# News & Opinion from Adventist Today

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## Oakwood University Student on Television Game Show This Evening: A senior elementary education major at Oakwood University is cashing in on her knowledge by competing in Jeopardy!, a popular television game show that tests contestants' knowledge and speed of response and can yield prizes in the tens of thousands of dollars....

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## “And What of God’s Mercy?” Reflections on Lamentations 3:19-33: The book of Lamentations was written at the nadir of the Chaldean campaign that demolished Jerusalem, its temple, and its government. Lawrence Downing says Lamentations creates a wonderful transition for those of us who...
El Salvador: Adventist Literacy Project Brings Opportunities to Thousands: Adventists are helping reverse trends of illiteracy in former war-torn Central American countries like El Salvador, welcoming thousands into the ranks of the reading....

Adventist Business Leader and Philanthropist Stewart Bainum is Dead: One of the most financially blessed and philanthropically active Adventists in recent Church history passed away this week, at age 94. His life and inspiration continue to bear fruit in the lives of many, many young people....

The One Project has Gathering Number 12 this Week in Seattle: The One Project, emphasizing the supremacy of the person of Jesus Christ in the Adventist Church, has convened for the 12th time in four years, this time in Washington state....

acknowledge our shortcomings and want to start afresh with God....

FEATURES, ART & POETRY
(available to logged-in subscribers; to apply for a free 30-day subscription, click here)

First-time Author to Christian Singles: “Be your own best Valentine”: Guest writer Nadya Scott, Oakwood University English and professional writing major, has written a follow-up story on Patrice Conwell, author of Nobody Ever Told Me I Might Not Get Married and creator of Internet TV show, Simply Single, with a special Valentine's Day twist.

Rare Lenten Music Release May Top Charts: An award-winning recording of Lenten music is expected to top the music charts soon. Lent is celebrated by Roman Catholics and many Protestant groups as a time to observe resolutions and contemplate the life and sacrifice of Jesus....

Lotus: Because they grow in muddy water, lotuses are often seen as symbols of the beauty humans can reach for despite their circumstances. Photos by SM Chen....

Nutrition Facts for Love: Remember, it's Valentine's season and a spiritual recipe for a loving heart is just what the doctor orders....
A panel of articulate, young adults from many walks of life will share their views, focusing on their spiritual experience, hopes, and expectations as Seventh-day Adventists. The meeting is free and open to all and will be held Sabbath, February 15, beginning at 3 p.m in the Damazo Amphitheater in the Centennial Complex at Loma Linda University.
For more information, click here....
Pacific Union College Tensions Described in Major Secular News Journal

By Adventist Today News Team, February 13, 2014

How much freedom should professors in Adventist colleges and universities have to discuss issues related to sexuality with their students? This fundamental question has evidently been key to a behind-the-scenes tension in recent weeks between administration and the faculty at Pacific Union College (PUC), the institution in northern California affiliated with the Seventh-day Adventist denomination.

A number of students, as well as alumni and faculty members posted comments on line or via Email. A Facebook page was created and quickly gathered more than 3,400 participants, demonstrating the widespread concern about how the college might handle this issue. The Adventist Church teaches that sexual activity is wrong outside of marriage, although repeated surveys have shown that the majority of members report sexual experiences prior to marriage.

The denomination at the highest levels has recently committed itself both to the position that the Bible condemns same-gender sexual activity as sinful and to respectful and compassionate relations with lesbian, gay, bisexual and transgender (LGBT) people. The discussion at PUC illustrates the tensions that this dual position creates, especially for young adults in North America and Europe.

The faculty handbook at PUC states, "The Church expects that teachers in the Church’s educational institutions will not teach as truth what is contrary to ... the historic doctrinal positions of the Church [as] defined by the General Conference in ... the Fundamental Beliefs" document. The faculty handbook also says, "Pacific Union College ... subscribes to principles of academic freedom generally held important in Western higher education, principles that make possible the disciplined creative pursuit of truth." And, "ethical administrators will foster an atmosphere of Christian cordiality within which scholars will not feel threatened if their findings differ from traditionally held views. Since the development of the Church depends on the continuing study of dedicated scholars, the College President, the Board of Trustees, and Church leaders will protect scholars, not only for their sake, but for the cause of truth and the welfare of the Church."

The concerns expressed through various social media on the Internet and the rumors reported by Spectrum, the journal of the Association of Adventist Forums, the largest organization of Adventist academics, were generated by the fear that PUC's administration would not live up to the standard quoted above. A number of specific allegations and concerns were told to Adventist Today by a number of sources, some contradictory.

Dr. Monte Butler, chairman of the psychology and social work department, is leaving the college for a new position due to this situation, and Dr. Aubyn Fulton, a long-time psychology professor, has been officially warned by administration that he may be fired. In both cases these Adventist educators feel that they have not violated the standard quoted above, sources have told Adventist Today.

Last week the situation which has been discussed privately on campus through the fall surfaced in a major news story in the Chronicle of Higher Education, the leading news organ covering college and universities in the United States. In a copyrighted story, the Chronicle reported that PUC "has backed down from a threat to dismiss [Fulton] over lectures on sex that administrators said clashed with church teachings."

The news report quoted Dr. Nancy Lecourt, academic dean at PUC, describing the issue as "How do we get students thinking? We poke at them, we introduce them to new ideas, and we ask difficult questions, but how do we get them thinking without losing their faith?"

The Chronicle stated that problems between PUC administrators and Fulton, who has taught there 26 years, began in September, when Dr. Heather Knight, the college president, met with him and gave him a three-page letter saying he faced dismissal. The letter stated he had breached his duty to uphold church teachings and he says Knight accused him of insubordination. Sources have told Adventist Today that Fulton's department chair and an attorney representing the college were also present.

Fulton says Knight had asked him several times prior to this meeting to tone down his lectures on sexuality in an introduction to
psychology class he teaches, according to the *Chronicle*, but he refused and pointed out the statement about academic freedom in the faculty handbook. Knight has a different recollection of these conversations the *Chronicle* reported; she says she was concerned that Fulton was condoning both premarital sex and homosexual relationships, and teaching his views as "truth," something the handbook forbids.

Because the actual behavior of a majority of Adventists in North America does not adhere to the denomination's teachings, these issues are made difficult in the same way that the Roman Catholic Church in America struggles with its stand on birth control. In both cases the majority of church members evidently do not agree with the precise rules set by church leaders and this makes it difficult for educators to talk honestly with young adults without creating controversy.
Adventist Hospital in New Jersey to be Turned Over to a Local Nonprofit Organization

By Adventist Today News Team, February 12, 2014

Adventist HealthCare, the hospital system affiliated with the Seventh-day Adventist denomination in Maryland, has announced that Hackettstown Regional Medical Center is being turned over to Atlantic Health System, one of the largest non-profit health care systems in New Jersey which is based in nearby Morristown. The boards of both nonprofit organizations have agreed to the transfer of ownership.

Hackettstown Regional Medical Center is a 111-bed acute care hospital located in the far western outer suburbs of New York City. It was built by the denomination's Columbia Union Conference in the early 1970s, opening for its first patients in early 1973. In its first full year of operation (1974) it had 3,387 admissions and 7,154 outpatient visits. In the most recent year on record (2012) it had grown to 111 beds and 21,816 outpatient visits to the emergency department.

This leaves only one Adventist hospital north of the Washington metropolitan area in the northeast region of the United States. Parkview Adventist Hospital near Portland, Maine, has also been involved for more than a year in efforts to negotiate a similar transfer to a local, secular health care organization in that state.

The transfer of the Hackettstown hospital is subject to state regulatory review which could span several months. Unexpected delays have undermined the transfer of the Maine hospital and may have ended the opportunities all together, which could lead to the closure of that institution or its being re-purposed significantly. The same fate is unlikely in New Jersey.

“Our patients are familiar with the excellent caliber of care and extensive services offered by Atlantic Health System hospitals,” said Jason Coe, president of Hackettstown Regional Medical Center. “Joining the Atlantic Health System family will give the Hackettstown community access to more specialists and services throughout the system, from cardiovascular to neonatal, to oncology, neuroscience and more.”

Joseph Trunfio, CEO of Atlantic Health System, stated that the Hackettstown hospital “is a natural fit” for his organization. “The hospital has served its community and region for decades, and this affiliation will provide patients in the area with expanded access to high quality, specialized services and programs.”

Adventist HealthCare operates five hospitals on behalf of the denomination as well as a number of other health facilities and services in the Washington region. An Adventist clinic was opened in the District of Columbia in 1904 and a sanitarium, now Washington Adventist Hospital, was built at edge of the nation's capital in 1907.

The joint news release from the two health care organizations noted that "while Hackettstown Regional Medical Center provides high quality health care services, operating as a community hospital post-health care reform is challenging. The organization change provides several benefits: (1) Expanded outpatient and preventive medicine services; (2) Broader patient access to pediatric and other specialty care, clinical trials, and advanced protocols for emergent care; (3) Strengthening of the primary care network, making it easier for the hospitals to cope with increased demand for services that health care reform is expected to generate; (4) Expanded evidence-based quality measurement and improvement; (5) Improved quality and increased cost savings through shared services and more efficient use of resources; and (6) Expanded access to a regional health information network.

Atlantic Health System is one of the most recognized not-for-profit health care organizations in the state. It employs 13,400 people throughout northern and central New Jersey, and has 1,599 licensed beds. In addition to inpatient and outpatient medical and surgical services, Hackettstown Regional Medical Center has a state-of-the-art Sleep Disorders Center that is accredited by the American Academy of Sleep Medicine; a Respiratory Therapy department that has consistently received the Quality Respiratory Care Recognition Award from the American Association of Respiratory Care; a Wound Healing Center that offers hyperbaric oxygen therapy; the Joan Knechel Cancer Center for inpatient and outpatient infusion and radiation therapy; a Total Joint and Spine Center; a Bariatric Surgery program; a Childbirth...
Family Center that is equipped for water births; a Primary Stroke Center; the Counseling and Addiction Center; the Center for Healthy Living; Emergency and Critical Care services; a Laboratory accredited by the College of American Pathologists; a Physical, Occupational and Speech Therapy Center; and Emergency Medical Transportation Services.

"The way health care is organized in the United States has been changing for decades now and the organization of Adventist health institutions has been forced to change with it," a retired church administrator told Adventist Today. "Stand alone institutions of small or modest size simply cannot survive outside of a larger organization. Adventists should be proud of the contribution their health initiatives have made in these communities and celebrate the ministry of healing that God has given us instead of taking a negative view."
Oakwood University Student on Television Game Show This Evening

By AT News Team, February 12, 2014

Kenesha Bennett, a 25-year-old senior elementary education major at Oakwood University, will appear as a contestant this evening on the well-known television game show Jeopardy! As a child she "always wanted to be on Jeopardy," but she never imagined that her dream would come true. The young adult credits God for helping her achieve one of her life-long dreams.

Bennett first competed in the Jeopardy College Championship and the Ford Black College Quiz show. She is also the captain of Oakwood's Honda Campus All-Star Challenge team. Friends and family prayed with Bennett and the rare opportunity to compete and win money for school is hers. She described the experience as one that affirms her belief that "God can, and will, grant the desire of His children's hearts."

What drives Bennett? Her second dream is to help equalize education in America. She recalls earlier in life being one of the few black students who were placed in an honors class. She observed that her fellow black classmates did not know as much as she did, though they attended the same school. Her desire to fix this was further encouraged by seeing Waiting for Superman, a documentary chronicling the educational development of students in the Harlem neighborhood of New York City.

"I realized that it was a struggle for parents from all over the country to find quality education for their students," she said. Bennett's love for the enrichment of black students is especially reflected in her love for Oakwood University. The historically black university affiliated with the Seventh-day Adventist Church "gives you an opportunity to see teachers who have worked hard for their degrees helping young people who are striving to be successful."

Bennett was interviewed by Matt Wake, a reporter for All Alabama Media Group. She told Wake that she believes her elementary education major may give her an advantage while competing on Jeopardy! "Because the subject matter of an elementary teacher ... is broad and not too specific to just one thing, as high school is. I do have a broad range of knowledge," Bennett says.

She told Wake that "to get on Jeopardy you have to take an online quiz, and I took that in March of last year. And then they emailed me and told me I had an audition, and that was in Nashville in May. And then they said about two months or a month before the show is taped, you'll find out. So in November around Thanksgiving, I got a phone call but my phone was off, so they emailed me and I called them back and that's how I found out I was on Jeopardy."

The first person Bennett told that she'd be appearing on Jeopardy was her mother. "She had been telling me I was going to be on Jeopardy since I applied." Other students competing with Bennett include students from the University of Chicago, Harvard University, Ohio State University, Duke University and Vanderbilt University.
El Salvador: Adventist Literacy Project Brings Opportunities to Thousands

By AT News Team with Help from ANN, February 11, 2014

A literacy project coordinated by the Seventh-day Adventist Church in El Salvador has reduced illiteracy from 17 percent to 13 percent in the Central American country, according to a release from the Adventist News Network (ANN), the denomination's official news service. More than 2,500 participants received completion certificates at a recent ceremony in San Salvador, the largest graduation in a single event ever held in the region, reports the denomination’s Inter-American Division (IAD).

Angelica Pania, national literacy coordinator for the government, applauded the efforts of the Adventist Church, its volunteers in El Salvador and Hope for Humanity, a yearly humanitarian fund raising campaign conducted by Adventist churches in North America. “I have no words to express our gratitude on behalf of the Ministry of Education in El Salvador ... because [you] are our main partner in the process of eradicating illiteracy in the country,” she said. The government provides materials, training and accreditation for literacy projects.

“I am so impressed by the commitment of volunteers who invest more than two hours every day, four times per week, eight months every year and then begin the cycle again the following year to help transform lives,” said Maitland DiPinto, coordinator of the Hope for Humanity campaigns for Adventist Community Services in the North American Division.

More than 6,000 people have received literacy certificates through some 650 local literacy circles in the country in this project which is staffed by 520 volunteers. The Adventist Development and Relief Agency (ADRA) El Salvador also plays a role in the project and Juan Pablo Ventura, ADRA’s country director, said it is a chance for ADRA to partner with the church and expand the role ADRA plays in the community. “ADRA is not only an agency that comes to the aid when disaster comes, but one that can be seen as an organization that can enable the Adventist Church in the fulfillment of its social responsibility,” he said.

The project also serves to increase the visibility and influence of the Adventist Church in El Salvador. "This type of service to the community has allowed us to establish ties and be known to communities, government agencies and private entities as people who care for their fellow man,” said Pastor Abel Pacheco, president of the denomination’s El Salvador Union Mission.

Among those who have graduated from the literacy project is Fermin Requeno, mayor of the San Juan de la Reyna Municipal district in the state of San Miguel. “Knowing how to read and write has changed my life,” Requeno said. The mayor is now a major promoter of education in his community.

Another graduate, Maria Elena Gonzalez, at age 70 works at a laundry service in a medical center in the Apopa municipal district. She attended the literacy circle there with 22 people. “My family was so poor and I wasn’t able to get an education,” she said. “I felt so bad every time I went to the bank to cash my check because I didn’t know how to write my name, so I decided to make an effort to learn how to read and write.”

Eradicating illiteracy across the Caribbean and Central America is a priority for the denomination in the region, said Wally Amundson, ADRA director for the IAD. Although statistics vary from country to country, Guatemala, Nicaragua and Honduras have seen their illiteracy rates go down significantly, Amudson told ANN. “We want to explore all the possibilities to reach the illiterate population within the church as well as in the community,” he said.

To date, the Hope for Humanity campaigns have funded literacy programs in nine countries in the region. Among the 3.6 million Adventist church membership in the IAD, it’s estimated that there are hundreds of thousands who do not know how to read or write. “Literacy is a challenge in the Adventist Church in [this region] and other parts of the world,” DiPinto said. “We say that we are ‘people of the Word,’ but there are millions of church members worldwide who do not know how to read their Bibles or Sabbath School lessons.”

Each graduate at the recent San Salvador event received a new Bible, a chance to practice newfound skills while learning about God.
IAD wants to implement more literacy projects through local churches, Amundson said. “These literacy programs which are led by the initiative and participation of church members make the program successful because there is an infrastructure available to bring together various ministries of the church to form groups of volunteers,” he said.

Pacheco said the denomination in El Salvador have set a goal for 2014 to see each of the 930 Adventist churches in the country begin community literacy circles. So far, literacy circles in El Salvador have 175 facilitators, who meet with their students in homes and churches.

This story is based on a bulletin from the Adventist News Network, the official news service of the Seventh-day Adventist denomination.
Adventist Today

Adventist Business Leader and Philanthropist Stewart Bainum is Dead

By Visitor Staff Nadia McGill and Taashi Rowe, February 13, 2014

Stewart Bainum, founder of Choice Hotels International, the second-largest hotel chain in the world, died yesterday following complications with pneumonia at age 94. But Bainum wasn’t known only for his business acumen. A member of Sligo Church in Takoma Park, Maryland, Bainum was also known for his commitment to Adventist education.

The denomination “mourns the loss of a true friend, generous benefactor and model Christian servant,” said Dr. Hamlet Canosa, vice president for education in the Columbia Union Conference. Bainum’s “tireless efforts to ‘make a real difference’ in the academic pursuits of the young will be heralded for years to come and will continue to be deeply appreciated by all who were directly or indirectly touched by his kindness and support.”

For more than 40 years, the Bainum family has operated the Commonweal Foundation and donating millions of dollars every year to support programs and projects that help disadvantaged youth across the country succeed academically. “One of our core beliefs at Commonweal Foundation is that, if you want to go far, you have to have an education. We believe that each individual has value and potential and deserves a quality learning environment. Our goal is to provide them with that.”

Bainum was forced to drop out as a student at Mount Vernon Academy (MVA) in Ohio in the 1930s because he could not pay the tuition. With no real prospects and only three dollars in his pocket, he hitchhiked to Washington, DC, looking for work. Once there, he got a job as a plumber’s assistant, making 30 cents an hour.

After a year and a half in the city, he managed to save enough money to return and finish his studies at MVA. He continued his education at what is now Washington Adventist University (WAU), ultimately settling in the capital area.

Due to self-discipline, perseverance, a strong work ethic, vision and business acumen, Stewart grew more and more successful. He developed several businesses, including a plumbing and mechanical contracting company, and got into the apartment and office development industry. In 1951 he founded the Realty Investment Company, Inc.

After building his first motel in 1957, Bainum joined an association of independent hotel owners that he would eventually be asked to run. That association became Choice Hotels International, which is now the second largest hotel franchise company in the world. He is also the founder of ManorCare, which in 1998 became part of HCR ManorCare, the nation’s top nursing home corporation.

Despite his achievements, Bainum never forgot his humble beginnings. In 1968 he created the College Fund, as it was originally named, as a means to give back to his community. He provided financially needy students with loans to help them pay for their college education. The organization grew and its mission and objectives expanded, changing not only its name in 1985 to the Commonweal Foundation, but also shifting its focus to support disadvantaged youth currently enrolled in secondary education.

The catalyst for this change came in 1988 when Commonweal was a key supporter of the “I Have a Dream” Program. Stewart agreed to pay the college tuition of 67 seventh-graders at Kramer Junior High School in southeast Washington, D.C., if they finished high school. The results were spectacular! Nearly 75 percent of the 67 “Dreamers,” as they were called, graduated high school, compared to only 27 percent of their peers. In addition, of the 10 that Stewart sent to his alma mater, Mount Vernon Academy, nine graduated. From this experience, he developed Commonweal’s Pathways to Success Program (PSP), through which he continues to provide low-income middle and high school students with scholarships to attend private, faith-based boarding and day schools selected by Commonweal.

“Both of my parents grew up in poverty,” explains Barbara, Bainum’s daughter and his successor at Commonweal, and also a Sligo Church member. “Having the opportunity to go to boarding school, they really felt that it changed their lives ... this had an immense impact on how the focus of the foundation has evolved.”
Since the foundation's inception, the Bainum family has given thousands of scholarships to needy students, and they partner with, on average, approximately 39 schools each year, more than half of which are Seventh-day Adventist. In addition to the PSP, Commonweal’s other programs help supplement and improve students’ chances of academic success. Through the Learning Support Program and Partners in Learning Program, students between kindergarten and 12th grade can get free tutoring to help improve their literacy rates and math skills.

Through the Grants Program, Commonweal staff manages the financial assistance they provide their partners. One such grant allows them to target community-based organizations focused on youth development; another empowers staff at PSP partner schools to get the training and technical assistance they need to increase student achievement.

The Commonweal Foundation continues to grow, and the family behind it remains dedicated to helping its students and partners succeed. As a matter of fact, says Barbara, the growth and development of their students and partnering organizations is essential to the foundation’s success. “As we move forward, our intent will be to be much more involved with our schools,” she explains. “I am gratified to lead the Commonweal Foundation, knowing that the work that we do embodies what my father wants to give back to his church and community.”

Portions of this article were republished from a November 2011 Visitor magazine article. The article can be seen here: www.columbiaunionvisitor.com/bainum/
Adventist Today

The One Project has Gathering Number 12 this Week in Seattle

By AT News Team, February 9, 2014

More than 750 individuals are pre-registered for The One Project event that begins tomorrow morning (February 10) at the Westin Seattle, 1900 Fifth Avenue, in the North Tower, Level 4. The One Project was started by a group of pastors and campus chaplains in 2010 around the theme "Celebrating the supremacy of Jesus in the Seventh-day Adventist Church." To date more than 3,500 people have attended gatherings in the United States, Europe and Australia.

The event this week includes two full days, ending at 4 p.m. Tuesday. Speakers include Dr. Bill Knott, editor of the *Adventist Review*, and Dr. Lenard Sweet, noted Christian writer and professor of evangelism at Drew University in New Jersey as well as Visiting Distinguished Professor at George Fox University in Portland, Oregon. Sweet is a Protestant clergyman who has written a series of books about innovation in the church and relating faith to popular culture.

Five of the 22 speakers are women: Pastor Dilys Brooks, campus chaplain at Loma Linda University; Susan Zork, professor of religion at Andrews University; Jaci Cress Perrin, an adjunct faculty member at Adventist University of Health Sciences; Pastor Raewyn Hawkins, senior pastor in Victorville, California; and Pastor Anna Romuald, associate pastor at Southview Adventist Church in Minneapolis.

Other speakers include Dr. Randy Roberts, senior pastor at the University Church in Loma Linda; Pastor Manny Arteaga, a church planter in the Southern California Conference; Pastor Edsel Cadet, associate pastor at Kingsboro Temple in Brooklyn, New York City; and Pastor David Franklin, associate pastor at Berea Temple in Baltimore.

The new book from the project, *For the One* is available from Amazon and on the Kindle eBook system. More information about the project is available from Twitter @the1project and from Facebook at https://www.facebook.com/the1project as well as at the Web site www.the1project.org. The event this week is being live-streamed on the Hope Channel, the official television channel of the denomination's General Conference. To get the Hope Channel live-streaming of the event go this Web address:

https://the1project.org/hope-reg.html?utm_medium=email&utm_campaign=Final+Check&utm_content=Final+Check+CID_ac3707b2213b9cd03337401647e3ba77&utm_source=japhetmecom&utm_term=register%20here
A New Path

By Cindy Tutsch, February 10, 2014

“I will lead blind Israel down a new path, guiding them along an unfamiliar way. I will make the darkness bright before them and smooth out the road ahead of them.” (Isaiah 42:16, NLT)

The Seventh-day Adventist church is not the first to debate important issues that impact the global church. Many Protestant churches have studied the issue of women’s ordination in recent years, and many which have brought the issue to a vote have split. I don’t think Adventists need to follow that divisive path. Consider the situation in the early church as described in Acts 15. The “General Conference” of Jerusalem was convened over the issue of whether circumcision should be required for the newly converted Greeks. Many had earlier opposed even their inclusion in ministry (sound familiar?!). Ultimately, after hearing the testimonies of the fruits of the Greek’s ministry (Antioch Christians had “gone ahead” and permitted the Greeks to teach and preach) and after extensive deliberation, the Jerusalem Council was ready for a vote.

We can only imagine the heated dialogue. Should the Greeks be required to be circumcised? Circumcision had been central to Jewish identity for thousands of years. In fact, some doubtless argued that circumcision was an ongoing sign of God’s covenant to be kept for all generations. Some could not conceive of this drastic change of policy and tradition. In the end, it was decided that each area could decide what best promoted the mission for their field. Greeks could be circumcised, or not, as the local circumstances dictated.

Wouldn’t it be wonderful if we could follow the lead of the Jerusalem Council, and allow Divisions to ordain women where it would promote the mission of the church, and where such ordination would not be helpful for the church’s mission, they would not be “required” to ordain women? Acts 15 gives the example of unity in diversity. Splitting the church is not necessary, and is, in fact, tragic.

The Seventh-day Adventist church has been raised up for a specific mission—the propagation of the 3 Angels’ Messages of Revelation 14. God has trusted this Adventist movement to help the world understand that the Law of God is and always will be a revelation of His character of love. This does not make us holier or better or more loved by God than are others! But it does leave us with a specific mission. To me, the important thing in all of this is to allow the Holy Spirit to anoint whom He will for the task He has chosen and to get “all hands on deck” to proclaim the gospel to all the world.

There are parts of the world where there would be less prejudice against this wonderful message if we were not so protective of the old order of things and allowed women who are called to pastoral ministry to receive the same special blessing that men who are called to ministry receive. Young adults are especially sensitive to this inequity. Let us not be stumbling blocks to others in our desperate effort to maintain the “status quo.”

Many Seventh-day Adventists who with all their being love Jesus and the 3 Angels’ Messages believe “To ordain or to not ordain women is an opinion, an interpretation. Theologically conservative Adventist scholars on both sides of the issue find biblical support for their views.
It is not an integral doctrine, like the Sabbath, the immortality of the soul, creation, or the sanctuary. It is not part of our fundamental beliefs. There is room for persons who believe in WO, and there is room for those who do not believe in it. Both are good Adventists.

Like the teaching on the human nature of Christ, this issue is not a matter of core doctrine. The Holy Spirit has not yet brought consensus about it, even as we have not found consensus on the nature of Christ. We have said there is room in our church for both views. We should similarly see this issue of ordination not as a point worthy of church division, but a matter of personal opinion. The church should not legislate universally on this.”

If it is true that the issue of women’s ordination is not worthy of splitting the church, and I believe it is true, then the heart of Jesus must have broken at this hallway Q & A at the TOSC: “Rigid all-or-none legislation on this topic would split the church. Do you think it is worth that price?” A: “Yes, it is part of the shaking. God will have a pure church.”

To me, this view does not portray the attitude of our Jesus—redemptive, unifying, Shepherd of all His people. Could it be that God has a third way, a new path? Not a “yes” for women’s ordination to be mandated in all places, not a “no” to women’s ordination in ANY place, but rather, how would the work of God be best promoted?

Many of those who oppose WO fear that were women ordained, this would be the proverbial slippery slope to reinterpreting the Adventist teachings on homosexuality, creation, or even, as I have heard said, the Sabbath! That apprehension seems grounded, however, on fear mongering and not on logic or reason. We have a doctrine—part of the 28, in fact!—on sexuality, creation, and the Sabbath. We do not have a doctrine of ordination. In fact, I would go so far as to say that there is far more danger of a “slippery slope” to reinterpretation of Adventist doctrine from those who promote male headship on the basis of the eternal submission of Christ to the Father than there is from the ordination of women! The eternal submission of Jesus denies the full godhead of Jesus. It would make Adventists polytheists and change our whole concept of the atonement from Adventist economical trinitarianism to a Catholic ontological Trinity.

How would the variance practice of WO be “a new path”? Well, what if the Seventh-day Adventist church became among the first Protestant denominations to vote on this issue and not split? What if we could say together, “There’s something more important to us than splitting over women’s ordination, and that is to allow the Spirit to choose the gifts through which the messages of the three angels will be proclaimed?” What if we could be the church who brings full justice to those who have been wronged, the church that does not stop until truth and righteousness prevail throughout the earth, even in distant lands beyond the sea? (See Isaiah 42:1-4.)

What if we ordained women, and in ten years we were not ordaining homosexuals? What if we ordained women, and in ten years we were proclaiming literal Creation more unitedly? What if we ordained women, and the whole earth were lighted with the glory of God in the Loud Cry? Or better yet, What if we ordained women, and God smiled, and said, “At last! My people, no longer blinded by tradition, understand my principles and have finally broken down the last walls of partition. They have pressed together, restored the relational state of Eden, and now they are ready to come home.”

What if we, together, found that “new path”?
Opinions Concerning Ellen Gould Harmon-White (1827-1915)

by Ervin Taylor
February 12, 2014

Have you ever wondered about the range of opinions Adventists hold concerning Ellen Gould Harmon-White (EGW)? When someone says, “I believe or don’t believe in EGW,” what exactly are they “believing” or “not believing”?

Reading a variety of Adventist sources from the hyper-fundamentalist to the hyper-liberal, there are obviously a wide range of opinions and perspectives about various aspects of her career as a 19th and early 20th century American “charismatic cofounder of the Seventh-day Adventist (SDA) Church, a well-known temperance speaker, and a prolific author” whose writings were “roughly of three kinds: autobiographical, counsel (“Testimonies”) and devotional commentaries on Scripture.”¹

In reading over those discussions, her readers tend to focus over these five categories: supernatural inspiration, originality, accuracy, authority, and current usefulness.

Below is a listing of a spectrum of opinions concerning EGW, organized around these five categories (A through E). In each category, nine different understandings or opinions concerning that category are listed. I should note that the category of “current usefulness” was suggested by an Adventist pastor.

If some readers might be interested in generalizing their own views about EGW, there is here suggested a scale that each individual can calculate for him- or herself. In each category, determine which of the 9 views listed for each category most closely reflects your own opinion. Then add these five numbers together to obtain a total value. The minimum total value would be 5 (all 1’s in the five categories) and the maximum would be 45 (all 9’s in the five categories). Please remember: For each of the five categories (A through E), choose only one number out of the nine (1 or 2 or 3 or . . .) which is the number of the statement which most closely describes your view, add these five values together, and then find where you total value situates you in the suggested associated categories.

Here are the suggested associated categories:


<table>
<thead>
<tr>
<th>A. Supernatural Inspiration</th>
<th>B. Originality</th>
<th>C. Accuracy</th>
<th>D. Authority</th>
<th>E. Current Usefulness</th>
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<tr>
<td>1. God communicated with her directly through her dreams and visions.</td>
<td>All of her views on all topics were unique to her.</td>
<td>All statements published under her name are accurate in every detail.</td>
<td>Exactly the same as all of the Biblical prophets. In fact she may have been the “Greatest of the Prophets.”</td>
<td>It is impossible to live out God’s ideal without reading and heeding EGW.</td>
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<td>2.</td>
<td>God communicated with her in all of her visions and some of her dreams.</td>
<td>Her most important understandings were totally original with EGW.</td>
<td>All statements where she said “I was shown” are accurate.</td>
<td>Essentially the same as the Biblical prophets.</td>
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<td>3.</td>
<td>While God did communicate with her, her own strong religious beliefs were the source of some of the visionary material which she experienced.</td>
<td>Her originality was in her theological understandings.</td>
<td>All statements about Biblical and theological matters are accurate.</td>
<td>She has authority in the same way that the minor prophets in the Bible were considered authoritative.</td>
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<td>4.</td>
<td>God may have communicated with her but her own strong religious upbringing and the influences of those around her were the source of most of her views.</td>
<td>Her originality is limited only to “spiritual” and devotional issues.</td>
<td>She was accurate in her observations about how to be a spiritual Christian.</td>
<td>Her authority is in her ability to inspire her readers to live a Christian life.</td>
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<td>5.</td>
<td>She honestly believed her visions came from God, but I am agnostic on the subject of her supernatural inspiration.</td>
<td>Her originality is really not that important. What is important is what her followers thought about her.</td>
<td>Her accuracy is really not that important. What is important is what her followers thought about her.</td>
<td>Authority is really not the right word to use with her. Those who benefit from reading her will see her as an authority for them.</td>
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<td>6.</td>
<td>She was not aware of the psychological and sociological basis of the ideas that she thought she had received during her out-of-body experiences.</td>
<td>She read widely and then forgot where her views came from. Very few of her opinions were original with her.</td>
<td>She misstated the truth about minor historical issues.</td>
<td>Her authority should be understood as suggestions that the Adventist community takes seriously, but may or may not follow.</td>
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<td>7.</td>
<td>It is not possible to determine if any of her of her views derive from a supernatural source. I rather doubt that any of them are.</td>
<td>She was not aware enough to realize that the source of all of her insights came from others.</td>
<td>She was factually mistaken on a large number of topics.</td>
<td>She does not have any authority, although one might be respectful of her as a cofounder of the Adventist Church.</td>
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<td>8.</td>
<td>Her visions were totally the product of her brain chemistry and/or an overactive imagination having no supernatural component.</td>
<td>All of her views were obtained from contemporary sources; she may or may not have been aware of this.</td>
<td>All statements under her name were only as accurate as her contemporary sources were accurate.</td>
<td>She does not have any authority on any topic, just as the Biblical prophets do not possess any contemporary authority.</td>
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<td>9.</td>
<td>I do not know and do not have any interest in having an opinion on this irrelevant topic.</td>
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<td></td>
<td>Usefulness? I don’t have the slightest idea and don’t really care.</td>
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Psalm 119, Alpha

by Debbonnaire Kovacs
submitted February 13, 2014

You may know that Psalm 119, in the original Hebrew, is an acrostic poem—not only does each stanza begin with a letter of the Hebrew alphabet, but each and every line within each stanza begins with that letter! I once tried to write an English paraphrase that would do the same. Since the Hebrew alphabet only contains 22 letters, I gave myself permission to delete Q and X without feeling like I was cheating. I’ve forgotten which other letters I took out, or whether I simply left off the last few. For that matter, I never finished… I can’t find my original attempt, but I got interested in the whole thing again as I read this week’s Lectionary passages, which include the first (aleph) stanza of this psalm. “A” is easy, though, so here’s a new attempt (I did both lines of each English couplet, so I had to come up with 16 “A” words, as opposed to the 8 “aleph” words the author wrote originally):

All those whose was is blameless are happy; All those who walk in the law of YHWH. Ardent hearts that observe his decrees And seek YHWH and his happiness, Avoid all wrong-doing and Always walk in his ways. Any commandments you have laid down Are for us to keep fully. Answer my request that my ways will be so direct As to enable me to keep your statutes! Ashamed I will never be; All your commandments I will keep before my eyes. Accept my thanksgiving from a true heart As I learn your righteous judgments. Allow me to keep your statutes And keep me by your side.

For an extremely interesting commentary on this psalm’s poetic attributes, visit this site: http://www.andreascenter.org/Articles/Psalm%20119.htm If you don’t read the whole thing, I recommend at least scrolling down to “Variety and Unity.”
“And What of God’s Mercy?” Reflections on Lamentations 3:19-33

By Lawrence Downing, February 10, 2014

Children’s bedtime stories do not include passages from the Book of Lamentations. Mothers do not find it satisfying to tell their children the terrors that fell upon Jerusalem and the agony the destruction of this great city brought to its inhabitants. Where is the attraction in verses that describe the city, once filled with people, that now like a widow, weeps in the night? She is surrounded by her lovers, but they provide no comfort. Her friends have turned against her. No one gives a rip about her festivals or her religious rituals. Her fouled dresses no longer cover her nakedness. Little wonder people are appalled at her demise and no surprise that Uncle Arthur skipped over this book when writing for children.

As the city’s inhabitants consider their plight, Lamentations records that their self-esteem collapses and they conclude they are worthless. There is not sufficient strength left to resist the evil that now enmeshes them and weighs them down. No wonder, they conclude, that God has acted against them; their suffering, in their eyes, is a just payment for their rebelliousness.

The anguished cries that arise from a people who have suffered extreme loss echo through time. Consider Israel’s loss: The once grand temple is an ash heap. What may have been of greater distress than the loss of real estate was the people’s loss of confidence in their religious and political leaders. Despite assurance to the contrary, priests, prophets and people have been taken captive or killed. The poet writes his laments in response to what he understands to be God’s punishment upon the nation of Israel and its people. Through poetry, he expresses his anger, fear and grief to the Lord. His lament is the Book of Lamentations.

Lamentations is the anti-Job. Job proclaims his innocence. He cries out to God demanding an answer to why he, an innocent, suffers. In contrast, the people of Israel, in response to their loss, acknowledge their failure to abide by the covenant. Their negligence has brought about their suffering. They plead for mercy. They are in shock that the Lord’s judgment has taken such a severe turn!

Priests and prophets proclaimed Zion would be forever triumphant. The temple, they assured people, was God’s everlasting dwelling place. The services administrated by the high priest in the most holy place were believed to be perpetual. The nation had found comfort in the proclamation that the city of Jerusalem would be an ever-bright light to the nations. The peoples’ hopes now lay in a shamble. The promises shattered as the city walls. What is left?

The Book of Lamentations even today has a special place in Jewish tradition. Tisha B’Av (“the ninth of Av”) (eleventh month of the civil year and the fifth month of the ecclesiastical year on the Hebrew calendar, usually July or August on the Georgian calendar) is an annual fast day that commemorates the destruction of the First and Second Temples, the subsequent exile of the Jews from the Land of Israel and other tragedies. It is the saddest day in the Jewish calendar; a day which is destined for tragedy. All pleasurable activity is forbidden. Even
reading Torah is prohibited, for reading Torah is a delight. On this day the Book of Lamentations is read.

Lamentations invites us to learn from a nation’s experience and to participate in the people’s attempt to comprehend the realities of life. All who have experienced loss, and all of us have, can join with them in their struggle to comprehend what they believe to be God’s fierce anger against them. Their hopes and assurance of a better future have come crashing down round them. It is a troubling and lonesome time when one acknowledges that God has caused such grief to envelop the very ones he has loved and cared for since the days of Abraham. Are they not his elect, his remnant, and the apple of his eye? What anguish! The people acknowledge they have pushed their God to the necessity of demonstrating love by such severe punishment.

This punishment, awful as it is, brings the people to ask their God to remember whom he has judged. The covenant relationship itself brings the people to the point of hope in God, for it is this ancient covenant relationship that has revealed and established the nature of God in Israelite history. Punishment does not negate covenantal relationship. God’s people remain God’s people.

We may debate if it be God who initiated and perpetuated these deeds. The poet’s voice was sure: God’s hand is in these events! Lamentations stands as a forceful acknowledgment that suffering is a part of life. The one who experiences events as recorded in this poem is well acquainted with loss and suffering and has walked through the dark valley where at every turn is found a challenge to one’s faith. Glib answers will not suffice when doubt pummels us. Our voice joins those from that ancient time when in a great lament, God’s people cry out.

The passages from Lamentations are the transition from identifying the severe losses of the past to confessing and reaching out to God’s future and his faithfulness. In poetic form is found the proclamation of assurance that, as in ages past, God sees, hears, knows, and remembers Israel. There is hope for a new beginning, a renewal of faith. The poet has determined this for himself; he shares his discovery with his people. He takes upon his person the role of representative for his fellow sufferers. He confronts his despondency and moves beyond to a place of confidence that God will remember his covenant and not abandon his people in their time of need. It is instructive to read Lamentations 2:18, “My endurance has perished, and my hope from the Lord.” The author confesses he has lost hope in Yahweh. This lost hope is recovered only as he remembers God’s covenant remembering and God’s covenant mercies. In the verses that follow, he will dismantle his sense of defeat and express triumph that God’s infinite compassion and love endure.

Now that the writer has identified God’s covenant remembrance, he can express assurance that God will start anew. Sins will be forgiven and God’s compassion and mercy will extend toward faithful Israel and all humanity. This “newness” is not something that has never existed before. It is a renewal of what had once been—like the dawn of the day. It is this thought that inspires the poet to write the words that live on in the hymn, “Great is your faithfulness.”

Lamentations 3:24 expresses the poet’s conclusion: “‘The Lord is my portion,’ says my soul; therefore I will hope in him.” The poet has moved from despair to an emerging hope. He reverses what he has so recently stated and forges a path that leads to assurance. He has renewed confidence. He has based his belief in God’s character and the conviction that God will remember his covenant and restore Israel.

We might end our thoughts at this point. We have seen, in part, a nation’s hurt and hope. So let the story rest. Scripture is not well served if it only is an ode. God’s word is not a tidy history but a sword that reaches to the quick. Consider how this story intersects with ours. Each of us at one time or another has experienced loss and the emotions associated with loss. Every person has experienced disappointment, pain, anger, disillusionment and grief. The loss may have been trivial: we misplace our keys or cell phone. Other losses have more harsh and lasting impact: Our plans for the future crash down about us. We lose our job. A parent dies. A relative or friend is stricken with disease. We lose a spouse or child. A marriage or other significant relationship ends. For others, it may be a loss of faith. When these and like calamities strike, “And what of God’s mercy?”
When our world crumbles before our eyes, where is God? “What are we to learn from this?” The writer of Lamentations reflects on his plight and that of his people. Where can he place his hope? There is but one answer that satisfied: “The steadfast love of the Lord never ceases, his mercies never come to an end” (2:22).

Our questions often await answer. We have a statement of faith, “The Lord is good,” coupled with two qualifiers. The first: “…to those who wait for him.” The second: “…to the soul who seeks him” (3:25). This is not God seeking the lost. The initiative for recovery lies with those who desire rescue. The Lord is waiting to be found. And, continues the poet, “It is good that we wait silently for the salvation of the Lord” (3:26). There is, states this verse, benefit to practicing silence. Listen! Await that still small voice. Wait in silence and be patient for the salvation of the Lord. An admonition we do well to heed.
First-time Author to Christian singles: “Be your own best Valentine”


by Nadya Scott
submitted February 13, 2014

[Editor's Note: AT published a story on Patrice Conwell last year. This is a follow-up by a student writer. Nadya Scott is an English and Professional Writing major at Oakwood University, and is serving an internship with Tim Allston, former PR Director for OU, who recently left to resume his full time consulting work in PR and Marketing.]

Author Patrice Conwell


Conwell, author of the late-2013 eBook Nobody Ever Told Me I Might Not Get Married, tells today’s rapidly-growing Christian single female population, “Focus on a God-fulfilled, contented life for yourself, because you may not find a man; but be content anyway – and there’s a difference between content and being happy. Yes, love yourself, on Valentine’s Day!”

The Oakwood University associate communication professor and 2013 Teacher of the Year continued, “We need to train our young women to fashion for themselves a God-fulfilled life, for whatever station they’re in.” As a result, Conwell has created “Simply Single,” perhaps the first and only Internet TV show that addresses specifically the challenges and opportunities for Christian female singles, http://www.youtube.com/user/NETMSIMPLYYSINGLE. In contrast to today’s more popular TV shows that address the carefree single life, Conwell adds “‘Simply Single’ supports living by Biblical principles; for example, you can’t act like you’re married, without being married. If Prince Charming comes, yea; if he doesn’t come, yea. Say, ‘Yea,’ anyway. Be content, as Philippians 4:11-13 counsels us.”

A quick (76-page), one-sitting read, Nobody Ever Told Me I Might Not Get Married is an honest, witty, enlightening book that addresses the fear of being alone that single, older Christian women may feel. Here, this first-time author tells of her dismay at entering her 30s, single and with no marriage prospects. She chronicles her personal journey as an older, single woman and tells how she came to terms with the idea that she could possibly stay single for the rest of her life.

Then-single and 30, Conwell penned the book originally in 1992, but did not publish it until 21 years later; now 50-something and married, she re-realized that no one had addressed from a
Christian perspective the possibility that one might not ever get married.

This eBook targets single women who have not stuck to the *Leave-it-to-Beaver* course of life: finish your education, find that special person, then settle down and start a family; her own experiences illustrate that “your lives may not follow this course, and that’s OK; I hope that readers can identify and relate to the emotional, physical, and spiritual struggles I experienced during this period of my life.”

Conwell is currently working on her second book, tentatively entitled, *Nobody Ever Told Me How to Date Outside the Lines*; it will tell the story of how she met her husband, Alton, and of her experiences dating someone who was not then Seventh-day Adventist. Once again, her experiences differ from what is still expected culturally of a single, Adventist woman: to date and to marry within the SDA faith. She will chronicle her experiences of not “obeying” Adventist culture and the Biblical mantra, “do not be unequally yoked” (*2 Cor. 6:14*) – and ending up being married to a now-SDA convert!

According to Conwell “Simply Single,” her 30-minute, Internet TV show which premiered October 15, 2013, on YouTube, addresses the different issues highlighted in her book. “There are so many things in the book that are relevant right now,” she queried: “why not get together a group of women to talk about these issues and their experiences, and from a Christian perspective?”

Topics such as “How to Find a Man” and “How to Date” are bandied about by this Christian *The View*-like diverse group of women who provide single, Christian women a much-needed Christian perspective on being single. For each of the planned 13 episodes, they discuss current issues and how they are handling them individually. Although “Simply Single” focuses mostly on women, men sometimes confront the same issues; so some Christian single men’s viewpoints are also aired.

Conwell says that the whole experience has been “very enlightening and very fun-filled. In turn, viewers have given us lots of positive feedback, and have requested that the episodes contain more conversation time. That’s a testament to how relevant the issues we speak about are to our viewers.”
A Notice for Readers: Rare Lenten Music Release May Top Charts

Feb 13, 2014
Press release from Religion Press Release Services:

Atlanta, GA, Feb 11, 2014
The chart-topping Benedictines of Mary Queen of Apostles are known for their captivating sacred music that has attracted fans throughout the world. Their third album with De Montford Music/Decca/Universal Classics is available today. *Lent at Ephesus* is a stunning compilation of poignant chants, elaborate harmonies and inspiring hymns of glory and redemption. Listening to this music spectacularly draws you into the experience of the passion and death of the season like never before.

Learn more here: [https://music.benedictinesofmary.org/content/lent-ephesus](https://music.benedictinesofmary.org/content/lent-ephesus)
Listen to and watch a sample here: [http://www.youtube.com/watch?v=0hPgVRZeEvY](http://www.youtube.com/watch?v=0hPgVRZeEvY)
Lotus

http://www.atoday.org/article/2326/poetry-the-arts/visual-arts/lotus

Photo by S M Chen
submitted February 13, 2014

Lotus, China, 1980

“Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29
Nutrition Facts for Love

http://www.atoday.org/article/2317/poetry-the-arts/visual-arts/nutrition-facts-for-love

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*Percent Daily Values are based on requirements prescribed by 1Corinthians 13:4-8
The Millennial Generation & Adventist Faith: Feb. 15 Panel will Explore

By Adventist Today News Team, January 16, 2014

A panel of 20-somethings from with a variety of relationships to and perspectives on Adventist faith will share their views on Sabbath, February 15, at 3 p.m. The event will be held in the Damazo Amphitheater in the Centennial Complex at Loma Linda University.

The speakers will include Alfredo Lee, Dr. Keisha McKenzie, Edgar Momplaisir, Pastor Courtney Ray and Syd Shook. There will also be time for questions from the audience. Moderator for the panel will be Ryan Bell, a board member for the AT Foundation. Monte Sahlin, a veteran researcher and executive director of the AT Foundation, will share a summary.

Alfredo Lee was born in Mexico to an Adventist family and immigrated to Los Angeles, California, sharing the immigrant experience of many in his generation of Adventists. He served as a pianist every Sabbath for his father's congregations until he left home for college. He identifies himself as a mystic and a queer man of color, and works for a child advocacy organization in Los Angeles.

Dr. Keisha McKenzie is originally from London and attended Northern Caribbean University in Jamaica before completing a PhD at Texas Tech University. She is engaged in research about the way scientific information is used in government communications, civic participation and organizational development. She is a consultant to nonprofit organizations, public sector groups and educational institutions. She worships both with a Seventh-day Adventist church and a Quaker group and cohosts weekly Twitter chats on religion.

Edgar N. Momplaisir is a writer and film director from northern California. He was born into an Adventist family in New York City and attended Adventist schools for most of his life. He is expecting to graduate from Pacific Union College in June with a BA degree in Film and Television.

Pastor Courtney Ray was first introduced to the Adventist faith as a student in Adventist school. She is associate pastor at the Tamarind Avenue Seventh-day Adventist Church in Compton, California. She completed an undergraduate pre-medicine program and later studied in the seminary at Andrews University. She has served as a pastor at Adventist churches in Baltimore, Maryland, and Hanford, California, as well as completing a master's degree in neuroscience and psychology at Loma Linda University.

Syd Shook joined the Adventist Church in 2010. Since then her church home has been the Hollywood Seventh-day Adventist Church where she has served an elder and staff assistant. She is currently a graduate student at Fuller Theological Seminary and has worked in faith-based international development organizations for several years. She lives with her husband, the poet David Shook, in the Silverlake neighborhood of Los Angeles.

A recent research summit convened by the denomination's General Conference revealed that more than a third of the people baptized in the Adventist Church over the past 50 years later dropped out. Several surveys have shown that about half of the children raised in Adventist families have disconnected from the Church by their mid-20s. The widely-held idea that the Adventist dropout problem is largely related to recent converts has proved to be a myth. It seems to have a stronger correlation with "second generation" church members.

The AT Foundation has organized this event not only to help Adventists gain a clearer understanding of inter-generational faith dynamics, but also to celebrate 20 years of publication of the independent news source. The first volume of the journal was published in 1993 and with 2013 it completes 20 volumes. It has grown into a multi-media operation with Web, Email and Facebook editions alongside the print magazine and book publishing activities.

No pre-registration is required to attend the event. No attendance fee will be charged, although a freewill offering will be collected. Questions can be directed to atoday@atoday.org by Email by phone at (503) 826-8600.

It is cosponsored by the Adventist Today Foundation and the humanities program of the university's School of Religion. It will be open to
any interested individual or group.