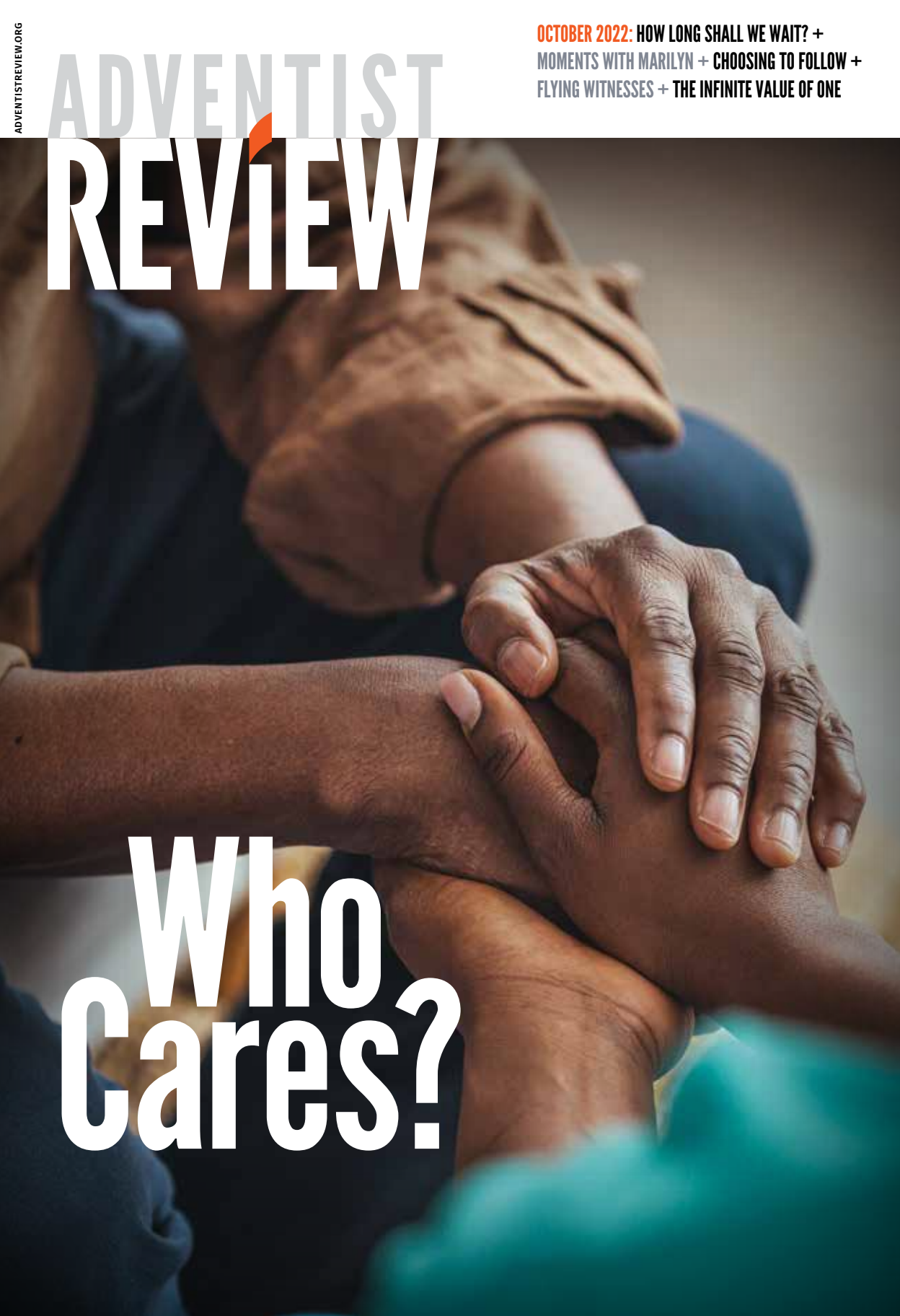


OCTOBER 2022: HOW LONG SHALL WE WAIT? +
MOMENTS WITH MARILYN + CHOOSING TO FOLLOW +
FLYING WITNESSES + THE INFINITE VALUE OF ONE

ADVENTIST REVIEW



Who Cares?



Remembering Kiarra



Kiarra Alma Gordon

July 26, 2005 - August 28, 2022

On Sunday, August 28, 2022, nineteen students and three staff members were traveling in a 24 passenger school bus when it was struck by a semi-truck. Six students were injured, and tragically one student Kiarra Alma Gordon died at the scene.

Remembering Kiarra Gordon

Kiarra was a bright young lady who was academically determined and physically talented.

She always wanted to improve in the classroom and on the court. If you were to meet her for the first time, you might say she was quiet and reserved, but as you got to know her, you would find out she had a refreshing sense of humor and a budding love and hobby for photography.

The Pacific Union Conference made a gift to the family of Kiarra Gordon to cover funeral expenses. The funeral was held on September 3, 2022, and was conducted by Holbrook Indian School at the request of the Gordon family. Holbrook Indian School established an Accident Assistance Fund to assist all HIS students affected by this tragic event. Gifts for this fund can be made at:

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TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:

1



In Memory of Her Majesty Queen Elizabeth II

by David Neal and Vanesa Pizzuto

2



The Crisis of Antibiotic Resistance

by Sigve Tonstad

3



Adventists Have 97 Percent Lower Risk of Dying in a Car Crash

by Tor Tjeransen

4



The 70 Weeks Made Simple

by Clifford Goldstein

5



Situation Report Ukraine

by ADRA Staff



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BILL KNOTT



*"I could wish my church was better
at seeing color and diversity"*



The Colors We Embrace

There are some sacred pilgrimages even Protestants should make, especially in October.

As you drive VT-100 north to nowhere in particular, the eyes are caught, the heart leaps up, and something nearly holy happens in the mind. The world is suddenly larger and more colorfully diverse than we knew. And we grow quietly ashamed that we have thought of God in monochrome, in categories that we can comprehend. I've sometimes wondered if more people have been brought to faith by a brilliant, red-orange flame of maples on what Yankees call "the most beautiful road in America" than some sermons I have preached in solemn temples made of stone.

There may be atheists who can look upon such glory completely unmoved—who see only the accidental mix of moisture, soil, and anthocyanins—wondering at what diner they will stop for lunch. But then, atheists rarely go on pilgrimage: by definition, most are not seeking experiences that baffle the eye and overturn established understandings. A pilgrimage is always a deliberate choice to unsettle one's world—to look for holy in what's new and unfamiliar.

Driving VT-100 north has been a joy denied me for the last 25 Octobers. In the wisdom of unbreakable tradition, the church's Annual Council always

falls at just the time the hills are bursting into color. But I have often secretly been elsewhere while I've sat among the brethren, my mind alight with memories of joys for which there are no words. Even a major policy change can pale by comparison to magenta mixed with gold, backlit by shades of marigold and honey. And I have found my faith restored, my trust confirmed in Him for whom the finest words will always fail. It is a grace to know, as only faith can know, that "the world is charged with the grandeur of God."*

This is no lack of love between me and my church: I claim each truth we cherish, the mission we affirm, the love that moves across the body on so many Sabbath mornings. But I could wish my church was better at seeing color and diversity, that it could consciously embrace what it can never fully comprehend—the glorious mix of men and women from every race and culture; young and old; newcomers and long travelers. God is always bringing to us those His Spirit has been moving, whether they are flinty Anglos from the hills or gloriously attired Ghanaians moving rhythmically down the aisle to lift the morning offering. We are a richer, kinder, warmer people when the roof lifts off our greying sanctuaries and we glimpse what baffled even John the Revelator: "There was a great multitude

that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands" (Rev 7:9, NRSV).

The travelers on this journey to the kingdom appropriately bring with them both their culture and their heritage of faith—a faith that cannot be contained in those steepled white churches that huddle in the valleys of my homeland. To be an Adventist has always meant belonging to a pilgrim people—walking on the narrow way—even when the bends in the road take our breath away with either joy or challenge. Believing in a worldwide movement of faith and obedience requires that we regularly unsettle ourselves by welcoming both people and experiences we haven't known before—affirming that God is working in places we have never been, and that He will always do so.

And if you can't drive northward in Vermont this month, at least walk across the aisle at church to hold and welcome all whom God is bringing. The colors and the cultures you embrace are only hints of glories yet to come.

*G. M. Hopkins, "God's Grandeur" (available at <https://www.poetryfoundation.org/poems/44395/gods-grandeur>).

Bill Knott



CONFRONTING PAINFUL SELF-DISCOVERY

Thank you, Judith Fockner. As a lifelong Seventh-day Adventist, I had become adept at playing the “Good SDA” game. So good that I fooled even myself. Your devotional (June 6-11, pp. 7, 8) was spot-on, a needed but unwelcome truth. Praise God that the love and grace of Jesus is more powerful than even my hypocrisy.

Bruce Mc Clay
Washington

IN THE SHADOW OF THE DECREE

Thank you for the comprehensive explanation and update of the Adventist interpretation of Revelation 13 in your article “In the Shadow of the Decree.” However, regarding the notion that a Sunday law in the U.S. is the fulfillment of the mark of the beast, I will offer the following: Germany (my home country) has had laws protecting Sunday rest since 1891. Since 1919 Sunday has even been protected by the respective constitution in force. Stores are closed on Sundays (with a few exceptions), no noise may be made, and workers may be employed only in exceptional cases (e.g., for social services). At the same time, there is freedom for several decades to keep the Sabbath. The Sunday law has not helped the Catholic and Protestant churches at all. People

are leaving these churches by the millions. The Christian faith is declining more and more in society and has now become a marginal phenomenon. The Catholic Church in particular is only a shadow of its former self and is rocked by numerous scandals. Its influence on society has never been as small as it is today. Given this historical experience, many Adventists in Germany find it difficult to regard a Sunday law as a mark of the beast, because they have been living under this mark since 1919 at the latest without the power of the Catholic (or Protestant) Church having increased—on the contrary.

Thomas Lobitz
Artlenburg, Germany

FROM A NEW READER

I had to write and say as a new subscriber to *Adventist Review*

your magazine is great! I am not a baptized member of the church, but I have always followed the health message. I thoroughly enjoyed reading the articles “A Hilarious Paradox” and “A Changing National Landscape.” I thoroughly enjoyed Sister Hyveth Williams’ column the most. She hit the issue right on the head. It’s said that Christianity is being attacked on a daily basis around the world, but to remain strong. I must say that all members of the Adventist Church must continue to follow God’s Word and remain strong as one group.

Donald L McClelland
McKenney, Virginia

FROM FACEBOOK

ADVENTIST SCHOOL IN CHICAGO TO OFFER FREE TUITION

I can’t express how much of a difference having a Christian education has benefited my life even though I attended only first through sixth grade. I’ll never take for granted my biblical knowledge and how pivotal it is in creating peace for me in my soul. I know with every bone of my existence that God created me and that Jesus died for my sins so that I will one day be in the kingdom of God and not of my works because everything I do is tainted no matter how well intended I am. I wish everyone

“Praise God that the love and grace of Jesus is more powerful than even my hypocrisy.”

—BRUCE MC CLAY

had this same foundation.

Oneina Million

This is the best thing I’ve seen in a long time! I can’t wait to see how God provides. We have not because we ask not and we believe not. So proud of the team who made this decision.

Ann Marie Brown-Mitchell

HOLBROOK INDIAN SCHOOL MOURNS LOSS OF STUDENT IN BUS ACCIDENT

Prayers and condolences to the families. May the good Lord heal those injured and heal the broken hearts.

Coreana Foster Kuras

STUDENTS HELP RECLAIM ROLE OF WOMEN IN ADVENTIST HISTORY

My father bought me a gift—a book titled *Women in the Church*. It details the history and contribution of women in the church and the many roles they may continue to serve the Lord in. I just treasure that gift. Thanks for sharing this too.

Tabitha Latelang

CAMPUS SECURITY OFFICER RETURNS BAG WITH LOAD OF CASH

God bless you above all else. This is a Christian.

Adwoa Asamoah

FROM STUDENT TO NONPROFIT ORGANIZATION FOUNDER

This means a lot. My aunt is a Venezuelan refugee. Great to see one of my peers engaged in good Samaritan work. I may never achieve my dream of going to Adventist college, but I love reading articles like this.

Christian Rubert

GRANT FUNDS NEW PLANT-BASED EATERY ON SOUTHERN CAMPUS

Yes! This is how it should be. And hopefully affordable and filling enough.

Kristy Jones

ANDREWS UNIVERSITY SECURES GRANT TO HELP EXPLORING VOCATION

This is tremendous. Andrews University is a world-class institution. There is a lovely synergy between Andrews University and the University of the Southern Caribbean.

Clive Dottin

GROWING THE CHURCH BY HAVING BABIES?

The birth rate is down, along with marriage rates. There is a reason for both. I think that needs to be examined and addressed first.

Quita Bee

Well, I am a little old for that at 74. So I think I’d better stick with evangelistic efforts. I will go!

Gloria B. Dorsey

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I certify that my statements above are correct and complete. Bill Knott, Executive Editor/Director of Adventist Review Ministries		

YOUR TURN

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



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“A teacher cannot understand the essence of the gospel unless they understand the truth and the reality of biblical creation.”
p. 15

NEWS



A newly baptized believer is risen out of the water at a youth camp near Ulaanbaatar, Mongolia, on August 27.

PHOTO: HENRY STOBER

TEARS OF JOY AS MISSIONARY HAILS MONGOLIAN MILESTONE

CELEBRATIONS WITH TED WILSON BOOST MORALE IN A REMOTE COUNTRY.

ANDREW MC CHESNEY, *ADVENTIST MISSION*

Tears filled Joanne Kim’s eyes as she watched the first three Mongolians get baptized and join the fledgling Seventh-day Adventist Church in Mongolia in 1993.

Her eyes again filled with tears as she watched 155 Mongolians get baptized on August 27, on the thirtieth anniversary of the first church that she helped plant in Mongolia.

“As one of the pioneer missionaries who helped plant the Adventist Church in Mongolia, I remember the first baptism and many of the following ones, and I’m always tearful and joyful when we hold a baptism,”

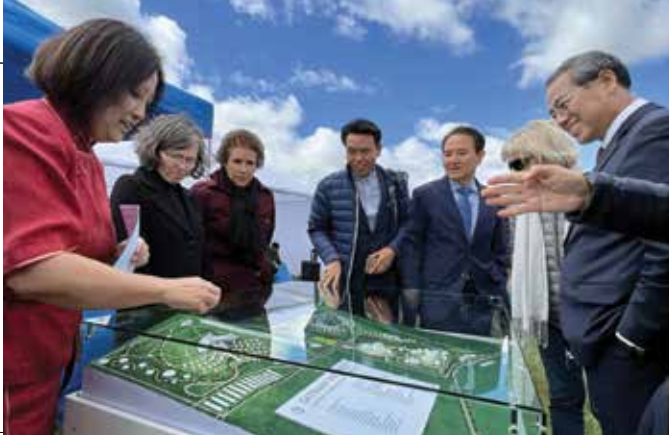
said Kim, an American who attended the baptismal ceremony at a youth camp on the outskirts of Mongolia’s capital, Ulaanbaatar.

The baptisms capped August 20-27 evangelistic meetings at 21 sites across the remote country as General Conference president Ted N. C. Wilson, Kim, and hundreds of other church members celebrated the thirtieth anniversary of the first Adventist church plant in September 1992 with a whirlwind of activities, including visits with Mongolia’s deputy prime minister and the U.S. ambassador to Mongolia.

The anniversary celebrations also offered a welcome boost in morale for a church that has struggled amid COVID-19 restrictions and a decline in crucial financial support from abroad, church leaders said.

Wilson, making the second visit by a General Conference president to Mongolia since Robert S. Folkenberg conducted the first three baptisms in October 1993, expressed joy at seeing God’s power firsthand in Mongolia.

“What a privilege it has been to get acquainted with our people and God’s work in Mongolia and to see



Joanne Kim, left, pioneer missionary, Gateway coordinator, and education director of the Mongolia Mission, showing plans for the Gateway project during a tour of the Gateway site located about 15 miles south of in Ulaanbaatar, Mongolia, on August 26. Pictured from left: Cathie (Jolly) Hartman, a pioneer missionary to Mongolia; Kim Boyko, chair, Uplifting Him Ministries; Jason Yoon of the Jeju Island Missionary Training Center; Yo Han Kim, president of the Northern Asia-Pacific Division; Nancy Wilson, wife of the General Conference president; and Soon Gi Kang, president of the Korean Union Conference. PHOTO: HENRY STOBER

the increase from no members in 1992 to about 3,200 members and several institutions by 2022,” said Wilson, who led one of the 21 evangelistic meetings with his wife, Nancy.

“Despite the 10/40 window setting with a very small minority of Christians in the country, God is blessing the strong work of Seventh-day Adventists to grow and proclaim the three angels’ messages,” he said by email.

TOUGH BEGINNINGS

Adventists first brought the gospel to Mongolia in the 1920s, but there was no Adventist presence in the country in the post-Communist days of the early 1990s, when Kim joined fellow American missionaries Cathie (Jolly) Hartman and her husband, Brad, who had arrived earlier.

“Life was much harder back in the early 1990s,” said Kim, now education director of the Adventist Church’s Mongolia Mission.

Amid financial and other difficulties, the efforts by Kim, the Jollys, and others bore fruit with the planting of a first church with the

three baptisms in 1993. Kim said that the early church, although small in size, was large in love for God and self-sacrifice. She and her husband, Jon, a dentist, hope that the 2022 anniversary celebrations help rekindle a similar spirit in the post-COVID era.

“I pray for that spirit of unity and self-sacrifice to be renewed in today’s much larger church organization,” she said in an interview. “Jon and I want to bring back the spirit of the early church from the 1990s.”

She and her husband have received approval from the Mongolia Mission to plant a new church.

BOOST IN MORALE

The anniversary celebrations have bolstered morale, said Mongolia Mission president Suk Hee Han.

With the 155 baptisms, the Mongolian church is on target to baptize 300 people in 2022, a sharp increase from the average of 30 baptisms per year during the COVID-19 pandemic, he said. Fifty-nine people were baptized when the first COVID restrictions were lifted in March 2022.

“Although worship services were held online, on YouTube, and through Zoom meetings, it was difficult for pastors and church members to meet during the pandemic,” he said in a reply to written questions. “When COVID restrictions were gradually eased in March of this year, church doors reopened, but church members who had not met face to face for almost three years desperately needed an opportunity to gather and fellowship together.”

The presence of the General Conference president provided just the boost that church members needed, said Yo Han Kim, president of the Northern Asia-Pacific Division, whose territory includes Mongolia, and who is himself a former Mongolia Mission president.

“Elder Ted Wilson’s visit gave the Mongolia Mission and the Northern Asia-Pacific Division great comfort, encouragement, and strength,” he said by email. “After being unable to gather in church to worship for such a long time, the members and leaders were having a very difficult time. The General Conference president participated directly in the evangelistic meetings, and the Mongolia Mission gained vitality through them.”

Further boosting morale, church leaders broke ground on a new school of theology funded by a much-appreciated 400 million won (US\$300,000) donation from the Korean Union Conference, the Adventist Church’s Sijo Press, and Ko-



General Conference president Ted N. C. Wilson (left) sharing a passage from the Bible with U.S. ambassador to Mongolia Michael S. Klecheski (right), during a meeting about religious liberty and freedom of conscience in Ulaanbaatar, Mongolia, on August 22. PHOTO: HENRY STOBER

rean church members, Han said. The school will be located on the sprawling campus of Gateway, which also will include Gateway International Academy, a wellness center, a vocational school, an agriculture center, and a resort and recreational center whose income will help support the educational endeavors on the campus.

HIGH-PROFILE MEETINGS

The Gateway project was central in talks between Wilson and Mongolian deputy prime minister Amarsaikhan Sainbuyan at the parliamentary building in Ulaanbaatar on August 25.

“Deputy Prime Minister Amarsaikhan Sainbuyan was so gracious and has a deep concern for the health needs of the people of Mongolia,” Wilson said. “It was our privilege to share the Gateway project with him and receive his support.”

Joanne Kim, who attended the meeting and is coordinator of the Gateway project, described the encounter as a significant step in the church’s relations with the authorities.

“I feel that God used Elder Wilson’s visit to initiate contacts that would have otherwise been difficult to make,” she said. “The meeting with the deputy prime minister came about in a miraculous way, and he was so receptive. We’re praying that our follow-up with this powerful leader will continue to strengthen our relationship.”

In another high-profile visit,

Wilson met U.S. ambassador to Mongolia Michael S. Klecheski to discuss, among other things, religious liberty and freedom of conscience.

“Freedom of worship is vital for a healthy democracy,” Klecheski tweeted after the August 22 meeting. “I enjoyed talking with President of the General Conference of the Seventh-day Adventist Church Ted Wilson and regional and local Adventist leaders about important issues for faith communities in Mongolia.”

TMI AND THE FUTURE

Mongolia’s evangelistic meetings, while organized to celebrate the thirtieth anniversary, are part of a world church initiative called Total Member Involvement (TMI) evangelism, in which every church member shares Jesus with someone else. Mongolian church members reached out to friends and neighbors for Bible studies before the meetings. TMI evangelism started with evangelistic meetings led by Wilson in the metropolitan New York City area in 2013 and has spread across the globe to result in tens of thousands of baptisms in the Philippines, Zimbabwe, Zambia, Rwanda, Romania, Japan, and many other countries. TMI evangelism in Rwanda culminated in a

record 110,000 baptisms in 2016.

“Christianity is not well established in Mongolia, but is growing, praise be to God!” Wilson said. “These meetings are a fine example of Total Member Involvement, where everyone is involved in helping the public and personal evangelism activities to grow.”

Among the other church leaders who attended the anniversary celebrations were Williams Costa, General Conference communication director, and his wife, Sonete; Elbert Kuhn, General Conference associate secretary for volunteer programs, and his wife, Cleidi, who served as missionaries in Mongolia for nine years; and Henry Stober, an Adventist videographer living in Sweden who chronicled the events. Also present were the executive officers of the Northern Asia-Pacific Division and a delegation from the Korean Union Conference led by union president Soon Gi Kang.

Hiroshi Yamaji, executive secretary of the Northern Asia-Pacific Division, said he was encouraged by the many children and young people whom he saw at the meetings.

“They are the church now, and they will be the leaders of the Mongolia Mission in the near future,” he said by email. “I saw great possibilities and hope in Mongolia.”



Shiloh church pastor John Boston II enjoys lunch with students at the Chicago Seventh-day Adventist Christian School. PHOTO: LAKE UNION HERALD

ADVENTIST SCHOOL IN CHICAGO OFFERS FREE TUITION

INITIATIVE SEEKS TO BOOST ADVENTIST EDUCATION IN THE AREA.

DEBBIE MICHEL, LAKE UNION HERALD, AND ADVENTIST REVIEW

On August 22 the Shiloh Seventh-day Adventist Church in Chicago, Illinois, voted unanimously to make tuition free for families wanting to give their children access to a Christian education.

In the announcement local church pastor John Boston II said the goal was to “do everything we can to give the children of Chicago the best chance we can give. Nothing does this better than Christian education.”

The Chicago Seventh-day Adventist Christian School is nestled in the heart of Chicago’s South Side and since 1913 has served generations of prekindergarten through eighth-grade students.

Boston recently provided a rationale for a decision that has garnered positive reviews since its announcement.

“We couldn’t afford not to do something in this area. The South Side of Chicago is riddled with violence on the news. This Adventist

school is probably one of the most viable opportunities to make a difference in this community,” Boston said. “Many urban Adventist schools and churches are not doing well. We believe at Shiloh that our path to heal our community is through Christian education. Right now we have begun speaking with local and international agencies fighting human trafficking: 16,000 young girls are trafficked in Chicago each year. That’s two every hour. This was the time for us to step out and stand in the gap. Jesus is coming soon, and we need every available tool to reach the hearts of the people around us.”

After reminding church members that “salvation is free but ministry costs,” Boston explained that the school has a limit on the number of children the school can handle to keep the student-teacher ratio in harmony with policy. “We want quality education for all children and a meaningful experience

for the whole family,” Boston said in explaining how the enterprise will be funded. “The historic Chicago Shiloh church decided to step out in faith, and God has not disappointed with provision,” he said. “We are utilizing the entire evangelism budget for the rest of 2022 and the first half of 2023. Christian education is probably the most effective form of evangelism and discipleship we have. In addition to this, the church has historically set aside a considerable amount for the ministry of education, and there are several donors that have given to this area over the years.”

Boston added that the final piece comes in from donors in Chicago and around the world who want to be a part of making this kind of difference. “This is a need-based scholarship. Once a family applies, we apply the spiritual care necessary to make sure we make room for their children every way we can,” Boston said. “Some parents can afford to sacrifice money to place their children at this school, but we want to make sure they don’t have to decide between meals, gas, rent, and tuition. We will not allow tuition to be an obstacle for any family that comes to us,” he said.

According to Boston, one of the goals of the local church is to achieve exponential growth. “We want the floodgates of change in our community to pour through the church and the school. Jesus is coming soon, and if we are going to make a radical difference, we must take some radical steps.”



Participants sang hymns and spiritual songs for about an hour.

PHOTO: SOUTH AMERICAN DIVISION NEWS

24,000 JOIN MEGA CHOIR, LIGHT UP ADVENTIST CELEBRATION

CHURCH ORGANIZATION IN SÃO PAULO, BRAZIL, TURNS 100.

LÓREN VIDAL, SOUTH AMERICAN DIVISION, AND ADVENTIST REVIEW

The São Paulo Conference of the Seventh-day Adventist Church, one of the denomination's administrative regions in the state of São Paulo, Brazil, recently celebrated 100 years of history and achievements. To highlight the milestone, the church region joined other church regions, organizations, and institutions to form the 24,000-strong Adoradores (Worshippers) mega choir.

The celebration event and performance took place on August 13 at the Arena Barueri, about 20 miles from the populous city of São Paulo. The Adoradores mega choir is also seeking to beat the previous world record for the largest Christian choir in the world, which had been set at 21,262 choir members, regional church leaders said.

For music producer Álisson Melo, his first challenge was to get thousands of people to sing together but also transmit a similar emotion, harmony, and intentionality. "We prepared voice samples and arranged online practices, which every church group that had signed up could use in the months leading up to the gathering," he said.

Hours before the event, you could see thousands of people in

uniform arriving at the arena before the celebration officially kicked off at 5:00 p.m. The 24,100-member choir was joined by various Adventist musical guests and ensembles from across Brazil.

Cândido Gomes, Adventist youth ministry leader for the entire state of São Paulo, was the program's keynote speaker. "Our message today is about the greatest promise found in God's Word, which is the return of our Lord Jesus," Gomes said. "Every time we get together like this, we get a taste of what heaven will be like."

THOUSANDS OF VOICES, ONE GOD

On stage Fernando Iglesias led moments of praise. Well-known singers and the 1,000-strong Brazilian Adventist University choir joined the congregational singing. For about an hour more than 24,000 voices sang hymns together as they celebrated the church's heritage and announced Jesus' soon coming.

"As I welcome you here today, I hope first of all that God's name be glorified," São Paulo Conference president Romualdo Larroca said. "Let's praise God for all that He

has done for His church and, above all, in our lives."

HUMBLE BEGINNINGS

The São Paulo Conference was organized as a church administrative unit in 1922, years after the Adventist message had arrived, thanks to the work of two literature evangelists from southern Brazil. They had visited families in the area and planted a seed that spread quickly across the region.

The São Paulo Mission was created in 1906 in the city of Rio Claro. Then, in 1909, the Brazil Publishing House opened its doors in what is now the city of Santo André. In 1922, with 750 members and five churches, the mission became São Paulo Conference and moved to the state capital.

CHANGES OVER TIME

Through the years the regional Adventist headquarters changed several times, as the number of members and churches kept steadily growing. The original large church region was eventually divided into several smaller regions across the populous city and the state.

Currently the state of São Paulo includes the São Paulo Conference and seven other conferences. Together they make up the Central Brazil Union Conference, which has close to 290,000 members and 1,300 Adventist congregations. ▀



A donated bus became a food pantry on wheels in the Kansas City area. PHOTO: LAKE UNION HERALD

FOOD PANTRY ON WHEELS TACKLES FOOD INSECURITY

INITIATIVE OFFERS NUTRITIOUS OPTIONS IN KANSAS CITY.

KAREN WHITSON, FOR MID-AMERICA UNION OUTLOOK, AND ADVENTIST REVIEW

When the Kansas City Area Transportation Authority (KCATA) offered to donate a 40-foot city bus to our Renewed Hope Food Pantry, we knew the answer had to be yes. We had been praying that God would help the pantry do more, show more of His love, as we see the need for food increasing around us.

With AdventHealth Shawnee Mission and Adventist Community Services as major sponsors, we were able to convert the bus into a food pantry on wheels and go to neighborhoods where the need for food assistance is high.

On the Hope Bus, people can choose what they need from fresh vegetables and fruits and a variety of other nutritious food, including proteins and grains in boxed meals, canned goods, and more.

Located in Overland Park, Kansas, the Renewed Hope Food Pantry serves the Greater Kansas City area. With the Hope Bus we are moving from curbside service at our home location, the New Haven Seventh-day Adventist Church in Overland Park, to roadside food

assistance throughout the Kansas City metro area.

We are reaching the entire KC metro by working with volunteers from Adventist churches across the city as an Adventist Community Services team. The Hope Bus is an asset for all churches in the KC area, covering the Kansas-Nebraska Conference, the Central States Conference, and the Iowa-Missouri Conference of the Adventist Church.

Before receiving the bus, Renewed Hope had already stepped up to serve in a bigger way during the pandemic, expanding from 28,624 people visits in 2019 to 131,623 people visits in 2020. Volunteers distributed 605,384 pounds of food in 2019 and increased this to about 1.9 million pounds of food in 2020 and again in 2021.

FROM GOOD TO GREAT

Our relationship with KCATA, the bus donors, started in the summer of 2021 during a hotel initiative for people experiencing homelessness. The city of Kansas City, Missouri, housed people facing homelessness for 90 days, and Renewed

Hope led a team of local pantries and communities to deliver food to these guests in 12 different hotels in the metro area.

Drivers for KCATA met us at Harvesters, our local food bank, and we loaded up the city bus to take food to a hotel hub near Worlds of Fun. From April through August, Renewed Hope, along with several Adventist churches and organizations in the KC metro, shared 33,331 pounds of food with people who are homeless, living on the streets and in camps, and temporarily housed in hotels. This provided about 27,775 meals.

We are continuing to find new places for the Hope Bus to serve people facing hunger, such as in church parking lots, health clinics, libraries, community centers, local businesses, along the side of the road by city parks—anywhere people face hunger.

The growth of Renewed Hope has been a response to prayer. We pray that wherever the food goes, God's Holy Spirit will also go. We pray that everyone will truly taste and see that the Lord is good. Our volunteers want to make an impact for good by helping to solve the problem of food insecurity—lack of reliable access to affordable, nutritious food. While doing this, we want to show the love of God. 🍴

Group photo of participants in the conference in Philippines.

PHOTO: JEPHUNNEH AGDON



ADVENTIST SCIENTISTS MEET TO HIGHLIGHT CREATION

PHILIPPINES GATHERING FOCUSED ON FAITH AND LEARNING INTEGRATION.

MAMERTO GUINGUING II, SOUTHERN ASIA-PACIFIC DIVISION, AND ADVENTIST REVIEW

The Education Department in the Southern Asia-Pacific Division (SSD) of the Seventh-day Adventist Church organized a conference August 4 to 6 for science educators and Adventist scientists in the Philippines. Its goal was to take on the challenge of integrating faith and learning with an emphasis on the creation worldview.

The conference was held at Mountain View College under the theme "Integration of Creation Science in Teaching and Mission." A total of 148 science educators and scientists from the Philippines' three union conferences attended the meeting.

SSD education director Bienvenido Mergal presented the conference overview during the opening ceremony. "Our ultimate goal is primarily to prepare students for the great work of life in this world and in the higher and more joyful service in the world to come," Mergal said, referencing Adventist Church cofounder Ellen White. "Also, the main focus is on transforming students' character to godliness and godlikeness so they may be saved into God's kingdom," he added.

UNDERSTANDING CREATION

Mergal explained that to achieve education's ultimate purpose, Adventist teachers "need to know the

foundation of our existence by adopting a creation worldview." According to Mergal, "a teacher cannot understand the essence of the gospel unless they understand the truth and the reality of biblical creation."

Guest speakers during the event included Ronald Nalin and Timothy Standish of the Geoscience Research Institute (GRI) of the General Conference, as well as Monte Fleming from Loma Linda University, all of whom appeared by video conference. Other presenters included Filipino Adventist scientists José Oclarit, Ronelie Salvador, Alma Mohagan, Lorcelie Taclan, and Orlex Yllano.

Presenters covered topics in their fields of expertise, including zoology, biology, geology, behavioral science, and theology. "All presentations pointed out the [connections with our] loving and infinitely wise Creator of this vast universe," event organizers said.

The SSD Education Department represents 1,100 Adventist schools, with 11,661 teachers and 136,000 students across the region.

CREATION SABBATH

The SSD event is part of an Adventist worldwide emphasis on the biblical account of creation, one of the denomination's fundamental beliefs. Every year,

church members around the world dedicate a special day, Creation Sabbath, to focus on worshipping God as the Creator in a wholistic integration of worship order, music, preaching, fellowship, and witnessing.

Creation Sabbath is also an opportunity to share the everlasting gospel of Revelation 14:6, 7 with our communities, GRI senior scientist Timothy Standish explained. "On this day we look back to the original creation as well as celebrating the coming new creation, in which the Creator's righteous judgment restores God's now-sin-broken handiwork."

Standish said there are multiple possibilities for local churches and Adventist schools to highlight that special Sabbath, which this year takes place on October 22.

"Creation Sabbath programs may be as simple as reading texts about creation from Genesis to Revelation, an act of worship that any reader can be part of. It also provides an opportunity to enjoy the talents of artists and musicians, whose gifts reflect a bit of the creativity expressed in creation," he said. On that day, "every Seventh-day Adventist, every Christian, everyone who seeks truth and beauty, can rejoice at what our Creator has done and anticipate what is to come." ■



Eleven Karen young people, some coming from Buddhist families, were baptized. PHOTO: LAKE UNION HERALD

HUNDREDS ATTEND NAD KAREN YOUTH CAMP

PARTICIPANTS REFLECT ON HOW TO STAY “ALIVE IN CHRIST.”

CAROL REYNOLDS, LAKE UNION HERALD

The Karen Adventist Youth Camp 2022 drew a crowd of nearly 400 youth and their leaders to Camp Wagner in Michigan, United States, July 5-9 with the theme “Alive in Christ.” They represent the Karen (pronounced ka-REN) diaspora, most of whom are refugees from Myanmar and Thailand resettled in North America during the past 10 to 15 years.

It was the first time in two years that these youth could be together in person; they traveled from 17 states across the U.S. as well as parts of Canada.

Dozens of committed young people, some of them attending their first camp meeting, joined early-morning united prayer sessions. Then followed rousing song services, powerful testimonies, and morning worship sessions given by students studying to become pastors. Seminars were offered on Karen history, culture, and mission; healing from trauma and overcoming challenges; health; and more. Children’s meetings were also provided by dedicated volunteers.

Afternoons held lively outdoor games, while the evenings featured singing competitions, scripture reciting, and creative skits, most

of the time in the Karen language.

Sabbath School time focused on mission trip reports, and an interview with a young family that’s going back to the refugee area as missionaries to their own people. They said that “chasing the American dream” was unfulfilling, and they decided to go back to the jungles to teach refugee children.

A GOSPEL WORK IN PROGRESS

Currently 56 Karen congregations are spread across North America in dozens of states, with only 12 church-supported pastors that are either part- or full-time. Many groups are being faithfully shepherded by volunteer lay leaders. NAD Karen church planting consultant Jimmy Shwe and his team of leaders have a vision for their youth to become strong leaders and workers for God. Frequent youth leadership trainings, youth camps, and other events such as youth camp meetings give them motivation and tools for God’s work.

The Karen people are originally from Myanmar (also called Burma). Oral tradition passed down from generation to generation declared that their forebears had once

believed in the one true Creator God, but they had lost God’s Book. Their elders repeated that one day their “younger brothers from the west” would bring God’s golden Book back to them. They were longing and waiting for this to happen.

When missionaries finally arrived with the gospel, hundreds of thousands of Karen people became Christians. Storyteller and author Eric B. Hare was perhaps the most well-known Adventist missionary who worked with the Karen people. Many faithful third- and fourth-generation church members among them have become pastors, teachers, and leaders. Amid the prevalent Buddhism and animism of Southeast Asia, the Karen are a testimony to the “eternity in their hearts” (Eccl. 3:11) that God has planted in many distant tribes that have responded when the key is found within their own culture to link them to the gospel.

The Holy Spirit spoke powerfully through Stephen Mothapo, a Karen pastor in Iowa, who gave heart-searching messages on finding life’s purpose, victory over sin, the assurance of salvation, and God’s great love and plan for their lives. His powerful appeals and prayers touched hearts deeply as young people responded to the call for baptism and dozens re-dedicated their lives to the Lord and His service. ▀



Across Caribbean Islands, Adventist March to “enditnow.” Church members took to the streets to call for an end to violence and abuse across the Bahamas, Cayman Islands, and Turks and Caicos Islands during coordinated marches and rallies on August 27 as part of the church’s enditnow initiative. Launched in 2009, enditnow is a global initiative of the Seventh-day Adventist Church to advocate for the end of violence around the world. It aims to globally mobilize Seventh-day Adventists and invite other communities to join in to resolve this worldwide issue.



Adventist Youth Congress Draws Thousands. Thousands of young people and university students participated in a recent regional Youth Congress in Bucaramanga, Santander, Colombia. Labeled as “I Choose to Be Faithful,” the event drew more than 3,000 from across the North Colombian Union Conference to meet at Libertad Adventist School August 11-14. Attendees were taught how to use technology to witness, use new communication and service skills, and teach others how to deepen their knowledge of Christ and fulfill the mission of spreading the gospel.



March Celebrates 150 Years of Adventist Education. More than 3,000 people marched through the capital city of Port Vila in Vanuatu on August 12 to celebrate 150 years of Seventh-day Adventist education. Vanuatu Mission and Adventist Development and Relief Agency (ADRA) staff, students, parents, and staff from all five Adventist schools based on Efate, along with leaders of other denominations and national and local government officials, joined the celebrations. Participants were impressed by the number of people present, most of whom had their lives impacted by the Adventist educational system.



How to Better Follow Jesus’ Ministry of Healing. More than three years after its last health summit, which was held in Taiwan, the Southern Asia-Pacific Division Health Department held its annual gathering in Legazpi, Bicol Region, Philippines, August 23-25. Representatives from the division’s 14 countries attended the meeting with the goal to fellowship and learn new trends in health ministry. More than 200 delegates, including health directors, professors, and medical practitioners, attended the meeting to reinforce networks among health missionaries.



Center for Near Eastern Archaeology Celebrates 10 Years. The La Sierra University’s Center for Near Eastern Archaeology (CNEA) opened on July 1, 2012, and was a realization of long-held dreams to safely house more than 20,000 artifacts from the Middle East. This year CNEA is celebrating its tenth anniversary with special events, including the upcoming annual Archaeology Discover Weekend to be held November 12 and 13. The CNEA’s tenth anniversary falls during the university’s centennial year. La Sierra University was founded in the fall of 1922.



ADRA Launches Emergency Operations to Help Victims in Pakistan. The Adventist Development and Relief Agency (ADRA) is assisting more than 33 million people impacted by the monsoon rains in Pakistan. The unprecedented heavy seasonal rainfall and consequent floods have killed more than 1,000 residents, including children, and displaced millions of people in the Sindh, Balochistan, and Khyber Pakhtunkhwa regions. Surface flash floods destroyed infrastructure, roads, and bridges, as well as more than 600,000 dwellings, leaving at least 30 million people without shelter, gas, or power.



ADVENTIST REVIEW MINISTRIES NEWSLETTER

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WHO CARES?



PATRICK JOHNSON

What kind of person comes to mind when you think of a caregiver? Are they old or young? male or female? A March 2022 Children's Society report noted that there are approximately 800,000 young caregivers in the United Kingdom (UK). Thirty-nine percent of those caregivers said that nobody in their school was aware of their responsibilities.¹

In 2020 the UK government found that 17 percent of the general public, an estimated 9.1 million or one in every six adults, were providing unpaid care.² Here are some of the statistics from the research:

- Fifty-seven percent were women and 43 percent were men.
- Forty-eight percent were juggling paid work with their unpaid care.
- Thirty-four percent were in full-time work, and 15 percent were in part-time work.
- Four percent were full-time students.
- Twenty-five percent were a parent or guardian for someone under 18. Many of them were “sandwich” carers—caring for an older, ill, or disabled person while also being a parent or guardian of someone 18 or under.

Being conscious of caregivers' needs is of growing importance because, as the above-mentioned research points out, “carers can find themselves in poverty or financial hardship, struggling to make ends meet for themselves and

the people they care for. Caring can also seriously affect health, well-being, and relationships.”

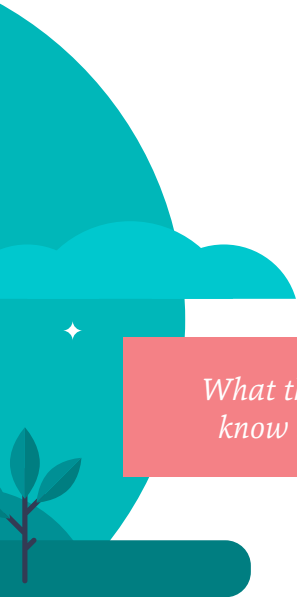
With such high statistics you would think that caregivers would be fairly prominent in the church, but unfortunately they are an easily neglected group. Adventist Possibility Ministries (APM) is determined to change this. One of the actions voted at the recent General Conference Session was for the inclusion of a new section in the *Church Manual* giving emphasis for APM at the local church. One of the seven people groups that APM focuses on is that of caregivers.

ASKING QUESTIONS

My experience as a caregiver started when my son was 4 years old. He was diagnosed with Morquio syndrome, a rare metabolic disease that won't allow his body to process certain sugar molecules. As this condition progressed, he eventually became wheelchair-dependent. As you can imagine, this started our family on a long journey of discovery.

When we first received his diagnosis, I questioned my role in his disability. Was it my fault? Was I guilty in some way? Had I done something or neglected to do something that resulted in his condition? You may remember the story of the man who was born blind in John 9. The disciples' question was “Rabbi, who sinned, this man or his parents, that he was born blind?” (verse 2).

Roy McCloughry is correct when he observes,



What the church needs to know about caregivers

“There is a fear in every human being that needs to be dealt with if it is not to become a burden to us. Buried deep within us is the idea that when we are going through difficult times we have in fact displeased God.”³ One of the first things parent carers have to deal with is their sense of guilt. The implication for our church is for us to be conscious of our theology. A wholesome and balanced theology of disability is very important for parent carers to hear from the pulpit.

Another thing we discovered as parent carers was that we became the experts in our son’s condition. Because Morquio syndrome is such a rare disorder, we were often asked by doctors, particularly general practitioners, about his symptoms. It was a relief when we finally found a doctor who was an expert in these kinds of conditions. It meant that we could relax and ask the questions for a change. This is something for us to remember as church members. Having to answer the same questions over and over can be quite tiring. Please remember to ask questions sparingly.

SHOWING SUPPORT

How were we welcomed in church? We were quite fortunate, because I am a pastor and we tend to receive extra care and attention whenever we visit other churches. I know other members who have stayed away from church because of lack of understanding and care. Particularly those with children

who have learning difficulties connected with behavioral challenges. Being faced with irritated staring from members or even being asked to control the child’s behavior can be quite demoralizing and disheartening. In these instances, I think it’s good for us to remember the golden rule. If we were in their shoes, how would we like to be treated?

Respite was not something we ever felt the need for, because our son had a physical disability that we felt we could handle. As he grew up, he was very independent and determined to do as much as possible for himself. However, those carers who are looking after people with more complex needs may need to be gently encouraged and reassured that putting their charge into respite is not a sign of weakness or selfishness. Carers will need to be constantly reminded that if they are exhausted, they will not be able to help and care as they should. It’s vital to get away and replenish and recharge one’s batteries.

It’s important to consciously view carers as a valuable church resource. They, like all other members, have been given gifts by God and have something valuable to contribute. The one thing to remember is to be flexible. Long-term commitment can be quite difficult, especially when the timetable of a carer is often dictated by the variable health of the one they are caring for. Flexibility is a must.

Do you know someone who is a carer? Perhaps you can show care for this often-neglected group by finding out who they are and how they might need support. Interviewing a carer in front of the church is a great way of helping church members gain insight into their daily roles and responsibilities. There are also a number of very helpful resources on the APM website.⁴ Let’s determine that we will work together to ensure that our churches are communities where all are gifted, needed, and treasured. 🍀

¹ <https://www.childrenscommissioner.gov.uk/2022/03/16/the-big-ask-voices-shining-a-light-on-young-carers/#:~:text=The%20Children's%20Society%20says%20there,aware%20of%20their%20caring%20responsibilities.>

² https://www.carersuk.org/images/CarersWeek2020/CW_2020_Research_Report_WEB.pdf.

³ Roy McCloughry, *The Enabled Life: Christianity in a Disabling World* (London: SPCK, 2013), p. 49.

⁴ <https://www.possibilityministries.org/resources/caregiver-ministry-resources/>

Patrick Johnson is the director of Adventist Possibility Ministries for the Trans-European Division of the Seventh-day Adventist Church.



THE SHORT YEARS AND THE LONG DAYS

WILONA KARIMABADI

Sarah Singalla never planned on being a stay-at-home mom. The mother of two—7-year-old daughter Anna and 4-year-old son Abel—trained to be an occupational therapist. But like many women when they eventually have a child, Sarah felt strongly that being home with baby Anna was the right choice. “I thought about how going back to work with the amount of commuting and the hours I’d be working full-time, I would be gone so much at such an early time for her. And I felt strongly about it.”

Those busy days with her little girl became even fuller when Abel was born. But as most parents know, time is a thief, and Anna was soon ready for full-time school. While she took to school life well, the pandemic in 2020 derailed everything. The Singallas, who had firmly embraced school life outside of the home, found themselves forced into homeschooling, which wasn’t the greatest fit for Anna.

“I got tired of Zoom school,” Sarah remembers. “I felt it was much more work trying to keep up with teachers and making sure Anna stayed on top of it.” After slogging through this challenge for a bit, Sarah had an epiphany. “I couldn’t justify her doing online school when I was at home and could teach her. So I thought I would just try it out and see how it went,” she says. “It was hard at first, because I think I was harder on myself than Anna was on me.”

A DAY IN THE LIFE

What is a typical day like? Sarah gave us a peek: “During the school year I wake up before the kids and get myself ready. I get breakfast ready—sometimes they’ll help because they like to help out. And then we’ll start our homeschooling stuff with Anna, which also includes some basic things for Abel.”

Piano is usually next on the agenda, followed by worship time together. “That’s a work in progress,” says Sarah. “Sometimes it doesn’t always work out, but I try.” Anna’s curriculum takes her through math, language arts, history, and science. “Depending on the day and how prepared I am, it can take a long time. But if I’m on point and prepared well, we can get through it pretty quickly,” adds Sarah.

After school time Sarah and the children will hang out and play—sometimes at the park or just at home. They might go to the library as well. By evening both kids—who have outgrown napping—are tucked out by 7:00 p.m., so bedtime by 7:30 p.m. is key. “With active children who usually rise with the sun, Sarah’s day lasts sometimes longer than 12 hours, and bedtime is welcomed.

THE JUGGLING ACT

While Abel isn’t doing a formal homeschool curriculum yet, Sarah has been challenged by the

JUSTLIGHT / ISTOCK / GETTY IMAGES PLUS

The stay-at-home-parent life isn't for the faint of heart.

fact that Anna's school time naturally directs a lot more attention to her. "I felt bad because even though I wasn't neglecting my son, juggling between the two was hard to do at first," says Sarah. So for now Abel joins in the "fun" of school life with activities and lessons that are perfectly suited for him.

While staying at home and homeschooling was a choice, the days aren't always full of sunshine and rainbows. As parents know, while the years seem short, some days are very, very long. "The first year was stressful," says Sarah. "But I think I put a lot of pressure on myself to do things the way I thought they needed to be done. And then there was another kid there. So some days I would feel so bad. As if I were neglecting one kid or not paying enough attention to one. At the same time, they're kids. They aren't going to be perfectly sitting there the whole day just listening to me."

"I learned that sometimes we needed breaks from each other," Sarah says. "So that I wouldn't push them too hard or they wouldn't drive me crazy." But

Sarah also learned that that is more than OK. That going with the flow sometimes is the sanest, safest path forward. "When I say 'Go with the flow,' I mean asking myself, 'How are they responding to what I'm doing? Do they need to just run around and burn some energy? Do they feel discouraged right now? How do I feel about today?'" For this busy young mother who also suffers from migraines, these are questions well worth asking.

CARE FOR YOURSELF TO CARE FOR OTHERS

Migraines are horrible by themselves, often requiring medication and a solitary, noiseless environment to overcome. This isn't always possible for a stay-at-home parent. Thus staying ahead of migraine triggers, which for Sarah include stress and lack of rest, is very important. Enter the valuable practice of self-care.

"Oh, that's so important. So important," Sarah affirms. "That has to be a priority. Whatever that may be—if you need more rest, make sure you get enough rest. If you need time away from the kids, figure out a babysitter. Figure out what you need to do and how to do that consistently. If you don't have your cup at least half full, you can't help other people."

Even in the busyness of raising and educating children and keeping yourself at your peak, a person needs support. And the greatest support one can have when in the business of caring for others comes from God. Thus the spiritual lessons that come from parenthood and daily caregiving are profound. "I feel good when I pray," says Sarah. "I feel that if I say 'Dear God, I need patience' when I pour out my heart about what I'm feeling at that moment or what I'm having a hard time with, I'm able to move on from that emotion and move forward in my day."

And especially in those moments when little ones (or big ones) aren't listening, Sarah remembers that she has a God who loves her as she leans on Him more—a God who cares for her as she cares for her children. ♣



The Sangalla family

Wilona Karimabadi serves as an assistant editor of Adventist Review Ministries.

The author with her mom and her mom's dog, Mara, on the occasion of Marilyn's 92nd birthday.



A testimony to caregiving

MOMENTS WITH MARILYN

DAWN JACOBSON-VENN

Caregiving is a part of the human experience. Each of us, at some point, will find ourselves caring for someone else. Sometimes it is planned, such as the joyous welcome of a first child. But other times caregiving lands in our lap suddenly and unexpectedly—the phone call announcing an accident; the family member diagnosed with a terminal illness; the child who develops special needs; or more commonly, aging parents. We find ourselves juggling life and suddenly adding caregiver on top of everything else.

Aging parents want to hold on tightly to independence for as long as they can—and so they should. But one day the realization dawns they can no longer live alone. This often comes because of an accident or a trip to the emergency room. Sometimes a hospital social worker helps

In a small way I can repay her for all her care and unselfish sacrifice over the years.

everyone to recognize the days of independence are past. This is what happened with us. Sure, we noticed Mom slowing down, becoming frailer, and suggested many times it was time for her to move in with us, but our invitations were always turned down, which we gladly accepted. After all, we were busy with our own family's needs, out in the mission field, working and serving on behalf of the church.

OUR STORY

My husband and I are part of the "sandwich generation" and began the journey of juggling the parenting of college-age kids while caring for my 92-year-old mother in September 2019. The opportunity to care for my mom is a blessing, and a small way I can repay her for all her care and unselfish sacrifice over the years. In trying to make wonderful memories together in her golden years, we spend time listening to her stories, putting puzzles together, crocheting, reading, singing, laughing, reminiscing, eating meals, and, of course, watching *Wheel of Fortune* together. This isn't actually a full picture of our reality, but we often don't like to talk about the more difficult aspects of caregiving. The truth is this journey is hard, demanding, exhausting, and messy. I juggle my mother's care, along with the rest of my family needs, all while working full-time. I did not imagine then, nor could I have predicted, how hard it would be. Although an adult, I still saw my mom as *my* caregiver. I had visions of all the things she would help us with around the house. I soon realized I had to adjust my expectations and face the reality that I was now the caregiver, along with help from my family. Together we have learned much.

■ We discovered that the wheelchair Mom used "temporarily" because of her accident was now permanent. We had to learn to manage care for

someone who is wheelchair-dependent and make some renovations to our home.

■ We needed to purchase the right supplies, such as gloves, bed pads, adult diapers, wipes, hand sanitizer, Lysol, and more.

■ Taking my mom to a doctor's appointment is an exhausting, half-day labor of love.

■ It's tiring to manage her care: appointments, prescriptions, medications, meals, bathing, laundry, entertainment, and any other needs that arise.

■ It's often difficult to convince my mom to drink water, and we discovered how scary urinary tract infections (UTIs) are for elderly individuals, quickly causing them to become weak and confused when they don't maintain hydration.


■ I've learned my mom's favorite vegetable is Red Robin's onion rings as well as the fact that she has no problem proclaiming her likes and dislikes, which can change from day to day.

■ She can be resistant to wearing her hearing aids, so we don't have to yell to be heard, and her music and programs aren't turned up so loud. We've learned not to argue, but sometimes wear noise-canceling headphones to enjoy some peace and quiet. I recognize that one day I will miss the noise she generates.

■ Our sleep is affected by her cries for help in the middle of the night when she struggles to transfer from her bed to her wheelchair or from her wheelchair to the toilet.

■ I've learned to be patient with the frequent phone calls with random requests: "I need more water." "The remote is not working!" "Mara [her Yorkie] needs to go potty." "I need you to do my laundry." "When does *Wheel of Fortune* come on?" "I'm all out of cherry cough drops." "How much does a cremation cost?" "I need some fingernail polish *today!*" "When is my next dentist appointment?" "Can I have some ice cream?"

■ I've learned how much I love time alone! Mom



I never imagined that my mom would call me, “Mom.”

is always there, always needing help or someone to keep her company, and her bedroom is right across the hall from ours, making us aware of her presence.

■ Guilt is a constant companion. It lurks in the shadows when I get frustrated or lose my patience, and emerges from those shadows when I realize I’m responsible when her blood sugar levels, A1C, or blood pressure are too high or too low. And it is compounded when she ends up in the hospital. After all, I am her caregiver.

■ And I never imagined that my mom would call me “Mom.”

IMPORTANT CONVERSATIONS

We have looked at the cost of assisted living or having someone come to our home to help with her care, realizing that there are insufficient funds to pay for such luxuries. We have discussed the hymns and Bible verses she would like at her memorial service when the time comes. We have had discussions about wills and advance directives. These are important conversations and seem to usually take place during family worship when we sing her favorite hymn, “Blessed Assurance.”

People tell me that caring for an elderly parent is like caring for a toddler. With toddlers it’s about teaching them and celebrating each new skill. Yes, it is exhausting, but exciting and joyful to know they are maturing and reaching independence. Caring for aging parents is similar, but in reverse.

The one who taught you everything loses, little by little, their independence and ability to do things, and you mourn the loss of each skill. This, I believe, is the hardest thing about caring for an elderly parent. Yet, as Christians, we make the best of it, celebrating our life in Jesus, knowing we can look forward to a time when there will be no wheelchairs, hearing aids, rubber gloves, diapers, or bedpans, no arthritis, acid reflux, infections, or diseases.

Caregiving can be challenging, responsibilities heavy, and demands overwhelming, but it presents an opportunity to lean on Jesus for strength we do not possess on our own and to look beyond the challenges to the God who cares. When we honor and care for our parents, we are not only obeying the fifth commandment; we are serving and honoring God as well. As challenging as it is to care for my mom, with God’s help and His promise in 2 Corinthians 12:9, I am able to honor her and cherish these moments, because moments with Marilyn are truly a gift, and I wouldn’t change them for anything. ▀

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LORD, REMEMBER ME

Think about the thief on the cross. Deemed worthy of death by crucifixion (reserved for the worst offenders), he wasn't pinned up there for stealing bread to feed his hungry family. Even he admitted that he deserved this punishment, saying, "for we receive the due reward of our deeds" (Luke 23:41). And at first, he was mocking Jesus, too. "Even the robbers who were crucified with Him reviled Him with the same thing" (Matt. 27:44). Not a model citizen, by any means.

And yet, what? The religious leaders, those who should have been worshipping Jesus as the Messiah, were mocking Him instead. "He saved others; Himself He cannot save," they mocked. "If He is the King of Israel, let Him now come down from the cross, and we will believe Him" (Matt. 27:42). His disciples, who should have known by now what was going to happen, having been told by Jesus beforehand (Matt. 26:2; Mark 8:31; Luke 9:22; 24:7), were clueless, which explains why most fled. Even the women, who followed Jesus to the cross, had no idea what His coming death meant. "And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons" (Matt. 27:55, 56). And, of course, the Roman soldiers knew nothing as well.

But then, there was the thief, the thief on the cross. Despite the pain of crucifixion, despite the jeering, despite the mocking by the religious leaders and by the Romans, despite the weight of his own guilt, this wretched soul's words to

Jesus—"Lord, remember me when You come into Your kingdom" (Luke 23:42)—reveal that he knew who Jesus was and what Jesus was doing on the cross for him.

Besides Jesus, this man, this guilty man worthy of death, he—among all the world's sinners—he alone knew what was happening at the cross when everyone else, even those who should have known, didn't.

"The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. 'Lord, remember me,' he cries, 'when Thou comest into Thy kingdom.'"

And how did Jesus respond to this profession of faith? Did He throw up the man's past: his thievery; his reviling; his defective character; his less-than-stellar life record? No. Despite everything unworthy about this man who had nothing to offer Christ but his own sin and guilt, Jesus—in response to the helpless plea, "Lord, remember me when You come into your kingdom"—promised him, right then and there, "You will be with Me in paradise" (Luke 23:43).

And what in the end can any of us do before Jesus but present, indeed, the same helpless plea?

* Ellen G. White, *The Desire of Ages* (Boise, Idaho: Pacific Press Pub. Assn., 1898, 1940), p. 750.

Clifford Goldstein is the editor of the Adult Bible Study Guides at the world headquarters of the Adventist Church, and is a longtime columnist for *Adventist Review*.

**CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN**



**THE RELIGIOUS
LEADERS, THOSE WHO
SHOULD HAVE BEEN
WORSHIPPING JESUS
AS THE MESSIAH,
WERE MOCKING HIM
INSTEAD.**

HOW SHALL WE WAIT?



Caregiving involves a lot of waiting. The following reflections offer a helpful take on waiting that is anchored in the love of Jesus.—Editors.

ZOLTAN TASI ON UNPLASH

GASPAR COLÓN

We all have experienced waiting. We are placed on hold when we make phone calls. We wait for trains, planes, buses, doctors' visits, the birth of a child, the arrival of guests, and many other things. Much of our waiting is done with the assurance that what we are waiting for is sure to happen, even if there are slight delays. We eagerly anticipate what we wait for.

As Adventists we live, preach, and teach the Advent hope of Jesus' return. We encourage each other with Jesus' exhortations to wait in readiness because we trust His Word (Matt. 24:36, 44). He entreats His followers to wait faithfully and peacefully (verses 45-51). He further challenges us to prepare ourselves to fuel up so we can shine while we wait (Matt. 25:1-13). Jesus urges us to multiply the resources that God places in our hands (verses 14-30) and invest ourselves in care for the needs of "the least of these" (verses 31-45), just as He did while on earth.

WAITING AMID UNCERTAINTY

During this cosmic anticipation of Jesus' second coming, we experience different kinds of waiting. Life is filled with uncertainty and worries about the future. A mindset in dealing with things that remain outside our control is key to coping with life's

uncertainties. Uncertainty is all around us, never more so than today. Whether it concerns a global pandemic, the economy, or our finances, health, and relationships, much of what lies ahead in our daily life remains uncertain. In our quest for security we want to feel safe and have a sense of control over our lives and well-being. Fear and uncertainty can leave us feeling stressed, anxious, and powerless over the direction of our lives. It can drain us emotionally and trap us in a downward spiral of endless "what ifs" and worst-case scenarios.

We're all different in how much uncertainty we can tolerate in life. Some people seem to enjoy taking risks and living unpredictable lives, while others find the randomness of life deeply distressing. But all of us have a limit. If we feel overwhelmed by uncertainty and worry, it's important to know that we are not alone. And no matter how helpless and hopeless we feel, there are concepts that we can incorporate into our thinking to deal with our circumstances, alleviate our anxiety, and face the unknown with more confidence.

THE ART OF WAITING

God has provided us with precious promises in His Word. As we wait in times of uncertainty we are called to lift our eyes beyond ourselves to the

One who longs to give us His strength and provide us with what we need to keep hope alive. “Ask, and it will be given to you,” Jesus invites us. “Seek, and you will find; knock, and [the door] will be opened to you” (Matt. 7:7, 8). This asking calls us to faith (cf. Mark 11:24). Believing that what God offers in His promises is real results in gratitude and calls for an expression of thanksgiving.

Waiting in the context of uncertainty can often lead to “paralysis of analysis.” We rehearse every little hint that might lead to a revelation of why things are happening and get trapped into focusing on the problem. This may lead us away from a healthier focus on envisioning new possibilities, new directions, which God wants to open for us.

Jesus’ encounter with the paralytic at the Pool of Bethesda (John 5:1-14) offers us a good example. The man had been an invalid for 38 years, waiting for a long time to be the first to get into the water when it stirred. Jesus asked him, “Do you want to get well?” Instead of answering the question, the man tells Jesus that others always get into the water before him. The man should have simply answered, “Yes!” but he was suffering from a condition that many of us have while we wait amid uncertainty. He suffered from a spirit of victimization. It’s easy to view ourselves as victims of circumstance or consequence. When we see ourselves as victims, we lose sight of the victorious life that God longs to give us (2 Cor. 4:8-18).

While waiting in times of uncertainty, we can fall into the trap of spending our time and energy on finding something or someone to blame for our circumstances. We search for real or imagined data that will explain who, what, when, where, and how this has all happened. This may help to clarify some lessons to be learned from the past, but getting stuck playing the blame game impedes our ability to simply acknowledge where we are and creatively look beyond our circumstances to doors that God is opening to lead us beyond our current state.

In our moments of waiting, we can remember Ellen White’s counsel: “In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. 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.”^{*} As we

remember God’s past leading, we suddenly can see beyond the tunnel of uncertainty and recognize God’s ever-present care for us.

WAITING AMID ANTICIPATED AND UNANTICIPATED LOSS

Waiting can become more emotionally intense when we face anticipated loss. Its context can include the anticipated loss of a job, or the changing roles and identity that accompanies retirement, or the blow resulting from divorce proceedings, or the sudden diagnosis of a debilitating or fatal illness, or the imminent loss of a loved one. Regardless of the context, we are left in a whirlwind of unanswered questions, imagined outcomes, multiplicity of suggested solutions, disorientation, disbelief, anger, aloneness, and intensifying grief.

To cope with all this uncertainty, many of us worry. Worrying can make us feel like we have some control over uncertain circumstances. We may believe that it will help us find a solution to our problems or prepare us for the worst. Maybe if we just agonize over a problem long enough, just think through every possibility, or read every opinion online, we’ll find a solution and be able to control the outcome. Unfortunately, none of this works. Chronic worrying can’t give us more control over uncontrollable events; it just robs us of enjoyment in the present, saps our energy, and keeps us up at night. But there are healthier ways to cope with uncertainty—and that begins with adjusting our mindset.

Loss of control or comfort are a natural and unavoidable part of life. Very little about our lives is constant or totally certain, and while we have control over many things, we can’t control everything that happens to us. As Christians we worship a God who has promised to accompany us through uncertain paths (see Deut. 31:8 and Matt. 28:18-20). Whether confronted by anticipated or unanticipated loss while we wait, remember with the apostle Paul that the path forward is made bearable by the fact that regardless of the seemingly unbearable circumstances that we are in, “our light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Cor. 4:17, NIV).[✍]

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

Gaspar Colón, a retired educator and pastor, lives in Hawaii close to his two children and writes from his own experience.



WHEN THE CHILD BECOMES THE PARENT

LISA KRUEGER

Taking care of someone is the foundation of relationships. We make a meal for our spouse. We shop with our daughter. We go fishing with our dad. We teach our son how to tie his shoe. These caregiving activities help us connect with each other. Yet caregiving can be challenging, particularly when it becomes an additional layer on top of an already-busy life.

Former First Lady Rosalynn Carter established the Rosalynn Carter Institute for Caregivers in 1987 as a way of recognizing caregivers and their unique needs. “For most,” she says, “it is a rewarding and fulfilling endeavor; yet it often requires great personal sacrifice of time, energy, and income.”¹

More people are entering into this phase of life when children are still in the home, but elderly parents are in need of assistance. To gain some insight, we spoke with four Adventist women currently caring for their aged parents.

Tell me about your current caregiving situation.

Caregiver 1: My mother and stepfather live about 20 minutes from me. My stepfather had a stroke seven months ago. Since then, he’s has been in and out of the hospital or rehab.

Caregiver 2: I care for my 94-year-old father who lives in Canada. I travel there for several months at a time to assist him. More recently I’ve been with him while he was in the hospital needing additional care.

Caregiver 3: We went to visit my parents following the COVID-19 lockdowns. While we were there, my father unex-



DOMINIK LANGE ON UNSPLASH

*A conversation
with four
women caring
for elderly
parents*

pectedly passed away. The challenges then arose as to the care of our aged mother.

Caregiver 4: My husband was diagnosed with colorectal cancer, so I became his primary caregiver. He passed away 14 months later. Soon after, my 95-year-old mother moved near me, and lives in an assisted living home. I'm there daily to help with her care.

Taking on aged parents can be challenging. In what ways are you assisting them?

Caregiver 2: A few years ago I helped my dad pack up his country property, placing it on the market and moving him to a senior living facility. I did have a sibling and other relatives nearby who pitched in to help, but I felt the burden of coordinating everything.

Caregiver 3: I completely understand. Since my father passed away, we've been helping my mom prepare her home for sale. My siblings and I live far away from our childhood home, so we have been making plans for her to move closer to us. Moving my mom has its own complications, since she may not be able to stay long-term. All of this is still being decided and has been very stressful for us, and confusing for her.

Caregiver 2: Helping from a distance is tricky. I find myself calling Dad's pharmacy when a delivery is overlooked, arranging foot-care visits, or phoning at a precise time to wake him up (as a backup to his alarm clock) before an important appointment. So I have two calendars: one for my own life, and one for everything going on in Dad's life.

Caregiver 4: I've been more fortunate. As a retired nurse, I was able to help my husband as we arranged cancer treatment and medical care. I knew which doctors to turn to and was able to understand and advise about medical procedures, tests, and treatments. I could keep him at home, give him his medicines, and do some of the medical care. Now that my mother has moved near me, I'm able to go to her care facility nearly every day. Each Sabbath I help her dress and do her hair so she can attend church with me.

Caregiver 1: I'm in similar circumstances. Since my mom doesn't drive, I take her to see my stepfather about every other day. At first, because of the pandemic restrictions, she wasn't able to visit. I would go to take clean clothes and toiletries. When the restrictions lifted, she became a regular visitor. In addition, I take my mom to doctor's appointments, go to the pharmacy for prescriptions, and pick up groceries. I also pick up meals from restaurants to eat together.

I know you each have your own active lives. How do you handle it?

Caregiver 3: The to-do list is never-ending. Making critical decisions for one's parent feels strange when you're used to the role of the child. It is a helpless feeling when there is only so much you can do.

Caregiver 2: It's remarkably draining to try to comfort and encourage someone else when you yourself are running on empty. I feel guilty when so much of my attention and energy is spent on "solving things" that I often have little time left to just sit and chat with Dad, appreciating the quiet moments together.

Caregiver 4: It's completely 24/7. Even so, I always considered it a privilege to help care for my husband and was glad I could be the one there to do it. During my nursing career I cared for many patients who were difficult, even mean. My husband was so pleasant, which made it easier. Someone will likely care for me one day, and I hope I'll be a pleasant person to care for.

“Someone will likely care for me one day, and I hope I’ll be a pleasant person to care for.”

Give our readers an idea of some of the challenges you face as a caregiver.

Caregiver 2: The feelings are real and all-consuming. I feel worn down. I’m torn because even though I’m doing everything humanly possible, I want to do more. There’s guilt because my husband receives teary FaceTime calls—the distance is an emotional strain. There’s frustration with the significant gaps in the health-care system. There’s anxiety that I won’t be able to solve the things that need solving, as well as whether Dad will receive competent care. Additional guilt comes when I have to fly away and leave behind someone who’s so frail, vulnerable, and alone. Add the resentment that while I’m carrying this massive burden and one sibling helps in small ways, the other chooses not to be involved.

Caregiver 3: Taking care of my mom’s physical needs are less significant at this point compared to the emotional support she needs. To see her grieving the loss of her husband and the loss of an independent life simultaneously is heartbreaking for both of us.

Caregiver 1: Yes, this experience has been emotionally and physically draining for my mother as well. She has a harder time getting around and never anticipated she would be in the role of a nurse’s aide at this time in her life.

In the midst of the difficult times, are there any joys?

Caregiver 1: My biggest surprise is the great relationship I have found with my mom. We have not spent so much time together—just the two of us—since I was in high school. I realized how compatible we are and alike in our habits.

Caregiver 2: My husband is always ready to listen and encourage me. We’re blessed to have local friends near my Dad who are caring, pray for us, and offer to help with tasks I can’t manage from a distance. I have many friends who are also in the same stage of life, dealing with elderly parents, so there’s a certain sense of camaraderie.

Caregiver 3: My husband has been an incredible support!

Caregiver 4: Before my husband passed away,

we moved in with my daughter. Having her to talk with or help me with meals or paperwork was a big help and encouragement.

What advice would you share with other caregiving families?

Caregiver 1: I’m not usually very emotional, but dealing with this situation for so many months has made me realize that I need to take a nap when it feels like too much, or order takeout when the days are busy.

Caregiver 2: Know that you’re doing your best, even if it doesn’t feel perfect. Life throws a lot of curveballs. Focus on the situation at hand and make the best choices you can from the available options. Plan to spend time with your loved one that focuses on sharing memories, apart from all the talk of medical needs and logistics. That diversion helps their spirit as well as your own.

Caregiver 3: Talk to your loved ones about the future and what care they may need. Trying to move from a larger home setting in the midst of loss and grief is complex and complicated.

Increasingly more people are in the position of caring for family members, whether because of aging, illness, or special needs. “Caregivers are the invisible front line,” says the director of the Rosalynn Institute. “They are the scaffolding on which our health-care system is built. . . . Caregiving can bring happiness, but without the proper supports, it can also be stressful and isolating.”²

Despite the challenges, one caregiver concluded: “It’s a privilege to care for them in a way no institution could and let them know that even though they may feel their abilities are diminished, they’re still incredibly valued and wanted. Our parents spent years of sleepless nights and worries while raising us, so this shorter phase is truly the least we can do in return.”¹

¹ Rosalynn Carter Institute for Caregivers, “From Caregiving to Caregiver: Former First Lady Rosalynn Carter Strengthens Effort to Better Advocate for Caregivers,” Nov. 30, 2020.

² *Ibid.*

Lisa Krueger writes from Silver Spring, Maryland, and does contractual work for Adventist Review Ministries.



THE Truth Matters



Danny Shelton
3ABN Founder & Corporate Consultant

Does the Lord have a special day? Does it matter what day we choose to worship on? Danny Shelton's commonsense approach reveals what the Bible says about The Lord's Day.



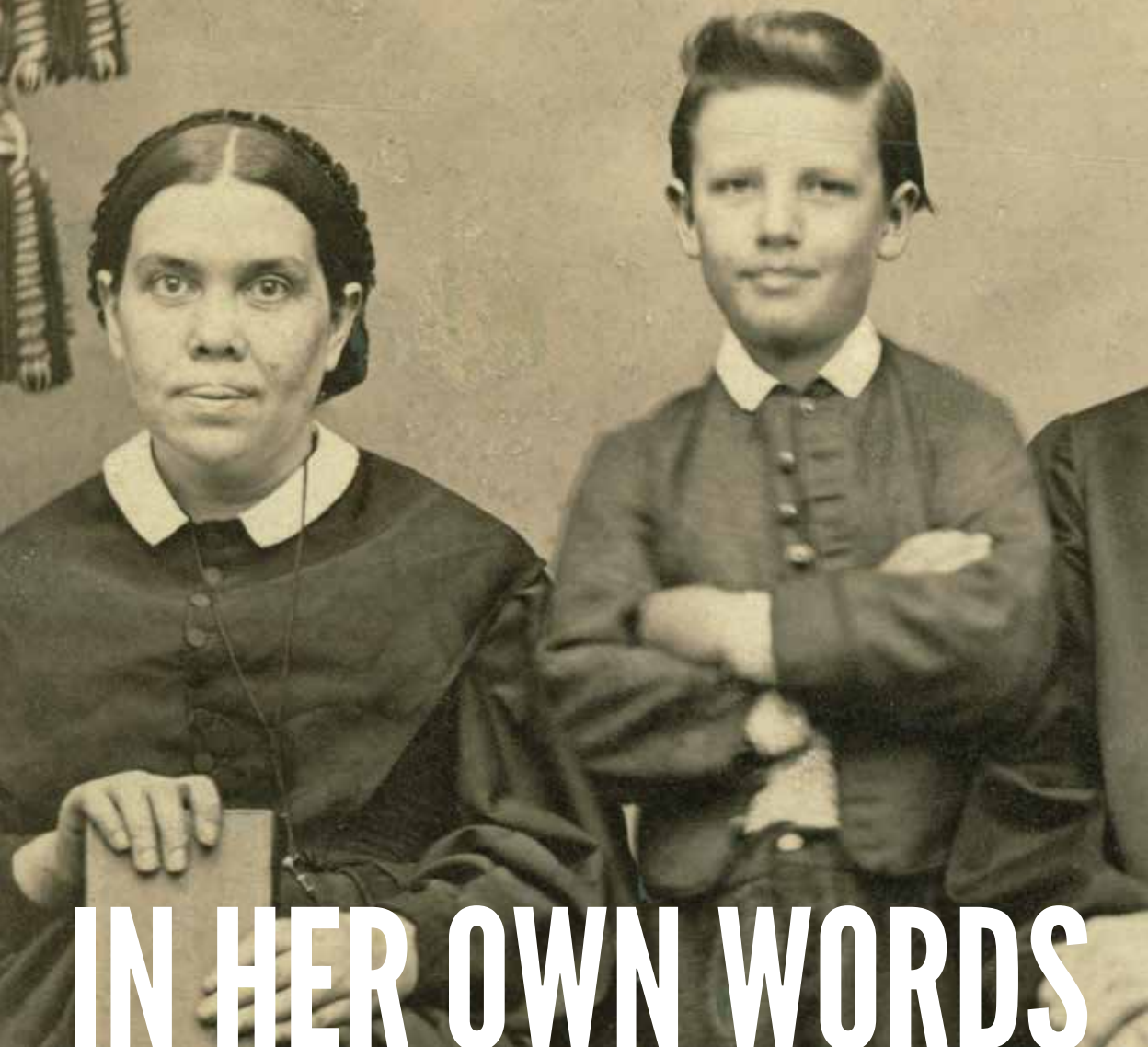
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The White family in 1864.
Left to right: Ellen, Willie,
James, and Edson White



IN HER OWN WORDS

MERLE POIRIER

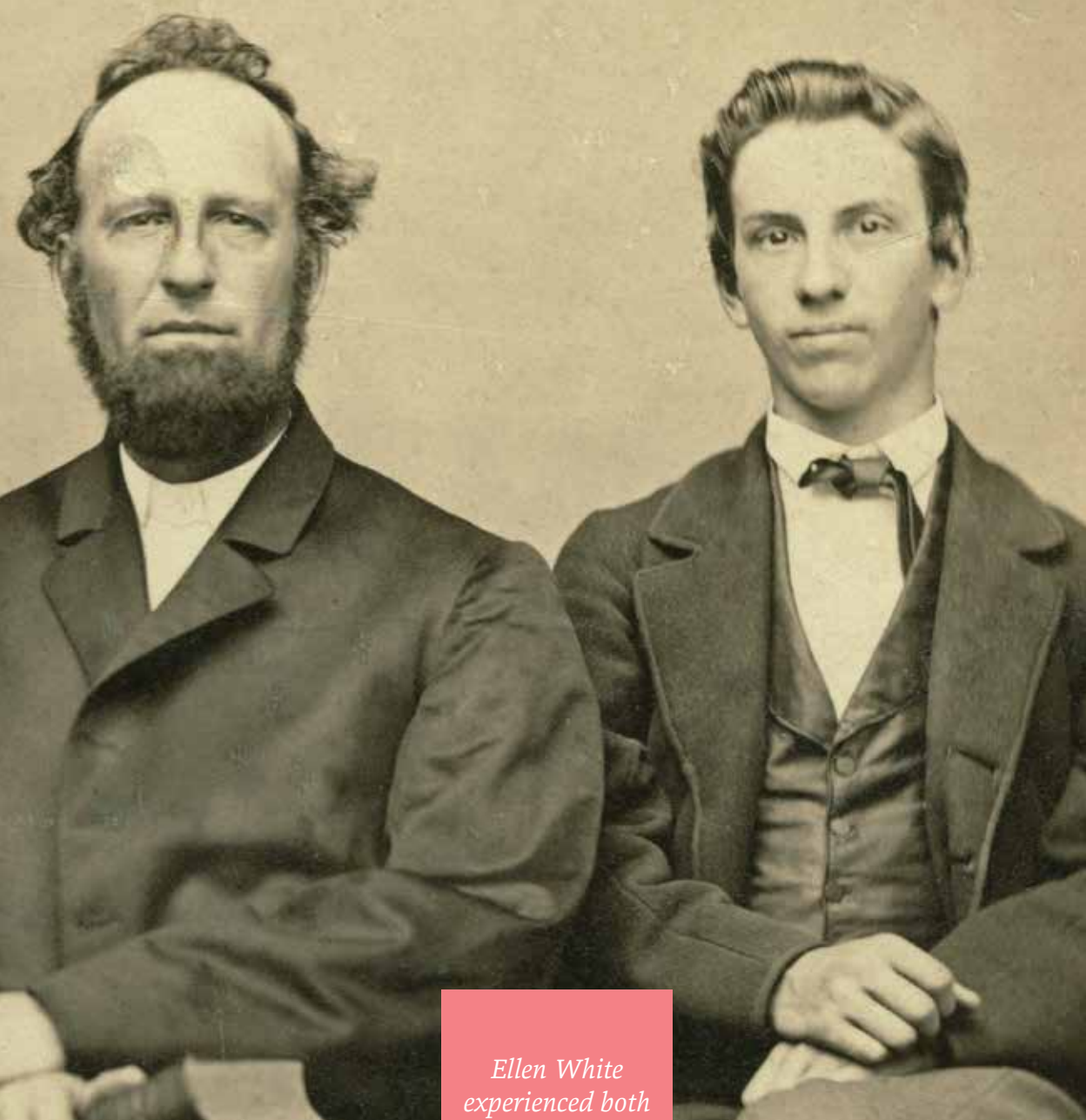
While in Australia, Ellen White visited a young man who'd taken sick during the prayer meeting the evening before. She prayed with him and brought words of comfort. Before leaving, she went into the next room, where his sister, an invalid for seven months, lay. After visiting, she noted: "The mother of the invalids had her hands full, and she looked pale and careworn. She needed our sympathies and prayers."²

Ellen White recognized the mother's experience, not only because she had been a caregiver herself, but because she had required much atten-

tion throughout her own life, starting as a young child. At the age of 9 she was struck in the face by a stone thrown by an angry girl.

"I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover."³

Her mother cared for her, and when others, including attending physicians, gave up all hope, Ellen's mother tenaciously held to her complete recovery. Later Ellen White remarked:



*Ellen White
experienced both
sides of
caregiving.¹*

“While in Portland, . . . I visited localities of special interest in connection with my early life, among them the spot where I met with the accident that has made me a lifelong invalid. This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth was the means of turning my eyes to heaven.”⁴

Caregiving seemed to be an integral part of families in the nineteenth century. Medicine had not advanced to what it is today, and many

unhealthy practices led not only to sickness but death. In the White home this was also the case. She

records her experience with Nathaniel White, her brother-in-law, who lived with the family:

“Nathaniel was triumphant in God through the day, although he was very sick. He said he wished someone to be with him to lift him that day. He said he wanted them with him every moment. His wish was granted. I did not attend to anything else that day, but sat in his room and entertained him by reading the Bible and conversing with him.”⁵

“Much of my time was spent in tears, and humble supplication to God.”



The White brothers in 1862: Henry, James Edson, and Willie White



Ellen and James White in 1864, one year before his stroke.

A MOTHER AND A CAREGIVER

When there are children in the home, sickness seems inevitable. Before the advance of medicine, children were often the worst afflicted. Many families buried their children before they ever reached their fifth birthday. The Whites had four boys, the youngest born in 1860. From all appearances he was a big, healthy baby boy who weighed more than 12 pounds at five weeks. On a trip to the country the baby contracted erysipelas, a bacterial infection of the skin easily treated today but often fatal to infants in 1860. James was away from home, leaving the young mother fighting for her baby's life.

“I put a letter in the [post] office yesterday for you [James] and told you that we were all well but Monday night our child has taken sick in the night and all day yesterday was very sick—dangerous. . . . He is a very sick child. I thought you ought to know this and then you could do as you pleased about returning. Sister Benedict was with me all day yesterday. Sat up with the child all night and is with me today.”⁶

“My dear babe was a great sufferer. Twenty-four days and nights we anxiously watched over him, using all the remedies we could for his recovery, and earnestly presenting his case to the Lord. At times I could not control my feelings as I witnessed his sufferings. Much of my time was spent in tears, and humble supplication to God.”⁷ Sadly, the infant, John Herbert White, died.

Three years later the parents found themselves as caregivers again when a diphtheria epidemic threatened. Two of their three boys were seriously ill. The then-current practice of applying a poultice of Spanish flies with turpentine to the throat seemed unwise to the Whites, especially after learning health practices that were more what God would intend: fresh air, water, and sunlight.

“The symptoms had overtaken their children very rapidly, and the Whites lost little time in carrying out—scrupulously—the directions of Dr. Jackson. . . . By following Jackson's method of treating diphtheria, which involved the better part of Friday night, on Sabbath morning they saw that they could safely leave the sick children in the hands of those who helped in the home. . . . Sabbath evening they returned to Battle Creek for another night of broken sleep as they treated and watched over the children.”⁸

The prescribed hydrotherapy treatment was an intensive round of hot baths alternated with wrapping the patient in cool damp cloths, and vigorous rubbing of the skin. It demanded much of caregivers. After finishing treatments such as this on their sons with what James White described as “perfect success,” the treatment was

completely outlined in the *Review* for all members to understand and apply.⁹

A SPOUSE AND A CAREGIVER

Ellen White's longest responsibilities of caregiving came in 1865, when her husband unexpectedly suffered a stroke. They had been on an early-morning walk when they stopped to examine corn in a neighbor's garden. James went flush, his arm dropped to his side, and he was unable to speak, other than to say one word, "Pray"

Ellen White cared for her husband for five weeks at home with some help from friends in Battle Creek. She instinctively felt that hydrotherapy treatments were what would restore him back to health, but alone, it seemed more than she could undertake for an extended time.

"My vital energies were too much exhausted for me to attempt to use water in my husband's case. His wearing labors had long been bringing about the result, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided for us? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N.Y., where he could rest, and water be applied by those well skilled in its use."¹⁰

While there was some criticism of her decision to take James to what was viewed as a "secular" institution, Ellen saw no other choice. It was not only a matter of getting help and support, but it was also for herself as well. She realized that caregivers needed support.

"'Our Home' at Dansville was the only place I could think of where we could go and be free from business and care. Were we to go among those of our faith anywhere, they would not be prepared to realize our worn-out condition, especially the condition of my husband. We have so long borne the burden of the work which has compelled us to act with that determination of character, which has known nothing of turning aside, giving back, and yielding to circumstances, that our brethren and sisters would be unprepared to understand that we must be free from every anxiety, and that they must not trouble us with questions requiring thought, nor introduce to us matters which would in the least excite or depress the mind. We chose to go to Dansville, and be, as it

were, isolated from our brethren, and lost in a certain sense to the work and cause of God, and to feel no responsibility resting upon us of the cause in which we had unitedly labored with all our energies for twenty years."¹¹

While in Dansville, Ellen White continued to care for her husband between treatments.

"My husband could obtain but little rest or sleep nights. He suffered with the most extreme nervousness. I could not sew or knit in his room, or converse but very little, as he was easily agitated, and his brain confused almost beyond endurance. He required almost constant care, and the Lord gave me strength according to my need."¹²

Noting how James's care was taking its toll on his wife, eventually one of the physicians sent a progress report to the *Review* suggesting the family come to assist her. For three months she, with her family, worked toward moving James to better health. While there were moments that appeared encouraging, eventually she felt what was needed was for James to be back in his faith community. They returned to Battle Creek.

"We felt that angels of God were all around us. We went comfortably and safely to the [Niagara] Falls, where we changed for a sleeping car. . . . I felt too much responsibility to sleep much. The words 'Gentle angels round me glide, hopes of glory round me bide' were in my mind much of the time during the night."¹³

A CAREGIVER AND A THERAPIST

James did not make the progress she had hoped. It soon became apparent that her work was being hindered because of care for him. This, she felt, was not what God wanted, but rather Satan's attempt to stop the work entirely. Ellen's solution was to take James with her wherever she went, including to her preaching appointments.

"I always took my husband with me when I went out driving. And I took him with me when I went to preach at any place. I had a regular circuit of meetings. I could not persuade him to go into the desk while I preached. Finally, after many, many months, I said to him, 'Now, my husband, you are going into the desk today.' He did not want to go, but I would not yield. I took him up into the desk with me. That day he spoke to the people. Although the meetinghouse was filled with unbelievers, for half an hour I could not refrain from weeping. My

“This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise.”

heart was overflowing with joy and gratitude. I knew that the victory had been gained.”¹⁴

James still needed encouragement and with determination and tenacity, not unlike how her mother dealt with Ellen as a child, she pushed James even further. Ignoring the pleas and counsel of everyone, including James’s parents, she decided, in the deepest cold of a Michigan winter, to go on a preaching tour. Bundling him up in the sleigh, she drove the team forward.

“As long as life is left in him and me, I will make every exertion for him. That brain, that noble, masterly mind, shall not [be] left in ruin. God will care for him, for me, for my children. Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth unto eternal life.”¹⁵

During this trip she insisted that he take two walks a day. On a particularly snowy day she borrowed a pair of boots, then walked a quarter mile in them and back again. She then invited him for a walk.

“On my return, I asked my husband to take a walk. He said he could not go out in such weather. ‘Oh, yes, you can,’ I replied. ‘Surely you can step in my tracks.’ He was a man who had great respect for women; and when he saw my tracks, he thought that if a woman could walk in that snow, he could. That morning he took his usual walk.”¹⁶

In addition, she recognized the need to exercise not only his body but his mind.

“Often brethren came to us for counsel. My husband wanted to see no one. He much preferred to go into another room when company came. But usually before he could realize that anyone had come, I brought the visitor before him, and would say, ‘Husband, here is a brother who has come to ask a question, and as you can answer it much better than I can, I have brought him to you.’ Of course, he could not help himself then. He had to remain in the room to answer the question. In this way, and in many other ways, I made him exercise his mind. If he had not been made to use his mind, in a little while it would have completely failed.”¹⁷

PERSISTENCE AND REWARD

“After eighteen months of constant cooperation with God in the effort to restore my husband to health, I took him home again. Presenting him to his parents, I said, ‘Father, Mother, here is your son.’

“‘Ellen,’ said his mother, ‘you have no one but God and yourself to thank for this wonderful restoration. Your energies have accomplished it.’

“After his recovery, my husband lived for a number of years, during which time he did the best work of his life. Did not those added years of usefulness repay me manyfold for the eighteen months of painstaking care?

“I have given you this brief recital of personal experience, in order to show you that I know something about the use of natural means for the restoration of the sick. God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part.”¹⁸ 🍀

¹ This article shares experiences from Ellen White’s life that relate to her acting as a caregiver to family members. It is not intended to be used as counsel from her on how to be a caregiver or the types of decisions that should be made with those who are in need of skilled care.

² Ellen G. White, *Experiences in Australia* (Silver Spring, Md.: Ellen G. White Estate, 2015), p. 19.

³ Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 18.

⁴ Ellen G. White, in *Review and Herald*, Nov. 25, 1884.

⁵ Ellen G. White letter 10, 1853, in *The Ellen G. White Letters and Manuscripts* (Hagerstown, Md.: Review and Herald Pub. Assn., 2014), pp. 343, 344.

⁶ Ellen G. White letter 15, 1860, in Arthur L. White, *Ellen G. White: The Early Years* (Washington, D.C.: Review and Herald Pub. Assn., 1985), vol. 1, p. 430.

⁷ Ellen G. White, *Spiritual Gifts* (Battle Creek, Mich.: James White, 1860), vol. 2, p. 296.

⁸ Arthur L. White, *Ellen G. White: The Progressive Years* (Washington, D.C.: Review and Herald Pub. Assn., 1986), vol. 2, p. 14.

⁹ *Review and Herald*, Feb. 17, 1863.

¹⁰ Ellen G. White, in *Review and Herald*, Feb. 20, 1866.

¹¹ *Ibid.*

¹² Ellen G. White, in *Review and Herald*, Feb. 27, 1866.

¹³ *Ibid.*

¹⁴ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 2, p. 307.

¹⁵ Ellen G. White manuscript 1, 1867, in Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 6, pp. 300, 301.

¹⁶ E. G. White, *Selected Messages*, book 2, p. 307.

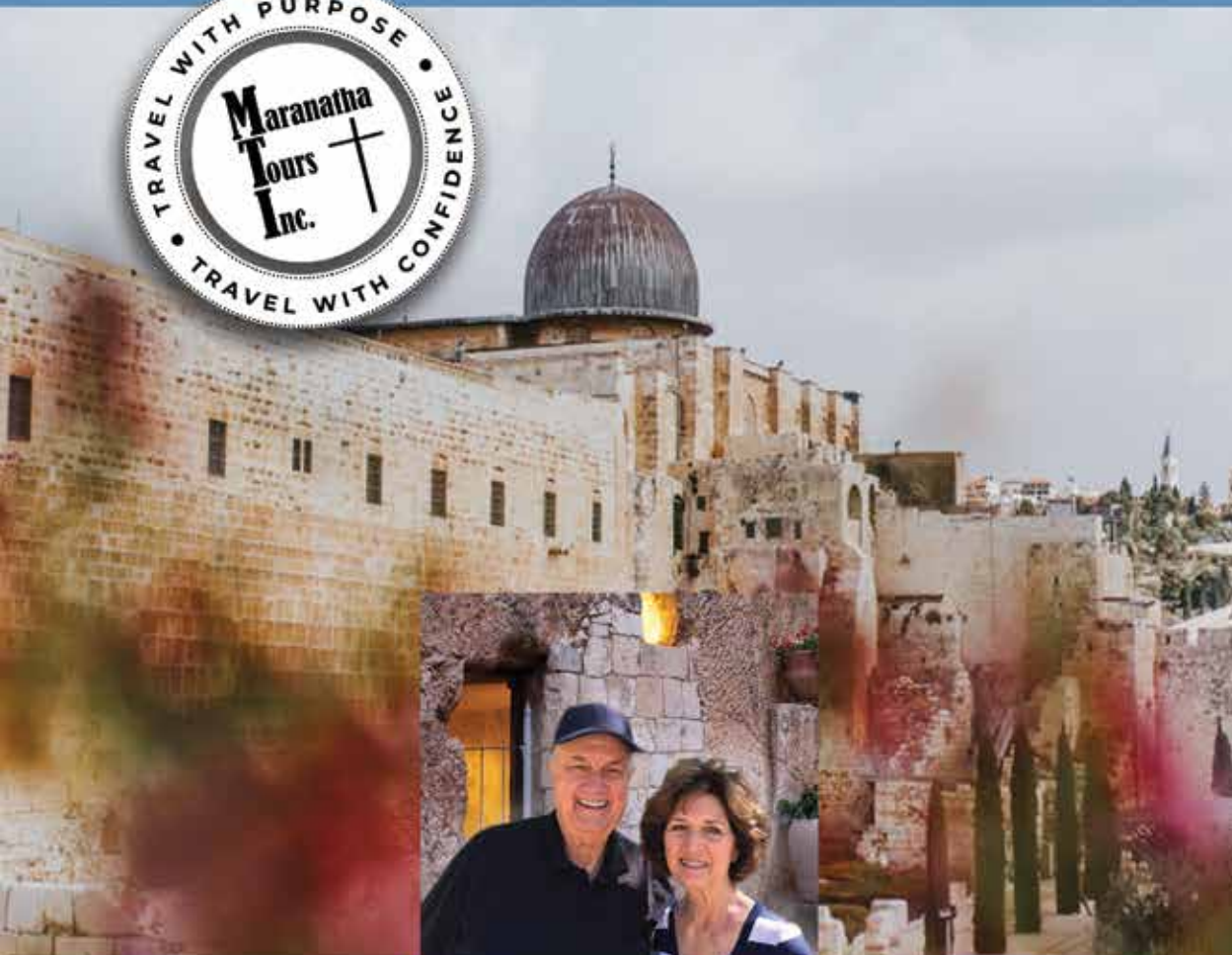
¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 308.

Merle Poirier is the operations manager for Adventist Review Ministries.

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BILL KNOTT

*He was a poor country parson,
But rich he was in holy thought and work.
He was a learned man also, a clerk,
Who Christ's own gospel truly sought to preach;
Devoutly his parishioners would he teach.
Gracious he was and wondrously diligent,
Patient in adversity and well content. . . .*

*Wide was his parish, houses far asunder,
But never did he fail, for rain or thunder,
In sickness, or in sin, or any state,
To visit to the farthest, small or great.¹*

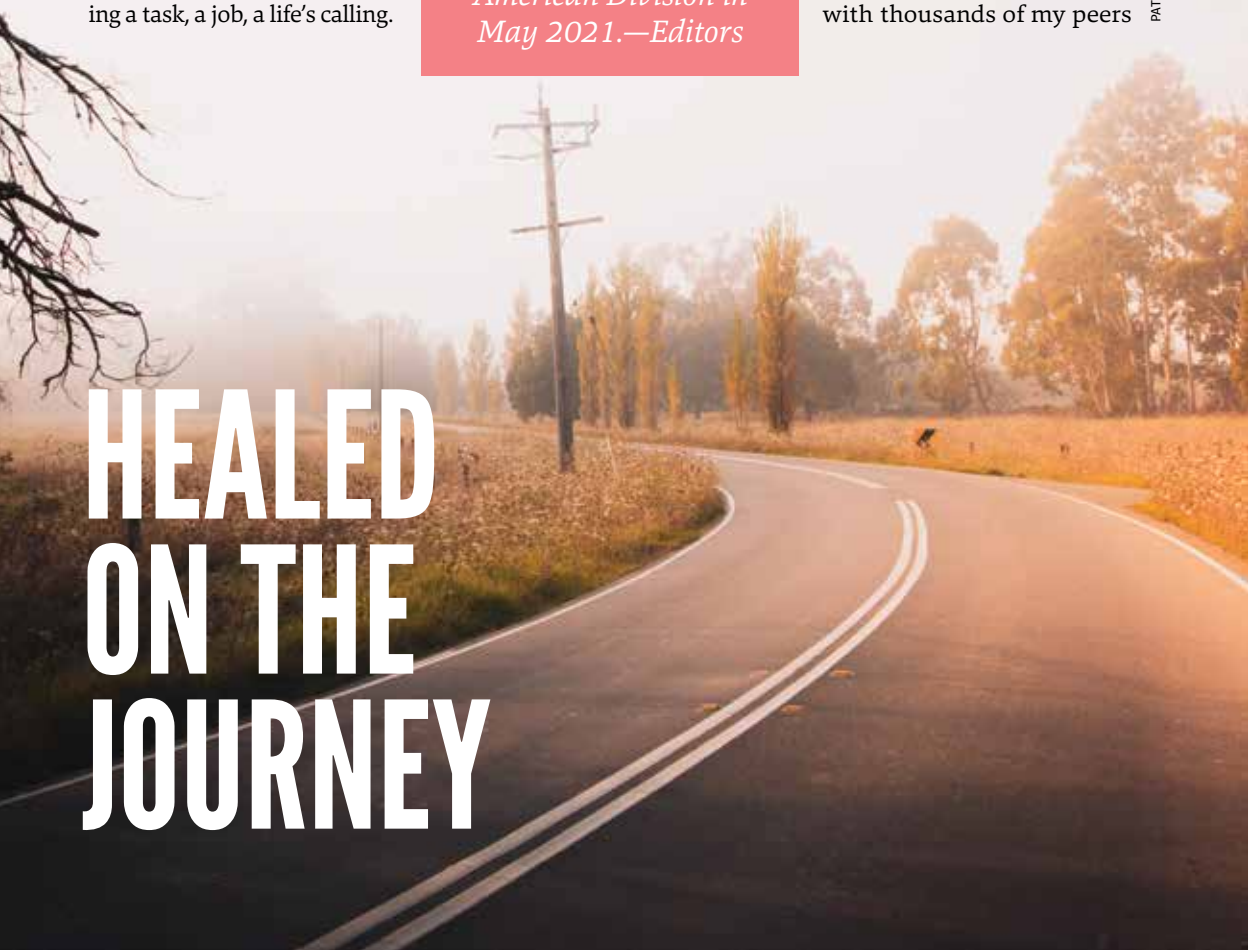
I remember muttering those words from Geoffrey Chaucer on storm-swept winter afternoons as my Subaru and I climbed the hill roads of central Massachusetts in search of wayward sheep. Such is the mystery of the mind, that in a moment quite unconscious, treasured words assert themselves with brave new meaning, illuminating a task, a job, a life's calling.

This meditation on the role of pastors as caregivers first appeared in a special message to the pastors of the North American Division in May 2021.—Editors

Pinned to the wall above the aging typewriter back in my office were these lines from Chaucer's *Canterbury Tales*, picturing the country parson. Even before I knew for certain God's calling to pastoral ministry in my own life, I had marveled at how well they summed up all I hoped for in a pastor: rich faith, straight talk, clear-headedness, bold effort. And when that calling became my own, I fixed them on the corkboard where my wandering eye might find them at least once a day, and many times when I would stare blankly at the wall, trying to imagine the next line of my sermon. But it was in the doing of them—it was while out making visits on raw, snowy afternoons—I began to understand those fourteenth-century words in powerful new ways. There was a line connecting me, I saw, not only to my God, to truth, but to the men and women of all ages who have spent their lives as pastors for God's people. All alone in my rusting red Subaru, I began to sense a solidarity with thousands of my peers

PAT WHELEN ON UNSPLASH

HEALED ON THE JOURNEY



who daily opened Scripture, prayed for the sick, comforted the grieving, taught the Word.

Yes, my parish was wide—60 miles by 50—and the houses were “far asunder”—180 souls scattered through literally a hundred towns and villages. But my duty to God’s people was identical to theirs, though hardly worth comparing to what pastors faced in Moldova, Mongolia, or Montana. By God’s grace, I wouldn’t fail to be a shepherd worthy of the flock.

Those were afternoons I won’t soon forget, for they transformed the singularity of my personal journey with God into a standing among—a standing with—all who minister in His name. When we step back from Chaucer’s antique words and ask ourselves why they still speak powerfully to the reality of pastors and congregations small or large, urban or rural, six centuries later, we discover that they underline a quality for which we yearn in an increasingly chaotic and unethical culture. And that word is “integrity.”

We usually use the word “integrity” to describe a person’s moral fitness for a task. A “person of integrity,” for instance, usually connotes someone who keeps their word; a person who is faithful to a spouse; a person who is willing to make sacrifices for the sake of causes believed in. But there is an even more basic meaning to integrity that we no longer regularly associate with our typical uses of the word. If you research the core and root meanings of the word—and I have, because it matters intensely to me—you discover that “integrity” is built on a word that most of us have probably not used since those days in elementary school when we first learned how to count. And the word is “integer.”

What is an integer? An integer, simply put, is a whole number. A whole number. There is nothing fractional about an integer, as in “he’s mostly ethical,” or “she’s 63 percent honest,” or “he doesn’t run around too much.” An integer is a whole number.

And I want to suggest that all who serve in any kind of pastoral ministry—in a congregation, as a church administrator, or in an editorial office—are in this calling because we personally aspire to be integers—whole numbers—ourselves.

Please don’t misunderstand how it is that any of us, or any pastor we know, becomes a whole number. It doesn’t happen by dutiful and sacrificial effort, though that is always a consequence of wholeness. It doesn’t occur because we are

punctilious about behavior in some pursuit of personal perfection, though wholeness always improves our behavior. It doesn’t arrive because we spend long hours in sermon preparation or improve rhetorical delivery to some mathematical vanishing point, though the best preaching always emerges from those who are being made whole.

Wholeness, full restoration, completeness, is and will always be the gift of God—to each of us, and to those God calls as pastors. Wholeness is the consequence of grace—grace received; grace studied; grace prayed over; grace preached about; grace lived. It is grace that teaches each of us to be charitable in telling someone else’s story, even as our Lord has been gracious in telling our story. We learn in this “long obedience in the same direction”² that we are not qualified for pastoral ministry by either our faculties or our fastidiousness; by our rhetoric or by our reliability; by our skills in Church Board process or by our grasp of administrative procedure.

Wholeness is the central task of pastoring—not preaching, crucial as it is; not teaching, fundamental as it is to building up the body of Christ; not visiting, though members need a lot more of that; not evangelism, as vital as it is to all that Jesus calls His church to do. The central task of pastoring is wholeness—living God’s wholeness, modeling Christ’s wholeness—even when we feel broken ourselves; inviting others—to move toward healing and wholeness when their lives seem random and chaotic; building communities where the grace and forgiveness of Jesus is not only preached from the pulpit but practiced in the pew.

I still keep Chaucer’s words within reach, even as I keep the call of Jesus even closer: “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matt. 11:29, 30).

In the doing of this life to which I was called, I have found wholeness for myself; communicated wholeness to His people; and celebrated wholeness as the Spirit builds us into a healed and restored people. ■


¹ Geoffrey Chaucer, Prologue, *The Canterbury Tales*.

² The reference is to the title of Eugene Peterson’s marvelous volume about the Pilgrim Psalter, Psalms 120-134.

Bill Knott is the executive editor and director of Adventist Review Ministries.

A TEMPORARY CAREGIVER





A visit from an adult sibling turns into a lesson in caregiving.

NINA PIERCE

The summer of 2022 was an emotional one. I met my newest grandson. One daughter became engaged to a sweet Adventist boy she met in college. Another daughter started medical school in Loma Linda, California. But I also was rear-ended in traffic by a hit-and-run driver, and it may be 10 months before parts are available. More recently we heard my husband's older brother passed away; although not unexpected, it was sooner than we thought. But I'd like to focus on another part of our summer that had a profound impact.

Growing up, I always found my younger brother Julian stubborn and annoying. He would not listen to me or do what I told him to do. He'd break my things and leave messes behind that I'd get blamed for and have to clean up. This same brother is now living in a 60-year-old body suffering with Parkinson's.

MY BROTHER'S KEEPER

We attended the General Conference Session in St. Louis, Missouri, in June. Julian flew back with us to our home in the United Kingdom (UK) after the session. The plan was that he would stay with us a month to give his caregiver wife a break, and then he would fly back with us when we returned to the United States at the end of July.

During his time with us we spent time reminiscing, sharing meals, and going for morning swims, since exercising is a remedy that can slow down the decline of Parkinson's. I found myself tracking his medication (five pills five times a day), enforcing his daily naps (usually two to four hours), as well as his eating, drinking, and going to bed at a reasonable time. These were all necessary, or his body would fail him.

He has alarms on his phone, which he ignores. They go off a half hour before his pills are to be taken. The password to shut off the alarm was complex and challenging for him and me as it was a long series of numbers, so I think he just learned to ignore it. And this meant he'd often ignore what the alarm was signaling—pill time.

He often did things that didn't make sense to me, such as filling up the bathtub as he took his shower. I'd hear him sloshing around as he showered, and was terrified he'd fall in the tub, *which he did*. "Don't come in," he shouted through the door. "I'm naked!" I worried the entire time he was with us that he'd hurt himself in a fall. When he finished in the shower, I'd have to clean the shaving cream off

the walls and ceilings. I could imagine him struggling with a can of shaving cream and razor, using limbs that wouldn't cooperate.

One morning as we were swimming laps, he panicked, certain he was having mini strokes or a heart attack. After calming him I realized he hadn't eaten anything for breakfast (even though earlier he'd said he had) and he'd gotten very little sleep the night before. He'd often stay up late into the early-morning hours carefully reading his Michelin guidebook that rated restaurants in France. He really wanted to go to France and eat in a *bib gourmand* restaurant.¹ My husband asked, "You're in England and all you really want to do is be in France?" His answer was simple and to the point: "Yes."

My husband and I took him for a weekend to Calais, France, just on the other side of the English Channel. Julian was great! He slept, napped, took his pills on time, and ate out—a lot. He was certain the owner of one of our favorite restaurants had romantic interests in him because she was so nice and attentive to us.

During his month with us I prayed often and hard for God to give me an abundance of patience and kindness because I would find myself frustrated with Julian. It gave me new insight into the world of caregivers. My heart goes out to all of them as well as for those with chronic, degenerative diseases.

UPS AND DOWNS

We flew out of Heathrow at the end of Julian's visit when flights were being canceled and the airports were chaotic. While we were being led to a distant security station, Julian decided to get his pill box for the week out of his backpack, spilling a couple days' worth of pills and angering folks behind us who were worried they'd miss their flights. Whenever we received special care from the airline employees, such as early boarding, my eyes would tear up at the kindness of others toward my brother. I felt guilty as he left us, walking down the gate to his flight that would take him home, not because he was going on alone, but because I felt such a sense of relief. We'd made it. He'd been with us a month, and nothing horrible had happened!

Our time in the United States included settling our daughter into her place in California. We did

this in near 100-degree heat. We attended her whitecoat ceremony, and just as we were ready to finish our vacation with time for ourselves, my husband and I both contracted COVID-19. Yet another piece of this memorable summer!

After we arrived back in England, my husband brought home a book by Vanesa Pizzuto that was recommended to me while I was attending GC Session. Still languishing from COVID fatigue, I opened the book. The author had written a personal message: "May each page of this book remind you how deeply loved you are!"

I felt God's encouraging presence in those words. Allow me to share a short excerpt:²

"I love traveling. A while back, I was on board Airbus A321 bound for Amman, Jordan. I usually choose an aisle seat so that I can get up and walk around without disturbing anyone. But the flight was full, so I was assigned a window seat over the left wing of the plane. Although I didn't know it, God had planned a surprise for me. . . .

"The flight was peaceful and without any turbulence. Half an hour before landing, I began to see the immense city of Amman. It was nighttime, and the city lights were bright, forming gorgeous incandescent veins and arteries. The whole city looked like a living organism, like those strange phosphorescent deep-sea creatures floating in the midst of prevailing darkness.

"'This view is so beautiful. I wonder what everything looks like from where You are,' I told God as I pressed my nose against the window. That's when God surprised me. He answered my prayer with a clear and direct thought, 'I am right here.' I got teary-eyed thinking that God was with me on the plane; not far away into the stratosphere."

Despite this emotional summer, this thought reminded me of God's love and closeness. Our identities with God are more than our struggling human bodies. He sees us as perfect wherever we might be. I felt God knew Vanesa's book was just what I needed to cheer and help me carry on. You too can be reminded—our identities are bound in God's grace, and His presence is always nearby. ♣

¹ A *bib gourmand* restaurant is one that delivers a high-quality dining experience at a reasonable price. To be precise, a Michelin guide *bib gourmand* restaurant must offer two courses and a glass of wine or dessert for around \$40.

² Vanesa Pizzuto, *No Fears, No Chains: Devotional Thoughts for Women*.

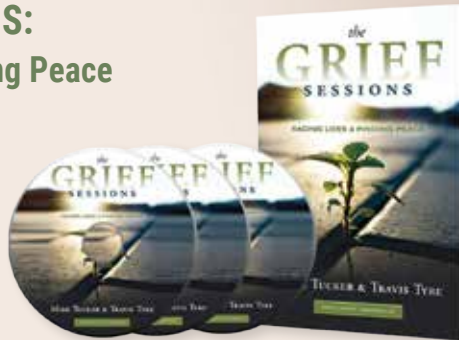
Nina Pierce is a pseudonym for the author, who lives in the United Kingdom.

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Grandparents can be an important resource, offering valuable support to both parents and children. They may help with child care or, for older children, drive them to school, sports events, or other extracurricular activities. Grandparents often help with homework and meals, and some may even support their grandchildren financially.

In some cases grandparenting goes beyond the occasional assistance and becomes regular part-time or even full-time care. An increasing number of children in the United States live in households headed by a grandparent, belonging to what is known as a “grandfamily.” The latest data indicate that 2.7 million grandparents are raising their grandchildren, according to a study published in 2020.¹ The reasons vary, but they include a rise in teen pregnancy, single-parent families, and divorce. There are also an increasing number of families in which substance abuse is a problem, resulting in grandchildren living with their grandparents.

“For households across the nation, grandparents have stepped up to become caregivers, for a variety of reasons, and with that

responsibility often comes difficulties,” says medical doctor Andrew Adesman.²

UP, CLOSE, AND PERSONAL

Adventist grandparents Tom and Catherine Henderson³ found themselves moving from grandparenting into full-time parenting when their three granddaughters came to live with them. They began when the girls were younger, and have been caring for them for the past nine years. They started because of an increase in stress and trauma in the children’s home. “Taking on the role of ‘parent’ has its challenges and joys,” they report.

This example reflects the most extensive research to date, which surveyed 80,646 households, including 2,407, where grandparents were raising their grandchildren. The team of investigators used information from the National Survey of Chil-

NATHAN ANDERSON

GRANDPARENTS AS CAREGIVERS

Nearly 3 million grandparents are raising their grandchildren



Grandparent Resources

- **Grandfamilies.org**: provides a directory of national and state-specific resources and support groups.
- **Focusonthefamily.com/grandparenting**: articles and tips that extend from those new to grandparenting to grandparents raising their grandchildren
- **AARP.org/relationships/friends-family/info-08-2011/grandfamilies-guide-getting-started.html**: a complete document that lists what a grandparent raising grandchildren may need as well as helpful tips and information on legal documents, finances, health insurance, education, and child care.

dren's Health that gathered data from 2016 to 2018. This national study examined the physical and emotional health of children ages 3 to 17, concluding that grandparents who step in to raise their grandchildren are overcoming unique challenges and doing it successfully.

Catherine can certainly identify with the challenges that come with caring for grandchildren. One thing she and her husband have experienced is the "reluctancy at times for the grandchildren to accept [us], their grandparents, as their 'real parents' since they still see and want to honor their biological parents. Often their feelings are taken out on us. You have to develop some pretty wide shoulders to handle this and not take it personally or become bitter. Many times grandparents can feel alone or isolated as other 'normal' families may not quite understand the challenges."

Another challenge, says Catherine, is "dealing with the damage that sometimes results from the parents not being present and in contact with the children. When they are in contact with the kids, they don't necessarily keep the best interests of the child in mind. And as the child becomes older, questions arise as to if they can live with their parents. It can be hard for them to understand how this may not be the best situation."

But joys are there too. "Seeing my granddaughters thrive in a stable and loving environment, growing in their relationship with Jesus . . . that far outweighs the challenges," says Catherine. "It has taught me total dependence on God. I feel God has placed us in this situation to help us grow and to understand more about His relationship with us as His children."

The task is not without discouragement. At those times, she says, "I will go on a long walk in the woods, pray out loud, read the Psalms, or talk with a friend who has taken on foster children and can identify with some of the challenges."

A UNIQUE GIFT

Evidence suggests that even when grandparents have their own unique financial and health challenges, they can provide an environment in which their grandchildren can thrive. In fact, many grandparents raising grandchildren report that they would perform the same role again if given the chance.⁴

Children who are products of such a relationship may, as adults, agree with the study's findings. Having their grandparents raise them was a positive experience. "I went to live with my grandparents when I was in middle school because my parents were going through a divorce," shares one granddaughter. "My grandparents had a safe, stable, loving, and faith-filled home. I loved when they would share their life experiences with me of a simpler time, and I have carried that appreciation for their generation into my adult life. I think multigenerational relationships are a gift and both grandparents and grandchildren benefit."

Grandparents play a vital role in bringing health, healing, and, most of all, hope to their grandchildren as they face life's most difficult challenges. Their importance cannot be overestimated. However, they, too, need to be seen and supported in this challenging journey. At the end of the day, grandparents can be God's hands and feet and help to reflect God's heart. 🦋

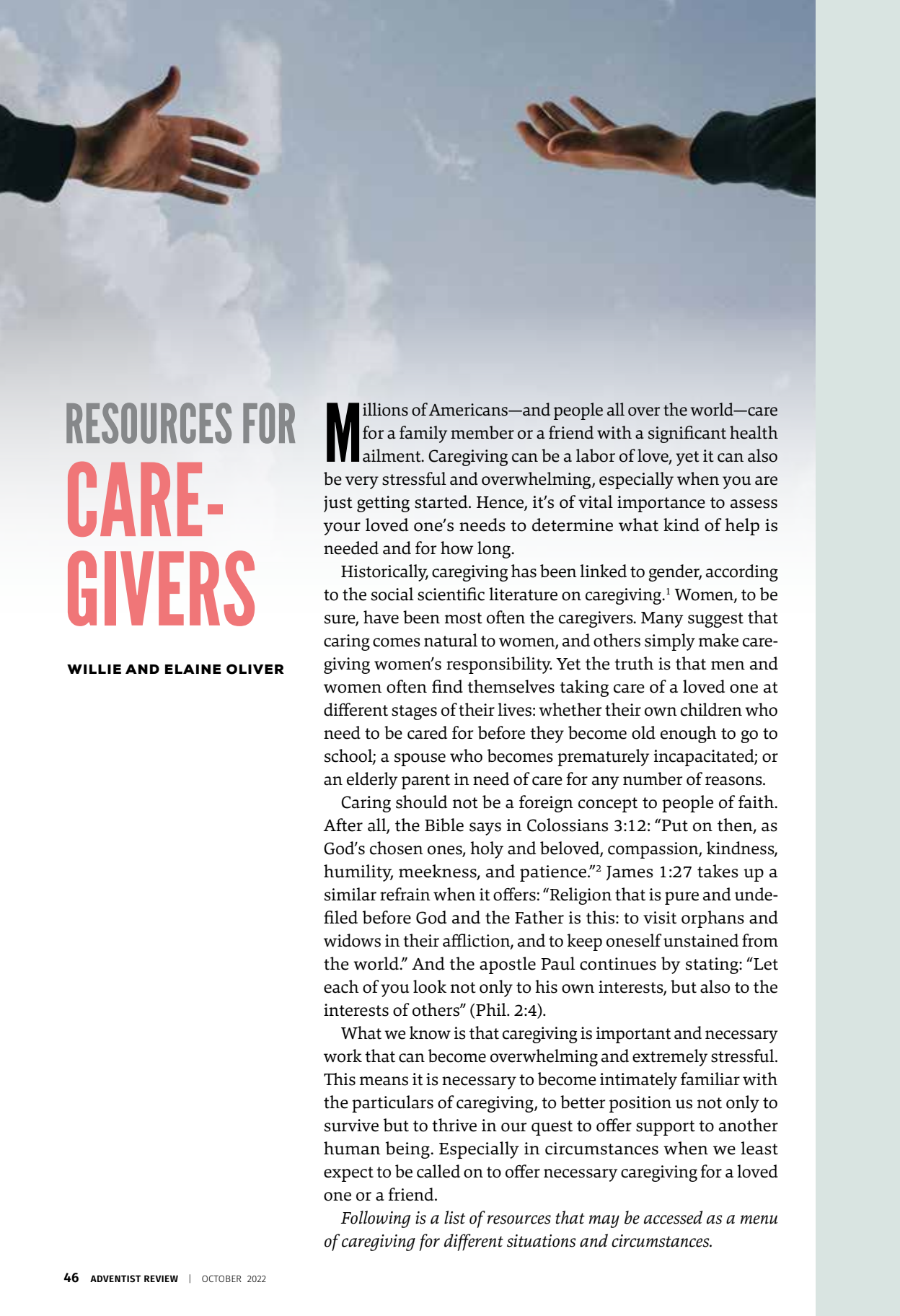
¹ Eli Rapoport, Nallammai Muthiah, Sarah A. Kiem, Andrew Adesman, "Family Well-being in Grandparent- Versus Parent-headed Households," *Pediatrics* 146, no. 3 (2020): e20200115.

² *Ibid.*

³ Not their real names.

⁴ J. P. Lent and A. Otto, "Grandparents, Grandchildren, and Caregiving: The Impacts of America's Substance Abuse Crisis," *Generations* 42, no. 3 (2018): 15-22; B. Hayslip, Jr., and P. L. Kaminski, "Grandparents Raising Their Grandchildren: A Review of the Literature and Suggestions for Practice," *Gerontologist* 45, no. 2 (2005): 262-269.

Lisa Krueger writes from Silver Spring, Maryland, and does contractual work for Adventist Review Ministries.



RESOURCES FOR CARE- GIVERS

WILLIE AND ELAINE OLIVER

Millions of Americans—and people all over the world—care for a family member or a friend with a significant health ailment. Caregiving can be a labor of love, yet it can also be very stressful and overwhelming, especially when you are just getting started. Hence, it's of vital importance to assess your loved one's needs to determine what kind of help is needed and for how long.

Historically, caregiving has been linked to gender, according to the social scientific literature on caregiving.¹ Women, to be sure, have been most often the caregivers. Many suggest that caring comes natural to women, and others simply make caregiving women's responsibility. Yet the truth is that men and women often find themselves taking care of a loved one at different stages of their lives: whether their own children who need to be cared for before they become old enough to go to school; a spouse who becomes prematurely incapacitated; or an elderly parent in need of care for any number of reasons.

Caring should not be a foreign concept to people of faith. After all, the Bible says in Colossians 3:12: "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience."² James 1:27 takes up a similar refrain when it offers: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." And the apostle Paul continues by stating: "Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:4).

What we know is that caregiving is important and necessary work that can become overwhelming and extremely stressful. This means it is necessary to become intimately familiar with the particulars of caregiving, to better position us not only to survive but to thrive in our quest to offer support to another human being. Especially in circumstances when we least expect to be called on to offer necessary caregiving for a loved one or a friend.

Following is a list of resources that may be accessed as a menu of caregiving for different situations and circumstances.

PARENTING

Real Family Talk, “Parenting 101”



Willie and Elaine Oliver talk with four couples to see how they are doing in their marriage and parenting journey, what challenges they have faced, and how they've dealt with them.

Hope for Today's Families



Despite the difficulty of life in relationships, there is hope for today's families.

Taking Faith Home (from toddlers to 19-year-olds)



Pamphlets to help parents disciple their children with age-appropriate activities and goals to help their children grow in their faith.

Rebuilding the Family Altar



Family Week of Prayer that encourages every family to enjoy the blessings of having family worship.

Living Fruitful Love



Family Week of Prayer that emphasizes a fruit of the Spirit each day, getting each member of the family involved in family worship.

Real Family Talk, “Raising Resilient Kids”



Willie and Elaine Oliver talk with Rhonda Spencer-Hwang about how to raise children who are happier and healthier and who can flourish amid life's difficulties.

Solo Dad



This book emphasizes biblical direction and practical advice on how to deal with the challenges you may be facing as a single dad.

Solo Mom



This book emphasizes biblical direction and practical advice on how to deal with the challenges you may be facing as a single mom.

Grandparenting: Giving Our Grandchildren a Grand View of God



This resource helps the reader understand that we are a vital part of fulfilling the gospel commission as we have been God-ordained to give our grandchildren a GRAND view of God!

CAREGIVING SUPPORT

Real Family Talk, “Honoring Your Parents”



Many families today find themselves in the sandwich generation. They are caring for their older children while caring for their aging parents. Willie and Elaine Oliver talk to two families about lessons they are learning as they juggle the care of kids as well as the care of their aging parents.

Hope Channel, *Speak Up*, “Caring for Yourself While Caring for Others”



This brochure highlights 14 warning signs of caregiving burnout.

Ministry to Caregivers, General Conference Adventist Possibility Ministries



Resources to help support and ministry to caregivers.

10 Commandments of Caregiving, Advent Health

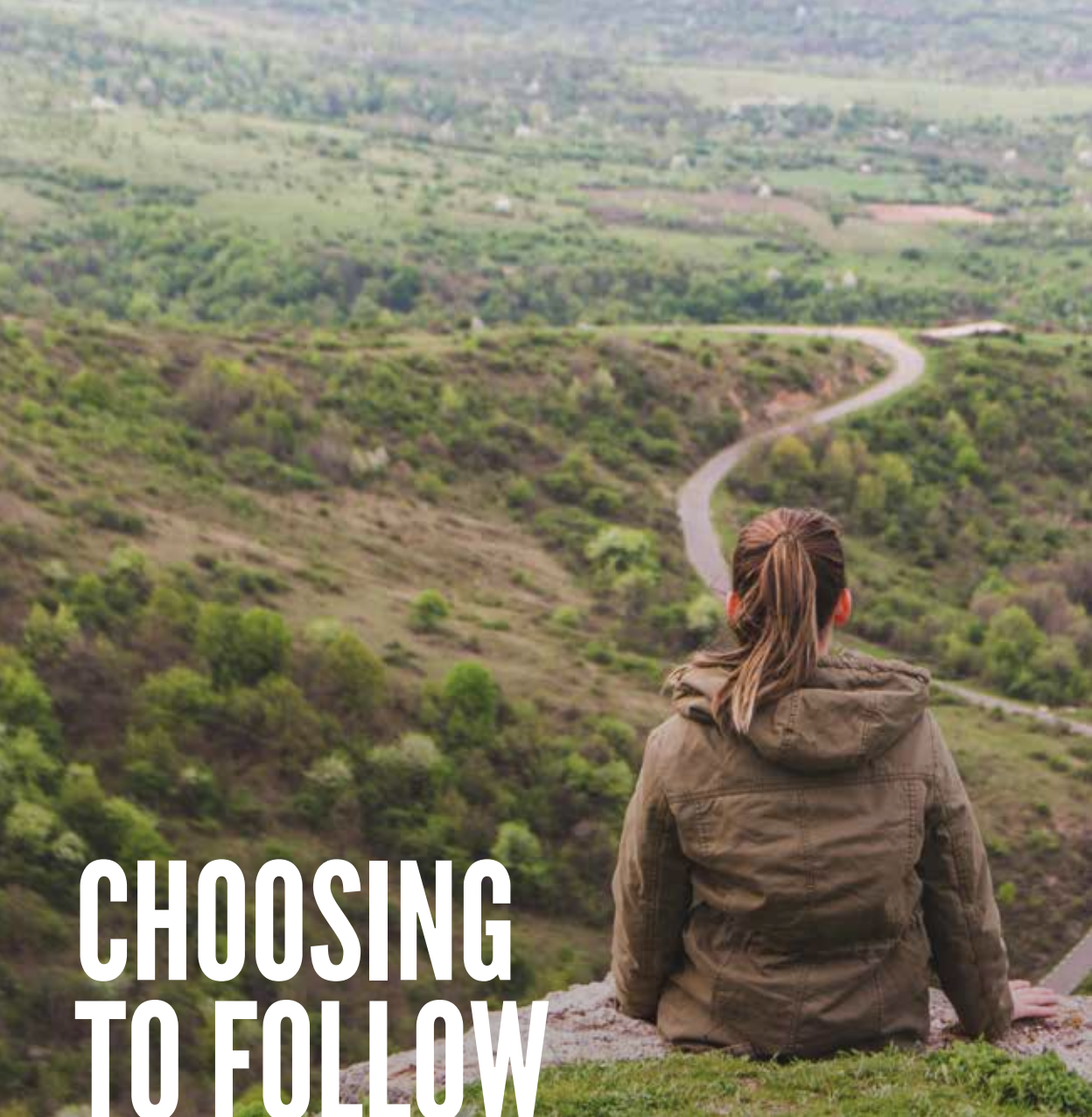


Pamphlet that emphasizes important things a caregiver needs to remember.

¹ See Francesca M. Cancian and Stacey J. Oliner, *Caring and Gender* (Walnut Creek, Calif.: Altamira Press, 2000).

² All Scripture quotations have been taken from English Standard Version.

Willie Oliver, an ordained minister, pastoral counselor, family sociologist, and certified family life educator, is director for the Department of Family Ministries at the world headquarters of the Seventh-day Adventist Church. **Elaine Oliver**, a licensed clinical professional counselor, educational psychologist, and certified family life educator, is associate director for the Department of Family Ministries at the world headquarters of the Seventh-day Adventist Church.



CHOOSING TO FOLLOW

A personal journey

SARAH GANE BURTON

I keep a log of important spiritual milestones—something I call my “burning bushes.” These are moments or periods of time when I can say with absolute assurance that God was acting in my life. Of course, God acts at many points in our lives, often without our awareness, but I find it helpful to write down those moments that present a clear picture of God’s will for me at a given time. Sadly, it’s easy for me to forget these important encounters with God, but in times of spiritual drought He prompts me to review them, and I am encouraged by the memory of His faithfulness in the past and His promises for the future.

As I lay in bed recently, still recovering from a bout of COVID-19 that had infected me, my husband, and both of our young children, I had a candid conversation with God about my “burning bushes.”



I am a lifelong Seventh-day Adventist and have always had a clear sense of the presence of God in my life. But that “sense of presence” was far more perceptible to me in childhood.

AN EXISTENTIAL QUESTION

For several years I have wondered why I don't sense God in the same way that I did as a child. Had my study of theology and hermeneutical methods reduced my thinking about God to an academic exercise rather than a vibrant and very personal relationship with my Creator and Saviour? Had the presence of God withdrawn from

me because I had entered too much into the world? Was it simply a matter of “outgrowing” my childlike faith?

I asked God these questions as I mentally retraced my spiritual journey. My early years are filled with moments of awe at God as my Creator and Redeemer. I talked to my friends and strangers about God with excitement and without reservation. *I was falling in love with God.*

By the time I was 11, I was somewhere between falling in love with God and falling in love with myself. I had inadvertently moved beyond my love for God to a love for being righteous. Middle school provided the wake-up call needed to jolt me out of my self-righteousness, but the rosy glow of my childhood spiritual experiences disappeared. The discouragement and anxiety I experienced in my spiritual walk changed the way I perceived myself and God. From that point on, my relationship with God became more private and pragmatic. I still experienced “burning bush” moments, but they were further apart. The “honeymoon phase” was over.

As I remembered these experiences it became clear to me that an important, but not abnormal, shift had occurred in my relationship with God. I had discovered that the world was not a rosy place and that my walk with God was not all stars and sunshine. I had discovered that I could not rely on *what* I was feeling about God or *if* I was feeling His presence—I had to choose to follow Him, no matter what I felt. I had to trust that His presence was there.

PETER'S JOURNEY

In many ways Peter experienced something similar. Jesus called him to be His disciple after a miraculous catch of fish (Luke 5:4-11), and the next three years were filled with miracles of transformed bodies and minds and teachings that inspired multitudes. He understood that Jesus was the Son of God (Matt. 16:16), and was part of Jesus' inner circle with James and John. *Peter was falling in love with His Redeemer.*

Near the end of Jesus' life Peter and the other disciples felt secure in their relationship with Jesus and their understanding of His mission. But despite their close relationship with Him, they had not yet given up their own aspirations of greatness. In *The Desire of Ages* Ellen White writes,

He knew that faith was a choice, not a feeling. It was a daily choice that reaped the rewards of a joy-filled relationship with Christ.

“Even the disciples, though outwardly they had left all for Jesus’ sake, had not in heart ceased to seek great things for themselves. It was this spirit that prompted the strife as to who should be greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption.”¹

Peter was so confident in his loyalty to Jesus that he pitted his own faithfulness against those of his fellow disciples: “Though they all fall away because of you, I will never fall away” (Matt. 26:33).² Everything changed when Jesus was arrested. The disciples’ sense of success and security disappeared, and they *ran* from Gethsemane. Even Peter, who said he would never deny Jesus, swore three times that he didn’t know Him (verses 69-75).

An important shift occurred in the disciples following Jesus’ resurrection. They began to understand the enormity of what He had done for them and the true cost of following Him. In the years after His ascension, they relied on their faith in His presence through the Holy Spirit and the memory of His ministry, death, and resurrection. They chose to follow Jesus even when they were persecuted and killed. The “honeymoon phase” was over.

Peter, in one of his letters, discusses the importance of the testing of faith in the life of the believer. He encourages his readers to rejoice, even when they experience trials, “so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ” (1 Peter 1:7).

Peter knew something about trials—he had seen Jesus crucified, he had been imprisoned, and he was aware that he would die a martyr. His relationship with Jesus at the time that he wrote his

epistles did not look the same as right after Jesus had filled his nets with fish. It was much stronger because Peter, by the grace of God, had chosen to follow Jesus *every day*, no matter the cost.

Peter continued writing to those reading his epistle, encouraging them in their faith in Jesus, whom they had not seen as he had. “Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls” (verses 8, 9). Peter had had the privilege of knowing Jesus during His ministry on earth, and he had been present when Jesus told Thomas, “Blessed are those who have not seen and yet have believed” (John 20:29). He knew that faith was a choice, not a feeling. It was a daily choice that reaped the rewards of a joy-filled relationship with Christ.

THE CALL TO FOLLOW

Jesus called not only the disciples. He also issued a call to His listeners: “If anyone would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23). This call extends to us. It’s a call to follow whether we were born into the faith or came to it later in adulthood. It’s a call to daily choosing Jesus over self, knowing that there is a cross that we too must carry.

Our faith is always a *growing* faith, and we will experience different phases, just as we do in any other relationship. We may experience a “honeymoon phase” right after conversion and then find ourselves crippled by discouragement, anxiety, or doubts. We are not alone in this experience. Many others have gone through the same journey and the same valleys. More important, we are not alone, because Jesus Himself is with us. The One who called us to follow Him “will never leave you nor forsake you” (Heb. 13:5). Let’s choose to follow Him, not because we feel like it or because we like being right or doing the right thing, but because *He chose us and loved us first.* ♣

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 409.

² All Scripture quotations have been taken from the English Standard Version.

Sarah Gane Burton is a freelance writer and copy editor based in Berrien Springs, Michigan, where she lives with her husband and two children.

THE MINISTRY OF ADVOCACY

The story is told of a Union soldier who needed a temporary military exemption to help his sick mother and little sister. He traveled to Washington, D.C., to personally make his request to President Lincoln. He wasn't able to meet with Lincoln because of the levels of bureaucracy and security. In despair, he went to a nearby park and buried his head in his hands in bewilderment. A little boy approached him and asked, "Hey, soldier, you look sad. What's the matter?" Spontaneously the soldier poured out his dilemma to the youngster.

Abruptly the boy said, "Come with me!" Amazed, the soldier followed as the boy led him by the hand to the White House, past the guards, and through the back door. The boy walked right into the president's office without even knocking. There stood the president and the secretary of state looking over battle plans. The president looked up. "What can I do for you, Tad?" He answered, "Daddy, this soldier needs to talk with you!" The soldier was able to plead his case to President Lincoln and got the exemption he desired. Now, that's advocacy!*

Advocacy is a powerful concept. What does advocacy look like for a Christian? It's to deliberately support a position or cause according to one's spiritual and moral standards. Christians intentionally advocate for something they discern as a genuine need that has spiritual depth, a basis in Bible principle, and coincides with the providential workings of God. Some modern-day advocacy examples include promoting education, missions, health, unity among races, violent-free communities, and fighting poverty and women abuse.

With the "I will go!" theme this quinquennium, what is it that you can advocate for? Surely you believe and support

the gospel and three angels' messages of Revelation 14. In that context, what is God calling you to stand for?

The Bible is full of bold advocates who passionately believed in something they were willing to give everything for, even their lives. The following three biblical advocates model core principles of advocacy.

First, Moses was an advocate for the deliverance of God's people (Ex. 3; 4). From the time he lived in Egypt to when he stood up to Pharaoh, calling for the freedom of the Israelites, Moses was a servant-leader who advocated for God and His people. He represents the type of imperfect but dedicated leader and advocate.

Second is Esther. She was an advocate for crisis intervention (Esther 4; 5). This is an account of a providential calling with the right person, time, and place. God used a young woman to save an entire nation through her courage, acumen, timing, and collaboration. She represents the type of advocate who discerns a crisis and with the guidance of God facilitates an effective solution.

Third is the maid to Naaman's wife in 2 Kings 5. She was an advocate for simple life solutions. Against societal expectations, God used an unlikely person in that she was a captive, a child, a female, and a foreigner. Nevertheless, she courageously advocated a path of truth that led to Naaman's help and healing.

God used these remarkable persons to be His advocates. He wants to use you as well. Ask God to open your eyes that you may see, embrace, and creatively act on your ministry of advocacy. ▀

* <https://lincolnpres.org/daily-devotional/access-to-god/>

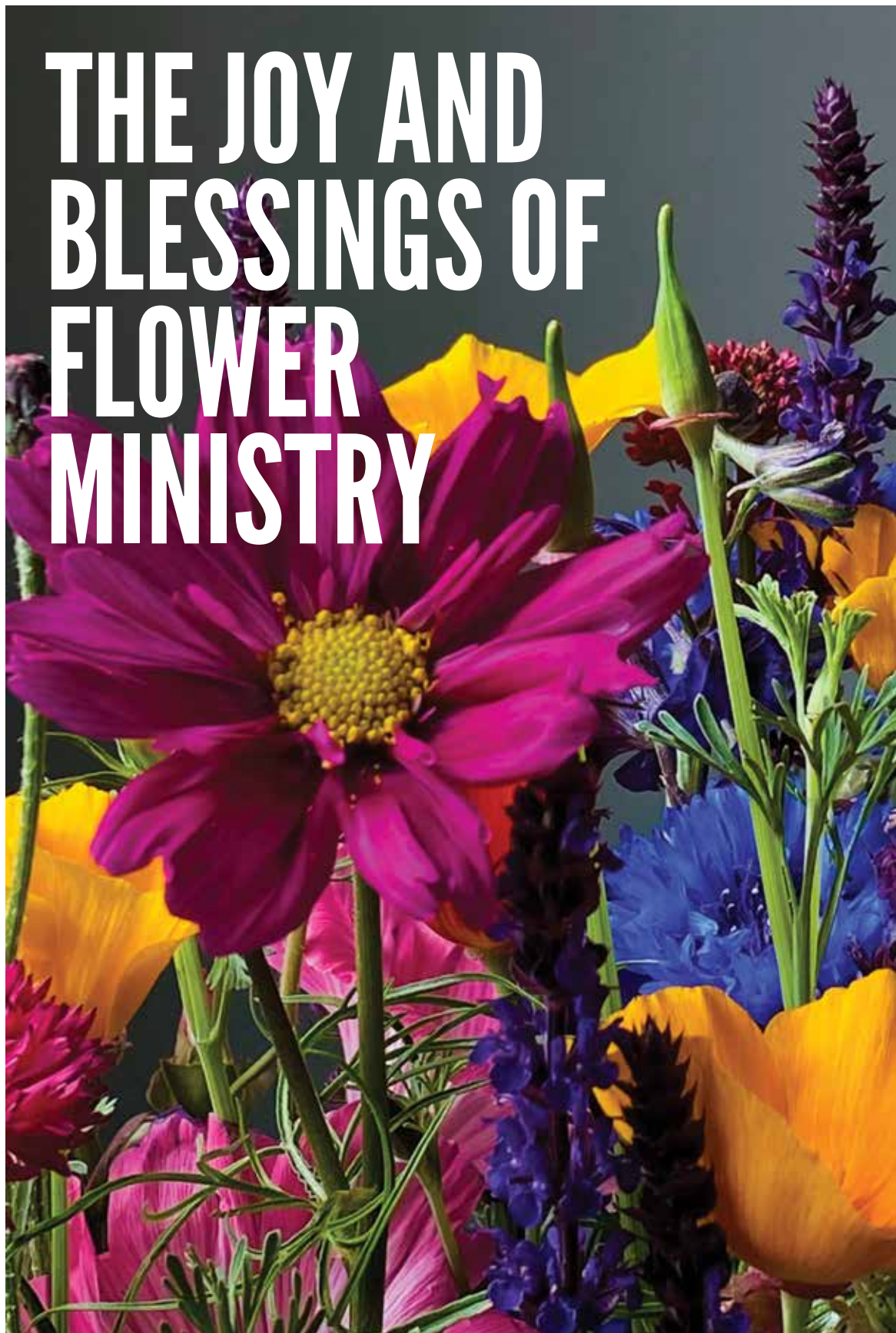
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TRANSFORMATION TIPS
DELBERT W. BAKER



ADVOCACY
INVOLVES STANDING
FOR WHAT YOU
BELIEVE. WHAT IS
GOD CALLING YOU
TO STAND FOR?

THE JOY AND BLESSINGS OF FLOWER MINISTRY





A centuries-old tradition

DAVID GARNER

What beautiful flowers!" That has been an often-heard exclamation at church on Sabbaths in the small town of Cross Plains, Tennessee. Although it's one of the oldest congregations in the state, it enjoys a welcoming and vibrant church family. Every Sabbath the sanctuary is decorated with arrangements done by hand. Each potluck the tables are graced by fresh-cut flowers. This flower ministry is thanks in large part to Pat and Roger Gonzalez, who were in charge of this for many years.

TEAM MINISTRY

For 21 years Pat and Roger worked together as a team to share the beauty of God's delicate jewels. Roger grew flowers across the couple's five-acre property and tended the plants year-round. Pat arranged the flowers into elaborate collages of color for the sanctuary. At potlucks the long tables featured centerpieces of flowers, each in their own vase, lined in a row. Flower arrangements were also made for church members who were ill and for special occasions.

When her homegrown flowers were unavailable, Pat turned to store-bought or artificial flowers for her arrangements. For the Gonzalezes this was more than a hobby; it was a ministry.

"Flowers are an important part of church, and I enjoy decorating with them," Pat says. She also notes that flower ministry was a blessing not only to those she shared her arrangements with, but to herself as well.

Roger has now fallen asleep in Jesus, but his many beautiful flowering plants continue to bless Pat and her family. She has even discovered some she didn't know he'd planted. Pat has mostly "retired" from her job as flower artist, but her ministry is carried on by a new generation whom she helped train.

GETTING STARTED

Flowers have been a part of Christian worship for centuries. The art of ornamental flower arranging goes back to the Middle Ages.¹ Flowers still hold an important place in both church and personal life. Flower-arranging courses exist to teach the art, but it's not necessary to take classes in order to start your own flower ministry.

Pat encourages anyone interested to begin by looking at books on the subject. Many local libraries offer books that can help get you started on flower arranging. Numerous helpful online videos can teach you patterns and how to select the best flowers. An article in *Ministry*² also has many tips on how to decorate the sanctuary with flowers.

Pat says that if you want to learn more advanced skills or how to

Nine Tips for Flower Arranging*



1. Always trim flowers at an angle.

2. Remove any foliage that will be below water level.



3. Use a clean vase.

4. Refresh the water daily.



5. Give your arrangement some flower food.

6. Use fresh, local, and seasonal flowers.



7. Incorporate unexpected, or nontraditional, botanical elements such as blueberry branches or artichokes.



8. Create a tape grid or use chicken wire to give your arrangement structure.



9. Be strategic as you layer elements. Start by creating a base with greenery, add focal points, and then fill in with your remaining ingredients.



grow your own flowers, investigate becoming a master gardener. Many counties have a master gardener program that offers classes.

If you choose to grow some flowers, pick native varieties local to your region. If you want to grow flowers for ministry purposes but feel you don't have the garden space, don't give up hope. Discuss with your pastor and church board the possibility of growing them on church property.


Growing your own flowers is rewarding but not necessary in order to bless others with these beautiful plants. Some churches have flower ministry groups that create arrangements specifically to send to church and family members. This activity became especially popular during the pandemic.

Flowers are a great blessing to those who are ill. Studies have shown that arrangements offer more than well wishes; they make illness more bearable. One study found that patients in a hospital who had plants in their room requested less pain medication, reported less stress and anxiety, and had a more positive view of their recovery. More than 90 percent reported the plants were the most positive feature of the room, even more positive than the TV.³ Another found that patients who had ornamental plants in their room reported that their interactions with hospital staff were more positive throughout their stay compared to those who didn't have plants.⁴

FAMILY INFLUENCE

Growing up, I marveled at my grandmother's knowledge of flowers. She could name them while sitting in the car as we drove through the neighborhood. I think she inspired my own love of flowers. I can't name many flower varieties or arrange live flowers, yet my Instagram profile is full of flower pictures I've taken. This is another way to participate in flower ministry. Share your own flower pictures on social media, perhaps accompanied by a Bible verse. That makes a great Sabbath morning post.

Flower ministry can serve in many varied ways. They're an important part of church sanctuary aesthetic. They remind us that the God who cares for these small plants, which are here today and gone tomorrow, cares so much more for us!

How will you use flowers to bless those around you? 

¹ <https://www.britannica.com/art/floral-decoration/Historical-and-stylistic-developments>

² Louis A. Hansen, "The Ministry of Flowers in Church Service," *Ministry*, February 1945, <https://www.ministrymagazine.org/archive/1945/02/the-ministry-of-flowers-in-church-service>.

³ American Society for Horticultural Science, "Flowering Plants Speed Post-surgery Recovery," *ScienceDaily*, Dec. 30, 2008, www.sciencedaily.com/releases/2008/12/081229104700.htm.

⁴ Seong-Hyun Park and Richard H Mattson, "Ornamental Indoor Plants in Hospital Rooms Enhanced Health Outcomes of Patients Recovering From Surgery," *Journal of Alternative and Complementary Medicine* 15, no. 9 (2009): 975-980, doi:10.1089/acm.2009.0075.

David Garner, an occupational therapist, writes from Springfield, Tennessee. He volunteers in youth and young adult ministry and writes a devotional blog at outdoorlessons.org.

*These tips were taken from "9 Flower Arranging Tips From a Floral Designer Pro," *Joyotastic*, Jan. 31, 2019, <https://joyotastic.com/2019/01/31/flower-arranging-tips>.

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THE JUNK COLLECTOR

*It took a funeral
to see the light.*

JOSEPH OLSTAD



I GREW UP IN A JUNKYARD.

Because it was my home, I developed a certain numbness to what some might consider an unfortunate venue for a childhood. It was strange, no doubt, but more fascinating than living in junk was living with the man who couldn't stop collecting it.

We called it a sickness, but never so loud that Mr. B could hear. My mother and I rented a bedroom in his newly built house after his first one burned to the ground. We were thankful to have a place, and beggars can't be choosers. Bringing truckloads of visibly unusable scrap home was justified as a source of cheap material for the new build. The irony was that the home never was completely finished, though the truckloads never stopped coming for years on end. Though engrossed in many seemingly never-ending projects, we quickly concluded that Mr. B was never going to complete the house or clean up the building site.

AN OPEN DOOR

An example of this eccentricity was manifested in Mr. B's reluctance to install a doorknob on the front door. For the 16 years I lived there we never had one. Just a hole in the door you reached through to open and close, one's fingers touching the outside air every time. The door was perpetually open, from dogs or wind. This was partially remedied when a relative who had had enough of the "open door" issue visited. But being careful not to violate installing any forbidden doorknobs like the rest of the free world, he constructed a pulley system with string and a counterweight, using one of the many acid-oozing batteries Mr. B collected. So now instead of a knobless door that was always open, we had one that would close by itself because of the battery counterweight that I as a child enjoyed watching rise and fall every time the door opened and closed—classic junkyard living.

Walking through the multiacre yard was an excursion into a surreal world of rotten wood, rusting pipes, twisted metal, garage doors, immovably large engines, and many items whose identity one could only ponder. A pungent cocktail of expired fuels, old paints, and rot hung in the air. Mrs. B, on the other hand, valiantly attempted to keep the junk at bay and combated the smells with her extensive rose garden. But her efforts were often in vain, like the instance when Mr. B's pathology led him to keep—in the refrigerator—a mix of water and bathtub grout that Mrs. B mistook for soy milk. Anyway, Mrs. B tried her best.

EVERYTHING HAS VALUE

I once got up the nerve to ask Mr. B why we needed to have so many linear feet of newspaper stacked in the living room. He didn't hesitate. "Don't you know that the soldiers during World War II used newspaper in their boots to keep their feet from freezing?" I hadn't realized we were on the verge of such dire circumstances, nor had I realized my naive reliance on socks. But his answer revealed the key to his rationale of bringing load after load, in his half-ton Ford truck, of what looked to us like scraps from a building demolition. Everything had value.

Obviously the scarcity endured during the American depression and the extremity of World War II were still very present for Mr. B. For instance, the loads of free busted-up garage doors were brought home for the value of the metal bracketing and the screws. Mr. B would enlighten me to what those screws would cost at the hardware store, and the impenetrable logic was that by bringing home 7,000 pounds of garage doors we could get those screws for free. The same rationale supported load after load of aluminum sheet metal, iron pipe, steel, plywood, engine parts, and on and on. And

THERE WAS NO GREATER HONOR THAN TO TAKE WHAT WE ALL CONSIDERED MR. B'S GREATEST FAULT AND EXPRESS IT AS HIS GREATEST GLORY.

there it all sat—rusting, rotting, and stinking—contrasting with the beauty of the mountainside property that Mr. B's junkyard had soiled for decades.

A CLOSER LOOK

Years later, after I had left my junkyard home, Mr. B passed away from a stroke. Of course, a memorial service was held at the little Seventh-day Adventist church where he was a member. This was the same little church of my childhood where my mom was given the gracious offer that we could rent a room from Mr. B when we first became Adventists. The memorial service began. The church was absolutely packed, not only with people, but memories.

At one point the time was opened to the congregation to share a few words in honor of Mr. B. Given the occasion, only kind words were shared, focusing on the positive traits of the deceased. I said something too. I don't remember what. But then Clint stood up. We knew him well. When he came to church for the first time years ago, that very church we were in, he was a drug addict and a dealer. His life epitomized the sex, drugs, and rock-and-roll culture of the era, and he looked every bit the part when he had walked through the doors of this small, aging, conservative congregation. He didn't look like that now, though, as he stood to speak. He had experienced one of the most radical transformations I have ever seen. With the same degree of zeal he had manifested toward sin and self-destruction, he was now completely obsessed with Christ, with Scripture, and with ministry.

Mr. B had also invited him to live at the “junkyard” house, which he did. If he had a fault, though, it was that his new zeal manifested itself now and again in a lack of tact. But now he arose from the pew to share his impressions and memories. “Hello. My name is Clint. Mr. and Mrs. B took me into their home years ago. And as many of us know, Mr. B collected junk.” *Uh-oh*, many of us thought. *Clint is doing it again; he is bringing up something better left unmentioned.* You don't bring up someone's most embarrassing flaw at their memorial service. Mr. B's eccentricities had been acknowledged only in hushed tones and heads wagging. These were not things to be mentioned now in a church packed with family and friends. We squirmed in our seats and hoped Clint would make it short and sweet. But he boldly continued: “Mr. B collected all that junk because he was able to see what no one else could. We saw garbage, but he saw something else. When I came to this church many years ago, I was a mess, and from all appearances, nothing but a ‘piece of junk.’ But when Mr. B looked at me, he saw something different, something of worth. So he brought me to his home, as he had brought all the other junk no one wanted.”

When Clint said those words, we experienced a corporate epiphany. There was no greater honor than to take what we all considered Mr. B's greatest fault and express it as his greatest glory. Our hearts broke, and the tears ran down our cheeks. Clint the drug addict, numerous people off the street who had needed a meal and a bed, a refugee from Vietnam, a divorced single mom with her 6-year-old son (me)—we were all damaged and discarded to some degree when we passed through his hanging-battery-rigged knobless front door, but to Mr. B we were his treasures.

It's often said that “God doesn't make junk.” True, but I'm thankful He collects it; otherwise, I'd have no home with Him.

This is coming 20 years late, but thank you, Mr. B, for teaching us all something about God. I look forward to telling you that face to face one day in a heavenly junkyard, filled with treasures that only you and the King could see. 📌

Joseph Olstad is a graduate from the Adventist International Institute of Advanced Studies and Andrews University. He currently lives in Utah with his wife and his four daughters.

THE LIMITS OF EXCARNATIONAL TRUTH

Christians have long debated the tension between right belief and right action. Protestants, since the Reformation, have largely emphasized the former to a greater degree, rightly pushing back against a Catholicism that focused primarily on ritual and superstitious action. For Protestants, who have spilled much ink creating various confessions of faith (and then persecuted those who've disagreed), correct doctrine has arguably bordered on an obsession, prioritizing faith over works.

Of course, we shouldn't have to choose between right belief and right action. Both are critically important. But during the past decade or so, some Protestant voices—justifiably, in my opinion—have started raising the alarm about the seeming imbalance. They've pointed out that in the words of philosopher Charles Taylor, many Christians are guilty of promoting “excarnational” theology.

Though Taylor has a broader meaning in mind when he uses the term, for my purposes here I'm focusing on the type of religious experience with which we emphasize a truth that's not lived out—where we're more concerned about preaching truth than embodying it, implicitly believing that as long as people have heard propositional ideas, then they've fully encountered “truth.”

We as Seventh-day Adventists are particularly susceptible to this approach. Since we're blessed to understand some very beautiful biblical ideas that most other Christians don't know or emphasize, we're prone to make much of the rightness of our beliefs. We then implicitly—and sometimes explicitly—think our mission is to simply proclaim our teachings, believing that's the extent of our mission (or, as former General Conference president George Irwin declared in

1901, we're called to pursue the “rapid dissemination of the third angel's message”).¹

But is the truth ever fully communicated apart from our embodiment of it? Have we *fully* communicated the truth of Sabbath rest to others, for example, if we're not persons who have “Sabbathly” dispositions—people whose demeanor reflects restfulness, peace, and patience? Or have we fully communicated the truth about hell if we live hellish lives, holding never-ending resentments against people and refusing to forgive them (in other words, communicating by the way we live that wrath is actually never-ending and eternal)?

Jesus, of course, is our example in this. As the Word, He had to become flesh in order for us to fully encounter the truth about God. This is what we call the “incarnation,” or, literally, the “enfleshment,” of God. It wasn't enough for the Word to remain an abstract Word. He couldn't simply *announce* truth via a handbill, a sermon, or a Bible study; He became flesh and, in the words of *The Message*, “moved into the neighborhood” (see John 1:14).² Indeed, Christ didn't—and couldn't—save us merely by *speaking*; it was His *actions* at the cross that secured our salvation.

So, too, I'm not sure we as Adventists will ever fulfill our divine mission until we fully embrace this high calling—until we not only proclaim truth but live it out, becoming people who embody integrity, kindness, graciousness, and love. 🍌

¹ See *General Conference Bulletin* 1901, No. 1, Extra no. 1, p. 20. This phrase was first called to my attention by Tihomir Lazić, “Remnant in *Koinonia*: Towards an Adventist Version of *Communion Ecclesiology*” (Ph.D. diss., University of Oxford, 2016), p. 82.

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PETER N. LANDLESS ZENO L. CHARLES-MARCEL

Microwaves

To nuke or not to nuke

Q: Is it really safe to microwave food?

A: This question has come up from time to time, and the concerns include making food radioactive, destroying food’s nutrients, and the ovens themselves causing cancer. Perhaps some explanation about microwaves and the chemical processes involved in cooking foods may help you in your search for a definitive answer.

“Radiation” is a broad term that means the emission or transmission of energy in the form of waves or particles through space or through some material. We are bathed in radiation (e.g., light, the earth itself, communication equipment, X-rays).

Some types of radiation promote health (e.g., sunlight), while others are dangerous (e.g., uranium).

Microwaves are considered safe when used in such things as home appliances, Bluetooth devices, radios, cell phones, GPS devices, and televisions. The microwaves used for cooking fall between radio and infrared light on the electromagnetic spectrum. Only under extreme conditions way beyond what we experience in our day-to-day lives have they been shown to cause harm, such as with devices meant to emit high-power electromagnetic pulses in military and research applications.*

Typically, when food is subjected to heat, the molecules in the food get agitated, and that energy changes the structure of the carbs, fats, and proteins in the food. The amount and duration of heat exposure as well as the cooking environment (water, oil, or air) determines the degree and kind of changes that occur during the cooking process.

Microwave ovens cook food by energizing the water molecules in the food item, causing them to produce heat, which then cooks the food. The microwaves affect only a small distance beneath the food’s surface; the heat produced there then



ROSTISLAV_SEDLACEK / ISTOCK / GETTY IMAGES PLUS

travels inward to heat/cook the whole item. The rotating plate in the oven helps to facilitate more even heating but does not guarantee it.

Microwaves do not change the molecular structure of the food, nor do they make the food radioactive. Some food items—such as grapes, whole eggs, processed meats, foods in plastic containers, and foods that may have metallic residue on their surfaces because of heavy metals sometimes being present in the soil (e.g., carrots, spinach, frankfurters)—have been shown to be problematic when heated by microwaves. Currently there’s no evidence that microwaving food is dangerous, but as a precaution, microwave food in only glass or ceramic containers.

The quality of the food is probably the most important issue since this is what will determine the nutritional benefit or nutritional harm that food will impose. God made fire, and He made microwaves (not the ovens, of course!). Both may be used to hurt or to harm. Either of them used with appropriate precautions is safe. ♣

* Amy M. Dagro, Justin W. Wilkerson, Thaddeus P. Thomas, Benjamin T. Kalinosky, and Jason A. Payne, “Computational Modeling Investigation of Pulsed High Peak Power Microwaves and the Potential for Traumatic Brain Injury,” *Science Advances*, Oct. 29, 2021.

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.



Pilot Roger Coon, Bryson Knutson, Whitney (white shirt), Trinity (pink), TJ, MaryAnn, and pilot Derrill Gifford at the airport in California.

FLYING WITNESSES

How one family touched the hearts of pilots and crew

On July 28, 2019, a trauma call came in to the emergency room where Dr. TJ Knutson was working. It was the call no ER physician ever wants to get. An ambulance and helicopter were en route with the victims of an auto accident involving his family. One child was dead. Another was seriously injured. The driver—his wife, Mary Ann—was paralyzed and struggling to breathe.

TJ shared his family's gripping story in Orlando, Florida, at the ASi international convention on Sabbath, August 6. At the conclusion, Mary Ann and their children Bryson, Whitney, and Trinity joined him onstage to share how God brings sweetness out of bitterness.

Behind the scenes that weekend, God's leading was evident in the provision of a private plane, pilots, and ground crew whose mission was to transport the family safely from their home in California to Florida and back. "The pilots," TJ says,

are "now a part of our family." Roger Coon explains how that came to be.

A DIVINE SCHEDULE

It is amazing to watch the Lord work through the lives of those faithful to Him. I witnessed this firsthand during a recent flight. I'm the chief pilot for a private aircraft management company in Washington State. One of our clients is a Seventh-day Adventist family. They graciously donated their plane to fly the Knutson family (see introduction) from Redding, California, to Kissimmee, Florida, to attend the Adventist-laymen Services and Industries (ASi) international convention, August 3-6, 2022.

I usually schedule the flight crew and had assigned the Knutsons' flight to another team employed with us. God had other plans, however. The week before the flight, God completely rearranged our internal schedule, and I needed that crew

**ROGER COON
WITH PATTI GUTHRIE**

on a different aircraft for other customers. I took the flight instead, and my boss suggested I take one of our newest pilots along.

Normally the aircraft requires only one pilot, but because of the family's special needs, we needed additional coordination, including finding a forklift to load and unload a 450-pound wheelchair. Mary Ann is a quadriplegic. The General Aviation companies in both Redding and Kissimmee were up for the challenge. With all preliminary planning complete, we began the trip of a lifetime.

The forklift was ready to go in Redding. We fueled for the first leg of our flight and prepped the plane for loading Mary Ann and her chair. TJ and their kids helped load the gear, and the forklift crew gently raised her up to the aircraft door so she could drive herself into position in the back. The staff at the Redding Jet Center were moved by Mary Ann's positive attitude and the kids' excitement for the long flight ahead.

WITNESSING AT 27,000 FEET

During the next few hours my copilot, Derrill, really connected with the family—a divine appointment I believe will have eternal implications. He spent a fair amount of time visiting with TJ and Mary Ann during both the flight to Florida and the flight home.

Derrill is new to our company. He is a former Navy SEAL with a heart of loyalty and compassion for others. He really made it his "mission" to care for the family and see that everything went smoothly on our trip. During his term of service he was severely injured when a grenade went off in his hand. This resulted in years of painful surgeries, and he could empathize with much of Mary Ann's story.

The Knutson family is really very special. I've been a Seventh-day Adventist all my life, and to encounter the kind of faith they have has recalibrated my own. It was incredible to see their joy in God despite their tragedy and their infectious love for Jesus as they witnessed to Derrill at 27,000 feet.

I saw the Holy Spirit working on his heart as he listened. After talking with TJ and Mary Ann, he would come back to the cockpit, asking questions about what they shared with him. At one point I had my phone out with my Bible app open, showing him in the Bible what they were sharing. Giving a Bible study over Colorado and Kansas while

"After talking with TJ and Mary Ann, Derrill would come back to the cockpit, asking questions about what they shared with him."

cruising along is, without a doubt, very rare! What an opportunity to be a part of God's hand. Upon landing in Kissimmee, we unloaded the family again with a forklift, and TJ gave Derrill a DVD on biblical themes.

Derrill and I visited the ASi venue on Thursday and spent several hours getting better acquainted with this precious family. We came back on Sabbath for the service to listen to the Knutsons' testimony. Both of us were brought to tears by their story. Derrill admitted to me that he hadn't cried in years.

The flight home was just as memorable as the flight out. Again, Derrill spent a lot of time visiting with TJ and Mary Ann, not just listening, but sharing his life and beliefs with them. On the way into Redding, we circled the Knutson family farm. The kids squealed with delight at seeing their home from the air. After unloading them and before saying our goodbyes, we knelt around Mary Ann right on the ramp and prayed. Tears fell as TJ, Mary Ann, and I prayed and thanked God for His loving hand in this trip, for their family, for Derrill, and for friendships forged.

I can't say enough how grateful I am that God allowed me to be a part of this experience. I hope that the Knutson family's testimony is seen by millions, and that it brings hope to those who feel hopeless. I pray that those who are going through their own crucible right now can find the peace and joy in Jesus. I want that kind of faith in Jesus regardless of my circumstances in life, and my prayer is that God moves those who hear this into a deeper walk with Him, as it did for me! 🙏

Note: TJ Knutson's testimony is archived at 3abnplus.tv.

Roger Coon serves as chief pilot for an aircraft management company in Washington State. **Patti Guthrie** serves on the ASi program planning team.



MERIC DAGLI / ADLI WAHID / AARON BURDEN

FROM ISLAM TO CHRISTIANITY

How two brothers found one Saviour

PATRICIA LAVANTURE

One of the things I love most about Adventist-laymen's Services and Industries (ASI) conventions is the opportunity to meet people who love the Lord and are actively involved in sharing Christ in their little sphere—or beyond. They are some of the most intriguing, lively, and compelling people you will meet!

During the first day of the recent ASI convention held in Orlando, Florida, I was privileged to meet Darius.* I overheard him saying that he had been a Mus-

lim before the Lord led him to Christ and to the Adventist message, and I pressed in to hear more of his story.

I explained that, as a past ASI programming director, I might be able to share his story with the speaking schedule coordinators for next year's convention. Providentially, the Lord opened the door for him and his brother to share their story at this year's convention. I say "for him and his brother"—not just *any* brother, however! They are twins.

ENCOUNTERING JESUS

Darius and Shahbaz grew up in a wealthy Muslim home in Iran. Their family moved to New England for a time to secure education at a private school for some of the older children. After only one year the family returned to Iran, where the twins enrolled in a Seventh-day Adventist school.

From the time he was very young, Shahbaz hungered for God. When he was 7, he watched a film about Jesus, and this spoke deeply to his soul. It was his first encounter with Jesus, and he wondered why this good and kind man would come and die for this world.

From that time forward he was intrigued by the thought of Jesus and drawn to understand more. Once the family returned to Iran, his mother enrolled him and Darius in the Adventist school north of Tehran where he had a second encounter with Jesus in the chapel. God spoke to his heart, as He so often does with young people.

When turmoil broke out in Iran, the family returned to the United States, where they joined

the older children who had remained there for their education. After moving to California, Shahbaz had a third encounter with Jesus, during which he cried out to Allah for an urgent answer to prayer, with no response. When he felt convicted to pray to Jesus, his prayer was quickly answered! He wondered why Jesus answered his prayer while Allah did not.

A fourth encounter occurred one morning as Shahbaz attempted to relieve a guilty conscience by praying for a long while to Allah and asking for forgiveness—but to no avail. He even beat his body to appease for his sins, but Allah never answered. In desperation he fell to the floor and threw aside all the “right” prayers and performances and poured out his heart to God.

It was at that moment that the Holy Spirit came close and filled the room with the presence of Jesus. As Shahbaz prayed, he was filled with incredible peace, love, mercy, and a sense of forgiveness. He knew that he had at last met the Saviour, the only one who could ease a guilty conscience and bring relief to a sin-stricken soul!

INEXPLICABLE DREAMS

After that time Shahbaz began a search for the true church. In a dream God drew near and showed him the Seventh-day Adventist Church. He showed him the Sabbath, the Bible, and the Spirit of Prophecy, although he knew nothing of Ellen White and her gift.

Initially Darius was against his brother’s conversion. He and the rest of his siblings were angry and began to persecute Shahbaz for leaving the Muslim faith.

While talking with Darius at ASI, I was fascinated to learn what happened to change his mind and cause him to stop the persecution. God gave Darius and the other family members a dream—in fact, the *same* dream—that revealed to the entire family that Shahbaz was on the right path and that they were the ones who were wrong.

One Sabbath morning Shahbaz awoke Darius and invited him to go to church with him, but Darius had no interest in going. In fact, he was upset! He immediately fell back asleep, only to encounter a vivid dream in which he saw Jesus lovingly reprimanding him for not accepting his brother’s invitation.

Through God’s miraculous leading, Darius joined Shahbaz on his journey to Christianity, and

“As Shahbaz prayed, he was filled with incredible peace and a sense of forgiveness.”

today they are both faithful followers of Jesus Christ. Shahbaz is now an ordained Seventh-day Adventist minister. They were led by God to become involved in evangelistic ministry and Bible work, and together they founded Advent Lighthouse Ministries.

As Darius shared his story with me, I was excited to learn that over time, other relatives and friends have also responded to the Holy Spirit as these dear brothers faithfully witness for the Saviour. In fact, many of them have become followers of Jesus Christ, including a group of 17 who were baptized in a bathtub!

The Holy Spirit is giving many Muslim people visions and dreams to lead them to Christ. It made me realize that God is actively in pursuit, calling and preparing people of all faiths for His soon coming. Are we taking our message as seriously as other truth seekers around the globe?

If you have ever doubted God or His Word, or if you are a Seventh-day Adventist sitting in the pew wondering if you are where you need to be, let this story eradicate all your doubts and fears and affirm that indeed you are at the right place at the right time and in the right church!

My heartfelt appeal is that each one of us will stay in step with the Lord so that no one is left behind. God is clearly on the move! He wants you right there beside Him as He marches on. He wants no one left behind. 🍀

Editor’s Note: More on their story can be found in the book *Two Sacrifices, One Destiny*, from Remnant Publications.

**All names have been changed for anonymity.*

Patricia La Vanture is a health educator and event coordinator living in Michigan.

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WAITING WITNESSES

Is it possible to witness by doing absolutely nothing? I would probably say no if I hadn't personally seen a group of kids do exactly that.

It was my daughter's fourteenth birthday party. Having just moved to Idaho a couple months earlier, we invited a handful of kids she had met at church to join us for some roller skating and pizza.

I smiled as I watched Sierra and her new friends laughing and acting silly as they circled the skating rink. Our move to Idaho had been the first one Sierra had ever experienced. The idea of leaving her old friends behind had traumatized her. Now, though we barely knew the girls she was skating with, we sensed that she was going to be OK.

Soon Sierra's group was called to the party room, and as the teenagers settled into the booths that lined the room, I moved into "mom mode," making sure everyone had everything they needed.

The party host helped me serve the pizza onto paper plates and pass it out to our guests. As I handed out the last plate I noticed everyone was sitting and looking at their pizza, but no one was eating it. They were chatting pleasantly with each other, but no one had touched their pizza.

Ah, water! I thought. *They're probably too thirsty from skating to think about eating until they get some water!* I poured out the ice-cold water from the glass pitcher into the plastic cups, and the party host helped me distribute the drink.

Still the kids sat pleasantly talking but

not partaking of the food in front of them. I passed out napkins and asked if anyone wanted forks. But nothing was prompting the kids to eat.

What am I missing? I asked myself. Then it hit me. I'd been so concerned with making sure everyone was served that I had completely forgotten to offer a blessing over the food.

I got everyone's attention and offered a special birthday prayer for my daughter. "Dear God, thank You for 14 years with Sierra. Thank You for bringing us safely to Idaho, and thank You for bringing these new friends into Sierra's life. Thank You also for the pizza we are about to eat. Amen."

Relief swept over me as the kids started eagerly eating their pizza. The party host scooted up to my side.

"That was beautiful!" she said. "I've never seen any party guests do that before! I'm not a religious person, but *that* was awesome."

As the party host and I spent the rest of the evening chatting, I glanced over at the teens who were devouring the pizza as they laughed and goofed around. They had no idea that their actions—or should I say inactions—had opened the way for the non-Christian party host to feel the presence of the Holy Spirit.

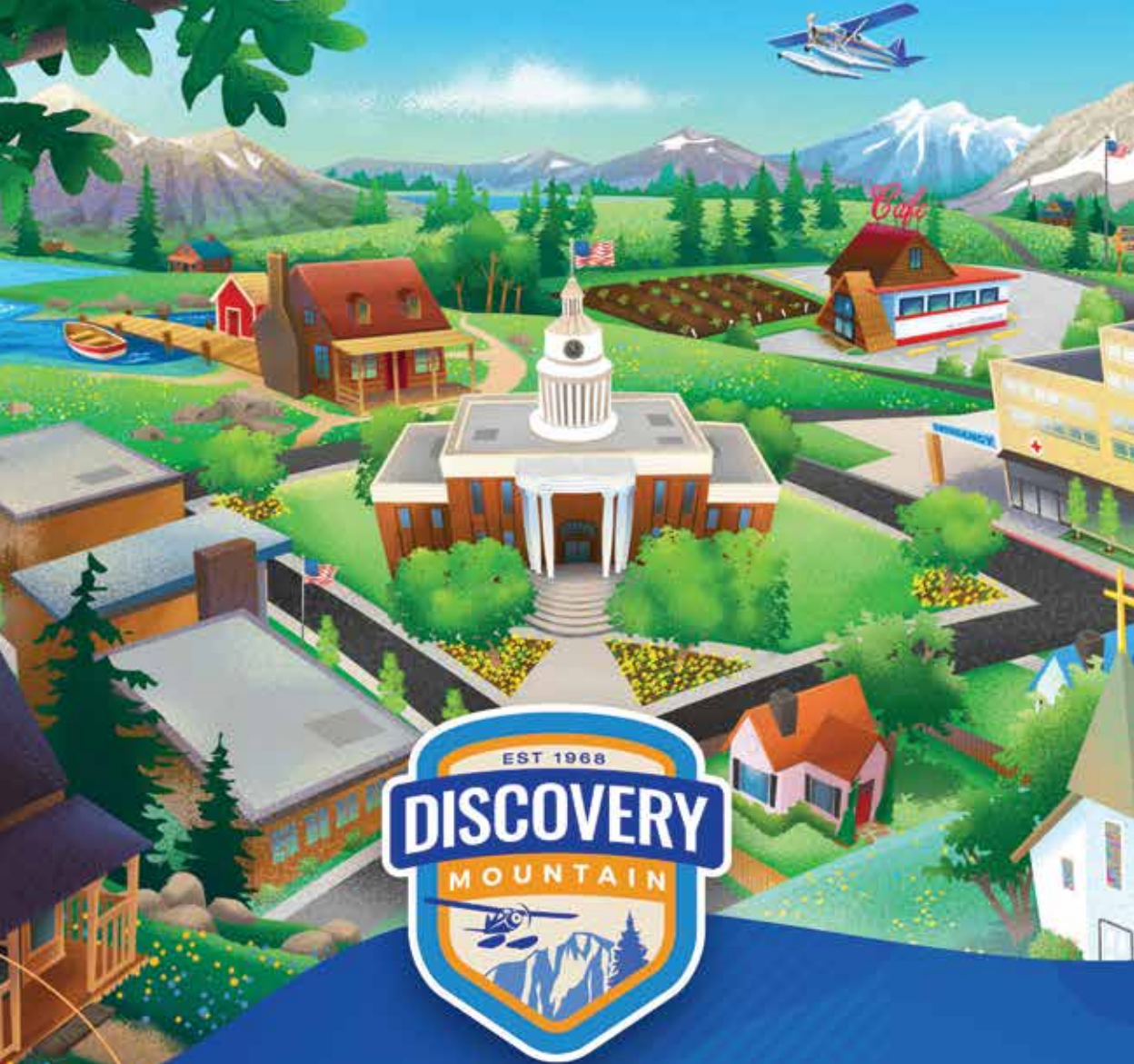
Thank You, God, I prayed silently, that Sierra's new friends are living witnesses for You. ▀

Lori Fletcher is a freelance writer and editor.

WITNESSING
FOR
INTROVERTS
LORI FUTCHER



THEY HAD NO IDEA
THAT THEIR
"IN ACTIONS" HAD
OPENED THE WAY
FOR THE PRESENCE
OF THE HOLY SPIRIT.



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CLOSER LOOK

Worldview Transformation

S. Joseph Kidder and Katelyn Campbell Weakley, *Living With the Mind of Jesus: How Beliefs Shape Our Worldview* (Nampa, Idaho: Pacific Press Pub. Assn., 2022), 188 pages. US\$19.99, available on [Adventist-BookCenter.com](https://www.adventist-bookcenter.com). Reviewed by Gerald A. Klingbeil, associate editor, Adventist Review Ministries.

Allow me to get it off my chest right from the beginning: *Living With the Mind of Jesus* is a volume that should be required reading for young adults, college students, and yes, also more experienced members of our faith community who have seen it all. Its cover design doesn't shout that to the casual observer—at least not for me—but its content is worth a careful read.

The concept of worldview and worldview transformation is bread-and-butter material for missiologists and those serving in cross-cultural contexts. But we often forget that worldview affects everyone—even those who have never stepped beyond the borders of their state, region, or country. The authors remind us that Scripture offers us a worldview that in many ways stands in direct opposition to current worldviews that we absorb by just being part of the world we live in.

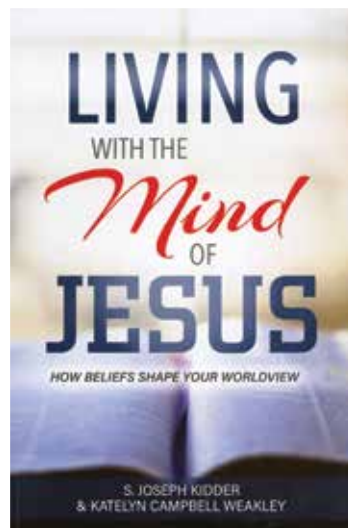
The volume is divided into four important parts. Part I helps the reader to understand the concept of worldview and answers “why we think and behave the way we do.” It contains four helpful chapters, from which I would highlight chapters 3 (“Worldview and the Role of Caregivers, Peers, Education, and Media”) and 4 (“Worldview and the Role of Religion, the Bible, and Culture”). Chapter 3 focuses on the influences that shape our worldview, while chapter 4 helps the reader appreciate the influence that religion, Scripture, and

culture have on our worldview. I found the table on page 53 offering worldview comparisons of major religions particularly helpful. Perusing this table will help you better understand (and reach) your Hindu or Buddhist neighbor or the atheist living next door.

Part II connects worldview with the Adventist concept of the great controversy and contains five chapters focusing on Creation, the Fall, sin, the character of God, redemption, and re-creation. Part III is one of the most crucial sections of the volume, in which the authors address the process of worldview change. As with other parts of the book, Kidder and Campbell Weakley use stories from Scripture to highlight steps to worldview change and also make copious use of Ellen White counsels.

The final part, IV, considers the important role that parents (and educators) play in the shaping of a child's worldview. The authors invite their readers to be intentional in this process as well as informed regarding the developmental stages of their children and their ability to affect change.

The language of the book is accessible and user-friendly, while also documenting many of the key ideas in abundant chapter endnotes. *Living With the Mind of Jesus* offers a rich tapestry of important ideas presented in an understandable manner. It's a worthwhile read, tackling a topic affecting all of us. ♣



FOR THE CAREGIVERS

*Caregiving is not an easy calling regardless of whom one is caring for—be it an elderly parent or a small child. While it comes with challenges, some rewards exceed anything earth has to offer. What does the Bible say about caregivers and the act of caring for others? Read on to learn more.**

“Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.”

1 PETER 5:2-4

“Therefore encourage one another and build each other up, just as in fact you are doing. Now we ask you, brothers and sisters, to acknowledge those who work hard among you, who care for you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other. And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else. Rejoice always, pray continually, give thanks in all circumstances; for this is

God’s will for you in Christ Jesus. Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good.”

1 THESSALONIANS 5:11-21

“God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.”

HEBREWS 6:10

ENCOURAGEMENT FOR CAREGIVERS

“‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future.’”

JEREMIAH 29:11

“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’”

MATTHEW 25:40

“Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”

MATTHEW 6:34

“I lift up my eyes to the mountains—where does my help come from? My help comes from the Lord, the Maker of heaven and earth.”

PSALM 121:1, 2

“The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he refreshes my soul. He guides me along the right paths for his name’s



sake. Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.”

PSALM 23:1-4

“My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends.”

JOHN 15:12, 13

“For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.”

2 TIMOTHY 1:7

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”

ROMANS 8:28

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

GALATIANS 6:9

“Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.”

ROMANS 5:3-5

ON THE VALUE OF SERVING OTHERS

“Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.”

JOHN 13:3-5

“Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

MATTHEW 20:28

“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

MATTHEW 25:35, 36

“And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone.”

1 THESSALONIANS 5:14

“And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”

MATTHEW 10:42

* All Bible verses are taken from the New International Version.

THE INFINITE VALUE OF ONE

A recent article on the BBC website¹ recounts the story of a man who was the only audience member to attend the show of a stand-up comedian in the packed schedule of events during the 2022 Edinburgh (Scotland) Fringe Festival—the world’s largest annual arts festival.

Even though the comedian had only one person in his audience, he decided to continue with his comedy act because he wanted to honor the audience member who had paid for his ticket. After the show the comedian remarked: “It was honestly one of the best shows I have ever done.” The audience member

responded in kind: “I cannot remember ever laughing that much.”

However, the story gets even better. Unbeknownst to the comedian, a reporter who arrived early to review the next act, after genuinely enjoying the show, tweeted with high praise about the event, causing the comedian’s following show to be a near sellout.

The value of one!

Scripture is infused with this value. When you have a moment, read through the succession of the parables of the lost coin, the lost sheep, and the lost son found in Luke 15, and at the end, ask yourself the same thematic question for each parable: How many of the 10 coins were lost? How many of the sheep were lost? How many of the sons were lost? Invariably, the answer to every question is one. In every single parable, the thrust of God’s desire, His deepest concern, was about the one!

It’s a sobering thought when we think about it. Ellen White makes a profound and deeply arresting statement on this very thought: “If but *one* soul would have

accepted the gospel of His grace, Christ would, to save that *one*, have chosen His life of toil and humiliation and His death of shame.”²

Let that statement sink in for a moment. Christ would have endured and risked everything on the cross if you were the only person to choose Him in all the billions of people that have ever existed and will ever exist on Planet Earth before He returns. Can you comprehend that? In the most personal sense, we are of infinite value to God.

No wonder Ellen White remarks: “The soul is of infinite value. Its worth can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul.”³

The infinite beauty of this unselfish love on Calvary becomes even more poignant when we realize that when Christ chose to suffer and die for our salvation, He was valuing us above Himself.

Jesus says it best: “For the Son of Man has come to save that which was lost. What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish” (Matt. 18:12-14).⁴

¹ <https://www.bbc.com/news/uk-england-leicestershire-62489950>

² Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 135. (Italics supplied.)

³ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 3, p. 187.

Daniel Bruneau has a Ph.D. in human-computer interaction and provides creative services for Adventist Review Ministries.

IF A MAN HAS A HUNDRED SHEEP, AND ONE OF THEM GOES ASTRAY, DOES HE NOT LEAVE THE NINETY-NINE AND GO TO THE MOUNTAINS TO SEEK THE ONE THAT IS STRAYING?

“The soul that
gives is always

refreshed.”

—Ray Hartwell

Director at Grateful Living
(Trust Services, Stewardship)
Georgia Cumberland Conference

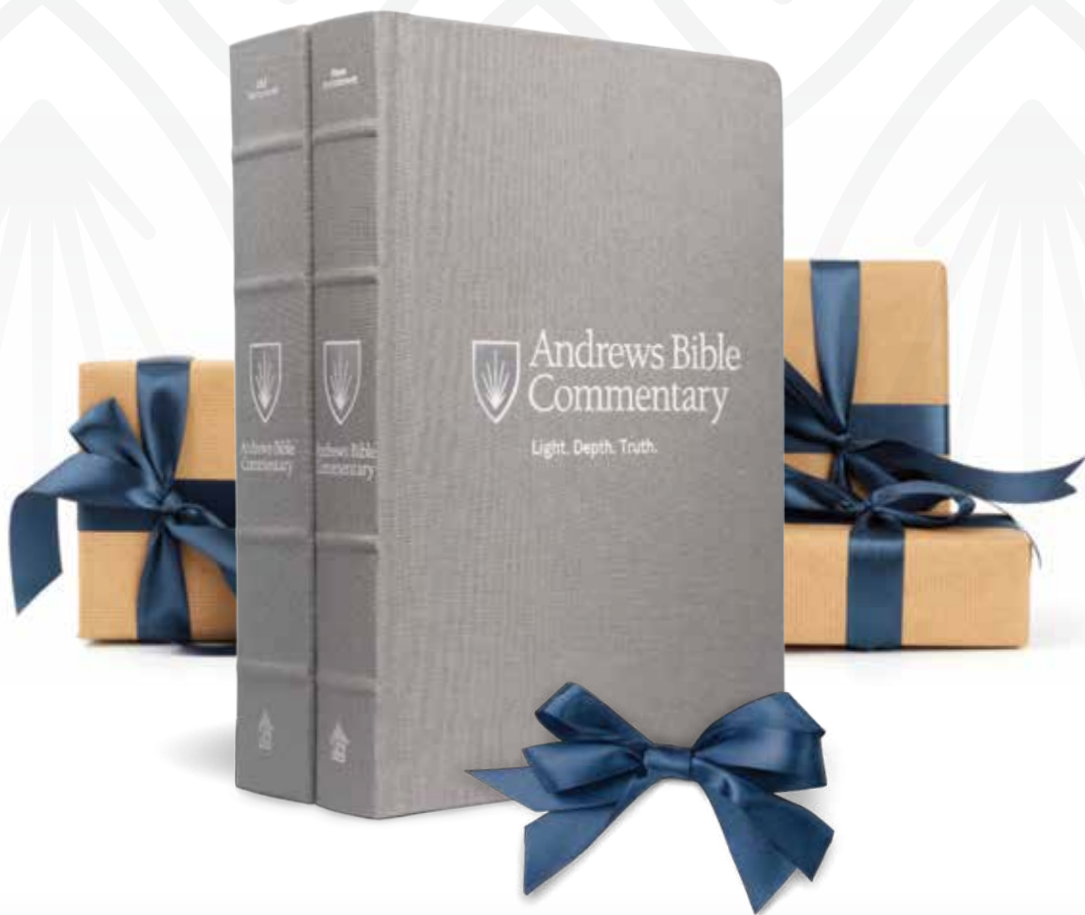


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