> <p>A few months later a second major earthquake in a decade strikes Haiti. ADRA is one of the first aid relief organizations to reach the affected area of Saint-Louis-du-Sud following the 7.2 quake.</p> <p>The COVID-19 virus continues to surge among countries, including India, where hospitals are in short supply of oxygen-production plants for patients. ADRA assists promptly.</p>
2022	<p>ADRA calls for peace and the protection of the millions of people impacted by the crisis in Ukraine. Together with local Adventist churches, ADRA scales up operations to deploy humanitarian assistance to more than 5 million children and families forced to flee Ukraine.</p>	



ADRA provides meals for school children in Madagascar.

ADRA FACES THE GLOBAL HUNGER CRISIS

It's different this time.

A recent report compiled by the Food and Agriculture Organization (FAO), World Food Programme (WFP), and World Health Organization (WHO) estimated that approximately 828 million people, slightly more than 10 percent of the world, were affected by hunger last year.

That is 46 million more people than were affected by hunger in 2020 and an astounding 150 million more than in 2019. Before that, world hunger levels had been relatively stable for five years.

WHAT HAS CHANGED? COVID-19

It is impossible to overstate the lasting impact that the pandemic has had on global hunger. Supply chain disruptions on top of the losses, or diminished capacity, of household breadwinners, farmers, relevant industry workers, and more have had a devastating effect on food security for families and communities worldwide.

Ukraine

While the world has watched the war in Ukraine unfold and evolve before our eyes over the past several months, some of the effects of this crisis didn't make the same headlines. Ukraine produces around one third of the world's wheat, and some areas of the world depend on it for survival. At the time this article was written, the country's ports remain blocked, and world leaders were scrambling to fill the gap of this critical resource.

Rising Costs

Inflation, the Ukraine crisis, and other factors are causing us to pay more for our groceries, fuel, and other essentials. People everywhere are feeling the same pain. These spikes in costs are causing millions to go without food and other critical needs, and support organizations are facing limitations caused by the increased cost of aid resources and fuel to deliver them.

Extreme Weather

Before COVID-19 and the Ukraine crisis became concerns, the world was already seeing an increasing frequency in extreme weather events. This elevation of events is enough to wreak havoc on food supplies, disrupt agricultural cycles, and drive entire regions into levels of catastrophic hunger.

While the effects of these factors are being felt in every corner of the world, right now there is considerable concern for countries within the Horn of Africa, including Somalia, Ethiopia, and Kenya.

These are countries familiar with drought, but years of repeated drought conditions on top of ongoing turmoil are challenging for even the most resourceful farmers and the most resilient communities. In addition, these countries have long depended on Ukraine and Russia for much of their grain supply, and now experts are reporting a threat of famine.

ADRA has put an increasing focus on hunger during the past couple of years. When the COVID-

19 pandemic began, the agency quickly recognized the devastation the pandemic and its accompanying response could have on food security for families and communities.

Urgent food intervention is one component of ADRA's work in a crisis like this. Just as important are the organization's food security projects that partner with communities to *prevent* hunger and build resilience in these tough times, including:

- Drought-resistant farming practices
- School lunch programs to feed children and keep them in school
- Household and community gardens
- Female farmer and cooperative group investment
- Maternal and early childhood nutrition education
- Farmer field schools to improve methods and marketing
- Seeds, supplies, and other resources

Learn more about the hunger crisis and ADRA's response at ADRA.org.

The Silence Is Loud

BILLY ANDRE

The current drought in the Horn of Africa went from dire to cruel. Many countries in Africa already in a food crisis rely on Russia and Ukraine for a significant percentage of their wheat and other commodities. Most institutional aid dollars have recently been diverted to support the millions of refugees who have fled the fighting in Ukraine, leaving millions in existing crises at risk of imminent starvation. While the headlines we see or read focus on one story, there are millions of stories left behind and untold. Silence has dominated. But our hearts and capacity need to change to help everyone, even when a new crisis develops. People's lives depend on it.

In these dire times, communities cope by banding together to support each other, sharing the little they have. Even the most vulnerable, such as an elderly woman I met in Kenya, shares her food with the most destitute in her neighborhood.

ADRA is not seen as a saviour but as a member (like family) of their community. When ADRA or any entity is actively participating in easing the suffering with the much or little they have, it is like this elderly woman sharing her food with those in need: There is joy! It also encourages people to be more selfless, to give more, to do more. Good works become contagious.

Our goal as members of these communities is to share the little that we have to save lives and spread this joy even in the midst of a terrible crisis. It's always a privilege and honor to be invited to be part of this lifesaving, joyous activity; to choose not to be silent when the poor cry out for help.



Billy Andre, left, with other ADRA workers, responds to the crisis in the Horn of Africa.



THE CRISIS CONTINUES

In Colombia and Venezuela nothing has improved.



Six-year-old Lucia is just one of millions of Venezuelan refugees looking for a better life.

When Glendys looks at her 7-month-old daughter, she is reminded of the child she lost in Venezuela two years ago. The death of her firstborn child because of poor health services pushed her to make the difficult decision that millions have already made: to leave Venezuela and search for a new home.

Now Glendys is going back. With her daughter in a stroller and a pack on her back, the 21-year-old mother is determined to return to her childhood home, if only to see relatives one last time and convince herself she made the right decision to leave.

“They want to be home and see for themselves if the situation in Venezuela is better,” says ADRA program manager Helena Sounders. “Unfortunately, they will find the situation is only worse.”

One of the millions of *caminantes*—those who flee Venezuela by foot—Glendys is not alone in returning to the place she fled. Every day in Bucaramanga, a major Colombian city near the Venezuelan border, migrants pass through: young men traveling alone; small family units carrying children; large caravans of *caminantes* banded together for protection. Some head southwest for a new life in Bogota and beyond. Others head east to Venezuela, if only temporarily.

Though directions may differ, one thing remains the same—they have all walked hundreds, if not thousands, of miles.

Just to reach Bucaramanga, Glendys has already pushed her daughter more than 300 miles over 22 days. Her journey is far from over. “Based on past experience, I expect one more month of walking to get back home,” she says.

The journey is not easy. Recently Glendys and her little unit joined 23-year-old Oriana and her family, which includes her husband and 6-year-old daughter, Lucia. The two families will cross the Andes together, the highest peaks of which reach more than 11,000 feet (3,350 meters).



Glendys has pushed her 7-month-old baby in a stroller more than 300 miles and 22 days on her journey back to Venezuela.

The dangers are not only natural, however. Sleeping on city streets in tarps and coats exposes the families to the predations of others.

“We take turns sleeping,” Glendys says, “but last night both families fell asleep, and the little food we had was stolen from us.”

Oriana is familiar with the dangers. Some nights strange men will lurk in the shadows, calling out to her daughter and other children shivering on the cement. “Sometimes she thinks this is all a big game,” she says of her young daughter, “but most of the time she is afraid and crying for home.”

Oriana also misses her home in Venezuela, but when she called her mother, who still lives in her childhood town east of Caracas, the older woman urged her to stay in Colombia. “I was walking back with the hope of things improving,” Oriana says, “but my mother says nothing has improved.”

Now Oriana will walk to one of the border towns and wait. The new plan is for her brothers to return to Venezuela, find their mother, meet Oriana, and then all walk together to Bogota in search of a better life. The only problem: her phone was stolen last week. She doesn’t know how she will communicate with her family.

“I’m just going to wait,” she repeats.

To support the arduous journeys of the many *caminantes* in Colombia, ADRA operates mobile clinics and food delivery trucks to meet the basic needs of those who have almost nothing. Five days a week ADRA delivers 110 food boxes containing a sandwich, cereal, granola bar, piece of fruit, water, and fortified nectar. For those who receive one of these boxed meals, it will likely be the only food they eat that day.

Additionally, ADRA operates stationary clinics, mobile clinics, and mobile first-aid units, designed to help meet the acute and chronic needs of those with no access to health care.

Since 2018 ADRA has met the basic needs of 138,707 Venezuelans. But without additional

funding, these projects are nearing their end.

The ripple effects are immense. In addition to emergency food and first aid, migrant families who settle in Colombia rely on ADRA to meet health-care needs—needs that otherwise go unmet. And because of restrictions in Colombia, migrant children who do not have health care do not get to go to school.

Editor’s Note: ADRA is able to continue these life-saving programs to bring food, health, hope, and—by extension—education to thousands because of donor support. Visit ADRA.org to discover ways to give.

THE POWER OF A SONG

MICHAEL ROHM

Lucia was 6 years old (see photo left) when we met her on the streets of Bucaramanga, Colombia, and already she had been walking for weeks with her family to escape the instability of her native Venezuela. She had traversed mountains. She had slept on sidewalks. She had cried at night when it got dark.

When my ADRA colleagues and I met her one hot afternoon, she was curious and playful. A natural performer, she gravitated to the camera. With the lapel mic on her collar and the lens in front of her, she sang a traditional Spanish song. She never faltered.

When she was done, her mother applauded and smiled. It was the first sign of joy I’d seen on the woman’s face since meeting an hour before.

Adults in crisis understand cause and effect: *Political instability has caused displacement.* They feel the weight of understanding and the stress of responsibility.

Children often understand only the immediate circumstance. *I am hungry. I am tired.* Just as often, however, because they are children, they will laugh or play or sing. They share their joy, and it elevates everyone around them.

I have interviewed countless people around the world, but the children are the ones I best remember. I will never forget Lucia.



ADRA THAILAND

Keeping girls safe

The big house at the end of the long and bumpy road is rarely quiet. If the house's occupants are outside, a visitor would likely hear the noises of play and laughter even before they took the final turn through the gate and into the courtyard. But not many outside visitors are invited to this house, and few know which road leads to its door.

This house is home to ADRA's Keep Girls Safe shelter that provides protection, safety, and support for up to 30 girls considered high risk to the threat of sexual exploitation and human trafficking in Thailand.

LET'S TALK ABOUT TRAFFICKING

Human trafficking has become a well-known topic and a well-loved cause during the past several years, but it still remains one of the fastest growing criminal enterprises in the world.

If you're not familiar with it, U.S. law defines human trafficking as "the use of force, fraud, or coercion to compel a person into

commercial sex acts or labor against their will," and it brings in an estimated \$150 billion a year.

This isn't just a big-city problem—small towns and quiet communities experience it too. Trafficking is a threat to people *everywhere*.

Even before trafficking was a comfortable topic of discussion, Thailand already had the unfortunate reputation as a major center for it. The country's government has made significant efforts to fight trafficking, but many factors, including poverty, easy transport routes, and a high number of vulnerable migrants, make it an uphill battle.

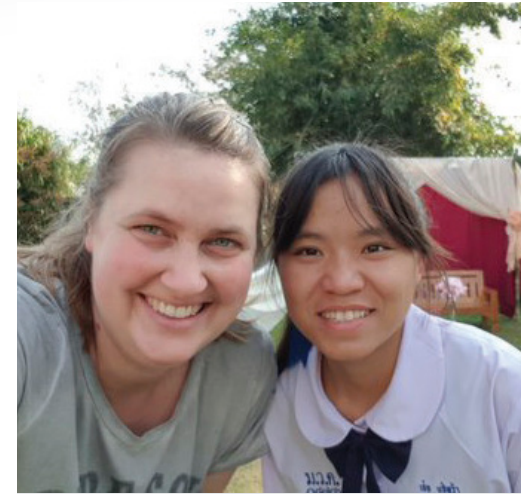
KEEP GIRLS SAFE

ADRA launched its Keep Girls Safe program in 2004 with a focus on girls from rural communities where poverty is high and opportunities are few.

In these communities families are often more susceptible to an offer of money and the promise of work for their daughter who will be able to send more money back home. A key part of ADRA's work in the area is providing vital awareness and education to these communities and families to better understand the risks of trafficking and reduce the vulnerability of potential victims.

The girls who come to live in ADRA's shelter have been brought to the shelter's attention as being particularly high risk. One girl's older sister had already been sent away to do sex work in the city. Another was being offered by her father, who couldn't afford to feed both his family and his drug addiction. Yet another was abandoned when her mother remarried and the new husband didn't want her child.

While at the shelter, the girls go to school and do chores, plus they have the opportunity to play and laugh as kids their age should. They also receive regular psychosocial support for the trauma they have endured, and experience the true love and support of family from ADRA and the other girls. ♡



THE COLOR OF CARE

BRITT CELINE OLDEBRÅTEN, ADRA NORWAY

My first ADRA trip to northern Thailand was in 2008. While I was there, in the hill tribe village where I visited, three young girls followed us from a distance as we talked with the villagers. Two of the girls had dark, shiny hair, while the third had hair of a lighter shade. It was one of those small details that stands out to you when you're in a new place, but I soon learned that color changes like that can happen in someone whose nutrition is lacking.

As I heard stories from the village, I found out this little girl's mother had died and her father was consumed by drug and alcohol addictions. The girl's only meals came from begging every day.

I returned to Thailand a year later, this time to visit the Keep Girls Safe project. I recognized the young girl from the village in the shelter. With the care and protection she was receiving, she looked happy and healthy. Her hair was black and shiny. Ever since then, Keep Girls Safe has had a special place in my heart.

WATCH: KEEP GIRLS SAFE

Every girl from ADRA's Keep Girls Safe shelter in Thailand is an inspiring example of strength. This video is one girl's story. Viewer discretion is advised.





SITUATION REPORT: UKRAINE

Within hours of the invasion of Ukraine on February 24, ADRA's team within the country had already received hundreds of calls. As news of the conflict grew, people began reaching out to ADRA offices around the world. Everyone was asking the same question: How can we help?

As supporters shared their prayers and donations, and schools, churches, businesses, and others launched their fundraisers, ADRA's work was already underway.

A crisis like this has unique challenges. ADRA's staff in Ukraine aren't just emergency responders; they are as affected by the war as the neighbors they continue to serve. They have been displaced from their homes, stayed behind as family members fled to safer locations, been locked down without food and water, and coordinated their work from underground shelters as bombs fell overhead.

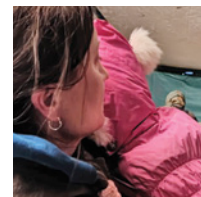
They weren't alone. ADRA's global network quickly coordinated support and deployed inter-

national emergency response teams to Romania and Poland. These teams provided additional resources for those in Ukraine and helped ADRA teams in neighboring countries as they launched emergency projects for those fleeing the country.

At the time of writing this article, more than 7 million people are displaced from their homes within Ukraine, and around 6 million have crossed into neighboring countries and beyond. Men of fighting age are not allowed to leave Ukraine, so most of the refugees are women and children.

In the border centers where ADRA has been active since the earliest days of the conflict, those fleeing have shared their stories of heartbreaking loss and horrifying escapes.

Masha experienced



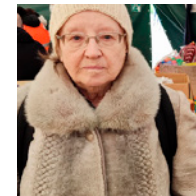
every parent's worst nightmare as helicopters fired upon a broken bridge she was trying to cross with her two small children. She held them tightly as she rushed into the cold water below, slipping across jagged beams and broken pieces of the bridge as they crossed before scrambling up the bank and running for their lives.

Elena was trapped



in the devastation of Mariupol as the city was bombed relentlessly. She lost track of the days in a bomb shelter she shared with others with little food or water in freezing temperatures. When friends finally found her and took her to their home, the bombs soon followed. Her terrifying ordeal continued with a days-long escape through checkpoints and across active minefields.

Nina was only 1

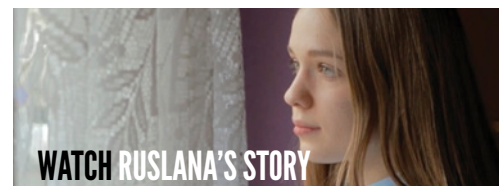


when Nazis invaded her hometown in 1941. Her parents fled with her to safety in Siberia at the time, and now the 82-year-old grandmother is a refugee from war once again. Before making the decision to leave Ukraine, Nina stayed in her apartment because her limited mobility made it too difficult to get down to the shelter in her apartment building's basement every time the air-raid sirens started again. As a second-time refugee, she is able to stay connected with her smartphone and carries precious memories with her on a flash drive of favorite photos.

HOW IS ADRA RESPONDING?

Thanks to the generosity of supporters and partners, ADRA's support is ongoing and will last as long as it is needed.

Within Ukraine ADRA's work includes evacuating people from conflict hot spots, distributing emergency food, water, and hygiene kits, as well as providing cash support, which is crucial, as each person's and family's needs are unique.



WATCH RUSLANA'S STORY

Forced to flee, Ruslana found shelter in an Adventist church in Poland with her mother and sisters. Her story is a powerful example of what millions from Ukraine have experienced.



In neighboring countries ADRA's work in welcome centers at the borders of Romania, Poland, Slovakia, Moldova, and Hungary includes providing food and water, clothing, hygiene items and other essentials, children's play centers, psycho-social support, and pet supplies.

ADRA's work quickly expanded to include refugees from Ukraine in countries across Europe where local ADRA offices are providing additional support, including language lessons, legal resources, education support, cash, social activities and classes, toys, household items, and other essentials for long-term stays far from home.

NEVER FORGET

CASSANDRA HALE

As an ADRA employee, I have seen poverty, hardship, and suffering. But none of my experiences prepared me for the ADRA evacuation bus out of Ukraine.

I will never forget wading through the crowded train station in Kyiv, bumping shoulders with thousands of women and children as my colleagues from Poland offered safe passage out of the country to those in need.

Within minutes our tour bus was completely packed. Few of the refugees knew where they were going; few had ever heard of ADRA. They simply stepped on a bus and left their home. Some may never return.

Over the course of the many hours we spent on the bus, our local ADRA colleagues took wonderful care of the women and children. They provided food and water, explained the resources ADRA was able to provide in Poland—including shelter, health care, and logistics for wherever they needed to go next. I heard people crying in relief. Some of the tears were for those left behind.

I will never forget my new friend Vita. I sat next to her and her baby boy for nearly 10 hours on the bus, slowly learning each other's language and sometimes just sitting together in silence. Despite her ongoing trauma, she still found the energy to smile, and even laugh about the language barrier. We couldn't understand each other most of the time, but I know we still felt a deep connection. When we finally dropped them off at an Adventist church in Poland to get some rest, she cried in relief. I will always remember that last hug.



ADRA IN YEMEN

The list of need continues.

Yemen is a complicated country. Its history of upheaval and ongoing civil war have led to a humanitarian crisis so severe that it's currently considered one of the world's worst.

"Half of the health facilities have been destroyed, more than 9 million children are out of school, and 12 million people don't have access to clean water," says Evani Debone, ADRA's communications and advocacy officer in Yemen. "The list of needs goes on."

Despite the many challenges, ADRA was able to serve more than 6 million people in Yemen in 2021 alone.

"With our multisectoral approach, we are giving opportunities to people who have their life taken away from the war a chance to rebuild, either through our cash for work assistance, livelihood, or agriculture projects," said Debone.

Fatima is one of those they served. She had to leave her home

behind as the violence of war came too close. ADRA met her in the settlement for internally displaced persons (IDPs), where she was struggling to settle alongside 500 other people.

But Fatima was much more concerned with the settlement's bathroom facilities. She explained to ADRA's team that there were several urgent issues that needed addressing:

Women, including Fatima, and girls faced regular harassment and abuse from men and boys who were using the same facilities.

Only cold water was available in the facilities, so many residents would avoid showering and cleaning up for long periods of time.

Residents of the settlement also used the facilities to prepare food, as it was the only area with a drainage system.

Residents with disabilities had issues using the facilities, as they were not built with accessibility in mind.

MEETING THE CHALLENGE

When ADRA talks about water projects, many people understandably think about wells and other sources of clean water for drinking, which is certainly one aspect of that work. But ADRA's expertise actually expands to all things water, sanitation, and hygiene, commonly referred to as WASH in humanitarian lingo.

In this kind of environment, bathroom behavior can be a life-or-death situation. Sanitation and hygiene are critical elements to good health, especially in a communal environment, such as a settlement.

Dignity and safety are also vitally important, which is why ADRA's team in Yemen look for specific input when they are assessing a situation. They seek out women, those with disabilities, elderly individuals, and others who may be more vulnerable or who may face challenges that are too often overlooked.

Thanks to Fatima and others who felt comfortable sharing their thoughts, ADRA was able to address the needs of camp residents through a renovated facility that provided warm water, female-specific and accessible spaces, as well as a suitable place for residents to prepare food.

"I no longer avoid going to the washroom," said Fatima. "Thank you, ADRA, for providing us with these facilities." 📌



A Humanitarian Like Jesus

EVANI DEBONE, ADRA YEMEN

I joined ADRA nine years ago, and what started as a volunteer year is now my career. I found in ADRA a channel to do God's work.

Being on this career path makes me realize how great of a humanitarian Jesus was, looking after the most neglected in His time and bringing relief to the people who suffered the most.

Living in a war zone is uncommon and tough. Still, I have seen God doing miracles to overcome the many challenges we face in Yemen, either with His protection or with His providence.

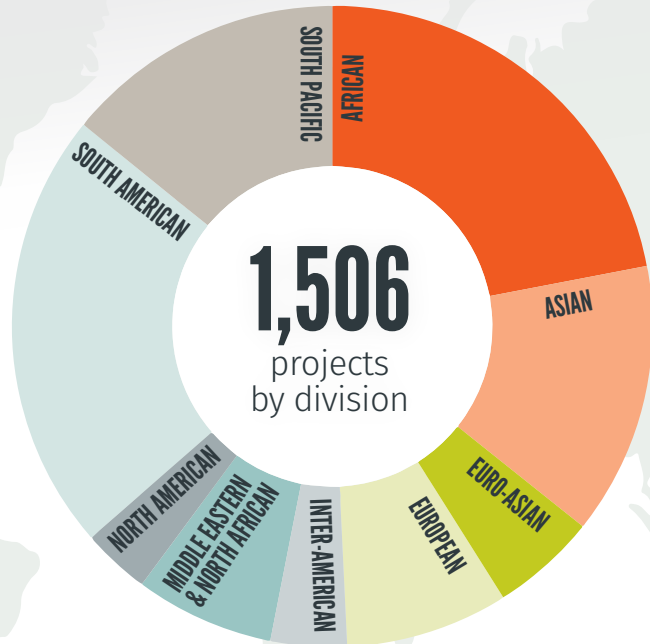
More than 20 million people in Yemen are relying on humanitarian aid to survive. Seventeen million of them don't know where their next plate of food will come from.

In the middle of these challenges, I see my ADRA colleagues working tirelessly, and the support that ADRA is providing here in Yemen is lifesaving.

The first thing that comes to my mind when I am asked about Yemen isn't the war, but its people. For the past three years my colleagues and people I meet during field visits have shown me so much kindness, hospitality, and resilience.

ADRA REACH

120 COUNTRIES



THE ADRA TEAM



EMPLOYEES 10,000+



VOLUNTEERS 20,000

FAST FACT

ADRA teams around the world respond to an average of two disasters a week, in addition to long-term humanitarian crises and wars.

COVID-19 GLOBAL RESPONSE

\$332.7 million

Total dollars spent on global projects



TOP 5 PROJECT SECTORS

Emergency Response & Preparedness	\$19M
Health	\$6M
Livelihoods	\$3.6M
Food Security	\$3M
Water, Sanitation, & Hygiene (WASH)	\$1M

↑ 123% Since 2016, ADRA grew from an agency that assisted more than 15.7 million people in 2016 to 35 million in 2020.

In 2020 ADRA responded to COVID-19 in 96 countries impacting the lives of more than 20 million people.

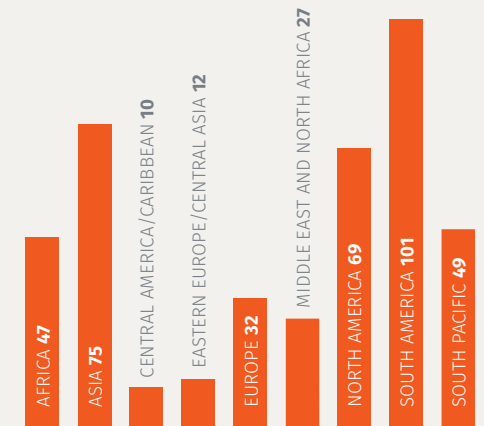
Compared with programming from the previous five years leading up to the pandemic, ADRA's COVID-19 global response reached a greater number of people despite fewer numbers of projects and smaller budget size.

70% of this work was in partnership with the Adventist churches, conferences, unions, schools, hospitals, and media centers.

96 COUNTRIES

20 MILLION PEOPLE

422 PROJECTS



NUMBER OF PROJECTS BY REGION

16,015,531

ADRA'S AFRICA PROJECTS: HIGHEST TOTAL NUMBER OF PEOPLE SERVED



GET INVOLVED WITH ADRA

As the international humanitarian arm of the Seventh-day Adventist Church, ADRA's purpose is to serve humanity so all may live as God intended. If that sounds like something you'd like to support, here are some ways you can get involved!

SHARE YOUR PRAYERS

It sounds simple, but ADRA sees the power of prayers in their work every single day. You can make a difference by praying regularly for the people and communities that ADRA serves, as well as ADRA staff and volunteers around the world.

SHARE YOUR SUPPORT

ADRA's work is possible thanks to support from people just like you, so your trust means the world to them. If you're interested in supporting ADRA, here are a few things you may be interested to know:

Ninety percent of your donation will directly support ADRA's global humanitarian projects. The other 10 percent covers administrative and operational costs to keep the organization running and to reach new audiences.

ADRA is fueled by faith. Their motto is "Justice. Compassion. Love," because those are the biblical beliefs the ministry is built upon.

Their work is locally led. Hiring local staff and volunteers leads to greater connection and credibility in the communities where ADRA serves, and relying on local knowledge and resources means more effective projects and more sustainable results.

Their network is extensive. In addition to almost 120 global offices, ADRA works closely with Seventh-day Adventist churches, hospitals, and institutions to maximize their impact.

Want your donation to make a greater impact? Consider these options:

Give monthly. Making your donation an automated monthly donation means that ADRA can depend on you and make plans with your support in mind. Monthly giving is perfect for any donation amount, large or small, and it is easy to select when donating online at ADRA.org. You can also learn more at ADRA.org/Angels.

Give together. Whether it's a family, church,

school, Pathfinder club, Sabbath School class, business, or any other kind of group, if you get together, you can give together! Group fundraising is a fun way to make a big impact.

JOIN ADRA'S TEAM

If learning more about their work inspires you, have you considered following the humanitarian path and volunteering or working with ADRA?

VOLUNTEER WITH ADRA

ADRA Connections is ADRA's short-term service program that gives you the opportunity to travel to some of the most amazing places in the world and serve in local communities. ADRA Connections volunteers partner with local ADRA staff to work on humanitarian projects with sustainable results.

ADRA Connections trips will be resuming in 2023. Learn more at ADRAConnections.org.

WORK WITH ADRA

To answer the question they get more than any other, yes, ADRA is hiring! Learn more about a career with ADRA, and see the latest job openings at ADRA.org/Careers.

DEVELOPMENT IS ADRA'S MIDDLE NAME

ADRA is known to many for their expertise in disaster response, but development projects are the core of their work. That's why they're the Adventist *Development and Relief Agency!*

ADRA's development work focuses on three key pillars:

- Health**—clean water; nourishing food; adequate sanitation and hygiene; access to health, medical, and psychosocial support; and more to serve the whole person.
- Education**—support, supplies, and schools so every child has access to quality education.
- Livelihoods**—investing in people, especially women and underrepresented groups, through training and resources so they can support themselves and build their own future.



SEPTEMBER IS SPONSORSHIP MONTH

614 students are waiting for sponsors. These children have big dreams to become doctors, entrepreneurs, presidents, and teachers. Without a basic education, their dreams are nearly impossible. Help remove the barriers life has dealt them with the gift of sponsorship. This is an opportunity for children to be able to obtain an education, while getting to know about Jesus. These children are eager for a chance to obtain an education, build better lives for themselves, and give back to their impoverished families.

Two ways to sponsor a child:

1. Search through our website to identify children waiting for sponsors at childimpact.org, then click on the “Sponsor” button.
2. Call our office at **(423) 910-0667** and our team will walk you through each step of the process.



Scan the QR Code to sponsor a child. Visit ChildImpact.org to learn more.

THE SEARS, ROEBUCK CATALOGUE PEOPLE

Harry Crews (1935-2012) was an American author (novelist mostly, but also essayist, columnist, journalist, and screenwriter) known for Grit Lit—rough-and-tumble depictions of the Deep South; that is, the south minus the pretty boy face of Elvis crooning “Love me Tender” or shrieking kids on the waterslide during Dollywood summers. Think, instead, of honky-tonk—cubed.

Born tenant-farmer poor in rural Georgia, Crews emerged from childhood—which included a bout with polio, a drunk and violent stepfather, and severe burns from having fallen into a vat of nearly boiling water used to prepare dead hogs—into adulthood, which included two marriages and two divorces (to the same woman), a drowned son, and decades of substance abuse.

Harry and I nose-dived into each other in the mid-1970s, at the University of Florida, where he taught me creative writing.

In a memoir, *A Childhood* (1978), Crews wrote of his fascination as a kid with the Sears, Roebuck Catalogue (think of Amazon.com decades before the .com) because all the people on its pages were flawless, even perfect. And that was not how the world appeared to this child.

“Nearly everybody I knew,” he wrote, “had something missing, a finger cut off, a toe split, an ear half-chewed away, an eye clouded with blindness from a glancing fence staple. And if they didn’t have something missing, they were carrying scars from barbed wire, or knives, or fishhooks.”¹

Not so the Sears, Roebuck Catalogue people, whose “legs were straight and their heads were never bald and on their

faces were looks of happiness, even joy, looks that I never saw much of in the faces of the people around me.”²

Yet the child knew that “it was all a lie,” and that “there had to be swellings and boils of one kind or another, because there was no other way to live in the world.”³

He and his friends started making up stories about them, “forcing the beautiful people to give up the secrets of their lives: how they felt about one another, what kind of sicknesses they may have had, what kind of scars they carried in their flesh under all those bright and fancy clothes.”⁴

Why, when reading this, did I instantly think of the astonishingly good-looking and happy and fulfilled persons and their beautiful families and big houses and exotic trips all dangled before me on social media? And though, yes, tragic stories go up, psychologists often advise people struggling with depression to stay off Facebook and other sites that allow users to create whatever images that want of themselves. Why? Because, apparently, unlike young Harry Crews staring at the Sears, Roebuck Catalogue people, too many users don’t realize that, whatever wonderful photos appear before their eyes, we’re all fallen and broken beings, and so many scars and hurts and faults are hidden “under all those bright and fancy clothes.”

Our broken realities require a Saviour who is able to sympathize with our weaknesses, yet without sin (cf. Heb. 4:15).

¹ Harry Crews, *A Childhood* (Penguin Publishing Group, Kindle Edition), pp. 54-57.
² *Ibid.*
³ *Ibid.*
⁴ *Ibid.*

Clifford Goldstein is the editor of the *Adult Bible Study Guide* at the General Conference of Seventh-day Adventists, and a longtime columnist for *Adventist Review*.



PSYCHOLOGISTS OFTEN ADVISE PEOPLE STRUGGLING WITH DEPRESSION TO STAY OFF FACEBOOK AND OTHER SITES.

Crisis standards of care, in which hospitals and physicians must decide how to do the most good with limited life-saving equipment or medication, were actively being considered when this article was written. The ongoing COVID-19 pandemic, while still deeply serious, is not forcing these kinds of decisions at present.—Editors

We're going to need the ventilator your husband is on to use for someone else."

Imagine hearing that from the hospital personnel caring for a loved one, perhaps your spouse. During these past pandemic years hospitals were overflowing, and even with all the efforts to provide sufficient equipment, when outbreaks peak there is not enough to go around.

How do we handle hearing those words about a loved one? After all, our family member is already using the ventilator. Surely, since they qualified to be put on it in the first place, they get to continue using it as long as there is life—as long as there is hope. And yet, there is a message, unspoken, but underlying the words "We need this ventilator for someone else." *We don't think there is enough hope for your loved one, compared to another patient, who might have a better chance of recovery if they use this ventilator.*

All the conversations and debates over ethics, moral choices, and medical dilemmas come crashing against the massive concrete wall of reality as these words hit home. Suddenly these are not just hypothetical musings or shared opinions anymore. Now it's real, right here, with this spouse, this family, this community of friends.

WHO MAKES THE CHOICE?

How do we face these decisions? How can we make them? Who gets to decide the withdrawal of a life-supporting mechanism so that another

person gets a chance at life? And what wrenching struggles medical personnel must experience as they have to prioritize care and treatment with limited resources during this pandemic? And they look real patients and real families in the eye as they try to navigate these heartbreaking choices.

Who can be saved? And who is beyond saving?

Thankfully, when it comes to the pandemic of sin infecting the present and future of all humanity across the history of this earth, the remedy is not in such short supply that there is doubt as to who will qualify or be offered the lifesaving healing so desperately needed.

"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

There it is. God doesn't have to triage among sinners and decide that some can be granted a remedy and others will have their lifesaving portion passed on to someone else. Each person is as valuable to our heavenly Father as if they were the only one He was concentrating on.

Two encouraging thoughts from the classic book *The Desire of Ages* bring warmth to fill the soul.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. . . . He cares for each one as if there were not another on the face of the earth."¹

And then there is this:

"The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died."²

How reassuring to know that in the intensive-care unit of life, we will not be abandoned. The life-giving remedy is not in such limited supply that a decision will have to be made to withhold treatment from some and give only to a

limited few. All are seen as of immense value in the spiritual care unit where the Master Physician is in charge of salvation.

When we come to Christ, battle-scarred from life, weak, helpless, infected by our sins, we don't have to worry that Christ will take us in, but then decides our case is hopeless and He will have to let go of us. Jesus Himself said, "The one who comes to Me I will by no means cast out" (John 6:37).

NO QUOTAS TO GRACE

His grace is continuously extended to us. His compassion stays with us. He doesn't shift it over to someone else. We don't have to be afraid that His grace will run out, that there won't be enough. God's Word reassures us that each of us is provided for, because He "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). There are no quotas. No times when God will say, *My hospital for sinners is full right now. Although you need mercy, grace, and salvation, I've got My hands full right now with these folk. I'll get to you when I can.*

Recently I was talking with a nurse who serves at our local Seventh-day Adventist hospital near where I live. It's a 69-bed hospital, and during the previous week the hospital had 120 patients under its roof. Every room was taken. Every bed in the Emergency Department (ER) had a sick person who needed to be transferred from ER upstairs, but there were no beds available, so the ER was now being utilized for inpatient care. Hospital beds

were placed in waiting rooms, turned into wards, with temporary privacy dividers. A 5-year-old desperately needed care, yet not only was this hospital full, there were no pediatric beds at any of the major hospitals within 250 miles. An air ambulance helicopter flew from Dallas-Fort Worth to pick up the child and fly him to Texas, the closest hospital with room in a pediatric unit. The nurse described how she and others were ministering nearly around the clock, even serving in units that were not their customary medical specialty. One day she had worked her regular shift from 7:00 p.m. to 7:00 a.m. and then needed to continue right on through to 1:00 p.m. There is a physical limit even to what our dedicated caregivers can do during this recent wave of COVID-19 before they just collapse from exhaustion.

But there is no limit to God's grace for you. Speaking of Christ's mission, God's Word reminds us, "Therefore He is able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them" (Heb. 7:25). Don't ever get discouraged. Remind yourself of those words: "He always lives" and "He is able to save to the uttermost."

YOU WERE CHOSEN

Jesus chose you. He chose to go to the limit of His life, pouring out every ounce of His energy, love, and even blood, so that He could save you. And so that there would be no limit to the grace that He can offer you, until He gets you restored and safely to our heavenly home. ♣

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 480.

² *Ibid.*, p. 483.

Ray Hartwell is director of Grateful Living, Stewardship, and Planned Giving Trust Services ministries of the Georgia-Cumberland Conference of Seventh-day Adventists in Georgia.

THE CHOICE





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IS SCIENCE THE NEW SPIRITUALISM?

*Transferring
your
consciousness
to the cloud*

GERALD A. KLINGBEIL AND DANIEL BRUNEAU

Joshua Barbeau, a 33-year-old freelance writer living close to Toronto, Canada, struggled for eight years to cope with the death of his fiancé, Jessica Pereira, from a rare liver disease.¹ Joshua grappled with anxiety and depression and had lived even before the onset of the COVID-19 pandemic in quasi-isolation. On September 23, 2020, he logged on to a new website, called Project December, that used artificial intelligence (AI) and chatbots to conduct chatlike conversations with humans. Created by Jason Rohrer, a San Francisco Bay Area programmer, Project December used GPT-3, one of the most powerful AI language engines built, yet unavailable to the public, to program chatbots capable of engaging conversations with humans. The GPT-3's map is assembled from the analysis of a half trillion words, including the complete text of Wikipedia, billions of web pages, and thousands of books representing much of the Western literary canon.

That night in September Barbeau created a new bot, naming it Jessica Pereira. The software asked him to include a quick sample of something that “person” may say and an intro paragraph describing the roles the human and the chatbot were expected to play. The first conversation lasted for the next 10 hours and continued in shorter bursts during the following months.

Barbeau couldn't believe how real the conversations with “Jessica” felt. It sounded just like her. “It's unprecedented,” he later said of Project December. “There's nothing else that exists like it right now, short of psychics and mediums that are trying to take advantage of people. But that's not the same thing at all.”²

Since each chatbot has only a limited life, measured in units invested in it when creating them, Barbeau knew that this would be a transitory experience. He knew intellectually that it was an AI-powered chatbot responding to his questions and conversation, but it felt more real by the minute. He often cried as he shared with “Jessica.” On March 3, 2021, Barbeau had his final “conversation” with Jessica—just before her battery moved into the red zone. There were no final goodbyes.

THE POWER OF DEATH—OVERCOME?

Death, especially the death of a loved one, has a way of turning our lives upside down. We hurt, we feel pain, we grieve the person, and often wish we could be given another chance to say “I love you” or “I'm sorry”—to connect once again with that person.

People have dealt with death differently throughout history.

The issue at stake is not science but worldview. A secular scientific worldview devoid of a reference to God is setting us up for spiritualism.

Many cultures and religions around the world include spiritual specialists who seek to connect the living with the dead. The idea of the “immortality of the soul” is language familiar to many Christians, but the concept is ever-present, using distinct terminology, in most religious traditions. All these traditions and cultures have bought into the first lie that the serpent whispered to enthralled Eve in the Garden: “You will not surely die” (Gen. 3:4). Ever since that moment humanity has struggled to understand the essence of life and the reality of death.

Neuroscientists and software programmers are working feverishly to find ways to upload our minds to a computer (or the cloud) in order to create “immortality.” In 2016 the BBC produced a TV documentary called *The Immortalist: Uploading the Mind to a Computer*, which included interviews with leading neuroscientists working in that budding field.³ Most scientists would, at least, suggest that this type of “immortality” is a theoretical possibility, even though we don’t yet really know how the 86 billion neurons in our brain really generate our mind.

Companies such as the Silicon Valley startup Nectome bet on the viability of preserving human memory as a business model that may be the next big thing venture capitalists will throw their money at.⁴ The idea of retrieving consciousness in the future by unfreezing the brain of someone who has died and mapping all the synaptic connections and uploading them to a type of super-computer is considered a feasible possibility.

Faced with sadness and loss, we are often drawn to those who consider science and technology a possible avenue offering answers that respond to our most existential questions about life and death—and immortality.

ADVENTISTS AND DEATH

We don’t have to spend too much time in front of a TV screen to recognize the enticing attraction of spiritualism offering answers to our questions regarding death. This type of spiritualism is not

limited to witches, magicians, and demons. Spiritualism 2.0 is more palpable, feels familiar, and fits right into the twenty-first century. Many blockbuster movies and TV shows tell us again and again that we can connect to those we have lost, while we live in a world that is technologically extremely advanced. God’s archenemy seems to have accomplished the feat of connecting a modern Western worldview with ideas often associated with a prescientific worldview. How else can we explain the attraction of spiritualistic ideas clothed in modern garbs to people who have been raised in a paradigm elevating reason and science to quasi-religious status?

What do Adventists really believe about immortality or life after death? The 2017-2018 Global Church Member Survey, commissioned by the General Conference, offers a bag of curiously mixed data regarding this question. Of the more than 55,000 global member responses, 89 percent agreed or strongly agreed with the statement “When people die, their bodily remains decay, and they have no consciousness or activity until they are resurrected” (Q42.11).⁵ That question seems to correctly reflect the biblical concept that there is nothing beyond death and that the dead “know nothing” (Eccl. 9:5). Similarly, only 13 percent of respondents agreed or strongly agreed with the statement “The dead have powers with and influence the living” (Q42.23), while 82 percent disagreed with that concept. However, when confronted with the statement “The soul is a separate, spiritual part of a person and lives on after death” (Q42.03), more than 40 percent agreed, strongly agreed, or were not sure about this statement. Forty percent represents a significant part of the church that seems to have bought in to (or, at least, isn’t sure about) the concept of the immortality of the soul, an idea not found in Scripture and a broad avenue leading to spiritualism.

This in turn opens doors to being deceived by those claiming—either experientially or scientifically—that there is life after death before resur-

rection morning, when, Scripture tells us, Jesus will raise those who have fallen asleep in Him to life eternal (1 Thess. 4:14-17).

Ellen White’s famous statement describing a time before the return of Jesus makes more sense when we look at the data: “Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome.”⁶ Adventists have always recognized the importance of the seventh-day Sabbath within the context of last-day events. But what about the more subtle challenges involved in the idea of the immortality of the soul as we consider a biblical anthropology and worldview?

IS SCIENCE THE REAL PROBLEM?

If you’re alive in 2022, chances are high that you were raised in a cultural context dominated by a secular scientific worldview based on the foundational work of Greek philosophers such as Plato or Aristotle. A scientific worldview postulates the primacy of science and attempts to understand reality via scientific methods. We measure, we count, we observe, we look for cause and effect, and we deduce. Evolution offers the metanarrative of this worldview and is presupposed as scientists seek to make sense of the world. Problems are resolved by careful research using the scientific methods at our disposal. Ultimately, this scientific worldview is a closed system, for there doesn’t seem to be space for God in it—at least that seems to be the common perception in mainstream science.


Does that mean that Christians (including Adventists) who hold a biblical worldview are science deniers or don’t use scientific methods? Not at all! They believe in natural laws, scientific research, and evidence-based argumentation. Adventists earn Ph.D.s, work for NASA, participate in major research initiatives, and engage in scientific discussion. A biblical worldview, however, goes beyond the closed system idea of a scientific worldview and includes God as Creator and the One who established the laws governing our universe.⁷ It’s not a system closed to God.

So if science is not the problem, why are we posing the question of a link between science and spiritualism (or paranormal realities)? The issue at stake is not science but worldview. A secular

scientific worldview devoid of a reference to God is setting us up for spiritualism. We are first trained to recognize that there is no evidence for the supernatural, that life on this earth came into being by chance over billions of years where the strong survived the weak. Seeing is believing. The only evidence that is reliable can be seen, measured, counted, or whatever other scientific method seems appropriate.

But then we experience something that can be described only as “supernatural.” A near-death experience with a bright light and a voice talking to us, an apparent encounter with a deceased loved one who talks to us, or anything that contradicts our scientific worldview suddenly knocks us down. We are stunned; we are vulnerable; we have no filter system that helps us to appropriately recognize the reality of God, as well as the spiritual battles between good and evil that rage all around us. That’s the back door to spiritualism in a scientific worldview.

Changing worldviews is complex. A biblical worldview in the twenty-first century is counter-cultural and goes beyond rational acceptance and intellectual agreement. Day by day we are hammered by media that subscribe to distinct worldviews.

Ultimately, like the birth of a newborn baby, the Christian has to be born again (see John 3). We need God’s Spirit to effect this transformation daily. It’s the work of a lifetime—and it requires our daily surrender. 

¹ The introductory story is based on Jason Fagone, “The Jessica Simulation: Love and Loss in the Age of AI,” *San Francisco Chronicle*, July 23, 2021, online at <https://www.sfchronicle.com/projects/2021/jessica-simulation-artificial-intelligence/>.

² *Ibid.*

³ See <https://www.bbc.com/news/magazine-35786771>.

⁴ See <https://nectome.com/>.

⁵ See Karl G. D. Bailey et al., “Meta-analysis Final Report of the 2017-2018 Global Church Member Survey” (2019), pp. 42, 43, online at <https://tinyurl.com/43hv3mrv>.

⁶ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 588.

⁷ I have noted more fully the characteristics of a biblical worldview in Gerald A. Klingbeil, “Through a Glass Darkly. . . : Rediscovering the Biblical Worldview,” *Adventist Review*, September 2020, pp. 28-31. I would suggest seven key elements of a biblical worldview, including (1) the recognition of God’s existence, (2) God as Creator, (3) the power and importance of community, (4) the recognition of God’s acts in history, (5) the reality of sin, (6) the human need for a Savior, and (7) the perspective of a cosmic conflict.

Gerald A. Klingbeil serves as an associate editor of *Adventist Review Ministries*. He holds a doctoral degree in ancient Near Eastern studies and has published widely in his field. **Daniel Bruneau** has a Ph.D. in human-computer interaction and provides creative services for *Adventist Review Ministries*.

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HURTING FAMILIES

I loved being a young dad—and a “girl dad.” Yes, there were plenty of princess birthday parties and American Girl dolls, but I loved every stage.

One of the best stages was middle school—filled with volleyball and basketball games, chips and salsa, and hanging out with other middle-school families.

As our daughters progressed from middle school to high school, we saw them struggle a little more. (I have a theory: middle school is harder for boys, and high school is harder for girls.)

We began to feel our oldest daughter, Ally, pull away a little. She didn’t seem to care if we were at her games and activities. One night we were running so late to a choir concert out of town that we decided not to go.

Later that night Ally walked in, looking so pretty in her choir gown. “Oh, hi, sweetheart,” I said. “Sorry we didn’t make it. We were running late, and we figured you didn’t care that much anyway.”

Ally stood motionless. “I kept watching for you,” she said.

Right then I realized: she still needed us, just in a different way.

As hard as high school was, we always had a sense of getting through things as family. There were evenings I would hold Morgan on her beanbag chair thinking, *I’ll hold you here until college if I need to. They can bring us food. We would make it through together.*

What none of us ever expected was a day when life would strain our family—as our girls pulled in some directions at odds with Cindy and me. As parents we were

off-kilter, plagued with worry, and losing our joy. What was happening to our family?

Here’s the irony. As a college teacher I would talk to students frequently about struggles they were going through. Substance abuse, sexuality, all kinds of things. Strangely, I was quite relaxed when these students shared with me. But when it comes to your own kids? Code red! Code red! It’s a little more personal.

This is why all our kids need other adult mentors in their lives. Our kids need you, and yours need us.

At one point in our family journey Cindy turned to me and said, “You know, Ally is not the center of the universe; Jesus is.” It was a reminder I needed. Jesus was always with our girl; in fact, our girl was always with Jesus, too. She was talking to Him, singing to Him, watching the sunsets with Him.

God restored our blood family most fully when we lifted our sights to our spiritual family and to Jesus, the center of the universe.

To other hurting parents: Our kids already know what we think. They already know. It’s fine to share once, maybe twice, but after that, their eyes glaze over. But there are some words our kids never get weary of: “I love you. I’m proud of you. And if you want to talk about it, I’m here for you.”

Andy Nash (andynash5@gmail.com) is an Adventist author and speaker who leads tours for all ages to Israel and other countries.

THE LIFE OF FAITH
ANDY NASH



GOD RESTORED OUR
BLOOD FAMILY MOST
FULLY WHEN WE
LIFTED OUR SIGHTS
TO SPIRITUAL
FAMILY AND TO
JESUS.



PHOTO COURTESY OF ADRA

SERVING THOSE IN NEED

Serving the poor and needy requires special training from the Master.

ELLEN G. WHITE

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: “I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually

blind will receive sight and will see of My salvation. Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism.”

GOD’S SPECIAL SELECTION

Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ’s training, that they may work in harmony with God’s will. They study how best to follow the Saviour’s example of cross bearing and self-denial. They are God’s witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve.

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice His virtues;

for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Of them Christ says: “Blessed are the meek: for they shall inherit the earth.” Matthew 5:5, KJV.

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated, for they are links in His chain of service.

SERVING THE NEEDY REQUIRES HUMILITY

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life.

God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. . . . The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.

In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They cooperate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

GOD HONORS THE HUMBLE

Life’s best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be

They are willing to spend and be spent in the service of the Master.

bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In cooperation with their self-sacrificing efforts Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they brought failure to their work by not taking God at His word. And one truth will stand out in clear lines: that position does not prepare a man for entrance into the heavenly courts. They will see, too, that the honor given to man is due to God alone, that to Him belongs all the glory. From the lips of the angelic choir and the redeemed host will peal forth the chorus: “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.” Revelation 15:3, 4, KJV. ♣

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt was taken from *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, pp. 25-28.



MATT LOMBARD VIA UNSPLASH

A PLACE CALLED HOME

Home.” There are few words that evoke in me the kind of passion carried in this word. I realize that not everyone gets warm fuzzies when that word is spoken, but isn’t there a deep longing in every heart for the warmth and safety of a place called home?

Our Creator, who knows of this longing, has promised us through the ancient prophet Isaiah: “My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest” (Isa. 32:18, NIV).

Not long after we moved to Wenatchee, Washington, my family and I joined some friends at the nearby Waterville fair for

a Mark Schultz concert. One of his songs, “When You Come Home,” really spoke to me. In the chorus Mark’s mother is speaking these reassuring words:

*When you come home
No matter how far
Run through the door and into
my arms
It’s where you are loved
It’s where you belong
And I will be here*

When you come home

It was the fall of 1955, and an eager 4-year-old peered over the dashboard of a flatbed truck as it droned westward through the hills of central Massachusetts. The truck was loaded with all the earthly belongings claimed by his mother and three brothers. Bernie, a college student and friend of the family, was performing a good deed. After all, this family, whose goods he was transporting, consisted of a single mother with limited means and her four young boys.

I was that 4-year-old perched high enough on the seat to enable me to see through the windshield of the truck that was moving us from South Lancaster to South Athol, Massachusetts, some 40 miles to the west. My mother, Marian, had searched and located a home that she knew would be a suitable place to raise her growing boys.

A PLACE CALLED HOME

Bernie had barely set the emergency brake before I bounced off the running board and raced to the front door. We each were eager to explore our new home in the country. It seemed so much bigger and nicer than the Quonset hut we had left behind. Mother’s prayer

had been very specific. “Dear Lord, help me find an affordable home that will have enough space for a garden. Let it be close to a place where we can go swimming.” She had grown up near the Columbia River in White Salmon, Washington, and loved to swim. “And, Lord,” she continued, “let it be close to an Adventist school where my boys can attend and learn about You from the Bible.” She believed beyond a shadow of doubt that the Lord led her to the Burnham house nestled in the village of South Athol, since it filled every expressed desire in her prayer. It turned out to be a great place for me and my three brothers, Tim, Wes, and Mark, to be raised.

The address was 5568 South Athol Road, the place I would call home through childhood and into my adult years. I would swim in a nearby lake, skip rocks in the pond, attend the church school three miles away, and do my part to help keep the weeds under control in the garden. And it would be the place Mother lived for 62 years until she went to her rest at the age of 94.

Judy and I met in the fall of 1974 while attending Atlantic Union College in South Lancaster. She grew up in Melrose, Massachusetts, just north of Boston. Although our environments were quite different, we had both enjoyed the stability and security of home. She had lived at 45 Cleveland Street for about as long as she could remember, just as I had lived at 5568 South Athol Road.

The two-story home where Judy and her sister Jackie grew up had been the family home since she was two years old. For more than four decades it was home for her parents, Ron and Carolyn, until they moved into their lake house in Maine in the late 1990s.

BEGINNINGS

Judy and I married in 1976 and made our first home at 25 Wright Street, a mile or so from New England Memorial Hospital, where we were employed.

Since then, because of my calling as a minister, the road to “a place called home” has taken some twists and turns. “Home” has become somewhat of an elusive term for me and our family. Judy and our three children, Adam, Lindsey, and Ronilea, share that same sense of ambiguity. Let me suggest some reasons for that.

With a few pieces of furniture from our respective homes, some donations from friends, and

This world is not our final home. Our home is in heaven.

redecorating help from Judy’s dad, we were able to “set up house.” Judy had an ability to turn a simple abode into an inviting place. She would do just that many times over the years that followed. Our vows had included “for better or for worse,” but little did we know how soon and often we would need to endure the stress of a move.

Our landlords, who lived directly below us, repackaged our trash when they thought we were using too many bags, and entered our apartment when we were away without asking for our permission. There were other similar intrusions on our privacy. It was not a “there’s no place like home” experience for a newlywed couple, and a move became necessary within a very short time. In terms of longevity, we were off to a less-than-ideal start.

In the years that followed we would experience the challenges of being part of a ministry that is, by design, itinerant. Long-term housing was not always readily available in our new area, so something temporary would have to do. These were times of joyful anticipation waiting to see what God had in store for us, but also times of emotional and physical stress. To find housing, sign the kids up in a new school, transfer checking accounts, and search for a new medical team, took patience. I admire Judy for the way she navigated through these stressors with strength and dignity.

In 1998 we were living in Melrose. We loved the people and our ministry at Greater Boston Academy, but as a family we were ready for a new adventure. When I received an invitation to serve as youth and family pastor in Wenatchee, Washington, we went for it!

A NEW ADVENTURE

After our move to the Northwest, our family would make occasional trips back “home” to the East Coast. After a few years, however, we noticed that we would say, “We are going home,” not when headed east, but when we headed west. We would laugh about it, since for a while we didn’t know where home was or in which direction! Thus, the elusiveness of “home”

Our nomadic journey, though challenging, has resulted in some major blessings.

In conversation with our teenage son one day, Judy asked, “What place do you think of as home?” He quickly responded, “Home is wherever you and Dad are.” We liked his answer. Isn’t home the place where we can be with those we love? Jesus clearly longs for us to be home with Him.

“And if I go and prepare a place for you I will come back and take you to be with me that you also may be where I am” (John 14:3, NIV).

Our nomadic journey, though challenging, has resulted in some major blessings. For example, wherever we have pitched our tent, we have discovered many amazing people. They are prayer warriors, confidants, fellow adventurers. They are beautiful, and they are broken people like us, and are more treasured than they know. If we had put down deeper roots and raised our children in one place, I suppose there would have been some benefits, but I can’t imagine life without the many truly remarkable people we now call friends.

We have also been blessed with experiencing the beauty and diversity in the cultures and areas we have seen. In Boston we lived history while walking the Freedom Trail. On the rocky shores of Cliff Island, Maine, we felt the salt water spray in our faces. In the Pacific Northwest we cruised the Strait of San Juan de Fuca sighting whales, while white-capped peaks loomed in the distant Olympic Mountains. From our home in northern Idaho we could view moose, deer, bear, and other wildlife. These adventures were possible only because we were willing to move out of our comfort zone.

The ultimate blessing that has come from the many transitions we have made as a family is found in this reality: As a pastoral family, we have been reminded often that this world is not our final home. Our home is in heaven. This thought

is expressed in another song:

*My home is in heaven, just waiting for me,
And when I get there, how happy I’ll be!
My home is in heaven, where the rent is free,
For Jesus paid it, on Calvary!*

YEARNING FOR OUR REAL HOME

I can relate to Abraham of old, who had to “pull up stakes” often since the life of a shepherd was also itinerant. Moving his family from place to place seeking water and grazing lands for flocks and herds was not an easy life.

“By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God” (Heb. 11:9, 10).

Deep in Abraham’s heart was a longing to exchange the temporary dwelling of a nomadic shepherd for a permanent home.

When Jesus comes and it’s time to go home, if we have reminded ourselves all along that our earthly home is just temporary, then it won’t be difficult at all to “pull up stakes.”

Does the chaos and conflict that is breaking out all over the earth make your heart ache and give you more of a longing to be with God? The Bible is filled with the hope that we will experience that reality.

“And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God’” (Rev. 21:3, ESV).

The Greek word *meta*, which is translated “with” or “among,” is used three times in the above passage, which I think emphasizes how much God longs to be with us.

The ultimate reason for wanting to go home to heaven is that Jesus Himself will be there.

In the final words of Schultz’s song, I see our heavenly Parent waiting to welcome us home.

*When you come home
No matter how far
Run through the door and into My arms
It’s where you are loved
It’s where you belong
And I will be there, when you come home. ♪*

Matthew Lombard is a retired pastor who divides his time between Oregon and Maine.

“The best gifts for the Lord’s work come from the heart.”

—Tony Cash

Director of Planned Giving and Trust Services
Arkansas Louisiana Conference



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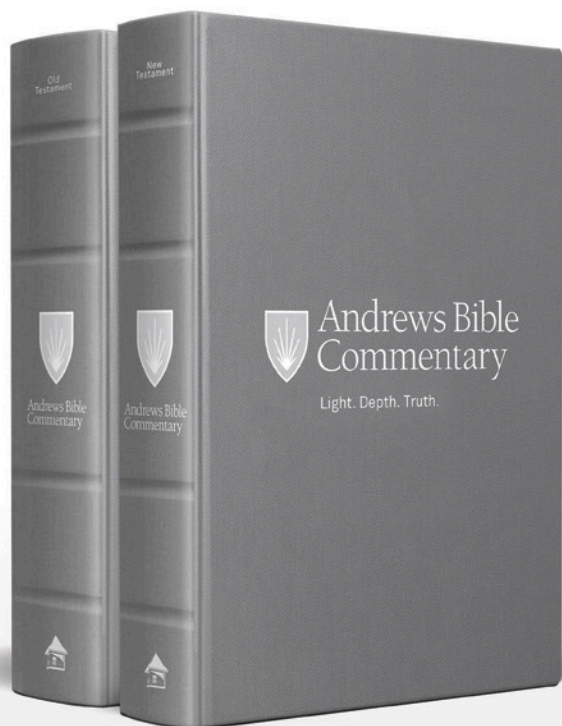
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AN UNEXPECTED MINISTRY

One of the college music ensembles of which I was a member was *I Cantori*. This select choir included an older community member we'll call Gary. One very memorable day Gary brought an unusual request to the group.

He had a friend who lived near the campus who was dying of cancer and was spending his final days in hospice care. Gary wondered if we might be willing to bring a little peace to a man who had loved music all his life.

Without hesitation we agreed to visit Gary's friend. Instead of doing warm-ups in the choir room, we clambered into vehicles and drove the mile or so to Gary's friend's home.

When we arrived, the house was nearly silent. A couple of family members greeted us with solemn, grateful smiles under tired eyes and ushered us into their front room, where Gary's friend lay on a small hospital bed. His pale skin was nearly translucent, his mouth was slightly open, his eyes were closed. The sheet was pulled up over his chest, arms were by his side.

I Cantori filed quietly into the space—40 of us in a crooked loop around the man's bed. As our director's arms gently moved to indicate the beat, we took a deep breath as one, opened our mouths, and began to sing.

*Precious Lord, take my hand,
Lead me on, let me stand.
I am tired, I am weak, I am worn.
Through the storm, through the night,
Lead me on to the light.
Take my hand, precious Lord,
Lead me home.*

*Precious Lord, take my hand,
Bring Thy child home at last,
Where the strife and the pain
All are past.
I have dreamed a great dream,
That Thy love shall rule our land.
Take my hand, precious Lord,
Lead me home.*

The song continued, but many of us couldn't. Our throats constricted and our eyes filled with tears as the full meaning of the hymn we'd been rehearsing for weeks hit us with nearly physical force. By the time we completed the third verse, there was hardly a dry eye in the room, and only a handful were able to continue singing.

To this day, hearing this piece (and even now as I write about it) takes me back to that dying man's bedside, and tears inevitably fill my eyes. It wasn't just the sadness of the situation that moved us; it was the spiritual experience of the moment, our recognition of the power of music—and through it, Christ—to speak to places of the heart where mere words can't reach.

We were meant to bring peace and comfort to a dying man and his family that day, but the reality was that we were all included in the blessing. The Holy Spirit swept through that room and lovingly embraced us all.

That's the way it is with spiritual work: it's never just a one-way transaction, and rarely is it forgotten.

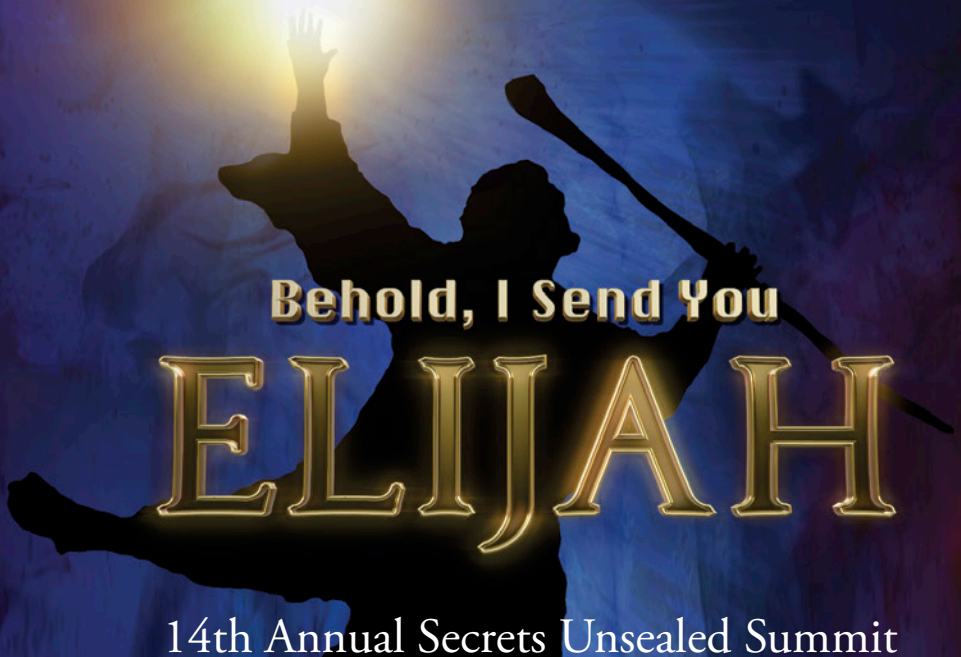
To listen to a different choir performing the arrangement we sang that day, visit tinyurl.com/preciouslordtakemyhand. ♣

Becky St. Clair is a freelance writer living in California with her husband and three children. She has a decade of experience in public relations for the church, and currently writes and copyedits for various church entities around the world.

THE FAITH-FULL LIFE
BECKY ST. CLAIR



IT WAS THE SPIRITUAL EXPERIENCE OF THE MOMENT, OUR RECOGNITION OF THE POWER OF MUSIC TO SPEAK TO PLACES OF THE HEART WHERE MERE WORDS CAN'T REACH.



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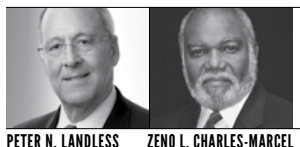
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HOUSECALL

TUBBY TUMMY?

Beware of belly fat!

Q: My wife “nags” me about my oversized belly, but I have 19 percent body fat! Isn’t that supposed to be good?

A: Your body fat percentage is within the healthy (6 to 24 percent) range for men,¹ but you may still be at risk related to body fat because of your waist size, an external indicator of excess fat around your internal organs. A man’s waist size of 40 inches or more (36 inches or more for Asian men)² is the healthy cutoff point. If that’s the case with you, your wife’s concerns are warranted. Measuring only your body-fat percentage doesn’t adequately reflect your risk.

Body fat is found under the skin (subcutaneous fat), around internal organs (visceral fat), within and between muscles, in the bone marrow, and in breast tissue. It’s not just padding; it’s actually an important endocrine organ involved in regulating temperature, sex hormones, blood pressure, appetite, blood clotting, sensitivity to insulin’s effects, and even inflammation. So too much or too little can pose a problem.

The terms “white,” “brown,” and “beige” fatty tissue have no association with skin color or ethnicity. White fat, the major component in our body’s fat stores, insulates the body and produces hormones; we can’t live without a small amount of it (3 percent of body weight for men; 12 percent for women). Brown fat, or “baby fat,” consumes calories to produce heat, so God gave babies about 5 percent of their body weight in this variety. A small amount persists in the neck, shoulder, and upper-chest areas in adults. Beige fat is intermediate between white and brown fat. Because brown and beige fats burn calories, their accumulation may help prevent obesity. Spending time in chilly (less than 66°F, or 19°C) environments may increase their accumulation.

Where the fat accumulates also affects health risk. Under-skin fat poses less danger than internal (visceral) fat, which is estimated by measuring



waist size, waist-hip and waist-height ratios, and BMI. With age, as testosterone and estrogen decrease, belly fat increases and directly correlates with higher total cholesterol and LDL (bad) cholesterol, lower HDL (good) cholesterol, and insulin resistance. Visceral fat deposits disrupt the balance and functioning of certain hormones, increasing the risk of heart disease, gallbladder disease, type 2 diabetes, and cancer.

Just as a family history of tubby tummies, sedentarism, inadequate sleep, menopause, overeating, high stress, and some medications favor belly-fat accumulation, other factors reduce it. We suggest daily, moderate-intensity, mixed exercise for 30 to 60 minutes; adequate nightly sleep; effective stress management; and avoiding snacking, sweeteners, and alcohol.

Prayer and trust in God will help you manage stress. Intermittent fasting is helpful, but replacing processed and ultra-processed foods with whole plant food is essential. Sit-ups can tighten abdominal muscles but don’t decrease the fat.

We hope you better appreciate your wife’s point of view and thank her for her “persistence.”

¹ The healthy range for women is 14 to 31 percent.

² For women in general it’s 35 inches. For Asian women it’s 32 inches.

Peter N. Landless, a board-certified nuclear cardiologist, is director of Adventist Health Ministries at the General Conference. **Zeno L. Charles-Marcel**, a board-certified internist, is an associate director of Adventist Health Ministries at the General Conference.



TO RESTORE AND REBUILD

of Build and Restore International (BRI), to request help for his church in Sacramento.

The request filtered to the back of Ostap's mind. However, when an upcoming mission project was canceled, he dropped to his knees and asked God what he should do next. Pastor Anđelkovic's name came to mind. Ostap immediately contacted the pastor and traveled to West Sacramento to see the project.

A scene of dirty gutters and windows covered with spiderwebs greeted him. Paint peeled away from the siding, and rust clung to the doors. Overgrown bushes pressed into the exterior walls, causing staining and water damage, and plants grew up into the trim.

In Haggai 1 the Lord makes it known that He is displeased when His house remains in ruin. "Go up into the mountains and bring down timber and build my house so that I may take pleasure in it and be honored" (verse 8, NIV). It is God's will and good pleasure that we, as His people, honor and reverence Him by taking good care of our church structures and houses of worship.

A TRANSFORMATION

Ostap immediately began planning how the repairs and restoration of the West Sacramento church would be undertaken. His team took measurements and pictures; church members chose paint colors; and the work of building and restoring began one week later.

The Lord assembled 24 volunteers who began by pressure-washing the church,

repairing the broken wood and trim, and sealing cracks, holes, windows, and doors. They repaired light fixtures, replaced bulbs, and built a brand-new door for the maintenance shed. They even installed a new mailbox on the church grounds! They primed and painted doors and walls (using 12 buckets of paint!).

A team of students refreshed the landscaping, pulling weeds and removing palm trees that had become hazardous to the church structure. They replaced the fence surrounding the property too. The West Sacramento Seventh-day Adventist Church was completely restored.

Ostap had been praying for a paint sprayer, and three days before the mission began, his cousin called him to tell him that he had purchased a



It is God's will that we honor Him by taking good care of our church structures and houses of worship.

new paint sprayer and offered him his old one, which was still in good condition. The miracles continued as three volunteers brought chainsaws with them to cut down the palm trees. The workers came equipped and eager to do the work, and with God's blessing, the project was completed in just four days—two days ahead of schedule.

Throughout the ages the Lord has called for humble workers to come, labor in His vineyards, and finish the work. This call is not exclusive. It goes out to each and every one. What remains to be seen is who will answer the call. May it be that when the call comes to us, we, like Isaiah, will say, "Here am I. Send me!" (Isa. 6:8, NIV).^{*}

* Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 473.

A North American church gets a refresh

Editor's Note—Build and Restore International is a member of Adventist-laymen's Services and Industries (ASI), a supporting ministry of the Seventh-day Adventist Church.

Often our plans fail that God's plans for us may succeed." Failed plans providentially led to the fulfillment of the mission at West Sacramento Seventh-day Adventist Church. Pastor Sasa Anđelkovic contacted Ostap Dzyndra, founder



MADISON MISSIONS

What God does with "impossible"

Madison College's story is inspiring. It began with two young teachers, Edward Sutherland and Percy Magan, who were fully dedicated to doing God's will. They felt called to set up a school that followed the principles of true education, and set out to look for the best place to establish it. The two men found a property, but it was a rocky and barren plain. When Ellen White told them that this would be the site for a training school for young people, that it would be known across the country, and that its effects would be worldwide, the two men sat on a rock and cried. The place looked hopeless, but God had a plan and a promise to fulfill, and these men were willing to be the workers.

At the beginning of 2020 our group of young people had plans for the future. We had just begun a new ministry, Madison Missions, and found a beautiful property in Victoria, Australia. We opened up a health retreat

with a five-year plan to create a training school after the Madison order in our country.

The retreat was open for a month when the first round of COVID-19 restrictions hit Australia, forcing us to close. When we had first prayed and decided to take on the property, our vision had already seemed impossible, but now having to close just after taking over—our situation seemed hopeless.

"When God opens the way for the accomplishment of a certain work and gives assurance of success, the chosen instrumentality must do all in his power to bring about the promised result. In proportion to the enthusiasm and perseverance with which the work is carried forward will be the success given."¹

THINKING OUTSIDE OF THE BOX

We had to come up with a solution. We sped up our five-year plan: instead of launching industries in a couple of years' time, we began a week after closing the health retreat. With so many young people on the property, each with separate talents, passions, and personalities, we branched out into multiple businesses.

We opened Beehive Community Services, where we began our first deliveries of firewood and plant-based meals on April 19. The meals expanded to include pies, baked goods, and fresh fruits and veggies—many grown in our onsite market garden. Most recently we started Beehive Tree Services with a team of three experienced arborists. Our plans to grow and expand are not yet complete.

We also considered the model of our health retreat. The next unexpected step was the change from "normal" health retreats that have been running in Australia to a new model pointing directly to our Maker and Healer, Christ.

When restrictions allowed, we opened up our retreat, *The Maker Heals*, where we received guests, Adventists and non-Adventists, pointing them toward the true Healer. It was a blessing to see each guest gain a stronger relationship with God while also experiencing the physical benefits promised us in His Word. We had one week with the guests before the restrictions hit again, and harder. We had to close once more.

Despite the challenges and setbacks Satan has put in our path, God's promises have never seemed so real. God has brought us through each time, and His Word continues to sustain us.

We've begun filming for an online health retreat that has potential to reach around the world. The businesses continue to grow and expand with God's blessing, and we are still on our path to set up a training school here in Australia.

GOD OF THE IMPOSSIBLE

From the outside, what we've taken on as a team looks and seems impossible, and by earthly standards it is. If we didn't have the promises of God and the assurance that He will accomplish this work for us, none of us would be standing where

we are today. God has led each of us here to this property for this time and mission. We're a part of His plan, and the excitement of how He will continue to guide us is unexplainable!

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."²

Our vision for Australia is to train and send young self-supporting missionaries into God's vineyard. There has been incredible progress this year. So many prayers answered! But this is a pioneering work, and there's still much to be done. Right now we are leasing a property (Abide Wellness Retreat), which was built for the very purpose of Adventist mission. Our goal is to enter a purchase contract by raising \$1 million. By God's grace, we will keep this property in the hands of God's people, where it may be a light on a hill that cannot be hidden!

You can find out more about our team and vision by checking out our website, www.madison.org.au, and viewing our new documentary, *Madison Story—A Journey From Past to Present*, which you can find on the Eastward Missions YouTube channel. 📺

¹ Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Pub. Assn., 1917), p. 263.

² Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

Kayla Reay is currently a full-time volunteer for Madison Missions.



Despite the challenges Satan has put in our path, God's promises have never seemed so real.

HIS Impact On Me

From Student to Staff



Terrell Bahe

I started working as the Boys Task Force Dean in 2020. I came to HIS in 8th grade, but I was in tears the day I arrived here for registration. Now, as I see the little ones, I understand how they feel.

At Holbrook, we have to pass on a lot of fundamental education not being taught at home. We are introducing the boys to the ideas of how to be a gentleman--hygiene, respect, and manners. It's a major lacking component growing up on the reservation. I believe the reason for that is because a lot of our students' parents do not have any formal education. There is a strong correlation between education and respect and manners. As a student at HIS, I had to learn this.

After I graduated, I knew I was coming back to Holbrook. I made it my mission to come back. This place has always been like home to me.

It is often difficult for young Natives to navigate the Native traditions of their families and their Christian faith. When asked about this, Terrell says he has always felt something missing in those traditions. Coming to HIS introduced Terrell to new social norms and a new way of faith.

Now, as the assistant boys' dean, Terrell helps our boys in becoming gentlemen and in faith. Would you help HIS students have Terrell's experience. Visit HolbrookIndianSchool.org



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LIVING IN THE MOMENT

My nature is not for moments. Life sometimes passes me by.

I don't know if it's my personality or some driving force within to accomplish one more thing. It's an elusive drive really, because as soon as the next thing is accomplished, something else looms in view.

My job, by its very nature, is never done. If I answer 150 emails today, there are more that remain unanswered. If I finalize a certain contract, there are more waiting to be written. If I record one program today, there's another tomorrow, seeping into my subconscious, with a nagging reminder that I ought to be studying my Bible in preparation.

How is it to be accomplished? I used to frenetically work; after all, there are 24 hours in one day. Surely, if I just worked harder, longer, faster, more efficiently, I would catch up. So the days, weeks, and months passed in a blur, every waking hour devoted to that goal of accomplishment for the purpose of ministry. Of service. Of the calling that had been placed upon my shoulders. A year passed. Then two, then more.

Along the way I discovered that the mind can take only so much. And that the body obeys the mind for only so long. My plan failed because there was always something left undone. No matter how hard I worked or sacrificed or drove myself, it was impossible to accomplish everything.

I had failed. And failure is not an option for me.

My friends and family said to slow down, to take time for life. *How was I to accomplish that? What could be cut from life?*

After prayer, I began to delegate more, to triage invitations and say "no." To evaluate everything through the wise advice Greg and I had received: something about the energy expended versus the impact it made. Opportunities that consumed great energy with low impact were declined, to save room for opportunities that expended less energy while creating wider impact.

Yet the problem persisted. Perhaps not the frantic pace, but still the smearing blur of time. Life is not a treadmill, one foot in front of the other, all the while remaining in place. Life is beauty and color; it's moments captured and embraced; it's living fully right here, right now. It's to be found with the Marys of this world, sitting at the feet of Jesus.

That section of Scripture (Luke 10:38-42) used to irritate me. *How could I do what needed to be done while I was sitting?* I'm discovering it doesn't always mean sitting in the physical sense. It can be a mindset of sitting, even while actively working. Of experiencing God in the moments of life, of appreciating this conversation, this task, this moment, while letting go of what's still ahead. And I gulp, like someone who's been held underwater, then breaks the surface and sees the sparkle of light across the water as if for the very first time.

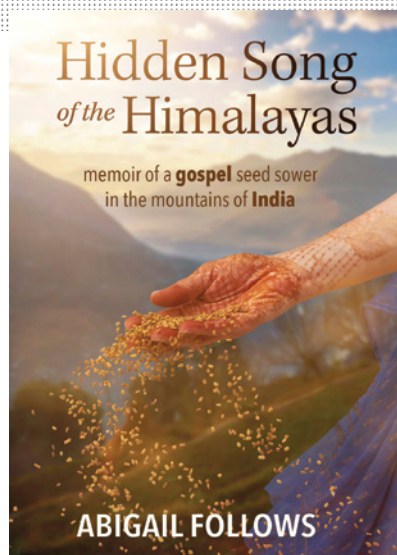
Ephesians 5 addresses redeeming the time, and by grace, my moments are being redeemed. 🍷

Jill Morikone is vice president and chief operations officer for Three Angels Broadcasting Network (3ABN), a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.

**JOURNEYS
WITH JESUS**
JILL
MORIKONE



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Hidden Song of the Himalayas

Abigail Follows, *Hidden Song of the Himalayas: Memoir of a Gospel Seed Sower in the Mountains of India* (Sheridan, Wyo.: Whatsoever Press, 2021), 285 pages. US\$14.99, available on Amazon.com. Reviewed by Gerald A. Klingbeil, associate editor, Adventist Review Ministries.

Mission stories help us see God at work in this world. *Hidden Song of the Himalayas* is a book about missions, yet it doesn't seem to fit the stereotypes of successful missionaries baptizing thousands and establishing important institutions. *Hidden Song of the Himalayas* chronicles the journey of frontline church planters in the Indian Himalayas, seeking to reach middle- and high-class Hindus. Abigail Follows, a pseudonym used to protect the identity of the church-planting family, offers not only a lucid description of what happened, but often—and even more engaging—a look into the deepest crevices of her heart as she and her husband, Joshua, begin their journey into incarnational ministry.

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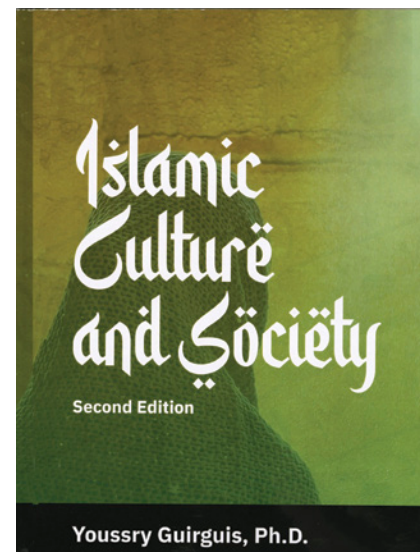
Islamic Culture and Society

Youssry Guirguis, *Islamic Culture and Society*, 2nd edition (Saraburi: Asia-Pacific International University, 2021), 307 pages. Reviewed by Gerhard Pfandl, associate director (retired), Biblical Research Institute.

The author of this book is an Adventist Old Testament scholar, who grew up in an Arabic culture (in his case, the Arabic culture of Egypt). The book has 17 chapters, a glossary of almost 90 Islamic terms, an extensive bibliography, and three appendices: Scripture, Church Fathers and Apocrypha, and Qu'ranic and Hadith texts. The aim of the book is to enable missionaries, visitors, and those interested in the Middle East to understand the Arab mind, culture, and worldview.

The volume's chapters are well organized, with objectives at the beginning, subheadings, a summary, a list of discussion questions, and endnotes. It is evidently written as a textbook for colleges and universities. The chapter headings clearly indicate the chosen topics that cover such diverse matters as childbirth, honor and shame

Hidden Song of the Himalayas is deeply personal and reminds us of the fact that mission is costly. The costs involve not only funding to start and establish a long-term project in an unentered region of India, itself part of the larger 10/40 window, the imagined area of North Africa, the Middle East, and Asia located approximately between 10 degrees north and 40 degrees north latitude, where billions of people live who have never heard any whispers of the gospel, never mind know the name of Jesus. The costs involved are personal, often deeply emotive struggles, the willingness to allow God to push us out of our comfort zones, missing the



in Muslim contexts, music, and ritual prayer. Each chapter is meant to convey a deeper understanding of the chosen theme and an appreciation of the Arab mindset.

For each topic, the book seeks to present the historical background, at times going back to pre-Islamic times. For example, when discussing the diversity of culture in Islam (chap. 2), the author points out that the pre-Islamic generosity, hospitality, and sociability of Arabs has been practiced and recommended by Islam since its beginning. On the other hand, in contrast to the pre-Islamic concept of manual labor of the Bedouins, who saw physical labor, such as farming,

proximity of close family relations—to mention just a few.

The writing is very engaging and alternates between reporter-style direct speech and narrative and personal reflections. Chapters are very short—in line with modern reading preferences and concentration spans. Chapter 1 drops the reader in the midst of a hair-raising confrontation with demonic powers, followed by a slow retelling of the prequel of how Abigail and Joshua met and how they decided to answer God's call to cross-cultural mission.

The volume doesn't conclude with a "happily ever after" ending. After many years of incarnational service and incremental church growth, Abigail and Joshua decide to return to the United States before they are able to see the full harvest.

as dishonoring, the Qur'an extols work and elevates it to the level of worship (chap. 8).

The book contains many interesting facts of interest to Christians. For example, in the chapter "Burial Rites in the Pre-Islamic Era" (chap. 16) the time prior to the existence of the Qur'an is called "the time of ignorance" by Muslims (cf. Acts 17:30). In the chapter on ethics (chap. 7) we learn that for Muslims preserving one's reputation is more important than honesty (cf. Prov. 19:1), and shame is an important social constraint within Islam. The prophet taught: "If you do not feel ashamed, then do whatever you like" (Hadith 4:690; cf. Ps. 19:12, 13).

In summary, *Islamic Culture and Society* is a veritable gold mine of useful information for the study of Islam and its culture. Because of his unique background, the author is sympathetic to Islam while at the same time rendering a powerful analysis and critique of its ethics in light of the great controversy between Christ and Satan. *Islamic Culture and Society* deserves to become a standard work for the study of Islam in all schools where such courses are offered. Every Seventh-day Adventist interested in the teachings of Islam will benefit from a careful study of this book. ♣

Abigail describes it like this: "Everything felt normal. And though God's Word had gone forth, I would not be here to see it accomplish His purpose. I looked past the shops up the hill. There were many people I hadn't had the chance to say goodbye to. People whose weddings I'd attended. Whose babies I'd held. Whose medical cards I'd deciphered for them. . . . Would I ever see them again? I climbed into the car. . . . I knew I was called to let go of something that was never about me in the first place. It was something God had been doing all along. It was His from the start. And He would finish it."

"So I had peace when we left. The peace that makes no sense" (p. 275). ♣

HUMANITARIAN ORGANIZATIONS

We asked readers to tell us about the humanitarian organizations they support and why they mean something to them. Read on to discover more.

In my area there are a few organizations I support because of what they mean to members of my family. Food Share Ventura, the Multiple Sclerosis Society, Aut2Run (autism support), and Child Fund (educational aid for children in Iran).

***NAME WITHHELD**

My top two are World Central Kitchen, because everyone needs and deserves a delicious hot meal; and ADRA, as they dedicate 90 percent of their monetary donations to causes such as disaster relief, clean water, etc.

ANISSA PEREZ

I regularly support ADRA, ACS, and on occasion, World Central Kitchen. The former because they are connected with my faith and it is easy to donate to them because they are a line item when I submit tithes and offerings. Giving to them is part of my regular offering.

DEBRA MCKINNEY BANKS CUADRO

I support ADRA and Christian Children's Fund. ADRA because of its reach and impact around the globe and the fact that it has Adventist attached to it. I think that allows us to share our beliefs if asked. Christian Children's Fund because of its worldwide reach provides necessities and education through high school. I have personally seen the impact this organization has.

PHILIP STANLEY

We give mostly to Christian ministry nonprofits because spreading the gospel is of utmost importance to us. For humanitarian organizations, we tend to give to Christian ones: Salvation Army, Canvasback Missions, and Toys for Tots. Because we also love animals, we give to ASPCA and Best Friends, as well as World Wildlife Fund and Audubon. And in support of the environment, we give occasionally to National Parks, the Arbor Day Foundation, and the Sierra Club.

JEAN KELLNER

My favorite humanitarian organization that I truly love is ADRA. As a missionary, I have seen firsthand what a difference they are making.

MICHAEL W. CAMPBELL

We support Revive Community Care, which was founded from the compassionate hearts of young adults at Younger Generation (YG) church. This local organization addresses the needs of people within our community. World Vision: CHOSEN—we love the empowerment of children in the compassionate relationship process and trust the integrity of their organization. And of course, ADRA—we have a long-standing relationship with them and partnering with them right now to bring aid to Ukraine.

A. ALLAN MARTIN

I support a lot of health-care societies—Society of Otorhinolaryngology and Head-Neck Nurses; Ear, Nose, and Throat Foundation, Sigma Theta Tau International, Global Tracheostomy Collaborative, American Association of Nurse Practitioners; and Nursing Hearts, Inc. As a family we also support Ronald McDonald House and Christalis. The one I am most passionate about is the Aleyamma Kuruvilla Nursing Scholarship Fund, which I launched in 2020 through Vellore Christian Medical College Foundation. To date, we have sponsored 37 nursing students (100 percent tuition) for their education.

VINCIYA PANDIAN

We love giving to Portland Adventist Community Services—a food bank, dental clinic, and thrift store our conference runs in downtown Portland. I'd had the privilege of volunteering there many times. I've seen what the staff are like behind the scenes, and it's one place where I feel like we are making a difference. And I've seen where the money goes—right back to the people in my city who need it most.

KALEB EISELE

Financially: I've always admired ADRA for their willingness to help without evangelizing. Occasional donations led to signing up to be an ADRA Angel with a small monthly donation. Physically: I've become involved with ACR-DR, and trained in warehouse management. So far I've deployed to Oregon following fires; and after the flooding in southwest Montana, compiled and gave out cleaning buckets at two multiagency response centers. We've helped homeowners clean out their homes and muck out flooded storage units.

SHEILA ELWIN

I provide support to Compassion International. My husband and I sponsored a boy from Ghana until he aged out of the program, and now we sponsor a little girl from the Philippines. I also sponsor our local SPCA. Children and animals need protectors and supporters. Helping is both a privilege and an obligation. We are called to follow Christ's example, so this is one small way I can do that.

JENNIFER BALSLEY

I normally support ADRA. My criteria simply are what tugs at my heart and how the spirit moves me. I believe that with my meager contribution, ADRA has a better dollar ratio to what is given or used for the cause. I also am impressed with their geographical spread, which allows them to respond quickly. That is important to me because it makes me feel like I have made a difference.

VINCE BANGLOY



Crunch Time

The past few months have been extremely busy in our home. Before and following a very demanding General Conference Session, my wife, Chantal, invested every waking minute into the final push to submit her doctoral dissertation in linguistics before we were to depart for our annual leave. Guess who her editor and proofreader was.

We all have experienced crunch times in our lives. Moments when we are utterly focused on just one thing. It may have been the week before final exams at college or the weeks and months leading up to a transcontinental move. Some of us have prepared for major licensing exams or boards—or readied ourselves to submit and defend a doctoral dissertation.

Crunch time is focused time and doesn't respond well to distractions. Crunch time is also endgame time. We can see the finish line. We sense that D-day is around the corner. We can usually count the days (or hours) before we reach the target date.

Most of us are pretty good at entering a tunnel and focusing on just one (or two) things if need be. We cannot, however, always live in crunch-time mode—even though some of us have tried that and have learned the hard way that it's destructive to our health and well-being. Crunch time is time in brackets that requires a special measure of divine grace and Spirit-filled endurance. I am very proud of my hardworking wife to

have completed her dissertation—but I know that she (and I) wouldn't be able to sustain a life that is permanently in crunch-time mode.

God hasn't made us like this. We need rhythm and reflection and renewal. Every Sabbath is one of those divinely designed breakers that interrupt our constant busyness and our misguided attempts to live permanently in crunch-time mode. Sabbath rest is God's invitation to step outside the treadmill—even when we are busy doing God's work.

Adventist history is full of examples—mostly sad examples—of individuals who sought to live in crunch-time mode all the time, and who died too early. James White comes to mind, and many others whose names are less familiar. Ellen White's balanced counsel may help us step out of crunch-time mode: "You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear and overwork. Do not presume to overtax this wonderful machinery, lest some part give way, and bring your work to a standstill."^{*}

I am grateful for God's weekly reminder that we cannot live in crunch-time mode all the time. His resting on the seventh day at the climax of a perfect Creation points me to my need to rest in Him and surrender my most cherished goals and ambitions. 🍌

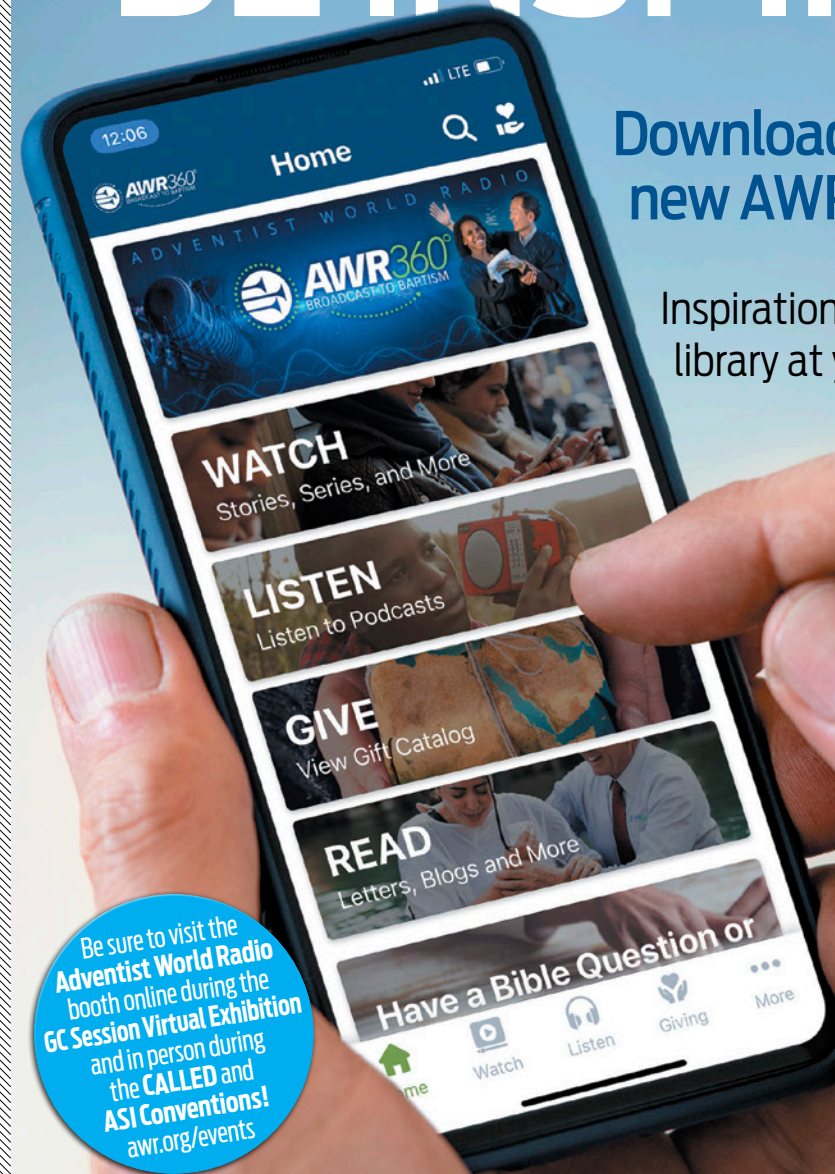
^{*}Ellen G. White, "Wholesome Advice to Young Students," *Missionary Worker*, Mar. 25,

CRUNCH TIME IS
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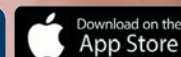
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"I was hungry, and you gave me something to eat." Matthew 25:35 (NIV)



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