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*(available to logged-in subscribers)*

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Thomsen’s latest chapter warmly invites us to rest in God’s love and to trust Him for all of salvation, rather than seeing justification as only “a temporary necessity to get us started in the Christian life.”

Loma Linda University Team PosAbilities member earns spot on the USA Canoe/Kayak National Team:
Learn about Loma Linda’s Team PosAbilities program and enjoy an interview with Greg Crouse, an athlete who has just earned a spot on the USA Canoe/Kayak National Team, and will represent the country at the ParaSprint World Championships in Duinsburg, Germany, next month.

Adventists Join Statement Opposing Lawmakers Vote to Eliminate Food Stamps Program: As Congress prepared to recess without directing assistance to the poor through food-stamp programs, both conservative and liberal religious leaders have signed a pastoral letter to Congress, calling for action.....

Babies Born the Same Day as Britain's New Prince at Adventist Hospitals in Australia and the United States: By George! Like any little prince, this one arrives with a worldwide entourage with whom to march through life, with hearty representation from Adventist hospitals....

Renewed Protests to Mark 500 Days in Jail for Adventist Pastor in Togo: An Adventist missionary now in jail for 500 days with no trial or conviction, stands accused of murder. Adventists from throughout the world are calling on Togo authorities to release Pastor Monteiro!....

Ten Teachers in Adventist Schools in North America Recognized with Excellence Awards: Teachers Ophelia Barizo, Catherine Farkas, Sara Guzik, Jim Minty, Oliver Morada, Guadalupe Negrete, Olga Simmons, Rachel Simons, Tanya Stotz, and Reymelinda Villaruel have each received $2,000 awards for excellence in teaching....

Families Can Visit Prisoners by Video Link at Adventist Community Services Center in Maryland: One of the great challenges of rehabilitation in prison is the complication of scheduling and conducting visits. Now an Adventist Community Services Center has arranged with officials to allow prisoners'
family members to video link with their imprisoned relatives in the area—saving time, expense, and travel for all involved....

**News Briefs July 26, 2013:** Long-time missionary educator Raymond Tarr dies amid acclaim for life accomplishments in Zimbabwe; Adventist Health enters the HMO field; Porter Hospital in Colorado named one of best in the state; Fijian Adventists erect huge Daniel 2 image; more....

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Is the Pope's Brother an Adventist?

Submitted: Jul 25, 2013

By AT News Team

A former Adventist pastor with roots in Argentina says the recently elected Pope Francis I, who was a Roman Catholic Archbishop in Argentina, has told confidants that he wishes to punish the Adventist Church because the pontiff's older brother was a long-time member of that denomination.

Hugo R. Gambetta, once an ordained minister in the Adventist Church who lost his credentials in 2005 amidst allegations of financial improprieties, appears in a widely circulated 17-minute video in which he says that Francis I has sworn to give top priority to implementing an international Sunday law, in retaliation against the denomination that stole his brother away from the Catholic faith. Gambetta does not give the first name of the brother, nor does he provide any dates, locations, or circumstances under which such a conversion might have taken place.

The video program came to the attention of Adventist Today when a pastor in the United States asked for help in determining if the allegation had any validity. Adventist Today has determined that the story has no foundation in fact, and this assessment has been confirmed by sources at the General Conference and in South America.

Gambetta has shown great ability through the years to rouse Adventists to support his independent ministry, often using dire predictions of imminent end-time catastrophes. He has predicted crises for Adventists in particular.

The account given by Gambetta in the video is presented in Spanish from a pulpit, as Gambetta appears nattily dressed, and in somber, sensationalist tones describes the great hatred Francis I feels toward the Adventist Church because of the conversion of the pontiff's brother. No documentation or supporting witnesses are supplied.

Gambetta operates an independent ministry based in Glendale, California, where Adventist Today has learned he draws followers from among the many Spanish-speaking Adventists in California. He also appears on at least one television station in Central America and is well known to Adventists in the region.

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First Step toward Consensus on Theology of Ordination Voted by Study Committee 86 to 8

Submitted: Jul 24, 2013

By Adventist Today News Team Full text of the statement as released added at the end of the story.

A consensus statement on the basic theology of ordination was released late Tuesday (July 23) by Adventist News Network (ANN), the official news service of the Seventh-day Adventist denomination. The bulletin written by Mark Kellner, news editor of the Adventist Review, stated that the Theology of Ordination Study Committee (TOSC) set up last year by the General Conference executive committee adopted the document by a vote of 86 to 8, "a 9:1 ratio." No indication was given by ANN as to why eight committee members voted against the statement, placing themselves outside the consensus.

The first paragraph of the statement acknowledges the traditional Protestant understanding that the church is made up of people who "through baptism [are] becoming a royal priesthood," seeming to foreclose one set of arguments against women's ordination; examples from the all-male priesthood in the Old Testament still existed at the time the New Testament was written. The same paragraph states that ministers are "called and enabled through the power of the Spirit and the gifts He bestows," and Adventists have from the beginning of the movement acknowledged that these gifts are present in both men and women.

The committee's consensus notes that, unlike the beliefs of some other Christian faiths, however, Adventist ordination "neither conveys special qualities to the persons ordained nor introduces a kingly hierarchy within the faith community." It concludes that "the ultimate model of Christian ministry is the life and work of our Lord, who came not to be served but to serve."

The document states that the original Greek and Hebrew words that are usually translated as "ordain" in English mean simply to select or appoint. It cautions that "over the course of Christian history the term ordination has acquired meanings beyond these words" which Adventists do not recognize as truly biblical. According to the statement, "Seventh-day Adventists understand ordination, in a biblical sense, as the action of the church in publicly recognizing those whom the Lord has called and equipped for local and global church ministry."

"Ordained persons" in the New Testament include elders, deacons and "supervising elders" who "were itinerant and supervised greater territory with multiple congregations," the document says. Explaining the role of an ordained person, the statement continues: "In the act of ordination the church confers representative authority upon individuals for the specific work of ministry to which they are appointed. These may include representing the church; proclaiming the gospel; administering the Lord’s Supper and baptism; planting and organizing churches; guiding and nurturing members; opposing false teachings; and providing general service to the congregation."

The approval of the document came on the second day of the second meeting of the committee this year. Artur Stele, a General Conference (GC) vice president originally from Russia and director of the denomination's Biblical Research Institute, is chairman. Geoffrey Mbwana, another GC vice president originally serving in Africa, is vice chair.

The consensus statement must be reported to the GC executive committee for approval and very likely will be a part of the draft document on this issue which will be presented to the delegates at the next GC Session in 2015. It is foundational to the committee's other assignment, the topic of extending ordination to women who serve as pastors, which has become controversial in recent years.

The GC Session in 1881 voted the concept of ordination for women clergy and the denomination began to issue ministerial licenses to a number of women, which is the first step in preparation for ordination in the denomination. Ellen G. White, one of the cofounders of the denomination, was recognized as an ordained minister throughout much of her life. But during the 1920s and 1930s almost all women were expelled from the denomination's ministry and when steps were taken in the 1970s to restore women to the ranks of pastoral ministry, objections were heard for the first time.
The subject has been debated among Seventh-day Adventists for years, with the GC Sessions of 1990 and 1995 declining to permit such ordinations as a threat to “unity,” not on theological grounds. This committee is charged with producing material for discussion and making recommendations that will be acted upon at the church’s July 2015 world session, due to be held in San Antonio, Texas. This meeting of the committee continues today (July 24).

The ANN bulletin quotes Pastor Bill Knott, a committee member and the influential editor of the Adventist Review. “If the church can reach consensus on a common theology of ordination, it offers hope that it may also find a solution that honors the strongly held convictions on both sides of this issue.”

The full text of the statement follows as released by ANN:  

**Consensus Statement on a Seventh-day Adventist Theology of Ordination**

In a world alienated from God, the Church is composed of those whom God has reconciled to Himself and to each other. Through the saving work of Christ they are united to Him by faith through baptism (Eph 4:4-6), thus becoming a royal priesthood whose mission is to “proclaim the praises of him who called you out of darkness into his marvelous light” (1 Pet 2:9, NKJV). Believers are given the ministry of reconciliation (2 Cor 5:18-20), called and enabled through the power of the Spirit and the gifts He bestows on them to carry out the Gospel Commission (Matt 28:18-20).

While all believers are called to use their spiritual gifts for ministry, the Scriptures identify certain specific leadership positions that were accompanied by the Church’s public endorsement for persons who meet the biblical qualifications (Num 11:16-17; Acts 6:1-6; 13:1-3; 14:23; 1 Tim 3:1-12; Titus 1:5-9). Several such endorsements are shown to involve “the laying on of hands.” English versions of the Scriptures use the word ordain to translate many different Greek and Hebrew words having the basic idea of select or appoint that describe the placement of these persons in their respective offices. Over the course of Christian history the term ordination has acquired meanings beyond what these words originally implied. Against such a backdrop, Seventh-day Adventists understand ordination, in a biblical sense, as the action of the Church in publicly recognizing those whom the Lord has called and equipped for local and global Church ministry.

Aside from the unique role of the apostles, the New Testament identifies the following categories of ordained leaders: the elder/supervising elder (Acts 14:23; Acts 20:17, 28; 1 Tim 3:2-7; 4:14; 2 Tim 4:1-5; 1 Pet 5:1) and the deacon (Phil 1:1; 1 Tim 3:8-10). While most elders and deacons ministered in local settings, some elders were itinerant and supervised greater territory with multiple congregations, which may reflect the ministry of individuals such as Timothy and Titus (1 Tim 1:3-4; Titus 1:5).

In the act of ordination, the Church confers representative authority upon individuals for the specific work of ministry to which they are appointed (Acts 6:1-3; 13:1-3; 1 Tim 5:17; Titus 2:15). These may include representing the Church; proclaiming the gospel; administering the Lord’s Supper and baptism; planting and organizing churches; guiding and nurturing members; opposing false teachings; and providing general service to the congregation (cf. Acts 6:3; 20:28-29; 1 Tim 3:2, 4-5; 2 Tim 1:13-14; 2:2; 4:5; Titus 1:5, 9). While ordination contributes to Church order, it neither conveys special qualities to the persons ordained nor introduces a kingly hierarchy within the faith community. The biblical examples of ordination include the giving of a charge, the laying on of hands, fasting and prayer, and committing those set apart to the grace of God (Deut 3:28; Acts 6:6; 14:26; 15:40).

Ordained individuals dedicate their talents to the Lord and to His Church for a lifetime of service. The foundational model of ordination is Jesus appointing the twelve apostles (Matt 10:1-4; Mark 3:13-19; Luke 6:12-16), and the ultimate model of Christian ministry is the life and work of our Lord, who came not to be served but to serve (Mark 10:45; Luke 22:25-27; John 13:1-17).
Ellen White Volume to Be Published by Oxford University Press

Submitted: Jul 25, 2013

By News release
In early July Oxford University Press announced that it would publish a new biography of Ellen Gould Harmon White (1827-1915), cofounder of the Seventh-day Adventist Church.

In 18 chapters prepared by 20 authors, *Ellen Harmon White: American Prophet* examines her ideas and the impact she has made on the Adventist Church and American religion generally.

The new book will introduce the Adventist prophet to general readers as well as to history students and teachers. “Scholars have identified Ellen White with Anne Hutchinson, Harriet Beecher Stowe, Mary Baker Eddy, and Aimee Semple McPherson as one of the most prominent women in American religious history,” said co-editor Terrie Dopp Aamodt, professor of history at Walla Walla University, “yet she is one of the least studied and understood.”

The volume began to take shape at an October 2009 conference in Portland, Maine, the site of Ellen Harmon’s early upbringing. Chapter authors and respondents sought to examine the breadth of Ellen White’s 70-year public career while avoiding extremes of iconoclasm or hagiography. Two scholars, one familiar with Adventist studies and the other a specialist in an area of the chapter’s historical context, reviewed each chapter in detail. All of the 67 conference participants also read the chapters and applied a rubric to identify gaps and potential biases in the material. “Collaborative research, writing, and editing shaped the book,” said co-editor Gary Land, professor of history emeritus at Andrews University. “This project’s scholarly exchange between Ellen White specialists and students of her broader contexts would take decades to achieve in occasional meetings at professional conferences.”

The Seventh-day Adventist church is the largest of four innovative denominations founded in the United States in the nineteenth century, along with the Church of Jesus Christ of Latter-day Saints; the Church of Christ, Scientist; and the Jehovah’s Witnesses. “Scholars have extensively examined the Mormon and Christian Science faiths,” said Ronald L. Numbers, Hilldale Professor of the History of Science and Medicine Emeritus at the University of Wisconsin, “but the Jehovah’s Witnesses and the Adventists are not as well understood. Wider scholarly discussions on Ellen White are long overdue.”

*Ellen Harmon White: American Prophet* invites further conversation about White’s place in history. “Taken together, these chapters show how White was both a product and a producer of her age,” said Grant Wacker, professor of Christian history at Duke University, in the book’s foreword. “They also show that however one judges the role of supernatural inspiration, White ranked as one of the most gifted and influential religious leaders in American history, male or female. *Ellen Harmon White: American Prophet* tells her story in a new and remarkably informative way.”

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Adventist Pastor Charged with Sexual Abuse of a Teen in Caribbean Nation of Trinidad and Tobago

Submitted: Jul 25, 2013

By Adventist Today News Team

In a court hearing on Tuesday (July 23), Pastor Marlon Holder was presented with six charges of sexual assault on a 15-year-old girl in 2011, according to a report in the Express national newspaper. The report quotes Pastor Clyde Lewis, secretary-treasurer of the Tobago Mission of the Seventh-day Adventist Church, that Holder "resigned from the ministry on June 30, 2013, and the matter is now in the hands of the police."

The police detective testified that "the victim was formerly a member of his congregation and was 15 years old at the time" and that "the acts were committed at his former home" in another part of the island. Magistrate Nannette Forde-John ordered $100,000 bail but did not ask Holder to plead because an indictment is being considered by authorities.

The newspaper stated that Lewis was "questioned why the church took so long to deal with the situation" and reported that Lewis said "the hierarchy of the church did everything to support Holder." It quoted Lewis, "We arranged several counseling sessions with him hoping that he would mend his ways."

"The hierarchy of the Catholic Church in Europe and the United States is being severely criticized for using the approach of counseling to deal with sexual offenders in the clergy, instead of immediately reporting them to law enforcement" a retired Adventist administrator told Adventist Today. "You would think that our leaders would have learned this lesson by now."

The Family Ministries Department of the denomination's General Conference is clearly on record against any delay in reporting sexual abuse cases to authorities, as is the Working Policy of its North American Division. Adventist Today has reported cases in which this resulted in immediate law enforcement action in the United States.

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Adventists Join Statement Opposing Lawmakers Vote to Eliminate Food Stamps Program

Submitted: Jul 22, 2013

By AT News Team

In the aftermath of a vote last week by the United States House of Representatives to delete the "food stamps" program for the poor while retaining agriculture subsidies for farmers and large corporations, the Seventh-day Adventist Church was represented among a long list of Christian leaders who issued a statement on "why we need to protect programs for the poor." The statement recognized that in the face of "historic deficits" government has a responsibility to reduce spending, but stated that to make these cuts in programs essential to the basic needs of the poor is not moral.

"As Christians, we believe the moral measure of the debate is how the most poor and vulnerable people fare," the statement said. "We look at every budget proposal [in terms of] how it treats those Jesus called 'the least of these' (Matthew 25:45). They do not have powerful lobbies, but they have the most compelling claim on our consciences and common resources."

The statement signed by more than 5,000 Christian leaders came as Congress is planning to take a lengthy vacation, starting August 5, before addressing a number of items vital to the poor as they consider the nation’s fiscal challenges. The "pastoral letter" urges lawmakers working to reduce the national debt to maintain a circle of protection around programs that effectively alleviate hunger and poverty in the United States and internationally. It advocates against balancing the budget on the backs of the poor and disabled.

The statement thanks President Barack Obama for his efforts to reduce the deficit while limiting cuts to programs serving poor people, and it asks lawmakers from both parties to work together to end hunger and poverty "by engaging in respectful, bipartisan dialogue and by ending brinksmanship." The Christian leaders signing the statement ask lawmakers to develop a plan that finds revenue and savings without increasing poverty and to frame budget discussions in terms of moral choices understandable to the American people.

The statement does not oppose changes in programs. They "should be made as effective as possible, but not cut. ... We are committed to fiscal responsibility [and] we are also committed to resist budget cuts that undermine the lives, dignity and rights of poor and vulnerable people." The statement addresses both domestic programs and international humanitarian and development assistance.

The religious leaders backing this statement include both liberal and conservative figures. Galen Carey, vice president of the National Association of Evangelicals, is among the signers, as is Richard Stearns, president of World Vision, the largest relief organization among conservative Protestants. It was also signed by Kathryn M. Lohre, president of the liberal National Council of Churches, and Jim Wallis of Sojourners.

Surveys have shown that the majority of Adventist churches in the United States offer an emergency food pantry for needy families in the community. Most of these get some assistance through the regional food bank in their area which is, in part, funded by some of the government programs currently being debated. Middle class Americans in general are not aware of the extent to which government funding is involved in volunteer community service activities and tend to believe that these services are entirely funded from private donations and church funds.
United States government funding is also key to the work of the Adventist Development and Relief Agency (ADRA). Nearly 80 percent of its efforts would have to be ended if all government funding were removed from the international projects ADRA implements.

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Babies Born the Same Day as Britain's New Prince at Adventist Hospitals in Australia and the United States

Submitted: Jul 23, 2013

By AT News Team

Local news media in Washington DC and Sydney, Australia, joyfully announced babies born at Adventist hospitals in the two cities within minutes of the birth of the son born to Prince William and his wife, Catherine, Duchess of Cambridge, at St. Mary’s Hospital in London. Media attention across the English-speaking world has been focused on the royal birth for the last several days, a baby third in line to succeed Queen Elizabeth II.

Benjamin was born at Sydney Adventist Hospital to Wynn and Naomi Visser, reported The Daily Telegraph and the story was picked up by other news media in Australia and New Zealand. The baby "was so eager to share his birthday with the royal baby he arrived five weeks early," the newspaper stated. It include photos of both sets of smiling parents.

NBC Television news in Washington (Channel 4) did not name any of several babies born near the same time, reporting that Shady Grove Adventist Hospital in the Maryland suburbs of the U.S. national capital "delivers 5,000 babies each year." The TV station told viewers that a number of mothers were invited to celebrate with afternoon tea at 2 p.m. local time today (July 23). "Each baby will get a blue or pink crown and their moms will receive a regal picture frame to commemorate the birthday they share with the new prince."

"It is an indicator of how global the Adventist health ministry is," a retired church administrator told Adventist Today, "that our hospitals literally around the world from each other are tied into this major event in this way. The Adventist Church touches more lives through its hospitals, clinics and community health programs than everything else it does combined."

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Renewed Protests to Mark 500 Days in Jail for Adventist Pastor in Togo

Submitted: Jul 23, 2013

By Adventist Today News Team

Many Seventh-day Adventist congregations around the world are planning prayer, fasting and other events this coming Sabbath (July 27) which will mark 500 days since Pastor Antonio Monteiro, an Adventist minister from Cape Verde serving at the Sahel Union Mission office in Togo, was arrested on March 15, 2012. He was accused of conspiracy to commit murder and imprisoned, despite the lack of any evidence and an unreliable witness. Denominational leaders have been working on his behalf for more than a year without result. He has not even received a trial, although a judge told him that he was innocent.

Events protesting "500 Days of Injustice" will be held on July 27 in every country where Adventist churches exist. A PowerPoint presentation and a digital video file can be downloaded from www.pray4togo.com, a web site created specifically to support the effort to free Monteiro and collected signatures on the petition seeking his release.

The accusation was made by a man that Monteiro had met through his evangelistic work and befriended, not a church member. Adventist Today has previously reported on the situation in the small, developing nation on the west coast of Africa where the rule of law is often compromised. Top religious liberty and public affairs specialists from the denomination's staff have visited the country, talked to political leaders and diplomats. It is unclear what the authorities really want in this case.
Ten Teachers in Adventist Schools in North America Recognized with Excellence Awards

Submitted: Jul 24, 2013

By AT News Team

The Alumni Awards Foundation (AAF) has announced the ten winners of the Excellence in Teaching Award for 2013. Each year AAF recognizes outstanding teachers employed in the schools operated by the Seventh-day Adventist Church in North America. Each of these teachers is presented with a $2,000 gift, an award medallion and Certificate of Excellence during award events hosted by the recipients’ schools. This year the following teachers have received this award:

**Ophelia Barizo**, science teacher at Highland View Academy near Hagerstown, Maryland, partners with community and academic organizations to engage her students in meaningful outdoor experiences. For example, her class takes trips in forest areas where new species have been discovered to photograph, collect and identify different species of mushrooms. Adventist Today has previously reported on her exceptional work.

**Catherine Farkas** teaches grades two through four at Middletown Christian School in Middletown, New York. Mainly known as a top-notch educator, Farkas also coordinates yearly fundraising programs for humanitarian causes. In the last few years, she used Math-a-Thon materials to raise more than $7,000 for St. Jude Children’s Research Hospital that benefits cancer survivors. Read more here.

**Sara Guzik** is the teacher at Echo Ridge Christian School in Nevada City, California, a small town north of Sacramento. Her determination is the reason the eight-grade school is open today. In 2011, she raised enrollment through parent involvement, recruited volunteers, solicited donations for new iPads, and put aggressive marketing efforts into place.

**Jim Minty** teaches grades five and six, as well as music, at Shenandoah Valley Adventist Elementary School in New Market, Virginia, on the same campus with the boarding academy operated for the Potomac Conference. Minty has taken a stand against social issues affecting children today. He has a zero tolerance policy against bullying to ensure his classroom is a safe environment where every student feels accepted for who they are.

**Oliver Morada** teaches history and government at Thunderbird Adventist Academy in Scottsdale, Arizona. He has the ability to make an ordinary subject come alive. It is not unusual to see students acting out a historical event in costume, or finding Morada standing on a chair, exciting his students about an event in history. Thunderbird is the boarding secondary school for the Arizona Conference.

**Guadalupe Negrete** teaches grades seven and eight at El Dorado Adventist School in Placerville, California. She has a gift for loving and connecting with her students. Her classes are always interactive, creating Spanish art projects and preparing Spanish cuisine that the whole classroom enjoys. Her classroom is a model of creative artifacts and visuals.

**Olga Simmons** teaches the eight-grade New Hope Adventist School in Fort Lauderdale, Florida. Simmons is a proactive leader. After becoming principal, she quickly started fundraising efforts. For example, she visited all the Adventist churches in the metropolitan area to advertise the need for textbooks and a new stairway. She also sought help to organize and clean the school.

**Rachel Simons** teaches English and history at Richmond Academy on the campus of the Patterson Avenue Church in Richmond, Virginia.
She instills a “No Slacking” mentality in her students. Because of her dedication, national test scores at the school have dramatically increased. Forty percent of the student body scored within the top 15 percent in the area of language arts in 2012.

**Tanya Stotz** teaches Kindergarten and grades one and two at San Fernando Valley Academy in southern California. Her unique lessons have students and colleagues saying they are spell bound, especially by her yearly butterfly experience. She brings 250 larvae to school so the students can experience the entire metamorphosis of the butterfly within their classroom.

**Reymelinda Villaruel** teaches grades five and six at Jackson Heights Church School in New York City. She created a Mathletes program that not only trains students to compete in mathematics competitions, but also boosts their self-confidence in math and their love for the subject. The school’s standardized test math scores have also increased each year due to her diligent work.

AAF is an organization created by alumni of Adventist schools across North America to promote excellence in the schools at all levels, preschool through university, and advocate on behalf of Christian education. It partners with Adventist colleges and universities in these awards. Funding was provided this year by Andrews University, Loma Linda University, Oakwood University, Southern Adventist University and Walla Walla University.

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Families Can Visit Prisoners by Video Link at Adventist Community Services Center in Maryland

Submitted: Jul 25, 2013

By Adventist Today News Team

Both mental health and corrections professionals have long known that the stronger the tie prisoners have with their families, the more likely they are to make a success of their lives when they have served their terms and are released. But, the families of convicts are often poor, single mothers with small children and located a considerable distance from the prisons where their husbands are located, without the funds to pay for travel.

The Adventist Community Services Center in Beltsville, Maryland, is piloting a new program in collaboration with the state Department of Public Safety and Correctional Services. A private video link allows family members to come to the center and talk with prisoners at Jessup Correctional Institution. If the pilot project, which began last week, is successful, then it will be expanded to other prisons across the state, according to Martha Danner, a Maryland official quoted in the Gazette community newspaper.

"We are very excited to be piloting this," Pastor Glenn Holland told the newspaper. "Both churches and government need to be working together to meet the needs of the community that we both have a mutual interest in serving. That's what we are doing here." Holland is associate pastor for community ministries at the Beltsville Seventh-day Adventist Church in the suburbs between Washington DC and Baltimore.

The center is located about three miles from the building which houses the offices of the denomination's General Conference and its North American Division. It offers other services, such as family counseling, a computer lab and emergency food pantry. The church also sponsors a school and a child care center.

"We think this is better for safety and it is easier on families," noted Danner. Captain Anthony Lewis at the Jessup prison told the newspaper that the program relieves the staff at the institution of a lot of work, searching visitors and intercepting contraband. It also does away with concerns about visitors being hurt in prison scuffles, etc. It should result in conversations with family occurring more often than they have in the past for many prisoners.

Family members need to call the center at least a week ahead to schedule a visit. Initially the visitation times are on Sundays, but evening sessions during the week will be added in the future as there is greater demand. Danner told the newspaper that churches in Baltimore have already asked about joining the program with additional sites.

Holland saw the program operating in another state and, "It seemed like something we ought to be doing in Maryland," he told the newspaper. He contacted the state authorities and developed a proposal for the pilot project.

"It went great," Holland reported on the first session. "They were really excited to be the first ones to try it," he said of the family. He declined to identify them or permit a photographer to cover the event in order to protect their privacy.
News Briefs July 26, 2013

Submitted: Jul 26, 2013
By AT News Team

Adventist Today regularly provides a summary of stories that we have decided do not require in-depth reporting, but our readers may want to be aware of.

A cabinet member from the national government spoke at an Adventist Youth Congress in the Bahamas on Sunday (July 21) in Freeport. Member of Parliament Michael Darville told the crowd, "As a Christian nation, we take pride in our beliefs in sound biblical principles," according to the Bahama Islands Info news Web site. "Be assured that the government of The Bahamas is fully committed to the development of our youth."

A missionary who spent his life in Zimbabwe died last week and was lauded by the permanent secretary of the Ministry of Economic Planning and Investment, Dr. Desire M. Sibanda, in The Herald, a major newspaper in the African country. Raymond Tarr died at 86 at his home in a rural area. He was the long time head of Anderson High School, one of the most well-known of the 39 secondary schools operated by the Adventist Church in Zimbabwe. He was born to missionary parents at Solusi University. "He worked hard to promote the principles of Christian education in this country," Sibanda told the newspaper. "He will always be remembered for his tremendous contribution to promoting the education [of] the heart, hand and head." The Adventist secondary schools in Zimbabwe have a total enrollment of nearly 8,500 and the majority of the students are not church members.

A huge statue based on the image described in Daniel 4 stands in front of Suva Civic Centre in Fiji until the end of July during an evangelism campaign organized by the Adventist Church, reports the Fiji Times. The newspaper published a picture of the statue which appears to be about three stories tall. Pastor Asaeli Vosavakadua, one of the organizers, said it is "a symbol of unity and hope for Fiji" and explained the original story in the Old Testament.

Porter Adventist Hospital in Denver has been named one of the three top hospitals in Colorado by U.S. News and World Report. The national journals gave this ranking to the hospital because it scored above average in surveys about its reputation, patient survival rates, safety and quality of care.

Plans to apply for an HMO license are being developed by Adventist Health, the nonprofit organization that operates 19 hospitals on the west coast for the Pacific Union Conference and the North Pacific Union Conference, were announced by the Sacramento Business Journal last week. The organization's "board approved the plan in June," Becker's Hospital Review reported, and the application will be filed before the end of 2013. An HMO (Health Maintenance Organization) would enable the hospital system to collaborate more effectively with health insurance plans and avoid being pushed out of business by competitors.

__________________________Share your thoughts about this article:
The Problem with a Fundamentalist World View

Submitted: Jul 21, 2013

I know this problem well and I will confess right at the beginning that I own it. I was raised by parents who loved me deeply, gave me every advantage and were steeped in a Christian Fundamentalist world view. The Adventist movement has never been entirely Fundamentalist—it is probably more correctly understood as primarily in the Anabaptist frame—but there have always been some Fundamentalists among Adventists.

In a way my heart goes out to the Muslim Fundamentalists in Egypt today. They played by the rules of democracy in many ways. They elected one of their own as president of the country, and a year into his term the rest of the country rose up against him. The military who deposed him announced that they would respect the rights of public protest, and then the authorities fired on those protesting the ouster of the duly elected president.

What the Muslim Brotherhood fails to understand is that democracy is more than winning a free election. Democracy cannot survive in today’s world simply on the basis of winners and losers. Winning an important election, being democratically elected to authority, does not give a mandate to impose anything on those who believe differently.

Once upon a time a more authoritarian approach to society was possible because the cultures of the world were largely cut off from each other. Each nation was a unitary culture and every child grew up being taught a particular world view and way of life. Although some Muslim nations want to continue that Medieval pattern, it is really no longer possible. People travel, immigrate and connect through high-speed media in a way that makes every nation (sooner or later) a pluralistic society where attempts at an overly structured way of life will result in the worst kind of warfare; tooth and nail civil wars fought in communities on top of families and children.

In the Midwest suburb where I live, the school board is embattled because it is attempting to introduce courses that teach American history from a certain ideological viewpoint, include creation alongside evolution in the curriculum and get rid of the teachers union that it perceives as too liberal. This is a conservative town, but the predictable reaction has now bubbled over, causing people who never used to be politically active to go to meetings and circulate petitions and hire lawyers. In today’s paper the school board announced that it was cancelling the contract with the organization that was hired to teach the courses on the constitution. Another story says that the state labor regulatory body is investigating the board’s approach to the teacher’s union because the board broke the law on those matters.

I am not addressing the topic of whether the libertarian values and Evangelical theology of the these neighbors of mine is right or wrong. (Commenters, if you get off on that line of argument, you are off the reservation!) I suspect there is more among their beliefs that I would agree with than disagree with.

My observation is that there are civic limits to using democracy to enforce a particular pattern of faith and values. Somehow the Fundamentalist world view does not understand that you can only push your neighbor so far. You can vote a constitutional amendment outlawing the manufacture and sale of alcoholic beverages, but that will not make your neighbors become teetotalers. It only creates an unanticipated outcome; the invention of modern organized crime to serve the illegal market created for alcohol.

The true believers in the pro-life movement—who I largely agree with on moral grounds, despite their widespread hypocrisy on capital punishment and feeding babies once they are born—believe that if Roe v Wade is rescinded or restrictive laws such as recently voted in Texas are adopted that it will impose moral order on a society where traditional ideas about sexuality have been discarded by most Americans. They simply don’t get the fact that it will change nothing about the sexual behavior of most people and it will create unanticipated outcomes, possibly more terrible than the present situation.

Fundamentalists believe that they can control society’s sinfulness. Jesus knows otherwise. He says, Peter put away your sword. "He who is
without sin, cast the first stone." Love your enemies. Turn the other cheek. Go the second mile.

The genuinely Christian response to the evil in the world is a commitment to live a life of compassion. We can work for justice, but we cannot impose righteousness. Attempts to impose righteousness inevitably become unjust, dictatorial and a cure worse than the sickness. This is, at least in part, why the Muslim Brotherhood has failed in Egypt.

Unfortunately, Fundamentalists never seem to be able to learn the lesson or even see the problem. They are somehow blind to the way their efforts are counterproductive and that they become the very evil monsters they set out to get rid of. A great many heartsick members of the Muslim Brotherhood are in deep despair and others are boiling angry. I can understand their feelings, but it is a dangerous instinct. Even if you are an American and not angry, it is still a dangerous instinct.

What Christ asks us to do is live our faith, share our hope, find creative ways to witness in the pluralistic context without seeking to impose anything on others; to live in peace with all people. When Fundamentalists seek to use political processes to impose their ideas of right on others, they leave the path of Jesus no matter how righteous they think they are.
Conversion of the Heart

Submitted: Jul 25, 2013

By Debbonaire Kovacs

I’ve been looking at that phrase. Conversion means change. Like converting the orifices on a gas stove from natural gas to propane, or vice versa. Changing something from one purpose to another. And heart, of course, means who we really are, at core. People have always defined the seat of emotions and true feelings as some bodily organ, whether heart (where we feel the pump of adrenaline) or stomach (which fills with acid upon strong emotion) or bowels, because our digestion is entangled with how we feel. (C. S. Lewis claimed that seeming successful at “being a good Christian” might be more based on a good digestion than anything else.)


Language is such an odd thing. In her autobiography, Maria von Trapp tells the story of trying to learn English, and of quoting Matthew 26:41 as “The ghost is willing, but the meat is soft.”

Joan Chittister sees the conversion of the heart as the “moment [when] we suddenly recognize the fact that we have been feverishly expending energy—like walkers on a treadmill—going nowhere at all.”

Or rather, that moment is the catalyst for the true conversion, when we can choose to be led daily, from one moment of prayer to the next, to the depth of the sacramental life, to the consciousness that all of life is sacred and that every act of ours makes life either more—or less—holy.

She sees conversion as the call that “steeps us in the mind of God, hour after hour, day after day, year after year, all the days of our lives.”

Amen!

Did today’s actions make life (for myself and for everyone around me) more holy? Or less so?

[To see more of Chittister's writings, visit her website at www.joanchittister.org]

_________________________ Share your thoughts about this article:
All You Care to Eat at the God Buffet

By Ed Dickerson

It’s become a pretty constant refrain. “I believe in a God, but not in . . .”

The blank is most often filled with “the God of the Old Testament,” or one of its variants, such as, “the God who ordered the extinction of the Canaanites,” but there are other alternatives, such as, “the God who left such deceptive evidence in the fossil record if He really created the Earth less than (x millions) of years ago.”

I’m always bemused by such statements. It’s as though we find ourselves at the “God Buffet,” taking the offerings we like, and leaving those we don’t care for. We all have different meals, but we all have what we choose. “My God, your God,” fits right in with the postmodern view of “my truth” and “your truth.” When it comes to God, we’re all like George H.W. Bush: if we don’t like broccoli, we don’t have to eat it.

And frankly, there’s a lot to not like. Pacifists don’t like the God who commands war and violence. Those concerned with standards aren’t fond of the God who accepts sinners and eats with them. “Social Justice” advocates don’t like the picture of a God who negotiates different pay rates for the same work. I could go on. There’s something for nearly everyone to object to. But this is nothing new. The God pictured in the Bible was always “a stumbling block to Jews and foolishness to Gentiles” (1 Cor. 1:23).

But what kind of God does that leave us with? I mean, if you don’t like the God of the Old Testament, then you reject the God of the Jews, and of Muslims, for that matter. Not that their ideas of God are identical, but if violence and judgment cause you to reject Yahweh, you’re not going to be any happier with Allah—and vice versa.

Unfortunately, you also don’t like the God of Jesus, because he repeatedly cites the Old Testament as authoritative concerning the nature of God. In fact, on several occasions, Jesus clearly claims to be that God. In John 8:58, he said, “‘Very truly I tell you,’ Jesus answered, ‘before Abraham was born, I am!’” Showing that his audience understood his claim exactly that way, the next verse says, “At this, they picked up stones to stone him,” for blasphemy.

So, if you don’t like the God of the Old Testament, then you have to edit Jesus’ life and teachings to eliminate those Old Testament roots and trappings, and his own approving references.

Now, I’m not particularly fond of OT passages commanding the extermination of certain groups, or when Samuel hacks Agag to pieces in accordance, so he says, with God’s will. When it comes to that, there are a number of things Jesus said which challenge my understanding. At the very least, he could have left out Lazarus and the Rich Man. Throughout the scriptures there are passages which disturb my desired tidy theology. So I understand the impulse to edit out passages that cause difficulties. But that gives me a different problem.

In “How to Think About God,” which deals with natural theology rather than sacred theology, the late Mortimer Adler tackled the problem of how to describe God. We cannot have a definition of God, because a definition is a limitation, and we cannot limit God. So he comes up with a “definite description,” a description that can apply only to God. And he comes up with “that which nothing greater can be thought of.”

And, as he goes through his book, it becomes clear that definite description serves its purpose very well. Just as one example, he says that God must be personal, because persons are greater than mere forces. Persons have consciousness, have wills, purposes, and intentions, whereas forces are unconscious and purposeless. Since consciousness is superior to unconsciousness, God must be a person rather than a force.

Similarly, God must be a creator, since creativity is superior to non-creativity. The Judge is greater than the one judged. And obviously, the Maker is superior to the thing made. Whether you agree with his conclusions or not, his “definite description” is useful.
And that brings us back to the God Buffet, where everyone can have the God they choose. If you don’t accept the God of the OT, it is because you have decided he is not “that which nothing greater can be thought of.” Ditto with Jesus hard sayings.

It reminds me of a story a friend told me. A parishioner where my friend taught school admonished the pastor that he should preach more sermons on vegetarianism. The pastor replied that Jesus ate lamb at Passover and fish in the Gospel of John. Unphased, the parishioner explained, “We have more light now.” More light than the Son of God?

Actually, that’s exactly the same thought that lies behind our selections at the God Buffet. We select some things and reject others because “we have more light.” But Jesus affirmed the scriptures. If we believe in him, the Buffet is closed. We’re stuck with the whole Bible, as it is, ‘hard sayings’ and all. Otherwise, whether we realize it or not, we have fallen for the oldest temptation. We have become the final arbiter of what God is and what He is not. In that case, to see “the God we believe in” only requires a glance in the mirror.

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On this 150th anniversary of the founding of the Seventh-day Adventist Church the name William Miller is given prominent place in the church’s early history. Miller himself never became a Sabbath keeper, but his call to prepare for the imminent Advent had a profound influence among those who would later form the Seventh-day Adventist denomination. This article examines how the popular press in one Pennsylvania town covered the news that the world was about to end.

In 1972 our family moved to Pennsylvania from Southern California. One of my churches was in Carlisle, the town that in the mid-1800s referred to itself as The Gateway to the West Cumberland Valley of Pennsylvania. On a visit to the Cumberland County History Museum in Carlisle, I walked into a back room to find stacks of newspapers. When I pulled a couple out I saw they dated from the mid 1830s. A thought struck me. Might there be articles about Miller and the Millerites? I began to search through the brittle pages. The two newspapers, The Pennsylvania Statesman and The Carlisle Herald Expositor proved a gold mine for researching how frontier newspapers portrayed William Miller and his followers.

Eight stories were found in The Pennsylvania Statesman that mentioned William Miller or his followers. The first was published on February 15, 1843; the last on November 21, 1845. The Carlisle Herald Expositor published the first article about the Millerites on March 22, 1843. Seven more were found between that time and December 10, 1845.

Neither paper appears to have copied the other. Each paper, as will be shown, generally presented Miller and the Millerites in less than an appealing way, although there were some exceptions. The Pennsylvania Statesman published the following. "Miller, finding the Philadelphians rather disputatious and uproarious (sic), left the city after two or three attempts to address them. The Inquirer thinks there would have been a riot, with a little sprinkling of mob law, had the parson remained longer. Such conduct is highly discreditable to the Philadelphians. Should the world come to an end in April, their lot might be a hard one." (The Statesman, Vol. 11, No. 25, Feb. 15, 1843, p. 3.)

More typical is the reference found in The Herald Expositor. The writer said that since the predictions of Miller and the fixing of the destruction of the world in 1843 were creating excitement in Carlisle, the editors "felt it necessary to write on this and similar delusions." (The Herald Expositor, April 5, 1843.)
The editors informed the reader that many are not aware that predictions like Miller's have happened before. Other preachers, prior to Miller, had been mislead in their minds, and while the editors accepted that Miller was sincere, nevertheless he was "the most ignorant of them all who have presumed to unveil the future." (Loc. Cit.)

The editor supplied the list of those who, like Miller, set dates for the Advent: Sir John Napier, Edward Irving and Bernard, a hermit of Thurigic (sic); the dooms-day advocates in the days of Origen and the peasants in Luther's day who, like the others before them, were carried away by Messianic hopes. The article closed by reminding the reader that the only lasting result of this kind of preaching was the newly gained wealth of the church as many had turned their property over to the clergy.

This article is illustrative of what I found in most of the others. The writers and editors use the Millerite theme as a vehicle to inform, teach, and entertain their readers, often in the same story.

"Millerism. A Millerite named Moses Torreis residing in Centre Street, New York, made an attempt to commit suicide Sunday, in the following singular manner. He melted a leaden spoon, and while it was boiling hot, swallowed it. His tongue was burnt to a crisp, and in great agony he was conveyed to the Alms House, where his recovery is considered very doubtful." (Ibid. XLV:2, March 22, 1843, p. 2.)

"Rev. Mr. Raine, a primitive Methodist minister and an exemplary man, was tried and convicted for molesting two servant girls. He fled town. The 'wretch' had been preaching since last August. ... Mr. Raine has also been a believer in the doctrine of Millerism." (The Statesman, May 30, 1844.)

The Expositor carried a reprint of an article from The New England Puritan sent by their correspondent in Genoa, Italy. "I saw a Millerite here the other day from Worchester, Mass. He had come by steamer to Liverpool, and then directly here, swift as the wind and sail could carry him. From here he took a steamer to Rome, where he expected to be persecuted by the pope; and then he was off to Jerusalem, where after 40 days fast, Christ was to appear and set up his kingdom. He was solemn as eternity, and fully believed what he said. Nothing could stop him, as he said he could not detain the Lord Jesus Christ, and he could not appear till after his forty days fast! He had almost no money left and the reporter feared before 40 days past the dogs would gnaw his bones outside some city." (The Expositor, June 26, 1843.)

The Carlisle editors did not need to look outside their community for such news, as is shown by this article: "One of the disciples of Parson Miller visited Carlisle on Friday. The man delivered 8 lectures. 'He was an unlearned, but we believe a pious man, well read in scriptures, and tolerable conversant with profane history.'

"Saturday evening, Rev. Mr. Thorne delivered a discourse in the courthouse to a 'very large audience in opposition to the views of the Millerites so both sides were fairly heard. 'The opinion of the paper is that one could not say the impression left on the public by the 'startling doctrines of the lecture' had much impression on the town. Few, if any, converted. Many who were "halting
between two opinions as to whether to believe or reject have not found evidence to decide one way or the other. 'For our own part, although we do not exactly believe the predictions as the immediate coming of Christ and the end of the world yet of one thing we are satisfied no man will lose by preparing for the event.'

"The editor cannot take sides with scoffers who turn up their noses at the lecturer. True, the lecturer was a 'bad grammarian'. But the apostles chosen by Christ, the editor notes, were ignorant, simple men. Why could not the same be true today? 'Whether the end shall come in the month or this year, or not for thousands of years let the people of Carlisle let the professors of Christianity do as the Millerite's lecturer advised them, and we do not believe they will ever have cause to regret his wish, or the propagation of his doctrines." (The Statesman II:32, April 5, 1843, p. 3.)

The Herald Expositor of the same date ran the following."Rev. Dr. Jarvis of Middletown, Connecticut, has produced a work on the chronology of the Bible in which he shows, among other things, that if Miller's views were correct as to prophetic interpretation, the world would now be destroyed by fire some years ago for Dr. Jarvis demonstrates that Miller has placed the death of Christ exactly 5 years to late.

"Rev. Dr. Weeks of Newark, Del., one of the finest theologians of the country, has been reviewing Miller's theories and proves Miller is inconsistent with himself in his own theories. Miller contradicts with all the authorities whom he quotes, making them contradict each other in some cases and themselves sometimes. Weeks has already pointed out 40 errors in Mr. Miller's chronology of the world." (Herald Expositor, XLV:XXIV, April 5, 1843, p. 3.)

A later article in the Herald, under the headline, "Refutation of Millerism," gave further encouragement to the reader that "perhaps Miller's proclamation was not as accurate as he supposed: A Tract was received from Rev. W. H. Coffin 'The Millennium of the Church to come before the end of time, being an examination of such prophecies as are supposed to relate to the end of the world.'

"In sermon form the Rev. shows that 70 weeks in the prophecy of Dan. 9:24 and 25 and the 2300 day prophecy of Dan. 8:14 'have been literally fulfilled and are not coincident in the date of their commencement.' This strikes at the very root of Mr. Miller's doctrines.

"This little work, which is published in cheap shape, may be purchased at Messrs. Kneedler and Hunters book store, East High Street, and we would advise all who desire information upon the prophecies, with a rational view of the proper interpretation to be given them, to purchase a copy. The editor of the "Gospel Publisher in Shiremanstown whose ire has been aroused against the Herald Expositor for 'abominable stuff' being published about the end of the world might also buy a copy for the author is supported by truth and reason." (Ibid., XLV:XXIX, May 17, 1843, p. 2.)

The frontier editor's wit and sarcasm is illustrated by two articles. The first was printed two days after the October 22, 1844, date which Miller and his followers had declared was the time Christ
would return. The article mentions other dates set by Miller and his followers earlier. Excerpts only will be quoted. The second article, published two months later in *The Statesman*, and reproduced as printed, illustrates that Miller's ideas were still newsworthy even after the disappointment.

"Millerism End of the World Delusion"

"When the world stubbornly refused to come to an end last Spring, notwithstanding the ingenious and elegant calculations of Mr. Miller, we indulged in the hope that the whole affair would be laid on the table, or indefinitely postponed.

"Many have made similar predictions, but the folks rise in the morning, eat, dress and the sun goes down as usual with the doom prophets falling into disgrace. None, however, have surpassed Miller. Since he missed the Spring date, he is now predicting the event to transpire in the fall.

"One gentleman in this city, who appears to know all about the matter, writes thus on his window shutter, having closed his place of business: 'This shop is closed in honor of the King of kings who will appear about the 20th of October. Get ready, friends, to crown him Lord of all.'

"This superfine specimen of intelligence is matched by the following advertisement, which has appeared in the *Public Ledger*; 'WARNING. I believe according to the Scriptures, that the Lord Jesus Christ will be revealed in the clouds of heaven on the tenth day of the seventh month, which agrees with the 22nd instant. I therefore entreat all whom this may reach, to prepare to meet their God. Clarinda S. Minor.'

"Yet another instance is known of a hardworking young man, who has given up a good situation to 'prepare himself to be astonished.'

"The *Bay State Democrat* of Boston states the following. 'At 4 o'clock this day the tabernacle at this moment (12 o'clock) is crowded with men, women and children ... presenting a singular scene of religious infatuation. As much as the Millerites may have been charged with insincerity, we cannot doubt, after looking upon the crowd now assembled in the tabernacle, and listening to their prayers, exhortations and hallelujahs, coming as they appear to, from their very souls, we say we doubt their sincerity as little as we do their most singular infatuation.

"They have fixed upon four o'clock this afternoon, for the 'coming of Christ.' The world is to end this day, at four o'clock, they most firmly believe, and they are preparing their souls and bodies for that great event, and for taking their final leave of terra firma in their great ascension. Both saint and sinner cannot help but smile. A tale 'too good to be lost' follows of a young man who was seen sawing wood. Upon being asked whether he knew God's truth, the man said he knew it was God's truth that wood sawed hard! He was told to leave the wood alone until Christ came and it would be burning without sawing. 'We thought the argument conclusive, and shortly after left, with the intention of being present on the ground at four o'clock this afternoon, to 'see 'em go up.'
"Just before four o'clock it was announced the 22 was the correct day, error having been discovered in the calculation. Even this is short time enough, although we, of course, are grateful for the brief respite." (*The Statesman*, IV:7, Oct. 24, 1844, p. 2.)

One can only imagine the response to the article that follows if it was printed on the front page today.

"In a little village in the State of Hoosieriana, in the year 1844, there was 'all sorts' of excitement concerning the doctrines and prophecies of that arch deceiver Miller. For months the Midnight Cry, followed by the Morning Howl, and the Noonday Yell, had circulated throughout the village and surrounding countries, to an extent not even equaled by Dr. Duncan's 'Coon Speech.' Men disposed of their property for little or nothing. The women were pale and ghostly from praying and watching, and in fact the whole population, at least those who believed in the coming ascension, looked as if they were about half over a second attack of the chills and fever. There were however some 'choice spirits' (not choice in their notice however) who notwithstanding the popularity of the delusion, would not enlist under the banner of the ascensionists (sic), and among these was a wild harum scarum blade from down east by the name of Cabe Newham. Now Cabe was as hard 'a case' as you would meet with on a Fourth of July in Texas, always alive for fun and sport of every description, and a strong disbeliever of Millerism.

"The night of the 3rd of April was the time agreed upon out West here for the grand exhibition of 'ground and lofty tumbling', (sic) and about ten o'clock of the said night, numbers of the Millerites assembled on the outskirts of the town, on a little eminence on which the proprietor had allowed several trees to stand. In the crowd, and the only representative of his race present, was a free negro by the name of Sam; about as ugly, black, wooly and rough a descendent of Ham, as ever baked his shin over a kitchen fire.

"Sam's head was small, body and arms very long, and his legs bore a remarkable resemblance to a pair of hams, in fact, put Sam on a horse, his legs toward the tail, and his arms clasped around the animal's hams, and at ten paces off you would swear he was an old set of patent gearing!

"The leader of the Millerites, owing to an ancient grudge he bore him, hated Sam 'like smoke' and had done all in his power to prevent his admittance among the 'elect' but all to no purpose; Sam would creep in at every meeting, and tonight here he was again dressed in a white robe of cheap cotton, secured to his body by a belt, shouting and praying as loud as the best.

"Now on the morning of the third, Cabe had, with a good deal of perseverance, and more trouble, managed to throw a half inch deep hemp cord over the branch of an oak, which stretched his long arm directly over the spot where the Millerites would assemble; one end he had secured to the body of a tree, the other to a stump some distance off.

"About ten o'clock when the excitement was about '80 pounds to an inch,' Cabe, wrapped in an old sheet, walked into the crowd, and proceeded to fasten in as secure a manner as possible the rope to the back part of the belt which confined Sam's robe succeeded and 'sloped' to join some of his companions who had the other end. The few stars in the sky threw dim light over the
scene, and in a few moments the voice of Sam was heard, exclaiming, 'Gor a'mighty! I se gwine up! Whooe' and sure enough, Sam was mounting to the 'etherial blue'; his ascent was, however, checked when he had cleared 'terra firma' a few feet.

"Glory!" cried one, 'Hallelujah!' another, and yells made the night hideous; some fainted, others prayed and not a few dropped their robes and 'slid'. Now whether it was owing to the lightness of his head, or the length and weight of his head, or both, Sam's position was not a pleasant one; the belt to which Cabe's cord was attached, was bound exactly round his centre of gravity, and Sam swung like a pair of scales, heads up and heels down, and at the same time sweeping over the crowd like a pendulum, which motion was accelerated by his strenuous clapping of hands, and vigorous kicking. At length he became alarmed he wouldn't go up, and he couldn't go down. 'Lor a massy,' cried he, 'just take um poor n----- to um bosom, or lef him down again, 'easy', 'easy', Gor a'mighty! Lef um down agin please um Lor, and dis n----- will go straight to um bed! Ugh!' And Sam's teeth chattered with fright, and he kicked more vigorously than before, bringing his head downward and his heels up, when a woman shrieked out, 'Oh! brother Sam, take me with you,' sprung at his head as he swept by her, and caught him by the 'wool' bringing him up, 'all standing'.

"Gosh! Sister,' cried Sam, 'lef go um poor n-----'s har.' Cabe gave another pull at the rope, but the additional weight was too much, and the belt gave way, and down came Sam, his bullet head taking the leader of the Saints a 'feller' between the eyes. 'Gosh I am down again' cried the bewildered Sam, gathering himself up. 'I is bress de Lord, but I was nearly dar, I seed de gates!' The leader wiped his overflowing proboscis, took Sam by the nape of the neck, led him to the edge of the crowd, and giving him a kick 'a la posteriori,' said "Leave, you cussed baboon, you are so thunderingly ugly, I knowed they wouldn't let you in!" (The Expositor, Dec. 10, 1845, p. 1.)

When the Advent the Millerites proclaimed failed to take place as predicted an immediate problem presented itself. The paper responded by printing the following article under the headline, "Millerism Disavowed" (sic):

"On Tuesday evening in the Millerite Church, corner of Christie and Delancey Streets, Mr. Storrs publically (sic) recanted his egregious folly and madness in the matter of the second advent. He said what others had already found out, he was deceived as to the day of the second advent. He said he had been led astray by Mesmerism and now most penitently acknowledged his manifold sins and wickedness. He now exhorted them to stick to work, etc.

"Himes next took his stand in the confessional and forgetting, we presume, that he had been both deceived and the deceiver, rated the people pretty harshly for their infatuation, and urged them all to go home and to work, and stepped down from the rostrum. Storrs has also acknowledged his error in the Midnight Cry, but we do not remember seeing anything there about mesmerism! N.Y. Com. Adv." (Statesman, IV:III, Nov. 21, 1844, p. 3.)

This was the last article found in the Carlisle papers about Miller and the Millerites until a brief notice of William Miller's death several years later.
Lawrence Downing is an ordained minister in the Seventh-day Adventist Church and a regular columnist for Adventist Today.
Victory Over the Beast, Chapter 15--The Exodus from Babylon

Submitted: Jul 25, 2013
By Ervin Thomsen

The Journey from Bondage to Freedom

In our study of the symbol of Babylon as it occurs in Revelation, we noticed in the previous chapter that there is so much more to Babylon than most of us had ever imagined. In this chapter, we will primarily focus on our experiential exodus from Babylon to Jerusalem, a personal journey for all of us from the intoxicating bondage of our pet idols to the full freedom offered us by Jesus Christ.

The path to genuine freedom is as follows –

- **First, God takes us out of Babylon legally.** Through justification our sins are forgiven, we are given a new identity, and a new citizenship. “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ…the love of God has been poured out in our hearts by the Holy Spirit who was given to us” (Romans 5:1, 5). “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Romans 5:8).

- **Next, God takes us out of Babylon experientially.** “He breaks the power of cancelled sin, He sets the captive free.” We experience all the advantages and joys of our new status as His very own children. Sanctification is not about our performance of lists of acceptable behaviors, assuming that those with the longest lists are high-achievers in holiness. Sanctification is an experiential recognition of, and trust in what Jesus Christ has legally accomplished through His death on Calvary’s cross, and then living it out in everyday life.

- **God then gives us the Gift of the Holy Spirit.** When we by faith accept Jesus Christ as our Savior, He then pours the gift of His Holy Spirit into our lives, giving us an inner assurance that we are His very own loved children. Paul writes with assurance about the reality of the hope “…that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God” (Ephesians 3:17-19).

To experience this to the fullest, define yourself as one radically loved by God. Don’t let your
happiness depend on something you may lose, but on the One who is forever. When His love fills your life, you will discover an inner sense of joy, security and peace.

As noted Christian theologian, Thomas Merton, stated: “Quit keeping score altogether and surrender yourself with all your sinfulness to God who sees neither the score nor the scorekeeper but only His child redeemed by Christ.” [1]

To gain immunity against all the deceptions of the enemy, accept by faith the identity that God gives us in the gospel. “Behold, what manner of love the Father has bestowed on us that we should be called the children of God” (1 John 3:1). Receive with the gift of God’s love also His gift of your new identity in Christ and let that new identity re-program your entire life, for “the Spirit himself bears witness with our spirit that we are children of God” (Romans 8:16).

“Coming out of Babylon – the Journey to Freedom

The secret to “coming out of Babylon” is not to try harder to be good, but it is found in the Good News of the everlasting gospel. This gospel is so utterly life-changing, for it is heaven’s antidote against any and all deceptions foisted upon us by both Babylon and the beast.

Through the years, it has been a favorite activity of some most sincere believers to stay updated on the continual late-breaking news about religious, economic, and political events in the world, about church-state confederacies, about the restriction of civil and religious liberties. But what if you miss some breaking news about political-religious alliances and intrigues? Are you then doomed to eternal loss because of your lack of vigilance in pursuing such news?

Remember that tellers in banks have gained the ability to detect counterfeit currencies, not by focusing on the counterfeit, but by becoming thoroughly familiar with genuine currency. The same principle applies also to our salvation. Our knowledge of the genuine gospel and our experience of the security of covenant-salvation, will do more to increase our love and joy for Jesus Christ, and thus naturally guard us internally against all the counterfeits of both Babylon and the beast. “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.” [2]

To come out of bondage and captivity is…

- to come out of anything which restricts your freedom in Christ to be and to become all that He desires for you.

- to find deliverance from anything which binds you and restricts you from finding the fulfillment of God’s purposes for your life.
• to let go of your dependence on your own works as a means of causing God to love you.

• to let go of your pursuits to discover “who you are” because you discover “whose you are.”

• to cherish the source of your identity in belonging to Jesus, rather than by finding your identity in what you do.

• to let go of your dependence on anyone or anything other than Christ to fill your personal cup of significance. Give up trying to find self-worth in people, places, positions, possessions and power, and depend instead on Jesus to fix your broken parts and fill your empty places.

• to escape the bondage of bitterness and unforgiveness by forgiving others as God has forgiven you.

• to forgive by giving up your right to hurt those who have hurt you.

• to pray, as Jesus did, for those who have offended and hurt you, “Father, forgive them for they know not what they do.”

• to set the prisoner free only to discover that you were the prisoner in the bondage of bitterness toward your offenders.

• to come out of Babylon is to escape the bondage of make-believe freedom in looking to and depending on others to meet your needs, and to trust in Jesus Christ to fill your deepest needs.
• to trust Jesus to make your life more than overflowing.

The Best Protection against Babylon – the ‘joy of the Lord.’

As you read the following Scriptures, will you trust that Jesus wants to give you such genuine joy that you’ll not try to fill your cup by looking for love in all the wrong places? So often there are sincere believers who read the Scriptures looking at all the seemingly negative texts, somehow believing that their increasing adherence to more admonitions, cautions, and prohibitions will surely improve their lives. What would happen if you started focusing on all the positive texts of God’s promises of a life-fulfilling relationship with Him?

• “You will show me the path of life. In Your presence is fullness of joy; at Your right hand are pleasures forevermore” (Psalm 16:11).

• “Delight yourself also in the Lord, and He shall give you the desires of your heart” (Psalm 37:4).

• “How precious is Your lovingkindness, O God! Therefore the children of men put their trust under the shadow of Your wings. They are abundantly satisfied with the fullness of Your house, and You give them drink from the rivers of Your pleasures. For with You is the fountain of life. In Your light we see light” (Psalm 36:7-9).

• “For a day in your courts is better than a thousand…For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from those who walk upright” (Psalm 84:10, 11).

• “O taste and see that the Lord is good; blessed is the man who trusts in Him!” (Psalm 34:8).

• “The Lord is my shepherd. I shall not want” (Psalm 23:1).
• “Hear, O My people, and I will admonish you! O Israel, if you will listen to Me! There shall be no foreign god among you; nor shall you worship any foreign god. I am the Lord your God who brought you out of the land of Egypt; open your mouth wide, and I will fill it” (Psalm 81:8-10).

The Power of the Gospel in Breaking the Power of Satan

It is always Satan’s work to seduce and deceive us, and then hold us captive through our addictions to our idols. How do we find genuine and lasting deliverance? In the writings of Ellen G. White, I find this most pivotal statement.

“The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken” [3]

Do we really believe that the above concepts are true? The teaching contained herein is utterly crucial to victory in the Christian life. So many have looked upon “justification by faith alone” in Christ as just a temporary necessity to get us started in the Christian life – very much like you jumpstart a dead automobile battery by connecting it with the power from a fresh battery. Then once your life has been jump-started by justification, it is really up to you to show what stuff you are made of. And such stuff inside of you, activated and strengthened by Jesus, will make you an overcomer. To some this means that now they will no longer want to do what they really had wanted to do all along. Is that real victory? Is this about putting better brakes on your desires? Let us look closely at this statement, and try to unwrap its core meaning.

• “…a precious thought” – meaning that in this resides something of such value that it is truly valuable and precious.

• “…the righteousness of Christ is imputed to us without any human merit” - meaning that the merits of Christ’s righteousness are credited to our account as a free gift. Even in our action of receiving this gift, there is no human merit whatsoever.

• Why does the enemy fear this teaching so much? “The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.” So, if Satan knows this, would we not also want to know what he knows?

Would it surprise you to discover that Satan’s primary attack on us consists, not in tempting us to
sin, but in obscuring the glorious and precious gospel of Jesus Christ, made available to us on basis of Calvary’s cross? Some have sought to minimize and make light of the teaching of the sufficiency of the teaching of Christ’s imputed righteousness, calling it merely legal fiction – a temporary measure designed to assist us until we can produce, in Christ’s strength of course, a perfect righteousness inside of us.

So the issue is really this: what is the basis for our salvation? Is it a developed righteousness inside of us, or is it the righteousness residing in Jesus Christ who is seated at the right hand of the Father in heavenly places in heaven’s courtroom? If we fully accept that it is the latter, and believe in its utter sufficiency, should not this deter and prevent us from seeking to fill our cups from other sources than those of the Lord Jesus Christ?

- “...his power will be broken” – Satan holds us in bondage through his lies. “Satan has a variety of scientific lies framed to be used on special occasions. He waits his opportunity to take souls captive.” [4]

The saving effects of the gospel are both legal and experiential. Far too many believers are working on the experiential side (sanctification) of the equation, without realizing that overcoming resides in availing ourselves of all the legal benefits made available by Christ as a result of His atoning death. Remember these words, “He breaks the power of cancelled sin, He sets the prisoner free, His blood can make the foulest clean, His blood avails for me.” [5]

So why does Satan fear “this precious thought,” or, truth? Because this teaching renders the lies of Satan, about himself, about God, and about us inoperative. Satan fears this truth more than any other truth, because it breaks the power of sin residing in the lies of do-it-yourself-religion.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.” [6] “There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.” [7]

What are the legal benefits made available to us from Calvary’s cross? For your consideration, I here list just a few of these.

- The victory of Calvary’s cross: “Then I heard a loud voice saying in heaven, ‘Now salvation, and strength, and the kingdom of our God, and the power of His Christ, have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down” (Revelation 12:10).
• He has “blessed us with every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3).

• Our position with Christ in heavenly places: “…He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power…” (Ephesians 1:20, 21). He “raised us up together, and made us sit together in the heavenly places in Christ Jesus” (Ephesians 2:6).

• We have access to Christ: “…in whom we have boldness and access with confidence through faith in Him” (Ephesians 3:12).

• Our warfare against Satan is in heavenly places: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12).

“The people of God must be prepared to withstand the wily foe. It is this resistance that Satan dreads. He knows better than we do the limit of his power and how easily he can be overcome if we resist and face him. Through divine strength the weakest saint is more than a match for him and all his angels, and if brought to the test he [the weakest saint] would be able to prove his superior power.” [8]

When we know and believe in the sufficiency of Christ’s imputed righteousness for us, then there is no way we will ever be tempted to go a-whoring after other gods, substitutes, that cannot ever save. We will not even be attracted to false christs, because we have by faith and personal experience appropriated the righteousness of Jesus for our own lives, and in Him we are now complete (Colossians 2:9). The breaking of the power of Satan does not merely come by our resistance, but more fully and surely by praising God for the absolute covering of the perfect righteousness of Jesus Christ in heavenly places. So let us “come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:16).

The Journey from Babylon to Jerusalem

As you start on the journey from Babylon to Jerusalem, take courage that you can always depend on the Scriptures to be an infallible guide by which to check your life. Leave behind the symptoms of Babylon-living, “the works of the flesh,” and start harvesting the fruit of the Spirit, the evidences of Jerusalem-living.

For the works of the flesh are evident, which are: adultery, fornication, “It is obvious what kind of life develops out of trying to get your own way all the time: repetitive, loveless,
uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outburst of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

(Galatians 5:19-21 NKJV).

Cheap sex; a stinking accumulation of mental and emotional garbage; frenzied and joyless grabs for happiness; trinket gods; magic-show religion; paranoid loneliness; cutthroat competition; all-consuming-yet-never-satisfied wants; a brutal temper; an impotence to love or to be loved; divided homes and divided lives; small-minded and lopsided pursuits; the vicious habit of depersonalizing everyone into a rival; uncontrolled and uncontrollable addictions; ugly parodies of community.”


Enter the New Life of Jerusalem-living, “the fruit of the Spirit”

“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

(Galatians 5:22, 23).

What happens when we live God’s way? He brings gifts into our lives, much the same way that fruit appears in an orchard - things like affection for others, exuberance about life, serenity. We develop a willingness to stick with things, a sense of compassion in the heart, and a conviction that a basic holiness permeates things and people. We find ourselves involved in loyal commitments, not needing to force our way in life, able to marshal and direct our energies wisely.”

(Eugene Petersen – The Message on Galatians 5:22, 23).

Leaving Babylon for Jerusalem: The Journey from Pride to Brokenness

At its core, Babylon living is all about pride. Psychiatrist Scott Peck once described pride as “malignant narcissism.” [9] Its attitudes of “know-it-all” and self-sufficiency lay a foundation for self-destruction, far too often camouflaged as self-enhancement.

As you continue your journey from Babylon to Jerusalem, would you have a look at all the possible areas in your life where may pride occur? Look at this incisive analysis by Christian author and speaker Nancy Leigh DeMoss [10] on the multiple evidences and dangers of pride. Study these comparisons and contrasts closely, as you realize that God is not finished with you yet. Our God knows that the key to overcoming pride (the core problem of Babylon) is to experience brokenness, just as King David experienced it – “The sacrifices of God are a broken spirit, a broken and a contrite heart – these, O God, You will not despise.” (Psalm 51:17).

<table>
<thead>
<tr>
<th>Proud people…</th>
<th>Broken people…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on the failures of others</td>
<td>Are overwhelmed with sense of their own spiritual need.</td>
</tr>
<tr>
<td>Look down on others.</td>
<td>Esteem all others better than self.</td>
</tr>
<tr>
<td>Independent/self-sufficient spirit.</td>
<td>Dependent spirit/recognize need for others.</td>
</tr>
<tr>
<td>Maintain control: must be my way.</td>
<td>Surrender control.</td>
</tr>
<tr>
<td>Have to prove that they are right.</td>
<td>Willing to yield the right to be right.</td>
</tr>
</tbody>
</table>
Claim rights.
Demanding spirit.
Self-protective of time, rights, reputation.
Desire to be served.
Desire to be recognized/appreciated.
Think of what they can do for God.

Feel confident in how much they know.
Quick to blame others.
Unapproachable.
Defensive when criticized.
Concerned with being “respectable.”
Concerned with what others think.
Find it difficult to share needs with others.
Have a hard time saying, “I was wrong. Will you please forgive me?”
When confessing sin, deal in generalities.
Remorseful when caught in sin or found out.
Compare themselves with others and feel deserving of honor.
Blind to their true heart condition.
Don't think they need to repent, but are sure everyone else does.
Self-conscious.
Keep people at arm’s length

Yield rights.
Giving spirit.
Self-denying.
Motivated to serve others.
Desire to be faithful to make others a success.
Sense of unworthiness; thrilled to be used at all; eager for others to get credit.
Humbled by how much they have to learn.
Accept personal responsibility – can see where they were wrong.
Easy to be entreated.
Receive criticism with a humble, open heart.
Concerned with being real.
All that matters is what God knows.
Willing to be open/transparent with others.
Are quick to admit failure and seek forgiveness.
When confessing sin deal in specifics.
Repentant over sin and forsake it.
Compare themselves to the holiness of God and feel a desperate need for mercy.
Walk in the light.
Continual heart attitude of repentance.
Not concerned with self at all.
Risk getting close to others; willing to take risks in loving.

Life Applications

Questions to Ponder:

- Identify some of the ways in which you have lived, or are still living, a Babylon-like lifestyle.

- Think of a time when you deeply realized that God loved you unconditionally, not because of what you did, but just because you are. What was it like?

Text to Memorize:

“Behold what manner of love the Father has bestowed on us, that we should be called children of God!” (1 John 3:1)
Truths versus Lies:

As you replace the lies of Satan with God’s truth you’ll gain immunity to all of Satan’s deceptions.

<table>
<thead>
<tr>
<th>Satan’s lies or half-truths</th>
<th>God’s Truths</th>
</tr>
</thead>
<tbody>
<tr>
<td>God is “not enough” to meet my deepest needs.</td>
<td>I can totally trust God for everything I need, because He has said, “Delight yourself in the Lord, and He will give you the desires of your heart” (Psalm 37:4).</td>
</tr>
<tr>
<td>It is OK for me to look for love and acceptance wherever I can find it.</td>
<td>When God does not come through for me the way I expect, I will still trust Him and worship Him because I know that He will supply all my needs in His time.</td>
</tr>
<tr>
<td>For assurance of salvation I must look to myself and trust in the works I do, or in my promises of my better future performance.</td>
<td>For assurance of salvation, I only trust in Christ’s death for my sins. That is enough!</td>
</tr>
<tr>
<td>I am sure that pride is not a problem in my life at this time.</td>
<td>Pride is the most deceptive of all sins, and I must continually ask Jesus to reveal to me the subtle ways it appears.</td>
</tr>
</tbody>
</table>

Write out any lies or half-truths you have believed, and replace such with the truths of Scripture.

Endnotes;

[1] Quotation attributed to Thomas Merton.
[10] Nancy Leigh DeMoss,

Note: If you are enjoying these chapters and wish to have Dr. Thomsen come to do a seminar at your church or organization, please visit www.streamofhealing.org
Loma Linda University Team PossAbilities member earns spot on the USA Canoe/Kayak National Team

Submitted: Jul 25, 2013
By Debbonaire Kovacs

*When Loma Linda’s Media Relations Specialist, Herbert Atienza, sent this press release to me, I decided I had to interview this man. Here’s the press release, written by Atienza; my story is below. DK*

LOMA LINDA, CA – July 17, 2013 – A member of the Loma Linda University Team PossAbilities has secured a spot on the USA Canoe/Kayak National Team, and will represent the country at the ParaSprint World Championships in Duinsburg, Germany next month.

Greg Crouse, 44, of Fullerton, Calif., a PossAbilities member for the last four years and who is on track to compete in the 2016 Paralympics as part of PossAbilities’ “Road to Rio” program, won his qualifying event to make it to the team.

The 2013 National Team Trials were held this month in Lake Placid, New York, on the flat waters of Mirror Lake. Crouse competed alongside fellow paddlers, both juniors and seniors, and won his 200-meter event with a time of 58.07 seconds, which is 2.01 seconds faster than his last
year’s qualifying time.

The victory marks the third time that Crouse will represent the United States at the World Championships, out of four attempts at making the team.

“I am just honored and proud to be able to serve the United States in this capacity,” said Crouse, a retired Army veteran who, in 1988, lost his left leg after a drunken driver struck him while he was walking.

He joined PossAbilities after hearing about the organization from a friend, and credits the organization for helping and motivating him to become an elite athlete.

PossAbilities is a community outreach program developed by Loma Linda University Center East Campus and supported by founding partner, the San Manuel Band of Mission Indians. PossAbilities’ goal is to offer physically challenged people born with or have permanent physical injury a sense of community by offering activities and practical help.

The group has sponsored Crouse in his athletic pursuits, and provided him with a V-1 Rudderless canoe, which allowed him to maximize his training and compete in more races. He is also part of the organization’s “Road to Rio” program, which supports athletes who have the potential to compete in the 2016 Paralympics in Rio de Janeiro. To learn more about the “Road to Rio,” go to www.teampossabilities.org/paralympic-program.

“PossAbilities has allowed me to be the best that I can be,” Crouse said.

When I reached Greg Crouse by phone, my first question was how he had become interested in this activity. Crouse explained that he had always been athletic. He was involved in high school athletics, and then in the army, of course he was involved in heavily physical activities. So when he lost his leg to a drunk driver, he went through a very dark time. Today, he tells other people, “You haven’t just lost a part of your body. You’ve lost a part of yourself.” He seeks to help others regain that lost part of themselves, as he has done.

Crouse was involved with another organization which helps to develop or restore the athletic skills of people with disabilities, when a friend asked him if he’d heard of Loma Linda’s Team PossAbilities. He hadn’t, but was quickly intrigued.

“The other foundation,” he told me, “only offered sports. That was great, but Team PossAbilities offers not only sports but a passion for creating a living frame of mind for people with disabilities, so that they can be happy the way they are.”

Crouse, as reported above, has become not only a vibrant member of the team, winning three out of four attempts to make the US team, but he has also become a coach in his own way. “I am not just an athlete; I also get to reach out to others. I think being a part of that group is so important. I want to give back, and I do give back, every day.”
He told me of meeting a child who had lost a hand to a chain saw accident, and immediately getting excited to introduce that child to a man who had lost his hand in the military. “They will be able to bond and help each other in ways no one else could.”

Crouse is also very excited about the Team PossAbilities Road to Rio program. Here is the description of this program from http://www.teampossabilities.org/paralympic-program/:

Loma Linda University PossAbilities is recognized by the US Paralympic Committee as a Paralympic Sports Club. We are proud to announce the development of our new paralympic program called the ‘Road To Rio’! This new program is geared toward training and priming elite athletes to compete for a place on the National and U.S. Paralympic Teams in several sports including cycling, triathlon, and canoeing. Last year, we sponsored several athletes to train and compete on the national race calendar including the USA Cycling Para Cycling National Championships Time Trials in Augusta, GA. As a result four members of PossAbilities qualified for the Paralympics National Cycling and Emerging Teams. Other athletes will continue to train to improve their performance and compete for a spot in the 2016 Paralympic games to be held in Rio de Janeiro.

Crouse is a man who has been through some adversity and come out the other side bigger than he went in. His voice on the phone is vibrant and positive and he seeks to be a positive influence on those he comes in contact with.

To follow his and other athletes’ blogs as they race down the Road to Rio, go to http://www.teampossabilities.org/road-to-rio-athletes-blog/

To learn more about the 2016 Olympics and Paralympics, go to Paralympics http://www.sochi2014.com/en/games/sport/paralympic-games/